

# The Council for the Development of Ministry

## CONTENTS

Members .....	232
Goals and Objectives .....	233
Structure .....	233
Theology of Ministry .....	234
Summary of the Council's Work .....	235
Ministry of the Laity .....	236
Support System for Seminarians .....	238
Study of Canon III.11 .....	240
Provincial Meetings .....	241
Ministry Development Collaboration .....	243
Total Ministry Task Force .....	243
Seminarians with Lay Vocations .....	244
Revision of Title III Canons .....	244
Resolutions .....	246
Preparation for New Challenge .....	297

## MEMBERS

### Agency Board Representatives

- Mr. Paul Nash, Board for Theological Education—concurring
- Mr. Matthew Chew, Church Deployment Board—concurring
- The Rev. Craig W. Casey, Church Pension Fund—concurring
- The Very Rev. Durstan R. McDonald, Council of Seminary Deans—concurring
- The Rt. Rev. Robert C. Witcher, House of Bishops Committee on Pastoral Development—concurring
- The Rev. Sandra Wilson, Standing Committee on Education for Mission and Ministry of the Executive Council, representing Lay Ministry—absent
- The Rt. Rev. Robert Anderson, House of Bishops Committee on Ministry—concurring

### Provincial Representatives

- The Rev. Randolph Dales, Province I—concurring
- The Rt. Rev. Vincent K. Pettit, Province II—concurring
- The Rev. John P. Downey, Province III—concurring
- The Rev. Canon Robert Tharp, Province IV—concurring
- Professor Joseph H. Smith, Province V—concurring
- Mrs. Eleanor Robinson, Province VI—concurring
- The Rev. Richard J. Petranek, Province VII—concurring
- The Rev. Paul Towner, Province VIII—concurring
- The Rev. Ashton J. Brooks, Province IX—concurring

**Chairperson**

The Rt. Rev. John F. Ashby—concurrent

**Staff**

The Rev. David Perry, Executive, Education for Mission and Ministry  
The Rev. John T. Docker, Field Officer, Council for the Development of Ministry  
The Rev. Preston T. Kelsey II, Executive Director, Board for Theological Education  
The Rt. Rev. David E. Richards, Director, House of Bishops Committee on Pastoral Development  
Mr. William A. Thompson, Executive Director, Church Deployment Office  
Mr. Brendan Breen, Clergy Coordinator, Church Pension Fund

**Representatives of the Council at General Convention**

The Rt. Rev. John F. Ashby, House of Bishops  
The Rt. Rev. Vincent K. Pettit, House of Bishops  
The Rt. Rev. Robert C. Witcher, House of Bishops  
The Rt. Rev. Robert Anderson, House of Bishops  
The Rev. Canon Robert Tharp (East Tennessee), House of Deputies  
The Rev. Richard J. Petranek (Dallas), House of Deputies  
The Rev. Randolph Dales (New Hampshire), House of Deputies

[The above named are authorized by the Council for the Development of Ministry to receive nonsubstantive amendments to the report.]

**GOALS AND OBJECTIVES**

The overall goal of the Council for the Development of Ministry (CDM), adopted at the 1976 General Convention, is:

*To create a structure and to provide services in order that the Episcopal Church at all levels of its organization will better recognize current ministry development needs and opportunities, and better utilize resources for meeting them.*

In order to work toward this goal, the CDM has pursued three primary objectives:

1. To establish a network of communication on ministry throughout the Church for sharing information about ministry needs and resources;
2. To identify those issues and needs that are outstanding for the Church and initiate and coordinate appropriate studies;
3. To convene appropriate groups for action or make recommendations for action to the appropriate bodies.

**STRUCTURE**

The Council for the Development of Ministry (CDM) as constituted by the 1982 General Convention has two categories of voting membership, totaling 17 persons: 7 agency representatives, 9 provincial representatives, and a chairperson. In addition, the agency representatives are entitled to send to each meeting staff persons who sit with voice but no vote.

There is a five-member Executive Committee, chaired by the chairperson of the Council, which included the vice chairperson, representatives from each membership category, and the field officer.

During the past triennium, the CDM met twice yearly for two days per meeting. Various committees met at other times as necessary; the reports of those committees are summarized here.

The budget of the CDM is part of the program budget of the Executive Council, Education for Mission and Ministry Unit.

The field officer of CDM is the coordinator for Ministry Development of the Education for Mission and Ministry Unit. He also serves as coordinator for Total Ministry and is accountable to the executive for Education for Mission and Ministry for the responsibilities of both posts.

Agency representatives on the CDM are appointed by the various agencies for three-year terms. Provincial representatives are chosen at the meeting of bishops and diocesan Commission on Ministry representatives and recommended to the provincial presidents for appointment to the CDM for a six-year period. During the past triennium, representatives of the Standing Commission on the Church in Small Communities and the Standing Commission in the Church in Metropolitan Areas attended meetings of the Council as ex officio members. The CDM is bringing a resolution to this Convention to admit them as full members. Representatives of the National Task Force on Total Ministry and the National Network of Episcopal Clergy Association also attended CDM meetings to report on ministry development issues.

### THEOLOGY OF MINISTRY

The Council for the Development of Ministry asks its committees and task forces to preface their work with a theological statement. Theological reflection is required of the Council, or else its work will have little contact with the presence of the Incarnate God the CDM seeks to serve. Because the work of the CDM deals with the Church's total ministry, the theology of the CDM must reflect its understanding of the theology of total ministry.

A theology of the total ministry of the Church begins with the act of Creation and in the act of regeneration in Holy Baptism. Creation is an act of overflowing love that is both the beginning and the continuation of all things. Through this steadfast love, God cares for his people through his establishment of the Covenant with Israel. By this love we have the gift of Jesus Christ, who reconciles all things to himself. In this steadfast love, all who have yielded themselves to him have become one in the ministry of reconciliation.

Christians take personal part in this great ministry of reconciliation through Baptism. If Creation is the root of all life, then Holy Baptism is the root of all ministry. Through this act of re-creation and regeneration, the awful and joyful ministry of reconciliation becomes ours to enjoy and pursue. It is in this understanding of Baptism that total ministry has its meaning. Ministry is total because it belongs to each baptized person. No one is superior; no one is exempt.

We are baptized into the Covenant, into the Body, into the Church. The Church is given by God to serve the community of the baptized in its gathered state and to move them out into the world to love and serve the Lord there as pastors, as evangelists, as teachers, and as witnesses. Baptism is the root of total ministry; the community of the baptized forms total ministry; the world is the stage for total ministry.

The ministry offered by each person will depend on his or her call, skills, gifts, and situation in life. In the gathered community, the ministers will more evidently perform distinct roles as laity, bishops, priests, and deacons. However, it is the servant ministry innate in each that marks that order as it makes its impact on the world.

All ministries of the Church are signs of Christ's ministry in the world. The Church itself is a sign of God's active love in his world to his people. Every baptized person, the total ministry of the Church, is part of and participates in this sign. Thus, the whole people of God, when living out the gospel through the Church's life and mission, are signs and living reminders of the presence of the Lord Jesus Christ to his world.

### **SUMMARY OF THE COUNCIL'S WORK**

At the beginning of the new triennium, after the General Convention in 1985, Chair John Ashby reminded the Council of its mission statements and goals. Canon James Gundrum, then an ex officio member of the Council saw the CDM "as a keystone" for much that takes place in ministry in the Church. The future work of the CDM was discussed, and the triennial agenda was set. The items of that agenda are reported on in this report. The Council also undertook to draw up bylaws to govern its work, membership, and responsibilities, and to commission a history of itself.

Bishop Ashby introduced as a regular part of each meeting a report from the chair that offers grounds for theological reflection as CDM members and staff go about Council business. It is hoped that in this way the theological reflection that is expected of each body that works under the CDM umbrella will also be facilitated by the Council itself.

As the Council moves its meetings around the Church, local persons are asked to bring to the CDM information of ministries that are being undertaken in each place. In Central Florida Bishop and Mrs. Folwell described their ministry to clergy families. At the meeting in Knoxville, Tennessee, the Council learned about ministry development in the Diocese of East Tennessee through presentations on recruitment of black clergy, development of urban ministry by the Episcopal Church with an ecumenical group, and ministry in Appalachia. In Santo Domingo, Dominican Republic, the Council met with representatives of Province IX Commissions on Ministry at El Centro de Estudios Teologicos. The Rev. Ashton Brooks, Province IX representative, shared ministry development concerns such as undersupply of clergy, training, recruitment, and the use of Local Priests and Deacons. The dialogue which followed the presentations provided information on concerns and opportunities of the Episcopal Church in the Caribbean, Central America, and South America. An outcome of this meeting was the recommendation that the Constitution and Canons of the Episcopal Church be translated into Spanish for the use of Province IX.

The CDM comes to the 1988 Convention with much work done by the members both in plenary and committee sessions. Total ministry themes were dominant in all areas of the Council's work. The CDM supported the formation of the new network for lay professionals employed by the Church. A realistic look at seminarians, their support, and their preparation was made. The Council is continuing to monitor data that will help it project the Church's future need of clergy. The conferences in each of the provinces and the work of the nine representatives continues to assist and support Commissions on Ministry. Among resources developed was a process to enable Standing Committees and Commissions on Ministry to clarify their tasks and their relationships in order to avoid duplication and confusion.

The CDM is prepared to serve the Church in the tough places of ministry and to lead the way into the world that lies ahead in the next century so that the gospel is preached, the servanthood of Christ is known through the members of the Body, and hope is held out for all who live and labor in God's Creation.

### Ministry of the Laity

#### Charge, Membership, Strategies

One of the items on the agenda for the CDM during the triennium was “to provide information and resources on the ministry of the laity for Commissions on Ministry (COMs) and parishes.” A joint task force (JTF) composed of members of the CDM and the Total Ministry Task Force (TMTF) was charged by the Council to develop resources to help COMs implement Canon III.1.3, which states, “The Church in each Diocese shall make provision for the development, training, utilization, and affirmation of Lay Ministries. Each Diocese shall assign responsibility for the implementation of this Canon to the Commission or to such other committee or agency as it shall deem appropriate.” The CDM emphasized that “all have gifts and need to identify them; ministry development is a life-long process; baptism is the empowerment for ministry.” The JTF was charged to develop resources to train and support the ministry of the laity with as much thoroughness as is given to the selection and training of ordained leadership.

The JTF was composed of three members of CDM: the Rt. Rev. Alex D. Dickson, the Rt. Rev. Vincent K. Pettit, and Professor Joseph Smith; three from the TMTF: the Rt. Rev. Edward C. Chalfant, Ms. Flower Ross, and the Rev. John C. Fredenburgh; and, serving as chair of the JTF, Dr. Jean M. Haldane, who was the CDM representative from the TMTF and its chair.

Four strategies were identified: (1) Find out what COMs are already doing; (2) contract with three COMs to work out ways of dealing with Canon III.1.3; (3) interview representatives of a diocese with long experience in attempting to raise up and train laity for ministry; and (4) consider the place of the lay ministry canon within Title III and recommend revisions of the canon to the CDM Title III Revision Committee. From these strategies have come: (a) an improved canon on the ministry of the baptized; (b) data about the state of the art (case histories and findings); (c) resources produced and distributed to COMs.

#### Assumptions

*Total ministry* became the common language of the JTF to describe a Church fully responding to the call of God to be an extension of Christ’s ministry in the world: men and women, lay and ordained, all called, gifted, and empowered for ministry—a totally ministering Church. The 1979 Book of Common Prayer has fueled the Church’s understanding that it is Baptism, not ordination, that empowers all of us for ministry, and that the arenas and opportunities for ministry are the daily experience of work and relationships in the world as well as in the Church. The JTF viewed the outcome of its work through these lenses.

#### Strategy I: Survey of Dioceses

Each diocese was sent a questionnaire asking whether its COM was implementing Canon III.1.3 and if so, what methods of implementation it was using. Sixty-five dioceses responded, of which 18 percent (12) said they were not implementing that section of Canon III.1 and 22 percent (14) said they were in the early stages of implementing it. The rest described various ways in which the canon was being implemented—from programs such as Education for Ministry (Theological Education by Extension) and lay academies to the formation of new committees on the laity. Activities reported were “churchly”; nowhere was the concept of ministry in daily life mentioned. Sixty-two dioceses, or 95 percent, said they would like to be in communication with the JTF in order to further mutual learning.

### Strategy II: Three Consultations

Through diocesan bishops and CDM provincial representatives, three COMs were selected, based on their readiness to implement the canon. The JTF provided three consultants (Dorothy Brittain, Barbara Reynolds, and Max Oliphant) to work with the three dioceses. Their contribution was to help the COMs fulfill their task. Issues of authority, communication and leadership were addressed as needed, and structures for implementation of the canon tried. The case studies that document these consultations are available from the Office for Ministry Development. They are summarized here.

The three dioceses (El Camino Real, Maine, and Oklahoma) found it necessary to restructure in order to create a responsible agency for implementing the canon. Each had to struggle to identify its theology of ministry. (Terms such as “total ministry,” “mutual ministry,” “lay ministry,” and “ministry in the world” continue to be nonspecific in meaning.) A crucial factor was clear vision and commitment of the bishop and diocesan leadership—both formal and informal. The pilot cases revealed that the developmental process for educating the laity for ministry needs to be seen as dynamic and ongoing, not static or restricted. Although there is a growing consensus that laity’s ministry is not only in and to the Church but in all parts of their lives, current education and training are essentially for in-church and outreach ministries.

#### El Camino Real

*Major achievement:* Education and ministry were joined for the first time, and a ministry education and development committee was created to function under the general oversight of the COM and to implement the canon. *Major finding:* The meaning of “lay ministry,” the vision of ministry in the world, must be continually addressed. Constant attention to the meaning of this term is important as committee membership changes and various programmatic agencies or groups vie for the attention and support of the committee.

#### Maine

*Major achievement:* Acting on the bishop’s initiative, the COM moved over 10 months from discussion of possible structures to creation of an ad hoc committee assigned to “establish ways to identify, enable, lift up and train the Church in Maine to embrace and live out the ministry of all its members.” *Major finding:* The COM recognized that ministry is of both laity and clergy. Overburdened with ordination concerns, they had no time to address the concerns of the ministry of the laity. As a result of this consultation, they devised a new means of accountability for support of the ministry of the laity.

#### Oklahoma

*Major achievement:* This diocese explored the theology of ministry in depth (six papers were developed), coordinated the COM with other diocesan planning groups, and enabled the development of a common vision to motivate establishment of total ministry and implementation of the canon. The COM was restructured into two autonomous divisions, a total ministry coalition (with a new chair for ministry of the laity) and a canonical committee dealing with selection and examination. *Major finding:* Ministry of the laity is not a special program but integral to the formation of sacramental communities. Education, focused on the ministry of the laity, is required in each congregation—for the whole congregation.

It has been common to create lay training programs before vision, theology, and structural responsibility have been fully developed. That approach to implementing Canon III.1.3 tends to compartmentalize the laity, to have little impact on the

church system, and to focus laity on “churchly” service. With help from consultants and diocesan determination, the three COMs involved in these consultations altered and improved in concept, structure, and strategies while maintaining a total ministry approach.

### Strategy III: The Story of East Tennessee

The JTF also studied the story of the Diocese of East Tennessee, a diocese with a long history of support for the ministry of the laity. In 1976 the COM had created a new subcommittee on lay ministry. Much work followed: consciousness raising in the diocese, including the production of written and visual materials, Lenten courses, and numerous workshops on identifying gifts for ministry. These helped many lay persons to become aware of their potential for ministry. Although the emphasis was on ecclesial ministry, the central message, “Laity are gifted by God for His service,” was heard. The story of the Diocese of East Tennessee is a story of courage; it is also similar to the stories of a number of dioceses over the past decade.

### Strategy IV: Canon Change

Review of Canon III.1, *Of Diocesan Commissions on Ministry*, revealed that its use in raising up the ministry of the laity should be based on broad understanding of “the ministry of all baptized persons.” Also, responsibility for implementation should be assigned so as to preserve a diversity of ways for implementing the canon. The JTF recommended to the CDM Title III Revision Committee that a new Canon III.1, *Of the Ministry of All Baptized Persons*, be written and that the role of the COM in supporting the ministry of the laity be clarified. These proposed changes are printed in the proposed revision of the Title III Canons in this report.

### Resources

Human resources, educational processes, and written materials were uncovered and used by the JTF. A packet of materials, including the three case studies, two histories (East Tennessee and West Tennessee), papers on theology of ministry, commentaries on ministry in the world, a short bibliography, and full reports of findings from the 15 months of work by the JTF, have been mailed to COMs and are available from the Office for Ministry Development. More resources are being developed as a result of this project by the TMTF. On the other hand, the Church has a great propensity for creating programs to “fix things.” Careful assessment of all educational materials is necessary to clarify the degree to which they really help to implement the canon. Formation of individuals for ministry and congregational or diocesan ministry development must go hand in hand. Ignore one and both suffer.

### Conclusion

For some, church work is escape from the tensions of a working world where the demonic is clearly present. The great majority would like to perceive the hand of God in all their activities, including the upbuilding of the Church. How can we strengthen laity for difficult witness and also affirm them in building a world? This is at the heart of the ministry of the baptized. The challenge is to develop ways to help lay and ordained persons see the focus on baptized ministry as part of God’s ongoing reformation of the Church.

### Support System for Seminarians

Another objective of the CDM was to study the financial support of postulants. The Council was concerned about the cost of the necessary seminary education of an

Episcopalian seeking ordination to the priesthood and how that affects the Church's future priests. A seminarian support committee was appointed, composed of the Very Rev. James Annand, Dean, Berkeley Divinity School at Yale University; the Rev. James G. Wilson, National Network of Episcopal Clergy Associations; the Rev. Craig W. Casey and Mr. Brendan P. Breen, Church Pension Fund; and the Rev. Preston Kelsey, Convener, Executive Director of the Board for Theological Education. The full report of the committee, prepared by Adair Lummis, Ph.D., researcher, *The Postulant Support Crisis: The Economic Daemons of Theological Education for the Priesthood*, mailed to all bishops and COMs, and available from the Office for Ministry Development, points to concerns of the total Church community.

Although the full cost of three years at seminary varies according to the institution attended and its distance from the seminarian's home diocese, the average yearly cost that is not covered by scholarships or grants amounts to \$14,890 for those over 42 years old and \$9,930 for those 41 and under.

Current ordinands polled report that the cost of tuition, housing, books, and travel are not the total costs incurred. Nearly 75 percent reported holding education loans averaging \$10,244 as they enter the ordained ministry. Among the ordinands polled, 25 percent of single men, 39 percent of married men, 52 percent of single women, and 38 percent of married women indicated that it was unlikely that they would be able to pay back the loans within five years after ordination.

For ordinands whose dioceses leave them free to make such a choice of employment, nearly half reported that financial considerations affected their decision about what kind of position they had accepted or would accept.

Ordinands and bishops do not share the same view of the adequacy of financial planning offered by their dioceses to seminarians. Approximately two-thirds of the bishops polled felt that postulants get sufficient help in financial planning for undertaking the cost of seminary and that current diocesan policies for financial support of postulants are good. Approximately two-thirds of the ordinands polled disagreed.

From this poll, one area of basic agreement does emerge: 65 percent of the bishops and 75 percent of the ordinands agree that newly ordained priests do not get sufficient help in financial planning for the future work and retirement years. In this area, however, the majority of ordinands expect at least three different sources of income during retirement. About a fifth expect to have five or more sources.

While in seminary, half of the postulants paid for their medical insurance themselves, whereas another 10 percent paid part of the cost of this coverage in conjunction with the seminary or the diocese. Only 12 percent were insured by their diocese or by their seminary, with the remaining 29 percent being covered by their spouse's employer.

Over two-thirds of the ordinands report discussing their financial position with either their bishops or COMs twice, at the most, during their entire postulancy and candidacy. A full third said they had never discussed these matters with their bishops. Seventy-nine percent reported never having discussed them with their COMs. Comments such as "the Bishop was supportive when I talked with him, but we never talked about finances" or "financial counselling was never really offered" were commonplace among the ordinands.

In response to a question asking ordinands how well supported by their dioceses they felt during the time they were in seminary, 25 percent responded that they felt very well supported pastorally, and 27 percent responded that they felt little supported or were pastorally ignored. The research data suggest that those ordinands who felt most supported received both pastoral *and* financial support from the diocese.

The study showed that

. . . debts, ability to repay loans, family finances and desire for an adequately comfortable lifestyle during the working years and on retirement have pervasive effects on the ministries and aspirations of the *clergy* just as they have on the laity . . . The demonic factor in this reality is not that it *occurs* in clergy, but that it is not seen as *important* in the ordained life. Not recognizing the importance of such realities for clergy leads to not addressing critical financial problems of postulants and ordinands soon enough, or at all. Yet if these are not taken seriously, the potentiality of a postulant support crisis will be hastened rather than averted.

The broad and pivotal question for the Church is whether the cost of seminary education is creating a cadre of clergy from wealthy backgrounds and concomitantly decreasing the proportion from working-class families.

As a result of the report the CDM recommended to the Title III Revision Committee that there be provision for financial review of candidates before their acceptance.

### Study of Canon III.11

A task force was appointed by the Council to participate in the larger review of the Title III canons on ministry in preparation for the report to the 1988 General Convention. The task force was asked "to study Canon III.11 in light of where the Church is at the present time and make recommendations to the Council." Members of the task force were the Rev. Arthur Becker, Diocese of Iowa; the Rev. Paul E. Towner, Diocese of Nevada; the Rev. Leopoldo J. Alardo, Hispanic Ministries; the Rev. Philip C. Allen, Native American Ministries; the Rev. Canon Timothy M. Nakayama, Asiamerican Ministries; the Rev. Kenneth D. Higginbotham, Black Ministries; the Rt. Rev. Wesley Frensdorff, Diocese of Arizona; the Rt. Rev. Richard M. Trelease, Diocese of the Rio Grande; and the Rt. Rev. George C. Harris, Diocese of Alaska, Convener.

Canon III.11 (first designated Canon III.8) was adopted by the General Convention in 1969 and amended in 1973 in order to make the education requirements more explicit. The canon is the latest development in a series of canonical provisions that have modified the requirements for ordination in special circumstances. Some of these requirements dated from the late nineteenth century.

The task force worked under the assumption that the canon in its earlier form had served its purpose well and is one of the several legitimate approaches to the development of ordained leadership in the Church. It is most particularly useful in situations where a stipendiary, career, seminary-trained deacon or priest would be neither effective nor supportable, and where cultural considerations pose difficulties for clergy who are not indigenous to the community. The overarching consideration is persistent sacramental deprivation in those communities "which can be supplied only intermittently with the sacramental and pastoral ministrations of the Church," as the present canon puts it.

The task force saw its task as affirming, clarifying and strengthening the present canon. The proposed revision is printed elsewhere in this report. All the material contained in this report is supplemented by additional material and verbatim responses from a large number of dioceses that responded to the questionnaire concerning their experiences in the actual use of the canon during the past decade or more. That material is being developed by the CDM into a resource and interpretive document for the larger Church.

**PROVINCIAL MEETINGS****Province I**

Three provincial meetings of bishops and members of COMs from the seven dioceses of New England were held during the triennium. These meetings focused on the opportunity to share ideas and to learn from one another's experience. Of special ongoing concern were the subjects of lay ministry, the diaconate, and the relationship between seminaries and COMs. These gatherings have proved to be an excellent vehicle for seminary deans and diocesan representatives to explore the issues of seminarian debt, General Ordination Examinations (GOEs), and the mutual expectations of seminaries and COMs.

**Province II**

During the triennium the COMs of Province II have met every year. By 1987 every diocese in the province was represented at these meetings except Haiti.

In 1985 a conference for COMs and Commissions on Lay Ministry was held in the Diocese of Central New York. The conference focused on the ordinand's family. It was led jointly by Ms. Anne Jones and the Rt. Rev. Elliott Sorge. In 1986 two conferences were scheduled, one for lay ministry, which was held at Thornfield, Central New York, and the other for the ordained, held at Bexley Hall in Rochester, New York. Although the Commissions on Lay Ministry felt that it was important that they hold their own conferences focusing on issues of particular concern to them, they also believed that it was equally important that they meet together from time to time with Commissions on Ordained Ministry. It was arranged that on alternate years the Commissions on Lay Ministry would meet with the Commissions on Ordained Ministry. The conference held at Bexley Hall was led by the Very Rev. James Fenhagen; it focused on the GOEs. The 1987 Conference included a presentation on the diaconate led by Deacon Ormand Plater and a review of the Strategic Planning Document of the Board for Theological Education (BTE).

**Province III**

The 1986 meeting of the Province III COM representatives addressed the concerns of clergy stress and diocesan processes for postulants and candidates. A paper presented at this meeting by Dr. Timothy F. Sedgwick, "On Theology, Ministry, and Holy Orders," was distributed by the CDM to all bishops and COMs. The major topic discussed at the 1987 meeting was the diaconate.

**Province IV**

The 1986 meeting of Province IV included a discussion led by the Very Rev. James Fenhagen on "Guidelines for Theological Education" and discussions on topics such as medical and psychiatric examinations, standards for bringing in ordained persons from other communions, seminary evaluations, and orienting and training new COM members. A report on the program for training vocational deacons in the Diocese of North Carolina was shared. The 1987 meeting held at Kanuga Center, Hendersonville, North Carolina, was attended by over 50 persons, including the majority of the bishops of the province. Topics included the use of psychological examination, Canon III.1, and the recruitment, training, and deployment of black clergy.

## **THE BLUE BOOK**

---

### **Province V**

Province V held a workshop in 1985 on the diaconate; this was led by the Rev. Robert Whittaker of the CDM Diocesan Study Committee. The workshop included a panel discussion led by four deacons telling of their calling to the diaconate and their dealings and experiences with the processes in their dioceses. The subject of the 1986 and 1987 meetings was the ministry of the laity. Mr. Timothy Wittingler was keynote speaker for the 1986 conference and the Rt. Rev. Thomas K. Ray was the keynote speaker for the 1987 conference. Other topics discussed were psychological examinations and the report of the BTE Strategic Planning Committee.

### **Province VI**

A provincial COM meeting of Province VI is held annually just following or preceding the provincial synod. Diocesan COM representatives, bishops, and any others suggested by the diocesan bishops as well as representatives of CDM agencies are welcome to attend. Staff from the Episcopal Church Center update the members on current procedures, activities, and trends in the Church. Because of the current interest in the diaconate in the various dioceses of the province, the meetings have centered interest and study in this area.

### **Province VII**

At the provincial meeting held in 1986 in San Antonio, the major issues that the COMs examined were support systems for the newly ordained and clergy compensation. Dr. Craig Emmerick, from Perkins School of Theology at Southern Methodist University, discussed several different kinds of support systems that other churches have developed. The common thread that ran through the various systems was that emotional support for the newly ordained and spouse is critical for development of a healthy and productive ministry. Mr. J. Phillip Bivona, from Peat-Marwick in Dallas, also presented a tax seminar dealing with the often peculiar and unusual tax laws regarding clergy. At the 1987 meeting held in Dallas, the major topic discussed was "evaluation of ministry." Various elements or tools for evaluation were examined and presented by the Rev. Kenneth Snyder, Diocese of Olympia. The 1988 meeting dealt with the issue of the increasing number of divorces among clergy.

### **Province VIII**

Major topics at the 1986 conference were guidelines for theological education, adult learning, spirituality of ministry, educating parish leaders in mission and evangelism, prepostulancy evaluation and processes, and COM roles and responsibilities. At the 1987 conference, major topics were bishops and their use of and relationship to their COMs, ordination process concerns, lay ministry development, assessing future needs in ministry development, clergy spouses, and developing community among members of a COM. Major topics at the 1988 meeting will be the proposed revisions of Title III canons, ministry development concerns as they appear in the pre-study documents for Lambeth '88, and evaluation of lay eucharistic ministers and their use in dioceses of the province.

**Province IX**

Topics discussed at meetings of Province IX COM representatives included the theology of ministry, the implementation of Roland Allen principles, theological education, and autonomy. Because of the large geographical area covered, the province plans to work in regions. Several such regional meetings took place. During these, the dioceses discussed ways to work as a region, and to share knowledge in regard to ministry, autonomy, theological education, and social work. Chairs of the COMs of seven Province IX dioceses met with the CDM in Santo Domingo in March 1987 and shared concerns such as the need for a Spanish translation of the canons.

**MINISTRY DEVELOPMENT COLLABORATION****Total Ministry Task Force**

The National Task Force on Total Ministry is a recognized arm of the Education for Mission and Ministry Unit. It acts as the steering committee for the Total Ministry Network and is both a think tank and a group that implements programs and aids in the development of resources that encourage the ministry of all the baptized across the Church. The task force exists to enable, affirm, and authenticate this total ministry.

Early in the triennium, the task force stated that its mission is to affirm and promote the vision of the Church as:

1. All God's baptized people: laity, deacons, priests and bishops being ministers with their own authority and expression in the Church and in the world.
2. All being called and empowered by God the Creator to live and minister in a relationship of interdependence.
3. All being mutually accountable to one another to discern and faithfully respond as members of the Body of Christ to the movement of the Holy Spirit in the world.

In January 1987, the task force sponsored a total ministry conference, "Conversations at the Well," at Kanuga Center in Hendersonville, North Carolina. The conference was led by Dr. Jean Haldane, with Nancy Blanks, Lydia Lopez, and John Coleman telling the stories of their ministries. The participants were led to reflect on their own ministries and to share a vision of the Church that supports them.

The task force supports COMs and diocesan Commissions on the Ministry of the Laity by such conferences and by sharing and developing resources. At the present time, it is preparing a review and an annotated bibliography of all available materials used for identifying the gifts and talents of all the baptized. This will be available in 1988 and will give information to help groups decide which of the many materials published will be suitable to their particular situations. Another resource, a youth ministry audio-visual aid, was developed in collaboration with the Office of Youth Ministries and the Communication Unit.

A major emphasis of the task force during this triennium was the work done by the joint task force from this body and the CDM. This work, reported earlier, continues the emphasis on helping dioceses implement Canon III.I.3.

The task force framed its goal for this triennium in the form of a question: In the context of total ministry, what is the potential for people in ministry? In light of this goal, a consultation on women and men in ministry is planned for 1988, sponsored jointly by the task force and the Office of Women's Ministries.

### Seminarians with Lay Vocations

The Network of Seminarians with Lay Vocations, established in 1980 and sponsored by the Office for Ministry Development and the Board for Theological Education (BTE), seeks to encourage lay people to pursue theological education and to support students with lay vocations in seminaries. In January 1986, the network held its fourth conference for students in nonordination programs at Episcopal seminaries; entitled "In a New Country: Mapping the Journey through Seminary and Beyond," it was held at the College of Preachers in Washington, D.C. Thirty-three students from eight seminaries participated in the conference, led by distinguished lay educator Jean Haldane, with workshops conducted by Alda March Morgan, Bernard Haldane, and Timothy Sedgwick.

The fifth biennial conference, on the place of lay ministry in the mission of the Church, took place in January 1988; the keynote speaker was Ann Rowthorn, author of *Liberation of the Laity*. Workshops on ministries in education, the world, and the Church were conducted by Dorothy Brittain, Ann Gordon, Anne Carter Mahaffey, and William Thompson.

The Network Steering Committee meets twice a year, rotating among those seminaries that have appointed student representatives. During the triennium, the steering committee experienced a total turnover in student membership and changing patterns of staff support due to new assignments at the Episcopal Church Center. This highlighted the difficulties in maintaining continuity and communication among students scattered around the country, most of whom are in one- or two-year programs. Two steps were taken to compensate for this inevitable state of flux.

First, a liaison was established with the Lay Professionals Task Force, the new group representing interests that many lay students will share after graduation. Students began receiving the task force newsletter, *Callings*, and its position paper on "Lay Professionals in the Episcopal Church," and task force goals and services were among the topics presented at the 1988 network conference. Through this connection, lay students are exposed to many models for full- and part-time lay ministry, and have the opportunity to develop personal relationships that help nurture and define their own vocations.

Second, an expanded effort was undertaken to encourage each seminary to appoint a permanent faculty or senior staff member as liaison to the network. Such appointments can increase visibility and continuity on each campus, ensure that entering students are identified and added to the network mailing list, and strengthen advocacy for lay students' interests within each academic community.

### REVISION OF THE TITLE III CANONS

At the General Convention held in Anaheim, California, in September 1985, an editorial revision of Title III was made. It was noted, however, that a number of specific amendments to Title III were pending. As a result, Resolution A114a directed the CDM "to continue its review of Title III Canons in order to propose necessary substantive changes to the 69th General Convention." It likewise directed the Standing Commission on Constitution and Canons to review Title III for editorial changes and to provide for a usage of language that is consistently sexually inclusive.

The chairperson of the CDM appointed as members of the Title III Review Committee the Rt. Rev. Robert Witcher (chair), the Rt. Rev. Robert M. Anderson, the Rt. Rev. Roger J. White, the Rev. Canon Robert G. Tharp (vice chair), the Rev. John A.

M. Guernsey (secretary), the Rev. Richard Petranek, the Rev. Craig W. Casey, the Rev. James G. Wilson, Mr. John A. Lockwood, Ms. D. Rebecca Snow, and Mr. Timothy D. Wittlinger.

The committee as a whole met five times over the triennium, and considerable work was done by mail and telephone. The committee was furthermore subdivided into the following subcommittees, each of which held additional meetings: Form and Style—John Lockwood, Louis Farrell (resigned 4/14/87); Canons 5-10—Craig Casey, James Wilson, Robert Tharp; Ecclesiological Terms—Richard Petranek, Rebecca Snow, Robert Witcher, Robert Royce; Lay Ministry—Timothy Wittlinger, John Guernsey, Robert Anderson, John Fredenburgh; Dissolution—Roger White, James Wilson, John Cochran; Canon 11—Rebecca Snow; Religious Orders—Craig Casey; and Episcopacy Canons—Robert Witcher, Robert Anderson, Roger White.

As a framework for the proposed changes, the committee adopted the following operative principles as it reviewed the various canons:

1. Any review and change must take into consideration the theological, historical, canonical, and practical aspects of the ordination process.
2. Canons help the Church order its processes in a way that is consistent with the four aspects above, recognizing that situations change and new opportunities for the Church in its mission and ministry arise.
3. Of prime importance in structuring the canons is the fact that we are dealing with persons and their part within the development of the ministry of the Church.
4. Calling is from God to an individual and by the Church as it seeks out persons for its ordained ministry.
5. All members, ordained and lay, must be part of a worshipping community.
6. All Anglican congregations, even though they are capable of worshipping and providing pastoral care for one another, are in union with the bishop, need the sacramental ministry of priests, and where possible the explicit servant ministry of deacons.
7. The diaconate is a full and complete order in and of itself.
8. In the Anglican tradition, priests must also be deacons.
9. In the American Church, the bishop oversees the governance of the diocese in concert with a diocesan convention and a standing committee, and is accountable to fellow bishops of the Church.
10. Diocesan COMs assist the bishop in the selection of postulants and in the nurture and preparation of persons for ordination.
11. The final decision for ordination is made by the bishop with the advice and consent of the standing committee.
12. The canons should reflect the language of and be consistent with the Book of Common Prayer.

The committee thought in terms of the broad theological concept of apostolic ministry as deriving from the historic episcopate and extending to all members of the Church, ordained as well as lay. In each instance, the committee sought to keep in mind the history, theology, and continuity of the Christian tradition in carrying out its work.

A number of suggested changes accumulated at the Anaheim convention formed the initial proposals for consideration. Subsequently, letters were sent to all bishops having jurisdiction, to all chancellors, and to the chairpersons of all COMs for their suggestions. The proposed canons have been submitted both to the Standing Commis-

sion on Constitution and Canons and to the CDM as a whole for their review and presentation to the General Convention.

In addition to the canons themselves, there is an introduction and a commentary that should be read in order to understand both the changes that are being proposed and the reasons for the proposed changes. There are certain canons that have been omitted from the committee's consideration, especially canons 21 to 27 regarding the office of bishop. A number of proposed changes to these canons have been submitted, especially by bishops. These will be correlated and considered by a successor committee through the CDM. The present committee simply did not have time to consider all the proposed changes. Canons 28, 29, and 30 concerning the establishment of certain standing commissions were not considered, as the committee awaited data from these commissions before doing so.

The chairperson wishes to thank all the members who have worked so diligently, not only at the meetings, but between meetings. Special thanks go to the vice chair, the Rev. Canon Robert Tharp, and to John Lockwood, Esq., who performed a yeoman's task in incorporating proposed changes as the committee's work progressed through his office.

Although the committee is aware that there is substantial work to be done in certain sections of the canons, it submits the following to the General Convention for its earnest consideration and urges deputies to read the commentaries that set forward the fundamental rationale for the proposed changes.

## **RESOLUTIONS**

### **Revision of Title III Canons**

#### **Resolution #A121**

Add new Canon 1 to Title III

*Resolved*, the House of \_\_\_\_\_ concurring, **That a new Canon 1 be added to Title III as follows:**

#### **CANON 1.**

Of the Ministry of all Baptized Persons

Drawn from  
old III.1.3.

Each Diocese shall make provision for the development and affirmation of the ministry of all baptized persons in the Church and in the world.

COMMENT: Diocesan responsibility to provide for development, training, utilization and affirmation of lay ministries is presently mandated in the canon on Commissions on Ministry (COMs), Canon III.1.3, even though the diocese need not assign responsibility for implementation to the COM. The revision proposes a separate canon, which assigns responsibility to the diocese for the support of the ministry of all baptized persons, wherever that ministry takes place. This reflects the broader understanding of ministry found in the 1979 Book of Common Prayer (BCP). See an Outline of the Faith, page 855.

#### **Resolution #A122**

Amend Canon III.1.

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canon III.1, be amended as follows:**

CANON 12.

Of Diocesan Commissions on Ministry

Sec. 1. In every each Diocese there shall be a Commission on Ministry (the "Commission") consisting of Members of the Clergy and Lay Persons. The number of members, terms of office, and manner of selection to the Commission on Ministry shall be determined by diocesan the Canons of each Diocese.

Sec. 2 (a). The Commission shall assist the Bishop with regard to the implementation of Canon III.1:

(a). In determining present and future needs for all ministry in the Diocese.

(b). The commission shall assist the Bishop in matters pertaining to the enlistment and selection of In recruiting and selecting persons for Holy Orders and in the guidance of all guiding and examining Postulants, Candidates, and Deacons in training for priesthood, and in determining the future needs for ordained ministry in the Diocese.

(c). In providing for the guidance and pastoral care of Clergy and Lay Persons who are in stipendiary and non-stipendiary positions accountable to the Bishop. Old III.1.7.

(d). In promoting the continuing education of the Clergy and of Lay Professionals employed by the Church. Old III.1.8.

(e). In supporting the development, training, utilization, and affirmation of the ministry of the Laity in the world.

Sec. 3 The Church in each Diocese shall make provision for the development, training, utilization, and affirmation of Lay Ministries. Each Diocese shall assign responsibility for the implementation of this Canon to the Commission or to such other committee or other agency as it shall deem fitting. See Sec.2(e).

Sec. 43. The Commission may adopt rules for its work, subject to the approval of the Bishop; Provided, the same they are not inconsistent with the Constitution and Canons of the General Convention and this Church or of the Diocese. These rules may include provision for committees of the Commission (such as Selection, Examination, Interviewing, and Continuing Education) to act on its behalf; however, ultimate responsibility shall remain with the Commission as a whole to report to the Bishop concerning an applicant's fitness and readiness for admission as a Postulant or Candidate, and if requested by the Bishop, for ordination to the Diaconate and, if requested by the Bishop, to the Priesthood. Old III.1.6.

Sec. 5. In these cases where the conduct and evaluation of the examination of persons for Holy Orders is assigned to the Commission, the Commission shall make the Report called for under Canon III.30.4. See III.7.8, Sec. 12.

Sec. 6. Under the guidance and oversight of the Bishop, the Commis- Sec. 3.

~~sion shall interview each Candidate before ordination to the Diaconate and if so requested by the Bishop, to the Priesthood, to ascertain personal readiness for such ordination, and shall report in writing and without delay the findings of this interview to the Bishop.~~

Sec Sec. 2(c).

~~Sec. 7. The Commission shall assist the Bishop in the guidance and pastoral care of Deacons, of Deaconesses, if there be such, and of Certified Church Workers.~~

~~Sec. 8. The Commission shall assist the Bishop in matters pertaining to the continuing education of the clergy in the Diocese.~~

COMMENT: Section 1. It is proposed that the COM shall assist the bishop in the implementation of new Canon 1, although it will not necessarily be the only agency to do so. All the ways in which the COM is, in the present canon, directed to assist the bishop are here placed in one section.

Section 2(b). Recruiting is included to underscore the active role of the Church in calling forth persons for ordained ministry. Inclusion of the guidance and pastoral care of all deacons is moved from present Section 7. A distinction is made between deacons preparing for priesthood, for which additional training is needed, and deacons already in that Order to which they are called. The guidance and pastoral care of the latter is now in Section 2(c).

Section 2(d). This is moved from present Section 8. Lay professionals are now included.

Section 2(e). Since the COM is responsible for assessing the needs of the diocese for all ministries, its purview must include ministry in the world, which is the primary context of the ministry of the laity.

Section 3. Fitness refers to the appropriateness of the person to enter a program of preparation. Readiness refers to the successful completion of that preparation. The phrase "if requested by the Bishop" has been moved to make clear that the COM shall report to the Bishop before a candidate is ordained to the diaconate and may be asked to report to the bishop before a candidate is ordained to the priesthood.

### Resolution #A123

Amend and combine Canon III. 2 and 3.

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canon III. 2 and 3 be combined and amended as follows:**

#### CANON 2 3.

~~Of Lay Readers, Lay Preachers, and Catechists~~ *Licensed Lay Persons*

Sec. 1 (a). A confirmed adult communicant in good standing ~~committed and prepared to~~ *may serve the Church as Lay Reader, Pastoral Leader, Lay Preacher, Lay Eucharistic Minister, or Catechist, may be if licensed to this ministry* by the Bishop or Ecclesiastical Authority of the Diocese in which the person is ~~canonically resident a member~~. Guidelines for training and selection of such persons shall be established by the ~~Ordinary Bishop. of the Diocese and include provisions of Secs. 3-6 below, as applicable.~~

Old Sec. 7(b).

*(b). The Presiding Bishop or the Suffragan Bishop for the Armed Forces may license 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.*

Sec. 2(a). ~~Such~~ A license shall be given only at the request, and upon the recommendation, of the Member of the Clergy in charge of the Congregation in which the person will be serving. The license shall be issued for a period of time not to exceed three years and shall be revocable at any time by the Bishop, or ~~by upon the request of the Member of the Clergy at whose request it was granted.~~ *in charge of the Congregation.*

(b). Renewal of the license shall be determined on the basis of the acceptable performance of the ministry *by the licensee* and upon the endorsement of the Member of the Clergy in charge of the Congregation in which the person is serving.

(c). *A person licensed in any Diocese under the provisions of this Canon may serve in another Congregation in the same or another Diocese at the invitation of the Member of the Clergy in charge, and with the consent of the Bishop in whose jurisdiction the service will occur.*

Old Sec. 4.

~~Sec. 3. (d). The person licensed In all matters relating to the conduct of the service, the sermons and the homilies to be read, and the dress or attire to be worn, a Lay Reader shall conform to the directions of the Bishop and the Member of the Clergy in charge of the Congregation in which the person is serving, and, in all matters relating to the conduct of services, the sermons to be read, and the dress to be worn. cases, to the directions of the Bishop. In every respect, the person licensed shall conform to the requirements and limitations set forth in the rubrics and other directions of the Book of Common Prayer. shall be conformed to. The Lay Reader shall not deliver sermons or addresses of his or her own composition unless licensed to do so under the provisions of Sec. 5 below.~~

Sec. 3. *A Pastoral Leader is a Lay Person licensed to exercise pastoral or administrative responsibility in a Congregation without a resident Member of the Clergy in charge and may be licensed to lead regularly the Offices authorized by the Book of Common Prayer. Prior to licensing, a Pastoral Leader shall be trained, examined, and found competent in the following subjects:*

Old Sec. 4.

~~Sec. 4. A Lay Reader, who is also assigned pastoral or administrative responsibility in a Congregation without a Member of the Clergy in charge, shall be trained, examined and found competent in the following subjects:-~~

See Sec. 3.

- (a). The Holy Scriptures, contents and background;
- (b). The Book of Common Prayer and The Hymnal;
- (c). The conduct of public worship;
- (d). Use of the voice;
- (e). Church History;

- (f). The Church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism;
- (g). Parish Administration;
- (h). Appropriate Canons;
- (i). Pastoral Care.

~~Such assignment shall not be made in a Congregation without a Member of the Clergy in charge which, A Pastoral Leader shall not be licensed if, in the judgment of the Bishop or Ecclesiastical Authority, the Congregation is able to and has had reasonable opportunity to secure one, a resident Member of the Clergy in charge.~~

Old. Sec. 5

*Sec. 4. A Lay Preacher is a person licensed to preach. Prior to licensing, the Lay Preacher shall be trained, examined, and found competent in the following subjects:*

- (a). *The Holy Scriptures, contents and background;*
- (b). *The Book of Common Prayer and the Hymnal;*
- (c). *The conduct of public worship;*
- (d). *Use of the voice;*
- (e). *Church History;*
- (f). *Christian Ethics and Moral Theology;*
- (g). *The Church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism;*
- (h). *Appropriate Canons;*
- (i). *Pastoral Care.*

See Sec. 4.

~~Sec. 5. A Lay Person deemed competent, whether or not licensed as a Lay Reader, may, after instruction and examination, be licensed by the Bishop to preach. Such license shall be granted under the same provisions as are set forth in Sec. 4 above. Persons so licensed shall only preach in congregations upon the invitation of the Member of the Clergy in charge.~~

See Sec. 6

~~Sec. 6. Lay Persons may also be licensed by the Bishop to serve as Catechists. Such persons shall be trained, examined and found competent in the following subjects:~~

- (a). ~~The Holy Scriptures, contents and background;~~
- (b). ~~The Book of Common Prayer and The Hymnal;~~
- (c). ~~Church History;~~
- (d). ~~The Church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the catechism;~~
- (e). ~~Methods of Catechesis.~~

~~Such a license may be granted under the same provisions as are set forth in Sec. 2 above.~~

See Sec. 2(c).

~~Sec. 7.(a). A person licensed in any Diocese under the provisions of this Canon may serve in a Congregation of another jurisdiction at the invitation of the Member of the Clergy in charge, and with the consent of the Bishop thereof.~~

(b). A person so licensed may serve in a unit of the Armed Forces with the permission of the Presiding Bishop or the Suffragan Bishop for the Armed Forces.

~~The Presiding Bishop or the said Suffragan Bishop for the Armed Forces may grant such license to a member of the Armed Forces for use therein, in accordance with the provisions of this Canon so far as they are applicable.~~

See Sec. 1(b).

CANON 3.

~~Of Lay Eucharistic Ministers~~

~~Sec. 1. 5(a). A Lay Eucharistic Minister is a confirmed adult communicant in good standing, committed and prepared to serve the Church as a Lay Eucharistic Minister, may be specially licensed to this extraordinary ministry, by the Bishop or Ecclesiastical Authority of the Diocese in which the person is canonically resident. The Lay Eucharistic Minister shall have one or both of the following functions, as specified in the license:~~

~~Sec. 2. Such special license shall be given only at the request, and upon the recommendation, of the Member of the Clergy in charge of the Congregation in which the Lay Eucharistic Minister will be serving. The license shall be issued for a period of time not to exceed three years and shall be revocable at any time by the Bishop, or by the Member of the Clergy at whose request it was granted.~~

See Sec. 2(a).

~~Renewal of such special license shall be determined on the basis of the Lay Eucharistic Minister's acceptable performance of this ministry, and upon the endorsement of the Member of the Clergy in charge of the Congregation in which the person is serving.~~

See Sec. 2(b).

~~Sec. 3. It is clearly understood that such ministry is not to take the place of the ministry of Priests and Deacons in the exercise of their office, and should normally be under the direction of a Deacon of the Congregation, if there be one. Persons so ministered to should also be visited regularly by the clergy of the parish.~~

See Sec. 5(c).

~~Sec. 4. Qualifications, requirements, and guidelines for the selection, training and use of such Lay Eucharistic Ministers shall be established by the Ordinary of the Diocese, Provided, that the functions of the Lay Eucharistic Minister shall be limited to the following.~~

See Sec. 5(b).

~~(1).(a). Administering the Cup at any Celebration of Holy Eucharist in the absence of a if there is an insufficient number of Priests or Deacons assisting the celebrant; present.~~

~~(2).(b). Directly following a Celebration of the Holy Eucharist on Sunday or other Principal Celebrations, if so authorized by the Member of the Clergy in charge of the Congregation and especially licensed thereto by the Bishop, taking the Sacrament consecrated at the Celebration to those members of the Congregation who, by reason of illness or infirmity, were unable to be present at the Celebration.~~

(b). *Qualifications, requirements, and guidelines for the selection, training, and use of Lay Eucharistic Ministers shall be established by the Bishop.*

(c). ~~Sec. 3. It is clearly understood that such~~ *This ministry is not to take the place of the ministry of Priests and Deacons in the exercise of their office, including regular visitation of members unable to attend the Celebration of the Holy Eucharist. A Lay Eucharistic Minister and should normally be under the direction of a Deacon of the Congregation, if there be one. Persons so ministered to should also be visited regularly by the clergy of the parish.*

Old Sec. 6

*Sec. 6. A Catechist is a person licensed to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows. Prior to licensing, Catechists shall be trained, examined and found competent in the following subjects:*

- (a). *The Holy Scriptures, contents and background;*
- (b). *The Book of Common Prayer and The Hymnal;*
- (c). *Church History;*
- (d). *The Church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism;*
- (e). *Methods of Catechesis.*

*Sec. 7. A Lay Reader is a person who regularly leads public worship under the direction of a Member of the Clergy in charge of the Congregation. Training and licensing shall be under the authority of the Bishop upon the recommendation of the Member of the Clergy in charge of the Congregation, as provided by the Canons of the Diocese.*

*Sec. 8. A Lector is a person appointed without license by the Member of the Clergy in charge of the Congregation to read lessons or lead the Prayers of the People.*

COMMENT: This canon brings together all licensed lay ministries and presents them in a consistent form. Most provisions are simply reordered or restated for greater clarity. Lay Eucharistic Ministers are now included in this canon.

Section 1(a). *Pastoral Leader* is a new term chosen because it is more descriptive of the ministry than *Lay Reader*. (See commentary on Sec. 3.)

Section 1(b). This is moved from Section 7.

Section 2(a). Because the license may be given only at the request of the member of the clergy in charge, the member of the clergy in charge should be able to initiate revocation of the license.

Section 2(c). This allows the bishop and the member of the clergy in charge to accept the license given in another congregation or another diocese without the necessity of relicensing.

Section 3. The term *Lay Reader* is widely misused and misunderstood. In the present canon, it refers to a person assigned "pastoral or administrative responsibility in a Congregation without a Member of the Clergy in charge" (present Sec. 4). To clarify this, five terms are proposed:

1. *Pastoral leader*—Person who regularly leads the Prayer Book offices and has pastoral or administrative responsibility in a congregation having no resident member of the clergy in charge. This person will undergo extensive training and examination.

2. *Lay Preacher*—Person licensed to preach.

3. *Catechist*—Person licensed to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows.

4. *Lay Reader*—Person who regularly leads public worship under the direction of a member of the clergy in charge of the congregation. Training and licensing shall be provided according to diocesan canons. [See Sec. 7.]

5. *Lector*—Person who, without license, reads lessons or leads the prayers of the people [BCP, pages 322 and 354]. [See Sec. 8.]

Section 4 rewords present Section 5 and includes the subjects for training and examination currently given by reference.

Section 5(a). There is confusion as to whether or not the present canon intends to require those licensed to administer the Cup to have an additional license to take the Sacrament to the sick. This is now clarified.

Section 5(a)(1). There is confusion in the present canon as to whether or not the presence of priests or deacons worshipping as members of the congregation precludes the use of lay persons to administer the Cup. This is now clarified.

Section 6. An explanation of the ministry of a catechist is now included.

Section 7. Training and licensing of lay readers [persons who lead public worship under the direction of a resident member of the clergy in charge of the congregation] are to be provided according to diocesan canons.

Section 8. For purposes of clarification, the ministry of unlicensed lectors is defined.

#### **Resolution #A124**

Delete Canon III. 4, *Of Certified Church Workers*.

*Resolved*, the House of \_\_\_\_\_ concurring, **That Title III. Canon 4 be deleted.**

COMMENT: The canon on the certification of Church workers no longer reflects the practice of the Church. Moreover, given the variety of lay professionals, the Lay Professionals Task Force does not believe that a uniform practice on national certification is possible or desirable. On the contrary, the certification and accountability of lay professionals are best done by dioceses, other appropriate judicatories, or professional associations.

#### **Resolution #A125**

Amend Canons III. 5, 6, 9, 10, and 8, and delete Canon 7.

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canons III.5, 6, 9, 10, and 8 be amended as follows and that Canon 7 be deleted:**

##### **CANON 54.**

##### **Of Postulants for Holy Orders**

Sec. 1. ~~This Canon shall be interpreted in its plain and literal sense, except that words of male gender shall also imply the female gender. All Bishops of Dioceses and other Clergy shall make provisions to~~

See III.8.1.

*identify fit persons for Holy Orders and encourage them to present themselves for postulancy.*

Sec. 2 (a). ~~Every~~ *Each* person desiring to be admitted as a Postulant for Holy Orders is, in the first instance, ~~to consult his immediate Pastor, shall initially consult the Member of the Clergy in charge of the Congregation of which the person is a confirmed adult communicant in good standing. or, if he have none, some~~ *Presbyter to whom he is personally known, The person shall set setting before him forth the order to which the person feels called, the grounds of his the* desire for admission to Holy Orders, together with such *personal* circumstances as may bear on ~~his the person's~~ *the person's* qualifications or ~~tend to affect his~~ course of preparation.

Revision of  
paragraph

(b) (1). ~~If, as the result of a careful inquiry into the physical, intellectual, moral, emotional, and spiritual qualifications of the applicant, he is counseled by the aforesaid Presbyter to persevere in his intentions, he shall make his desire known personally, if possible, or in writing, to the Bishop in whose jurisdiction he has been canonically resident for the three months preceding. The Member of the Clergy in charge shall make a careful inquiry, in consultation with other leaders of the Congregation, into the physical, intellectual, moral, emotional, and spiritual qualifications of the person. If the person has been a communicant in good standing of the Congregation for at least one year and the conclusion is that the person should persevere, the Member of the Clergy shall counsel the person to make this desire known to the Bishop in whose jurisdiction the person resides and shall report the findings to the Bishop.~~

(2). ~~If the Bishop is unable to accept an applicant who otherwise would qualify for postulancy, But, with the written consent of the said Bishop may give written consent to the person to apply to the Bishop of another Diocese for admission. and on the recommendation of at least one Presbyter of the said jurisdiction who is acquainted with the applicant, the latter may at once apply to some other Bishop. He The applicant shall give to that Bishop the name of the Member of the Clergy in charge of the applicant's Congregation his Parish or Mission, or, if he have none, of some other Presbyter in good standing, to whom he is personally known, from whom the Bishop shall ascertain, either by personal conference or by direct written report, the applicant's in writing, his qualifications for admission as a Postulant. for Holy Orders.~~

(c). *Before accepting an applicant for Postulancy, the Bishop shall determine that the person is a confirmed adult communicant in good standing of a Congregation within that Bishop's Diocese which is willing to involve itself in the applicant's preparation for Holy Orders.*

(d). *The applicant shall state to the Bishop in writing, the following information:*

- (1). ~~His~~ *Full name, date of birth, and marital status.*
- (2). ~~The length of time he has been~~ *resident in the Diocese.*

- (3). When, and by whom, ~~he was~~ baptized.
- (4). When, and by whom, ~~he was~~ confirmed.
- (5). ~~When, and where he was admitted to Holy Communion.~~
- (65). Whether *application has been made previously he has ever before applied* for admission as a Postulant for Holy Orders.
- (76). On what grounds ~~he~~ *the applicant* is moved to seek Holy Orders.
- (87). The level of education ~~he has~~ attained, *and, if any, the with* degrees earned ~~if any~~, and areas of specialization.

~~(de)~~. Before the admission of a Postulant, the Bishop shall confer in person with the applicant, and shall require the applicant to submit to a thorough examination, covering both ~~mental and physical-medical and psychological~~ condition, by professionals appointed by the Bishop. *The appointed professionals shall use the forms for medical and psychiatric psychological reports prepared by The Church Pension Fund shall be used for this purpose. These reports shall be kept on file by the Bishop. and When deemed appropriate the Bishop may make shall be made available information from the reports to the Commission with proper regard for confidentiality. on Ministry-*

Sec. 3 (a). On the basis of the application and of the personal interview, the Bishop shall notify the applicant and the Commission whether or not ~~he~~ *the Bishop* is moved to proceed. If ~~he~~ *the Bishop* is moved to proceed, the ~~said~~ Commission, either as a whole, or by means of a committee charged with the responsibility, shall meet with the applicant to review the application and to prepare an evaluation ~~in respect of the applicant's qualifications to pursue a course of preparation for Holy Orders. In each case the applicant must satisfy the Bishop regarding intellectual ability and competence to pursue a course of study preparatory to ministry in Holy Orders. This meeting may take place at an interdiocesan conference in the conduct of which the Commission is represented.~~

Old Sec. 7(f).

(b). The Commission shall ~~lay before present to the Bishop the aforesaid~~ *its* evaluation, together with *its* reasons. ~~therefor.~~

Sec. 4. The following papers shall be ~~laid before presented to the Bishop and the Commission: to wit-~~

- (a). The formal application specified in Sec.2 (d) of this Canon.
- (b). The evaluation of the Commission, as provided in Sec 3(a) of *this Canon. above.*
- (c). If the applicant is or has been a student in a theological school, a transcript of ~~his~~ *the applicant's* academic record together with the school's evaluation of ~~his~~ *the applicant's* personal qualifications for Holy Orders in this Church.

(d) (1). A certificate from the Rector and Vestry of the Parish of which the applicant is a confirmed adult communicant ~~of this Church~~ in good standing, setting forth the grounds upon which they judge ~~him~~

~~the applicant to possess such qualifications as would fit him to be admitted-be fitting for admission as a Postulant for Holy Orders, and whether their judgment is based on personal knowledge or on other evidence. satisfactory to them.~~

(2). This certificate must be signed by both the Rector of the Parish ~~to~~ of which the applicant ~~belongs~~ is a member and by a two-thirds majority of the whole Vestry, and must be attested by the Rector, ~~or by the Clerk or of the Vestry or the Recording Secretary of the Vestry, as follows, viz.:~~ of the meeting at which the vote was taken in the following form:

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of \_\_\_\_\_ Parish, \_\_\_\_\_, duly convened at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_, \_\_\_\_\_, and that the names attached are those of all (or a two-thirds majority of all) the members of the Vestry.

(Signed) \_\_\_\_\_,  
Clerk (or Secretary) of the Vestry.

Moved to  
III.8.4(d).

~~But should the Parish be without a Rector it shall suffice that in his place the certificate from the Vestry be signed by some Presbyter of the Diocese in good standing to whom the applicant is personally known, the reason for the substitution being stated in the attesting clause.~~

Moved to  
III.8.4(e).

~~(b). Should there be no organized Parish at the place of residence of the applicant, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Rector of the Parish and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least:~~

~~(1). One Presbyter of the Diocese in good standing to whom the applicant is personally known, and,~~

~~(2). Four Lay Persons, confirmed adult communicants of this Church in good standing, to whom the applicant is personally known.~~

See III.8.4(f).

~~In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other, Presbyter of this Church in good standing, and shall be in the following words, viz.:~~

I hereby certify that the Lay Persons whose names are attached to the foregoing certificate are confirmed adult communicants of this Church in good standing, and that this form of certificate was used for no reasons affecting the moral or religious character of the applicant but because (here give the reasons for departing from the regular form).

Date \_\_\_\_\_ (Signed) \_\_\_\_\_,

Presbyter of the Diocese  
of \_\_\_\_\_.

Sec. 5. In the case of a member of a Religious Order or Community officially recognized under Canon III.28, a certificate from the Superior, or person in charge, and Chapter, or other comparable body, shall be sufficient to comply with the foregoing section.

*Sec. 5. When admitting the applicant to Postulancy, the Bishop shall ascertain that adequate financial resources 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.*

~~Sec. 6. When the aforesaid~~ *Upon compliance with these requirements, have been complied with,* the Bishop may admit the applicant as a Postulant for Holy Orders. ~~He shall~~ *The Bishop shall* thereupon record ~~his~~ *the Postulant's* name, with the date of ~~his~~ admission, in a ~~book to be~~ *Register* kept for that purpose, and shall inform the Postulant, the Rector of the Postulant, the Commission, ~~on Ministry,~~ *the Standing Committee,* and the Dean of the Seminary ~~he~~ *the Postulant* may be attending, or proposes to attend, of the fact and date of such admission.

Sec. 7 (a). *The Bishop and the Commission shall work closely with the Postulant to develop and monitor a program of preparation for Holy Orders, including theological training, practical experience, emotional development, and spiritual formation, and to insure that pastoral guidance is provided throughout the period of preparation.*

(b). ~~The Postulant, before entering upon or pursuing further his course of theological studies, must lay before present to the Bishop and the Commission on Ministry satisfactory evidence that he is the holder of of holding an accredited baccalaureate degree, or its equivalent, together with a full transcript of the completed academic work. he has completed. If this work includes sufficient instruction in the subjects specified in Clause (b) of this Section, and is otherwise deemed adequate and satisfactory, no examination shall be required. This work shall include sufficient instruction in the following subjects:~~

~~(b). If the Postulant is not a graduate as aforesaid, and has not attained the age of 32 years, he may be required to obtain an accredited baccalaureate degree, if not, he shall be required to pass an examination, to be administered by the Commission on Ministry, or otherwise satisfy them that his knowledge is sufficient in the following subjects:~~

~~(1). English, or The language (including grammar and composition), and (2). literature, and culture of the people among whom of the country in which he the Postulant expects to exercise his Ministry;~~

~~(3). History; and~~

~~(4). OneTwo of the following subjects:~~

- ~~(a). Mathematics,~~
- ~~(b). A Natural Science,~~
- ~~(c). Philosophy,~~
- ~~(d). A Social Science.~~

Age requirement removed and combined with Sec. 7(c).

- (c). If the Postulant ~~is does not a graduate as aforesaid, hold a baccalaureate degree, and has attained the age of 32 years, and but~~ has shown such proficiency in ~~his an~~ occupation or profession as gives promise of usefulness in Holy Orders, ~~he shall be examined in the subjects listed in Sec. 7 (b) above, or otherwise satisfy the Commission on Ministry that his knowledge in these fields is generally satisfactory. the Postulant may be required to obtain an accredited baccalaureate degree; or else shall be required to pass an examination in the subjects listed in Sec. 7 (b) of this Canon, and any subjects required by the theological school or other program of preparation for Holy Orders in which the Postulant is to be enrolled, or otherwise satisfy the Commission of sufficient knowledge in these subjects. The Commission shall report to the Bishop whether the above requirements have been met.~~
- See old Sec. 7(b)  
Old Sec. 9
- Old Sec. 8.
- (d). If the native language of the Postulant is other than English, and he is to exercise his Ministry in Holy orders among peoples of his own language and culture, the Bishop may, on the recommendation of the Commission on Ministry, dispense him from the academic requirements of Sec. 7(b) above, precedent to his being admitted to Postulancy.
- Old III.6.6.
- Sec. 8. Every Postulant and Candidate for Holy Orders shall communicate with the Bishop personally or by letter, four times a year, in the Ember Weeks, reflecting on the individual's academic experience and personal and spiritual development.*
- Sec. 9. Any Postulant may be removed from the Register of Postulants at the sole discretion of the Bishop, who shall give the reasons personally to the Postulant with written notice to the Rector of the Postulant, the Commission and the Standing Committee, and the Dean of the theological school the Postulant may be attending or the director of the program of preparation.*
- Sec. 10. (e) Should a Postulant who has been examined in any of the subjects prescribed in Sec. 7(b) above of this Canon and who afterwards apply applies for admission as Postulant in any other Diocese, he shall lay before present to the Bishop of such the other Diocese a certificate from the Bishop who admitted him as a Postlant, of the examining Diocese stating what examinations he has have been taken and the result of each.*
- See Sec. 7(c).
- ~~The Commission on Ministry may accept, in lieu of examination, satisfactory evidence that the Postulant has fulfilled the requirements in any one or more of the subjects specified.~~
- Moved to  
Sec. 3(a).
- (f). In every case the applicant must satisfy the Bishop and the Commission on Ministry of his intellectual ability and competence to pursue a course of study preparatory to Ministry in Holy Orders.
- ~~Sec. 8. The Commission shall report to the Bishop in writing whether the above requirements have been met.~~
- Old III.6.3(a).
- Sec. 11. No Bishop shall consider accepting as a Postulant any person who has been refused admission as a Candidate for Holy Orders in any*

*other Diocese, or who, having been admitted, has afterwards ceased to be a Candidate, until the applicant produces 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. If a decision is made to proceed in the matter, the Bishop shall send the letter to the Commission.*

CANON 65.

Of Candidates for Holy Orders

~~Sec. 1. This Canon shall be interpreted in its plain and literal sense, except that words of male gender shall also imply the female gender.~~

~~Sec. 2. A Postulant for Holy Orders, having been duly admitted in accordance with Canon III. 4 above, may apply for admission as a Candidate for Holy Orders by the Bishop under upon compliance with the following conditions:~~

~~a. A space of At least six months shall have elapsed since his admission as a Postulant for Holy Orders.~~

~~b. He-The Postulant shall have been enrolled for at least nine months in a theological school or seminary or in some other program of preparation for Holy Orders approved by the Bishop and the Commission. on Ministry for at least nine months, and received the evaluation and recommendation of the school or director of the program as to his personal qualifications for the exercise of Holy Orders.~~

See Sec. 1(c)(4).

~~c. The Bishop He shall have received~~

~~(i). The reaffirmation in writing from the Rector and the Vestry of the certificate required in Canon III.54.4(d).~~

~~(ii). The evaluation and recommendation of the theological school or director of the program of preparation, as to the Postulant's personal qualifications for the exercise of Holy Orders.~~

Old Sec. 1(b).

~~(iii). (d). The Postulant shall have received the recommendation in writing of the Standing Committee and the evaluation of A report from the Commission on Ministry as to the Postulant's readiness to be received as a Candidate for Holy Orders.~~

~~(iv). The approval in writing of the Standing Committee, who may have interviewed the Postulant and who shall have had an opportunity to review the documentation relating to the application of the Postulant.~~

Old Sec. 1(c)(iii).

~~(e). In the case of a member of a Religious Order or Community of- ficially recognized under Canon III.28, a certificate from the Superior or person in charge, and Chapter, or other comparable body, shall be sufficient to comply with this section.~~

~~d. The Bishop shall interview the Postulant and ascertain the Postulant's readiness to make the declaration required in Article VIII of the Constitution.~~

*Sec. 2. Upon satisfactory compliance with the above provisions, the Bishop may admit and list the Postulant as a Candidate for Holy Orders and shall inform the Candidate, the Rector of the Candidate, the Commission, the Standing Committee, and the Dean of the theological school the Candidate is attending, or the director of the program of preparation in which the Candidate is enrolled.*

See III.4.11.

~~Sec. 3 (a). No Bishop shall consider accepting as a Candidate any person who has been refused admission as a Candidate for Holy Orders in any other Diocese, or who, having been admitted, has afterwards ceased to be a Candidate, until he shall have produced a letter from the Ecclesiastical Authority of the Diocese in which he has been refused admission, or in which he has been a Candidate, declaring the cause of refusal or of cessation.~~

~~(b). Should the Bishop then decide to proceed in the matter, he shall send the said letter or a copy thereof to the Commission on Ministry.~~

~~Sec. 5-3. (a). During the course of the Candidate's academic preparation for Holy Orders, an annual report shall be rendered to the Bishop and to the Candidate by the theological school he is attending, or by the Presbyter(s) the director of the program under whom he the Candidate is assigned to pursue his studies; which report shall contain an evaluation both of his academic performance and of his personal qualification for ordination.~~

~~(b). The Bishop shall keep these reports shall be kept on file in the Bishop's office, and shall make copies thereof shall be made available to the Commission on Ministry and the Standing Committee.~~

~~Sec. 4. (a). A Candidate must remain in canonical relationship with the Diocese in which admission has been granted, he has been admitted, until his ordination to the Diaconate, except as hereinafter otherwise provided in Sec. 4(b) of this Canon.~~

~~(b). For reasons satisfactory to the Ecclesiastical Authority, Bishop, Letters Dimissory to another Diocese may be granted to a Candidate on his own upon request; to any other Diocese, Provided, that the same is acceptable to the Ecclesiastical Authority Bishop of the receiving Diocese is willing to accept the Candidate, thereof, with the consent of the Standing Committee of that the receiving Diocese.~~

See III.4.8.

~~Sec. 6(a). Every Candidate for Holy Orders shall communicate with the Ecclesiastical Authority, personally or by letter, four times a year, in the Ember Weeks, reflecting on his academic experience and his personal and spiritual development.~~

*Sec. 5. At the Bishop's sole discretion, any Candidate may be removed from the list of Candidates, with reasons given personally to the Candidate and written notice given to the Candidate, the Rector of the Candidate, the Commission, the Standing Committee, and the Dean of the theological school or the director of the program in which the Candidate is enrolled.*

(b). If a Candidate for Holy Orders shall fail to present himself for canonical examinations (see Canon III.30) within three years from the date of his admission as a Candidate, his name may, after due notice, be removed from the list of Candidates by the Bishop, after consultation with the Standing Committee.

(c). If a Candidate for Holy Orders shall have passed his canonical examinations, but on other grounds is refused recommendation for ordination, the Bishop, with the consent of the Standing Committee, may remove his name from the list of Candidates after due notice and indication of the grounds for removal have been given the Candidate.

Sec. 76. A Candidate for Holy Orders, in any Diocese of this Church, or of any Church in communion with this Church, whose ~~If a Bishop has removed the Candidate's name shall have been removed~~ from the list of Candidates, except by Letters Dimissory, or ~~the Candidate's~~ whose application for ordination ~~shall have~~ has been rejected, ~~no other Bishop may ordain the person shall not be ordained~~ without re-admission to Candidacy, ~~continuing for at least twelve months. said Candidacy to continue for not less than one whole year.~~

CANON 96.

*Of the Ordination to the Diaconate of Deacons*

Sec. 1. ~~No one shall~~ To be ordained Deacon ~~until he shall~~ a person must be at least twenty-one years of age.

Sec. 2. No one shall be ordained Deacon within ~~eighteen months one year~~ from his admission as a Candidate for Holy Orders, ~~unless, under special circumstances, the Bishop, with the advice and consent of a majority of all the members of the Standing Committee, shall shorten the time of his Candidacy, and in no case shall the time be shortened to less than six months.~~

Sec. 3. Before the ordination of a Deacon the Bishop shall require the applicant to submit to a thorough examination, covering both ~~mental and physical~~ *medical and psychological* condition, by professionals appointed by the Bishop. The forms for medical and ~~psychiatric~~ *psychological* reports prepared by The Church Pension Fund shall be used for these purposes. These reports shall be kept on file by the Bishop and shall be ~~submitted available~~ to the Standing Committee. ~~when application is made by the Candidate to be ordained Deacon.~~

Sec. 4(a). *The Candidate shall have completed a course of study for such time and to such extent as is judged suitable by the Bishop after consultation with the Commission in the following subject matter:*

Old III.7.2(a).

- (1). *Holy Scriptures: contents and background;*
- (2). *Church History: a general outline;*
- (3). *Christian Theology: The Church's teaching as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism;*
- (4). *Christian Ethics and Moral Theology;*

- (5). *Studies in contemporary society, including racial and other minority groups;*
- (6). *Liturgics: The contents and use of the Book of Common Prayer;*
- (7). *Theory and practice of ministry.*

(b). *The Candidate shall take and pass an examination, the form and content of which shall be determined by the Bishop and the Commission.*

(c). *The Candidate shall have completed training or practical experience suitable to the Candidate's occupation, and ministry in the Church and the world. A record of all such training and an evaluation of the Candidate's attainments shall be submitted in writing to the Commission.*

Sec. 45. ~~No one shall be ordained Deacon unless he be first recommended to the bishop by~~ *without the recommendation of the Standing Committee of the Diocese to which he belongs: to the Bishop.*

Sec. 56. In order to be recommended for ordination the Candidate must ~~lay before~~ *present to* the Standing Committee:

(1a). ~~An application for ordination therefor in writing, signed by the Candidate, himself, which shall state~~ *stating the Candidate's date of his birth, including a statement of how the Candidate intends to exercise the ministry of a Deacon both in the Church and in the world and that there is no intent to apply for ordination to the Priesthood.*

(2b). ~~Certificates from the Bishop(s) by whom he the Candidate was admitted a Postulant and a Candidate, declaring the dates of admission as a Postulant and as a Candidate and in what manner the ministry of the Deacon is to be exercised. But when such certificate cannot be had, other evidence satisfactory to the Committee shall suffice.~~

(3). ~~A Certificate from a Presbyter of this Church, known to the Ecclesiastical Authority, in the following words, viz.:~~

To the Standing Committee of \_\_\_\_\_

(Place) \_\_\_\_\_ (Date) \_\_\_\_\_

I hereby certify that I am personally acquainted with A.B. and that I believe this person to be well qualified to minister in the Office of Deacon, to the glory of God and the edification of His Church.

(Signed) \_\_\_\_\_

(4)(c) (1). ~~A certificate from the Rector or Member of the Clergy in charge and Vestry of the Parish of which he the person is a member, in the following words, viz.:~~

~~(a) To the Standing Committee of the Diocese of \_\_\_\_\_ (Place) (Date)~~

~~We do certify that, after due inquiry, we are well assured and believe that A.B., for the space of last three years last past, has lived a sober, honest, and godly life, and is loyal to the Doctrine, Discipline, and Worship of this Church, and does not hold anything contrary thereto. And, moreover, we think A.B. a person worthy to be admitted to the Sacred Order of Deacons.~~

~~(Date) \_\_\_\_\_~~

~~(Signed) \_\_\_\_\_~~

~~(2). This certificate must be attested by the Rector or Member of the Clergy in charge of the Parish, or by the Clerk or Secretary of the Vestry, at which the vote was taken as follows, viz. in the following words:~~

~~(b) I hereby certify that A.B. is a member of \_\_\_\_\_ Parish in \_\_\_\_\_ and a confirmed adult communicant of this Church in good standing; that the foregoing certificate was signed at a meeting of the Vestry duly convened at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_, and that the names attached are those of all (or a two-thirds majority of all) the members of the Vestry.~~

~~(Signed) \_\_\_\_\_~~

~~The Rector or Member of the Clergy in charge of or Clerk or Secretary of the Vestry~~

~~(d). A report from the Commission that the Candidate has successfully completed the required course of study and training, (5) A certificate from the theological seminary where he has been studying, or from those under whose direction he has been pursuing his studies, showing his scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to his personal qualifications for Holy Orders. in this Church.~~

~~Sec. 6. Should the parish be without a Rector or Member of the Clergy, it shall suffice that the certificate required in paragraph (4) above be signed by some Presbyter of the Diocese in good standing, the reason for the substitution being stated in the attesting clause.~~

See III.8.3(e).

~~Sec. 7. (a). Should there be no organized Parish at the place of residence of the Candidate, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signatures of the Rector or Member of the Clergy and Vestry, or of the Vestry, it may suffice if the certificates be signed by at least one Presbyter of the Diocese in good standing, and six Lay Persons, confirmed adult communicants of this Church in good standing, or should the Candidate within the space of three years last past have been a Member of the Clergy or Licentiate in some other body of Christians, by three Presbyters of this Church as to the period during which he has been a Candidate, and by six adult members in good standing of the~~

denomination from which the Candidate came, as to the period within the space of three years last past, before he became a Candidate.

(b). In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other Presbyter of this Church in good standing, and shall be in the following words, viz.:

I hereby certify that the Lay Persons whose names are attached to the foregoing certificate are confirmed adult communicants of this Church in good standing, and that this form of certificate was used for no reasons affecting the moral or religious character of the Candidate, but because (here give the reasons for departing from the regular form). (Signed) \_\_\_\_\_

Presbyter of Diocese, or Missionary Diocese, \_\_\_\_\_

Sec. 87. The Standing Committee, on the receipt of the certificates prescribed above and the report of the Board of Examining Chaplains prescribed in Canon III.30.4, and having reason to believe that all other canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, ~~physical, mental~~ *medical, psychological*, moral, or spiritual, ~~may~~, at a meeting duly convened, a majority of all the members of the Committee consenting, *may* recommend the Candidate for ordination by a testimonial *in the following words* addressed to the Bishop ~~in the following words, viz: and signed by all consenting to its adoption:~~

To the Right Reverend \_\_\_\_\_, Bishop of \_\_\_\_\_:

We, being a majority of all the members of the Standing Committee of \_\_\_\_\_, and having been duly convened at \_\_\_\_\_, do testify that A.B., desiring to be ordained Deacon, has ~~laid before presented to us~~ satisfactory certificates that for the ~~space of last three years last past~~ *A.B. has lived a sober, honest, and godly life, and is loyal to the Doctrine, Discipline, and Worship of this Church and does not hold anything contrary thereto. And Accordingly*, we hereby recommend A.B. for ordination to the Diaconate.

In witness whereof, we have hereunto set our hands this \_\_\_\_\_ day of \_\_\_\_\_, in the year of our Lord \_\_\_\_\_.

(Signed) \_\_\_\_\_

~~This testimonial shall be signed by all consenting to its adoption.~~

Sec. 98. The testimonial having been presented to the Bishop, and there being no sufficient objection on grounds ~~physical, mental, medical, psychological~~, moral, doctrinal, or spiritual, the Bishop may take order for the ordination; and at the time of the ordination the Candidate shall subscribe *publicly* and make, ~~in his~~ *in the presence of the Bishop*, the declaration required in Article VIII of the Constitution.

Sec. 10 (a). A person of Christian character, proven fitness, and leadership in his community, who is willing to serve in the capacity of

~~Deacon without relinquishing his secular occupation, may be proposed and recommended to the Bishop, for admission as a Postulant by the Member of the Clergy in charge and Vestry of the Parish in which his service is desired, or (should the Parish be without a Member of the Clergy) by the Vestry and some other Presbyter of the Diocese in good standing, or (if it is intended that the Postulant should serve outside, or apart from, an organized Parish) by one such Presbyter and six Lay Persons who are confirmed adult communicants of this Church in good standing who are well informed regarding the area or circumstances within which it is proposed that the Postulant should serve. This recommendation shall be in writing, and shall include a statement indicating whether the person is being proposed for the Diaconate only or for the Diaconate and subsequently for the Priesthood. Such a Postulant may be admitted as a Candidate upon the following conditions:~~

~~(1). He shall have reached the canonical age for Deacons, and attained such maturity as the Bishop, Commission on Ministry, and Standing Committee shall find acceptable for ordination.~~ See Sec. 1.

~~(2). The requirements of Canon III.5.2 (c) and (d), 3, 4, 6, 7, and 8, and of Canon III. 6, except for the provisions as to time contained in Sec. 2 (b) of Canon III. 6, shall be fulfilled in such manner as is pertinent to the circumstances.~~ See Sec. 2.

~~(3). Fulfillment of the requirements of subparagraph (c) or (d) of Sec. 7 of Canon III. 5 shall suffice as educational qualification for admission as a Candidate.~~ See Sec. 4(a)

~~(b). A Candidate so admitted may be ordained to the Diaconate at any time after six months from his admission as a Candidate, upon the following conditions:~~ See Sec. 2.

~~(1). He shall have prepared for the Diaconate by studying the topics specified in Canon III.7.2(a) for such time and to such extent as is judged suitable by the Bishop, after consultation with the Commission on Ministry, and with the Member of the Clergy and Lay Persons who proposed and recommended the said Candidate. Similarly, after consultation with persons experienced in the area or field in which this Candidate for the Diaconate is to serve, the Bishop shall appoint such other training or practical experience as is suitable to the Candidate's occupation, his role in the community, and his ecclesiastical ministry. A record of all such training, and an evaluation of the Candidate's attainments, shall be made in writing, and kept on file.~~ See Sec. 4(b).

~~(2). He shall be recommended for ordination to the Diaconate by the Standing Committee, as required by Sec. 5 of this Canon except as to term of Candidacy.~~

~~(e). Sec. 9 (a). A Deacon ordained under the provisions of this Section Canon may execute all the functions pertaining to the office of Deacon, subject to the general provisions of Canon III. 13, and He may be assigned by the Ecclesiastical Authority to be in charge of a Congregation which is unable to receive the services of a resident Priest. at the request, or with the consent, of the Rector and Vestry, he may be assigned as an assistant to serve in one or more Parishes or Missions.~~

~~(b). He~~ The Deacon may not be transferred to another jurisdiction nor given a license to perform the duties of the office of Deacon in another jurisdiction, except upon the express-written request in writing of the ~~Ecclesiastical Authority~~ Bishop thereof, which request must be supported by the written consent of the Standing Committee of such other jurisdiction.

Old III.9.10(f).

Sec. 10. A Deacon ordained in accordance with the provisions of this Canon shall not be eligible for ordination to the Priesthood, except that, with the prior written consent of the Bishop and the Standing Committee, and for good cause shown, the Deacon, after the requirements of Canon III.7 have been fulfilled, may be ordained by the Bishop to the Priesthood.

~~(d). The provisions of Canon I.8, "Of the Church Pension Fund", shall not apply, as to either assessments or benefits, to Deacons ordained under the provisions of the Section.~~

~~(e). A Deacon ordained in accordance with this Section, who is willing to serve in the capacity of Priest without relinquishing his secular occupation, may be accepted for ordination to the Priesthood if he has been so recommended in accordance with the provisions of Sec. 10 (a) of this Canon, or if he has been so recommended subsequently. In such cases, he is to prepare for ordination to the Priesthood in accordance with the provisions of Canon III. 11. 3.~~

See Sec. 10.

~~(f). Or, alternatively, a Deacon ordained in accordance with this Section may also be accepted for ordination to the Priesthood if he has passed all examinations required of other Candidates for the Priesthood and complied with all other canonical requirements precedent to such ordination. In such case the provisions of Canon I.8 where applicable shall apply to him from the date of his ordination to the Priesthood.~~

#### CANON 107.

##### Of Ordination to the *Diaconate* and Priesthood

Sec. 1. A Candidate must first be ordained Deacon before being ordained Priest.

Old III.9.1.

Sec. 2. To be ordained Deacon a person must be at least twenty-one years of age.

Sec. 3. No one shall be ordained Deacon under this Canon within eighteen months from admission as Candidate for Holy Orders, unless, under special circumstances, the Bishop, with the advice and consent of a majority of the members of the Standing Committee, shall shorten the time of Candidacy; and in no case shall the time be shortened to less than six months.

Sec. 4. Before the ordination of a Deacon the Bishop shall require the applicant to submit to a thorough examination, covering both medical and psychological condition, by professionals appointed by the Bishop. The forms for medical and psychological reports prepared by The Church Pension Fund shall be used for these purposes. These

reports shall be kept on file by the Bishop and shall be available to the Standing Committee.

Sec. 5 (a). Before ordination to the Diaconate, the Candidate must be examined and show proficiency in the following subject matter:

- (1). The Holy Scriptures;
- (2). Church History, including the Ecumenical Movement;
- (3). Christian Theology;
- (4). Christian Ethics, and Moral Theology;
- (5). Studies in contemporary society, including racial and minority groups;
- (6). Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Standard Book of Common Prayer and the Hymnal, respectively;
- (7). Theory and practice of ministry.

(b). A Candidate who has been an adult member in some other body of Christians shall also be examined in writing on those points of doctrine, discipline, polity, and worship in which that Communion from which the Candidate has come differs from this Church. Old III.7.1(b).

Sec. 6. No one shall be ordained Deacon without the recommendation of the Standing Committee of the Diocese to the Bishop. Old III.9.4.

Sec. 7. In order to be recommended for ordination the Candidate must present to the Standing Committee: Old III.9.5.

(a). An application for ordination signed by the Candidate stating the Candidate's date of birth;

(b). Certificates from the Bishop(s) by whom the Candidate was admitted a Postulant and a Candidate, giving the dates of admission as a Postulant and as a Candidate.

(c). A certificate from the Rector and Vestry of the Parish of which the Candidate is a member, in the form specified in Canon III.6.6(c).

(d). A certificate from the theological school or from those under whose direction the Candidate has been pursuing studies, 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 Holy Orders. Old III.9.5(5).

Sec. 8. On the receipt of the certificates prescribed above and the report of the Board of Examining Chaplains prescribed in Canon III. 30. 4, and having reason to believe that all other canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, medical, psychological, moral, or spiritual, the Standing Committee, a majority of all the members consenting, may recommend the Candidate for ordination by a testimonial addressed to the Bishop in the form specified in Canon III.6.7 and signed by all consenting to its adoption. Old III.9.7.

Sec. 9. The testimonial having been presented to the Bishop, and there being no sufficient objection on grounds medical, psychological,

Old III.9.8.

*moral, doctrinal, or spiritual, the Bishop may take order for the ordination; and at the time of the ordination the Candidate shall subscribe publicly and make, in the presence of the Bishop, the declaration required in Article VIII of the Constitution.*

Sec. 410. No one shall be ordained Priest until ~~he be~~ twenty four years of age.

(a). *Reaching the age of twenty-four.*

(b). *Two years from admission as a Candidate, and one year from ordination to the Diaconate, Sec. 2. No one shall be ordained Priest until he has been a Deacon one full year, unless it shall seem good to the Bishop, for reasonable causes, with the advise and consent of a majority of all the members of the Standing Committee, to shorten the time, nor within two years from his admission as a Candidate for Holy Orders, unless the Bishop, for urgent reasons fully stated, with the advice and consent of a majority of all the members of the Standing Committee, shall shorten the time. And In no case shall he a Deacon in training for Priesthood be ordained Priest within less than one year from his admission as a Candidate for Holy Orders, nor until he has been a Deacon for at within least less than six months from ordination to the Diaconate.*

(c). *Completing practical training in work as a Deacon in preparation for ordination to the Priesthood.*

(d). *Sec. 3. No Deacon shall be ordained Priest unless he be first Recommended to the Bishop by the Standing Committee of the Diocese to in which he belongs the Deacon is canonically resident.*

Sec. 411. In order to be recommended for ordination by the Standing Committee, the Deacon must ~~lay before~~ present to the Committee:

(1a). *An application therefor in writing for ordination signed by the Deacon, himself, which shall state the stating the Deacon's date of his birth.*

(2b). *A certificate from the Bishop declaring that the terms of his Postulancy and Candidacy and the time of his service in the Diaconate have been completed. but when such certificate cannot be had, other evidence, satisfactory to the Committee, may suffice.*

(3c)(1). *A certificate from the Member of the Clergy in Charge Rector and Vestry of the Parish where he resides, to which the Deacon is assigned in the following words, viz.:*

(a) To the Standing Committee of \_\_\_\_\_  
 (Place) \_\_\_\_\_ Date \_\_\_\_\_

We do certify that, after due inquiry, we are well assured and believe that the Reverend A.B., Deacon since the \_\_\_\_\_ day of \_\_\_\_\_ in the year \_\_\_\_\_, being the date of ordination to the Diaconate (or for the space of at least three years last past), has lived a sober, honest, and godly life, and has not written, taught, or held, anything contrary to the Doctrine, Discipline, or Worship of this Church. And, moreover, we think the Reverend A.B. a person worthy to be admitted to the Sacred Order of Priests.

(Signed) \_\_\_\_\_

This certificate must be attested by the Member of the Clergy in charge of the Parish or by the Clerk or Secretary of the Vestry, as follows, viz.:

(b) I hereby certify that the Reverend A.B. is a resident of \_\_\_\_\_ Parish in \_\_\_\_\_; that the foregoing certificate was signed at a meeting of the Vestry duly convened at \_\_\_\_\_ on the \_\_\_\_\_ day of \_\_\_\_\_, and the names attached are those of all (or a two-thirds majority of all) the members of the Vestry.

(Signed) \_\_\_\_\_

The Rector or Member of the Clergy in charge of \_\_\_\_\_

or Clerk or Secretary of the Vestry

~~Sec. 5. But should the Parish be without a Member of the Clergy, it shall suffice that in this place the certificate be signed by some Presbyter of the Diocese in good standing, the reason for the substitution being stated in the attesting clause.~~

Old III.8.3(e).

~~Sec. 6 (a). Should there be no organized Parish at the place of residence of the Candidate, or should it be impracticable, through circumstances not affecting his moral or religious character, to obtain the signature of the Member of the Clergy and Vestry, or of the Vestry, it may suffice if the certificate be signed by at least:~~

~~(1). One Presbyter of the Diocese in good standing; and~~

~~(2). Six Lay Persons, confirmed adult communicants of this Church in good standing.~~

(b). In such case, the reasons for departing from the regular form must be given in the attesting clause, which shall be signed by the same, or some other, Presbyter of this Church in good standing, and shall be in the following words, viz.:

I hereby certify that the Lay Persons whose names are attached to the foregoing certificate are confirmed adult communicants of this Church in good standing, and that this form of certificate was used for no reasons affecting the moral or religious character of the Candidate, but because (here give the reason for departing from the regular form).

(Signed) \_\_\_\_\_  
Presbyter, of the Diocese  
or Missionary Diocese  
of \_\_\_\_\_

Sec. 712. The Standing Committee, On the receipt of the certificates prescribed above and the report of the General Board of Examining Chaplains prescribed in Canon III. 30. 4, *Commission that the training and academic requirements have been successfully completed*, and having reason to believe that all other canonical requirements have been complied with, and having no reason to suppose the existence of any sufficient obstacle, ~~physical, mental, medical, psychological,~~ moral, or spiritual, ~~may, at a meeting duly convened, the Standing Committee,~~ a majority of all the members of the Committee consenting, ~~may recommend the Deacon for ordination by a testimonial in the following words addressed to the Bishop in the following words, viz:~~ and signed by all consenting to its adoption:

To The Right Reverend \_\_\_\_\_,  
Bishop of \_\_\_\_\_,

We, being a majority of all the members of the Standing Committee of \_\_\_\_\_, and having been duly convened at \_\_\_\_\_, do testify that the Reverend A.B., Deacon, desiring to be ordained Priest, has laid before presented to us satisfactory certificates that since the \_\_\_\_\_ day of \_\_\_\_\_ in the year \_\_\_\_\_, being the date of ordination to the Diaconate (or for the space of last three years last past), *The Reverend A.B. has lived a sober, honest, and godly life, and has not written, taught, or held anything contrary to the Doctrine, Discipline, or Worship of this Church; and we hereby recommend the Reverend A.B. for ordination to the Priesthood.*

In witness whereof, we have hereunto set our hands this \_\_\_\_\_ day of \_\_\_\_\_, in the year of our Lord \_\_\_\_\_.

(Signed) \_\_\_\_\_

This testimonial shall be signed by all consenting to its adoption.

Sec. 813. The testimonial having been presented to the Bishop, and there being no sufficient objection on grounds ~~physical, mental,~~ *medical, psychological,* moral, doctrinal, or spiritual, the Bishop may take order for the ordination; and at the time of the ordination ~~he shall require the Deacon shall be required to subscribe publicly and make, in his the Bishop's presence, the declaration required in Article VIII of the Constitution.~~

Sec. 914. No Deacon shall be ordained Priest until ~~he shall~~ having been appointed to serve in some Parochial Cure within the jurisdiction of this Church, or as a Missionary under the Ecclesiastical Authority of some Diocese, or as an officer of some Missionary Society recognized by the General Convention, or as a Chaplain of the Armed Forces of the United States, or as a Chaplain in some recognized hospital or other welfare institution, or as a Chaplain or instructor in some school, college, or other seminary of learning, or with some other opportunity for the exercise of the office of Priest *within the Church* judged appropriate by the Bishop.

CANON 8.

Of General Provisions Respecting Ordination

Sec. 1. The provisions of these Canons *of this Title* for the admission of Postulants and Candidates, and for the ordination to the three Orders, Bishops, Priests, and Deacons, shall be equally applicable to men and women.

Sec. 2. No appointment for the ordination of any Candidate shall be made until the Bishop has had due notice ~~that of compliance with all of the canonical requirements. have been complied with.~~

Sec. 3 (a). For the purpose of this and other Canons of Ordination, the authority assigned to the Bishop of the Diocese *as the Ordinary* may be exercised by a Bishop Coadjutor, when so empowered under Canon III.21.2(a), or by a Suffragan Bishop when requested by the Bishop of a Diocese, ~~or by a Missionary Bishop, or by any other Bishop of this Church~~ *the Anglican Communion* canonically in charge of a Diocese ~~or of Congregations in foreign parts at the request of the ordinand's Bishop.~~

(b). The Council of Advice of the Convocation of the American Churches in Europe, and the board appointed by a ~~Missionary~~ 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 ~~included in of Title III of these Canons,~~ 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, or another Bishop, to take order for an ordination.

Sec. 4 (a). No certificate or testimonial, the form of which is supplied by Canon, shall be valid, unless it be in the words prescribed; the omission of the date therefrom shall render such certificate or testimonial liable to rejection.

(b). No Candidate for Holy Orders shall sign any of the certificates prescribed in the Canons of ~~Ordination of this Title.~~

(c). Whenever the testimonial of the Standing Committee is required, ~~such~~ *the* testimonial must be signed at a meeting duly convened, and,

in the absence of express provision to the contrary, by a majority of the whole Committee.

(d). Whenever the certificate of a Vestry is required, such certificate must be signed by a *two-thirds* majority of all the whole members of the Vestry, at a meeting duly convened, ~~and the fact must be attested by the Secretary of the said Vestry or~~ and by the Rector or Member of the Clergy in charge of the Parish, ~~and the fact must be attested by the Secretary of the Vestry.~~ Should there be no Rector or Member of the Clergy in charge, the certificate shall be signed by a *two-thirds* majority of all the members of the Vestry and by a Presbyter of the Diocese acquainted with the applicant and the Parish, the reason for the substitution being stated in the attesting clause.

Old III.5.4(e). (e). Should the Congregation of which the applicant is a member not be a Parish, the certificates required by Canons III.4.4 and 6 or 7 shall be given by the Member of the Clergy in charge and the local council of the Congregation, attested to by the Recording Secretary of the meeting at which the certification was voted.

Old III.5.5 (f). If the applicant is a member of a Religious Order or Community officially recognized by Canon III.28, the certificates referred to in Sec.4(d) shall be given by the Superior or person in charge, and Chapter, or other comparable body of the Order or Community.

Sec. 5. Whenever dispensation from any of the requirements ~~of the Canons of Ordination~~ for ordination by the Canons of this Title is permitted, ~~with the advice and consent of the Standing Committee,~~ the application must be first made to the Bishop, and, if he approved, ~~it, be by him~~ referred to the Standing Committee for its advice and consent.

Sec. 6. If, in the case of any applicant for admission as a Candidate for Holy Orders, or for ordination, a majority of the Standing Committee refuse to recommend, or shall fail to act within three months, although the required certificates have been laid before the Committee, it shall be the duty of the Committee, without delay, to give to the Bishop the reasons, in writing, for ~~its such~~ refusal or failure to act.

See Sec. 3(a). ~~Sec. 7. (a). No Bishop of this Church shall ordain any person to officiate in any Congregation beyond the limits of the United States until the testimonials and certificates required by the Canons of Ordination shall have been supplied, except as provided for as follows:~~

~~(b). Any Missionary Bishop of this Church having jurisdiction in foreign lands, or any Bishop to whom the charge of Congregations in foreign lands shall have been assigned by the Presiding Bishop, may ordain as Deacons or Priests, to officiate within the limits of his charge, any persons of the age required by the Canons of this Church, who shall exhibit to him the testimonials required by Canon III. 9 and 10, signed by not less than two Presbyters of this Church, who may be subject to his charge, and other satisfactory evidence of moral~~

character from natives of the country not in Holy Orders; *Provided, nevertheless*, that if there be only one Presbyter of this Church subject to his charge, and capable of acting at the time, the signature of a Presbyter in good standing under the jurisdiction of any Bishop in communion with this Church may be admitted to supply the deficiency.

COMMENT: Although the Title III Committee itself was composed of persons of wide experience in the use of the canons regarding ordination and reception, the advice and counsel of a much larger group was used by the subcommittee charged with formulating proposals for revision of these canons. Also, the findings of many studies made by the CDM and its member agencies were considered. In addition to the twelve operative principles listed in the report of the Title III Committee, the work was guided by the following specifics:

1. The ordination canons have become a series of exceptions layered on a basic process, often without regard to one another. As a result, the procedures have been cumbersome, confusing, a series of obstacle courses for some and an easy "in" for others, all too often mechanical and nonpersonal. The proposed canons seek to correct this by:

a. Shifting from the individual pursuit of a personal course to a reemphasis of the Church's role in calling those to be ordained.

b. Establishing separate canons for ordination of those called to the diaconate and of those called to both the diaconate and priesthood.

c. Identifying, broadening, and making plain the normal process, with exceptional circumstances clearly defined, assuring the integrity of the normal process.

d. Eliminating "free-lance" vocations.

e. Indicating the responsibility each body or person has to the candidate at each step in the process.

2. Recognizing that the canons are the result of serious deliberations over the years, the CDM has made every attempt to respect the present wording where possible, with the understanding that the final recommended text will use inclusive language.

3. In order to encompass the diversity of ordained ministry, the CDM has eliminated the references to stipendiary and non-stipendiary clergy.

4. Recognizing that ordination is only a beginning and that circumstances may change, provisions have been made for:

a. Relocation of clergy from one diocese to another.

b. Change of status, for example, deacons being ordained priests.

c. Specific procedures for the use of local priests and deacons in congregations other than the one for which they were originally ordained.

#### *Canon 4*

Section 1. An explicit statement of principle 4 is made. Although specifically placing the responsibility on those ordained to seek out fit persons for ordination, this does not exclude any member of the Church from the calling process.

Section 2(a). The process for the individual begins in the individual's congregation, although other pastors may well have been consulted. Both a calling to the diaconate and to the diaconate and priesthood are encompassed here.

Section 2(b)(1). The parochial inquiry is expanded to include other leaders of the congregation and its findings submitted to the bishop.

Section 2(b)(2). This covers situations where practical considerations preclude the person from acceptance as a postulant.

Section 2(c). This reaffirms the role of the congregation in the process. If a change of diocese has been made, the individual must then become a communicant in good standing in a congregation of that new diocese.

Section 2(d). No substantive changes.

Section 2(e). This adds a caution to respect the confidentiality of these reports.

Section 3. This begins the involvement of the COM.

Section 4. A two-thirds vote of recommendation by the vestry is required, indicating general support. Special circumstances have been moved to the general provisions canon, as has old Section 5 regarding members of religious communities. Provision for an applicant having no congregation is eliminated.

Section 5. Heavy debts and difficult financial situations have become a serious problem for those preparing for ordination, as testified to by a recent study made by several agencies of the Church. This new section does not attempt to solve those problems directly but rather establishes the mutual responsibility of both the person preparing for ordination and the diocese for dealing with financial support throughout the period of preparation.

Section 6. This adds the rector of the postulant and the standing committee to the list of those to be notified of acceptance of a postulant.

Section 7. A new paragraph is added, setting forth the areas in which the postulant is to be prepared and requiring that pastoral guidance be provided throughout the period of preparation. The requirements prior to beginning theological studies are modified so that age is no longer considered, and prerequisites by theological schools or other programs of preparation are to be taken into account.

Section 8. Both this section and Section 11 were in the canon on candidates, where they were placed during the time when postulancy did not exist. It is assumed that through oversight these sections were not moved when postulancy was reestablished.

Section 9. This new section reaffirms the right of the bishop to remove a postulant at will. However, notice is to be given to those affected, with a personal explanation given the removed postulant. The same applies for removed candidates in Canon 5, Sec. 5.

### *Canon 5*

Section 1. This section has been revised for the sake of clarity. There are no substantive changes except that in d. provision is made for an interview of the postulant in which the bishop is to raise the issue of the declaration required in Article VIII of the Constitution. If there are any difficulties, they can be known at this stage of preparation instead of at the time of ordination.

Section 2. If the postulant is to be admitted, this section sets forth who is to be notified.

Sections 3,4. Changes are in form and style only.

Section 5. See note on Canon III.4.9.

Section 6. Changes are in form and style only.

Standards of Learning and Examination in the old Canon III.7 have been incorporated into other canons as noted in the margins.

### *Canon 6*

This canon significantly modifies the old Canon 9, *Of Ordination to the Diaconate*,

to exclude those candidates who are ultimately preparing for ordination to the priesthood. See principle 7 and specific 1-b. The deacon is to have fulfilled all the requirements for postulancy and candidacy as set forth in Canons III.4 and 5.

Section 1. This states the standard canonical age for deacons.

Section 2. This specifies an increase in the period of candidacy from the six months mandated in old Canon III.9.10(b) to one year.

Section 4. The Standards of Learning and Examination are taken from old Canon III.7.2. and old Canon III.9.10(b)(1).

Section 5. Change in form and style only.

Section 6. Explicit statements by both the candidate and bishop as to how the ministry of a deacon is to be exercised are added.

Section 7. It is not expected that deacons ordained under this canon will have taken the General Ordination Examinations.

Section 8. No change except the public subscription to Article VIII of the Constitution as called for in the BCP.

Section 9. Deacons are to serve directly under the bishop or under the supervision of a priest appointed by him. The transfer of a deacon to another jurisdiction must be with the consent of the standing committee of the diocese to which the deacon is being transferred.

Section 10. This is a revision of old Canon III.9.10(f). Those requirements already fulfilled under this canon need not be repeated.

Note: A growing number of deacons are being employed by the Church. References to deacons as nonstipendiary clergy have been dropped, as has their exclusion from the Church Pension Fund when they are being paid compensation by a unit of the Church.

### *Canon 7*

Section 1. This is in conformity with the BCP and Anglican tradition.

Sections 2 through 9 incorporate, with changes in form and style only, the requirements of old Canon III.9, *Of Ordination to the Diaconate*, and the Standards of Learning and Examination as set forth in old Canon III.7.

Section 10. It has always been implicit in the canons that those preparing ultimately for ordination to the priesthood would after ordination to the diaconate continue training, usually within a parochial setting. Section 10 (c) explicitly points in that direction. Otherwise, there are only form and style changes.

Section 11. See notations for Canon III.4.4.

Section 12. Only form and style changes.

Section 13. To conform with the BCP.

Section 14. “. . . within the Church” is added to point out that sacramental ministry occurs within the Church. If that is not to be exercised, then there is no point to ordination to the priesthood at this time.

### *Canon 8*

Most of the changes in this canon are in form and style only except as noted below.

Section 3(a). Revision takes into account the changing structures of the Anglican Communion and introduces the need for a request by the ordinand's bishop.

Section 4(d). This increases the majority required of a vestry for recommendation to two-thirds and incorporates old Canon 5.4(a).

Section 4(e). Incorporates old Canon 5.4(b).

Section 4(f). This clarifies old Canon 5.5 so that the specific responsibility of the religious community is spelled out.

**Resolution #A126**  
Amend Canon III.11.

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canon III.11 be amended as follows:**

**CANON 4-9.**

~~Of Admission to Holy Orders in Other Cases the Ordination of Local Priests and Deacons~~

Sec. 1 (a). With regard to *Dioceses with Congregations or missionary opportunities* in communities which are small, isolated, remote, or distinct in respect of ethnic composition, language, or culture, and which ~~can cannot~~ be supplied only intermittently *provided sufficiently* with the ~~sacramental~~ sacraments and pastoral ministrations of the Church *through Clergy ordained under the provisions of Canon III.7*, it shall be permissible for the Bishop, with the advice and consent of the Standing Committee, *or the equivalent body in special jurisdictions*, and with the prior approval in principle of the House of Bishops of the Province, ~~to seek out and ordain to the Diaconate, and not less than six months later to the Priesthood, residents of the said communities or of the Diocese, after a period of candidacy (pursuant to Canon III.5.7(d) of not less than six months' duration. In the selection of such Candidates, the recommendations of confirmed adult communicants of this Church in good standing resident in said communities shall be sought.~~ *to establish procedures by which persons may be called by their Congregations and the Bishop with the Standing Committee, to be ordained local Priests and Deacons and licensed to serve the Congregations or communities out of which they were called.*

See Sec. 2.

(b). The persons to be ordained under the provisions of this Section shall have the following qualifications:

(1). ~~He~~ *They* shall be not less than thirty-two years of age, and shall have been a members of this Church ~~in good standing~~ for at least five years. *Under extraordinary circumstances, the Bishop and the Standing Committee, on a two-thirds vote, may allow a variance of either of these qualifications, but in no case below the ages specified in Canons III.9 and III.7.*

(2). ~~He~~ *They* shall be confirmed adult communicants in good standing, *recognized by their Congregation for their maturity in Christian Faith and Life.* ~~shall have been a regular attendant upon the stated services of the Church and faithful in resorting to the Sacraments when available, and a regular contributor of record to the support of the Church.~~

(3). ~~He~~ *shall be reputed in the community to have comported himself as a Christian in his personal and family life and in his dealings with others in the community. They shall be recognized as leaders in the Congregation and shall be firmly rooted in the community.*

~~(4). He shall satisfy the Bishop and the Commission on Ministry of the Diocese of his ability to read the Holy Scriptures and conduct the services of the Church in an intelligible, seemly, and reverent fashion. He shall satisfy them likewise of his knowledge of the general outline of the contents of the Old and New Testaments, and of the Church's teaching as set forth in the Creeds and An Outline of the Faith Commonly Called The Catechism.~~

See Sec. 3(a)(1).

*(4). If no suitable person be found within the local Congregation, the Bishop and the Congregation with the consent of a two-thirds majority of the Standing Committee may call a person who resides in another community of the Diocese but otherwise satisfies all the requirements of this Canon.*

*Sec. 2. The provisions for Postulancy and Candidacy, as set forth in Canon III.4.2(c) through 8 and Canon III.5.1 through 5, shall be followed, except that:*

*(a). The certificate required in Canon III.5.5(4) shall be signed by:*

*(1). Four confirmed adult communicants in good standing from the Congregation resident in the community, if there is no local council of the Congregation; and*

*(2). One Presbyterian of the Diocese to whom the applicant and the community are personally known, if there is no Member of the Clergy in charge of the Congregation.*

*(b). No minimum time for study as a Postulant shall apply in Canon III.5.1(b).*

*(c). Letters Dimissory shall not be required.*

~~*(e). The requirements of the normal standard of learning may be modified as herein provided. But, in every case, before a Deacon shall be ordained Priest under these provisions, he shall be examined, by the Bishop and two Presbyters, in the office and work of a Priest, and as to his ability to serve the Church in that Order.*~~

*Sec. 3. For those who are to serve their Congregations as local Priests, the provisions set forth in Canon III.7 shall be followed, except that:*

See old Sec. 2(c).

*(a). The requirements of the standards of learning specified in Canon III.7.5 may be modified, but in every case*

*(1). The Bishop and the Commission must receive satisfactory evidence that the Candidate*

*(i). Understands the office and work of a Deacon and of a Priest and is ready to serve in that order to which the Candidate is called;*

See old Sec. 1(b)(4).

*(ii). Has adequate knowledge of the contents of the Old and New Testaments, Church history and of the Church's teaching as set forth in the Creeds and in An Outline of the Faith, commonly called the Catechism; and*

*(iii). Is familiar with the Book of Common Prayer and has the ability to read the Holy Scriptures and conduct the service of the Church in an intelligible and reverent fashion.*

*(2). The Bishop and Commission shall require and supervise the*

See Sec. 2.

*continuing education of each person ordained under the provisions of this Canon, and keep a record of the same.*

*(3). In all cases of the ordination under this Canon of persons with modified requirements of learning, a record of the modifications shall be kept by the Bishop, and every Member of the Clergy thus ordained shall be reported to the Recorder with the other matters required in Canon I.1.6(b).*

*(b). The certificates required in Canon III.7.7(c) and 11(c). shall be signed by:*

*(1). Six confirmed adult communicants in good standing within the Congregation, if there is no local council of the Congregation,*

*(2). One Presbyter of the Diocese to whom the Candidate or Deacon and the community are personally known, or, in the case of Deacons, the Presbyter under whose supervision the Deacon has trained, if there is no Member of the Clergy in charge of the Congregation.*

*Sec. 4. In Congregations described in Sec.1 of this Canon, where the sacraments are regularly available, persons described in Sec.1(b) may be called by the Bishop and the Congregation to serve as local Deacons.*

*(a). The provisions for Postulancy and Candidacy, as set forth in Sec. 2 of this Canon shall be followed except for Sec.2(a), where a certificate shall be as required in Canon III.5.5(4).*

*(b). The provisions for ordination as set forth in Canon III.6 shall be followed, except that standards of learning specified in Canon III.6.4(a) and (b) may be modified as set forth in Sec. 3(a) of this Canon.*

*Sec. 5. If a Deacon should be called by a Congregation and the Bishop to be ordained Priest, the Deacon must meet the requirements as set forth in Secs. 1 and 3 of this Canon.*

*Sec. 6 (a). The Congregations served by persons ordained under the provisions of this Canon shall be under the supervision of the Bishop or an appointed deputy.*

*(b). Under special circumstances, the Bishop may appoint persons under the provisions of this Canon to serve in more than one Congregation.*

~~*(d). Sec. 7. If a Deacons or Priests who has have been ordained in accordance with this Canon shall subsequently remove to another community within the Diocese, he they shall be entitled to exercise his their office in that place only if: he be licensed thereto by the Bishop. Such a Priest shall not be granted Letters Dimissory to another Diocese without the request in writing, of the Bishop of the Diocese to which he wishes to remove.*~~

*(a). The Congregation is as described in Sec. 1(a) of this Canon;*

*(b). Requested by the Congregation; and*

*(c). The Bishop licenses them.*

*Sec. 8. It is the normal expectation that persons ordained under the provisions of this Canon shall not move from the Congregation and Diocese in which they were ordained. Letters Dimissory may be granted by the Bishop only at the request of the Bishop of the Diocese to which the Deacon or Priest wishes to move.*

Old Sec. 1(a).

*Sec. 9. The Bishop may license Deacons or Priests to serve Congregations which differ from those described in Sec. 1(a) only if all the requirements of Canon III.6 for Deacons or Canon III.7 for Priests are fulfilled and reported to the Recorder of Ordinations.*

~~Sec. 2. In all cases of the ordination under this Canon of persons with modified requirements of learning, a record of the modifications shall be kept by the Bishop, and the standing of every Member of the Clergy thus ordained shall be reported to the Recorder with the other matters required in Canon I.1.6(b).~~

See Sec. 3(a)(3).

~~Sec. 3 (a). A Deacon who has been ordained under Canon III.9, 10, who shall apply for ordination to the Priesthood under the provisions of Clause (c) of that Section, may prepare for the Priesthood by studying the topics specified in Canon III.7, for such time and to such extent as is judged suitable by the Bishop after consultation with the Commission on Ministry and with the Member of the Clergy and Lay Persons who proposed and recommended the said Deacon. Similarly, after consultation with persons experienced in the area or field in which this Deacon seeking ordination to the Priesthood is to serve, the Bishop shall appoint such other training or practical experience as is suitable to the Deacon's occupation, his role in the community, and his ecclesiastical ministry. A record of all such training, and an evaluation of the Deacon's attainment, shall be made in writing, and kept on file.~~

~~(b). The Bishop or Ecclesiastical Authority and the Standing Committee shall be satisfied that the Deacon seeking ordination to the Priesthood has served acceptably in the Order of Deacons for at least one year.~~

~~(c). When such requirements have been fulfilled, the Bishop, with the advice and consent of the Standing Committee, may proceed to ordain the said Deacon to the Priesthood, pursuant to Canon III. 10-9.~~

COMMENT: The CDM is deeply indebted to the Task Force on Canon III.11, *Of Admission to Holy Orders in Other Cases*, convened by Bishop Harris of the Diocese of Alaska and made up of Church leaders who have had extensive experience in the use of this canon. The Title III Committee of the CDM worked with that task force to bring its recommendations for revision into concert with the larger work on the ordination canons.

The task force in its report to the CDM states:

In its present form, Canon III.11 is intended for distinctive situations where there has been persistent deprivation of sacramental and pastoral ministry. It authorizes the bishop to take the initiative and yet requires that he consult with the local church community. It envisions the call to ordained ministry from persons indigenous to a community whose qualifications include sufficient maturity; stability

in marriage, family and work; faithfulness in church responsibilities; strong local reputation as a Christian; demonstrated ability in leading worship; and a general knowledge of the Scriptures and the Christian faith.

Two previous studies of the CDM reviewed and affirmed the use of this canon. In 1982 the CDM in its report to the General Convention said, "We affirm the value and significance of Canon 8 for the life of the Episcopal Church and we look forward to its future possibilities with hope and anticipation." In 1985 the CDM reported in a follow-up study: "... Clergy ordained under Canon 8 are here to stay and appropriate in limited numbers for certain situations. They are more effective and happy under certain concrete conditions. First, Canon 8 clergy work better where there is a push for total shared ministry of clergy and laity: one body with many equally shared gifts. Second, Canon 8 clergy are more effective and happy where there is a mission strategy for the diocese. Third, there must be support and supervision for Canon 8 clergy."

Title of the Canon. The office and ministry of a person ordained under this canon is much larger than the provisions of the canon. Reference to those ordained persons as "Canon 8s" or "Canon 11s" or now "Canon 9s" does not convey much more than confusion and obscure regulations. Several adjectives were considered, such as "indigenous" and "community," but it was finally decided to select "local" priests and deacons. This is the language that appears increasingly in other churches of the Anglican Communion.

Section 1(a). The purpose of this section is to spell out the special situations to which this canon applies and assumes principle 6. However, it calls for a missionary strategy by the diocese, the involvement of the local congregation, and approval in principle of the House of Bishops of the province.

Section 1(b)(1). This provides for a waiver of the age requirement if a good case can be made on the basis of missionary imperatives. (3). This stresses leadership being rooted in the community.

Section 2. This makes provision for postulancy and candidacy as formerly contained in Section 1. Postulancy did not exist at the time of the initial introduction of this canon. This has been corrected here. In accordance with the specific 1-c, the normal processes are to be followed with the exceptions specified here.

Section 3(a). The requirements for learning as formerly contained in old Sec. 2 and Sec. 1(b)(4) have been reordered. Appropriate knowledge of Church history is added as is required in every other standard of learning including that for licensed lay ministers and considered by many to be basic to an understanding of God as revealed in history. Sec. 3(a)(2) provides emphasis on continuing education.

Section 3(b). This assumes that the local congregation is not a parish and does not have a resident priest.

Section 4. Makes provision for the ordination of local deacons only when the ministry of a priest is available to a local congregation, consistent with Canons III. 6 and 13 and the BCP. When no priest is available, Canon III. 3 now provides for the licensing of lay pastors.

Section 5. Provides for the ordination of local deacons to the priesthood.

Section 6(a). Provides emphasis on the need of supervision. (b). Gives greater freedom to the diocese in its missionary strategy.

Sections 7,8. These deal with the mobility of local priests and deacons, authorizing the licensing of them only when the conditions are exceptional, as specified in Sec. 1. of this canon. These conditions apply to the special situation of the congregation, *not* the special gifts the local priest or deacon may have. Although those dioceses that have been using local priests and deacons over the past several years have exercised discretion and

good pastoral judgment, as their utilization spreads their purpose needs to be clear, affirming that ministry and avoiding abuse.

Section 9. Makes provision, in exceptional cases, for the change in the status of one ordained under this canon to the status of one ordained under the provisions of Canons III.6 and 7.

**Resolution #A127**

Add new Canon III.10 and amend Canons III. 13 and 12.

*Resolved*, the House of \_\_\_\_\_ concurring, **That a new Canon 10 be added to Title III and that Canons 13 and 12 be amended as follows:**

**CANON 10.**

*Of Christian Clergy Previously Ordained or Licensed in Churches Not in the Historic Succession.*

*Sec. 1. If a person ordained or licensed by other than a Bishop in the Historic Succession to minister in a Christian body not in Communion with this Church, desires to be ordained,*

Old III.13 separated into two parts.

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

*(b). The Commission shall examine the applicant and report to the Bishop with respect to:*

*(1). Whether the applicant has served in the previous Christian body with diligence and good reputation and the causes which have impelled the applicant to leave that body and seek ordination in this Church,*

*(2). The nature and extent of the applicant's education and theological training,*

*(3). The preparations necessary for ordination to the order(s) to which the applicant feels called;*

*(c). The provisions of Canons III.4, 5, and 6 or 7 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 eighteen months; and*

*(d). Having fulfilled all the requirements of this Canon, the Bishop may ordain the Candidate a Deacon, and, no sooner than six months thereafter, a Priest. At the time of such ordination the Bishop may read this preface to the service:*

Old III.13.5(a).

*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 letters of ordination in such cases may 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).*

CANON 1311.

Of Persons Priests and Deacons Ordained in Churches in the Historic Succession but Not in Communion with This Church

Sec. 1(a). When a ~~person~~ *Priest or Deacon* ordained ~~or licensed to minister~~ in a Church *by a Bishop of the Historic Episcopate* but not in communion with this Church desires to be *received* as a Member of the Clergy in this Church, ~~he~~ *the person* shall apply *in writing* to a Bishop, attaching to ~~his written application~~ the following:

(1). Evidence that *the person is a confirmed adult communicant in good standing in a Congregation of this Church; he has been duly baptized with water in the name of the Father, and of the Son, and of the Holy Spirit,*

(2). ~~Satisfactory~~ Evidence of ~~his~~ previous Ministry and that *all his* other credentials are valid and authentic;

(3). ~~Satisfactory~~ Evidence of ~~his~~ moral and godly character; and that ~~he~~ *the person* is free from any vows or other engagements inconsistent with the exercise of Holy Orders in this Church;

(4). Transcripts of ~~his~~ *all relevant* academic and theological studies;

(5). A certificate from at least two Presbyters of this Church stating that, from personal examination or from satisfactory evidence ~~laid before presented to them~~, they believe that ~~his desire to leave the departure of the person from the Communion to which he the person~~ has belonged has not arisen from any circumstance unfavorable to ~~his~~ moral or religious character, or on account of which it may not be expedient to admit ~~him~~ *the person* the exercise of to Holy Orders in this Church;

(6). ~~A~~ Certificates in the forms provided in Canon III:9 6 or 7-5 (3) and (4), from the *Rector or Member of the Clergy in charge* and Vestry of a Parish of this Church; and

(7). A statement of the reasons ~~which have moved him to seek for seeking~~ to enter Holy Orders in this Church.

(b). With regard to the fulfillment of requirements as to pretheological education, the provisions of Canon III. 5-4, 7 and 8 shall be applicable. The applicant shall also submit to the examinations required in Canon III:96 or 7, 3, the result of ~~such~~ *the* examinations to be filed and submitted as therein required.

Sec.2(a). If ~~such a~~ *the* person furnishes evidence of ~~a~~ satisfactory theological training in ~~his~~ *the* previous Communion, and ~~have has~~ exercised ~~his a~~ ministry therein with good repute and success for at least

five years, ~~he the applicant~~ shall be examined by the Commission *and show proficiency on Ministry* in the following subjects:

(1). Church History: the history of the ~~Church of England, and of this Church~~ *Anglican Communion*;

(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 Christian worship; the contents and use of the Book of Common Prayer;

(4). Practical Theology:

(*a*) The office and work of a Deacon and of a Priest,

(*b*) The conduct of public worship,

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

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

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

(*b*). The Commission ~~on Ministry~~ may, with the consent of the Bishop, and with due notice to the applicant, examine the latter in any other subject required by Canon III. ~~7. 1. 9 or 10.~~

~~(b). But if such a person cannot furnish evidence of a satisfactory theological training in his previous Communion, or if he has not exercised his Ministry therein with good repute and success for at least five years, he shall conform to the requirements of Canon III. 7. 1.~~

Sec. 3. Prior to being examined ~~as heretofore provided, pursuant to Sec. 2(a) of this Canon,~~ the applicant shall have received certificates from the Bishop and from the Standing Committee, that ~~he the applicant~~ is acceptable as a Member of the Clergy of this Church, subject to the successful completion of ~~said the~~ examination; but ~~he the applicant~~ shall not be ~~ordained or~~ received until, ~~at least six months~~ after the ~~provision of said~~ certificates ~~have been received, at least six calendar months shall have elapsed,~~ during which period ~~he the applicant~~ shall undertake such studies and training, in a theological ~~Seminary school~~ or otherwise, as shall be directed by the Bishop with the advice of the Commission. ~~on Ministry.~~

Sec. 4. Before ~~such a the~~ person shall ~~may be ordained or~~ received into Holy Orders in this Church, the Bishop shall require ~~him to a~~ promise in writing to submit ~~himself~~ in all things to the Discipline of this Church without recourse to any other ecclesiastical jurisdiction or foreign civil jurisdiction; and shall further require ~~him the person~~ to subscribe and make in ~~his presence, and in the presence of the Bishop and two or more Presbyters~~ the declaration required in Article VIII of the Constitution.

Sec. 5 (a). Thereafter the Bishop, being satisfied of ~~such~~ *the person's theological attainments qualifications and successful completion of the examination specified in Sec.2,* and soundness in the faith, may ~~(1).~~ receive, *with the advice and consent of the Standing Committee,* the person into this Church in the Order to which ~~he has already been~~ ordained by a Bishop in the historic succession., ~~or~~

~~(2). Confirm him and make him a Deacon and, no sooner than four months thereafter, ordain him as Priest, if he has not received such ordination, or~~

~~(3). Ordain him a Deacon and, no sooner than four months thereafter, ordain him a Priest conditionally (having baptized and confirmed him conditionally if necessary) if he has been ordained by a Bishop whose authority to convey such orders has not been recognized by this Church.~~

~~(b). In the case of an ordination pursuant to Sec. 5 (a) (2) of this Canon, the Bishop may, at the time of such ordination, read this preface to the service:~~

~~The Ecclesiastical Authority of this Diocese is satisfied that A.B., who is already a minister of Christ, 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 letters of ordination in such cases may 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).~~

~~(c). In the case of a conditional ordination pursuant to Sec. 5 (a) (3) of 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).~~

Sec. 6. No one shall be ~~ordained~~ *received as a Deacon or received as such* until he be age twenty-one years of age. No one shall be ~~ordained~~ *Priest or received as such* a Priest until he be age twenty-four years of age.

Sec. 7. Any other provisions in other Canons inconsistent with this Canon are inapplicable.

*Sec. 7. A Deacon received under Sec. 5 of this Canon, desiring to be ordained to the Priesthood must satisfy all the requirements for ordination to the Priesthood as set forth in Canon III.7.*

CANON 12

Of Clergy Ordained by Bishops of Other Churches in Communion with This Church

Sec. 1 (a). A Member of the Clergy, ~~declaring himself to have been~~ ordained by a Bishop of another Church in communion with this Church, or by a Bishop consecrated for a foreign ~~country~~ land by Bishops of this Church under Article III of the Constitution shall, before ~~he be~~ *being* permitted to officiate in any Parish, Mission or 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 ~~his~~ *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 ~~he~~ *the person* has exhibited to the ~~said~~ Ecclesiastical Authority satisfactory evidence of ~~his~~ (i) moral and godly character and of ~~his~~ (ii) theological qualifications.

(b). ~~And Before he shall be~~ *being* permitted to take charge of any Parish, Mission, or Congregation, or ~~be~~ *being* received into any Diocese of this Church as a Member of ~~the~~ *its* Clergy thereof, ~~he shall produce to the Ecclesiastical Authority shall receive~~ Letters Dimissory or equivalent credentials under the hand and seal of the Bishop with whose Diocese ~~he~~ *the person* has been last connected, which letters or credentials shall be delivered within six months from the date thereof. Before ~~such~~ *receiving the* Member of the Clergy shall also be received, the Bishop shall require ~~him to a~~ promise in writing to submit ~~himself~~ in all things to the Discipline of this Church, without recourse to any foreign jurisdiction, civil or ecclesiastical; and shall further require ~~him~~ *the person* to subscribe and make in ~~his~~ *the Bishop's* presence, and in the presence of two or more Presbyters, the declaration required in Article VIII of the Constitution. ~~He shall also be examined by The Bishop and at least one Presbyter shall examine the person as to his knowledge of the history of this Church, its worship and government. The said Ecclesiastical Authority, Bishop also being satisfied of his the person's theological qualifications, may then receive him the person into the Diocese as a Member of the Clergy of this Church. Provided, that such Member of the Clergy shall not be entitled to hold canonical charge in any Parish or Mission, until he shall have resided one year within the jurisdiction of this Church subsequent to the acceptance of his credentials.~~

(c). A Member of the Clergy ~~declaring himself to have been~~ ordained by a Bishop of another Church in communion with this Church, or by

a Bishop consecrated for a foreign ~~country~~ *land* by Bishops of this Church, under Article III of the Constitution, shall not be accepted nor shall the Member of the Clergy ~~named therein~~ be placed on the clergy list of this Church until ~~such a Member of the Clergy shall have~~ *having* submitted ~~himself to~~, and satisfactorily passed, a thorough examination, covering both ~~mental medical and psychological and physical~~ condition by professionals appointed by the Bishop. The forms for medical and ~~psychiatric~~ *psychological* reports prepared by The Church Pension Fund shall be used for these purposes.

Sec. 2. ~~If such~~ *A Member of the Clergy* ~~be who is a Deacon he~~ shall not be ordered Priest until ~~he shall have~~ *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.7 have been satisfied.*

COMMENT:

*Canon 10*

Old Canon III.13 has been divided into two new canons, making a distinction between clergy of other Christian churches not in communion with this Church who are to be ordained deacon or priest and those who are to be received as a deacon or priest.

Section 1(a). Reaffirms the necessity of participation in a congregation for one to be ordained.

Section 1(b). The experience and learning of non-Episcopal clergy vary across a wide spectrum. This section not only deals with the reasons for the applicant's change in churches but what program of preparation will be necessary before ordination.

Section 1 (c). This ensures that the full disciplines of preparation for ordination are satisfied.

Section 1(d). This is an affirmation of former ministry unchanged from old Canon III.13.5(3)(b).

*Canon 11*

This canon deals with priests or deacons of churches in the historic succession but not in communion with this Church. Such ordination being indelible, the purpose here is to prescribe the process by which such persons are to be received into the ordained ministry of this Church. Few changes have been made beyond form and style, except as noted below.

Section 1(a)(1). The priest or deacon must be a communicant in good standing in a congregation of this Church.

Section 1(b). References relating to those to be ordained have been removed.

Section 7. Provision has been made for deacons who have been received for ordination to the priesthood, but only after having satisfied the requirements of Canon III.7.

*Canon 12*

Except for form and style changes, only one significant change has been made to this canon. The stipulation that clergy received from other Anglican Churches not be placed in charge of a parish or mission until one year after reception has been more honored in the breach than in fact. Seeing no reason to reaffirm this time requirement, the CDM has removed it.

**Resolution #A128**

Amend Canon III.15

**Resolved**, the House of \_\_\_\_\_ concurring, **That Canon III.15 be amended as follows:**

~~CANON 1514.~~

Of Clergy and Their Duties

Sec. 1 (a) ~~The control responsibility for the conduct of the worship and the spiritual jurisdiction of the Parish are is~~ vested in the Rector, subject to the Rubrics of the Book of Common Prayer, the *Consitution and Canons of the Church*, and the ~~godly counsel~~ *pastoral direction* of the Bishop.

(b). All assistant Clergy ~~of the Parish~~, by whatever ~~name~~ *title* they may be designated, shall be selected by the Rector, subject to the approval of the Vestry ~~where~~ *when* required by Diocesan Canons, and shall serve under the authority and direction of the Rector. ~~Prior to~~ *Before* the selection of ~~any such~~ *an* assistant the name of the Member of the Clergy proposed for selection shall be made known to the Bishop and sufficient time, not exceeding thirty days, shall be given for the Bishop to communicate with the ~~Parish~~ Rector and Vestry on ~~such~~ *the* selection. Any ~~such~~ assistant selected shall serve at the discretion of the Rector but may not serve beyond the period of service of the Rector except that, pending the call of a new Rector, ~~such~~ *the* assistant may continue in the service of the Parish if requested to do so by the Vestry of the Parish and under such conditions as the Bishop and Vestry shall determine.

(c). For the purposes of ~~his~~ *the* office and for the full and free discharge of all functions and duties pertaining thereto, the Rector shall, at all times, be entitled to the use and control of the Church and Parish buildings with the appurtenances and furniture thereof.

(d). In a Missionary Cure, the control and responsibility belong to the Priest who has been duly appointed to the charge thereof, subject to the authority of the Bishop.

Sec. 2 (a). It shall be the duty of the Clergy ~~of this Church who have charge of Parishes or Cures to be diligent in instructing the children in An Outline of the Faith Commonly Called the Catechism, and from time to time to examine them in the same publicly before the congregation. They shall also, by stated catechetical lectures and instruction, inform the youth and others in the Holy Scriptures and the Doctrines, Polity, History, and Liturgy of the Church. They shall also instruct all persons in their Parishes and Cures concerning all the missionary work of the Church at home and abroad, and give suitable opportunities for offerings to maintain that work.~~ *in charge of a cure of souls to ensure that children, youth and adults receive instruction in the Holy Scriptures, in the subjects contained in An Outline of the Faith, commonly called the Catechism, and in the doctrine, discipline and worship of this Church, and in the exercise of their ministry as baptized persons.*

See (a) and (b) below.

(b). It shall be their duty to instruct all persons in their charge concerning Christian stewardship, including:

- (1). The reverence for the creation and the right use of God's gifts;
- (2). The generous and consistent offering of time, talent, and treasure for the mission and ministry of the Church at home and abroad;
- (3). The biblical standard of the tithe for financial stewardship
- (4). The responsibility of all persons to make a will, not neglecting if they are able, to leave bequests for the work of the Church.

(bc). It shall be their duty to prepare persons for Baptism. Before baptizing infants or children ~~to~~ they shall prepare the sponsors 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.

(ed). It shall be their duty to prepare young persons and others 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.

~~(e). and~~ On notice being received ~~from~~ of the Bishop's of his intention to visit any church, which notice shall be at least one month before the intended visitation, ~~Congregation~~ the Member of the Clergy shall announce the fact to the Congregation. ~~on the first Sunday after the receipt of such notice, and he shall be ready to present for Confirmation such persons as he shall judge to be qualified, and shall deliver to the Bishop a list of the names of these to be confirmed.~~(d). At every visitation it shall be their duty and that of the Church Wardens, or Vestrymen, or of some other officers, to exhibit to the Bishop the Parish Register and to give information to him of on the state of the Congregation, spiritual and temporal, under such heads as shall have been previously signified to them, in writing, by the Bishop in such categories as the Bishop shall have previously requested in writing.

(ef). 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 Member of the Clergy in charge of the Parish or Mission Congregation or with such Church officer as the Member of the Clergy in charge shall be appointed by him appoint, to be applied by him, or under his superintendence, to such pious and charitable uses as shall by him be thought fit by the Member of the Clergy in charge. ~~During a vacancy~~ When a parish is without a Rector the Vestry shall appoint a responsible person to serve as Almoner.

(fg). Whenever the House of Bishops shall put forth a Pastoral Letter, it shall be the duty of every each Member of the Clergy having a

~~pastoral~~ *in charge of a Congregation* to read it to ~~his~~ *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 ~~his Parish or the~~ Congregation, not later than ~~one month~~ *thirty days* after the receipt of the same.

(~~gh~~). Where the House of Bishops shall adopt a Position Paper, it may by its own vote require the same procedure for communication of the contents of the Paper to the membership of the Church as is required in the case of a Pastoral Letter as provided in Clause (g) above.

Sec. 3 (a). It shall be the duty of ~~every each~~ Member of the Clergy *in charge of a Congregation* ~~of this Church~~ to record in the Parish Register all Baptisms, Confirmations (*including the canonical equivalents in Canon I.17.1(d)*), Marriages and Burials, ~~and the names of all Communicants within his Cure.~~

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

(c). ~~Each Every~~ Member of the Clergy ~~of this Church~~ in charge of a Congregation shall have recorded in the Parish Register a list of all persons who have received Holy Baptism, ~~and a list of all communicants,~~ all persons who have received Confirmation (*including the canonical equivalents in Canon I.17.1(d)*), ~~He shall indicate upon the Parish Register each year the names of these~~ all persons who have died in the past year ~~or whose names and all persons who have been received or whose names have been removed by letter of transfer. He~~ *The Member of the Clergy in charge* shall also indicate (1) those whose domicile is unknown, ~~and~~ (2) those whose domicile is known but are inactive, ~~and~~ (3) *those families and persons who are within the Congregation*, ~~He shall maintain as far as practicable a list of all families and persons within his Cure, which list shall remain in the Parish Congregation for the use of his the~~ successor.

Sec. 4 (a)(1). No Member of the Clergy ~~of this Church~~ shall officiate, either by preaching, reading prayers in public worship, or by performing any other ~~priestly or ministerial~~ *similar* function, in ~~the Parish or within the Cure, a Congregation of another Member of the Clergy,~~ without the consent of the Member of the Clergy *in charge* of that ~~Congregation. Parish or Cure, or of one of its Churchwardens~~ *If, in his* ~~because of the absence or disability of the Member of the Clergy in charge,~~ provision has not been made for the stated services of ~~such Parish or Cure. the~~ *Congregation, a Warden may give consent.*

(2). If there be two or more Congregations or Churches in one Cure, as provided by Canon I. 13. 3(b), the consent of the majority of the Clergy *in charge* of ~~such the~~ Congregations, or of the Bishop, shall be sufficient; *Provided*, that nothing in this Section shall be construed to prevent any Member of the Clergy of this Church from officiating, with the consent of ~~a the~~ Member of the Clergy in charge, in the Church or place of public worship used by the Congregation of ~~such the~~ *consenting* Member of the Clergy *in charge* or in private for

members of ~~his~~-the Congregation; or in ~~his~~-the absence, the Member of the Clergy in charge, with the consent of the ~~Church~~ Wardens or Trustees of ~~such~~ the Congregation; and *Provided further, however,* that the license of the Ecclesiastical Authority required in Canon III. 17. 2 be ~~first~~-obtained *first* when necessary.

(3). This rule 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 a place of worship is designed and set apart for the convenience and uses of such institution, and not as a place for public or parochial worship.

(b). If any Member of the Clergy ~~of this Church~~, in charge, from disability or any other cause, neglect to perform the regular services in ~~his~~-the Congregation, and refuse, without good cause, ~~his~~ consent to any other duly qualified Member of the Clergy ~~of this Church~~ to *perform such services*, ~~officiate within his Cure~~, the ~~Church~~ Wardens, Vestrymen, or Trustees of the Congregation shall, on proof before the Ecclesiastical Authority of the Diocese of such neglect or refusal, have power, with the written consent of the ~~said~~ Ecclesiastical Authority, to permit any duly qualified Member of the Clergy ~~of this Church~~ to officiate.

(c). Any ~~Presbyter or Deacon of this Church~~ Member of the Clergy not under presentment ~~and~~ who would be permitted under Canon IV. 8. 1 to renounce the exercise of ~~his~~ ordained office, who desires to enter into other than ecclesiastical employment, may declare in writing to the Ecclesiastical Authority of the Diocese in which ~~he~~-the Member of the Clergy is canonically resident ~~his~~-a desire to be released from the obligations of the office and ~~that he desires a desire~~ to be relieved of the exercise of the office to which ~~he was~~ ordained. ~~A Bishop receiving~~ Upon receipt of such a declaration, the Ecclesiastical Authority shall proceed in the same manner as if the declaration were one of renunciation.

COMMENT: Section 2(a). Clergy are to ensure that instruction is provided; they are not required to provide all of the instruction themselves. No particular method of Christian education is required; requirements for public examination and catechetical lectures are removed. The distinction between children and “youth and others” is removed. Children are to be educated in the Holy Scriptures. “Doctrine, discipline and worship” is substituted for “Doctrines, Polity, History, and Liturgy,” since the former is used in Article VIII of the Constitution.

Section 2(b). The requirement for clergy to provide instruction about the missionary work of the Church and opportunities for offering for its support is clarified and expanded. The clergy are to provide education in Christian stewardship, consistent with the BCP and resolutions of the General Convention. See BCP pp. 388, 445, 827, 855-856; “Stewardship: The Main Work of the Church,” 1979 and 1982 General Convention resolutions.

Section 2(c). Preparation of adults for Baptism is included as a duty of the clergy.

Section 2(d). Reflecting the usage of the BCP, pages 412-419, and Canon I.17.1(d), this section now includes preparation of persons who are not “young” for Confirmation and for Reception and Reaffirmation of Baptismal Vows.

Section 3(a). This is changed to reflect the 1985 General Convention amendment to Canon I.17.1(d).

Section 3(c). This is changed to reflect the 1985 General Convention amendment to Canon I.17.1(d). Recording of transfers received is now also included.

**Resolution #A129**

Amend Canon III.19.

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canon III.19 be amended as follows:**

**CANON 19.**

**Of the Dissolution of the Pastoral Relation**

Sec. 1. Except as provided in Canon III.17.5, upon mandatory resignation by reason of age, a Rector may not resign as Rector of a his Parish without the consent of the said Parish, or its Trustees, whichever may be authorized to act in the premises, its Vestry, nor may any Rector canonically or lawfully elected and in charge of any a Parish be removed therefrom by said Parish, the Vestry, or Trustees, against his the Rector's will, except as hereinafter provided.

Sec. 2. If for any urgent reason a Rector or Vestry as aforesaid, or the body authorized to elect a Rector in the Parish committed to his charge, shall desires a separation and dissolution of the pastoral relation, and the parties be cannot agree, respecting a separation and dissolution, either party may give notice in writing may be given by either party to the Ecclesiastical Authority of the Diocese. The Bishop, in case the difference be not settled by his godly judgment, shall ask the advice and consent of the Standing Committee of the Diocese, and proceeding with its aid and counsel, shall be the ultimate arbiter and judge. If the Diocese be vacant, the Ecclesiastical Authority shall select a Bishop of an adjacent Diocese to act as Bishop, and with like force and effect. The judgment shall be either that the pastoral relation between the parties shall cease and determine at a time and upon terms therein specified, or that the said relation shall not be terminated, and such judgment shall be binding upon both parties. In the event of the failure or refusal of either party to comply with the terms of such judgment, the Bishop may inflict such penalties as may be provided by the Constitution and Canons of the Diocese, and in default of any provisions for such penalties therein, the Bishop may (1) in the case of a Rector, suspend such Rector from the exercise of his priestly office until he shall comply with said judgment, (2) in the case of a Vestry or Trustees, recommend to Diocesan Convention that the union of the Parish with Convention shall cease until they have complied with his judgment. 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.

See below.

See sec. 6(a),(b).

See above.

*Sec. 3. 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. 4. 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.*

Old Sec. 2.

*(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.*

Old Sec. 3.

*(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 just and compassionate.*

*Sec. 5. In either event the Bishop shall offer appropriate supportive services to the Priest and the Parish.*

Old Sec. 2.

*Sec. 6. 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. 7. 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. 8(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 shall be suspended until the charge has been resolved or withdrawn.

~~Sec. 3. In the case of the regular and canonical dissolution of the connection between a Rector and his Parish, under this Canon, the Ecclesiastical Authority shall direct the Secretary of the Convention to record the same.~~

~~Sec. 49. This Canon shall not apply in any Diocese which has made, or shall hereafter make, a provision by Canon upon this subject in its Canons, nor in contravention of any right of any Rectory, Parish, Congregation, or Vestry under the law of the Civil Authority.~~

COMMENT: For some years dissatisfaction with the present "dissolution canon" has been voiced by many church members, including bishops, vestry members, and rectors. Somewhat different versions of a revised canon were passed by the two houses at the 68th General Convention. In fact, there was a concurrence for a brief time in that Convention before a motion to reconsider in the House of Bishops recommitted the matter to CDM for future work. This new proposal represents the product of that labor, which has included extensive consultation with bishops, rectors, chancellors, and members of vestries throughout the Church. The intention of those who have worked on this project has been to describe a process that is essentially pastoral in nature; a process that attempts to address a breakdown in interpersonal relationships, rather than the serious crimes and offenses that are addressed in the disciplinary canons of Title IV; a process that incorporates the appearance as well as the substance of fairness, openness, and sensitivity; a process that has due regard for all of the persons involved.

Section 1. The changes in this section are intended as improvements in style and clarity. No substantive changes are intended here.

Section 2. The somewhat vague, confusing process described in the deleted portion is replaced in subsequent sections by what is intended to be a clearer, step-by-step procedure. When the ecclesiastical authority requests a bishop of another diocese to act under this canon, there seems to be no good reason for restricting that selection to bishops of adjacent dioceses.

Section 3. Precipitate action by any party is discouraged. Adequate time is given for careful evaluation and judgment to be exercised. The bishop is given great latitude in the exercise of the pastoral office, and the procedures in this section are intended to be suggestive rather than restrictive.

Section 4. If the mediation in Section 3 does not bring about a resolution, a process leading to a godly judgment by the bishop is delineated with some precision. The intention is to design a process that is fair to all parties.

Section 4(a) requires due notice before the bishop proceeds to a judgment. Either party has a right to request a conference with the standing committee to ensure the opportunity to present its case. Subsection (c) is intended to ensure both the appearance and reality of fairness. "Representation" might be legal representation, but is not necessarily so. Note that this right of representation applies to the conference with the standing committee.

In Section 4(d), the bishop is clearly the "final arbiter and judge" and renders the judgment after receiving the recommendation of the standing committee.

Section 4(e) attempts to deal with the rumor and innuendo that often accompany these unfortunate situations. Some bishops are reluctant to commit the reasons to writing, so that aspect of the explanation is made optional.

If the pastoral relation is to continue, clearly some things have to change. Section 4(f) suggests that clarification of expectations and, in effect, a renegotiation of the pastoral relation might facilitate healing and enable rector and parish to move forward in their ministry together.

In Section 4(g), the recording of the dissolution by the secretary of convention simply repeats the requirement of Section 3 of the existing canon. "Terms and conditions including financial settlements" are made a part of the bishop's judgment. This requirement is an attempt to address the concerns of fairness and justice.

Section 5. Whether the bishop's judgment is dissolution or continuation of the pastoral relation, the bishop's role as pastor to both rector and parish continues. Envisioned in this section are such services as consulting services for rector or parish, counseling for the rector, including career counseling, etc.

Section 6. The existing canon provides for sanctions in case of failure or refusal of either party to comply with the terms of the bishop's judgment. In the case of the rector, this section repeats the provision for suspension from the exercise of the priestly office. This section attempts to give the bishop a more realistic and credible sanction with respect to the parish than does the existing canon.

Section 7. Flexibility and patience are required on the part of all parties, so that the contemplated spirit of openness, fairness, and mature judgment might be given time to bear fruit.

Section 8. A fair and open process is again the intention here. The attempt is made here to keep this canon separate from the disciplinary procedures appropriate to Title IV, and to keep one process from contaminating the other. Clarity and discernment are needed in determining which is the appropriate process in a given situation, and the two should not be mixed.

Section 9. Similar provision for a diocesan canon is made in Section 4 of the existing canon. This section attempts to respect the efforts that many dioceses have made to adopt dissolution canons of their own that are fair, just, and workable.

**Resolution #A130**

Renumber Canons 1 through 15 of Title III.

*Resolved*, the House of \_\_\_\_\_ concurring, **That Canons 1 through 15 of Title III be renumbered as follows and that the Secretary of the General Convention make emendations to the Canons to conform to the renumbering.**

- |       |                  |   |
|-------|------------------|---|
| Canon | 1                | <i>Of the Ministry of all Baptized Persons</i>  |
|       | <del>1</del> 2   | <del>Of Diocesan Commissions on Ministry</del>  |
|       | <del>2</del> 3   | <del>Of Lay Readers, Lay Preachers, and Catechists Licensed Lay Persons</del>   |
|       | <del>3</del>     | <del>Of Lay Eucharistic Ministers</del>   |
|       | <del>4</del>     | <del>Of Certified Church Workers</del>  |
|       | <del>5</del> 4   | <del>Of Postulants for Holy Orders</del>  |
|       | <del>6</del> 5   | <del>Of Candidates for Holy Orders</del>  |
|       | <del>7</del>     | <del>Of Standards of Learning and Examination of Candidates for Holy Orders</del>   |
|       | <del>9</del> 6   | <del>Of the Ordination of Deacons to the Diaconate</del>  |
|       | <del>10</del> 7  | <del>Of Ordination to the Diaconate and Priesthood</del>  |
|       | 8                | <i>Of General Provisions Respecting Ordination</i>  |
|       | <del>11</del> 9  | <del>Of Admissions to Holy Orders in other Cures the Ordination of Local Priests and Deacons</del>                              |
|       | 10               | <i>Of Christian Clergy Previously Ordained or Licensed in Churches Not in Historic Succession</i>                               |
|       | <del>13</del> 11 | <del>Of Persons Priests and Deacons Ordained in Churches in the Historic Succession but Not in Communion with This Church</del> |
|       | 12               | <i>Of Clergy Ordained by Bishops of Other Churches in Communion with This Church</i>  |
|       | <del>14</del> 13 | <del>Of Deacons and Their Duties</del>  |
|       | <del>15</del> 14 | <del>Of Clergy and Their Duties</del>   |
|       | 15               | RESERVED  |

**Resolution #A131**

Request CDM to continue to review Title III.

*Resolved*, the House of \_\_\_\_\_ concurring, **That the Council for the Development of Ministry be requested to continue and complete its work of reviewing Title III of the Canons in order to propose necessary substantive changes to the 70th General Convention after consultation with the Standing Commission on Constitution and Canons.**

**Resolution #A132**

Request CDM to work with COMs to implement Title III.

*Resolved*, the House of \_\_\_\_\_ concurring, **That the Council for the Development of Ministry be requested to work with all the Commissions on Ministry to insure that the revisions to Title III of the Canons are understood and implemented by each Diocese.**

**Resolution #A133**

Translation of the Constitution and Canons into Spanish

*Resolved*, the House of \_\_\_\_\_ concurring, **That the Secretary of the General Convention be requested to publish a Spanish translation of The Constitution and Canons of The Episcopal Church.**

**Other Resolutions**

**Resolution #A134**

Mandatory Lay Pension Plan

*Resolved*, the House of \_\_\_\_\_ concurring, **That all units of the Episcopal Church in the United States provide for all lay employees who work over 1,000 hours annually retirement benefits through participation in the Episcopal Church Lay Employees Retirement Plan (ECLERP) or in a noncontributory, defined benefit plan the provisions of which are at least equal to those of ECLERP by January 1, 1989, but recognizing the need for a transition period, no later than January 1, 1990.**

COMMENT: The Church has long felt the need to provide proper retirement protection for its employees and has done so through the Church Pension Fund for its clergy since 1917. The Church Pension Fund, as the result of a study made at the request of the 1976 General Convention, established through its affiliate, the Church Life Insurance Corporation, the Episcopal Church Lay Employees Retirement Plan (ECLERP), a noncontributory, actuarially based, defined benefit plan for lay employees who work at least 1,000 hours a year. The ECLERP, which the 1979 General Convention endorsed and urged all Church units to participate in on a voluntary basis, has been steadily growing since its inception in 1980. In spite of ECLERP and other pension plans that, unlike ECLERP, are not portable and vary in quality from minimal to adequate, a significant number of lay employees remain unprotected except by the Social Security system. ECLERP has established itself as the national plan for lay employees of the Episcopal Church, has brought retirement benefits for lay employees to the level enjoyed by the clergy under the 1986 Church Pension Fund plan, and intends to seek parity with the clergy plan as resources and actuarial experience allow. The Church realizes there are a great number of church units that, barring a mandate from General Convention, will continue to allow lay employees to work for them without providing proper and adequate pension benefits as General Convention agrees are necessary. This resolution is designed to provide a national mandatory pension plan for lay employees.

**Resolution #A135**

Encourage lay professionals to enter into the Church Deployment Office Data Bank.

*Resolved*, the House of \_\_\_\_\_ concurring, **That the Church Deployment Board be empowered to request the Church Deployment Office to enter the lay professionals into its data bank and attempt to make this service more widely known throughout the Church. Funding necessary for this special program is to be \$5,000 for the triennium.**

COMMENT: It is increasingly necessary for the Church to have basic data on lay professionals employed by the Church, its various agencies and institutions. The Church Deployment Office has fewer than 300 lay professionals in its data bank at the present time. The purpose of this resolution is to encourage lay professionals to complete the Church Deployment Office profile and be entered into its data bank; this would assist in the standardization of job descriptions and open up deployment opportunities for lay professionals.

**Resolution #A136**

Provide General Ordination Examinations in candidate's language of preference.

*Resolved*, the House of \_\_\_\_\_ concurring, **That the General Board of Examining Chaplains make provision to conduct, administer, and evaluate the General Ordination Examinations in the candidate's language of preference when appropriate.**

COMMENT: This resolution would insure that persons whose first language is other than English will be able to take the General Ordination Examination in that language.

**PREPARATION FOR NEW CHALLENGES**

Eighteen years ago, the Houston General Convention established the General Board of Examining Chaplains (GBEC), passed legislation creating diocesan Commissions on Ministry (COMs), and adopted a resolution that established the Ministry Council, which eventually became the present-day Council for the Development of Ministry (CDM). The CDM has worked closely with the GBEC and other agencies ever since, and has been a principal resource for COMs since their beginning.

In order for the CDM to achieve its goals and objectives as stated at the beginning of this report, it must listen carefully to what the Church is saying. It tries to listen to individuals, institutions, congregations, dioceses, provinces, special interest groups, General Convention, and COMs in an effort to find out what the Church is doing with its ministry and what its ministry needs are. The more the Council listens, the more convinced it becomes that the essence of ministry for the Episcopal Church lies in the concept of total ministry. This is the new challenge for the Church in the years to come. This challenge is reflected in its planning of future agendas as well as its involvement in such events as the 1987 Total Ministry Conference, the Oklahoma II Conference with Native Americans held in Oklahoma City, and its work with the Board for Theological Education (BTE) and the Church Pension Fund on such matters as the Clergy Projection Project.

The CDM remains the principal agent in the revisions of the Title III canons. This commission was given to the Council by the 1982 General Convention, and an interim effort of renumbering and rearranging was passed by the 1985 General Convention. The 1988 General Convention will see about half of Title III presented for revision, with the remainder to be ready by the General Convention of 1991.

As the CDM listens to what the Church says about its ministry needs, it responds by addressing these needs through studies, publications, and conferences led wholly or in part by CDM members; by referral to other agencies; or by general notification throughout the Church. In all cases the CDM seeks to establish and improve the communications network about ministry at every level of church life. This network is par-

ticularly seen in the constant communications maintained with COMs through a system of provincial conferences of COM representatives.

In the future the Council's agenda will deal with such matters as assistance to dioceses in the recruiting, training, and support of deacons. It will address the increasing concerns of ordained women in the Church, especially matters of deployment and salaries. More attention will be paid to the support of clergy in general and clergy couples in particular. Resolutions have already been presented to the General Convention by the CDM on behalf of lay professionals in the Church, and the Council will continue to work with that group as well as with the National Task Force on Total Ministry. Greater interest is being paid to the concept of recruitment for ordained ministry, and the CDM is preparing studies on that subject. As always, the CDM will devote some time to unresolved issues and unfinished business.

The CDM theological statement included in this report will be the foundation for its future work. The CDM has been involved in two other pieces of theological work. In 1985, it initiated a request through the House of Bishop's Committee on Theology to prepare a special report on the theology of the diaconate as a separate and distinct order. This is to be a companion piece to the 1985 study on the diaconate. In 1986 the Council requested the House of Bishop's Committee on Theology to write a paper on the theology of ministry. This paper was later circulated in draft form to bishops, COMs and a select group of theologians for comment and refinement. When this process is finished, the paper will be made available for publication.

The CDM is always seeking ways to develop better lines of communication within the Church on matters of ministry, to create better formats for meetings and conferences so that experience can be shared and lessons learned, and to deal with developing ministries within ethnic and geographical groups. It seeks to be a forum and action agency as it listens to all representative voices within the Church. The CDM is not an advocate for any one form or model of ministry, but seeks to be that agency within the Church that honestly expresses the concept of total ministry.

In all things, the CDM invites response and comments from the readers of this report.

### **Resolution #A137**

Membership of the Council for the Development of Ministry

*Resolved*, the House of \_\_\_\_\_ concurring, **That the 69th General Convention add the Standing Commission on the Church in Small Communities and the Standing Commission on the Church in Metropolitan Areas to the membership of the Council for the Development of Ministry.**

COMMENT: An evaluation of the structure of the CDM during the 1983-1985 triennium resulted in an invitation to the Standing Commission on the Church in Small Communities and the Standing Commission on the Church in Metropolitan Areas to attend meetings of the CDM as observers and during the 1986-1988 triennium as ex officio members, because both commissions are involved in programs that affect the development of ministry. As a result of this attendance, the two commissions applied for membership, and the CDM decided to admit them as member agencies of the CDM subject to the approval of General Convention.

**Resolution #A138**

***Resolved*, the House of \_\_\_\_\_ concurring, That the 69th General Convention continue the Council for the Development of Ministry consonant with the goals and objectives as reported to this General Convention, that it continue to be funded through the Program Budget of the Executive Council, and that it report to the next General Convention.**

Respectfully submitted,  
The Rt. Rev. John F. Ashby, *Chairperson*  
The Rev. John T. Docker, *Field Officer*