

## STANDING COMMISSION ON MINISTRY DEVELOPMENT

[www.episcopalchurch.org/gc/ccab/scmd/default.html](http://www.episcopalchurch.org/gc/ccab/scmd/default.html)

### Membership

#### *Appointed Members*

The Rt. Rev. John P. Croneberger, <i>Chair</i>	Newark, 2006
Ms. Ellen W. Bruckner, <i>Vice-Chair</i>	Iowa, 2006
The Rev. Jennifer L. Adams	Western Michigan, 2006
Dr. R. William Franklin	Connecticut, 2003
The Rev. Warren Frelund	Iowa, 2006
The Rev. L. Ann Hallisey	Northern California, 2003
The Rev. Joyce Hardy	Arkansas, 2003
The Rt. Rev. James A. Kelsey	Northern Michigan, 2006
Mrs. Christine D. Keyser-Ball	Florida, 2006
The Very Rev. Dr. Guy F. Lytle III	Tennessee, 2003
Mrs. Judy R. Mayo	Fort Worth, 2003
The Rt. Rev. C. Wallis Ohl Jr.	Northwest Texas, 2003
Mr. Timothy D. Wittlinger	Michigan, 2006

#### *Executive Council liaison*

#### *Provincial Representatives*

The Rev. Ellen L. Tillotson	Province I, 2003
Mrs. Janet B. Farnsworth	Province II, 2006
The Ven. Richard L. Cluett	Province III, 2006
The Rev. Howard Maltby	Province IV, 2003, <i>resigned</i>
The Rev. Canon Richard A. Halladay	Province V, 2006
The Rev. Roy Walworth	Province VI, 2006
Ms. Thurma Hilton	Province VII, 2006
The Rt. Rev. Harry B. Bainbridge	Province VIII, 2003

#### *Meeting Participants*

Mrs. Stephanie Cheney	CREDO, Consultant to SCMD
The Rev. Patricia M. Coller	Church Pension Fund Representative
Mr. William Craddock	CREDO
Dr. Susanne C. Monahan	Consultant to SCMD
The Ven. Ormonde Plater	NAAD Representative
Mrs. Carol Stevenson	NNLP Representative
The Rev. Roy Tripp	NNECA Representative
The Rev. James Wilson	Church Deployment Office Representative

#### *Staff*

The Rev. Lynne A. Grifo	Office for Ministry Development
The Rev. Melford E. Holland	Office for Ministry Development
Ms. Molly A. Shaw	Office for Ministry Development

### WORK SUMMARY

#### *Introduction*

The Standing Commission on Ministry Development (SCMD) was assigned the following 73rd General Convention Resolutions:

1. A073: To undertake a full review of Title III Canons, and prepare and present to the 74<sup>th</sup> General Convention any proposed revisions to Title III.

2. A074: To receive diocesan plans for continuing education of all clergy and lay professionals, present guidelines for minimum hours or days of continuing education, and make recommendations to dioceses and the 74<sup>th</sup> General Convention.
3. A103: To conduct a study of the theology of confirmation, and the relation of confirmation to evangelism, baptism, adult membership, church leadership, and eligibility for election to church office, and report to the 74<sup>th</sup> General Convention.
4. C011: In collaboration with the Standing Commission on Constitutions and Canons (SCCC), to study the system for adjudication of disputes and due process for Licensed Lay Persons, and develop appropriate canons for lay persons and their ministries.
5. C033: In collaboration with the North American Association for the Diaconate, to review the current role of deacons in the Councils of the Church, in the dioceses, and the congregations, and report to the 74<sup>th</sup> General Convention.
6. D014: To receive annual reports from seminaries about funds received from dioceses and congregations, and report on this to the 74<sup>th</sup> General Convention.
7. D080: In collaboration with the Ministries with Young People Cluster, to study the programs of youth ministry at all levels of the Church, to use this study to inform the SCMD's review of Title III, and to issue a report to the 74<sup>th</sup> General Convention that includes recommendations for the development and support of youth ministry.

### **GC Resolution 2000-A073** **Revision of Title III Canons**

#### ***The Challenge***

The SCMD devoted most of its time to the Title III revision which began after the 73rd General Convention accepted "*Towards a Theology of Ministry*." A paper exploring how today's Church understands and is ordered to engage in ministry. This paper, researched and written during the 1997-2000 triennium, provided guidelines to structure the Title III revision. The SCMD also drew on the 1997 Stafford and Falkowski study of diocesan ordination practices that found: "Title III has too many committee meetings and steps and certificates; its requirements are not well integrated, and they offer too little provision for leadership, spirituality and ministerial formation" (p. 10-11).

Additionally, in conversations with various groups in the Church, the SCMD heard that the present ordination process has too many hoops for candidates and discourages young and minority aspirants. It also assumes a single model for parish ministry and fails to embrace new developments in the Church. In addition, some perceive that using two ordination Canons (Canons III.7 and 9) creates two classes of clergy.

#### ***The Process***

SCMD's process to formulate the revisions: (1) drew on the wealth of available information, (2) elicited additional comment from the broader Church; (3) engaged the diversity viewpoints in the Church; and (4) considered the full range of diocesan practices.

First, SCMD identified issues to present to the Church for further comment. Included were:

- General issues, such as: a) how Canon law expresses and supports lay ministry; b) the role of faith communities in discernment, formation and call to ministry; c) the responsiveness of Canons to local context.
- Structural issues, such as: a) the possibility of separate canons for each order; and b) the possibility of integrating Canons 7 and 9 to form one Priesthood.
- Specific concerns, such as: a) the roles of Commissions on Ministry, Standing Committees and Bishops; b) direct ordination to the Priesthood; c) areas of competence for ordination; and d) the relationship between confirmation and ministry.

SCMD used a variety of methods to elicit comment from the Church: (1) An interactive survey on the Office for Ministry Development website; (2) an article in *Episcopal Life* that directed people to the website and provided text of the issues and questions; (3) focus groups at numerous provincial and other Church meetings; and (4) a mailing of the issues and questions to many organizations and groups in the church.

Second, responses were received, and subgroups of the SCMD collated, analyzed and presented their findings to the whole Commission in April 2002. Based on this comment, the foundation in the “*Towards a Theology of Ministry*” paper, Stafford and Falkowski’s research, and conversations with those in and outside the SCMD, the SCMD articulated underlying values, principles and assumptions to guide its work. Ultimately the proposed revisions emerged from these premises:

- On the theology of ministry: There is a clear theology of ministry expressed in Baptism, the Eucharist and Ordination rites, but also different interpretations of that theology. Episcopalians generally share a theological starting point: God’s mission drives ministry. Canonical revisions begin here, all the while respecting diversity in the Church.
- On Baptism and the Eucharist: The theological and liturgical recovery of Baptism and the Eucharist reshaped how the Church understands and practices ministry. Baptism, and its call to serve God, creates Christian identity. All the baptized are formed in the one ministry of Jesus Christ, doing the work of God’s kingdom in all places and at all times. The Baptismal Covenant is fundamental to ministry, and the Canons should support this.
- On the Importance of Discernment and Formation for All the Baptized: All the baptized need support in discernment for ministry. Dioceses should provide training for effective discernment, and discernment should be viewed, first and foremost, as a process of affirmation. Formation is the foundation for the ongoing transformation of persons into the likeness of Christ. The Canons should highlight and support discernment and formation, assist the Church as it recruits and equips leaders, and encourage and enable the ministry of all the baptized.
- On the Role of Christian Communities: Christian communities provide the context for mission; ministry originates in community. Discernment and formation for all ministries should, therefore, take place in community. The Canons should recognize and support the role of Christian communities in mission, ministry, discernment and formation.
- On Ministry: Our relationship with God and our relationships in the world express our Christian identity. Each calling has full and equal dignity. The Canons should reflect this vision of ministry.

Third, task groups were formed to revise specific parts of Title III. Task groups worked through the summer and Fall of 2002. Throughout the revision process, members of SCCC met with SCMD, as did representatives from a variety of groups throughout the Church.

In November 2002, the SCMD voted on the proposed changes. Because SCMD reflects the diversity of opinion in the Church, it is not in total agreement on all the proposed changes. Nonetheless, a clear and sizeable majority of members support the revisions. After the November 2002 meeting, the draft revisions were forwarded to Constitutions and Canons for its advice and recommendations. In January 2003, the SCMD finalized its proposed revisions and devised strategies for informing the broader Church of the proposed revisions before General Convention convenes.

### ***Proposed Title III Revisions***

SCMD proposes that the Church adopt the following substantive changes:

- **Expand the non-discrimination provisions in Title III** (see proposed Canon III.1.2). This provision supports the diversity of ministers in the Church by broadening the present non-discrimination provisions to encompass race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities and age and applying them to lay and ordained ministry.
- **Clarify the importance of discernment and formation for all the baptized, and the responsibilities of dioceses, congregations and other communities of faith to provide support for discernment and formation** (see proposed Canon III.1, Canon III.2, Canon III.3, Canon III.6.1-3, Canon III.8.2(b), Canon

III.8.2(d), Canon III.8.4). The revised Canons place discernment and formation at the center of Christian life and community.

- **Allow dioceses to establish criteria for licensed lay ministries** (see proposed Canon III.4.1(a)). This revision respects the diversity of ministry settings in the Church by permitting each diocese to develop licensing criteria that meet its specific needs.
- **Clarify the roles of licensed ministries, and modify the titles of and requirements for licensed ministries** (see proposed Canon III.4.1(a), Canon III.4.3-8). This revision recognizes that licensed ministries are the work of all the baptized, and not limited to times when clergy are not available. The revisions also remove “lay” from some of the titles, distinguish between Eucharistic Ministers and Eucharistic Visitors, and allow youth access to some licensed ministries.
- **Reorganize the ordination canons to reflect each order’s distinctive call** (see proposed Canon III.6-7, Canon III.8-9). Because each calling has full and equal dignity, each order is distinct. In the revision, the Canons are grouped by order: That is, there is one set of Canons for Deacons (i.e., their ordination, life and work) and another for Priests (i.e., their ordination, life and work).
- **Replace the transitional Diaconate and subsequent ordination to the Priesthood with direct ordination to the Priesthood** (see proposed Canon III.9.8). In accord with our theology of baptism, Deacons are called to the Diaconate, and Priests to the Priesthood. Based on historical precedent and for practical reasons, this revision honors the distinct ministries of Deacons and Priests by ordaining people directly to the order to which they are called. Should they be needed, the SCMD has crafted versions of proposed Canon III.8 that retain the transitional Diaconate, or that allow dioceses to choose whether to retain the transitional Diaconate or adopt direct ordination.
- **Create a single canon for ordination to the Priesthood** (see proposed Canon III.8). This revision weaves together the existing Canons III.7 & 9, re-establishing a single canon for the selection, formation and ordination of Priests. The revised Canon is flexible enough to embrace the variety of practices now followed in dioceses regarding locally-formed and seminary-trained Priests.
- **Streamline the ordination process and clarify the roles of Bishops, Commissions on Ministry, Standing Committees, congregations, seminaries and ordinands** (see proposed Canon III.8, throughout, but especially Canon III.8.2(d)). This revision retains the basic structure of the ordination process, while simplifying its steps and providing flexibility so that each diocese can design an ordination process that best meets its needs.
- **Treat formation as an on-going process facilitated by continuing education** (see proposed Canon III.2.5, Canon III.4.1(a), Canon III.7.5, Canon III.9.1). The revised Canons incorporate expectations for continuing education for Deacons, Priests, Bishops and, in fact, all the baptized.

The complete text of the resolutions including the resolution is printed beginning on the next page of this document and available at:

[www.episcopalchurch.org/ministry/2003convention/proposedcanons.html](http://www.episcopalchurch.org/ministry/2003convention/proposedcanons.html)

### ***Unfinished work***

The SCMD did not finish its Title III revision work. Canons concerning Bishops, Religious Orders and Other Christian Communities, the General Board of Examining Chaplains, and the Church Deployment Board still need to be examined this year and in the next triennium.

### **Resolution A110 Complete Title III Revisions**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That the Standing Commission on Ministry Development
- 2 complete its revisions of the present Title III Canons, 10, 11, 12, and 22 – 32, and report to the 75<sup>th</sup>
- 3 General Convention.

## PROPOSED TITLE THREE REVISIONS<sup>1</sup>

### Resolution A111 Title III Proposed Canons

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canons III.1-9, 13-21 be deleted and replaced by the  
2 following proposed Canons III.1-9:

#### 3 **CANON 1: Of the Ministry of All Baptized Persons**

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

6 (a) Assistance in understanding that all baptized persons are called to minister in Christ's name, to  
7 identify their gifts with the help of the Church and to serve Christ's mission at all times and in all  
8 places.

9 (b) Assistance in understanding that all baptized persons are called to sustain their ministries through  
10 commitment to life-long Christian formation.

11 **Sec. 2.** No person shall be denied the exercise of any ministry, lay or ordained, in this Church because of race,  
12 color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age, except as  
13 otherwise provided by these Canons. No right to licensing, ordination, or election is hereby established.

#### 14 **CANON 2: Commissions on Ministry**

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

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

19 (a) In the implementation of Title III of these Canons.

20 (b) In the determination of present and future opportunities and needs for the ministry of all baptized  
21 persons.

22 (c) In the design and oversight of the ongoing process for discernment, formation and assessment.

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

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

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

#### 29 **CANON 3: Of Discernment**

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

33 **Sec 2.** The Bishop, in consultation with the Commission, may designate college and university campus  
34 ministry centers, and other communities of faith as additional discernment communities.

35 **Sec 3.** The Bishop and Commission shall actively solicit from congregations, schools and other youth  
36 organizations, college and university campus ministry centers, seminaries, and other communities of faith,

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<sup>1</sup> These proposed canonical changes would replace in its entirety Canon III.1-9 and 13-21. Please refer to the *2000 Constitution and Canons of the Episcopal Church* for the original text that this text proposes to replace.

37 names of persons whose potential for leadership and vision mark them as desirable candidates for positions of  
38 leadership in the Church.

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

## 42 **CANON 4: Of Licensed Ministries**

### 43 **Sec. 1**

44 (a) A confirmed communicant in good standing or, subject to guidelines established by the Bishop, a  
45 communicant in good standing, may be authorized or licensed by the Ecclesiastical Authority to serve  
46 as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Catechist, or in  
47 other licensed ministries. The Bishop, or Ecclesiastical authority, in consultation with the Commission  
48 on Ministry, may determine other licensed ministries. Requirements and guidelines for the selection,  
49 training, continuing education, and deployment of such persons shall be established by the Bishop in  
50 consultation with the Commission on Ministry.

51 (b) The Presiding Bishop or the Bishop Suffragan for the Armed Services, Healthcare and Prison  
52 Ministries may authorize a member of the Armed Services to exercise one or more of these ministries  
53 in the Armed Services in accordance with the provisions of this Canon. Requirements and guidelines  
54 for the selection, training, continuing education, and deployment of such persons shall be established  
55 by the Bishop granting the license.

### 56 **Sec. 2**

57 (a) The Priest-in-Charge or other leader exercising oversight of the congregation or other community of  
58 faith may request the Ecclesiastical Authority to license persons within that congregation to exercise  
59 such ministries. The license shall be issued for a period of time to be determined under Canon  
60 III.4.1(a) and may be renewed. The license may be revoked by the Ecclesiastical Authority upon  
61 request of or upon notice to the Priest-in-Charge or other leader exercising oversight of the  
62 congregation or other community of faith. The Ecclesiastical Authority shall communicate the reasons  
63 for revocation or non-renewal to the person whose license is being revoked or not renewed.

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

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

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

74 **Sec. 4.** A Worship Leader is a lay person who regularly leads public worship under the direction of the Priest-  
75 in-Charge or other leader exercising oversight of the congregation or other community of faith.

76 **Sec. 5.** A Preacher is a lay person authorized to preach. Persons so authorized shall only preach in  
77 congregations under the direction of the Priest-in-Charge or other leader exercising oversight of the  
78 congregation or other community of faith.

79 **Sec. 6.** A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a  
80 Celebration of Holy Eucharist. A Eucharistic Minister shall act under the direction of a Deacon, if any.

81 **Sec. 7.** A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner  
82 following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or

83 infirmity, were unable to be present at the Celebration. A Eucharistic Visitor shall act under the direction of a  
84 Deacon, if any.

85 **Sec. 8.** A Catechist is a lay person authorized to prepare persons for Baptism, Confirmation, Reception, and  
86 the Reaffirmation of Baptismal Vows.

87 **CANON 5: Of General Provisions Respecting Ordination**

88 **Sec. 1.**

89 (a) The canonical authority assigned to the Bishop Diocesan by this Title may be exercised by a Bishop  
90 Coadjutor, when so empowered under Canon III.25, by a Bishop Suffragan when requested by the  
91 Bishop Diocesan, or by any other Bishop of the Anglican Communion canonically in charge of a  
92 Diocese, at the request of the ordinand's Bishop.

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

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

99 **Sec. 2.**

100 (a) All certificates and testimonials required by this Title shall be in the form provided by this Title, and  
101 shall be signed and dated.

102 (b) No Applicant, Postulant or Candidate for ordination shall sign any of the certificates prescribed by this  
103 Title.

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

107 (d) Whenever the certificate of a Vestry is required, such certificate must be signed by at least two-thirds  
108 of all of the members of the Vestry, at a meeting duly convened, and by the Rector or Priest-in-Charge  
109 of the Parish, and attested by the Clerk of the Vestry. Should there be no Rector or Priest-in-Charge,  
110 the certificate shall be signed by a Priest of the Diocese acquainted with the applicant and the Parish,  
111 the reason for the substitution being stated in the attesting clause.

112 (e) If the congregation or other community of faith of which the applicant is a member is not a Parish, the  
113 certification required by Canon III.6 or Canon III.8 shall be given by the Priest-in-Charge and the local  
114 council of the congregation or other community of faith to which the applicant belongs, and shall be  
115 attested by the secretary of the meeting at which the certification was approved. Should there be no  
116 Priest-in-Charge, the certification shall be signed by a Priest of the Diocese acquainted with the  
117 applicant and the congregation or other community of faith, the reason for the substitution being stated  
118 in the attesting clause.

119 (f) If the applicant is a member of a Religious Order or Christian Community recognized by Canon III.30  
120 the certificates referred to in Canon III.6 or Canon III.8 and any other requirements imposed on a  
121 congregation or Priest-in-Charge, may be given by the Superior or person in charge, and Chapter, or  
122 other comparable body of the Order or Community.

123 **Sec. 5** An application for any dispensation permitted by this Title from any of the requirements for ordination  
124 must first be made to the Bishop, and if approved, referred to the Standing Committee for its advice and  
125 consent.

126 **CANON 6: Of the Ordination of Deacons**

127 **Sec. 1.** Selection

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

- 130 (a) Nomination. A confirmed adult communicant in good standing, who has been a member of the  
131 Episcopal Church for the preceding three years, may be nominated to be a Postulant for ordination to  
132 the diaconate by the person's congregation or other community of faith. The nomination shall be in  
133 writing, signed by the Rector or Priest-in-Charge and at least two-thirds of the Vestry or comparable  
134 body, and shall be submitted to the Bishop. Upon acceptance in writing by the nominated person, the  
135 Bishop may admit the person as a Postulant for ordination to the diaconate.
- 136 (b) Postulancy. Postulancy is a time of exploration of and decision on the Postulant's call to the diaconate.  
137 (1) During Postulancy there shall be a thorough investigation of the Postulant which shall include:  
138 (i) a background check, and  
139 (ii) medical and psychological examinations, by professionals approved by the Bishop, using  
140 forms prepared for that purpose by The Church Pension Fund. Reports of all investigations  
141 and examinations shall be kept on file by the Bishop. The Bishop, with regard for  
142 confidentiality, may make information from the reports available to the Commission.  
143 (2) The Bishop, or the Bishop's designee, may interview the Postulant. The Commission or a  
144 designated committee shall interview the Postulant, and the Commission or designated committee  
145 shall submit a recommendation to the Bishop.  
146 (3) The Bishop may then admit the Postulant as a Candidate, informing the Candidate and the  
147 Candidate's Rector or Priest-in-Charge in writing.

## 148 **Sec. 2. Candidacy**

- 149 (a) Candidacy is a time, no less than one year in length, of formation in preparation for ordination to the  
150 Diaconate.  
151 (b) The Bishop may assign the Candidate to any congregation of the diocese or other community of faith  
152 after consultation with the Rector or other leader exercising oversight.  
153 (c) At the Bishop's sole discretion, any Candidate may be removed from the list of Candidates, with  
154 reasons given to the Candidate and written notice of the removal being given to the Rector or other  
155 leader exercising oversight of the nominating congregation or other community of faith and the  
156 Commission.

## 157 **Sec. 3. Preparation for Ordination**

- 158 (a) The Bishop, in consultation with the Commission, shall determine the length of time and extent of  
159 formation needed to prepare each Candidate for ordination. Formation shall reflect the local culture and  
160 each Candidate's background, age, occupation, and ministry. Prior education and learning from life  
161 experience may be considered as part of the formation required for ordination.  
162 (b) Before ordination each Candidate shall be prepared in and demonstrate basic competence in five  
163 general areas:  
164 (1) Diakonia and the diaconate,  
165 (2) Human awareness and understanding,  
166 (3) Spiritual development and discipline,  
167 (4) Practical training and experience,  
168 (5) Academic study and education.  
169 (c) Wherever possible, formation shall take place in community, including persons in preparation for the  
170 diaconate, or others preparing for ministry.  
171 (d) The formation process shall include sexual misconduct prevention training, training regarding Title IV  
172 of these Canons, and anti-racism training.  
173 (e) Each Candidate shall communicate with the Bishop in person or by letter, four times a year, in the  
174 Ember Weeks, reflecting on the Candidate's diaconal, human, spiritual, practical, and academic  
175 development.  
176 (f) During Candidacy each Candidate's progress shall be evaluated from time to time, and there shall be a  
177 written report of the evaluation. Upon certification by those in charge of the Candidate's program of  
178 preparation that the Candidate has successfully completed preparation and is ready for ordination, a  
179 final written assessment of readiness for ordination to the Diaconate shall be prepared as determined by



180 the Bishop in consultation with the Commission. Records shall be kept of all evaluations and  
181 assessments and shall be made available to the Standing Committee.

182 (g) Upon certification in writing by the Standing Committee that all canonical requirements have been  
183 met, the Bishop may ordain the Candidate a Deacon.

184 **Sec. 4.** A person previously ordained a Priest or a Bishop, and not previously ordained a Deacon, may be  
185 nominated to be a Postulant for the diaconate and shall fulfill the requirements of this Canon. Upon  
186 completion of these requirements, the Priest or Bishop may be ordained a Deacon.

187 **CANON 7: Of the Life and Work of Deacons**

188 **Sec. 1.** This canon applies only to deacons called to the diaconate as a vocation.

189 **Sec. 2.** Deacons serve directly under the authority of and are accountable to the Bishop.

190 **Sec. 3.** Deacons canonically resident in each Diocese constitute a Community of Deacons, which shall meet  
191 from time to time. The Bishop may appoint one or more of such Deacons as Archdeacon(s) to assist the  
192 Bishop in the formation, deployment, supervision, and support of the Deacons or those in preparation to be  
193 Deacons, and in the implementation of this canon. The Bishop may establish a council to oversee, study, and  
194 promote the diaconate.

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

199 (a) Deacons may have a letter of agreement, subject to the Bishop's approval, setting forth mutual  
200 responsibilities in the assignment.

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

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

204 (d) Deacons may accept a chaplaincy in any hospital, prison, or other institution, or serve as Deacons in  
205 the Armed Services.

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

208 **Sec. 6.** (a) After consultation among all affected parties, a Bishop may license Deacons canonically resident in  
209 another diocese to serve in that Bishop's diocese. A Deacon without such a written license may not serve as  
210 Deacon for more than two months outside the diocese in which the Deacon is canonically resident.

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

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

220 **(Date)** \_\_\_\_\_

221 **(Signed)** \_\_\_\_\_

222 (2) Such testimonial shall be called Letters Dimissory. If the Ecclesiastical Authority is moved to accept  
223 the Letters Dimissory, the canonical residence of the Deacon so transferred shall date from the  
224 acceptance of the Letters Dimissory, of which prompt notice shall be given both to the applicant and to  
225 the Ecclesiastical Authority from which it came.

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

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

230 **Sec. 7.** A Deacon may retire from active service at any time mutually acceptable to the Deacon and the  
231 Bishop, or at any time for reasons of health. The Bishop may assign a retired Deacon to any congregation,  
232 other community of faith or non-parochial ministry, for a period not to exceed twelve months, and this period  
233 may be renewed.

234 **Sec. 8.**

235 (a) A Deacon of this Church not subject to the provisions of Canon IV.8 may declare, in writing, to the  
236 Ecclesiastical Authority of the Diocese of canonical residence, a renunciation of the Diaconate of this  
237 Church, and a desire to be removed therefrom. Upon receipt of such declaration, the Bishop shall  
238 record it. The Bishop, upon determining that the person is not subject to the provisions of Canon IV.8  
239 but is acting voluntarily and for causes that do not affect the Deacon's moral character, shall present the  
240 declaration to the clerical members of the Standing Committee. With the advice and consent of a  
241 majority of such members, the Bishop may pronounce that such renunciation is accepted, and the  
242 Deacon is released from the obligations of the office and deprived of the rights conferred in ordination.  
243 The Bishop shall also declare that the renunciation was for causes that do not affect the person's moral  
244 character and, if requested, shall give a certificate to this effect to the person so removed from the  
245 Diaconate.

246 (b) If a Deacon making the declaration provided in the preceding section of this Canon is under  
247 Presentment for any canonical Offense, or has been placed on Trial for the same, the Ecclesiastical  
248 Authority to whom such declaration is made shall not consider or act upon such declaration until after  
249 the Presentment is dismissed or the Trial concluded and the Deacon judged not to have committed an  
250 Offense.

251 (c) If a renunciation is accepted, the Bishop shall pronounce a declaration of removal in the presence of  
252 two or more Deacons or members of the Standing Committee and shall enter it in the official records of  
253 the Diocese of canonical residence. The Bishop who pronounces the declaration of removal shall give  
254 notice thereof in writing to every Member of the Clergy, each Vestry, the Secretary of the Convention  
255 and the Standing Committee of the Diocese in which the Deacon was canonically resident; and to all  
256 Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Presiding  
257 Bishop, the Recorder, the Secretary of the House of Bishops, the Secretary of the House of Deputies,  
258 the Church Pension Fund, and the Church Deployment Board.

259 (d) In case of a vacancy in the episcopate in a Diocese, the Ecclesiastical Authority may request the  
260 President of the House of Bishops of the Province, or the President's designee, to exercise the  
261 canonical authority assigned to the Bishop by this section.

262 (e) A person removed from the Diaconate pursuant to this section may apply to the Bishop in writing for  
263 restoration to the Diaconate, and the Bishop, with the consent of the Standing Committee, may restore  
264 the person as a Deacon.

265 **CANON 8: Of the Ordination of Priests**

266 **Sec. 1.** The Bishop, in consultation with the Commission, shall establish procedures to identify and select  
267 persons for ordination to the Priesthood.

268 **Sec 2.** Of General Provisions concerning Postulancy and Candidacy

269 (a) Postulancy is a time, no less than six months in length, for the exploration of and decision on the  
270 Postulant's call to the Priesthood.

271 (b) Candidacy is a time of formation in preparation for ordination to the Priesthood, established by a  
272 formal commitment by the Candidate, the Bishop, the Commission and the congregation or other  
273 community of faith. The period of Candidacy shall be no less than six months.

- 274 (c) The combined period for Postulancy and Candidacy under this Canon shall last no less than 18  
 275 months.  
 276 (d) The responsibilities for the formation and preparation of Postulants and Candidates shall include the  
 277 following.
- 278 (1) Each Postulant or Candidate for ordination to the Priesthood shall communicate with the  
 279 Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the  
 280 individual's academic experience and personal and spiritual development.
  - 281 (2) The congregation or other community of faith shall nominate appropriate persons for the  
 282 ordination process, nurture them in their faith, and provide continuing support for such  
 283 persons through Postulancy, Candidacy, and ordination.
  - 284 (3) The Bishop and the Commission shall work closely with the Postulant or Candidate to  
 285 develop and monitor a program of preparation for ordination to the Priesthood in  
 286 accordance with Canon III.8.4 and to ensure that pastoral guidance is provided throughout  
 287 the period of preparation.
  - 288 (4) The Standing Committee shall certify that all canonical requirements for ordination have  
 289 been met.
  - 290 (5) The seminary or other formation program shall provide for, monitor and report on the  
 291 academic performance and personal qualifications of the Candidate or Postulant for  
 292 ordination. These reports will be made upon request of the Bishop and Commission, but  
 293 at least once per year.
- 294 (e) Prior to ordination, the following must be accomplished:
- 295 (1) a thorough background check of the applicant,
  - 296 (2) sexual misconduct prevention training, training regarding Title IV of these Canons, and  
 297 anti-racism training,
  - 298 (3) consultation by the Bishop with the applicant regarding financial resources available for  
 299 the support of the applicant throughout preparation for ordination, and
  - 300 (4) thorough examinations, both physical and psychological, by professionals appointed by  
 301 the Bishop. The appointed professionals shall use the forms for medical and  
 302 psychological or psychiatric reports prepared by the Church Pension Fund for this  
 303 purpose. These reports shall be kept on file by the Bishop. When deemed appropriate the  
 304 Bishop may make available information from the reports to the Commission with proper  
 305 regard for confidentiality.

306 **Sec. 3. Postulancy**

- 307 (a) A person desiring to be considered for admission as a Postulant for ordination to the Priesthood shall  
 308 apply to the Bishop. Such application shall include the following.
- 309 (1) Full name and date of birth.
  - 310 (2) The length of time resident in the Diocese.
  - 311 (3) Evidence of Baptism and Confirmation.
  - 312 (4) Whether an application has been made previously for Postulancy in any diocese.
  - 313 (5) A description of the process of discernment by which the applicant has been identified for  
 314 ordination to the Priesthood.
  - 315 (6) The level of education attained and, if any, the degrees earned and areas of specialization.
  - 316 (7) A letter of support by the applicant's congregation or other community of faith, including  
 317 a statement committing the congregation or other community of faith to involve itself in  
 318 the applicant's preparation for ordination to the Priesthood. If it be a congregation, the  
 319 letter shall be signed by a two-thirds majority of the Vestry or comparable body, and the  
 320 Rector or leader exercising oversight.
- 321 (b) Before granting admission as a Postulant, the Bishop:

- 322 (1) shall determine that the person is a confirmed adult communicant in good standing of a  
 323 congregation or other community of faith, and has been a member of the Episcopal  
 324 Church for the preceding three years, and  
 325 (2) shall confer in person with the applicant.  
 326 (c) On the basis of the application and the personal interview, the Bishop shall notify the  
 327 applicant and the Commission whether the application process may proceed.  
 328 (d) If the Bishop approves proceeding, the Commission, or a committee of the Commission,  
 329 shall meet with the applicant to review the application and prepare an evaluation of the  
 330 applicant's qualifications to pursue a course of preparation for ordination to the  
 331 Priesthood. The Commission shall present its evaluation and recommendations to the  
 332 Bishop.  
 333 (e) The Bishop may admit the applicant as a Postulant for ordination to the Priesthood. The  
 334 Bishop shall record the Postulant's name and date of admission in a Register kept for that  
 335 purpose. The Bishop shall inform the Postulant, the Rector or other leader exercising  
 336 oversight of the Postulant's congregation or other community of faith, the Commission,  
 337 the Standing Committee, and the Dean of the seminary the Postulant may be attending or  
 338 proposes to attend, or the director of Postulant's program of preparation, of the fact and  
 339 date of such admission.  
 340 (f) Any Postulant may be removed as a Postulant at the sole discretion of the Bishop, who  
 341 shall give the reasons to the Postulant. The Bishop shall give written notice of the  
 342 removal to the Rector or other leader exercising oversight of the Postulant's congregation  
 343 or other community of faith, the Commission, the Standing Committee, and the Dean of  
 344 the seminary the Postulant may be attending or the director of the program of preparation.  
 345 (g) No Bishop shall consider accepting as a Postulant any person who has been refused  
 346 admission as a Candidate for ordination to the Priesthood in any other Diocese, or who,  
 347 having been admitted, has afterwards ceased to be a Candidate, until receipt of a letter  
 348 from the Bishop of the Diocese refusing admission, or in which the person has been a  
 349 Candidate, declaring the cause of refusal or of cessation. If the Bishop decides to proceed  
 350 the Bishop shall send the letter to the Commission.

351 **Sec. 4.** Formation. Postulants shall pursue the program of preparation for ordination to the Priesthood  
 352 developed by the Bishop and Commission. The program shall include theological training, practical  
 353 experience, emotional development, and spiritual formation.

- 354 (a) If the Postulant has not previously obtained a baccalaureate degree, the Commission, Bishop and  
 355 Postulant shall, as necessary, design a program of additional academic work to prepare the Postulant to  
 356 undertake a program of theological education.  
 357 (b) Prior education and learning from life experience may be considered as part of the formation required  
 358 for the Priesthood.  
 359 (c) Whenever possible, formation for the Priesthood shall take place in community, including other  
 360 persons in preparation for the Priesthood, a ministry team, or others preparing for ministry.  
 361 (d) Formation shall take into account the local culture and each Candidate's background, age, occupation,  
 362 and ministry.  
 363 (e) Subject areas for study during this program of preparation shall include:  
 364 (1) The Holy Scriptures;  
 365 (2) Church History, including the Ecumenical Movement;  
 366 (3) Christian Theology, including Missionary Theology and Missiology;  
 367 (4) Christian Ethics and Moral Theology;  
 368 (5) Studies in contemporary society, including racial and minority groups;  
 369 (6) Liturgics and Church Music; Christian Worship and Music according to the contents and  
 370 use of the Book of Common Prayer and the Hymnal, respectively; and  
 371 (7) Theory and practice of ministry.

372 **Sec. 5. Candidacy**

- 373 (a) A person desiring to be considered as a Candidate for ordination to the Priesthood shall apply to the  
374 Bishop. Such application shall include the following:  
375 (1) the Postulant's date of admission to Postulancy, and  
376 (2) a letter of support by the Postulant's congregation or an authorized representative of  
377 the Postulant's congregation or other community of faith. If it be a congregation, the letter  
378 shall be signed by at least two-thirds of the Vestry and the Rector or other leader exercising  
379 oversight.
- 380 (b) Upon compliance with these requirements, and receipt of a statement from the Commission attesting to  
381 the continuing formation of the Postulant, the Bishop may admit the applicant as a Candidate for  
382 ordination to the Priesthood. The Bishop shall record the Candidate's name and date of admission in a  
383 Register kept for that purpose. The Bishop shall inform the Candidate, the Rector or leader exercising  
384 oversight of the Candidate's congregation or other community of faith, the Commission, the Standing  
385 Committee, and the Dean of the seminary the Candidate may be attending or proposes to attend, or the  
386 director of the Candidate's program of preparation, of the fact and date of such admission.
- 387 (c) A Candidate must remain in canonical relationship with the Diocese in which admission has been  
388 granted until ordination to the Priesthood, except as provided in Canon III.8.5(d).
- 389 (d) For reasons satisfactory to the Bishop, the Candidate may be transferred to another Diocese upon  
390 request, provided that the Bishop of the receiving Diocese is willing to accept the Candidate.
- 391 (e) Any Candidate may be removed as a Candidate at the sole discretion of the Bishop, who shall give the  
392 reasons to the Candidate. The Bishop shall give written notice of the removal to the Rector or other  
393 leader exercising oversight of the Candidate's congregation or other community of faith, the  
394 Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or  
395 the director of the program of preparation.
- 396 (f) If a Bishop has removed the Candidate's name from the list of Candidates, except by transfer, or the  
397 Candidate's application for ordination has been rejected, no other Bishop may ordain the person  
398 without readmission to Candidacy for a period of at least twelve months.

399 **Sec. 6. Ordination to the Priesthood**

- 400 (a) A person may be ordained Priest  
401 (1) after at least six months as a Candidate, and  
402 (2) upon attainment of at least twenty-four years of age.
- 403 (b) The Bishop shall obtain in writing:  
404 (1) an application from the Candidate requesting ordination as a Priest, including the  
405 Candidate's dates of admission to Postulancy and Candidacy,  
406 (2) a letter of support from the Candidate's congregation, signed by at least two-thirds of the  
407 Vestry and the Rector or other leader exercising oversight, or from an authorized  
408 representative of the Candidate's congregation or other community of faith,  
409 (3) a certificate from the seminary or other program of preparation, showing the Candidate's  
410 scholastic record in the subjects required by the Canons, and giving an evaluation with  
411 recommendation as to the Candidate's other personal qualifications for ordination together  
412 with a recommendation regarding ordination, and  
413 (4) a statement from the Commission attesting to the successful completion of the program of  
414 formation designed during Postulancy under Canon III.8.4.
- 415 (c) The Standing Committee shall obtain:  
416 (1) the application for ordination specified in Canon III.8.6(b)(i), including the accompanying  
417 letter of support by the Candidate's congregation or community of faith specified in Canon  
418 III.8.6(b)(ii),  
419 (2) certificates from the Bishop who admitted the Candidate to Postulancy and Candidacy,  
420 giving the dates of admission, and

421 (3) a certificate from the Commission attesting to successful completion of the program of  
 422 formation designed during Postulancy under Canon III.8.4, and recommending the  
 423 Candidate for ordination to the Priesthood.

424 (d) On the receipt of such certificates, the Standing Committee shall certify that the canonical  
 425 requirements for ordination have been met, by a testimonial addressed to the Bishop in the form  
 426 specified below and signed by the President of the Standing Committee.

427 **To the Right Reverend \_\_\_\_\_, Bishop of \_\_\_\_\_ We, the Standing Committee of \_\_\_\_\_,**  
 428 **having been duly convened at \_\_\_\_\_, do testify that A.B., desiring to be ordained to the Priesthood,**  
 429 **has presented to us the certificates as required by the Canons indicating A.B.'s preparedness for**  
 430 **ordination; and we certify that all canonical requirements for ordination have been met. In witness**  
 431 **whereof, we have hereunto set our hands this \_\_\_\_\_ day of \_\_\_\_\_, in the year of our Lord \_\_\_\_\_**  
 432 **(Signed) \_\_\_\_\_**

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

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

443 (g) A person ordained to the Diaconate who is subsequently called to the Priesthood shall fulfill the  
 444 Postulancy and Candidacy requirements set forth in this canon. Upon completion of these  
 445 requirements, the Deacon may be ordained to the Priesthood.

446 **CANON 9: Of the Life and Work of Priests**

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

449 *Of the Appointment of Priests*

450 **Sec. 2.** (a) Rectors.

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

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

458 (3) Written notice of the election of a Rector, signed by the Wardens, shall be forwarded to the  
 459 Ecclesiastical Authority. If the Ecclesiastical Authority is satisfied that the person so elected is  
 460 a duly qualified Priest and that such Priest has accepted the office to which elected, the notice  
 461 shall be sent to the Secretary of the Convention, who shall record it. Race, color, ethnic origin,  
 462 sex, national origin, marital status, sexual orientation, disabilities or age, except as otherwise  
 463 specified by these Canons, shall not be a factor in the determination of the Ecclesiastical  
 464 Authority as to whether such person is a duly qualified Priest. The recorded notice shall be  
 465 sufficient evidence of the relationship between the Priest and the Parish.

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

- 468 (b) Priests-in-Charge. The Bishop may appoint a Priest to serve as Priest-in-Charge of any congregation in  
 469 which there is no Rector. In such congregations, the Priest-in-Charge shall exercise the duties of Rector  
 470 outlined in Canon III.9.4 subject to the authority of the Bishop.
- 471 (c) Assistants. A Priest serving as an assistant in a Parish, by whatever title designated, shall be selected by  
 472 the Rector, and when required by the Canons of the Diocese, subject to the approval of the Vestry, and  
 473 shall serve under the authority and direction of the Rector. Before the selection of an assistant the name  
 474 of the Priest proposed for selection shall be made known to the Bishop and a time, not exceeding thirty  
 475 days, given for the Bishop to communicate with the Rector and Vestry on the proposed selection. Any  
 476 assistant shall serve at the pleasure of the Rector and may not serve beyond the period of service of the  
 477 Rector, except that pending the call of a new Rector, an assistant may continue in the service of the  
 478 Parish if requested to do so by the Vestry under such conditions as the Bishop and Vestry shall  
 479 determine. Assistants may have a letter of agreement with the Rector and the Vestry setting forth  
 480 mutual responsibilities subject to the Bishop's approval.
- 481 (d) Chaplains.
- 482 (1) A Priest may be given ecclesiastical endorsement for service as a Chaplain in the Armed Services  
 483 of the United States of America or as a Chaplain for the Veterans' Administration, or in any  
 484 Federal Correctional Institution, by the Office of the Bishop Suffragan for the Armed Services,  
 485 Health Care Ministries and Prison Ministries subject to the approval of the Ecclesiastical  
 486 Authority of the Diocese in which the Priest is canonically resident.
- 487 (2) Any Priest serving on active duty with the Armed Services shall retain the Priest's canonical  
 488 residence and shall be subject to the ecclesiastical supervision of the Bishop of the Diocese of  
 489 which the Priest is canonically resident, even though the Priest's work as a Chaplain shall be  
 490 subject to the general supervision of the Office of the Bishop Suffragan for the Armed Services,  
 491 Health Care Ministries and Prison Ministries, or such other Bishop as the Presiding Bishop may  
 492 designate.
- 493 (3) Any Priest serving on a military installation or at a Veterans' Administration facility or Federal  
 494 Correctional Institution shall not be subject to Canons III.9.2.(f)(1) or III.10.3(a). When serving  
 495 other than on a military installation or at a Veterans' Administration facility, or Federal  
 496 Correctional Institution, a Chaplain shall be subject to these Sections.
- 497 (e) Non-ecclesiastical or Non-parochial Employment of Priests
- 498 (1) Any Priest who has left a position in this Church without having received a call to a new position  
 499 and who desires to continue the exercise of the office of Priest shall notify the Ecclesiastical  
 500 Authority of the Diocese in which the Priest is canonically resident and shall advise the Bishop  
 501 that reasonable opportunities for the exercise of the office of Priest exist and that use will be made  
 502 of such opportunities. After having determined that the person will have and use opportunities for  
 503 the exercise of the office of Priest, the Bishop, with the advice and consent of the Standing  
 504 Committee, may approve the Priest's continued exercise of the office on condition that the Priest  
 505 report annually in writing, in a manner prescribed by the Bishop, as provided in Canon I.6.2.
- 506 (2) A Priest who would be permitted under Canon III.9.7 to renounce the exercise of ordained office,  
 507 who desires to enter into other than ecclesiastical employment, may declare in writing to the  
 508 Ecclesiastical Authority of the Diocese in which the Priest is canonically resident a desire to be  
 509 released from the obligations of the office and a desire to be released from the exercise of the  
 510 office of Priest. Upon receipt of such declaration, the Ecclesiastical Authority shall proceed in the  
 511 same manner as if the declaration was one of renunciation of the ordained Priesthood under Canon  
 512 III.9.7.
- 513 (3) (i). A Priest not in parochial employment moving to another jurisdiction shall report to the  
 514 Bishop of that jurisdiction within sixty days of such move.
- 515 (ii). The Priest:
- 516 (a) May officiate or preach in that jurisdiction only under the terms of Canon III.9.5(a).
- 517 (b) Shall provide notice of such move, in writing and within sixty days, to the  
 518 Ecclesiastical Authority of the Diocese in which the Priest is canonically resident.

- 519 (c) Shall forward a copy of the report required by Canon I.6.2 to the Ecclesiastical  
 520 Authority to whose jurisdiction the Priest has moved.
- 521 (iii). Upon receipt of the notice required by Canon III.9.2(d)(iii)(b)(2), the Ecclesiastical  
 522 Authority shall provide written notice thereof to the Ecclesiastical Authority into whose  
 523 jurisdiction the person has moved.
- 524 (4) If the Priest fails to comply with the provisions of this Canon, the Bishop of the Diocese in which  
 525 the Priest is canonically resident may proceed in accordance with Canon IV.11.

526 *Of Letters Dimissory*

527 **Sec. 3.** (a) A Priest desiring to become canonically resident within a Diocese shall present to the Ecclesiastical  
 528 Authority a testimonial from the Ecclesiastical Authority of the Diocese of current canonical residence, which  
 529 testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent  
 530 to the Ecclesiastical Authority of the Diocese to which transfer is proposed. The testimonial shall be  
 531 accompanied by a statement of the record of payments to The Church Pension Fund by or on behalf of the  
 532 Priest concerned and shall be in the following words:

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

537 **(Date)** \_\_\_\_\_

538 **(Signed)** \_\_\_\_\_

- 539 (b) Such a testimonial shall be called Letters Dimissory. If the Ecclesiastical Authority accepts the Letters  
 540 Dimissory, the canonical residence of the Priest transferred shall date from such acceptance, and  
 541 prompt notice of acceptance shall be given to the applicant and to the Ecclesiastical Authority issuing  
 542 the Letters Dimissory.
- 543 (c) Letters Dimissory not presented within six months of their date of receipt by the applicant shall become  
 544 void.
- 545 (d) If a Priest has been called to a Cure in a congregation in another Diocese, the Priest shall present  
 546 Letters Dimissory. The Ecclesiastical Authority of the Diocese shall accept Letters Dimissory within  
 547 three months of their receipt unless the Bishop or Standing Committee has received credible  
 548 information concerning the character of the Priest concerned which would form grounds for canonical  
 549 inquiry and presentment. In such a case, the Ecclesiastical Authority shall notify the Ecclesiastical  
 550 Authority of the Diocese in which the Priest is canonically resident and need not accept the Letters  
 551 Dimissory unless and until the Priest shall be exculpated. The Ecclesiastical Authority shall not refuse  
 552 to accept Letters Dimissory based on the applicant's race, color, ethnic origin, sex, national origin,  
 553 marital status, sexual orientation, disabilities or age.
- 554 (e) A Priest shall not be in charge of any congregation in the Diocese to which the person moves until  
 555 obtaining from the Ecclesiastical Authority of that Diocese a certificate in the following words:  
 556 **I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Priest in good**  
 557 **standing.**
- 558 **(Date)** \_\_\_\_\_
- 559 **(Signed)** \_\_\_\_\_
- 560 (f) No person who has been refused ordination or reception as a Candidate in any Diocese, and is  
 561 thereafter ordained in another Diocese, shall be transferred to the Diocese in which such refusal has  
 562 occurred without the consent of its Ecclesiastical Authority.

563 *Of the Priests and Their Duties*

564 **Sec. 4.** (a)(1) The Rector shall have full authority and responsibility for the conduct of the worship  
 565 and the spiritual jurisdiction of the Parish, subject to the Rubrics of the Book of Common Prayer, the  
 566 Constitution and Canons of this Church, and the pastoral direction of the Bishop.



- 567 (2) For the purposes of the office and for the full and free discharge of all functions and duties  
 568 pertaining thereto, the Rector shall at all times be entitled to the use and control of the Church and  
 569 Parish buildings together with all appurtenances and furniture.
- 570 (b) (1) It shall be the duty of the Priest to ensure all persons in their charge receive instruction in the  
 571 Holy Scriptures; in the subjects contained in An Outline of the Faith, commonly called the Catechism; in  
 572 the doctrine, discipline and worship of this Church; and in the exercise of their ministry as baptized  
 573 persons.
- 574 (2) It shall be the duty of Priests to ensure that all persons in their charge are instructed concerning  
 575 Christian stewardship, including:
- 576 (i) reverence for the creation and the right use of God's gifts;  
 577 (ii) generous and consistent offering of time, talent, and treasure for the mission and ministry  
 578 of the Church at home and abroad;  
 579 (iii) the biblical standard of the tithe for financial stewardship; and  
 580 (iv) the responsibility of all persons to make a will as prescribed in the Book of Common  
 581 Prayer, page 445.
- 582 (3) It shall be the duty of Priests to ensure that persons be prepared for Baptism. Before baptizing  
 583 infants or children, Priests shall ensure that sponsors be prepared by instructing both the parents  
 584 and the Godparents concerning the significance of Holy Baptism, the responsibilities of parents  
 585 and Godparents for the Christian training of the baptized child, and how these obligations may  
 586 properly be discharged.
- 587 (4) It shall be the duty of Priests to encourage and ensure the preparation of persons for  
 588 Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and to be ready to present  
 589 them to the Bishop with a list of their names.
- 590 (5) On notice being received of the Bishop's intention to visit any congregation, the Rector shall  
 591 announce the fact to the congregation. At every visitation it shall be the duty of the Rector and the  
 592 Wardens, Vestry or other officers, to exhibit to the Bishop the Parish Register and to give  
 593 information as to the state of the congregation, spiritual and temporal, in such categories as the  
 594 Bishop shall have previously requested in writing.
- 595 (6) The Alms and Contributions, not otherwise specifically designated, at the Administration of the  
 596 Holy Communion on one Sunday in each calendar month, and other offerings for the poor, shall  
 597 be deposited with the Rector or with such Church officer as the Rector shall appoint to be applied  
 598 to such pious and charitable uses as the Rector shall determine. When a Parish is without a Rector  
 599 or Priest-in-Charge, the Vestry shall designate a member of the Parish to fulfill this function.
- 600 (7) Whenever the House of Bishops shall publish a Pastoral Letter, it shall be the duty of the Rector to  
 601 read it to the congregation on some occasion of public worship on a Lord's Day, or to cause copies  
 602 of the same to be distributed to the members of the congregation, not later than thirty days after  
 603 receipt.
- 604 (8) Whenever the House of Bishops shall adopt a Position Paper, it may require communication of the  
 605 content of the Paper to the membership of the Church in the manner set forth in the preceding  
 606 section of this Canon.
- 607 (c) (1) It shall be the duty of the Rector to record in the Parish Register all Baptisms, Confirmations  
 608 (including the canonical equivalents in Canon I.17.1(d)), Marriages and Burials.
- 609 (2) The registry of each Baptism shall be signed by the officiating Member of the Clergy.
- 610 (3) The Rector shall record in the Parish Register all persons who have received Holy Baptism, all  
 611 communicants, all persons who have received Confirmation (including the canonical equivalents in  
 612 Canon I.17.1(d)), all persons who have died, and all persons who have been received or removed by  
 613 letter of transfer. The Rector shall also designate in the Parish Register the names of (1) those persons  
 614 whose domicile is unknown, (2) those persons whose domicile is known but are inactive, and (3)  
 615 those families and persons who are active within the congregation. The Parish Register shall remain  
 616 with the congregation at all times.

*617 Of Licenses*

618 **Sec. 5.** (a) No Priest shall preach, minister the Sacraments, or hold any public service, within the limits of any  
619 Diocese other than the Diocese in which the Priest is canonically resident for more than two months without a  
620 license from the Ecclesiastical Authority of the Diocese in which the Priest desires to so officiate. No Priest  
621 shall be denied such a license on account of the Priest's race, color, ethnic origin, sex, national origin, marital  
622 status, sexual orientation, disabilities or age, except as otherwise provided in these Canons.

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

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

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

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

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

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

647 (2) The Bishop of any Diocese from giving permission

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

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

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

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

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

665 (e) (1) Any Priest desiring to officiate temporarily outside the jurisdiction of this Church but in a  
666 Church in communion with this Church, shall obtain from the Ecclesiastical Authority of the Diocese

667 in which the person is canonically resident, a testimonial which shall set forth the person's official  
 668 standing, and which may be in the following words:

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

672 **(Date)** \_\_\_\_\_

673 **(Signed)** \_\_\_\_\_

674 Such testimonial shall be valid for one year and shall be returned to the Ecclesiastical Authority at the end of  
 675 that period.

676 (2) The Ecclesiastical Authority giving such testimonial shall record its issuance, the name of the  
 677 Priest to whom issued, its date and the date of its return.

678 *Of Disagreements Affecting Pastoral Relation*

679 **Sec. 6.** (a) Reconciliation. In a Parish, when the pastoral relationship between a Rector and the Vestry or  
 680 congregation is imperiled by disagreement or dissension, and the issues are deemed serious by the Rector or  
 681 by a majority vote of the Vestry, either party may petition the Ecclesiastical Authority, in writing, to intervene  
 682 and assist the parties in their efforts to resolve the disagreement. The Ecclesiastical Authority shall initiate  
 683 appropriate proceedings under the circumstances, which may include the appointment of a consultant. The  
 684 parties to the disagreement, following the recommendations of the Ecclesiastical Authority, shall labor in  
 685 good faith to reconcile their differences. Whenever the Standing Committee is the Ecclesiastical Authority, it  
 686 shall request the Bishop of a neighboring Diocese to perform the duties of the Ecclesiastical Authority under  
 687 this Canon.

688 (b) Dissolution

689 (1) Except upon mandatory resignation by reason of age, a Rector may not resign as Rector of a  
 690 Parish without the consent of its Vestry, nor may any Rector canonically or lawfully elected and in  
 691 charge of a Parish be removed by the Vestry without the consent of the Rector, except as  
 692 hereinafter provided.

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

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

702 (4) If the differences between the parties are not resolved after completion of the mediation, the  
 703 Bishop shall proceed as follows:

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

708 (ii). If a timely request is made, the President of the Standing Committee shall set a date for a  
 709 conference within thirty days of the request.

710 (iii). At the conference each party shall be entitled to representation and to present its position  
 711 fully.

712 (iv). Within thirty days after the conference, or after the Bishop's notice if no conference is  
 713 requested, the Bishop shall confer with the Standing Committee, receive its recommendation  
 714 and thereafter, as final arbiter and judge, render a godly judgment.

715 (v). Upon the request of either party the Bishop shall explain the reasons for the judgment. If  
 716 the explanation is in writing, copies shall be delivered to both parties.

- 717 (vi). If the pastoral relation is to be continued, the Bishop shall require the parties to agree on  
718 definitions of responsibility and accountability for the Rector and the Vestry.
- 719 (vii) If the pastoral relation is to be dissolved:
- 720 (a) The Bishop shall direct the Secretary of the Convention to record the dissolution.
- 721 (b) The judgment shall include such terms and conditions including financial settlements as  
722 shall be deemed by the Bishop to be just and compassionate.
- 723 (5) In either event the Bishop shall offer supportive services to the Priest and the Parish.
- 724 (6) In the event of the failure or refusal of either party to comply with the terms of the judgment,  
725 the Bishop may impose such penalties as may be set forth in the Constitution and Canons of the  
726 Diocese, and in the absence thereof, may:
- 727 (i). In the case of a Rector, suspend the Rector from the exercise of the priestly office until the  
728 Priest shall comply with the judgment.
- 729 (ii). In the case of a Vestry, invoke any available sanctions including recommending to the  
730 Convention of the Diocese that the Parish be placed under the supervision of the Bishop as a  
731 Mission until it has complied with the judgment.
- 732 (7) The Bishop may extend the time periods provided by this Canon, for cause shown, provided  
733 that all be done to expedite these proceedings. All parties shall be notified in writing of the length  
734 of any extension.
- 735 (8) (a). Statements made during the course of proceedings under this Canon are not discoverable  
736 nor admissible in any proceedings under Title IV, provided that such does not require the  
737 exclusion of evidence in any proceeding under the Canons which is otherwise discoverable and  
738 admissible.
- 739 (b). In the course of proceedings under this Canon, if a charge is made by the Vestry against  
740 the Rector that could give rise to a disciplinary proceeding under Canon IV.1, all proceedings  
741 under this Canon with respect to such charge shall be suspended until the charge has been  
742 resolved or withdrawn.
- 743 (9) This Canon shall not apply in any Diocese which has established, by Canon, a provision on  
744 this subject consistent with this Canon.

745 *Of Renunciation*

- 746 **Sec. 7.** (a) A Priest of this Church not subject to the provisions of Canon IV.8 may declare, in writing, to the  
747 Ecclesiastical Authority of the Diocese of canonical residence, a renunciation of the Priesthood of this  
748 Church, and a desire to be removed there from. Upon receipt of such declaration, the Bishop shall record it.  
749 The Bishop, upon determining that the person is not subject to the provisions of Canon IV.8 but is acting  
750 voluntarily and for causes that do not affect the Priest's moral character, shall present the declaration to the  
751 clerical members of the Standing Committee. With the advice and consent of a majority of such members,  
752 the Bishop may pronounce that such renunciation is accepted, and the Priest is released from the obligations  
753 of the office and deprived of the rights conferred in ordination. The Bishop shall also declare that the  
754 renunciation was for causes that do not affect the person's moral character and, if requested, shall give a  
755 certificate to this effect to the person so removed from the Priesthood.
- 756 (b) If a Priest making the declaration provided in the preceding Section of this Canon is under Presentment  
757 for any canonical Offense, or has been placed on Trial for the same, the Ecclesiastical Authority to whom  
758 such declaration is made shall not consider or act upon such declaration until after the Presentment is  
759 dismissed or the Trial concluded and the Priest judged not to have committed an Offense.
- 760 (c) If a renunciation is accepted, the Bishop shall pronounce a declaration of removal in the presence of two  
761 or more Priests, and shall enter it in the official records of the Diocese of canonical residence. The Bishop  
762 who pronounces the declaration of removal shall give notice thereof in writing to every Member of the  
763 Clergy, each Vestry, the Secretary of the Convention and the Standing Committee of the Diocese in which  
764 the Priest was canonically resident; and to all Bishops of this Church, the Ecclesiastical Authority of each  
765 Diocese of this Church, the Presiding Bishop, the Recorder, the Secretary of the House of Bishops, the  
766 Secretary of the House of Deputies, the Church Pension Fund, and the Church Deployment Board.

767 (d) A person removed from the Priesthood pursuant to this section may apply to the Bishop in writing for  
 768 restoration to the Priesthood, and the Bishop, with the consent of the Standing Committee, may restore the  
 769 person as a Priest.

770 (e) In case of a vacancy in the episcopate in a Diocese, the Ecclesiastical Authority may request the  
 771 President of the House of Bishops of the Province, or the President's designee, to exercise the canonical  
 772 authority assigned to the Bishop by this section.

773 *Of Retirement*

774 **Sec. 8.** Upon attaining the age of seventy-two years, a Priest occupying any position in this Church shall  
 775 resign that position and retire from active service, and the resignation shall be accepted. Thereafter, the Priest  
 776 may accept any position in this Church, except the position or positions from which resignation pursuant to  
 777 this Section has occurred; Provided,

778 (a) tenure in the position shall be for a period of not more than one year, which period may be renewed  
 779 from time to time,

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

783 Anything in this Canon to the contrary notwithstanding, a Priest who has served in a non-  
 784 stipendiary capacity in a position before retirement may, at the Bishop's request, serve in the same  
 785 position for six months thereafter, and this period may be renewed from time to time.

**GC Resolution 2000-A074**

**Continuing Education Standards for Clergy and Lay Professionals**

Resolution A074 asked the SCMD to receive plans from each diocese on continuing education requirements and make recommendations for continuing education guidelines for clergy and lay professionals. In response, a pilot project in trial use for the past two years was developed by the House of Bishops' Office of Pastoral Development and Miller and Associates, Inc. The report from this task group, including recommendations and resolutions, is found in the Theological Education Task Group section of this report.

**GC Resolution 2000-A103**

**A Study of the Theology of Confirmation**

The SCMD's Ministry in Daily Life task group studied the theology of confirmation, and produced a study paper for the Church's use as it considers the meaning and role of confirmation in today's Church. The paper synthesized the findings of more than fifty articles and research studies, as well as the results of a survey distributed to all bishops in the ECUSA and a sample of bishops in other parts of the Anglican Communion. Neither the SCMD nor the Church is in full agreement on how the practice of confirmation should be used in the Church. For the "Theology of Confirmation" paper, see <http://www.episcopalchurch.org/ministry/2003convention/toc.html>

**Resolution A112 Amend Article I, Section 4 of the Constitution**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Article I, Section 4 be amended to read as follows:  
 2 ...and not more than four Lay Persons, ~~confirmed~~ adult communicants of this Church, in good standing in  
 3 the Diocese...

EXPLANATION

This proposed revision brings this Article of the Constitution referring to members of the House of Deputies into conformity with the Church's understanding of baptism as full membership in the Church. For such positions of leadership, being an active communicant in good standing is prerequisite.

**Resolution A113 Amend Canon I.1.2(a)**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.1.2 (a) be amended to read as follows:  
 2 ...and Lay Persons, who shall be ~~confirmed~~ adult communicants of this Church in good standing....

EXPLANATION

This proposed revision brings this Canon referring to members of the Standing Committee into conformity

with the Church's understanding of baptism as full membership in the Church. For such positions of leadership, being an active communicant in good standing is prerequisite.

**Resolution A114 Amend Canon I.2.5**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.2.5 be amended to read as follows:  
2 The Presiding Bishop may appoint, as Chancellor to the Presiding Bishop, an ~~confirmed~~ adult  
3 communicant of the Church in good standing who is learned in both ecclesiastical and secular law,.....

EXPLANATION

This proposed revision brings this Canon referring to the Chancellor to the Presiding Bishop into conformity with the Church's understanding of baptism as full membership in the Church. For such positions of leadership, being an active communicant in good standing is prerequisite.

**Resolution A115 Amend Canon I.4.1(c)**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.4.1(c) be amended to read as follows:  
2 ...and by one Lay Person who is a ~~confirmed~~ an adult communicant in good standing of a Diocese...

EXPLANATION

This proposed revision brings this Canon referring to the elected Provincial Representative to Executive Council into conformity with the Church's understanding of baptism as full membership in the Church. For such positions of leadership, being an active communicant in good standing is prerequisite. It also makes the requirements for a Provincial Representative consistent with the requirements for General Convention elected representatives.

**Resolution A116 Amend Canon I.4.3(d)**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.4.3(d) be amended to read as follows:  
2 The Presiding Bishop shall appoint, with the advice and consent of a majority of the Executive Council, an  
3 executive director, who shall be an adult ~~confirmed~~ communicant in good standing....

EXPLANATION

This proposed revision brings this Canon referring to an executive director into conformity with the Church's understanding of baptism as full membership in the Church. For such positions of leadership, being an active communicant in good standing is prerequisite.

**Resolution A117 Amend Canon I.9.7**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.9.7 be amended to read as follows:  
2 ... resident in the Diocese or Area Mission, and Lay Persons, ~~confirmed~~ adult communicants of this  
3 Church in good standing....

EXPLANATION

This proposed revision brings this Canon referring to members of the Provincial House of Deputies into conformity with the Church's understanding of baptism as full membership in the Church. For such positions of leadership, being an active communicant in good standing is prerequisite.

**Resolution A118 Amend Canon IV.3.27**

1 *Resolved*, the House of \_\_\_\_\_ concurring, That Canon IV.3.27 be amended to read: There shall be a  
2 Review Committee consisting of five Bishops of this Church, two Priests, and two ~~confirmed~~ adult lay  
3 communicants in good standing ....

EXPLANATION

This proposed revision brings this Canon referring to a review committee for Bishops charged with other offenses into conformity with the Church's understanding of baptism as full membership in the Church. For such positions of leadership, being an active communicant in good standing is prerequisite.

### **GC Resolution 2000-C011**

#### **Study the System for Adjudication of Disputes and Due Process for Licensed Lay Persons**

The Commission tried to include canons dealing with this adjudication process in the Title III revision work. SCMD realized, however, that substantially more research and consultation with affected individuals and groups needs to be completed this year and in the next triennium before revisions are proposed.

### **GC Resolution 2000-C033**

#### **Review the Current Role of Deacons in the Councils of the Church**

The North American Association for the Diaconate researched this issue. SCMD would like to review its work this year and in the next triennium as well to consider the broader question of each order's role in the Councils of the Church.

### **Resolution A119 Role of Deacons**

- 1     *Resolved*, the House of \_\_\_\_\_ concurring, That the Standing Commission on Ministry Development in  
2     consultation with the North American Association of the Diaconate will continue the study of the role of  
3     deacons in the councils of the church, in the dioceses and in congregations. A report on this work will be  
4     submitted to the 75<sup>th</sup> General Convention.

#### **EXPLANATION**

This continues the work of GC Resolution 2000-D033.

### **GC Resolution 2000-D014**

#### **Reaffirm the 1% Giving to Seminaries, Designate Theological Education Sunday and an Annual Seminary Report to the SCMD**

This work is reported in the Theological Education Task Force report found later in this report.

### **GC Resolution 2000-D080**

#### **Study the Programs of Youth Ministry**

This resolution directed the SCMD, in collaboration with the Ministries with Young People Cluster (MYP), to study youth programs throughout the Church, and use the findings to inform the revision of the Title III canons. Early in the triennium, SCMD met with MYP representatives to discuss the project; this collaboration did not, however, progress further during the triennium. Much research on youth programs must be completed this year and in the next triennium before the Commission can recommend canonical revisions that will support the development of youth ministries. As a first step, the SCMD removed the word "adult" from some of the licensed lay ministries, making them accessible to young ministers. In light of the 20/20 A Clear Vision program, SCMD recommends that this resolution be continued in the next triennium.

## **THEOLOGICAL EDUCATION TASK FORCE REPORT**

*Members:* R. William Franklin (Chair), Molly Shaw, Thurma L. Hilton, Pat Collier and Howard Maltby.

### **PART ONE**

#### **PROPOSAL FOR A THEOLOGICAL EDUCATION STRATEGIC PLANNING COMMITTEE**

##### *The Conant Fund*

The Conant Fund was established by John and Mary Conant for the improvement of theological education. In this triennium the Theological Task Force and then the entire SCMD, following the suggestions of a screening committee, awarded a total of \$204,915 in grants to 33 faculty members at Episcopal Seminaries. The current value of the fund is approximately \$2 million, with available funds of approximately \$346,000.

The Theological Task Force has proposed, and the full SCMD has approved these changes in the guidelines of the Conant Fund:

- incentive grants of \$5,000 for one month, \$10,000 for two months, or \$15,000 for three months.
- travel and subsistence grants of up to \$10,000.
- preference to projects that benefit the needs of theological education in the seminary or in the wider church.

## THE FOCUS OF OUR WORK DURING THE TRIENNium

The goal of the committee was to take the pulse of the church in the area of theological education. We have defined "theological education" as certainly the work of the seminaries, but we have broadened the definition to include what local diocesan schools, parishes, colleges, and universities are doing in the area of theological education. We have also been concerned about how the whole church is formed by theology, both the ordained and the whole people of God. We were interested in topics like the role of lay professionals, continuing education, the ordination process, non-traditional ways of doing theological education.

From the beginning of our work six years ago we had a sense that we are at a great turning point in the history of theological education which is the result of the baptismal theology and broadened understanding of ministry expressed in the American Book of Common Prayer of 1979. The goals of the ecumenical movement have changed and the nature of our cooperation with other Churches in the future is less clear to us. The future shape of at least three of our historic seminaries is unclear at the moment because of contractual shifts in their relationships to other institutions. We are at a time of financial uncertainty for all institutions. We sensed that a revolution is going on, and we wanted to find out what is working and what is not working in the theological life of the church.

Our conclusion is that we are at a time of great transition. New institutions and locations for theological education are taking up the role of education that the seminaries alone once performed. These are: dioceses, cathedrals, parishes, colleges, universities, local programs.

All that we can do here is report what we have heard. We are not making suggestions for the future. But we do suggest that the change of the terrain is so great that the national church should organize something like the Pusey Commission of the 1960's that might suggest, as the Pusey Report suggested there might be a new and even radical reconfiguration of the seminaries, and the focus of theological education, particularly for the laity, in institutions that are independent of but work in harmony with the seminaries. Possible agenda for such a new commission include an evaluation of the seminaries, an evaluation of local and diocesan programs in theological education, including continuing education in theology, and the definition of new institutions to perform some of the tasks that were once performed only by seminaries.

But above all our Task Force strongly suggests that there be visible national leadership in evaluation of where we are in theological education, and boldness and imagination in leading us to new forms of theological education which matches the life of the church which has emerged from the liturgical context of the 1979 Prayer Book, the ordination of women, and a revival of the ministry and leadership of the laity in the life of the Church, as well as transitions in the patterns of life of all the Church's institutions.

*"Theological Education: A Renewed Vision"* is a four-year project whose goal is to inspire all Episcopalians to think theologically and to call all congregations to places of intentional theological reflection and learning. This project responds to *GC Resolution 2000-D014* dealing with reaffirming the 1% giving to seminaries and designating a Theological Education Sunday. Sponsors of this project are the Council of Episcopal Seminary Deans and the Episcopal Church Center. The project is funded by these partners and grants from Trinity Church, Wall Street, and the Lilly Endowment. Significant aspects of this project include a video presentation of theological education in many areas of our Church's life, a discussion guide for congregations to explore the presence and potential of theological education in their settings, the visits of over 2,200 congregations by the seminaries in 2003-2005 for conversation and exploration about theological education in its many forms, and a national consultation on theological education in 2005.

## METHODS, GOALS, AND QUESTIONS THAT SHAPED OUR WORK

We devised a series of five questions which we believed covered the essential areas of theological education that were troubling the Episcopal Church at this time.

We interviewed all SCMD members on these questions.

We surveyed bishops, interviewed seminary deans, and we raised these questions at meetings of lay professionals, at ecumenical dialogues, and at other meetings of the church, such as the General Board of Examining Chaplains, and The Presiding Bishop's Task Force on Seminaries.

We posted our questions on the web and received more than fifty thoughtful replies.



Throughout the triennium we continued to refine the questions and tabulate answers, and we began to compile conclusions at a special meeting in New York September 5-7, 2002.

## SUMMARY OF FINDINGS

### A. Institutions of Theological Education

1. Our most important discovery has been that the Bishops are the primary teachers of the Church and they are the principal gatekeepers of theological education in our Church. In fact, this has been the pattern since the earliest days of Christianity. No other persons or groups rival the Bishops in this historic role. The bishops of the Church, acting individually, are our Episcopal accrediting agency for the Episcopal Church. The opinion is strong that they should continue to act in this capacity.
2. The standard requirement for those seeking ordination in the Episcopal Church should be attendance at one of the 11 seminaries of the Episcopal Church.
3. The primary function of the seminaries is the education and formation of priests. This is a different task than training “ordained leaders.” A standard expectation is that priests are being formed in seminaries by spiritual direction, liturgy, a rule of life, as well as by academic study. None of these activities should be diluted by any other mission or any other focus of seminary life. However, there is a strong emphasis that priests should be formed to serve the Church that exists now, not to serve a Church of the past.
4. People want the 11 seminaries to be distinct but cooperative.
5. The Church approves of the fact that there are a variety of theological perspectives made available to our Church in the spectrum of our 11 seminaries.
6. Responsibility for formation of the ordained should be shared by the diocese, the parish, and the seminary. But the principal link-person in the process is the bishop of the diocese. Bishops view the formation of priests as one of their primary tasks, not to be delegated lightly to Commissions on Ministry or the seminaries without close Episcopal oversight. We endorse the program developed by the seminaries, “*Theological Education for All*,” as the initial way to educate the Church in this broader and deeper theological mission.
7. There is wide support for other forms of non-priestly theological training and strong centers of theological education for the whole people of God at locations of theological education other than the seminaries. Therefore, the seminaries are freed from bearing the entire burden of the task of theological education for the Episcopal Church.
8. Our survey reveals that the Church values both the 11 seminaries represented by the Council of Deans and the local diocesan schools of theology. They want each to maintain its unique integrity and mission. There is little desire to merge the identity of these institutions into a common structure supervising theological education, for example, by formally admitting the heads of the local diocesan schools of theology to the Council of Deans or by creating one national commission on training for ordination.
9. The responsibility of theological education is shared by the whole Church: parishes and dioceses now must exercise their teaching mission at a more professional level, with the diocesan bishop bearing ultimate responsibility for the quality of theological education for the people under his or her care.
10. Bishops should continue to be the authority to authorize attendance of postulants at non-Episcopal seminaries, but the practice of Episcopal postulants attending non-Episcopal seminaries should not be seen as the standard practice of the Church.

### B. Ordination Process

1. There is church-wide complaint about the ordination process as it currently exists.
2. There is a call for greater standardization of the process from diocese to diocese—and greater unity of experience for future priests who may potentially serve in any of the 100 dioceses of the national church.
3. We have noted an expressed need for in-depth conversation among the seminaries, the House of Bishops, and the General Board of Examining Chaplains regarding the purpose, nature, and timing of the General Ordination Examination. A coordinated and long term in-depth exploration of these issues among the

parties concerned has not taken place since the late 1960's when the current General Ordination Examination was devised by Bishop Stephen Bayne and others.

### C. Total Ministry

1. In the future the whole church needs to be educated in the goals and methods of "Total Ministry." Total Ministry and its perspective on lay and ordained service should not be combined to one narrow band of dioceses.
2. In the future the seminaries should form partnerships which would allow them to integrate the insights of Total Ministry into their own preparation of men and women for priesthood and they should explore ways to link themselves and support local Total Ministry initiatives.
3. For the future ample opportunities must be made available in each diocese of the Church to explain to laity and clergy alike the goals, methods, and approach of Total Ministry, so that ways may be found to integrate its legitimate insights into the life of the Episcopal Church as a whole.

### D. Life Long Learning

Ways must be found to integrate into the dioceses the recommendations of the "Summary Report of the Continuing Education Pilot Program" which forms Part II of this report.

## CONCLUSION OF OUR SIX YEAR IN-DEPTH STUDY

A serious look at theological education must be at the heart of the Episcopal Church if it expects to grow and match God's call with quality, dignity, and pride. Therefore, we propose the creation of a Strategic Planning Committee which would, in a broad collaborative way, develop a vision for the theological life of the Church. This Committee will be funded by grant. It will meet from 2003-2009 in order to produce a guide for theological education through 2020. At the conclusion of its first triennium in 2006, it will issue a preliminary report to the outgoing Presiding Bishop and the General Convention for revision and commentary. In 2009 it will produce its final report to the new Presiding Bishop and General Convention to guide the Church through the tenure of the next Presiding Bishop.

This Strategic Planning Committee should be inclusive in membership, and inclusive of the breadth, scope, and perspectives of the Church. The committee will tirelessly seek to consult with the diversity of initiatives, programs, groups, and individuals that seek to provide leadership in theological education. They will seek to establish creative links between institutions and other alliances so that those groups and the Church itself might be the beneficiary of a wisdom that is larger than any one group or program.

### Resolution A120 Theological Education Committee

- 1     *Resolved*, the House of \_\_\_\_\_ concurring, That the 74<sup>th</sup> General Convention direct the Standing  
 2     Commission on Ministry Development to convene a Strategic Planning Committee, consisting of three  
 3     groups: a) 11 Bishops appointed by the Presiding Bishop, b) the 11 Seminary Deans or their appointees,  
 4     and c) 18 Provincial Representatives, two to be elected from each province; and be it further  
 5     *Resolved*, That this Committee is to function in a broad collaborative manner for six years to prepare an in-  
 6     depth study that will chart the future of theological education in the Church; and be it further  
 7     *Resolved* That funding for the work of this Committee be sought from sources outside the General  
 8     Convention and administered by the Standing Commission for Ministry Development; and be it further  
 9     *Resolved*, That the Standing Commission on Ministry Development will report on the work of this  
 10    Strategic Planning Committee to the 75<sup>th</sup> General Convention and will deliver its final report to the 76<sup>th</sup>  
 11    General Convention.

## PART TWO

### THE CONTINUING EDUCATION PILOT PROGRAM

In 2000, in response to *GC Resolution 2000-D034a*, Miller & Associates, Inc., in partnership with the House of Bishops' Office of Pastoral Development, developed and administered a two-year pilot program, *Building Our Capacity for Ministry: A Pilot Program To Create A Continuing Education Program*. This program was developed by Susy Miller and Mary May.

The pilot program was modeled on the competency-based model favored by academic institutions rather than the professional development model found in the business community. The program was inclusive, covering all aspects of a viable continuing education program. It began by explaining the purposes of continuing education, and suggested ways of governing the diocesan program. Most important, it provided a process whereby a diocese could ascertain its overall goals, and then create a continuing education process that would support those aims.

To make establishing a continuing education process as easy as possible, the pilot program provided both structure and content, while allowing each diocese to adjust the content to suit their own goals, needs, and resources. Some of the topics covered in the pilot program were:

- How to establish a governing body
- How most effectively to present the continuing education process to the diocese
- How to extrapolate the continuing education goals from the overall goals of the diocese
- How to identify the competencies required to meet the continuing education goals
- How to insure balance in the continuing education program by dividing the focus between religious studies, professional development, and personal development
- How to determine the value of a continuing education unit (CEU)/credit
- How to define the ways to earn CEUs and how to assign CEU credit to events
- How to evaluate continuing education events
- How to provide the ways and means for continuing education opportunities
- How to fund continuing education
- How to assess participant accountability

This pilot program provided a suggested format to cover all these areas, as well as step-by-step handouts to assist in their creation and implementation. It also included all the necessary administrative forms/reports on computer disk so that they could be used as created or edited to suit each diocese's needs.

In October 2000, the Office of Pastoral Development provided funds to bring together the people who would be responsible for the programs in the twelve participating dioceses. This time together, and the training that each received, was to prove invaluable in the years ahead.

### ***Pilot Program Outcomes***

Of the twelve dioceses that originally participated, two dropped out quickly because of administrative changes. Over the first year, three more dioceses experienced a loss of the original personnel, and only partially participated. Six dioceses established full continuing education programs, and one created an altered version of the pilot program. For brevity, we will summarize our findings in the following areas:

#### *Implementation*

- The bishop and administration must make their full support of continuing education clear from the start.
- While finding a person to take on the additional work load of director is difficult, it is imperative to have one person, perhaps supported by an advisory board, be in charge.
- The person who presents the program must be fully informed about continuing education, and he or she benefits from using a suggested process for presenting continuing education to the participants.
- Dioceses that had some type of continuing education process already in place were far more successful than those who had none, since the expectation for continuing education was already a part of the culture.

#### *Creating Goals*

- A national and diocesan program for continuing education is related to diocesan mission. Therefore, the diocese must first make certain that it has identified its own goals and priorities before the continuing education process can proceed.
- Having a process, complete with handouts, to guide people through the tasks of identifying goals and then establishing educational competencies, was a valuable asset.
- Requiring that the overall program cover a wide range of study (religious, professional, and personal) was unanimously accepted as important.

### *Creating Standards*

- Establishing that 1 hour of contact time equals 1 hour of credit was an easily accepted norm, but calling it a continuing education unit (CEU) rather than some other name often caused much discussion.
- The general outline of how to assign credits contained in the pilot program was usually accepted with little change.
- The pilot program suggested a requirement of 24 CEUs per year for participants. Twenty CEUs per year was the lowest requirement adopted; 30 CEUs per year was the highest. All felt twenty or above was realistic.

### *Participation*

- Defining clergy participants presented no problems.
- Defining lay professionals proved to be one of the most difficult parts of the pilot program in every diocese. Some dioceses worked to define and include "lay professionals;" others just focused on clergy.
- In most cases, careful preparation before implementation of the pilot program was a key factor. In the case of clergy, and lay professionals where applicable, their participation in creating the goals and the curriculum of the pilot program was in direct proportion to their support of the program.
- Providing interesting, useful local continuing education events that were easily accessible and economically feasible (or free) to participants was judged a major factor in creating a viable program.

### *Accountability*

- How to require participation and determine accountability was a difficult problem for every diocese.
- Most directors believe that it must be the task of the bishops to determine how they will hold clergy (and lay professionals) accountable. Most directors think that accountability must be tied to advancement and deployment.

### *Funding*

- Some dioceses had funding in place. Others struggled. All found ways to continue at both the diocesan and local levels.
- It is imperative that continuing education become part of every budget.

### *Evaluation*

- Most dioceses used the basic forms, making changes to suit their own needs.
- All dioceses reported that these forms made the process easier. Some simply changed the titles. For example, when clergy spent too much time arguing about having to fill out an "Accountability Form", the director of one such program simply changed the name to "Feedback Form," and everyone was happy.

### ***Recommendations***

As a result of the pilot program, we make the following recommendations.

- That the National Church adopt a standard for continuing education, making it an expectation of the clergy and lay professionals of the church.
- That the terms "clergy and lay professionals," as stated in the resolution, be defined, or at least clarified.
- That at least two more rounds of continuing education pilot programs be offered to individual dioceses as soon as possible, since these successfully operating programs throughout the National Church will be a key factor in the successful establishment of a national program.
- That any national program include extensive pre-training of the key persons in each diocese who will administer the program. The pilot program made it very clear that those untrained persons who took charge of programs after the initial training did not have a clear understanding of continuing education, and as a result, got involved in unproductive controversies that the trained directors were able to deal with effectively.

- That standards be suggestions rather than requirements for the first three years of a national program, thus providing a smoother transition from no national standards to implementation of national standards.
- That the participating bishops address the issue of accountability before a program is implemented.
- That funding for continuing education become a standard part of the budget process.

**Resolution A121 Clergy and Lay Professional Continuing Education**

- 1 *Resolved*, the House of \_\_\_\_\_ concurring, That this 74<sup>th</sup> General Convention direct each Diocese to  
2 develop a plan and make provisions for the continuing education of all clergy and lay professionals in its  
3 jurisdiction, such plan and its progress to be reported annually to the Standing Commission on Ministry  
4 Development; and be it further  
5 *Resolved*, That dioceses that do not have continuing education policies or programs be urged to participate  
6 in a pilot program for the development of a diocesan continuing education policy and program sponsored  
7 by the Office for Ministry Development and Miller and Associates; and be it further  
8 *Resolved*, That the 74<sup>th</sup> General Convention authorize \$46,000 to support the participation of up to 20  
9 dioceses in the above mentioned pilot program.

**EXPLANATION**

This responds to *GC Resolution 2000-A074* and continues to express the Church's wish for the continuing education of clergy and lay professionals serving in the Church. Miller and Associates has worked with the Office of Pastoral Development to develop the first round of pilot programs for continuing education in ten dioceses.

**PART THREE**

**REPORTS FROM THE EPISCOPAL SEMINARIES**

The narratives from the seminaries are in response to these questions:

1. What are some of the distinct features of your seminary?
2. What were your major accomplishments in the past three years?
3. What are your major needs these next three years?

***Berkeley Divinity School at Yale***

1. The Berkeley Divinity School at Yale is distinguished by its affiliation with the Yale Divinity School along with the Institute of Sacred Music. All our graduates receive their degrees from Yale and may also concomitantly earn our Diploma or Certificate in Anglican Studies. Students benefit from teaching by the faculty of both Divinity Schools and the Institute (offering courses in religion and the arts) and the University. In a rich university, ecumenical and urban setting with Divinity Schools intentionally training many of their students for ordained Christian ministries, Episcopal students (over one hundred of them, with the majority planning ordination and others various lay vocations) also benefit from Berkeley's spiritual formational programs and programs designed for training for ministry in the contemporary church.
2. After some challenges and difficulties involving full compliance with the affiliation agreement with Yale, the affiliation agreement was jointly reaffirmed for a ten-year period. Berkeley finds itself yet more closely affiliated with Yale Divinity School now in the recently restored Sterling Quadrangle, rebuilt and refurbished at a cost of more than 40 million dollars. The new facilities and, we believe, the faculty, library and related resources are outstanding.
3. Our major needs are financial. We have good scholarship endowment, but tuition is high and more scholarship support will be very helpful to our students. While endowments are reasonably adequate for Berkeley's own small faculty, we would like to strengthen those resources for the future. The greatest need is for endowment for our staff and support services, funds that have been depleted by expenses over the years and the recent realignments of policies and procedures.

***Bexley Hall***

1. Bexley Hall is one of the oldest seminaries in the country. Originally established in 1824 as a missionary seminary in Ohio, Bexley Hall relocated to Rochester, New York in the 1960's. Bexley Hall is distinguished by its commitment to formation for ministry in the "liberal Anglo-Catholic" stream within Anglicanism as well as its ecumenical partnerships with the Evangelical Lutheran, American Baptist and Roman Catholic traditions.
2. A significant accomplishment has been the reestablishment of an Ohio campus through an extension site at Trinity Lutheran Seminary in Columbus. In a short period of time the student body has equaled that of the Rochester site. This is a return to the original seminary home, only now in tandem with the Evangelical Lutheran Church, with whom we are moving toward full communion. Bexley Hall has also developed, with assistance from a grant from the Lilly foundation, the Bexley Institute for ministry studies based in Rochester. This program supports diocesan education programs for a variety of local ministries, both lay and ordained, in New York and West Virginia. Through the efforts of its dean, Bexley Hall is also involved in the administration of the American branch of "Affirming Catholicism," an international organization devoted to promoting Scripture, Reason, and Catholic Tradition in the modern world.
3. The seminary continues to develop its endowment, expand its alumni/ae base, and recruit students for both sites. Increases in enrollment and maintaining two campuses have placed pressure on resources. Endowment growth is the immediate priority.

***Church Divinity School of the Pacific***

1. The Church Divinity School of the Pacific (CDSP) is located in Berkeley and is the only freestanding residential Episcopal seminary west of the Rocky Mountains. The school offers degree and certificate programs for those preparing for both ordained and lay ministries as well as a Doctor of Ministry degree for those who have already earned the M.Div. or its equivalent. CDSP is an integral part of the Graduate Theological Union, an interfaith consortium of nine seminaries and several study centers where cross registration for all programs and doctoral instruction occurs. The multicultural character of the West influences the seminary and its instructional programs greatly. The diversity of the church, its ministry and its mission in this part of the world is also a distinctive shaping factor for the school.
2. In the past triennium CDSP has continued to strengthen its special focus on worship leadership and liturgical instruction. The diversity (international students, non-Western dioceses, race, age, etc.) of the student body has increased. The Center of Anglican Learning and Life has expanded its on-line education as well as facilitating many programmatic partnerships with dioceses and other institutions. The School for Deacons, serving the dioceses of California, Northern California, and El Camino Real has moved onto the CDSP campus, offering weekend programs; and Cornerstone has moved its central office to the center of the Graduate Theological Union campus.
3. The seminary is involved in a major building project, which will eventually result in a new chapel and a modern residential center for short-term students and visitors. Major fund raising is a prerequisite for this project. The faculty has recently revised the curriculum for the M.Div. program. Special attention to the educational outcomes and goals of all our degrees and certificates is an all-important component for our future teaching. Finally, CDSP must always remain open to new ways to be partners with our ecumenical sister schools in the Graduate Theological Union as well as church, schools, and dioceses throughout the Anglican Communion.

***Episcopal Divinity School***

1. Episcopal Divinity School (EDS) has a curriculum that allows adult learners to take responsibility for their educational process. Working in consultation with faculty and choosing from the offerings of some 200 faculty through the Boston Theological Institute, students focus their learning in a much more effective manner than the usual "hopsotch" form of curriculum. Consequently, EDS graduates always rank at the top in the General Ordination Examinations of the Episcopal Church. EDS also has the most multi-cultural faculty in the church and the most balanced between male and female professors. Finally,

EDS is recognized as one of the outstanding centers for spiritual formation within the Boston theological consortium.

2. In the last three years EDS has completed a long-range plan to continue to grow the seminary in three major areas: technology, environmental action and spirituality. EDS learning technologies are now interfaced with Weston Jesuit School of Theology through our combined Library, placing EDS-Weston on the cutting edge of change in educational-informational-research capabilities. EDS has been recognized as one of the leaders in environmental initiatives and will continue to become a "green seminary." Worship and prayer life at the seminary continues to thrive with many new services arising spontaneously from the student community. EDS was selected by the Presiding Bishop to work with the House of Bishops in a series of learning dialogues around issues of reconciliation; EDS faculty became key resource persons for the HOB and helped the church respond to the crisis after 9/11. On the academic front, four new certificate programs for lay leadership development have been successfully launched. The shift has been made to late afternoon and evening classes to make education more accessible to a wider range of students. As a recipient of a Lilly Grant in excess of \$1 million, EDS will be expanding our direct support to local congregational development, especially in areas neglected or underserved.
3. In the coming three years, EDS will concentrate on expanding our network of partnerships, especially with alumni/ae, local parishes and dioceses. With a strong priority on spiritual formation, EDS will focus on its three-fold emphasis on justice, compassion and reconciliation. Technologies at EDS will grow and more experimental forms of learning will be tested in our classrooms. In three years, the greenhouse gas emissions of the school will be significantly reduced as the seminary becomes a fully integrated ecological system.

### ***Episcopal Theological Seminary of the Southwest***

1. Equipping church leaders to relate Christ's gospel to culture was prominent in the vision of John Hines, then bishop of Texas and later presiding bishop, in founding the Episcopal Theological Seminary of the Southwest (ETSS) in 1952. Today the many and diverse cultures of the USA and the global community participate in the gospel-culture dialogue that is central at ETSS, located in Austin, Texas. How is Christ being revealed afresh through the gospel experience of diverse peoples? How can people historically oppressed and pushed to the margins be invited in to transform the church? These kinds of questions shape all studies at ETSS, whether in Bible or mission, liturgy or history, ministry or ethics, theology or history. Ministry with the Hispanic community, now the largest minority in the USA, is important in a student's course work and experience. First-year students experience a January immersion in Hispanic culture. Relationship with a seminary of Iglésia Anglicana de México is being explored. Union Teológica Hispana—a joint project of ETSS, the Lutheran Seminary Program in the Southwest (located at ETSS), and Austin Presbyterian Seminary—is developing Spanish-language theological education through the three institutions. The Province VII Center of Hispanic Ministries is located at ETSS, as are the Archives of the Episcopal Church, an important resource for exploring the church's mission.
2. Over the past three years, ETSS has implemented a new curriculum that integrates spiritual formation, academic disciplines, and ministry in a diverse world. Symposium helps students to think theologically about a major dimension of human social experience through year-long reflection in small groups; annual topics have included work, health, and art; ecology is next. With students from all parts of the country, enrollment is at an all-time high in our three degree programs: Master of Divinity, Master of Arts in Pastoral Ministry, and Master of Arts in Religion. The Very Rev'd Dr. Durstan McDonald retired as dean and president in May 2002 after 18 years of distinguished leadership and is now dean emeritus. The Very Rev'd Dr. Titus Presler, a mission scholar and parish priest with wide international experience, came as the new dean and president in June 2002. He cites spirituality, leadership and mission as three emphases in the formation we offer. A major capital campaign for endowment and facilities expansion exceeded its goal, and work on new classrooms and faculty offices began in April 2003.
3. "Embracing Difference" is the principal theme ETSS has chosen for the coming years as part of its re-accreditation process. That vision calls us to diversify our faculty, student body, and staff in racial, ethnic and linguistic make-up. As we equip leaders to participate in God's mission in the world, we must expand

our offerings in world religions, processes of globalization, and mission studies. The economy's downturn has heightened the need to examine our priorities and increase endowment. As we embark on facilities renovation and expansion, we will also be raising funds for an innovative new library-learning center. Distance learning through the internet was inaugurated in 2002 and will be expanded so that the seminary can better serve parts of the country and the world that do not have resources to support residential seminary education.

### ***General Theological Seminary***

1. "The General Theological Seminary is an Episcopal institution called to educate and form leaders for the church in a changing world." This sentence serves as General Seminary's (GTS) mission statement and emphasizes two important elements of life at GTS: education and formation. A seminary is different from a secular university school of religion. We do not seek so much to study religion as we do to live our faith. We pursue academic excellence as a means of personal growth, and at the same time we pursue personal transformation through our worship and interaction within the community of faith. Education is more than learning about God; it includes growing in our relationship with God, a maturing that involves the transformation of our minds and spirits so that our actions become an icon of Christ's love. Formation involves the integration of spiritual practice and academic study in order to equip leaders who are mature and collaborative, leaders who are responsible both to the community that has raised them up and to the wider community in which they live and serve.
2. The last three years have been a time of tremendous change at GTS. Our enrollment has increased in each of those years; total Masters of Divinity enrollment is 120, almost twice that in 1999. Continuing the trend of younger postulants, the average age of the class of 2005 is 35, and 11 seminarians are under the age of 30. The Center for Christian Spirituality rejuvenated its program and course offerings under the leadership of the Rev. Dr. Jonathan Linman. The Center offers three opportunities to complete a Masters of Sacred Theology degree: the 'Summers at General', 'January at General', and 'Thursdays at General' programs. Another major initiative is the *Programa Hispano/Latino de Teología Y Pastoral*, an alternate track to the M.Div. degree conducted in Spanish to train much-needed Hispanic clergy for the Episcopal Church. GTS has welcomed two new faculty members in addition to Dr. Linman: the Rev. Dr. James Farwell, Assistant Professor of Liturgics, and the Rev. Dr. Robert Owens, Professor of Old Testament. GTS has completed the first phase of a major stabilization of our physical plant, re-roofing and re-pointing four of the seminary's landmark buildings. GTS also commissioned several feasibility studies to explore creative ways of realizing the potential latent in the buildings and grounds of the Close.
3. General Seminary strives to meet the educational needs of the church in a world that is changing dramatically. Our M.Div. program provides excellent training for ordination; we plan to build programs that provide the same excellence for laypersons, for those whose first language is Spanish, and for commuting and nontraditional students. We intend to expand our summer course offerings and become a year-round leader in conferences and special events for the Anglican Communion. We wish to enhance our profile in New York City and to become a true center for urban ministry. To achieve these goals, we need facilities for the 21<sup>st</sup> century. A capital campaign is now underway to increase our endowment, provide funds to develop an education center, equip our classrooms with leading-edge technology, and modernize and enhance our library. Over the next three years, we will need the leadership and support of the whole church as we recreate our instructional facilities for the new century.

### ***Nashotah House***

1. Founded in 1842 as a mission to the American frontier, Nashotah House's mission today is the formation of men and women for ministries of congregational leadership, pastoral care, missions and evangelism, and church growth. Our distinct emphases are:
  - A disciplined spiritual life centered in the Anglican heritage of daily prayer, corporate worship, and the sacraments.
  - Academic discipline in the spirit of classical theological study.
  - Preparation for practical ministry as congregational leaders.
  - Active attention to contemporary social concerns in light of the Gospel.



- Support for every student and family member in the personal challenges of vocational preparation.
  - Continuing education for former students and others who engage in Christian ministry.
  - Cultivation of a community which embraces all members in God's love.
2. Our magnificent, contemplative setting on a 411-acre wooded lake-front campus, our attractive, modern townhouses for married students and families, and our commitment to strong community life provide an excellent environment for preparation for parish ministry. Our major accomplishments during the last three years include:
    - Transition to a new dean and administration.
    - Final ATS approval of our 2-year Master of Theological Studies (MTS) program.
    - Admission for 2002-2003 of our largest incoming class since 1986.
    - Establishment of one-week intensive January and June terms.
    - Modernization of our classroom facilities.
  3. Our major goals for the next three years are:
    - To grow our enrollment through outreach to a broader cross-section of dioceses.
    - To increase our enrollment of women and minority students.
    - To build a larger base of individual and parish contributors.
    - Campus renovation.

### ***The Protestant Episcopal Theological Seminary in Virginia***

1. The Virginia Theological Seminary (VTS) is located on a spacious campus in Alexandria, just a few miles from downtown Washington, D.C. The Seminary is part of a consortium of theological schools in the greater Washington area, which includes Roman Catholic, Methodist, Lutheran, Presbyterian, and inter-denominational seminaries. The Seminary offers three Master's degrees, the Doctor of Ministry degree, and diplomas in Anglican Studies and theology. Each year our community includes between eight and twelve students from other schools who are in full-time residence on our campus. Students and faculty worship together each weekday morning and have lunch in the Refectory with staff members and with individuals and groups visiting the campus.
2. Eight new faculty members joined our faculty over the past three years, as well as a new Vice President for Institutional Advancement. The M.Div. and M.T.S. curricula were significantly revised to provide greater flexibility while maintaining a core curriculum. A new January term has provided opportunities for intensive, short courses and participation in cross-cultural immersion experiences and/or mission trips to Africa, Asia, and Latin America. The Seminary continues to welcome civic groups, local parishes, national church committees, and international consultations to our campus. In 2001 the former Continuing Education Center was renovated and converted to a dormitory named for former faculty member Charles Price. Sparrow Hall was also renovated to provide offices, classrooms, and meetings spaces for our Lifetime Theological Education and D.Min. programs and staff. New programs have been developed through our Center for LTE, increasing the number of continuing education opportunities for clergy and laity. Grants from the Lilly Endowment have enabled the Seminary to expand the use of technology in classroom teaching and learning, and to launch a new program to encourage pastoral excellence in the first three years of ordained ministry.
3. Looking ahead, we anticipate a significant renovation of Meade Hall, and expanded Library facilities. Additional scholarship funds will be sought for international students and for making cross-cultural opportunities available for all students and faculty. Consultations with the National Association of Episcopal Schools are underway to develop a new track within our D.Min. degree for those who work in school ministries. In conjunction with the Washington Theological Consortium, plans are underway for a D.Min. in Communications and Homiletics.

### ***School of Theology, University of the South***

1. Sewanee tries to portray a rich, centrist theology, not a watered-down compromise but an articulate comprehensiveness. We maintain an extensive program in homiletics and stress an awareness of worldwide Anglican Christianity (missiology, persecution, theological diversity). We have an extensive liturgical life in our new chapel.

2. When one thinks of Sewanee, one almost always thinks of the EFM (Education for Ministry) program. A full theological education, primarily for laity, which attracts almost 10,000 per year worldwide. We are focusing on preparing for the future by appointing some of the most talented young faculty members in the Church. We completed our Chapel and are developing a master plan for expansion. We have almost doubled in size and had 12 surplus budgets.
3. A certain amount of bricks and mortar are needed as we remodel a beautiful old building for the School of Theology use. Development of a Junior Fellows post-doctoral program. Continued expansion of our foreign mission efforts, our continuing education efforts, etc. We face with confidence both an accreditation process and a capital campaign. Trying to alleviate the clergy shortage and the need for lay religious/spiritual education. Addressing the issues of funding for seminary education and health insurance for seminarians.

### ***Seabury-Western Theological Seminary***

1. Seabury-Western Theological Seminary's mission is to "develop empowered and empowering leaders for Christ's Church and God's Mission" in the world. We believe that theological education and leadership development must be joined together. To that end a new curriculum has been introduced that unites tradition and theological inquiry with a focus on mission, context, congregational vitality, and leadership. Seabury is pioneering new approaches to the formation of leaders while providing a solid foundation of prayer, learning, and community life. Seabury's Evanston/Chicago location brings great benefits including access to the library and learning resources of 11 seminaries and our nearest neighbor Northwestern University. The metropolitan environment is a learning laboratory for exciting ministry. The Seabury Institute provides unparalleled learning in congregational development to laity and clergy throughout North America. There is a growing diversity in the faculty and student body.
2. Seabury has developed a new, pioneering curriculum. The student body has doubled. The faculty and student body reflect a much greater ethnic and racial diversity than was previously found. A major building project has been completed. Faculty and Administrators have published and exercised leadership in the wider Church. Cutting edge research on the characteristics of effective clergy has been undertaken in the "Toward a Higher Quality of Christian Ministry" project. College age students have been able to experience seminary life through the "Chicago Collegiate Seminarians" program. The Seabury Institute has grown and operates two extension sites, in Maryland and Arizona. Special programs have been undertaken for parish nurses, deacons, heads of Episcopal Schools, and laity. Seabury has strengthened relations with Northwestern University and other partners and is a leader in technology. Seabury's Board of Trustees continues to gain strength and leadership.
3. Seabury's major need is the continuing development of its distinct mission. To do this we must develop human and financial resources. Scholarship resources are limited requiring that we work with partners to develop church-wide financial support for seminarians. Seabury also needs to develop capital and foundation support for its expanding ministry. Some facilities renovation needs to be undertaken. The institution needs to partner with others in drawing younger candidates to seminary and leadership in the Church. Seabury will continue to foster its imaginative curriculum learning experience, research and service to the mission of the Church. It needs to develop partnerships for these endeavors inside and outside the Episcopal Church.

### ***Trinity Episcopal School for Ministry***

1. Trinity Episcopal School for Ministry, the youngest of the Church's eleven seminaries, was founded 25 years ago in order to lay a solid biblical, theological and pastoral foundation beneath the renewal movements that were touching the life of the Church at that time. It continues to provide these emphases with a full year of required Greek, a scholarly and conservative (though not fundamentalist) approach to Scripture, an academically rigorous program with 90 credit hours required for an M.Div., extensive field ministry experience, and a comprehensive approach to Anglicanism that includes the evangelical as well as traditionalist and modernist aspects of our heritage. Since our founding we have added a strong missionary dimension, linking us with those fast-growing parts of our Communion that embrace evangelism and mission as the lifeblood of the church. A full exposure to the theory and practice of

mission, as well as the practice of evangelism, is required of all M.Div. students. Every three years we endeavor to take all students and faculty to the 5-day New Wineskins for Global Missions conference in North Carolina. We will have had Canon Michael Green, the premier evangelist in the Anglican Communion, in residence for three weeks in 2002 and 2003.

2. Trinity has maintained a consistent residential population over the past three years, while expanding its delivery of ministerial training through Interterms (January, June and August), extension sites where credit courses are offered, and online courses. This has extended our reach to many more students than can live in the immediate area of the seminary. We have jointly created an Anglican/Episcopal Sunday School curriculum with David C. Cook that is now used in 800 churches. We began a Doctor of Ministry program four years ago that now includes nearly 75 students. While we have emphasized program and ministry, we have also completed the construction of a new technologically sophisticated library/academic building which was dedicated at our Silver Anniversary this past May by The Archbishop of Canterbury, Dr. George L. Carey. We have tried not to neglect our immediate area. Students have started a "Trinity Loves Ambridge" program that reaches out to the community, and have also begun a thriving Young Life Club at the local high school. A local group of African Americans use our library/academic facility weekly in a degree completion program from a nearby college.
3. Among our major needs are finances. While Trinity successfully completed a Capital Campaign that has yielded significant funds for student scholarships and for reaching out to the Two-Thirds World, we remain radically dependent upon the giving of individuals and churches to raise the \$1.8 million needed to supplement other income and reach our annual budget. This is always a matter for prayer and hard work, though we have seen God's faithfulness over the years in remarkable ways. We would like to see more bishops send postulants to Trinity, and overcome the tendency of some to stereotype those expressions of Anglicanism to which we are drawn. However, we rejoice that nearly all graduates are ordained and find useful positions in the Church. We would like to endow some faculty salaries, do active recruitment among colleges and parishes, strengthen the younger, unmarried portion of our student body, continue to expand our campus with the acquisition of some large, unsightly derelict buildings to the rear, renovate our chapel, and find new ways to support our alumni who are experiencing stress in their service of God.

### **Minority Report on the Proposed Title III Revisions**

This Minority Report focuses on the proposed revisions to the Title III Ministry Canons. The Standing Commission on Ministry Development (SCMD) has taken seriously its charge from General Convention to look at these Canons in great detail, and to present revisions where necessary. Commissioners have worked very hard on this charge the last three years, and I commend their dedication and persistence.

I feel that some positive things have come out of this revision process. There has been an honest attempt to simplify the existing Canons, to make them clearer and more understandable, and to acknowledge that a wide variety of procedures and practices do exist, throughout the dioceses of our Church, in identifying and discerning calls to ministry and in laying out tracts for ordination. Also, the revisions spell out, in greater and clearer detail, the important ministry of all baptized persons in the work of the Church, and continuing education is listed as a requirement for the laity and the clergy. Also, the need for more serious training for Commissions on Ministry and Standing Committees is found in these revisions, as is the emphasis on the more active and involved role which a parish or other faith community can and should have in discerning, identifying, and calling forth persons for specific lay ministries and for ordination. These things are all generally positive and good.

However, I do have some serious concerns about several specific areas and some recurring themes which are a part of these proposed revisions. I feel there is a general move to dismantle the traditional, centuries-old, patriarchal view of the priesthood which is a hallmark of the one, holy, catholic, apostolic Church, and to replace it with a "total ministry concept" which, a generation or so down the road could become mandatory in all dioceses throughout our Church. We have seen this same thing happen with regard to women's ordination, which at first was offered as a permissive Canon, and later was declared mandatory in every diocese.

There also seems to be a general and gradual blurring of the lines between the ministry of the clergy and that of the laity. This could well result in the resolution to have lay presidency at the Eucharist in just a few years. If carried to its extreme in years to come, one might well even ask if we needed the ministry of priests and bishops.

Also, in the proposed Canon 5, the term, “lay” has been dropped from the categories of licensed ministries; i.e., we now have simply “Preacher, Eucharistic Minister and Eucharistic Visitor” (compare with Title III, Canon 3 in the existing Canons). Also, we no longer have a Lay Reader, but rather a “Worship Leader.” And note that a Lay Eucharistic Minister is no longer “a person licensed to this extra-ordinary ministry, who administers the elements at any celebration of the Holy Eucharist in the absence of a sufficient number of Priests or Deacons assisting the celebrant,” as we have it laid out in the current Canons. All this tends to make “normal” that which has heretofore been listed as an “extra-ordinary” ministry, and to give more duties and privileges to lay persons which were formerly reserved for priests. I note here that I am one hundred percent **for** the concept of very active, involved, committed lay ministry, but **not** for the move to blur the lines between the ministry of the laity and that of the clergy.

And finally, I must note here that I am against the new proposed Canon 1, Sec.2, (which is also echoed in Canon 10, Sec. 5). Accordingly to this Canon, no Bishop, Standing Committee, Commission on Ministry, Rector, or Vestry could deny the exercise of any ministry, lay or ordained, to a person, either heterosexual or homosexual, whose open, public lifestyle might be immoral and contrary to Scripture, or to someone who might have severe mental or psychological disabilities or impediments. There are some cases where the godly, pastoral duty of Priests, Vestries, Bishops, Standing Committees, and Commissions on Ministry is to say “no” up front to persons who simply should not be holding leadership positions in the Church or entering a process toward licensing or ordination. To allow such persons to enter or proceed upon such a pathway, or to exercise public ministries, often of leadership, is neither kind nor loving to them or to the Church. As a Commission member I voted against the new proposed Canon 1, Sec. 2 as well as against other Canons which touch upon the general areas which I have listed above. The odds at stake here are serious and important, and for these reasons, I wish to register this Minority Report.

Respectfully submitted,  
Judy Mayo  
Standing Commission on Ministry Development Member