

Greetings. This resource is intended to provide a brief commentary and references for the Title III Ministry Canons of The Episcopal Church. The commentary is generally meant to be a brief explanation of what the canon and/or section intends. The resources listed are not intended to be all encompassing nor is the order of listings any judgment on the content offered as resource. Dioceses are listed in alphabetical order. Each diocese chooses what to make available on their website, and the content is constantly being revised. Hopefully the resources we have listed will serve users well and encourage each user to pick and choose what suits each individual need. It is hoped this resource may be updated periodically.

CANON 1: Of the Ministry of All Baptized Persons

The content of this canon sets the stage for developing a theology of ministry. The phrase “the ministry of all baptized persons” rests on the conviction that all baptized persons are ministers. Section (a) presses the point even further by stating directly “that all baptized persons are called to ministry in Christ’s name.” The Book of Common Prayer contains a powerful description of the ministry of the baptized in its baptismal covenant. The renunciations, the affirmations, and the vows add clarifying detail to the basic assumption: all ministry is grounded in baptism. The Outline of Faith (Catechism) further amplifies the point by stating that “the Church carries out its mission through the ministry of all its members.”

Canon 1, by its primary position, underscores the importance of the ministry of all members of the church. It directs each diocese to “make provision for the affirmation and development of the ministry of all baptized persons,” by helping all members to understand all are called to minister out of their identifiable gifts and to serve Christ’s mission continually. As articulated in the catechism, Canon 1 connects ministry to mission that is carried out “through the ministry of all its members.”

The scope of the mission and ministry of all baptized persons encompasses all ages that, in turn, demands life-long Christian formation. Each diocese shall provide ways to affirm, develop, assist, and sustain a profound sense of mission and ministry of all baptized members. The charge is comprehensive and inclusive and is directed to all Christians.

CANON 1: Of the Ministry of All Baptized Persons

Sec. 1. Each Diocese shall make provision for the affirmation and development of the ministry of all baptized persons, including:

- (a) Assistance in understanding that all baptized persons are called to minister in Christ's name, to identify their gifts with the help of the Church and to serve Christ's mission at all times and in all places.
- (b) Assistance in understanding that all baptized persons are called to sustain their ministries through commitment to life-long Christian formation.

Dioceses “make provisions” in a wide variety of ways. COMs, Christian education opportunities, continuing education courses, and ministry of all the baptized events are examples of how one can provide for the affirmation and development of the ministry of all the baptized.

Sec. 2. No person shall be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, sex, marital status, sexual orientation,

disabilities or age, except as otherwise provided by these Canons. No right to licensing, ordination, or election is hereby established.

Sec. 3. The provisions of these Canons for the admission of Candidates for the Ordination to the three Orders: Bishops, Priests and Deacons shall be equally applicable to men and women.

Discernment is to be open to all, regardless of “race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age.” The canon carefully clarifies that licensing, ordination, or election cannot be framed as a right.

All the canons of Title III are rooted in “Canon 1; On the Ministry of All Baptized Persons.” The establishing of Commissions on Ministry, the licensure processes designed within each diocese, and the ordination tracks of deacons, priests, and bishops all are understood to be designed and implemented in ways that bring the vision of Canon 1 into reality.

Resources:

<http://www.TEforall.org>

<http://www.aftersunday.org>

<http://www.baptized.org>

<http://www.kootenay.anglican.ca/directory/forum>

Diocese of Western New York: <http://www.episcopalwny.org>, Ministries

<http://www.episcopalchurch.org/mdl.htm>

<http://www.leaderresources.org>, Journey in Faith program

CANON 2: Of Commissions on Ministry

“The Church carries out its mission through the ministry of all its members.”¹ All of the baptized are called to various roles within the church body. The purpose for the ordination of deacons, priests or presbyters, and bishops is to provide ordained leaders to serve the community as models of Christian ministry to which all persons are called. Diocesan Commissions on Ministry oversee the discernment process for all ministries, lay and ordained, and facilitate the practice of ordaining individuals to the diaconate and priesthood.

CANON 2: Of Commissions on Ministry

Sec. 1. In each Diocese there shall be a Commission on Ministry ("Commission") consisting of Priests, Deacons, if any, and Lay Persons. The Canons of each Diocese shall provide for the number of members, terms of office, and manner of selection to the Commission.

A COM membership that represents the values, needs, and concerns of the diocese as a whole (women, minorities, young persons, etc.) will be beneficial. It is also beneficial to include clergy who have fairly recent theological education and ordination process experience. A balance of lay members to priests and deacons is also recommended. The size of the COM should be considered in light of the diocesan discernment and ordination processes (typical number of persons in process at any given time, interview requirements, geographic and financial constraints, etc). Representation of specific groups from which the diocese seeks to attract or recruit future leaders can also be helpful.

Resources:

Diocese of Massachusetts: <http://www.diomass.org>, Commission on Ministry
Diocese of Newark: <http://www.dioceseofnewark.org>, Commission on Ministry
Diocese of New York: <http://www.diocesenyc.org>, Commission on Ministry
Diocese of Colorado: <http://www.coloradodiocese.org>, COM Overview
Document: *Toward a Theology of Ministry*
<http://www.episcopalchurch.org/documents/towardtheologymin.pdf>

Sec. 2. The Commission shall advise and assist the Bishop:

- (a) In the implementation of Title III of these Canons.
- (b) In the determination of present and future opportunities and needs for the ministry of all baptized persons. (See Canon 1: Of the Ministry of the Baptized.)
- (c) In the design and oversight of the ongoing process for recruitment, discernment, formation for ministry, and assessment of readiness therefore.

It is the responsibility of the Commission on Ministry to advise the bishop on ministry development in the diocese. This includes those topics listed in Section Two of this canon.

Recruitment and Discernment: The COM is charged with assisting congregations in their discernment of lay and ordained ministers. The COM shall design and oversee the

¹ *Book of Common Prayer*, (New York: The Church Hymnal Corporation, 1979), p. 855.

development and implementation of discernment processes for licensed and ordained ministries.

Formation: The COM is responsible for the establishment of any formation processes for persons called to licensed and ordained ministries.

Assessment: The COM assists the bishop in initial and ongoing assessment of readiness of persons discerning a call to ordained ministries. Assessments may take place in any number of ways, including individual or group activities and interviews, discernment retreats, review of seminary or supervised ministry evaluations and General Ordination Examination results, etc.

Resources:

Diocese of Michigan: <http://www.edomi.org>, Whitaker School of Ministry

Diocese of Maine: <http://www.diomaine.org>, Discernment Groups

Sec. 3. The Commission may adopt rules for its work, subject to the approval of the Bishop; *Provided* that they are not inconsistent with the Constitution and Canons of this Church and of the Diocese.

The COM needs to develop intentional processes to ensure appropriate, orderly, and thorough practices for its work. Special attention needs to be given to legal, canonical, ethical, and hospitable treatment of all persons engaged with the COM at all levels, with particular awareness of issues related to inclusiveness and appropriate antidiscrimination practices. Rules of operation or order would establish frequency of meetings, member participation eligibility and requirements (attendance, for example), decision-making practices (vote, consensus, etc.), particular dates and schedules for fixed steps in discernment and ordination processes, deadlines, documents, specific requirements for persons in the process. The benefits of establishing such a structure are many: increasing continuity as COM membership changes, serving as orientation for new COM members and new incoming bishops, and maintaining a consistent mode of operation over the years of a candidate's ordination process, to name a few.

Resources:

Diocese of Georgia: <http://georgia.anglican.org>, Licensed and Lay Ministry Standards

Diocese of Maine: <http://www.diomaine.org>, "Flowchart for Ordination to the Priesthood"

Diocese of Colorado: <http://www.coloradodiocese.org>, Ministry Support, COM Ordination Process

Sec. 4. The Commission may establish committees consisting of members and other persons to report to the Commission or to act on its behalf.

Certain work of the COM may be delegated to subcommittees that would work under COM guidelines and would be responsible to the COM. Examples might include committees on discernment, ordination, and formation.

Resources:

Diocese of Southern Ohio: <http://www.episcopal-dso.org>, Commission on Ministry Sub-Committee

Diocese of Maine: <http://www.diomaine.org>, Commission on Ministry Sub-Committee

Diocese of Newark: <http://www.dioceseofnewark.org>, COM, Lay Ministry Subcommittee Guidelines

Sec. 5. The Bishop and Commission shall ensure that the members of the Commission and its committees receive ongoing education and training for their work.

COM members might receive training in the following skills: interviewing, listening, meeting facilitation, hospitality. Any training required for diocesan or parochial staff is also recommended for COM members (anti-racism training and preventing sexual misconduct, for example).

Resources:

Episcopal Church Office for Ministry Development:

<http://www.episcopalchurch.org/ministry.htm>

Diocese of Texas: <http://www.epicenter.org/edot>, “Iona Center,” Training the Baptized for Leadership

CANON 3: Of Discernment

Discernment is a process that can be taught in every congregation. Learning to put ourselves into God's hands and listen for God's will and direction for our lives is a skill that takes practice and commitment, but rewards us with a deepening relationship with God. Our life as Christians is a life of service, it is a life directed by God to help in the reconciling of this world to God. Cultivating a life directed by God, doing God's will means we must be able to listen to God's call to us.

CANON 3: Of Discernment

Sec. 1. The Bishop and Commission shall provide encouragement, training, and necessary resources to assist each congregation in developing an ongoing process of community discernment appropriate to the cultural background, age, and life experiences of all persons seeking direction in their call to ministry.

Discernment is a life-long process focused on continually seeking God's will for our lives. This openness to God's call guides us into ministry of many kinds – including ordained ministry.

Discernment has both individual and communal aspects. It may begin in solitude, yet as members of a community of Christians, we also draw upon the wisdom of the community as we listen for God's direction. Part of our job as Christians is to listen with anyone who is seeking God's will for his/her life.

Christian communities need to train members in the process of discernment. As more and more people serve on congregational discernment teams, this life-long attitude will grow into a culture of discernment being a regular process available in the life of a congregation. This initial training of discernment teams may be in response to the canons that ask people seeking ordination to begin with a process of discernment in their congregation. The more global goal is that discernment becomes a normal part of every person's life. The church can help make this a reality by training people in the process of discernment so that the canons are fulfilled, but then encouraging all people to grow in this skill.

Naturally, each community will have to develop those discernment processes that will be helpful to its members. Processes may have some general foundational parts in common, but will vary depending on the cultural needs of each discernor and community.

Resources listed on this site provide examples that will help any diocese/congregation get started in developing a discernment process; however, each diocese/congregation will have to personalize the process for its context. In general, congregations will need to keep in mind that discernment takes time. It is not unusual for a discernment committee to meet for eight or nine two-hour sessions. It is important to take the time that feels necessary. The fruits of committing to taking the necessary time are generally very rich for the discernor as well as for the entire committee.

The COM in the diocese must develop the ability to assess the varieties of discernment processes that will develop in congregations. The focus of the COM then becomes an

additional part of the discernment for any individual called to ordained ministry. The COM may seek to help the discerner more clearly define the type of ordained ministry and the path toward ordination. Congregational discernment teams will strengthen the congregation and each member by providing the community in which people are encouraged to explore their call to ministry, to deepen their relationship with God, and to deepen their understanding and support of Christian community.

Resources:

Diocese of Atlanta: <http://www.episcopalatlanta.org/commissions/ministry/process.html>

Diocese of Connecticut: <http://www.ctdiocese.org/aboutus/discern.pdf>

Diocese of Eastern Michigan: <http://www.eastmich.org>

Diocese of Florida: <http://www.diocesefl.org>, Ordination process

Diocese of Iowa: <http://www.iowaepiscopal.org/ministries>

Diocese of Maine: <http://www.diomaine.org>

Diocese of Minnesota: <http://www.episcopalmn.org/holyorders.htm>

Diocese of Missouri: <http://www.missouri.anglican.org/discernmenthandbook.pdf>

Diocese of New Jersey: <http://newjersey.anglican.org/Discernment>

Diocese of New York: <http://www.dioceseny.org>, Programs, Ministry Development

Diocese of Olympia: <http://olympia.anglican.org/onlinedocuments>, Use the Title III section of the side menu

Diocese of Rochester: <http://www.rochesterepiscopaldiocese.org>

Diocese of Texas: <http://www.epicenter.org/edot/>, Discernment

Diocese of West Missouri: <http://www.diowestmo.org/bishop.php>

“Listening Hearts” by Suzanne Farnham: <http://www.listeninghearts.org>

Pastoral Leadership Search Effort (PLSE): <http://www.theplse.org>

Sec. 2. The Bishop, in consultation with the Commission, may utilize college and university campus ministry centers and other communities of faith as additional communities where discernment takes place. In cases where these discernment communities are located in another jurisdiction, the Bishop will consult with the Bishop where the discernment community is located.

Many people have discerned a call to the ordained ministry while at college. Young people often explore life’s questions during their time at college or following high school when their home congregation may not be available. The COM recognizes that discernment happens in places where people feel safe and have a community of willing listeners and questioners. Utilizing campus ministries is a good way to encourage young people to seriously continue their discernment, and it opens this possibility to other people who might be part of a discernment process.

Resources:

Diocese of Chicago: <http://www.episichicago.org/diocese/offices>

Diocese of Minnesota: <http://www.uec-mn.org/discernment>

Diocese of Missouri: <http://www.missouri.anglican.org/campus.htm>

Diocese of New York: <http://www.dioceseny.org>, Programs

Diocese of Texas: <http://www.epicenter.org/edot/>, College Ministries

Pastoral Leadership Search Effort (PLSE): <http://www.theplse.org>

Sec. 3. The Bishop and Commission shall actively solicit from congregations, schools and other youth organizations, college and university campus ministry centers, seminaries, and other communities of faith names of persons whose demonstrated qualities of Christian commitment and potential for leadership and vision mark them as desirable candidates for positions of leadership in the Church.

Taking this section seriously requires some intentional work by the COM. It will be necessary to determine those qualities of leadership that are desirable. The church, if it is to respond to the culture in which it finds itself, must seek leaders who can lead it into its work in the world. Immaturity is not itself a barrier to ordination. Utilizing parish youth groups, diocesan youth ministries, retreat weekends and other occasions as opportunities to help young people consider their vocations will encourage the church as a whole to seek people who may offer leadership in various settings and communities.

Resources:

EYE Network

Douglas Fenton at The Episcopal Church Center (dfenton@episcopalchurch.org)

<http://episcopalchurch.org>, Ministries with Young People, Higher Education

Servant Leadership Projects

Episcopal Colleges

Sec. 4. The Bishop, Commission, and the discernment community shall assist persons engaged in a process of ministry discernment to determine appropriate avenues for the expression and support of their ministries, either lay or ordained.

It is important that the COM, in their training of congregational discernment teams, encourage congregations to seek resources appropriate for encouragement, training, and support for any ministry a person may discern. Discernment is not just to ordained ministry, but also to ministry in the world. Having each member of a discernment team write his or her own spiritual autobiography before focusing on one individual makes for a rich sharing of experience and invites everyone into discernment.

Resources

Diocese of Minnesota: http://www.episcopalmn.org/layMinistry_Procedures.pdf

Diocese of Missouri: <http://www.esmmo.org/index.html>

Diocese of Texas: <http://www.epicenter.org/edot>, Discovery Series

CANON 4: Of Licensed Ministries

According to the baptismal covenant, all are called to a life of faithfulness, worship, service, and ministry. Within this context, some have special gifts and abilities to lead God's people and equip them for their work of ministry. Such persons should be recognized and trained so that their particular ministries may be an effective witness to the risen Christ in our midst.

Licensed ministries are diocesan-level ministries that provide recognition of special gifts and training, provide standardization and accountability when the church is at worship, and support other ministries. We note in the early church that Paul did not make major policy decisions on his own but, in the case of admitting Gentile believers into the fellowship of the church, he presented his case to the church elders and apostles in Jerusalem (Acts 15). As one who had comprehensive understanding of the church, we find him correcting some of the excesses in the Corinthian congregation (I Cor.: 14).² It is in community that we discern how the Spirit is leading us. Those who have leadership positions are part of the community and subject to its direction. Ones so licensed act within the parameters of the Book of Common Prayer and within the faith and tradition of the Episcopal Church.

Some desirable characteristics of those who are to exercise the ministries listed in this canon include: a willingness to learn and grow in their faith and in the exercise of their particular ministry; a commitment to their appointed duties and responsibilities; a desire to enhance their ministry through continuing education and regular assessment; and the ability to work with and for others. Persons recommended for licensing should be doing their best to pattern their lives in accordance with Christ's teachings and be wholesome examples to the people of God.³

CANON 4: Of Licensed Ministries

Sec. 1.

(a) A confirmed communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing, may be licensed by the Ecclesiastical Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor or Catechist. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons and the duration of licenses shall be established by the Bishop in consultation with the Commission on Ministry.

The bishop in consultation with the Commission on Ministry may develop the requirements and guidelines for licensed ministries. There are no standard requirements in these canons. Current license time limits vary from one to five years.

(b) The Presiding Bishop or the Bishop Suffragan for the Armed Forces may authorize a member of the Armed Forces to exercise one or more of these ministries in the Armed Forces in accordance with the provisions of this Canon. Requirements and guidelines for

² *Licensed Ministries in the Diocese of Dunedin, New Zealand* (<http://www.dn.anglican.org.nz>) p.2.

³ *Guidelines for Licensed Lay Ministries in the Diocese of Central Florida* (<http://centralflorida.anglican.org>) p. 4.

the selection, training, continuing education, and deployment of such persons shall be established by the Bishop granting the license.

Resource:

The Bishop of Chaplaincies: <http://www.ecusa-chaplain.org>

Sec. 2.

(a) The Member of the Clergy or other leader exercising oversight of the congregation or other community of faith may request the Ecclesiastical Authority with jurisdiction to license persons within that congregation or other community of faith to exercise such ministries. The license shall be issued for a period of time to be determined under Canon III.4.1(a) and may be renewed. The license may be revoked by the Ecclesiastical Authority upon request of or upon notice to the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Reasons for revoking a license include but are not limited to failure to carry out the licensed ministry, preaching or teaching contrary to the established doctrine of the Episcopal Church and a manner of life that is causing scandal within a congregation.

(b) In renewing the license, the Ecclesiastical Authority shall consider the performance of the ministry by the person licensed, continuing education in the licensed area, and the endorsement of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith in which the person is serving.

(c) A person licensed in any Diocese under the provisions of this Canon may serve in another congregation or other community of faith in the same or another Diocese only at the invitation of the Member of the Clergy or other leader exercising oversight, and with the consent of the Ecclesiastical Authority in whose jurisdiction the service will occur.

Sec. 3. A **Pastoral Leader** is a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances, as defined by the Bishop.

When the services of a priest are not available on a long-term, consistent basis, or in the context of team ministry, it may be appropriate to license a Pastoral Leader. This license tends to be issued in very limited circumstances.

Educational topics may include

- Holy Scripture
- The Book of Common Prayer and the Hymnal
- Conduct of Worship
- Use of Voice
- Church History
- Doctrine as Found in the Creeds and the Catechism
- Parish Administration
- Appropriate Canons
- Pastoral Care.

Sec. 4. A **Worship Leader** is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Worship is integral to what we do as Episcopalians. Those licensed in this area need to be trained well enough so that the services they conduct enhance worship and do not detract

from it. The key word in this section is “regularly.” Occasional conduct of worship does not require a license.

Educational guidelines used by some dioceses:

- Liturgy with Emphasis on the Book of Common Prayer and the Hymnal
 - Familiarity with and Ability to Use the Lectionary
 - Knowledge of the Church Year and How It Is Observed
 - Copyright Law
 - Rubrics
- Conduct of Worship
- Use of Voice
- Worship Canons (Title II)
- Episcopal Worship and Its Meaning for the Life and Work of the Church.

Resources:

Richard Giles, *Creating Uncommon Worship* (Liturgical Press, 2005)

Leonel Mitchell, *Praying Shapes Believing* (Morehouse Publishing, 1991)

Sec. 5. A Preacher is a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

The emphasis in this section is on the invitation to preach. The invitation must be issued by those in authority to do so. Many ministry teams have individuals designated as preachers. They would need to be licensed.

Educational topics used by some dioceses:

- Holy Scripture and How It Is interpreted in the Episcopal Tradition
- Methods of Exegesis
- The Book of Common Prayer and the Hymnal
- Conduct of Worship
- Use of Voice
- Church History
- Christian Ethics and Moral Theology
- Doctrine as Found in the Creeds and the Catechism
- Pastoral Care
- Homiletics (including review and critique of great sermons)
 - the ability to preach to different audiences (children, youth, adult, elderly), formal and informal
 - relating Scripture to the contemporary world
 - effective use of story, illustration, and humor

Sec. 6. A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Educational topics may include:

- History of Eucharistic Ministry
- Eucharistic Theology
- Familiarity with the Eucharistic Liturgy
- Methods of Administration of the Sacrament
- Personal Preparation

Sec. 7. A **Eucharistic Visitor** is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

This category was separated from the Eucharistic Minister license under the old canon. Since Eucharistic Visitors will be interacting with parishioners on a one-on-one basis in private settings in many cases, guidelines for the avoidance of sexual misconduct need to be stressed and education in pastoral care needs to be provided.

Educational topics may include:

- History of Eucharistic Ministry
- Eucharistic Theology, including the Reserved Sacrament
- Various Methods of Receiving the Sacrament
- Reverent Disposal of the Elements
- Pastoral Care, including Listening Skills and Confidentiality and the Knowledge of When and How to Report Pastoral Needs
- Reporting and Recording Visits
- Personal Preparation
- Practice of Ministry in Various Settings: Homes, Care Facilities, Hospitals, and Prisons
- Training in the Prevention of Sexual Misconduct

Resources

“Communion Under Special Circumstances,” *Book of Common Prayer*, pp. 396-399
 Diocese of Central Florida: <http://www.cfdiocese.org>, Guidelines for Licensed Lay Ministries in the Diocese of Central Florida

Sec. 8. A **Catechist** is a lay person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Educational topics may include:

- Holy Scripture (knowledge of the historical outline and content of the Old and New Testaments)
- The Book of Common Prayer (especially the Catechism and Rites of Initiation) and the Hymnal
- Familiarity with the Baptismal Policy of the Local Church
- Church History: Early Church, Development of the Creeds, General Development of Christian Theology

- Doctrine as Found in the Creeds and the Catechism
- General Knowledge of the Canons, Polity, Structure, and Decision-Making Processes in the Episcopal Church and the Anglican Communion.
- Methods of Catechesis

Resources:

Marion J. Hatchett, *Commentary on the American Prayer Book*, 1980.

“Commissioning Lay Ministries in the Church” *The Book of Occasional Services*, p. 179.

Diocese of East Tennessee: <http://www.etdiocese.net>, Diocesan Ministry, Shared Ministry, Update on Licensed Ministry, *Licensed Ministry Notebook* (Diocese of East Tennessee, 2005)

Diocese of Georgia: <http://www.georgia.anglican.org>, “Licensed Lay Ministry Training”

Diocese of Iowa: <http://www.iowaepiscopal.org>

Diocese of Kansas: <http://www.episcopal-ks.org>

Diocese of Louisiana: <http://www.edola.org>, Administration and Staff, Ministry Lay and Ordained

Diocese of Minnesota <http://www.episcopalmn.org>, Governance, Commission on Ministry

Diocese of Missouri: <http://www.missouri.anglican.org>, *Licensed Ministries in the Diocese of Missouri* (2005)

Diocese of Montana: <http://mtepisopal.homestead.com>, Home, Links, Ministries Manual

Diocese of Newark: <http://www.dioceseofnewark.org>

Diocese of Ohio: <http://www.dohio.org>

Diocese of South Dakota: <http://www.diocesed.org>, What We Do, Ministry Handbook

Diocese of Washington: <http://www.edow.org>, Governance, Licensing

CANON 5: Of General Provisions Respecting Ordination

Within the community of the baptized, some are called to gather the community in worship and prayer, to provide pastoral care and symbolize the presence of Christ in our midst, while others are called to a particular servant ministry and to proclaim to the faithful the needs of the world and encouraging the faithful to develop responses to those needs.

CANON 5: Of General Provisions Respecting Ordination

Sec. 1 (a) The canonical authority assigned to the Bishop Diocesan by this Title may be exercised by a Bishop Coadjutor, when so empowered under Canon III.19, and at the request of the Bishop Diocesan, by a Bishop Suffragan, or by any other Bishop of a Church in full communion with this Church who was ordained in the historic succession, at the request of the ordinand's Bishop.

(b) The Council of Advice of the Convocation of American Churches in Europe, and the board appointed by a Bishop having jurisdiction in an Area Mission in accordance with the provisions of Canon I.11.2(c), shall, for the purpose of this and other Canons of Title III have the same powers as the Standing Committee of a Diocese.

(c) In case of a vacancy in the episcopate in a Diocese, the Ecclesiastical Authority may authorize and request the President of the House of Bishops of the Province to take order for an ordination.

Sec. 2 (a) No Nominee, Postulant, or Candidate for ordination shall sign any of the certificates required by this Title.

(b) Testimonials required of the Standing Committee by this Title must be signed by a majority of the whole Committee, at a meeting duly convened, except that testimonials may be executed in counterparts, each of which shall be deemed an original.

Individual signed copies of a single original are considered “counterparts.”

(c) Whenever the letter of support of a Vestry is required, the letter must be signed and dated by at least two-thirds of all of the members of the Vestry, at a meeting duly convened, and by the Rector or Priest-in-Charge of the Parish, and attested by the Clerk of the Vestry. Should there be no Rector or Priest-in-Charge, the letter shall be signed by a Priest of the Diocese acquainted with the nominee and the Parish, the reason for the substitution being stated in the attesting clause.

(d) If the congregation or other discernment community of which the nominee is a member is not a Parish, the letter of support required by Canon III.6 or Canon III.8 shall be signed and dated by the Member of the Clergy and the council of the congregation or other community of faith, and shall be attested by the secretary of the meeting at which the letter was approved. Should there be no Member of the Clergy, the letter shall be signed and dated by a Priest of the Diocese acquainted with the nominee and the congregation or other community of faith, the reason for the substitution being stated in the attesting clause.

(e) If the applicant is a member of a Religious Order or Christian Community recognized by Canon III.24, the letters of support referred to in Canon III.5 or Canon III.6 and any other requirements imposed on a congregation or Member of the Clergy may be given by the Superior or person in charge, and Chapter, or other comparable body of the Order or Community.

Sec. 3. An application for any dispensation permitted by this Title from any of the requirements for ordination must first be made to the Bishop, and if approved, referred to the Standing Committee for its advice and consent.

CANON 6: Of the Ordination of Deacons

Early in the history of the Christian Church, three distinct models for leadership emerged within the baptismal community: bishop, priest, and deacon. The Book of Acts describes the selection of the first deacons, who assisted the apostles in the ministry of the early church community. The deacon is a symbol of Christ's ministry to serve others,⁴ and as a symbol, reminds all the baptized of their calling to serve.

According to the ordinal in *The Book of Common Prayer*, the diaconate is characterized as a servant ministry directly under the bishop. Bishops will interpret the phrase, "directly under your bishop" in different ways. The relationship between bishop and deacon may be different in each diocese. The deacon is to serve all people, "particularly the poor, the weak, the sick, and the lonely." Deacons are to "interpret to the Church the needs, concerns, and hopes of the world" and "to assist the bishop and priests in public worship and in the ministration of God's Word and Sacraments."⁵ Deacons help the church to focus its concerns outwardly to the needs of the world. The diaconate was revived in the mid-twentieth century in the Episcopal Church.

CANON 6: Of the Ordination of Deacons

Sec. 1. Selection

The Bishop, in consultation with the Commission, shall establish procedures to identify and to select persons with evident gifts and fitness for ordination to the Diaconate.

In addition to individuals who may feel called by God to this ministry, the bishop and Commission shall work with congregations and specialized ministries, such as campus ministries to develop programs and procedures that would discern and identify individuals whose ministry is diaconal and encourage them to consider this vocation. It is presumed that any person seeking nomination will have participated in a process of discernment. (See Canon III.3.1.)

Sec. 2. Nomination

A confirmed adult communicant in good standing may be nominated for ordination to the diaconate by the person's congregation or other community of faith.

(a) The Nomination shall be in writing and shall include a letter of support by the Nominee's congregation or other community of faith committing the community to

(1) pledge to contribute financially to that preparation, and

(2) involve itself in the Nominee's preparation for ordination to the Diaconate.

If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight

A nominee is a person who has accepted nomination but is not yet a Posutlant. During this period application is made to the diocese and further testing and discernment are done. It can be helpful to make the vestry aware of the costs involved in getting the education and training for the diaconate: tuition, travel, books and in some cases vacation time from work. Some suggestions as to how this involvement might look include designating a vestry member or one of the members of the discernment committee to be in regular contact with the nominee; be sure the nominee is receiving the parish

⁴ James Barnett, *The Diaconate: A Full and Equal Order* (Seabury Press, 1985) pp. 141-142.

⁵ *Book of Common Prayer*(BCP), p. 543.

newsletter and the diocesan newspaper as well as other news items from the parish and diocese; encourage the nominee to submit an article from time to time to the parish newsletter; pray for the nominee by name in the weekly liturgy, encourage their participation in the liturgy, involve them in parish outreach initiatives. When there is a vacancy or when there is no Member of the Clergy, see Title III, Canon 5, Sec. 2(c).

(b) The Nominee, if in agreement with the nomination, shall accept the nomination in writing and shall provide the following to the Bishop:

- (1) Full name and date of birth.
- (2) The length of time resident in the Diocese.
- (3) Evidence of Baptism and Confirmation.
- (4) Whether an application has been made previously for Postulancy or the person has been nominated in any Diocese.
- (5) A description of the process of discernment by which the Nominee has been identified for ordination to the Diaconate.
- (6) The level of education attained and, if any, the degrees earned, and areas of specialization, together with copies of official transcripts.

The evidence of baptism and confirmation could include a photocopy of the register where the event was recorded, a certificate issued at the time of baptism or confirmation or a statement by someone who was present at the event.

In addition to a description of the discernment process, some dioceses ask for reflections from the discernment committee.

The education information is helpful in designing a program of preparation for the deacon and/or providing equivalencies for classes in an established diaconal training program. The requirement to submit transcripts was added in the 2006 revision.

Sec. 3. Postulancy

Postulancy is the time between nomination and candidacy and may initiate the formal preparation for ordination. Postulancy involves continued exploration of and decision about the Postulant's call to the Diaconate.

It is important that the nominee understands that discernment of the call to the Diaconate continues during Postulancy and Candidacy. The discernment community now includes the diocese as well as the congregation. There is no set time minimum for Postulancy. Formal preparation for ordination may begin during Postulancy.

- (a) Before granting admission as a Postulant, the Bishop shall
 - (1) determine that the Nominee is a confirmed adult communicant in good standing, and
 - (2) confer in person with the Nominee,

“Adult communicant in good standing” is defined in Title I, Canon 17, Sec. 3. It is helpful for the nominee to know what the lead time is in getting an appointment with the bishop and how best to make that appointment.

(b) If the Bishop approves the Nominee proceeding into Postulancy, the Commission, or a committee of the Commission, shall meet with the Nominee to review the application and prepare an evaluation of the Nominee's qualifications to pursue a program of preparation for ordination to the Diaconate. The Commission shall present its evaluation and recommendations to the Bishop.

It is helpful to the Commission members as well as the nominee to have at least two month's advanced notice of the meeting. If it is not possible to have all of the evaluations completed and sent to the bishop and the Commission by that time, a "save the date" could be given to the nominee until an official invitation can be sent. If the nominee is not recommended to see the Commission or the date of the nominee's meeting with them is postponed, that information needs to be shared with the nominee as soon as it is available.

(c) No Bishop shall consider accepting as a Postulant any person who has been refused admission as a Candidate for ordination to the Diaconate in any other Diocese, or who, having been admitted, has afterwards ceased to be a Candidate, until receipt of a letter from the Bishop of the Diocese refusing admission, or in which the person has been a Candidate, declaring the cause of refusal or of cessation.

This requirement can save the diocese discernment time and the cost of examinations and checks on someone who may not be suited for ordained ministry. It is also helpful to have the cause of refusal or cessation for someone who seems suited for ordained ministry to see if there has been sufficient growth and change in that person from the time of refusal or cessation.

(d) The Bishop may admit the Nominee as a Postulant for ordination to the Diaconate. The Bishop shall record the Postulant's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Postulant, the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the director of the Postulant's program of preparation, of the fact and date of such admission.

(e) Each Postulant for ordination to the Diaconate shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the Postulant's academic, diaconal, human, spiritual, and practical development.

It is assumed that Ember Day letters are between the bishop and postulant. A copy of the Ember Letter should be kept in the Postulant's confidential file for reference purposes.

(f) Any Postulant may be removed as a Postulant at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Postulant and the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the director of the program of preparation. Candidacy is a time of education and formation, in preparation for ordination to the Diaconate, established by a formal commitment by the Candidate, the Bishop, the Commission, the Standing Committee and the congregation or other community of faith.

Sec. 4. Candidacy

Candidacy is a time of education and formation, in preparation for ordination to the Diaconate, established by a formal commitment by the Candidate, the Bishop, the Commission, the Standing Committee and the congregation or other community of faith.

Candidacy is understood as the time of education and formation. Preparation begins with the program of preparation approved by the Commission on Ministry at the time of admission to postulancy. The program requires the formal commitment of the candidate, the bishop, the COM, the Standing Committee, and a representative of the candidate's congregation. Candidacy requires a separate application to the bishop and a new letter of

support from the clergy and congregation. In addition, the Commission on Ministry must attest to the continuing formation of the Postulant and the Standing Committee must interview the Postulant. It should be noted that the role and function of the Standing Committee have changed somewhat from the previous canon. Therefore, as a practical matter, admission to Candidacy may well occur at some point during the process of education and formation. There is no set time limit for Candidacy.

(a) A person desiring to be considered as a Candidate for ordination to the Diaconate shall apply to the Bishop. Such application shall include the following:

(1) the Postulant's date of admission to Postulancy, and

(2) a letter of support by the Postulant's congregation or other community of faith. If it be a congregation the letter shall be signed and dated by at least two-thirds of the Vestry or comparable body and by the Member of the Clergy or other leader exercising oversight.

(b) Upon compliance with these requirements, and receipt of a written statement from the Commission attesting to the continuing formation of the Postulant, and having received approval in writing of the Standing Committee who shall have interviewed the Postulant and who shall have had an opportunity to review the documentation relating to the application of the Postulant, the Bishop may admit the Postulant as a Candidate for ordination to the Diaconate. The Bishop shall record the Candidate's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Candidate, the Member of the Clergy or other leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or proposes to attend, or the director of the Candidate's program of preparation, of the fact and date of such admission.

(c) A Candidate must remain in canonical relationship with the Diocese in which admission has been granted until ordination to the Diaconate under this Canon, except, for reasons acceptable to the Bishop, the Candidate may be transferred to another Diocese upon request, provided that the Bishop of the receiving Diocese is willing to accept the Candidate

(d) Any Candidate may be removed as a Candidate, at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Candidate and the Member of the Clergy or other leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the director of the program of preparation.

(e) If a Bishop has removed the Candidate's name from the list of Candidates, except by transfer, or the Candidate's application for ordination has been rejected, no other Bishop may ordain the person without readmission to Candidacy for a period of at least twelve months.

Sec. 5. Preparation for Ordination

The bishop and COM design the program of formation with the postulant or candidate and monitor that program through its completion. The formation may include assignment to a congregation by the bishop and education appropriate to the culture and background of the postulant or candidate. Wherever possible, formation and education should take place in community. However, there is no expectation that education should take place at a seminary or be equivalent to seminary education.

The clear intention of this canon is to utilize the practice of diaconal ministry as the core of formation and education. In addition, formal academic requirements are intended to enhance functioning as a deacon in the church. The formal commitment (Title III.6.4)

that outlines the program of education and formation is to be signed by the candidate, the bishop, the COM, the Standing Committee, and a representative of the candidate's congregation.

Progress in formation and education shall be evaluated from time to time and reported to the COM. Since there is no set time for Postulancy and Candidacy, each diocese may need to rationalize and regularize the times of evaluation, at least annually.

- (a) The Bishop and the Commission shall work with the Postulant or Candidate to develop and monitor a program of preparation for ordination to the Diaconate in accordance with this Canon to ensure that pastoral guidance is provided throughout the period of preparation.
- (b) The Bishop may assign the Postulant or Candidate to any congregation of the Diocese or other community of faith after consultation with the Member of the Clergy or other leader exercising oversight.
- (c) Formation shall take into account the local culture and each Postulant or Candidate's background, age, occupation, and ministry.
- (d) Prior education and learning from life experience may be considered as part of the formation required for ordination.
- (e) Wherever possible, formation for the Diaconate shall take place in community, including other persons in preparation for the Diaconate, or others preparing for ministry.

A diocesan diaconal formation program can facilitate formation in community and ensure quality and consistency in the process and education.

- (f) Before ordination each Candidate shall be prepared in and demonstrate basic competence in five general areas:
 - (1) Academic studies including, The Holy Scriptures, theology, and the tradition of the Church.
 - (2) Diakonia and the diaconate.
 - (3) Human awareness and understanding.
 - (4) Spiritual development and discipline.
 - (5) Practical training and experience.

Competency is determined by each diocese. Its formation programs may include a wide variety of experiences that may lead to competency.

Resources:

See Resources at the end of Canon 6 Commentary.

- (g) Preparation for ordination shall include training regarding
 - (1) prevention of sexual misconduct.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
 - (4) the Church's teaching on racism.

Resources:

“Safeguarding God’s Children”

The diocesan chancellor can help find the specific information and an online search of the state statutes may also find the statute on reporting abuse.

The diocesan chancellor may be a resource for training in the Constitution and Canons of the Episcopal Church.

Anti-Racism Training: contact the anti-racism consultant at The Episcopal Church Center; seminaries may offer suggestions, especially Church Divinity School of the Pacific; the ELCA has an anti-racism training process

(h) Each Candidate for ordination to the Diaconate shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the Candidate's academic, diaconal, human, spiritual, and practical development.

(i) During Candidacy each Candidate's progress shall be evaluated from time to time, and there shall be a written report of the evaluation by those authorized by the Commission to be in charge of the evaluation program. Upon certification by those in charge of the Candidate's program of preparation that the Candidate has successfully completed preparation and is ready for ordination, a final written assessment of readiness for ordination to the Diaconate shall be prepared as determined by the Bishop in consultation with the Commission. This report shall include a recommendation from the Commission regarding the readiness of the Candidate for ordination. Records shall be kept of all evaluations, assessments, and the recommendation, and shall be made available to the Standing Committee.

(j) Within thirty-six months prior to ordination as a Deacon, the following must be accomplished

(1) a background check, according to criteria established by the Bishop and Standing Committee.

(2) medical and psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral.

(k) Reports of all investigations and examinations shall be kept permanently on file by the Bishop and remain a part of the permanent diocesan record.

Some bishops and commissions want the information requested in the above canons before a nominee is admitted as a postulant. In such cases the time of preparation for ordination will often exceed the thirty-six-month maximum for these examinations and the exams will need to be updated. Common elements of a background check may include a criminal records check, credit report and driving record check. Some dioceses may query former employers for any evidence of sexual misconduct. Many dioceses do a 10-year background check. Some dioceses provide a follow-up visit so that the psychologist can review his or her findings with the nominee. Some dioceses allow the nominee to have a copy of the psychological assessment; others do not. Should there be a release of information to persons other than the bishop, a listing of those who will have access to the psychological assessment should be prepared. All such assessment information is confidential, and any release should occur only with appropriate safeguards

Resources:

The dioceses uses various resources to perform background checks.

Choice Point: <http://www.choicepoint.com>

Sec. 6. Ordination to the Diaconate

(a) A person may be ordained Deacon:

(1) after at least eighteen months from the time of written acceptance of nomination by the Nominee as provided in III.6.2(b)., and

(2) upon attainment of at least twenty-four years of age.

(b) The Bishop shall obtain in writing and provide to the Standing Committee:

(1) an application from the Candidate requesting ordination as a Deacon under this Canon.

(2) a letter of support from the Candidate's congregation or other community of faith, signed and dated by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight.

(3) written evidence of admission of the Candidate to Postulancy and Candidacy, giving the dates of admission.

(4) a certificate from the seminary or other program of preparation showing the Candidate's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Candidate's other personal qualifications for ordination together with a recommendation regarding ordination to the Diaconate under this Canon.

(5) a certificate from the Commission giving a recommendation regarding ordination to the Diaconate under this Canon.

(c) On the receipt of such certificates, the Standing Committee, if a majority of all members consent, shall certify that the Canonical requirements for ordination to the Diaconate under this Canon have been met, that there is no sufficient objection on medical, psychological, moral, or spiritual grounds and that they recommend ordination. The Standing Committee shall evidence such certification, by a testimonial, addressed to the Bishop in the form specified below and signed by the consenting members of the Standing Committee.

To the Right Reverend _____, Bishop of _____ We, the Standing Committee of _____, having been duly convened at _____ at _____, do testify that A.B.,

desiring to be ordained to the Diaconate under Canon III.6 has presented to us the certificates as required by the Canons indicating A.B.'s preparedness for ordination to the Diaconate under Canon III.6; and we certify that all canonical requirements for ordination to the Diaconate under Canon III.6 have been met; and we find no sufficient objection to ordination. Therefore, we recommend A.B. for ordination. In witness whereof, we have hereunto set our hands this ____ day of _____, in the year of our Lord _____.

(Signed) _____

(d) The testimonial having been presented to the Bishop, and there being no sufficient objection on medical, psychological, moral, or spiritual grounds, the Bishop may ordain the Candidate to the Diaconate under this Canon; and at the time of ordination the Candidate shall subscribe publicly and make, in the presence of the Bishop, the declaration required in Article VIII of the Constitution.

The only set time limit in the diaconate process is the limitation that persons may not be ordained to the diaconate in less than eighteen months from the time of nomination. All other time periods are fluid and will be determined by the program of education and formation and other diocesan requirements.

The COM must certify the education and formation program has been completed and must certify readiness for ordination. The Standing Committee must also consent to the ordination and certify that all the canonical requirements have been met.

Resources:

North American Association for the Diaconate (NAAD): <http://www.diakonoi.org>

Diocese of East Tennessee: <http://www.etdiocese.net>

Diocese of Georgia: <http://www.georgia.anglican.org>, Deacon's page

Diocese of Los Angeles: <http://www.ladiocese.org>, Formation in Faith, Clergy Formation
Diocese of Louisiana: <http://www.edola.org>, Administration and Staff, Ministry, “Lay and Ordained”

Diocese of Maine: <http://www.diomaine.org>, Committees and Commissions, Commission on Ministry

Diocese of Massachusetts: <http://www.diomass.org>, Governance and Administration, Commission on Ministry, 2006 Ordination Discernment Handbook

Diocese of Milwaukee: <http://www.diomil.org>, Resources, Commission on Ministry, Ordination Process Manual

Diocese of Minnesota: <http://www.episcopalmn.org>, Governance, Commission on Ministry, Handbook for Holy Orders

Diocese of Missouri: <http://www.missouri.anglican.org>, Making Disciples, Commission on Ministry, form for the ordination process

Diocese of Newark: <http://www.dioceseofnewark.org>, Ministry Resources

Diocese of New Jersey: <http://www.newjersey.anglican.org>, Considering a Vocation in the Church

Diocese of Northern Michigan: <http://www.upepiscopal.org>, Ministry Development

Diocese of Rochester: <http://www.rochesterepiscopaldiocese.org>, Resources, Vocational Discernment Handbook

Diocese of Southern Ohio: <http://www.episcopal-dso.org>, Vocations, Handbook on Ordination Process

Diocese of Upper South Carolina: <http://www.edusc.org>, Ministry, School of Ministry

Diocese of Utah: <http://www.episcopal-ut.org>, Handbook on Ministry

Contact the following dioceses for their deacon formation programs. They are not currently posted on the diocesan websites: Arkansas, Alabama, California, Central Florida, Dallas, Kansas, Maryland, Mississippi, Northern California, Olympia, Texan, Utah, Western North Carolina.

CANON 7: Life and Work of Deacons

The North American Association of the Diaconate (NAAD) was instrumental in the development of this canon. Reclaiming their role in the life of the church has led deacons individually, through Councils of Deacons and through the organization of NAAD, to more clearly define the life and work of deacons as a full and equal order in the Episcopal Church.

This canon provides a foundation for understanding how the diaconate is lived out in congregations of the diocese under the guidance of the bishop. This foundation comes in part from the practical experience of deacons and dioceses who have worked together to forge this path and a theological understanding that God has called us all into service and the Spirit has given some of us the gifts and skills of diaconal leadership. Deacons lead congregations in responding to God's call of diakonia.

CANON 7: Life and Work of Deacons

Sec. 1. Deacons serve directly under the authority of and are accountable to the Bishop, or in the absence of the Bishop, the Ecclesiastical Authority of the Diocese.

Sec. 2. Deacons canonically resident in each Diocese constitute a Community of Deacons, which shall meet from time to time. The Bishop may appoint one or more of such Deacons as Archdeacon(s) to assist the Bishop in the formation, deployment, supervision, and support of the Deacons or those in preparation to be Deacons, and in the implementation of this Canon.

Sec. 3. The Bishop may establish a Council on Deacons to oversee, study, and promote the Diaconate.

In Acts, the Apostles outlined the structure for the church when they realized some people are gifted in oversight and others in giving direct care. The bishop or ecclesiastical authority retains the oversight of those called to diaconal service. Sections One, Two, and Three of this canon suggests an organizational structure for deacons and dioceses that has proved beneficial in clarifying the lines of authority for this ordained ministry. All deacons comprise the Community of Deacons. The Community of Deacons will usually be the group to take responsibility for formation. A Council may be a subcommittee of the COM or a separate body. Members can be lay, priests, or bishops. This body may have the responsibility of educating the whole diocese on the diaconate.

Sec. 4. The Bishop, after consultation with the Deacon and the Member of the Clergy or other leader exercising oversight, may assign a Deacon to one or more congregations, other communities of faith or non-parochial ministries. Deacons assigned to a congregation or other community of faith act under the authority of the Member of the Clergy or other leader exercising oversight in all matters concerning the congregation.

(a) Subject to the Bishop's approval, Deacons may have a letter of agreement setting forth mutual responsibilities in the assignment, and, if such a letter exists, it is subject to renegotiation with the Vestry/Bishop's Committee after the resignation of the Rector or the Priest in-Charge.

(b) Deacons shall report annually to the Bishop or the Bishop's designee on their life and work.

(c) Deacons may serve as administrators of congregations or other communities of faith, but no Deacon shall be in charge of a congregation or other community of faith.

(d) Deacons may accept chaplaincies in any hospital, prison, or other institution.

(e) Deacons may participate in the governance of the Church.

(f) For two years following ordination, new Deacons shall continue a process of formation authorized by the Bishop.

(g) The Bishop or the Bishop's designee, in consultation with the Commission, shall assign each newly ordained Deacon a mentor Deacon where a suitable mentor Deacon is available. The mentor and Deacon shall meet regularly for at least one year to provide guidance, information, and a sustained dialogue about diaconal ministry.

Sec. 5. The Bishop and Commission shall require and provide for the continuing education of Deacons and keep a record of such education.

These two sections offer specific guidelines for authority and accountability pertaining to the work of deacons in congregations. A relationship of mutual agreement is established between the bishop or ecclesiastical authority, the deacon and the congregation in which the deacon will be exercising his/her ministry.

Sec. 4(a) states that while "Letters of Agreement" may be optional, it is a practice that may help in clarifying roles and responsibilities.

Sec. 4(c) specifies that no deacon shall be in charge of a congregation which helps prevent confusion about the role of a deacon in the congregation deacon.

Sec. 4(g) suggests that a mentor Deacon is assigned to each newly ordained deacon provided a suitable mentor is available. It is the intent of this section that every effort will be made to identify a suitable mentor, which may necessitate some travel to a neighboring diocese. It is in the best interest of the diocese to have some outline of what topics might be included in the dialogue.

Sec. 5 insists that continuing education is essential and intentional for deacons in the church.

Resources

North American Association of the Diaconate: <http://www.diakonoi.org>

Diocese of East Tennessee: <http://www.etdiocese.net>, Clergy and Lay Professionals

Diocese of Kentucky: <http://www.episcopal.ky.org>, Continuing Education Grant Applications, Church Resources, Forms

Diocese of Missouri: <http://www.missouri.anglican.org>, Making Disciples, Commission on Ministry, Cont Ed forms and resources

Sec. 6 (a) A Deacon may not serve as Deacon for more than two months in any Diocese other than the Diocese in which the Deacon is canonically resident unless the Bishop of the other Diocese shall have granted a license to the Deacon to serve in that Diocese.

(b)

(1) A Deacon desiring to become canonically resident within a Diocese shall request a testimonial from the Ecclesiastical Authority of the Diocese in which the Deacon is canonically resident to present to the receiving Diocese, which testimonial, if granted, shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese to which transfer is proposed. The testimonial shall be in the following words:

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of _____, is a Deacon of _____ in good standing, and has not, so far as I know or believe, been justly liable to evil report for error in religion or for viciousness of life, for the last three years.

(Date) _____ **(Signed)** _____

(2) Such testimonial shall be called Letters Dimissory. If the Ecclesiastical Authority accepts the Letters Dimissory, the canonical residence of the Deacon so transferred shall

date from the acceptance of the Letters Dimissory, of which prompt notice shall be given both to the applicant and to the Ecclesiastical Authority from which it came.

(3) Letters Dimissory not presented within six months from the date of transmission to the applicant shall become void.

(4) A statement of the record of payments to The Church Pension Fund by or on behalf of the Deacon concerned shall accompany Letters Dimissory.

Section Six determines the process of moving one's canonical residence from one diocese to another. The bishop, or the ecclesiastical authority, oversees the life of the diocese. It is the responsibility of the bishop to officially register any deacon who serves in an official capacity in the diocese. The "Letters Dimissory" form provided in Sec. 6(b)(i) must be kept on file in the diocesan office.

Sec. 7. On reaching the age of seventy-two years, a Deacon shall resign from all positions of active service in this Church, and the resignation shall be accepted. The Bishop may, with the consent of the Deacon, assign a resigned Deacon to any congregation, other community of faith or ministry in another setting, for a term not to exceed twelve months, and this term may be renewed.

Section Seven states that for all orders of ordained ministry, the church has mandated a resignation age of 72. Resignation is not the same as retirement, in that a deacon may continue in a position on a year-to-year basis at the discretion of the diocesan bishop. This canon seeks to facilitate transitions that may be awkward or unjust.

Sec. 8. If any Deacon of this Church not subject to the provisions of Canon IV.8 shall declare, in writing, to the Bishop of the Diocese in which such Deacon is canonically resident, a renunciation of the ordained Ministry of this Church, and a desire to be removed therefrom, it shall be the duty of the Bishop to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not subject to the provision of Canon IV.8 but is acting voluntarily and for causes, assigned or known, which do not affect the Deacon's moral character, shall lay the matter before the clerical members of the Standing Committee, and with the advice and consent of a majority of such members the Bishop may pronounce that such renunciation is accepted, and that the Deacon is released from the obligations of the Ministerial office, and is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordination. The Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the ordained Ministry.

Sec. 9. If a Deacon making the aforesaid declaration of renunciation of the ordained Ministry be under Presentment for any Offense, or shall have been placed on Trial for the same, the Ecclesiastical Authority to whom such declaration is made shall not consider or act upon such declaration until after the said Presentment shall have been dismissed or the said Trial shall have been concluded and the Deacon judged not to have committed an Offense.

Sec. 10. In the case of the renunciation of the ordained Ministry by a Deacon as provided in this Canon, a declaration of removal shall be pronounced by the Bishop in the presence of two or more Members of the Clergy, and shall be entered in the official records of the Diocese in which the Deacon being removed is canonically resident. The Bishop who pronounces the declaration of removal as provided in this Canon shall give notice thereof in writing to every Member of the Clergy, each Vestry, the Secretary of the Convention and the Standing Committee of the Diocese in which the Deacon was canonically resident; and to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Presiding Bishop, the Recorder of Ordinations, the Secretary of the

House of Bishops, the Secretary of the House of Deputies, The Church Pension Fund, and the Board for Church Deployment.

Sections Eight, Nine, and Ten set in place a procedure for a deacon to renounce his/her ordained ministry in the church. Note that Renunciation involves the consent of the Standing Committee, which provides the “checks and balances” for a more informed decision.

CANON 8: Of the Ordination of Priests

Another leadership position among the baptized is that of priest or presbyter. The priest focuses his or her attention on the baptismal community and gathers that community in worship and prayer. The priest is “called to work as a pastor, priest and teacher and together with the bishop to take his or her share in the councils of the church.”⁶ The priest is to pronounce absolution, bless, baptize and celebrate the Eucharist as well as to perform other sacramental rites.⁷ As teacher, the priest equips the baptized to carry out their ministry. As pastor, the priest provides comfort, support and guidance for those in need.

The canonical revisions of 2003 consolidated the separate canons on postulancy and candidacy and included them in the separate processes for ordination to the diaconate and priesthood. The 2003 revisions also gave greater emphasis to the parish discernment process by adding a separate canon on discernment (Canon 3) and by adding the phrase, “involve itself in the nominee's preparation for ordination to the Priesthood” to the vestry certificate. The intent is to keep the person preparing for the priesthood in the prayers and active life of the congregation. The 2006 revisions added another phrase to the vestry certificate, “pledge to contribute financially to that preparation.” This statement gives recognition to the costs involved even when someone is preparing for ordination locally and of the need for the congregation to offer financial help to offset some of those costs. The 2003 and 2006 revisions have made Nomination a distinct category and uses this term for someone who has received vestry endorsement and has not yet been made a Postulant. The intent of the 2006 revision was to make the processes for ordination to the diaconate and priesthood as similar as possible. Most of the changes occurred in the diaconal process.

CANON 8: Of the Ordination of Priests

Sec. 1. Selection

The Bishop, in consultation with the Commission, shall establish procedures to identify and to select persons with evident gifts and fitness for ordination to the Priesthood.

In addition to individuals who feel called by God to this ministry, the bishop and Commission can work with congregations and specialized ministries, such as campus ministries, to develop programs and procedures that would identify individuals who have the gifts and fitness for ordination to the priesthood.

Sec. 2. Nomination

A confirmed adult communicant in good standing may be nominated for ordination to the Priesthood by the person's congregation or other community of faith.

(a) The Nomination shall be in writing and shall include a letter of support by the Nominee's congregation or other community of faith committing the community to

(1) pledge to contribute financially to that preparation, and

(2) involve itself in the Nominee's preparation for ordination to the Priesthood.

If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight.

⁶ *Book of Common Prayer*, p. 531

⁷ *Book of Common Prayer*, p. 531

It can be helpful to make the vestry aware of the costs involved in getting the education and training for the priesthood. For those attending seminary, the cost for tuition, room, board, and books is substantial. The amount of debt with which seminarians graduate is an increasing concern for the church. For those who prepare locally, tuition, travel, books and in some cases vacation time from work can become a significant burden.

Some suggestions as to how the involvement of the congregation might look include designating a vestry member or one of the members of the discernment committee to be in regular contact with the nominee; be sure the nominee is receiving the parish newsletter and the diocesan newspaper as well as other news items from the parish and diocese; encourage the nominee to submit an article from time to time to the parish newsletter; pray for the nominee by name in the weekly liturgy and encourage their participation in the liturgy. For those studying at educational institutions outside of their home state, encourage members of the parish, if they are in the city where the nominee is studying, to visit the nominee and/or take the nominee out to dinner.

The member of the clergy or leader exercising oversight is not counted as part of the two-thirds requirement of the vestry. When there is a vacancy or when there is no member of the clergy, see Title III, Canon 5, Sec. 2(c).

(b) The Nominee, if agreeing, shall accept the nomination in writing, and shall provide the following to the Bishop:

- (1) Full name and date of birth.
- (2) The length of time resident in the Diocese.
- (3) Evidence of Baptism and Confirmation.
- (4) Whether an application has been made previously for Postulancy or the person has been nominated in any Diocese.
- (5) A description of the process of discernment by which the Nominee has been identified for ordination to the Priesthood.
- (6) The level of education attained and, if any, the degrees earned, and areas of specialization, together with copies of official transcripts.

The evidence could include a photocopy of the register where the event was recorded, a certificate issued at the time of baptism or confirmation or a statement by someone who was present at the event.

Some parishes and/or dioceses also ask for a recommendation from the discernment committee in addition to the description of the discernment process.

The educational information is helpful in designing a program of preparation for the priesthood and/or providing equivalencies for classes in an established local priesthood training program. For those attending seminary, the transcripts provide an indication of the nominee's ability to handle graduate level education as well as to indicate what areas may need additional work.

Sec. 3. Postulancy

Postulancy is the time between nomination and candidacy and may initiate the formal preparation for ordination. Postulancy involves continued exploration of and decision about the Postulant's call to the Priesthood.

It is important that the nominee understands that discernment of the call to the Priesthood continues during Postulancy. The discernment community is now the diocese in addition

to the parish. There is no set time minimum for postulancy. The revision of 2006 gave permission to begin the formal preparation for ordination at this stage rather than keeping all of the preparation for candidacy.

- (a) Before granting admission as a Postulant, the Bishop shall
 - (1) determine that the Nominee is a confirmed adult communicant in good standing, and “adult communicant in good standing” is defined in Title I, Canon 17, Sec. 3.
 - (2) confer in person with the Nominee,

It is helpful for the nominee to know what the lead time is in getting an appointment with the bishop and how best to make that appointment. This requirement was added in the 2006 revision.

- (3) shall consult with the Nominee regarding financial resources which will be available for the support of the Postulant throughout preparation for ordination. During Postulancy and later Candidacy, the Bishop or someone appointed by the Bishop shall review periodically the financial condition and plans of the Postulant.
- (b) If the Bishop approves the Nominee proceeding into Postulancy, the Commission, or a committee of the Commission, shall meet with the Nominee to review the application and prepare an evaluation of the Nominee's qualifications to pursue a program of preparation for ordination to the Priesthood. The Commission shall present its evaluation and recommendations to the Bishop.

It is helpful to the Commission members as well as the nominee to have at least two month's advanced notice of the meeting. If it is not possible to have all of the evaluations completed and sent to the bishop and the Commission by that time, a “save the date” could be given to the nominee until an official invitation can be sent. If the nominee is not recommended to see the Commission or the date of the nominee's meeting with them is postponed, that information needs to be shared with the nominee as soon as it is available.

- (c) No Bishop shall consider accepting as a Postulant any person who has been refused admission as a Candidate for ordination to the Priesthood in any other Diocese, or who, having been admitted, has afterwards ceased to be a Candidate, until receipt of a letter from the Bishop of the Diocese refusing admission, or in which the person has been a Candidate, declaring the cause of refusal or of cessation.

This requirement can save the diocese discernment time and the cost of examinations and checks on someone who may not be suited for ordained ministry. It is also helpful to have the cause of refusal or cessation for someone who seems suited for ordained ministry to see if there has been sufficient growth and change in that person from the time of refusal or cessation.

- (d) The Bishop may admit the Nominee as a Postulant for ordination to the Priesthood. The Bishop shall record the Postulant's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Postulant, the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Postulant may be attending or proposes to attend, or the director of Postulant's program of preparation, of the fact and date of such admission.

A copy of such letter should also be placed in the postulant's file.

(e) Each Postulant for ordination to the Priesthood shall communicate with the Bishop in person or by letter, four times a year,

It is helpful for the postulant if the bishop and/or the Commission on Ministry prepare guidelines for these letters that would include information on who besides the bishop will read them and perhaps list some common questions that have been raised about them. The guidelines would also indicate if the Commission is to receive a copy of each Ember Letter or just one or two of them during the year; permission to delete any personal information shared with the bishop that the postulant does not feel comfortable sharing with the Commission; and permission to send the document electronically (in the body of an e-mail or as an attachment) or not to the bishop and/or Commission. The appropriate contact information (name, address, e-mail) should also be included. A copy of the Ember Letter should be kept in the postulant's file for reference purposes and especially to preserve any electronic communication.

(f) Any Postulant may be removed as a Postulant at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Postulant and the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the director of the program of preparation. Candidacy is a time of education and formation, in preparation for ordination to the Priesthood, established by a formal commitment by the Candidate, the Bishop, the Commission, the Standing Committee and the congregation or other community of faith.

Sec. 4. Candidacy

Candidacy is the time of education and formation for the priesthood, although such preparation will have begun, in most cases, during postulancy (see III.8.3). Candidacy requires a separate application to the bishop and a new letter of support from the rector and vestry. The Commission on Ministry must attest to the continuing formation of the postulant, and, under the 2006 canonical revision, the Standing Committee must interview the postulant and approve of the application in writing. It should be noted that the role and function of the Standing Committee have changed somewhat from the previous canons. There is no set limit to the time of candidacy.

Candidacy is a time of education and formation, in preparation for ordination to the Priesthood, established by a formal commitment by the Candidate, the Bishop, the Commission, the Standing Committee and the congregation or other community of faith.

(a) A person desiring to be considered as a Candidate for ordination to the Priesthood shall apply to the Bishop. Such application shall include the following:

(1) the Postulant's date of admission to Postulancy, and
(2) a letter of support by the Postulant's congregation or other community of faith. If it be a congregation, the letter shall be signed and dated by at least two-thirds of the Vestry or comparable body and by the Member of the Clergy or other leader exercising oversight.

(b) Upon compliance with these requirements, and receipt of a statement from the Commission attesting to the continuing formation of the Postulant, and having received approval in writing of the Standing Committee who shall have interviewed the Postulant and who shall have had an opportunity to review the documentation relating to the

application of the Postulant, the Bishop may admit the Postulant as a Candidate for ordination to the Priesthood. The Bishop shall record the Candidate's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Candidate, the Member of the Clergy or leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or proposes to attend, or the director of the Candidate's program of preparation, of the fact and date of such admission.

A copy of that letter should be included in the candidate's file as well.

(c) A Candidate must remain in canonical relationship with the Diocese in which admission has been granted until ordination to the Diaconate under this Canon, except, for reasons acceptable to the Bishop, the Candidate may be transferred to another Diocese upon request, provided that the Bishop of the receiving Diocese is willing to accept the Candidate.

(d) Any Candidate may be removed as a Candidate at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Candidate and the Member of the Clergy or other leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or the director of the program of preparation.

(e) If a Bishop has removed the Candidate's name from the list of Candidates, except by transfer, or the Candidate's application for ordination has been rejected, no other Bishop may ordain the person without readmission to Candidacy for a period of at least twelve months.

Sec. 5. Preparation for Ordination

The bishop and COM will determine the course of preparation in consultation with the postulant or candidate. In most cases, this may be education at an accredited seminary. However, dioceses are free to design their own programs of preparation. If the postulant has not previously received an undergraduate degree, the COM shall design a program to prepare the postulant for theological education. Whenever possible, preparation should take place in community.

In addition to the seven areas of study listed in the canon, preparation shall include safe church training, training in the constitution and canons, especially Title IV, and anti-racism training. Postulants and candidates shall write ember letters to the bishop. The seminary or other program of preparation shall provide regular reports on the postulant or candidate's progress no less than annually.

By the end of the period of candidacy, candidates must undergo background checks and medical and psychological evaluations.

(a) The Bishop and the Commission shall work with the Postulant or Candidate to develop and monitor a program of preparation for ordination to the Priesthood and to ensure that pastoral guidance is provided throughout the period of preparation.

(b) If the Postulant or Candidate has not previously obtained a baccalaureate degree, the Commission, Bishop, and Postulant or Candidate shall design a program of such additional academic work as may be necessary to prepare the Postulant or Candidate to undertake a program of theological education.

(c) Formation shall take into account the local culture and each Postulant or Candidate's background, age, occupation, and ministry.

(d) Prior education and learning from life experience may be considered as part of the formation required for the Priesthood.

(e) Whenever possible, formation for the Priesthood shall take place in community, including other persons in preparation for the Priesthood, or others preparing for ministry.

(f) Formation shall include theological training, practical experience, emotional development, and spiritual formation.

(g) Subject areas for study during this program of preparation shall include:

(1) The Holy Scriptures.

(2) Church History, including the Ecumenical Movement.

(3) Christian Theology, including Missionary Theology and Missiology.

(4) Christian Ethics and Moral Theology.

(5) Studies in contemporary society, including the historical and contemporary experience of racial and minority groups, and cross-cultural ministry skills. Cross-cultural ministry skills may include the ability to communicate in a contemporary language other than one's first language.

The 2006 revision added the language about a contemporary second language and expanded the language about contemporary society.

(6) Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Book of Common Prayer and the Hymnal, and authorized supplemental texts.

The 2003 revision expanded this section on liturgics to include music, the hymnal, and authorized supplemental texts.

(7) Theory and practice of ministry, including leadership, and the ministries of evangelism and stewardship.

The 2006 revision added the language on leadership, evangelism, and stewardship.

(h) Preparation for ordination shall include training regarding

(1) prevention of sexual misconduct.

Currently, this training has two components: adults and children. The training for the prevention of sexual misconduct with children is called, "Safeguarding God's Children" and is available from the Church Pension Group. The component for adults is being revised and should be available in 2008 from the same place.

(2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.

The diocesan chancellor can help find the specific information, and an online search of the state statutes may also find the statute on reporting abuse.

(3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.

The diocesan chancellor may be a resource for this training.

(4) the Church's teaching on racism.

The Ethnic Desk at the Episcopal Church Center in New York City can be a resource for questions about this training and who can provide it.

(i) Each Postulant or Candidate for ordination to the Priesthood shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the Candidate's academic experience and personal and spiritual development.

(j) The seminary or other formation program shall provide for, monitor, and report on the academic performance and personal qualifications of the Postulant or Candidate for

ordination. These reports will be made upon request of the Bishop and Commission, but at least once per year.

The seminaries typically provide an in-depth evaluation of the postulant in early spring of the Middler year. The other two evaluations are fairly general unless the seminarian is not doing as well as expected. The senior year evaluation includes a faculty recommendation for ordination.

If the diocese chooses to use the General Ordination Exam, the Board of Examining Chaplains sends the forms to each diocese in the fall. The exams are scheduled for the first week in January and the results are usually available to the candidate and the bishop in late February and early March.

(k) Within thirty-six months prior to ordination as a Deacon under this Canon, the following must be accomplished

Some bishops and commissions want the information provided below before a nominee is admitted as a postulant. In such cases the time of preparation for ordination will often exceed the thirty-six-month maximum for these examinations and the following will need to be updated.

(1) a background check, according to criteria established by the Bishop and Standing Committee.

Common elements of a background check include a criminal records check, credit report and driving record check. Additional elements query former employers for any evidence of sexual misconduct. Many dioceses do a 10-year background check.

(2) medical and psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral.

Psychological evaluations usually include an interview and the administration of tests, such as the MMPI. Some dioceses provide a follow-up visit so that the psychologist can review his or her findings with the nominee. Some dioceses allow the nominee to have a copy of the psychological assessment; others do not. There should be a release of information prepared, listing those who will have access to the psychological assessment.

(l) Reports of all investigations and examinations shall be kept permanently on file by the Bishop and remain a part of the permanent diocesan record.

Sec. 6: Ordination to the Diaconate for Those Called to the Priesthood

Candidates must be ordained to the diaconate before they may be ordained to the priesthood. The period of the diaconate is not less than six months.

- (a) A Candidate must first be ordained Deacon before being ordained Priest.
- (b) To be ordained Deacon under this Canon, a person must be at least twenty-four years of age.
- (c) The Bishop shall obtain in writing and provide to the Standing Committee:

- (1) an application from the Candidate requesting ordination as a Deacon under this Canon.
- (2) a letter of support from the Candidate's congregation or other community of faith, signed and dated by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight.
- (3) written evidence of admission of the Candidate to Postulancy and Candidacy, giving the date of admission.

This letter no longer has to come from the bishop as was required in the 2000 canons. If the bishop has someone designated to facilitate the ordination process, that person could provide the written evidence.

- (4) a certificate from the seminary or other program of preparation showing the Candidate's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Candidate's other personal qualifications for ordination together with a recommendation regarding ordination to the Diaconate under this Canon.
- (5) a certificate from the Commission giving a recommendation regarding ordination to the Diaconate under this Canon.
- (d) On the receipt of such certificates, the Standing Committee, a majority of all the members consenting, shall certify that the canonical requirements for ordination to the Diaconate under this Canon have been met and there is no sufficient objection on medical, psychological, moral, or spiritual grounds and that they recommend ordination, by a testimonial addressed to the Bishop in the form specified below and signed by the consenting members of the Standing Committee.

To the Right Reverend _____, Bishop of _____ We, the Standing Committee of _____, having been duly convened at _____ at _____, do testify that A.B., desiring to be ordained to the Diaconate and Priesthood under Canon III.8 has presented to us the certificates as required by the Canons indicating A.B.'s preparedness for ordination to the Diaconate under Canon III.8; and we certify that all canonical requirements for ordination to the Diaconate under Canon III.8 have been met; and we find no sufficient objection to ordination. Therefore, we recommend A.B. for ordination. In witness whereof, we have hereunto set our hands this _____ day of _____, in the year of our Lord _____.
(Signed) _____

(e) The testimonial having been presented to the Bishop, and there being no sufficient objection on medical, psychological, moral, or spiritual grounds, the Bishop may ordain the Candidate to the Diaconate under this Canon; and at the time of ordination the Candidate shall subscribe publicly and make, in the presence of the Bishop, the declaration required in Article VIII of the Constitution.

Sec. 7. Ordination to the Priesthood

- (a) A person may be ordained Priest:
 - (1) after at least six months since ordination as a Deacon under this Canon and eighteen months from the time of acceptance of nomination by the Nominee as provided in III.8.2(b), and
 - (2) upon attainment of at least twenty-four years of age, and
 - (3) if the medical evaluation, psychological evaluation, and background check have taken place or been updated within thirty-six months prior to ordination as a Priest.
- (b) The Bishop shall obtain in writing and provide to the Standing Committee:
 - (1) an application from the Deacon requesting ordination as a Priest, including the Deacon's dates of admission to Postulancy and Candidacy and ordination as a Deacon under this Canon,

(2) a letter of support from the Deacon's congregation or other community of faith, signed by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight,

(3) evidence of admission to Postulancy and Candidacy, including dates of admission, and ordination to the Diaconate,

(4) a certificate from the seminary or other program of preparation, written at the completion of the program of preparation, showing the Deacon's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Deacon's other personal qualifications for ordination together with a recommendation regarding ordination to the Priesthood, and

(5) a statement from the Commission attesting to the successful completion of the program of formation designed during Postulancy under Canon III.8.5, and proficiency in the required areas of study, and recommending the Deacon for ordination to the Priesthood.

(c) On the receipt of such certificates, the Standing Committee, a majority of all the members consenting, shall certify that the canonical requirements for ordination to the Priesthood have been met and there is no sufficient objection on medical, psychological, moral, or spiritual grounds and that they recommend ordination, by a testimonial addressed to the Bishop in the form specified below and signed by the consenting members of the Standing Committee.

To the Right Reverend _____, Bishop of _____ We, the Standing Committee of _____, having been duly convened at _____, do testify that A.B., desiring to be ordained to the Priesthood, has presented to us the certificates as required by the Canons indicating A.B.'s preparedness for ordination to the Priesthood have been met; and we certify that all canonical requirements for ordination to the Priesthood have been met, and we find no sufficient objection to ordination. Therefore, we recommend A.B. for ordination. In witness whereof, we have hereunto set our hands this _____ day of _____, in the year of our Lord _____.

(Signed) _____

(d) The testimonial having been presented to the Bishop, and there being no sufficient objection on medical, psychological, moral, or spiritual grounds, the Bishop may ordain the Deacon to the Priesthood; and at the time of ordination the Deacon shall subscribe publicly and make, in the presence of the Bishop, the declaration required in Article VIII of the Constitution.

(e) No Deacon shall be ordained to the Priesthood until having been appointed to serve in a Parochial Cure within the jurisdiction of this Church, or as a Missionary under the Ecclesiastical Authority of a Diocese, or as an officer of a Missionary Society recognized by the General Convention, or as a Chaplain of the Armed Services of the United States, or as a Chaplain in a recognized hospital or other welfare institution, or as a Chaplain or instructor in a school, college, or other seminary, or with other opportunity for the exercise of the office of Priest within the Church judged appropriate by the Bishop.

(f) A person ordained to the Diaconate under Canon III.6 who is subsequently called to the Priesthood shall fulfill the Postulancy and Candidacy requirements set forth in this Canon. Upon completion of these requirements, the Deacon may be ordained to the Priesthood.

This requirement is an addition to the 2000 canons where postulancy and candidacy were separate canons and could apply both to the diaconate and the priesthood.

RESOURCES

Diocese of East Tennessee: <http://www.etdiocese.net>

Diocese of Los Angeles: <http://www.ladiocese.org>, Formation in Faith, Clergy Formation

Diocese of Massachusetts: <http://www.diomass.org>, Governance and Administration, Commission on Ministry, 2006 Ordination Discernment Handbook

Diocese of Michigan: contact Canon for Ministry Development in Diocesan office

Diocese of Milwaukee: <http://www.diomil.org>, Resources, Commission on Ministry, Ordination Process

Diocese of Minnesota: <http://www.episcopalmn.org>, Governance, Commission on Ministry, Handbook for Holy Orders

Diocese of Missouri: <http://www.missouri.anglican.org>, Making Disciples, Commission on Ministry, Discernment Handbook

Diocese of Newark: <http://www.dioceseofnewark.org>, Ministry Resources

Diocese of Northern Michigan: <http://www.upepiscopal.org>, Ministry Development

Diocese of Rochester: <http://www.rochesterepiscopal-diocese.org>, Vocational Discernment Handbook

Diocese of Southern Ohio: <http://www.episcopal-dso.org>, Vocations, Handbook on Ordination Process

Diocese of Upper South Carolina: <http://www.edusc.org>, Ministry, School of Ministry

Diocese of Utah: <http://www.episcopal-ut.org>, Handbook on Ministry

CANON 9: Life and Work of Priests

This canon determines a foundation for the work of priests in the church.

CANON 9: Of the Life and Work of Priests

Sec. 1. The Bishop and Commission shall require and provide for the continuing education of Priests and keep a record of such education.

It is significant that the very first section in this canon dealing with the life and work of priests makes it clear that continuing education is to be required and provided for all priests in the diocese.

Resources:

Diocese of East Tennessee: <http://www.etdiocese.net>, Clergy and Lay Professionals

Diocese of Kentucky: <http://www.episcopalky.org>, Church Resources, Forms

Diocese of Missouri: <http://www.missouri.anglican.org>, Making Disciples, Commission on Ministry, Continuing Education

The following dioceses have Continuing Education programs that are not listed on the diocesan website: Hawaii, Northern Michigan, Olympia, Southern Ohio, Wyoming

Sec. 2. Mentoring for Newly Ordained Priests

Each newly ordained Priest, whether employed or not, shall be assigned a mentor Priest by the Bishop in consultation with the Commission on Ministry. The mentor and new Priest shall meet regularly for at least a year to provide guidance, information, and a sustained dialogue about priestly ministry.

The COM and bishop will need to carefully match the new priest with his/her mentor. Bishops and COMs should consider the qualities in the mentor that encourage this vulnerable relationship to be a learning experience. In many dioceses a group process may serve as a mentoring process (for example, the Fresh Start program). A standard of one year suggests a foundation and is used as a beginning point.

Resources:

Fresh Start

Sec. 3. The Appointment of Priests

(a) Rectors.

(1) When a Parish is without a Rector, the Wardens or other officers shall promptly notify the Ecclesiastical Authority in writing. If the Parish shall for thirty days fail to provide services of public worship, the Ecclesiastical Authority shall make provision for such worship.

(2) No Parish may elect a Rector until the names of the proposed nominees have been forwarded to the Ecclesiastical Authority and a time, not exceeding sixty days, given to the Ecclesiastical Authority to communicate with the Vestry, nor until any such communication has been considered by the Vestry at a meeting duly called and held for that purpose.

(3) Written notice of the election of a Rector, signed by the Wardens, shall be forwarded to the Ecclesiastical Authority. If the Ecclesiastical Authority is satisfied that the person so elected is a duly qualified Priest and that such Priest has accepted the office to which elected, the notice shall be sent to the Secretary of the Convention, who shall record it. Race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age, except as otherwise specified by these Canons, shall not be a factor in

the determination of the Ecclesiastical Authority as to whether such person is a duly qualified Priest. The recorded notice shall be sufficient evidence of the relationship between the Priest and the Parish.

(4) Rectors may have a letter of agreement with the Parish setting forth mutual responsibilities, subject to the Bishop's approval.

(b) Priests-in-Charge.

After consultation with the Vestry, the Bishop may appoint a Priest to serve as Priest-in-Charge of any congregation in which there is no Rector. In such congregations, the Priest-in-Charge shall exercise the duties of Rector outlined in Canon III.9.5 subject to the authority of the Bishop.

(c) Assistants.

A Priest serving as an assistant in a Parish, by whatever title designated, shall be selected by the Rector, and when required by the Canons of the Diocese, subject to the approval of the Vestry, and shall serve under the authority and direction of the Rector. Before the selection of an assistant the name of the Priest proposed for selection shall be made known to the Bishop and a time, not exceeding sixty days, given for the Bishop to communicate with the Rector and Vestry on the proposed selection. Upon resignation by the Rector, death of the Rector, or in the event of the dissolution of a pastoral relationship between the Rector and the Vestry, an assistant may continue in the service of the Parish if requested to do so by the Vestry under such conditions as the Bishop and Vestry shall determine. An assistant may continue to serve at the request of a new Rector. Assistants may have a letter of agreement with the Rector and the Vestry setting forth mutual responsibilities and containing a clearly articulated dissolution clause, subject to the Bishop's approval.

(d) Chaplains.

(1) A Priest may be given ecclesiastical endorsement for service as a Chaplain in the Armed Services of the United States of America or as a Chaplain for the Veterans' Administration, or in any Federal Correctional Institution, by the Office of the Bishop Suffragan for the Armed Forces subject to the approval of the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident.

(2) Any Priest serving on active duty with the Armed Services shall retain the Priest's canonical residence and shall be subject to the ecclesiastical supervision of the Bishop of the Diocese of which the Priest is canonically resident, even though the Priest's work as a Chaplain shall be subject to the general supervision of the Office of the Bishop Suffragan for the Armed Forces, or such other Bishop as the Presiding Bishop may designate.

(3) Any Priest serving on a military installation or at a Veterans' Administration facility or Federal Correctional Institution shall not be subject to Canons III.9.3.(e)(1) or III.9.4.(a). When serving other than on a military installation or at a Veterans' Administration facility, or Federal Correctional Institution, a Chaplain shall be subject to these Sections.

(e) Employment of Priests in Other Settings.

(1) Any Priest who has left a position in this Church without having received a call to a new ecclesiastical position and who desires to continue the exercise of the office of Priest shall notify the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident and shall advise the Bishop that reasonable opportunities for the exercise of the office of Priest exist and that use will be made of such opportunities. After having determined that the person will have and use opportunities for the exercise of the office of Priest, the Bishop, with the advice and consent of the Standing Committee, may approve the Priest's continued exercise of the office on condition that the Priest report annually in writing, in a manner prescribed by the Bishop, as provided in Canon I.6.2.

(2) (i) A Priest not in parochial employment moving to another jurisdiction shall report to the Bishop of that jurisdiction within sixty days of such move.

(ii) The Priest:

(a) May officiate or preach in that jurisdiction only under the terms of Canon III.9.5.(a).

(b) Shall provide notice of such move, in writing and within sixty days, to the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident.

- (c) Shall forward a copy of the report required by Canon I.6.2 to the Ecclesiastical Authority to whose jurisdiction the Priest has moved.
- (iii) Upon receipt of the notice required by Canon III.9.3.(e)(2)(b)(ii), the Ecclesiastical Authority shall provide written notice thereof to the Ecclesiastical Authority into whose jurisdiction the person has moved.
- (3) If the Priest fails to comply with the provisions of this Canon, the Bishop of the Diocese in which the Priest is canonically resident may proceed in accordance with Canon IV.11.

“The Appointment of Priests” explains the five categories for the appointment of priests. Diocesan canons may include additional requirements for appointments. Priests appointed as any type of assistant may have a Letter of Agreement that specifies responsibilities and compensations.

Section 3(a)(2) states that it is important for priests to have an up-to-date (within two years) clergy profile on file in the Clergy Deployment Office at the Episcopal Church Center.

Resources:

Letters of Agreement

Fresh Start: <http://www.episcopalfreshstart.org>, Living into Our Ministries

Website for chaplains <http://www.ecusa-chaplain.org>, AHE, Association of Health Care Chaplains

Diocese of Delaware: <http://www.dioceseofdelaware.net>, Active Clergy Guide for Part Time Clergy

Sec. 4. Letters Dimissory

(a) A Priest desiring to become canonically resident within a Diocese shall present to the Ecclesiastical Authority a testimonial from the Ecclesiastical Authority of the Diocese of current canonical residence, which testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese to which transfer is proposed. The testimonial shall be accompanied by a statement of the record of payments to The Church Pension Fund by or on behalf of the Priest concerned and may include a portfolio of training, continuing education and exercise of ministries. The testimonial shall be in the following form:

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of _____, is a Priest of _____ in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for the last three years.

(Date) _____ (Signed) _____

(b) Such a testimonial shall be called Letters Dimissory. If the Ecclesiastical Authority accepts the Letters Dimissory, the canonical residence of the Priest transferred shall date from such acceptance, and prompt notice of acceptance shall be given to the applicant and to the Ecclesiastical Authority issuing the Letters Dimissory.

(c) Letters Dimissory not presented within six months of their date of receipt by the applicant shall become void.

(d) If a Priest has been called to a Cure in a congregation in another Diocese, the Priest shall present Letters Dimissory. The Ecclesiastical Authority of the Diocese shall accept Letters Dimissory within three months of their receipt unless the Bishop or Standing Committee has received credible information concerning the character or behavior of the Priest concerned which would form grounds for canonical inquiry and presentment. In

such a case, the Ecclesiastical Authority shall notify the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident and need not accept the Letters Dimissory unless and until the Priest shall be exculpated. The Ecclesiastical Authority shall not refuse to accept Letters Dimissory based on the applicant's race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities, or age.

(e) A Priest shall not be in charge of any congregation in the Diocese to which the person moves until obtaining from the Ecclesiastical Authority of that Diocese a certificate in the following form:

I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Priest in good standing.

(Date) _____ **(Signed)** _____

(f) No person who has been refused ordination or reception as a Candidate in any Diocese, and is thereafter ordained in another Diocese, shall be transferred to the Diocese in which such refusal has occurred without the consent of its Ecclesiastical Authority.

Sec. 5. Rectors and Priests-in-Charge and Their Duties

(a)

(1) The Rector or Priest-in-Charge shall have full authority and responsibility for the conduct of the worship and the spiritual jurisdiction of the Parish, subject to the Rubrics of the Book of Common Prayer, the Constitution and Canons of this Church, and the pastoral direction of the Bishop.

(2) For the purposes of the office and for the full and free discharge of all functions and duties pertaining thereto, the Rector or Priest-in-Charge shall at all times be entitled to the use and control of the Church and Parish buildings together with all appurtenances and furniture, and to access to all records and registers maintained by or on behalf of the congregation.

(b)

(1) It shall be the duty of the Rector or Priest-in-Charge to ensure all persons in their charge receive Instruction in the Holy Scriptures; in the subjects contained in An Outline of the Faith, commonly called the Catechism; in the doctrine, discipline, and worship of this Church; and in the exercise of their ministry as baptized persons.

(2) It shall be the duty of Rectors or Priests-in-Charge to ensure that all persons in their charge are instructed concerning Christian stewardship, including:

(i) reverence for the creation and the right use of God's gifts;

(ii) generous and consistent offering of time, talent, and treasure for the mission and ministry of the Church at home and abroad;

(iii) the biblical standard of the tithe for financial stewardship; and

(iv) the responsibility of all persons to make a will as prescribed in the Book of Common Prayer.

(3) It shall be the duty of Rectors or Priests-in-Charge to ensure that persons be prepared for Baptism. Before baptizing infants or children, Rectors or Priests-in-Charge shall ensure that sponsors be prepared by instructing both the parents and the Godparents concerning the significance of Holy Baptism, the responsibilities of parents and Godparents for the Christian training of the baptized child, and how these obligations may properly be discharged.

(4) It shall be the duty of Rectors or Priests-in-Charge to encourage and ensure the preparation of persons for Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and to be ready to present them to the Bishop with a list of their names.

(5) On notice being received of the Bishop's intention to visit any congregation, the Rector or Priest-in-Charge shall announce the fact to the congregation. At every visitation it shall be the duty of the Rector or Priest-in-Charge and the Wardens, Vestry or other officers, to exhibit to the Bishop the Parish Register and to give information as to the state of the congregation, spiritual and temporal, in such categories as the Bishop shall have previously requested in writing.

(6) The Alms and Contributions, not otherwise specifically designated, at the Administration of the Holy Communion on one Sunday in each calendar month, and other offerings for the poor, shall be deposited with the Rector or Priest in-Charge or with

such Church officer as the Rector or Priest-in-Charge shall appoint to be applied to such pious and charitable uses as the Rector or Priest-in-Charge shall determine. When a Parish is without a Rector or Priest-in-Charge, the Vestry shall designate a member of the Parish to fulfill this function.

(7) Whenever the House of Bishops shall publish a Pastoral Letter, it shall be the duty of the Rector or Priest-in-Charge to read it to the congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of the congregation, not later than thirty days after receipt.

(8) Whenever the House of Bishops shall adopt a Position Paper, and require communication of the content of the Paper to the membership of the Church, the Rector or Priest-in-Charge shall so communicate the Paper in the manner set forth in the preceding section of this Canon.

(c)

(1) It shall be the duty of the Rector or Priest-in-Charge to record in the Parish Register all Baptisms, Confirmations (including the canonical equivalents in Canon I.17.1(d)), Marriages and Burials.

(2) The registry of each Baptism shall be signed by the officiating Member of the Clergy.

(3) The Rector or Priest-in-Charge shall record in the Parish Register all persons who have received Holy Baptism, all communicants, all persons who have received Confirmation (including the canonical equivalents in Canon I.17.1(d), all persons who have died, and all persons who have been received or removed by letter of transfer. The Rector or Priest-in-Charge shall also designate in the Parish Register the names of (1) those persons whose domicile is unknown, (2) those persons whose domicile is known but are inactive, and (3) those families and persons who are active within the congregation. The Parish Register shall remain with the congregation at all times.

This canon is the canonical “job description” for rectors and priests-in-charge. Each diocese may include additional responsibilities/expectations. This section will be helpful in the development of ministry teams and newly ordained priests.

Section 5(a) of this canon assumes that each rector and priest-in-charge understands and is willing to abide by the teaching in *The Book of Common Prayer*, the constitution and canons of this church, and the pastoral direction of the bishop diocesan.

Section 5(b) speaks to the certain responsibilities for priests in congregations.

There is also an implicit trust assumed in the canon that the rector or priest-in-charge will behave in accordance with the canons and will honor the use of all the church buildings and records.

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| Resources: Fresh Start |
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Sec. 6. Licenses

(a) No Priest shall preach, minister the Sacraments, or hold any public service, within the limits of any Diocese other than the Diocese in which the Priest is canonically resident for more than two months without a license from the Ecclesiastical Authority of the Diocese in which the Priest desires to so officiate. No Priest shall be denied such a license on account of the Priest's race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities, or age, except as otherwise provided in these

Canons. Upon expiration or withdrawal of a license, a priest shall cease immediately to officiate.

(b) No Priest shall preach, read prayers in public worship, or perform any similar function, in a congregation without the consent of the Rector or Priest-in-Charge of that congregation, except as follows:

(1) In the absence or impairment of the Rector or Priest-in-Charge, and if provision has not been made for the stated services of the congregation or other community of faith, a Warden may give such consent.

(2) If there be two or more congregations or Churches in one Cure, as provided by Canon I.13.3(b), consent may be given by the majority of the Priests-in-Charge of such congregations, or by the Bishop; *Provided*, that nothing in this Section shall prevent any Member of the Clergy of this Church from officiating, with the consent of the Rector or Priest-in-Charge, in the Church or place of public worship used by the congregation of the consenting Rector or Priest-in-Charge, or in private for members of the congregation; or in the absence of the Rector or Priest-in-Charge, with the consent of the Wardens or Trustees of the congregation; *Provided further*, that the license of the Ecclesiastical Authority provided in Canon III.9.5(a), if required, be obtained.

(3) This Canon shall not apply to any Church, Chapel, or Oratory, which is part of the premises of an incorporated institution created by legislative authority, *Provided* that such place of worship is designated and set apart for the convenience and use of such institution, and not as a place for public or parochial worship.

(c) No Rector or Priest-in-Charge of any congregation of this Church, or if there be none, no Wardens, Members of the Vestry, or Trustees of any congregation, shall permit any person to officiate in the congregation without sufficient evidence that such person is duly licensed and ordained and in good standing in this Church; *Provided*, nothing in these Canons shall prevent:

(1) The General Convention, by Canon or otherwise, from authorizing persons to officiate in congregations in accordance with such terms as it deems appropriate; or

(2) The Bishop of any Diocese from giving permission

(i) To a Member of the Clergy of this Church, to invite Clergy of another Church to assist in the Book of Common Prayer Offices of Holy Matrimony or of the Burial of the Dead, or to read Morning or Evening Prayer, in the manner specified in Canon III.9.5; or

(ii) To Clergy of any other Church to preach the Gospel, or in ecumenical settings to assist in the administration of the sacraments; or

(iii) To godly persons who are not Clergy of this Church to address the Church on special occasions.

(iv) To the Member of the Clergy or Priest-in-Charge of a congregation or if there be none, to the Wardens, to invite Clergy ordained in another Church in communion with this Church to officiate on an occasional basis, provided that such clergy are instructed to teach and act in a manner consistent with the Doctrine, Discipline, and Worship of this Church.

(d) If any Member of the Clergy or Priest-in-Charge, as a result of impairment or any other cause, shall neglect to perform regular services in the congregation, and refuse, without good cause, to consent to any other duly qualified Member of the Clergy to perform such services, the Wardens, Vestry, or Trustees of the congregation shall, upon providing evidence to the Ecclesiastical Authority of the Diocese of such neglect or refusal and with the written consent of the Ecclesiastical Authority, have the authority to permit any duly qualified Member of the Clergy to officiate.

(e) Any Priest desiring to officiate temporarily outside the jurisdiction of this Church but in a Church in communion with this Church, shall obtain from the Ecclesiastical Authority of the Diocese in which the person is canonically resident, a testimonial which shall set forth the person's official standing, and which may be in the following form:

I hereby certify that A.B., who has signified to me the desire to be permitted to officiate temporarily in churches not under the jurisdiction of The Episcopal Church, yet in communion with this Church, is a Priest of _____ in good standing, and as such is entitled to the rights and privileges of that Order.

(Date) _____ (Signed) _____

Such testimonial shall be valid for one year and shall be returned to the Ecclesiastical Authority at the end of that period. The Ecclesiastical Authority giving such testimonial shall record its issuance, the name of the Priest to whom issued its date and the date of its return.

Licenses provide a means for clergy to officiate outside their canonical residence when such a need may occur. The process of licensing provides some accountability and some assurance that the clergy is authorized to perform the duties requested.

Sec. 7. Resignation

On reaching the age of seventy-two years, a Priest shall resign from all positions of in this Church, and the resignation shall be accepted. Thereafter, the Priest may accept any position in this Church, including, with the permission of the Ecclesiastical Authority, the position or positions from which resignation pursuant to this Section has occurred;
Provided,

(a) tenure in the position shall be for a term of not more than twelve months, which term may be renewed from time to time,

(b) service in the position shall have the express approval of the Bishop of the Diocese in which the service is to be performed, acting in consultation with the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident.

(c) Anything in this Canon to the contrary notwithstanding, a Priest who has served in a non-stipendiary capacity in a position before resignation may, at the Bishop's request, serve in the same position for a term not to exceed twelve months thereafter, and this term may be renewed.

The term, "resignation" refers to current positions. A person may continue to serve on a yearly basis as priest. Resignation at age 72 is in agreement with the canons concerning deacons and bishops. It is in agreement with the Church Pension Fund guidelines. Persons ordained beyond the canonical resignation age of 72 may be licensed to serve in a position only by annual appointment.

Sec. 8. Renunciation of the Ordained Ministry

If any Priest of this Church not subject to the provisions of Canon IV.8 shall declare, in writing, to the Bishop of the Diocese in which such Priest is canonically resident, a renunciation of the ordained Ministry of this Church, and a desire to be removed therefrom, it shall be the duty of the Bishop to record the declaration and request so made. The Bishop, being satisfied that the person so declaring is not subject to the provision of Canon IV.8 but is acting voluntarily and for causes, assigned or known, which do not affect the Priest's moral character, shall lay the matter before the clerical members of the Standing Committee, and with the advice and consent of a majority of such members the Bishop may pronounce that such renunciation is accepted, and that the Priest is released from the obligations of the Ministerial office, and is deprived of the right to exercise the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordination. The Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, if desired, give a certificate to this effect to the person so removed from the ordained Ministry.

Sec. 9. A Priest who would be permitted under this Canon to renounce the exercise of ordained office, who desires to enter into other than ecclesiastical employment, may declare in writing to the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident a desire to be released from the obligations of the office and a desire to be released from the exercise of the office of Priest. Upon receipt of such declaration,

the Ecclesiastical Authority shall proceed in the same manner as if the declaration was one of renunciation of the ordained Priesthood under this Canon.

Sec. 10. If a Priest making the aforesaid declaration of renunciation of the ordained Ministry be under Presentment for any Offense, or shall have been placed on Trial for the same, the Ecclesiastical Authority to whom such declaration is made shall not consider or act upon such declaration until after the said Presentment shall have been dismissed or the said Trial shall have been concluded and the Priest judged not to have committed an Offense.

Sec. 11. In the case of the renunciation of the ordained Ministry by a Priest as provided in this Canon, shall be pronounced by the Bishop in the presence of two or more Priests, and shall be entered in the official records of the Diocese in which the Priest being removed is canonically resident. The Bishop who pronounces the declaration of removal as provided in this Canon shall give notice thereof in writing to every Member of the Clergy, each Vestry, the Secretary of the Convention and the Standing Committee of the Diocese in which the Priest was canonically resident; and to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Presiding Bishop, the Recorder of Ordinations, the Secretary of the House of Bishops, the Secretary of the House of Deputies, the Church Pension Fund, and the Board for Church Deployment.

Sec. 12. Reconciliation of Disagreements Affecting the Pastoral Relation When the pastoral relationship in a parish between a Rector and the Vestry or Congregation is imperiled by disagreement or dissension, and the issues are deemed serious by a majority vote of the Vestry or the Rector, either party may petition the Ecclesiastical Authority, in writing, to intervene and assist the parties in their efforts to resolve the disagreement. The Ecclesiastical Authority shall initiate such proceedings as are deemed appropriate under the circumstances for that purpose by the Ecclesiastical Authority, which may include the appointment of a consultant. The parties to the disagreement, following the recommendations of the Ecclesiastical Authority, shall labor in good faith that the parties may be reconciled. Whenever the Standing Committee is the Ecclesiastical Authority, it shall request the Bishop of a neighboring Diocese to perform the duties of the Ecclesiastical Authority under this Canon.

Part of the formation of clergy is instruction in the Constitution and Canons of the Episcopal Church, including Title IV.

Sec. 13. Dissolution of the Pastoral Relation

Except upon mandatory resignation by reason of age, a Rector may not resign as Rector of a parish without the consent of its Vestry, nor may any Rector canonically or lawfully elected and in charge of a Parish be removed therefrom by the Vestry against the Rector's will, except as hereinafter provided.

Sec. 14. If for any urgent reason a Rector or Vestry desires a dissolution of the pastoral relation, and the parties cannot agree, either party may give notice in writing to the Ecclesiastical Authority of the Diocese. Whenever the Standing Committee is the Ecclesiastical Authority of the Diocese, it shall request the Bishop of another Diocese to perform the duties of the Bishop under this Canon.

Sec. 15. Within sixty days of receipt of the written notice the Bishop, as chief pastor of the Diocese, shall mediate the differences between Rector and Vestry in every informal way which the Bishop deems proper and may appoint a committee of at least one Presbyter and one Lay Person, none of whom may be members of the Parish involved, to make a report to the Bishop.

Sec. 16. If the differences between the parties are not resolved after completion of the mediation, the Bishop shall proceed as follows:

(a) The Bishop shall give notice to the Rector and Vestry that a godly judgment will be rendered in the matter after consultation with the Standing Committee and that either party has the right within ten days to request in writing an opportunity to confer with the Standing Committee before it consults with the Bishop.

- (b)** If a timely request is made, the President of the Standing Committee shall set a date for the conference, which shall be held within thirty days.
- (c)** At the conference each party shall be entitled to representation and to present its position fully.
- (d)** Within thirty days after the conference or after the Bishop's notice if no conference is requested, the Bishop shall confer with and receive the recommendation of the Standing Committee; thereafter the Bishop, as final arbiter and judge, shall render a godly judgment.
- (e)** Upon the request of either party the Bishop shall explain the reasons for the judgment. If the explanation is in writing, copies shall be delivered to both parties.
- (f)** If the pastoral relation is to be continued, the Bishop shall require the parties to agree on definitions of responsibility and accountability for the Rector and the Vestry.
- (g)** If the relation is to be dissolved:
- (1)** The Bishop shall direct the Secretary of the Convention to record the dissolution.
 - (2)** The judgment shall include such terms and conditions including financial settlements as shall seem to the Bishop just and compassionate.
- Sec. 17.** In either event the Bishop shall offer appropriate supportive services to the Priest and the Parish.
- Sec. 18.** In the event of the failure or refusal of either party to comply with the terms of the judgment, the Bishop may impose such penalties as may be set forth in the Constitution and Canons of the Diocese; and in default of any provisions for such penalties therein, the Bishop may act as follows:
- (a)** In the case of a Rector, suspend the Rector from the exercise of the priestly office until the Priest shall comply with the judgment.
- (b)** In the case of a Vestry, invoke any available sanctions including recommending to the Convention of the Diocese that the Parish be placed under the supervision of the Bishop as a Mission until it has complied with the judgment.
- Sec. 19.** For cause, the Bishop may extend the time periods specified in this Canon, provided that all be done to expedite these proceedings. All parties shall be notified in writing of the length of any extension.
- Sec. 20.**
- (a)** Statements made during the course of proceedings under this Canon are not discoverable nor admissible in any proceedings under Title IV provided that this does not require the exclusion of evidence in any proceeding under the Canons which is otherwise discoverable and admissible.
- (b)** In the course of proceedings under this Canon, if a charge is made by the Vestry against the Rector that could give rise to a disciplinary proceeding under Canon IV.1, all proceedings under this Canon with respect to such charge shall be suspended until the charge has been resolved or withdrawn.
- Sec. 21.** Sections 13-20 of this Canon shall not apply in any Diocese which has made a provision on this subject in its Canons which is consistent with this Canon.

After dissolution of a relationship there may be opportunities for the COM to advise the bishop on the ministry needs in the particular congregation.

CANON 10: Of Reception of Clergy from Other Churches

Canon 10 deals with receiving clergy from other churches. The structure of the canon builds on the Episcopal Church's values and perspectives, especially in relationship to other Christian denominations. Basically, the canons divide the greater church into three camps: those who have bishops and are "in communion with this church;" those who have bishops in historical succession but not in communion with us; and those who do not have the historic succession of bishops. With this grouping, the canon underscores the import of the historic episcopate. Also, the church values congruency of thought, tradition, and attitude as encouragement for community and communion. Much of the detail found in this canon is designed to encourage and preserve such values.

The reception of clergy from other churches is rare. Rarely used canons lie dormant until needed. When the occasion arises, the canon guides the bishop, COM and those seeking entrance into this church. In preparation for the time when this canon might be used, a COM might gather resources to assist in the education and formation of those to be received so that a learning plan responsive to the individual situation could be implemented easily.

The canon can also be used to identify values and stimulate discussion about our relationship with other denominations. It helps identify knowledge, attitudes and skills needed and wanted not only for ordained ministry, but for all baptized persons. Finally, the canon outlines important areas of content that help identify what learning needs to be present within the church.

Throughout Canon 10, one finds the importance of verifying and documenting the learning, character, and skill of the clergy seeking entrance into the Episcopal Church.

CANON 10: Of Reception of Clergy from Other Churches

Sec. 1. Prior to reception or ordination, the following must be provided

- (a) a background check, according to criteria established by the Bishop and Standing Committee, and
- (b) medical and psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral. If the medical examination, psychological examination, or background check have taken place more than thirty-six months prior to reception or ordination they must be updated.
- (c) evidence of training regarding
 - (1) prevention of sexual misconduct.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
 - (4) training regarding the Church's teaching on racism.
- (d) Reports of all investigations and examinations shall be kept permanently on file by the Bishop and remain a part of the permanent diocesan record.
- (e) Prior to reception or ordination each clergy person shall be assigned a mentor Priest by the Bishop in consultation with the Commission on Ministry. The mentor and clergy person shall meet regularly to provide the clergy person an opportunity for guidance, information, and a sustained dialogue about ministry in the Episcopal Church.

Mentors provide the primary means for the implementation of Canon 10. Selection of the mentor requires knowledge of the priest present in the diocese or perhaps available in a nearby diocese. The mentor must have the necessary knowledge, experience, maturity, and skill to guide the aspirant effectively. The canon is silent on what makes a good mentor. The Bishop and COM should discuss what qualities are needed in mentor. The situation may require continuing education and training for the person selected to serve as mentor.

Sec. 2. Clergy Ordained by Bishops of Churches in Communion with This Church

(a)

(1) A Member of the Clergy, ordained by a Bishop of another Church in communion with this Church, or by a Bishop consecrated for a foreign land by Bishops of this Church under Article III of the Constitution, shall, before being permitted to officiate in any Congregation of this Church, exhibit to the Member of the Clergy in charge, or, if there be no Member of the Clergy in charge, to the Vestry thereof, a certificate of recent date, signed by the Ecclesiastical Authority of the Diocese that the person's letters of Holy Orders and other credentials are valid and authentic, and given by a Bishop in communion with this Church, and whose authority is acknowledged by this Church; and also that the person has exhibited to the Ecclesiastical Authority satisfactory evidence of (i) moral and godly character and of (ii) theological qualifications.

(2) Before being permitted to take charge of any Congregation, or being received into any Diocese of this Church as a Member of its Clergy, the Ecclesiastical Authority shall receive Letters Dimissory or equivalent credentials under the hand and seal of the Bishop with whose Diocese the person has been last connected, which letters or credentials shall be delivered within six months from the date thereof. Before receiving the Member of the Clergy the Bishop shall require a promise in writing to submit in all things to the Discipline of this Church, without recourse to any foreign jurisdiction, civil or ecclesiastical; and shall further require the person to subscribe and make in the Bishop's presence, and in the presence of two or more Presbyters, the declaration required in Article VIII of the Constitution. The Bishop and at least one Presbyter shall examine the person as to knowledge of the history of this Church, its worship and government. The Bishop also being satisfied of the person's theological qualifications, may then receive the person into the Diocese as a Member of the Clergy of this Church.

(3) The provisions of this Section 1 shall be fully applicable to all Members of the Clergy ordained in any Church in the process of entering the historic episcopal succession with which The Episcopal Church is in full communion as specified in Canon I.20, subject to the covenant of the two Churches as adopted by the General Convention.

(i) those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury,

(ii) the Old Catholic Churches of the Union of Utrecht,

(iii) the Philippine Independent Church, and

(iv) the Mar Thoma Syrian Church of Malabar

(v) the Evangelical Lutheran Church in America.

The churches listed here name those communions with which we have close theological and historical ties. The COM might consider gathering and providing information about those churches in full communion the Episcopal Church and making it known throughout the diocese.

(b) A Member of the Clergy who is a Deacon shall not be ordered Priest until having resided within the jurisdiction of this Church at least one year and all the requirements for ordination to the Priesthood as required by Canon III.8 have been satisfied.

(c) Following reception each clergy person shall be assigned a mentor Priest by the Bishop in consultation with the Commission on Ministry. The mentor and clergy person shall meet regularly to provide the clergy person an opportunity for guidance, information, and a sustained dialogue about ministry in the Episcopal Church.

The COM might identify and develop resources and individuals that could help the bishop efficiently and effectively work with persons coming from churches indicated in Section Three. It will be necessary to reference Title I, Canon 17, Sec. 3, when working with “confirmed adult communicant.” See also comments following Section One.

The COM may have to make some judgments regarding clergy from other provinces within the Anglican Communion that no longer consider themselves in full communion with this church.

Sec. 3. Clergy Ordained by Bishops in Churches in the Historic Succession but Not in Communion with This Church

(a) When a Priest or Deacon ordained in a Church by a Bishop in the Historic Succession but not in communion with this Church, the regularity of whose ordination is approved by the Presiding Bishop as permitted by I.16.3, desires to be received as a Member of the Clergy in this Church, the person shall apply in writing to a Bishop, attaching the following:

- (1) Evidence that the person is a confirmed adult communicant in good standing in a Congregation of this Church.
- (2) Evidence of previous Ministry and that all other credentials are valid and authentic.
- (3) Evidence of moral and godly character; and that the person is free from any vows or other engagements inconsistent with the exercise of Holy Orders in this Church.
- (4) Transcripts of all academic and theological studies.
- (5) A certificate from at least two Presbyters of this Church stating that, from personal examination or from satisfactory evidence presented to them, they believe that the departure of the person from the Communion to which the person has belonged has not arisen from any circumstance unfavorable to moral or religious character, or on account of which it may not be expedient to admit the person to Holy Orders in this Church.
- (6) Certificates in the forms provided in Canon III.8.6 and III.8.7 from the Rector or Member of the Clergy in charge and Vestry of a Parish of this Church.
- (7) A statement of the reasons for seeking to enter Holy Orders in this Church.

(b) The provisions of Canon III.8.5(a) shall be applicable.

If the person has exercised a ministry in the previous Church with good repute and success and if the person furnishes evidence of satisfactory theological training in the previous Church, then the applicant shall be examined by the Commission and show proficiency in the following subjects:

- (1) Church History: the history of the Anglican Communion and the Episcopal Church.
- (2) Doctrine: the Church’s teaching as set forth in the Creeds and in An Outline of the Faith, commonly called the Catechism.
- (3) Liturgics: the principles and history of Anglican worship; the contents of the Book of Common Prayer.
- (4) Practical Theology:
 - (i) The office and work of a Deacon and Priest in this Church.
 - (ii) The conduct of public worship.
 - (iii) The Constitution and Canons of the Episcopal Church and of the Diocese in which the applicant is resident.
 - (iv) The use of voice in reading and speaking.
- (5) The points of Doctrine, Discipline, Polity, and Worship in which the Church from which the applicant has come differ from this Church. This portion of the examinations

shall be conducted, in part at least, by written questions and answers, and the replies kept on file for at least three years.

(d) The Commission may, with the consent of the Bishop, and with notice to the applicant, examine the latter in any other subject required by Canon III.6.5(f) and (g) or III.8.5(g) and (h).

(e) Prior to being examined pursuant to Sec. 3I of this Canon, the applicant shall have received certificates from the Bishop and from the Standing Committee that the applicant is acceptable as a Member of the Clergy of this Church, subject to the successful completion of the examination.

(f) Before the person may be ordained or received into Holy Orders in this Church, the Bishop shall require a promise in writing to submit in all things, to the Discipline of this Church without recourse to any other ecclesiastical jurisdiction or foreign civil jurisdiction, and shall further require the person to subscribe and make in the presence of the Bishop and two or more Presbyters the declaration required in Article VIII of the Constitution.

(g) Thereafter the Bishop, being satisfied of the person's theological qualifications and successful completion of the examination specified in Sec.3I of this Canon and soundness in the faith, shall:

- (1) Receive, with the advice and consent of the Standing Committee, the person into this Church in the Orders to which already ordained by a Bishop in the historic succession; or
- (2) Confirm and make the person a Deacon and, no sooner than four months thereafter, ordain as Priest, if the person has not received such ordination; or
- (3) Ordain as a Deacon and no sooner than six months thereafter, ordain the person a Priest conditionally (having baptized and confirmed the person conditionally if necessary) if ordained by a Bishop whose authority to convey such orders has not been recognized by this Church.

(h) In the case of an ordination under this Canon, the Bishop shall, at the time of such ordination, read this preface to the Service:

The Ecclesiastical Authority of this Diocese is satisfied that A.B. accepts the Doctrine, Discipline, and Worship of this Church and now desires to be ordained a Deacon (or ordained a Priest) in this Church. We are about to confer upon A.B. the grace and authority of Holy Orders as this Church has received them and requires them for the exercise of the ministry of a Deacon (or a Priest).

The certificates of ordination in such cases shall contain the words:

Acknowledging the ministry which A.B. has already received and hereby adding to that commission the grace and authority of Holy Orders as understood and required by this Church for the exercise of the ministry of a Deacon (or a Priest).

(i) In the case of a conditional ordination pursuant to this Canon, the Bishop shall at the time of such ordination, read this preface to the service:

The Ecclesiastical Authority of this Diocese has been satisfied that A.B., who has been ordained by a Bishop whose authority has not been recognized by this Church, accepts the Doctrine, Discipline, and Worship of this Church, and now desires conditional ordination. By this service of ordination, we propose to establish that A.B. is qualified to exercise the ministry of a Deacon (or a Priest).

(j) No one shall be ordained or received as a Deacon or Priest until age twenty-four.

(k) A Deacon received under this Canon, desiring to be ordained to the Priesthood must satisfy all the requirements for ordination as set forth in Canon III.8.

(l) No one shall be received or ordained under this Canon less than twelve months from the date of having become a confirmed communicant of this Church.

(m) Following reception or ordination each clergy person shall be assigned a mentor Priest by the Bishop in consultation with the Commission on Ministry. The mentor and clergy person shall meet regularly to provide guidance, information, and a sustained dialogue about ministry in the Episcopal Church.

See the comments in Section 1.

The COM should review Section 4 in light of the context of the various denominations present with the social and intellectual culture in which the Episcopal diocese functions. That context shapes and highlights issues that the canon addresses.

Sec. 4. Clergy Ordained in Churches Not in the Historic Succession

(a) If a person ordained or licensed by other than a Bishop in the Historic Succession to minister in a Church not in communion with this Church desires to be ordained,

(1) The person must first be a confirmed adult communicant in good standing in a Congregation of this Church;

(2) The Commission shall examine the applicant and report to the Bishop with respect to:

(i) Whether the applicant has served in the previous Church with diligence and good reputation and has stated the causes which have impelled the applicant to leave the body and seek ordination in this Church,

(ii) The nature and extent of the applicant's education and theological training,

(iii) The preparations necessary for ordination to the Order(s) to which the applicant feels called;

(3) The provisions of Canon III, 5, 6, and 8 shall be followed except that the minimum period of Candidacy need not apply, if the Bishop and the Standing Committee at the recommendation of the Commission judge the Candidate to be ready for ordination to the Diaconate earlier than twelve months; the applicant shall be examined by the Commission and show proficiency in the following subjects:

(i) Church History: the history of the Anglican

Church and the Episcopal Church in the United States of America,

(ii) Doctrine: the Church's teaching as set forth in the Creeds and in An Outline of the Faith, commonly called the Catechism;

(iii) Liturgics: the principles and history of Anglican worship; the contents of the Book of Common Prayer;

(iv) Practical Theology:

(a) The office and work of a Deacon and Priest in this Church,

(b) The conduct of public worship,

(c) The Constitution and Canons of the General Convention, and of the Diocese in which the applicant is resident,

(d) The use of voice in reading and speaking;

(v) The points of Doctrine, Discipline, Polity, and Worship in which the Church from which the applicant has come differs from this Church. This portion of the examinations shall be conducted, in part at least, by written questions and answers, and the replies kept on file for at least three years.

(4) If all the requirements of this Canon have been fulfilled, the Bishop may ordain the Candidate a Deacon, but may do so no sooner than twelve months after the Candidate became a confirmed communicant of this Church. No sooner than six months thereafter, the Candidate may be ordained a Priest at the Bishop's discretion. At the time of such ordination the Bishop shall read this preface following the signing of the declaration of conformity:

The Ecclesiastical Authority of this Diocese is satisfied that A.B. accepts the Doctrine, Discipline, and Worship of this Church and now desires to be ordained a Deacon (or ordained a Priest) in this Church. We are about to confer upon A.B. the grace and authority of Holy Orders as this Church has received them and requires them for the exercise of the ministry of a Deacon (or a Priest).

In such cases, the ordination certificate shall contain the words:

Acknowledging the ministry which A.B. has already received and hereby adding to that commission the grace and authority of Holy Orders as understood and required by this Church for the exercise of the ministry of a Deacon (or a Priest).

(5) Following reception or ordination each clergy person shall be assigned a mentor Priest by the Bishop in consultation with the Commission on Ministry. The mentor and

clergy person shall meet regularly to provide the clergy person an opportunity for guidance, information, and a sustained dialogue about ministry in the Episcopal Church.

CANON 11: The Ordination of Bishops

CANON 12: The Life and Work of Bishops

CANON 13: Of Dioceses Without Bishops

Since COMs are an advisory committee to bishops, they are not responsible for the ordination or the life and work of bishops. Canons 11-13 have not been commented upon in this handbook.

CANON 14: Of Religious Orders and Other Christian Communities

It is important for the COM to be as well versed as possible on religious orders and Christian communities. The opportunities for vocation in a religious order or Christian community are many. It may be beneficial for the COM to invite a member of a religious order to help orient the COM on the life of a religious order and the process toward profession of vows. The time of discernment may indicate a call to a religious order or a Christian community.

If a person from a religious order applies for ordination, the COM follows the canonical process toward ordination to either the diaconate or priesthood. It is important to note Canon 14.1(g) and Canon 14.2(g) that religious orders and Christian communities are not considered congregations in the diocese.

CANON 14: Of Religious Orders and Other Christian Communities

Sec. 1 (a) A Religious Order of this Church is a society of Christians (in communion with the See of Canterbury) who voluntarily commit themselves for life, or a term of years: to holding their possessions in common or in trust; to a celibate life in community; and obedience to their Rule and Constitution.

(b) To be officially recognized, a Religious Order must have at least six professed members, and must be approved by the Standing Committee on Religious Communities of the House of Bishops and be registered with the Committee.

(c) Each Order shall have a Bishop Visitor or Protector, who need not be the Bishop of the Diocese in which the Order is established. If, however, the Bishop Visitor or Protector is not the Bishop of the Diocese in which the Mother House of the Order is situated, the Bishop Visitor or Protector shall not accept election without the consent of the Bishop of that Diocese. The Bishop Visitor or Protector shall be the guardian of the Constitution of the Order, and shall serve as an arbiter in matters which the Order or its members cannot resolve through its normal processes.

(d) Any person under vows in a Religious Order, having exhausted the normal processes of the Order, may petition the Bishop Visitor or Protector for dispensation from those vows. In the event the petitioner is not satisfied with the ruling of the Bishop Visitor or Protector on such petition, the person may file a petition with the Presiding Bishop, who shall appoint a Board of three Bishops to review the petition and the decision thereon, and to make recommendation to the Presiding Bishop, who shall have the highest dispensing power for Religious Orders, and whose ruling on the petition shall be final.

(e) A Religious Order may establish a house in a Diocese only with the permission of the Bishop of the Diocese. This permission once granted shall not be withdrawn by the Bishop or any succeeding Bishop.

(f) The Constitution of every Religious Order shall make provision for the legal ownership and administration of the temporal possessions of the Order, and in the event of dissolution of the Order, or should it otherwise cease to exist, shall provide for the disposition of its assets according to the laws governing non-profit (religious) organizations in the State wherein the Order is incorporated.

(g) It is recognized that a Religious Order is not a Parish, Mission, Congregation or Institution of the Diocese within the meaning of Canon I.7.3, and its provisions shall not apply to Religious Orders.

Sec. 2 (a) A Christian Community of this Church under this Canon is a society of Christians (in communion with the See of Canterbury) who voluntarily commit themselves for life, or a term of years, in obedience to their Rule and Constitution.

(b) To be officially recognized such a Christian Community must have at least six full members in accordance with their Rule and Constitution, and must be approved by the Standing Committee on Religious Communities of the House of Bishops and be registered with the Committee.

(c) Each such Christian Community of this Church shall have a Bishop Visitor or Protector, who need not be the Bishop of the Diocese in which the community is established. If, however, the Bishop Visitor or Protector is not the Bishop of the Diocese in which the Mother House of the Community is situated, the Bishop Visitor or Protector shall not accept election without the consent of the Bishop of that Diocese. The Bishop Visitor or Protector shall be the guardian of the Constitution of the Community, and shall serve as an arbiter in matters which the Community or its members cannot resolve through its normal processes.

(d) Any person under full commitment in such a Christian Community, having exhausted the normal processes of the Community, may petition the Bishop Visitor or Protector for dispensation from that full commitment. In the event the petitioner is not satisfied with the ruling of the Bishop Visitor or Protector on such petition, the person may file a petition with the Presiding Bishop of the Church, who shall appoint a Board of three Bishops to review the petition and the decision thereon, and to make recommendation to the Presiding Bishop, who shall have the highest dispensing power for Christian Communities, and whose ruling on the petition shall be final.

(e) Each such Christian Community may establish a house in a Diocese only with the permission of the Bishop of the Diocese. This permission once granted shall not be withdrawn by the Bishop or any succeeding Bishop.

(f) The Constitution of each Christian Community shall make provision for the legal ownership and administration of the temporal possessions of the Community, and in the event of dissolution of the Community, or should it otherwise cease to exist, shall provide for the disposition of its assets according to the laws governing non-profit (religious) organizations in the State wherein the Community is incorporated.

(g) It is recognized that a Christian Community is not a Parish, Mission, Congregation or Institution of the Diocese within the meaning of Canon I.7.3, and its provisions shall not apply to such Christian Communities.

Sec. 3. Any Bishop receiving vows of an individual not a member of a Religious Order or other Christian Community, using the form for "Setting Apart for a Special Vocation" in the *Book of Occasional Services*, or a similar rite, shall record the following information with the Standing Committee on Religious Communities of the House of Bishops: the name of the person making vows; the date of the service; the nature and contents of the vows made, whether temporary or permanent; and any other pastoral considerations as shall be deemed necessary.

CANON 15: Of the General Board of Examining Chaplains
CANON 16: Of the Board for Church Deployment

Canons 15 and 16 pertain to the two boards in the titles. The importance for the COM has been included in previous canons where appropriate. No further comments are necessary for these canons.

GLOSSARY

BAPTISMAL MINISTRY: the foundation for all ministry as outlined in the Baptismal Office (BCP, pp. 298-314) and the section on Ministry in the Catechism (BCP, pp. 855-856).

CANDIDATE: a postulant who has completed the requirements for Candidacy and has received the recommendation of his or her vestry, the Commission on Ministry, the Standing Committee and has been made a candidate by the bishop. “Candidacy is a time of education and formation, in preparation for ordination to the Diaconate or Priesthood, established by a formal commitment by the candidate, the bishop, the Commission, the Standing Committee and the congregation or other community of faith.” (Title III, Canon 6, Sec. 4 and Canon 8, Sec. 4).

CANON: an ecclesiastical law or regulation. The *Constitution and Canons* of the Episcopal Church embody all of the formal regulations of the Episcopal Church.

CERTIFICATE: a document normally from the vestry that indicates approval/endorsement of the person in the ministry process for the next formal phase (postulancy, candidacy, or ordination).

CHURCH DEPLOYMENT OFFICE PROFILE (CDO PROFILE): a self-evaluation of ministry, skills, and experience, and a brief history of education and employment. It is helpful for parishes searching for clergy and for clergy looking for employment.

CHURCH PENSION FUND: an official organization that receives pension assessments for lay employees and clergy, manages those assets, and distributes pensions and death benefits. It also acts as the official recorder of ordinations for the Episcopal Church. It also has several affiliates that handle health, life, and property insurance.

COMMISSION ON MINISTRY (COM): a standing committee in each diocese that advises and assists the bishop in the development and implementation of ministry in the diocese.

COMMUNITY OF DEACONS: all the deacons canonically resident in a diocese who meet together from time to time. One of them may be appointed archdeacon.

COMPETENCY: demonstrated proficiency in an academic subject or technical skill. The bishop and the Commission on Ministry (COM) shall determine competency for those in the ordination process.

CONTINUING EDUCATION: a requirement for all priests (Title III, Canon 9, Sec. 1) and deacons (Title III, Canon 7, Sec. 5). What constitutes continuing education and how many hours are required per year is left to the diocese to determine. Possible areas included, but are not limited to: conferences, seminars, workshops, formal academic

courses, individual reading, study groups, and preparation to teach religious education classes.

COUNCIL ON DEACONS: a council whose membership may include bishops, priests, deacons, and lay persons, who “oversee, study, and promote the Diaconate” (Title III, Canon 7, Sec. 3).

CURATE: a priest who assists the rector of a parish. The term “assistant” or “associate” is also used.

CURE: a spiritual community, such as, a congregation. Before a transitional deacon can be ordained a priest, he or she must be assigned to a cure.

DIAKONIA: describes the servant ministry of the deacon.

DIOCESAN FORMATION PROGRAMS: the diocesan process for preparing individuals for ordination. This may include courses to address the canonical areas required by the canons for ordination to the diaconate (Title III, Canon 6) or priesthood (Title III, Canon 8). It also includes examinations, evaluations, spiritual direction, interviews, and recommendations.

EMBER DAYS: the Wednesday, Friday, and Saturday after the First Sunday in Lent, the Day of Pentecost, Holy Cross Day (September 14) and December 13. The canons for the diaconate and the priesthood require that all postulants and candidates write letters to their respective bishops during those four seasons.

EMBER LETTER: a letter written by a postulant or candidate for the diaconate or priesthood to his or her bishop during the Ember Weeks, reflecting on his or her academic, diaconal, human, spiritual and practical development,” per Canon 6, Sec. 4(e).

FORMATION: The comprehensive preparation for specialized lay ministry or ordained ministry. It includes academic, spiritual, emotional and skills preparation.

GENERAL ORDINATION EXAM (GOE): an exam given yearly during the first week in January, which tests competence in the seven required areas of education in preparation for the priesthood. It is usually given to seniors in seminary or to those following a non-seminary course of study. The bishop must nominate those who are to take the exam by October 15. Check with your diocese to see who pays the fee.

HISTORIC SUCCESSION: One of the four key ingredients for full communion with another Christian body. It indicates that current bishops can trace the laying of hands that set them apart as bishops back to the time of the apostles.

- In the design and oversight of the ongoing process for the recruitment, discernment, formation for ministry, and assessment of readiness thereof.” (Title III, Canon 2)

- In the determination of present and future opportunities and needs for the ministry of all baptized persons

IN COMMUNION: when another Christian body meets the standards set down in the Chicago-Lambeth Quadrilateral 1886, 1888 (BCP. p. 876) adopted by the House of Bishops. Currently (2007), those churches in full communion with the Episcopal Church are the churches of the Anglican Communion, the Church of Bangladesh, the Church of North India, the Church of Pakistan, the Church of South India, the Old Catholic Churches, the Philippine Independent Church, the Mar Thoma Syrian Church of Malabar, and the Evangelical Lutheran Church in America.

LETTER OF AGREEMENT: a document that lists the mutual duties and responsibilities of a priest or deacon and the vestry.

LETTERS DIMISSORY: item requested from their bishop when clergy transfer their canonical residence from one diocese to another. Their bishop must certify that they are a priest or deacon in good standing. To become canonically resident in their new diocese, that bishop must receive those Letters Dimissory.

NORTH AMERICAN ASSOCIATION FOR THE DIACONATE (NAAD): a national organization that provides educational resources and a network for deacons (<http://www.diakonoι.org>).

OTHER COMMUNITIES OF FAITH: “A society of Christians ... who voluntarily commit themselves for life, or a term of years, in obedience to their Rule and Constitution” (Title III, Canon 14. Sec. 2a). This differs from a religious order in that there is no celibacy requirement nor is property held in common.

POSTULANT: a nominee who has been formally admitted to the ordination process. The two phases of the ordination process are postulancy and candidacy. Those who are preparing for the priesthood also have a six-month period as a transitional deacon. “Postulancy is the time between nomination and Candidacy and may initiate the formal preparation for ordination. Postulancy involves continued exploration of and decision about the Postulant's call to the [diaconate or priesthood].”

PRIEST-IN-CHARGE: a priest appointed by the bishop in consultation with the vestry to be in charge of a congregation when there is no rector and who carries out the duties of a rector as outlined in Title III, Canon 9. Sec. 5.

RECTOR: a priest who has been lawfully elected and called by a vestry, who accepts that call and whom the ecclesiastical authority deems to be a qualified priest.

RESIGNATION: At age 72, all clergy must resign their current positions. With the approval of the bishop, they may continue in a position for a year and that term may be renewed by mutual agreement of the bishop and priest or deacon. Clergy “resign” from their positions, and “renounce” their orders.

SEMINARY: a graduate study program normally three years in length that leads to a M.Div. degree (Master of Divinity). There are eleven credited seminaries in the Episcopal Church. A listing of them is found at

http://www.episcopalchurch.org/8020_58606_ENG_HTM.htm

- The implementation of Title III (the canons on ministry)

TRANSITITONAL DEACON: a person who has been ordained a deacon in the ordination process for the priesthood. The minimum term is six months.