

Ecumenical Co-Operation in Parishes

For several reasons it is likely that inter-church co-operation will be a growing concern in many parishes. As we become involved in these co-operative ventures, it is necessary to consider the diocese as a whole, being aware of the effect of what we do in all other parts of the diocese. In many parishes the movement towards unity among Christians will make it desirable to work closely with our Christian brothers and sisters in certain areas (i.e., Dioceses of Toronto, Niagara, Huron).

The following guidelines serve as criteria for clergy and parish leaders as we proceed to work with other churches.

1. The dioceses have not arrived at the stage of a fully ecumenical parish. Therefore, all experiments must have diocesan approval.
2. Anglican worship must be maintained and the sacraments administered by an Anglican priest to Anglicans. As a minimum, the eucharist, according to Anglican usage, will be celebrated by an Anglican priest once a week, if possible, in the parish, but at least once a month. (But see also #9.)
3. We encourage non-sacramental joint services of worship to be held on special occasions in the community, such as Week of Prayer for Christian Unity, Anniversaries, Remembrance Day, Cemetery Day, Harvest or other Thanksgiving services. Permission from the bishop is not required for these non-sacramental services.
4. It is to be noted that services of intercommunion are restricted to occasions when Christian people are gathered together for dialogue and prayer for the Unity of Christendom. The bishop does not give authorization for services of intercommunion except for the explicit purpose of fostering the spirit of unity. It is not to be inferred that these services can be held on any other than an occasional basis without this purpose being clearly in mind. Diocese of Toronto clergy are referred to the guideline, *Participation at Services of Holy Communion* for further details.
5. Good stewardship is encouraged in the use of church buildings and, in some cases, joint use. No major building programme should be undertaken without a survey of available facilities in the community and, where advisable and possible, consultation with other churches in the community.
6. Co-operative and co-ordinated work is encouraged in such areas as youth work, church school, and social services. When there is to be a co-ordination of the education programme, the preparing of children for receiving the eucharist and confirmation instruction for Anglicans are the responsibility of the parish priest, to be given by him/her or by an Anglican under his/her supervision.
7. A growing team relationship with other ministers in the community is encouraged with respect to such aspects of parish life as hospital visiting, planning and stewardship. The use of secretarial and janitorial services can be on a combined basis.



8. Anglicans must be provided with the opportunity for sacramental and eucharistic worship on a regular basis in our parishes. Permission is not given for joint services with churches of other denominations to take place during the summer months in order to facilitate vacation plans for the clergy, with the Anglican church being closed for the entire period. Where parishes have problems arranging for Sunday services in the summer, Anglican clergy and lay readers are available through appropriate diocesan channels.
9. Special arrangements exist with respect to the Evangelical Lutheran Church in Canada (ELCIC), in light of *the Agreement on Interim Sharing of the Eucharist* adopted in 1989 by General Synod and by the National Convention of ELCIC. Please contact your area bishop or the diocesan office for further information.



Guidelines for Anglican and Lutheran Priests and Pastors

*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*

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

A. 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.

B. 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.

C. Process

1. If priest or pastor wishes to be available for an appointment in the other church, that person should contact his/her 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 of the other church, that bishop contacts the appropriate bishop of the other church.
4. A full curriculum vitae of ministry and ordination 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.

D. Terms of Appointment

Terms of appointment shall include:

1. Length of the appointment.
2. Remuneration, including housing, travel, pension and benefits.
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.

E. Orientation

1. The receiving bishop shall appoint a mentor to assist the clergy person 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 at least (as appropriate):
 - i) Constitutions/canons of congregation, synod/diocese and national church.
 - ii) ELCIC Statement on Sacramental Practices.
 - iii) Any guidelines presently in effect in the synod/diocese and national church.
 - iv) Conduct of worship and pastoral care in that church.
 - v) 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.

F. 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.



G. Resources

1. Anglican

- i) **Handbook of General Synod Canon XVIII on Discipline**
- ii) **Sexual Harassment Policy**
- iii) House of Bishops Guidelines
- iv) Applicable provincial and diocesan policies

2. Lutheran

- i) **ELCIC Constitution, Article 7; By-laws Part 3**
- ii) ELCIC Manual for Discipline of Ministers
- iii) Sexual Harassment Policy
- iv) Applicable synodical policies

