

# ECUMENICAL SHARED MINISTRY RESOURCE KIT

**Originally developed for the  
Regional Ecumenical Shared Ministries Conference  
Grande Prairie Alberta, January 1999**

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**Please note: All Judicatories should be informed of visiting speakers.**

# ECUMENICAL SHARED MINISTRY

## A LOVE STORY

28 Minute Video with User's Guide  
All Outlets

### PURPOSES:

- to broaden awareness of the existence of a variety of ecumenical shared ministries
- to invite congregations to consider the possibility of ecumenical shared ministry
- for those involved in theological education, to be excited about and prepare for the needs of these new kinds of pastoral relationships

### AUDIENCES:

- congregations considering an ecumenical relationship now or as a future option
- congregations considering new directions
- theological schools and students
- judicatories, e.g. presbyteries, dioceses, synods
- Rural Life committees
- Pastoral Relations committees; Ministry and Personnel committees
- Advisory Boards
- Ecumenical conferences, study sessions, Week of Prayer

**PREVIEW THE VIDEO, INCLUDING ANY OTHER PERSONS INVOLVED IN THE PROGRAM**

### TECHNICAL SET-UP

1. Cue up video cassette at start of the tape.

2. The room does not need to be darkened. It should be the same as for regular television viewing.

3. Have chairs arranged so all can see the screen.

4. Video is best for use in small groups. If you expect more than 20 people, you can either hook up a second monitor or get a large monitor and put it on a high stand.

### IN ORDER TO START WHERE PEOPLE ARE AND BUILD ON THEIR KNOWLEDGE AND EXPERIENCE, IN SMALL GROUPS TALK ABOUT:

- their first experience worshipping in a different Christian tradition
- the values in their tradition
- the needs of their congregation (list these on a flip chart to be used in discussion later)

### INTRODUCE THE VIDEO:

Ecumenical shared ministry implies some form of regular, ongoing ecumenical cooperation within a local and identifiable group. It includes any parish or congregation that shares ministerial staff, facilities and/or program activities, completely or partially with one or more denominations.

This video tells the story of four situations where ecumenical shared ministry is taking place. Each model has been developed to meet the unique needs and setting of the congregation involved.

**AS PARTICIPANTS VIEW THE VIDEO, SUGGEST THEY WATCH FOR:**

- the variations in ministry
- the settings in which each of the four congregations is found
- the learnings for the people involved
- the negative responses for some of the people involved

**SHOW THE VIDEO**

**RESPONSE (for congregations):**

1. Who do you identify with in the video?
2. How have people been strengthened by their experience?  
What problem areas did they identify?
3. How would this work in your situation?
  - what would the advantages be?
  - what would the disadvantages be?

**(YOU MAY WANT TO REFER TO THE LIST OF CONGREGATIONAL NEEDS YOU MADE AT THE BEGINNING OF THE PROGRAM)**

4. The process of bringing into being an ecumenical shared ministry takes a long time.

- what steps would you need to take in your congregation?

- what issues would you have to address, e.g. use of buildings, denominational identity, costs, styles of worship, education, sensitivity to each others' traditions, decision making, to whom clergy in congregations are accountable, how clergy are appointed, etc.?

**RESPONSE (for judicatories):**

1. What decision making process would be necessary to bring into being an ecumenical shared ministry in your area?
2. What are the needs for ministry in your area?
3. What advantages would ecumenical shared ministry bring? What disadvantages?
4. "For those of us on the front lines being part of hierarchies, judicatories, presbyteries, bishops, synods is pretty crucial. This job does have its stresses - double the committees, double the paper work. Not only do I have to know what the United Church Manual says, but I have to know what the canons of the diocese say about a situation."

- what could you do to alleviate this situation and involve the leadership of the congregations in the shared ministry?

## **Ecumenical Shared Ministry Bible Studies**

The following bible studies are intended for people studying ecumenical shared ministries. They may be used in a series of separate study sessions or altogether, independently or with the video *Ecumenical Shared Ministry: A Love Story*

The bible studies were prepared by the Reverend Elizabeth Welch of Milton Keynes, England for the Canadian national consultation on ecumenical shared ministries held in Winnipeg, Manitoba in January, 1993.

### **A. Unity in the Community of Love**

**Bible Passage: John 17: 20-23**

#### **Questions for Discussion:**

1. What is the role of prayer in shared ministries - how far are the riches of different traditions shared in developing patterns of praying?
2. How far do you think that the prayer of Jesus that his disciples might be one, can apply not just to the relationships within any one congregation, but to the relationships between different Christian traditions?
3. Can you give examples of when share ministry has enabled better service to the community than that offered by separate churches?

### **B Unity in the Body of Christ**

**Bible Passage: Ephesians 4: 1-16**

#### **Questions for Discussion:**

1. How important for you is the image of the "body of Christ" as a symbol for Christian unity?
2. What different gifts do you think that the different Christian traditions have to offer to each other?
3. In what way do you think that the church in the area you come from is still coming to maturity.

### **C. Unity in the Ministry of Reconciliation**

**Bible Passage: 2 Corinthians 5: 16-21**

#### **Questions for discussion:**

1. In what way is the reconciliation that God brings in Christ directed towards the individual, and in what way is it directed towards the church as a whole or to differing cultural communities?
2. Is reconciliation primarily something experienced by us as individuals and kept to ourselves, or is reconciliation something we work for and seek after in the world?

**RESPONSE (for theological students):**

1. Who do you identify with in the video?
2. Suppose you find yourself in ecumenical shared ministry,
  - what excites you about it?
  - what scares you about it?
3. "I hope the folks in the pew are learning to live the other tradition."

"I as an ordained person have to try to explain not only my own tradition but the other tradition as well."

- how do you prepare yourself for the above?

4. What are some of the issues you would have to consider in such a situation, e.g. use of buildings, denominational identity, costs, styles of worship, education, sensitivity to each other's traditions, decision making, to whom clergy in congregations are accountable, how clergy are appointed, etc.?

**CLOSING:**

**Read Ephesians 4:1-16**

**Silent reflection**

**Close the session with the singing of an appropriate hymn, benediction/prayer**

**RESOURCES ARE AVAILABLE THROUGH:**

The Ecumenical Office  
The Anglican Church of Canada  
600 Jarvis Street  
Toronto, ON M4Y 2J6

Congregational and Mission Support  
The Division of Mission in Canada  
The United Church of Canada  
85 St. Clair Ave. E.  
Toronto, ON M4W 1M8

The Division for Canadian Mission  
Evangelical Lutheran Church in Canada  
1512 St. James St.  
Winnipeg, MB R3H 0L2

Canadian Ministries  
The Presbyterian Church in Canada  
50 Wynford Drive  
Scarborough, ON M1E 2J8

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## INTRODUCTION

With the decline of Church membership particularly in remote isolated areas of Canada, but now also in urban centres, the idea of Shared Ministry has evolved. The tiny congregations from different denominations worship together and together may be able to continue as a community of faith in an alternate form. Because of the different theological, legal and statistical requirements of each denomination, this process is not so simple as it might at first seem. Therefore, those with experience in this dimension of ministry have put together this information package to help interested Christians explore the possibilities of Shared Ministry.

Other information available includes a video with a study guide available from participating denominations. Work is being done on a resource manual which includes sample liturgies, statistical forms, pastoral call guidelines, etc. This can be resourced through your denominational ecumenical relations office.

## **SHARED MINISTRIES**

### **1. What is a Shared Ministry?**

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

It is any combination of denominations sharing a ministry.

### **2. What do Shared Ministries look like?**

Some congregations may share a building only and otherwise maintain their own denominational ministers and services.

Sometimes several denominations have one minister and rotate the services of the sharing ministries.

Sometimes several denominations have one minister and one common service that meets the needs and requirements of each denomination.

Sometimes several denominations share and maintain church buildings in a variety of regions and rotate services.

Many other combinations are possible.

### **3. Who would join a Shared Ministry?**

People who are looking for fellowship and want to worship together in a caring, welcoming Christian church would join.

People who want to retain their denominational identities but are willing to develop a better understanding of and tolerance for others would join.

### **4. Who would the minister be?**

A minister from one of the participating denominations could be called to serve.

A minister in good standing who is willing to respect the needs and requirements of the participating denominations while focusing on common aspects and building on them could serve.

### **5. How are ministers found for Shared Ministries?**

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

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

### **6. How is a Shared Ministry supported?**

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

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



### **7. When are shared Ministries formed?**

They are most often formed when there are two or more small congregations who cannot support themselves. Formerly this was in rural communities, now it is occurring in urban centres. These congregations continue to have a common need for Christian fellowship and a strong desire to worship God together.

### **8. Why is a Shared Ministry a good alternative?**

It may allow a Christian congregation to exist where otherwise it couldn't.

It provides a more unified Christian witness to a community.

It is more economical.

It provides more opportunity for programs (eg. Church choirs, Sunday Schools) not always possible in very small congregations to take place.

### **9. Where can someone learn more about a Shared Ministry?**

Contact your denominational office.

Evangelical Lutheran Church in Canada  
#302 - 393 Portage Ave.  
Winnipeg, Manitoba  
R3B 3H6

United Church of Canada  
3250 Bloor St. W.  
Etobicoke, Ontario  
M8X 2Y4

The Presbyterian Church in Canada  
50 Wynford Dr.  
Don Mills, Ontario  
M3C 1J7

The Ecumenical Office  
Anglican Church of Canada  
600 Jarvis Street  
Toronto, Ontario  
M4Y 2J6

Contact an active Shared Ministry

Ecumenical Shared Ministries  
Coordinator: Ron Bestvater  
Prairie Centre for Ecumenism  
600 45 St W Saskatoon, SK  
S7L 5W9  
306.653.1633  
pcecumenism.ca  
ron@pcecumenism.ca

## GUIDELINES VITAL TO BECOMING A SHARED MINISTRY

1. Congregational consensus
2. Judicatory Awareness and Support
3. Communication with all concerned
4. Some concerns to address:
  - Board structure
  - Financial arrangements
  - Personnel
  - Worship format
  - Denominational responsibilities (both ways)
  - Christian Education structure

## GUIDELINES FOR PASTORAL RELATIONS

1. In the event of a ministerial vacancy or the formation of a new community of faith, participating judicatories shall assure that interim services are provided. The initiation of the vacancy process and co-ordination of interim services shall normally be the responsibility of the denomination of the previous incumbent.
2. Judicatories will assist the community of faith to prepare a profile defining its character, its needs and the challenges for witness and ministry it faces. The profile will include: 1) a profile of the community; 2) a profile of the church; 3) a Mission Statement of the Church. The profile will include a statement of the commitment which the community of faith is prepared to make.
3. The judicatories with the governing body of the community of faith shall form a selection committee.
4. The selection committee shall seek candidates who indicate an openness to a call/appointment/settlement.
5. The selection committee shall endeavour to honour any commitment made by the community of faith to rotate the denominational affiliation of its clergy.
6. The selection committee shall approach candidates only after receiving clearance from their judicatory.
7. The selection committee shall review the proposed candidates and designate one (or two) who have the support of the committee members representing all participating judicatories.
8. The designated candidate(s) will be required to meet with the selection committee unless the selection committee decides otherwise. The norm is that the congregation pay the cost of the interview to be negotiated by the selection committee.
9. The community of faith, or each of the participating congregations where they are separately constituted, must approve the recommendation of the selection committee by a two-thirds majority vote. (This procedure conflicts with Anglican theology and practice of appointment but is being done to facilitate Anglican participation in the Shared Ministry)
10. The selection committee will forward this action to the appropriate judicatory for issuance of a valid call/appointment/settlement according to the polity of the denomination of the candidate.

11. Ratification of the call/appointment/settlement as required by the participating judicatories will be sought according to their appropriate processes and time lines.
12. As soon as practicable after entering upon his/her duties, the new minister of the congregation shall be duly installed by the proper body of the denomination of which he/she is a member, with other participating judicatories suitably involved.
13. The pastor's ministry will normally be without term.
14. The judicatories are to carry on a regular system of visitation as they are presently doing with the possibility existing of joint visitations by the participating judicatories from time to time.

Revised January, 1998

**ANNUAL SHARED MINISTRY STATISTICAL REPORT**  
for  
Year ending December 31, \_\_\_\_\_

CONGREGATION \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY \_\_\_\_\_ Prov/Terr. \_\_\_\_\_ PC \_\_\_\_\_  
 TELEPHONE (\_\_\_\_) \_\_\_\_\_ FAX (\_\_\_\_) \_\_\_\_\_ E-MAIL: \_\_\_\_\_

**PERSONNEL**

Minister(s) _____	_____
Minister Status (lay, ordained, etc.) _____	_____
Home address: _____	_____
City: _____	_____
PC: _____ Phone: (____) _____	PC: _____ Phone: (____) _____
E-Mail (optional) _____	E-Mail (optional) _____

**Other Shared Staff**

Name: \_\_\_\_\_  
 Address: \_\_\_\_\_  
 City: \_\_\_\_\_ Prov./Terr. \_\_\_\_\_  
 PC: \_\_\_\_\_ Phone: (\_\_\_\_) \_\_\_\_\_

(if more space is needed, use  
another page)

**Congregational Directory**

Position	Name	Address	Phone
Chairperson			
Vice-chair			
Secretary			
Treasurer			
S.S. Super			
Other			

**1.0 PROGRAM**

1.1 Worship Services:            Sunday            Weekday            Included Holy Communion  
Number:                            \_\_\_\_\_            \_\_\_\_\_            \_\_\_\_\_  
Av. Attendance:                 \_\_\_\_\_            \_\_\_\_\_            \_\_\_\_\_  
Other Comments: \_\_\_\_\_

---

1.2 Church School:            Classes (give age group)            Average attendance  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
Teachers \_\_\_\_\_            Other staff \_\_\_\_\_

1.3 Bible Study            Group            Average attendance  
or topical  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

1.4 Other (youth, Ladies, VBS) Group            Average attendance  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

1.5 Confirmation/Membership preparation classes - Number of persons enrolled:  
Youth \_\_\_\_\_ Adults \_\_\_\_\_

1.6 Pastoral acts:  
Number of Baptisms:    Child \_\_\_\_\_            Adult \_\_\_\_\_  
Number of Marriages    \_\_\_\_\_  
Number of Funerals     \_\_\_\_\_

1.7 Other comments: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**2.0 CONGREGATIONAL/COMMUNITY PROFILE**

2.1 Name the community and give a general description of its service area, including denominations involved:

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

2.2 Approximate population of area described above: \_\_\_\_\_

<u>2.3 Membership Roll</u>	<u>Baptized</u>	<u>Confirmed</u>	<u>Adherents</u>
At end of last year	_____	_____	_____
Members received:			
Anglican	_____	_____	_____
Lutheran	_____	_____	_____
Presbyterian	_____	_____	_____
United	_____	_____	_____
No affiliation	_____	_____	_____
Another denomination	_____	_____	_____
<b>TOTAL RECEIVED:</b>	_____	_____	_____
Members removed:			
Anglican	_____	_____	_____
Lutheran	_____	_____	_____
Presbyterian	_____	_____	_____
United	_____	_____	_____
No affiliation	_____	_____	_____
Another denomination	_____	_____	_____
<b>TOTAL REMOVED:</b>	_____	_____	_____
Present membership	_____	_____	_____
Anglican _____ Lutheran _____ Presbyterian _____ United _____ Other _____			
Non-resident membership:			
Anglican _____ Lutheran _____ Presbyterian _____ United _____ Other _____			

2.4 Number of households that have participated in at least one of your parish activities (Worship, Sunday School, etc.):

Anglican \_\_\_\_\_ Lutheran \_\_\_\_\_ Presbyterian \_\_\_\_\_ United \_\_\_\_\_ Other \_\_\_\_\_

2.5 Number of households who supported the parish financially:

Anglican \_\_\_\_\_ Lutheran \_\_\_\_\_ Presbyterian \_\_\_\_\_ United \_\_\_\_\_ M&S \_\_\_\_\_  
Other \_\_\_\_\_

2.6 List things that you feel are unique or different about this parish that have affected the program: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**3.0 PROPERTY**

3.1 The building in which we worship is owned by: \_\_\_\_\_

3.2 It is in good repair: Yes \_\_\_\_\_ No \_\_\_\_\_ The following repairs will need to be made in the near future: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

3.3 The house in which the pastor lives is owned by: \_\_\_\_\_

3.4 The house is in good repair: Yes \_\_\_\_\_ No \_\_\_\_\_ The following repairs will need to be made in the near future: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

**4.0 ASSETS**

- Church buildings & land \_\_\_\_\_
- Church furnishings \_\_\_\_\_
- Other real estate \_\_\_\_\_
- Endowment & memorial funds \_\_\_\_\_
- Cash, savings, bonds, etc. \_\_\_\_\_
- Other assets \_\_\_\_\_

TOTAL ASSETS:

4.1 Total indebtedness:

4.2 Insurance coverage: Building: \_\_\_\_\_  
Contents: \_\_\_\_\_  
Liability: \_\_\_\_\_



**5.0 FINANCIAL INFORMATION**

<b>5.1 <u>Income</u></b>	<b><u>Actual</u></b>	<b><u>Budget</u></b>
Offerings	_____	_____
Grants: Anglican	_____	_____
Lutheran	_____	_____
Presbyterian	_____	_____
United	_____	_____
Other: _____	_____	_____
_____	_____	_____
<b>TOTAL INCOME</b>		

<b>5.2 <u>Expenses</u></b>	<b><u>Actual</u></b>	<b><u>Budget</u></b>
Missions: Anglican: _____		
Lutheran: _____		
Presbyterian: _____		
United: _____	_____	_____
Salaries	_____	_____
Housing allowance	_____	_____
Car allowance	_____	_____
CPP, E.I., Pension Plan	_____	_____
Clergy Continuing Education	_____	_____
Travel allowance (conventions, etc.)	_____	_____
Office supplies	_____	_____
Worship supplies	_____	_____
Cleaning & Maintenance supplies	_____	_____
Taxes	_____	_____
Insurance	_____	_____
Utilities	_____	_____
Telephone	_____	_____
Capital expenses	_____	_____
Debt retirement	_____	_____
Other	_____	_____
<b>TOTAL EXPENSES:</b>		

Business (Charitable) Number \_\_\_\_\_

# APPLICATION FOR FINANCIAL GRANT

## A. IDENTIFICATION

1. Pastoral Charge: \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_ Prov.: \_\_\_\_\_ PC: \_\_\_\_\_  
Phone: (\_\_\_\_) \_\_\_\_\_ Fax: (\_\_\_\_) \_\_\_\_\_ E-Mail \_\_\_\_\_  
Business (Charitable) Number: \_\_\_\_\_

2. Cheques made payable to: \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_ Prov.: \_\_\_\_\_ PC: \_\_\_\_\_  
or direct deposit: Bank: \_\_\_\_\_ Account Number: \_\_\_\_\_

## B. INFORMATION

Points Served: A: \_\_\_\_\_ B: \_\_\_\_\_  
C: \_\_\_\_\_ D: \_\_\_\_\_

Statistics for present calendar year	Point A	Point B	Point C	Point D
Number of Households served				
Number of contributing households				
Average household contributions				
Average attendance at Worship				
Number enrolled in Church School				

WITH THIS APPLICATION PLEASE ENCLOSE:

1. A COPY OF THE ANNUAL CONGREGATIONAL REPORT FROM THE PREVIOUS YEAR
2. A COPY OF THE PROPOSED BUDGET FOR THE COMING YEAR.
3. A REPORT OF RECENT STEWARDSHIP PROGRAMS, EMPHASES, VISITATIONS.
4. OTHER INFORMATION THAT YOU FEEL WOULD BE HELPFUL TO THE PERSONS CONSIDERING THIS APPLICATION.

SIGNED BY CHURCH OFFICERS ON BEHALF OF THE CHURCH COUNCIL/BOARD:

(signature)

(office)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Date: \_\_\_\_\_

Application revised January, 1998

## A GLOSSARY OF TERMS FOR SHARED MINISTRIES

**A.C.C.:** Anglican Church of Canada

### **ADHERENT:**

- U: Someone who is active in a congregation but who is not a formal member.
- L: Those who participate in the congregation but do not have formal membership.
- A: Not used

### **APOSTOLIC SUCCESSION:**

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

### **APPORTIONMENT:**

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

### **ARCHDEACON:**

A: 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:**

U: Reference to sanctuary, narthex, chancel & transept.

A: 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.

### **B.A.S.:**

A: The Book of Alternative Services ("the green book") containing liturgies authorized for use by Anglicans since 1985.

**B.C.P.:**

A: The 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).

**BAPTISM:**

U: Entry into the Christian church. Practice infant baptism.

L: The Sacrament of entrance. Water used according to God's command.

A: The Sacrament of initiation, administered with water in the name of the Father, Son and Holy Spirit.

**BENEDICTION:**

U: Blessing. Usually given after the commissioning in worship services.

L: The blessing proclaimed to the gathered congregation.

A: Ditto

**BENEVOLENCE:**

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

L: Funds designated for use in support of the mission of the church outside the congregation.

A: Not used.

**BISHOP:**

L: Head of either the National Church or Synod.

A: One of the 3 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.

**BYLAW:**

U: Included in The Manual.

L: Detailed procedure based on the Constitution.

A: Not used; see “canon”.

**C.C.C.:**

Canadian Council of Churches: Made up of 19 Canadian Christian churches, it is the chief Canadian ecumenical agency, with headquarters in Toronto

The United Church of Canada is a member, as are the Anglican Church of Canada and the Evangelical Lutheran Church in Canada.

**CANON:**

A: An article of church law; *also* an honorary title given by the bishop to some senior clergy.

**CANON LAW:**

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

**CATECHISM:**

L: A basic primer of Christian teaching that uses questions and answers. Lutherans use Luther's Small Catechism.

A: Ditto; there is a Catechism in the Book of Common Prayer.

**CATHOLIC:**

U: The church universal.

A: Ditto. Anglicans consider themselves part of the Catholic Church, though not of the Roman Catholic Church.

L: Ditto.

**CHAPLAINCY:**

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

**CHURCH ARMY:**

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

**COLLECT:**

L: A prayer used in the worship service.

A: Ditto. There is a "collect of the day" which sums up the theme of that particular liturgical event.

**COMMON VESSELS AND LINENS:**

A: The chalice (cup) and paten (plate) 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 contains 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".

**COMMUNITY OF FAITH:**

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

A: Usually used in a multi-faith setting.

**CONFERENCE:**

L: Geographical group of congregations.

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

**CONFESSION/CREED:**

U: Most worship services include a prayer of confession (that for which we are sorry) & some a "confession of faith" (expression of what we believe). There is a UCC Creed.

L: A statement of belief. Apostle's and Nicene Creed are commonly used. The Athanasian Creed is used primarily on Trinity Sunday.

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

**CONFIRMATION (TIMES AND TERMS):**

U: Confirmation classes usually held either annually or bi-annually for young people. May also be held for interested adults.

L: A service of Affirmation of Baptism which usually follows a period of instruction in the Christian Faith.

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

**CONSTITUTION:**

U: Included in The Manual. Commonly called "The Basis of Union". Difficult to change.

L: Documents outlining the basic rules of an organization.

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

**COUNCIL:**

U: Used in some pastoral charges instead of Board.

A: Dioceses, provinces and the General Synod have executive councils, or executive committees.

L: Term used for the governing board of a congregation. Each Synod and the National Church also have Councils.

**COURT:**

U: We have four. Pastoral charge, Presbytery, Conference, General Council.

**CURATE:**

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

**DEACON:**

A: One of the three orders of ordained ministry. A deacon has a particular ministry of outreach and service, often acting in social justice areas. They have a particular liturgical function of proclaiming the Gospel and praying for the needs of the world. It has been the practice for new clergy to serve as deacons for a short time before being ordained priest; this is often seen as abuse of the proper role of the deacon in mission and service.

**DEFINITION OF CLERGY APPAREL:**

U: Usually a gown and stole, although now using more ecumenical terms such as "alb" etc.

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

**DIALOGUE:**

U: Conversation towards mutual understanding. Presently involved in Roman Catholic/United Church Dialogue Group.

**DIOCESE:**

A: Basic unit of the church, containing a number of parishes. There are 30, each headed by a bishop.

**E.L.C.I.C.:** Evangelical Lutheran Church In Canada

**ECUMENISM:**

U: Currently working on - Ecumenism document "beyond inter-church to include interfaith" & "whole world ecumenism".

A: Generally meaning the work towards the reconciliation of the whole Church.

**ELDERS:**

U: Members of the "Session". Elders are considered the "wise ones"- especially on All Native Circle Conference. Elders are usually visitors to members being assigned an elders district.

A: Not used.

**EPISCOPAL:** Pertaining to the bishop, or to a church which has bishops

**EUCCHARIST/COMMUNION:**

U: Communion is the common term. The Sacrament of the Lord's Supper. Officially to include children. Usually held four times a year, but becoming more frequent.

L: Sacrament in which participants receive the bread/body and wine/blood of Christ.

A: 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.

**EVANGELICAL:**

L: Based on the Gospel

**GENUFLECT:**

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

**GRADUAL:**

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

**HOUSE OF BISHOPS:**

A: All the bishops serving in the church. The House is one section of the General Synod, meeting together but voting separately. The House also meets for consultation on its own twice a year.

**HYMNS/CHORUS:**

U: What we sing.

**INCUMBENT:** Person currently holding office(the secular term).

**INSTALLATION:**

U: Usually a liturgical act recognizing someone beginning a work in a new office, such as Installation of the Moderator, or of Sunday School Teachers. When at the beginning of a new pastoral relationship it is called "Covenanting".

L: To install - eg. a pastor, Sunday School teachers, etc. Each has its own service and implications.

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

**INTERCESSION:**

U: Prayers for others.

L: Prayers which intercede for others.

A: Ditto

**INTERDENOMINATIONAL:**

U: Work involving more than one Christian denomination.

L: Consisting of several denominations working together.

A: Ditto



**INTERNSHIP:**

U: In candidacy process, those preparing for ordination are required to do an 8 month in-service training.

L: A 9 - 12 month time of training on the job prior to ordination.

A: Ditto

**JUDICATORY:**

L: Governing body. We would refer to the National or Synod Church bodies as judicatories.

A: Governing body or person, usually the bishop, an officer of the synod, or their representative.

The term is not generally used except in shared ministry situations.

**L.A.M.P.:**

L: An independent Lutheran organization: Lutheran Association of Missionaries and Pilots.

**LAITY:**

U: The "People of God", the members. Usually term is used to distinguish from the Order of Ministry or ministry personnel.

L: The members of a congregation not ordained.

A: All the people of God, but generally used of those not ordained to one of the other 3 orders (bishop, priest, deacon).

**LAY READER:**

U: Lay person who reads scripture in the worship service.

**LAYING ON OF HANDS:**

U: Term used in ordination/commissioning services.

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

**LECTIONARY:**

U: The listing of scriptural passages for each Sunday of the year (do not use a daily listing). Many congregations using the Revised Common Lectionary, especially if using the "Whole People of God" curriculum.

L: The listing of the appointed texts for the Church year, The Revised Common Lectionary.

A: The listing of the appointed texts for the Church year (for daily office and the eucharist)

**LICENSING:**

U: Authorizing someone to practice - as in the licensing of lay preachers or having a licence (secular) to perform weddings.

**LIFE IN THE EUCHARIST PROGRAM:**

A: A course of preparation for children wishing to participate in the eucharist.

**LITURGY:**

U: More frequent term "worship".

L: The order of service used for worship.

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

**LUTHERAN BOOK OF WORSHIP (LBW):**

L: The worship book and hymnal of the Evangelical Church in Canada.

**MANSE:**

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

**MEMBERSHIP:**

U: Someone who has "joined the church", committed oneself through a liturgical act & whose name is on a membership roll.

L: Those who are baptized members of the congregation.

A: 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.

**METROPOLITAN:**

A: The archbishop who has jurisdiction in a province.

**MINISTER:**

U: Several categories: The Order of Ministry.

- those ordained to the ministry of word, sacrament & pastoral care (ordained minister)
- those commissioned to the diaconal ministry of education, service & pastoral care (diaconal minister)
- lay pastoral ministers performing functions more like ordained ministers.
- staff associates performing functions more like diaconal ministers.

A: All are ministers by virtue of their baptism, but some appointed or ordained to specific ministries may generally be called ministers. While "The minister" may be used to refer to the cleric in charge of a parish, it is more usual to refer to them as the "rector" or "priest", if they are one.

**MINISTER (ACTION):**

U: To be of service to others.

**MINISTRY PERSONNEL:**

U: Those employed by the church in any ministry position, lay or ordered.

**MISSION AND SERVICE:**

U: Title of the U.C. unified budget at General Council.

**MISSION:**

U: What we are called to do in the world, our specialized ministries outside of pastoral charges, specific ministries such as Mission & Service Fund.

A: 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.

**MODERATOR:**

U: The person elected by General Council to serve as chair of General Council and its executive and sub-executive. It has always been for just one inter-council period (usually two years). This person is considered the spiritual leader of the denomination.

A: Not used; the Primate (national archbishop) is the spiritual leader of the denomination. General Synod elects a "Prolocutor" who may be clerical or lay, who can also preside at the Synod and is an Officer of the Synod.

**OFFICE:**

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

A: Both of the above, and the term given to daily, non-eucharistic, prayer services (Morning and Evening Prayer, e.g.)

**ORDER OF HIERARCHY IN EACH DENOMINATION:**

U: Try to avoid a hierarchy, although it exists in the offices of the General Council - from Executive and General Secretaries to support staff and in the pastoral charges.

A: This language is not often used.

**ORDER OF MINISTRY:**

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

**OVERSEAS PERSONNEL:**

U: Current term for "Missionary"

**P.C.I.C.:** Presbyterian Church In Canada.

**PARISH:**

L: A congregation or more than one congregation in a formal relationship with a pastor.

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

**PARSONAGE:**

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

**PARTNERS:**

U: Those with whom we work in a variety of ways. In our Division of World Outreach, our partner churches are those with whom we work in other countries in mutuality in mission. We also speak of our "ecumenical partners", those in other denominations and countries with whom we work.

**PASTOR:**

L: Ordained Minister.

A: A parish priest or a chaplain; the bishop is the "chief pastor"

**PASTORAL CHARGE:**

U: Local court of the church. May consist of 1 to 7 congregations. Many rural pastoral charges are "3-point pastoral charges: meaning three congregations with one minister and one board.

A: Not used.

**PRESBYTERY:**

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

**PRIEST:**

A: Someone ordained to one of the 3 orders of ministry, who is (if licensed) authorized to preside at the sacraments and to preach. One is ordained once, for life.

**PRIMATE:**

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

**PROVINCE:**

A: 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 4 ecclesiastical provinces (with a small "p", each led by an archbishop.

**RECTORY:**

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

**SACRAMENT:**

U: Have 2 - Communion and Baptism.

L: A holy act instituted by Jesus, uses visible elements and promises a spiritual blessing. Lutheran Church recognizes two- Baptism and Communion.

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

**TITHE:**

U: Traditionally 10% of income. Stewardship Services give a guide to giving which lists 2%, 5%, 10% of various incomes before and after taxes.

L: A portion of one's income. In O.T. it was 10%.

A: Ditto

**U.C.C.:** The United Church of Canada .

**VESTRY:**

A: A room near the main body of the church where the clergy "vest", or get their robes on. Hence, a place to meet. In some dioceses "vestry" is the term used for the governing or advisory board of a congregation or parish.

**VISION:**

U: One's view of the future, that which empowers us to move and change.

**VOICES UNITED:** The new United Church hymnal.

**W.C.C.:** World Council of Churches: Made up of 320 member churches from around the world, the chief global ecumenical agency, with headquarters in Geneva. The United Church of Canada is a member, as are the Anglican Church of Canada and the Evangelical Lutheran Church in Canada

**WARDENS:**

A: 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 buildings. Check diocesan canons for exact responsibilities.

**WITNESS:**

U: Demonstrate our faith or in secular terms to see something.

**W.O.V.:** "With One Voice" - a Lutheran Contemporary hymnal with additional liturgies.

**YOUTH AGES:**

U: Wide range, may be 10 to 18, depending on congregation. Young adults is usually 20 -35.

A: Depends on the definition in each diocese.

and absolution), matrimony, ordination and unction (anointing of the sick).

**SEASONS OF THE CHURCH YEAR:**

Liturgical calendar: Advent - Christmas - Epiphany - Lent - Easter - Pentecost

**SERVICE BOOK:**

U: We used to have a service book of psalms and prayers (may still be used). Now a wide variety of liturgical resources approved by General Council.

**SESSION:**

U: One of two groups on the Official Board of a pastoral charge. Responsible for "spiritual" matters. (Members of Session must be members of church)

**SHARING THE PEACE:**

U: Greeting one another during a service of worship.

L: A greeting of worshippers to one another during the service.

A: Ditto; can be either just before the offertory or at the end of the prayer of consecration .

**SONGS FOR GOSPEL PEOPLE:** Contemporary hymnbook used in many congregations.

**STEWARDS:**

U: Other group on the Official Board of a pastoral charge. Responsible for "temporal" matters. (members need not be members).

A: not used

**STEWARDSHIP:**

U: Use of all our resources (time, money and personal gifts) for the sake of the world.

L: Use of time, talent and treasure in responsible ways.

A: Use of time, talent and treasure in responsible ways; exercising our ministry of care for the creation.

**SYNOD:**

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

A: 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.

**THE MANUAL:**

U: The Book of "rules and regulations" which govern the life and work of the UCC. It is revised after each General Council.