

General Convention of The Episcopal Church 2024 Archives' Research Report

Resolution No.: 2024-A097
Title: Developing a Common Framework for Anti-Racism Training
Proposer: Task Force on Imagining a Church Grounded in Social Justice as Christian Ministry
Topic: Racism, Reconciliation

Directly Related: (Attached)

2022-A052 Revise Mandate for Executive Council Committee on Anti-Racism and Reconciliation
2022-C058 Take Action in Response to TEC's Racial Audit
2018-A043 Revise Mandate for Executive Council Committee on Anti-Racism
2018-A044 Set Essential Components of Anti-Racism or Racial Reconciliation Training
2018-A045 Reaffirm and Report on Anti-Racism Training
2015-D040 Develop Anti-Racism Youth Ministry Curriculum
2012-A125 Recommit to Anti-Racism Work
2012-A127 Recommit to Anti-Racism Work
2009-A142 Recommit the Church to Anti-Racism and Request Annual Diocesan Reports
2006-B025 On the Topic of Anti-Racism Training (Rejected)
2003-A010 Continue Anti-Racism Program
2003-A111 Revise Title III Canons
2003-D025 Continue Efforts to End Racism
2000-B049 Require Anti-Racism Training
1988-A112 Reaffirm Commitment to Affirmative Action

Indirectly Related: (Available in the [Acts of Convention](#) database, searchable by resolution number)

2006-A092 Applaud Anti-Racism Training
1991-D113 Address Institutional Church Racism in the Next Three Triennia

In preparing this report, the Archives researched the resolutions in the Acts of Convention database for the period 1973 through 2022, selecting "direct" resolutions that have a substantive bearing on the proposed legislation. The "direct" resolutions are attached and "indirect" resolutions are available in the Acts of Convention database. Committee members who require other research assistance should contact the Archives through the [Research Request Form](#).

A097 - Developing a Common Framework for Anti-Racism Training

Final Status: Not Yet Finalized

Proposed by: Task Force on Imagining a Church Grounded in Social Justice as Christian Ministry

Has Budget Implications: Yes

Cost: \$55,000.00

Amends C&C or Rules of Order: No

Requests New Interim Body: No

Changes Mandate Of Existing Ib: No

Directs Dfms Staff: Yes

Directs Dioceses: No

Directs Executive Council: Yes

HiA: No House Assigned

Legislative Committee Currently Assigned: No Committee Assigned

Completion Status: Incomplete

Latest House Action: N/A

Supporting Documents: No

Resolution Text

Resolved, the House of _____ concurring,

That the 81st General Convention, recognize that widely different criteria have been used across the Church to determine if the completion of anti-racism training defined by Canon Article III.6.5.g Training and General Convention Resolution has been satisfied; and that this work has been inspired by the collaborative efforts with the Executive Committee on Anti-Racism (ECCAR); and be it further

Resolved, That The Episcopal Church (TEC) recognize that in order to maintain a common theological framework and pastorally congruent response regarding our commitment to dismantle the sin of racism, specific components must be included in any Anti-racism or Racial Reconciliation training designed to fulfill the canonical requirement for all persons seeking ordination and all persons specified in General Convention Resolution 2000-B049; and be it further

Resolved, That the specific components that must be included in any Anti-racism or Racial Reconciliation training to be interactive, offer opportunity for reflection and include as follows:

1) A Historical Component - to include Canonical Requirements, Domestic and Foreign Missionary Society's Historical Commitment found in General Convention resolutions, "The Church's Contemporary Response to Racism", and "Becoming Beloved Community",

2) An Information OR Didactic Component - to include learning about the Baptismal Covenant, the Hebrew & New Testament Prophetic traditions, and the History of White Supremacy. Systemic Power, Classism, Sexism and other Intersectional Oppressions, The Doctrine of Discovery, Racism, Internalized Racial Superiority & Microaggressions and Internalized Racial Oppression must be interrogated and challenged. A guide for analyzing and dismantling unintentional institutional racism is an important component if we are to fulfill the intentions of the racial reconciliation resolutions. The hope will be that participants become co-conspirators and agents of Racial Reconciliation and healing in the Episcopal Church and beyond.

3) Activities will include Prayer, Respectful Communication Guidelines, Power Analysis and other activities as indicated to accomplish learning objectives for historical and informational components.

4) The training will reflect common learning objectives and appropriate adult pedagogy including a process/method for reinforcing the training so that it is not a standalone "one and done" course such as the creation and nurturing of an antiracist identity for individuals and institutions;

And be it further

Resolved, That Executive Council's Committee on Anti-Racism (ECCAR) create an Anti-racism Certification Framework include a master tracking database/mechanism to ensure consistency even as clergy and lay leaders transition across dioceses and TEC-level ministries and to more completely define the above components; and be it further

Resolved, That TEC staff be directed to work with the Executive Committee on Anti-Racism (ECCAR) to implement a certification process that would allow for on-line testing of clergy, laity, and trainers to ensure the consistent fulfillment of the spirit of the requirement for anti-racism training across the Church according to the Anti-racism Certification Framework defined by the Executive Council Committee on Anti-Racism; and be it further

Resolved, That TEC staff provide an annual report to ECCAR on the status of use and effectiveness of the certification process; and be it further

Resolved, That the General Convention requests the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation (excluding meeting expense) of \$55,000 for the curriculum planning, scope of the effort, and development of the RFP for the tracking module of this resolution.

Explanation

Currently Canon Article III.6.5.g Training requires the Church's Anti-racism training for ordination. Additionally, the General Convention of The Episcopal Church has passed resolutions concerning anti-Racism and Racial Reconciliation at every General Convention since at least 1988. They include 1988-A112, 1991-D113, 2009-A142, 2012-A127, 2015-D040, and have called upon the church to participate through anti-racism training and other activities to dismantle and eradicate structures of racism and integrate the practices of anti-racism into our life as a church. Specifically, Resolution 2000-B049, which was reaffirmed by 2018-A045, mandates that *"lay and ordained leadership of the Episcopal Church, including all ordained persons, professional staff, and those elected or appointed to positions of leadership... be required to take anti-racism training and receive certification of such training.... And that each diocese determines those lay and clergy leaders who are to take the training."*

Stories and information obtained through the focus groups and interviews led the Task Force members to include the focus on racial justice and discussions regarding anti-racism training. Creating this resolution was identified by recognizing the need for a consistent method to ensure that church-wide leadership and laity experienced the various issues as well as building knowledge about the sin of racism, the reasons behind reparations, and the vision of the beloved community. Reviewing the previous resolutions and actions taken or not taken, informed this resolution.

The Task Force also determined that the concerns and issues of language are important. As a result, the Task Force added the word 'systemic' to the word power to particularize the type of power being addressed. Additionally, when analyzing and dismantling unintentional institutional racism this concept is an important part of shifting the focus from merely addressing the motives of individuals to the built-in advantages for whites that are part of the structure of our institutions. Institutional practice, policy, culture, etc., is the source of the racial social disparities.

The need for the creation and nurturing of an antiracist identity for individuals and institutions will be necessary if we accept that both white people and people of color are coopted by racism in the form of Internalized Racial Superiority and Internalized Racial Oppression as part of our identity, then the resistance to that is to explore an identity that is counter to this.

Additionally, consistent monitoring of training completion and effectiveness is needed as more members transition to different geographic locations, led the team to include the need to have a church-wide learning management system or some electronic version and not maintaining excel spreadsheets or other manual/paper-based methods.

"Our Baptismal Covenant calls us to speak in concrete terms about today's sins of racial injustice and inequality. We should all be advocates for the eradication of racism in all aspects of life, especially our religious life. The effects of racism escape no institution, not even the Church. We know that institutional racism can be conscious or unconscious. While the motivation of the institution and its members is important, it is the disparate racial outcomes of policy and/or practice that reflect an institution's racism. The elimination of racism in the Church cannot be equated with assimilation, but rather with unity-in-diversity. No one group may demand the unilateral surrender of another's culturally determined

values as the price for full participation in the church community. In celebrating diversity, we manifest our oneness in Christ".(1)

(1). Language attributed to The Episcopal Diocese of Arizona: An Anti-Racism Theological Statement.



Resolution Number: 2022-A052
Title: Revise Mandate for Executive Council Committee on Anti-Racism and Reconciliation
Legislative Action Taken: Concurred as Amended
Final Text:

Resolved, That the mandate for the Executive Council Committee on Anti-Racism & Reconciliation is hereby clarified as follows:

“This Committee is charged with supporting and monitoring the Church’s work in response to General Convention resolutions directed at dismantling racism and promoting racial healing, justice, and reconciliation in the Church by:

- a) helping the church recognize and develop its work of racial healing, justice, and reconciliation as a fundamental and requisite part of Christian formation;
- b) supporting the work of Becoming Beloved Community: The Episcopal Church’s Long-Term Commitment to Racial Healing, Justice, and Reconciliation and other such initiatives the Presiding Officers, Executive Council, or Interim Bodies develop, and also the work of the Episcopal Coalition for Racial Equity and Justice;
- c) recommending, in collaboration with staff and other church organizations, resources and best practices for dismantling racism and for promoting racial healing, justice, and reconciliation that can be adapted to different contexts;
- d) collecting information from dioceses and provinces about their successes and challenges in complying with the canonical requirements and with General Convention Resolution 2018-A045 for providing anti-racism training;
- e) and sharing their findings with Executive Council on an annual basis.

Membership of the Executive Council Committee on Anti-Racism & Reconciliation shall be composed of:

one person named by the governing body of each province of this Church who has been trained in doing the work of dismantling racism and seeking to foster racial healing, justice, and reconciliation, has demonstrated experience in anti-racism/racial reconciliation work, has demonstrated the ability to make connections with people in their geographic area who do this work, and has demonstrated a commitment to make connections with people in the provinces who do this work;

one member of the Executive Council as appointed by the Chair and Vice-Chair of Executive Council;

one Bishop as appointed by the Presiding Officers;

members named who are from the racial or ethnic groups of black, Latino/a, Asian, Native American/Indigenous, and non-Hispanic white to ensure representation of diverse racial and ethnic voices on this Committee - if there are none, then the Chair and Vice-Chair of Executive Council shall appoint a member at large from each unrepresented racial or ethnic group;

a member named who is under 40, to ensure representation of multiple generations - if there are no members then the Chair and Vice-Chair of Executive Council shall appoint a member at large from each unrepresented generational group.

Members shall serve terms as follows:

Each Committee member shall serve one triennium beginning January 1 in the year following each General Convention until the December 31 following the next General Convention. Members may be named to serve consecutive terms by their provinces.

In the event that a province fails to name a person to serve on the Committee by [sic] January 1, when each term begins, the Chair and Vice-Chair of Executive Council shall appoint a qualified person from that province to serve on the Committee.

Vacancies shall be filled in the same manner as the original members were named. Vacancies in excess of 30 days shall be filled by the Chair and Vice-Chair of Executive Council, and in the case of a Bishop vacancy, by the Chair of Executive Council.”

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Baltimore, 2022* (New York: General Convention, 2023), pp. 837-838.



Resolution Number: 2022-C058
Title: Take Action in Response to TEC's Racial Audit
Legislative Action Taken: Concurred
Final Text:

Resolved, That the 80th General Convention of The Episcopal Church hereby direct the Executive Council to take the following action:

1. **Investigate what is causing The Episcopal Church's leadership positions not to be more representative of people of color and report back to the 81st General Convention a plan for overcoming those obstacles;**
2. **Encourage the creation of a leadership position in each diocesan administration whose specific role is to address the societal issues that disproportionately affect black and brown people;**
3. **Encourage such diocesan actions to ensure that people of color who dedicate their time, finances, and energy to sustain local parishes earn that recognition and a pathway to leadership;**
4. **Encourage that all dioceses budget resources for and audit the adequacy of anti-racism training for all clergy, lay leaders, and staff;**
5. **Explore how the Diocese of Maryland Truth and Reconciliation Commission can serve as a model in other dioceses;**
6. **Examine discernment and ordination processes and require participation by black and brown people on nominating committees, commissions on ministry, discernment committees and any other entity involved in identifying, affirming and overseeing the diocesan process for ordination;**
7. **Mandate that anti-racism training must openly address what white privilege and white supremacy means and the impact they have had on people of color.**

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Baltimore, 2022* (New York: General Convention, 2023), pp. 857-858.



Resolution Number: 2018-A043
Title: Revise Mandate for Executive Council Committee on Anti-Racism
Legislative Action Taken: Concurred as Substituted
Final Text:

Resolved, That the mandate for the Executive Council Committee on Anti-Racism be amended, and hereby read as follows:

“This Committee is charged with supporting and monitoring the Church’s work in response to General Convention resolutions directed at eliminating the sin of racism from the life of the Church by:

Recognizing and developing its work of racial healing, justice, and reconciliation as a fundamental and requisite part of Christian formation; supporting the work of Becoming Beloved Community: The Episcopal Church’s Long-Term Commitment to Racial Healing, Justice, and Reconciliation; recommending best practices for dismantling racism training; collecting information from dioceses and provinces about their successes and challenges in complying with the canonical requirements and with General Convention Resolution 2000-B049 for providing anti-racism training; and sharing their findings with Executive Council on an annual basis.”

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Austin, 2018* (New York: General Convention, 2018), pp. 667-668.



Resolution Number: 2018-A044
Title: Set Essential Components of Anti-Racism or Racial Reconciliation Training
Legislative Action Taken: Concurred as Substituted
Final Text:

Resolved, That the 79th General Convention recognizes that widely different criteria have been used across the Church to determine if the completion of anti-racism training required in Title III and resolution 2000-B049 has been satisfied; and be it further
Resolved, that The Episcopal Church recognizes that in order to maintain a common theological framework in our commitment to dismantle the sin of racism that these specific components are essential to include in any Episcopal Anti-racism or Racial Reconciliation training:

- 1) Liturgy, preferably a celebration of Eucharist when possible or other corporate worship, grounding the work in scripture and spiritual formation
(Proclaiming the Dream of Beloved Community)
- 2) An Historical Component—including but not limited to (and, as appropriate to the context where the training is offered): The Episcopal Church’s role in slavery, its history with segregation and discrimination of people of color, the Doctrine of Discovery, The Episcopal Church’s role in taking indigenous children from their families through our participation in the boarding school system, and the Church’s responses to racism through the years.
(Telling the Truth about the Church and Race)
- 3) An Information or Didactic Component—including, but not limited to: the Baptismal Covenant, power, class, race, racism, internalized racial privilege, internalized racial oppression, implicit racial bias, intercultural awareness and communication, becoming co-conspirators in dismantling racism, and envisioning racial reconciliation.
(Repairing the Breach)
- 4) Engagement—including, but not limited to: establishing respectful communication guidelines, discussion, Bible Study, and other activities as indicated to accomplish learning objectives for these components.
(Practicing the Way of Love);

And be it further

Resolved, that the Executive Council Committee on Anti-Racism continue to collect and develop, in collaboration with the staff, Christian Formation professionals, and The Absalom Jones Episcopal Center for Racial Healing, resources and best practices for dismantling racism that can be shared online to aide in the consistent fulfillment of the requirement for anti-racism training for lay and ordained leaders across the Church.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Austin, 2018* (New York: General Convention, 2018), p. 668.



Resolution Number: 2018-A045
Title: Reaffirm and Report on Anti-Racism Training
Legislative Action Taken: Concurred as Substituted
Final Text:

Resolved, That we acknowledge that not all dioceses have followed the spirit of the anti-racism training required in Title III or General Convention Resolution 2000-B049 regarding training of all ordained persons and lay leadership; and be it further

Resolved, That we acknowledge that the work of dismantling racism is an essential part of spiritual formation; and be it further

Resolved, That the 79th General Convention re-affirms the necessity and importance of anti-racism training for the lay and ordained leadership of The Episcopal Church, including all ordained persons, professional staff, and those elected or appointed to committees, commissions, agencies, task forces, and boards; and be it further

Resolved, That the Executive Council Committee on Anti-Racism and The Episcopal Church staff, The Absalom Jones Episcopal Center for Racial Healing and Christian Formation professionals be encouraged to work together to continue to expand the resources available for trainings that can be adapted to different contexts and that address the multiplicity and intersectionality of oppressions that exist in society, and maintain online a recommended list of curricula and programs as they are developed, that could be used for anti-racism training and for training facilitators; and be it further

Resolved, That the lay and ordained leadership of The Episcopal Church are also expected to engage in ongoing spiritual formation and education focused on racial healing, justice, and reconciliation as part of our Church's commitment to Becoming Beloved Community; and be it further

Resolved, That each committee, commission, agency, task force, and board, and each province and diocese maintain a register of those who have participated in training, and annually report to the Executive Council through the Executive Council Committee on Anti-Racism by January 1 each year, how many people have participated in training and what other Becoming Beloved Community formation opportunities have been offered and that the Council report on this information to future General Conventions until such time as the Executive Council Committee on Anti-Racism or its succeeding body determines it is no longer necessary.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Austin, 2018* (New York: General Convention, 2018), p. 669.



Resolution Number: 2015-D040
Title: Develop Anti-Racism Youth Ministry Curriculum
Legislative Action Taken: Concurred as Amended
Final Text:

Resolved, That the 78th General Convention continue the work of Anti-Racism training adopted at the 75th and 76th General Convention; and be it further

Resolved, That the Officer for Youth Ministries and Missioner for Racial Reconciliation partner with other church offices and organizations as appropriate to commission a gospel-centered, Internet-integrated, action-oriented, anti-racism youth ministry curriculum for congregations throughout The Episcopal Church, including those not in the United States, to be provided in English, Spanish and Haitian Creole; and be it further

Resolved, That in addition to printed versions of youth educational materials and curricula for Anti-Racism, online versions of the educational materials and curricula be made available on The Episcopal Digital Network; and be it further

Resolved, That the General Convention request the Joint Standing Committee on Program, Budget and Finance to allocate \$50,000 for the implementation of this resolution.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Salt Lake City, 2015* (New York: General Convention, 2015), p. 453.



Resolution Number: 2012-A125
Title: Recommit to Anti-Racism Work
Legislative Action Taken: Concurred as Amended
Final Text:

Resolved, That the 77th General Convention recommit and declare itself to be dedicated to continuing the work against the sin of racism in all of its forms; and be it further
Resolved, That a culture, expectation, and practice of anti-racism permeate the life of The Episcopal Church; and be it further
Resolved, That anti-racism principles and practices permeate the work of all teams of the DFMS, monitored and networked by a staff officer; and be it further
Resolved, That anti-racism principles and practices permeate the work of all volunteers participating in the governance structures of The Episcopal Church; and be it further
Resolved, That anti-racism training oversight and implementation be carried out on provincial and diocesan levels for all Episcopalians; and be it further
Resolved, That all dioceses and provinces initiate anti-racism training if they have not already done so and continue to engage in anti-racism training on an ongoing basis; and be it further
Resolved, That the provinces report annually to the Executive Council on the progress being made in fulfillment of this resolution; and be it further
Resolved, That the 77th General Convention request that the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$180,000 to be distributed and used by the Provinces for the implementation of this resolution during the 2013–2015 triennium.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Indianapolis, 2012* (New York: General Convention, 2012), p. 489.



Resolution Number: 2012-A127
Title: Recommit to Anti-Racism Work
Legislative Action Taken: Concurred as Amended
Final Text:

Resolved, That The Episcopal Church recommit and declare itself to be dedicated to continuing to work against the sin of racism; and be it further

Resolved, That anti-racism training oversight and implementation be carried out on provincial and diocesan levels for all Episcopalians; and be it further

Resolved, That all dioceses and provinces receive anti-racism training if they have not already done so and continue to engage in anti-racism training on an ongoing basis; and be it further

Resolved, That dioceses and provinces use existing programs and ministries, or develop new programs and ministries, to dismantle and eradicate structures of racism, both internally and externally, and integrate the practices of anti-racism into their ongoing life.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Indianapolis, 2012* (New York: General Convention, 2012), pp. 698-699.



Resolution Number: 2009-A142
Title: Recommit the Church to Anti-Racism and Request Annual Diocesan Reports
Legislative Action Taken: Concurred as Amended
Final Text:

Resolved, That The Episcopal Church recommit and declare itself to be dedicated to continuing to work against the sin of racism; and be it further

Resolved, That the Office of Anti-Racism and Gender Equality continue to design and deliver anti-racism, classism and ethnic discrimination training that examines factors and circumstances which maintain racism, classism and ethnic discrimination in the Church and in civil society; and be it further

Resolved, That all dioceses and provinces receive anti-racism training if they have not already done so or renew training that has been previously taken; and be it further

Resolved, That dioceses and provinces develop programs and ministries to dismantle and eradicate structures of racism, both internally and externally, and integrate the practices of anti-racism into their ongoing life; and be it further

Resolved, That the Anti-Racism Committee of Executive Council develop a monitoring and reporting process for the dioceses, and that dioceses make annual reports to the Anti-Racism Committee of Executive Council.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Anaheim, 2009* (New York: General Convention, 2009), p. 742



Resolution Number: 2006-B025
Title: On the Topic of Anti-Racism Training
Legislative Action Taken: Rejected [Died with Adjournment]
Text of the Resolution:

Resolved, the House of Deputies concurring, That the 75th General Convention establish a minimum requirement of fourteen (14) hours of anti-racism training that is called for in Resolution B049 (GC2000) and supported by Resolution A010 (GC2003).



Resolution Number: 2003-A010
Title: Continue Anti-Racism Program
Legislative Action Taken: Concurred as Amended
Final Text:

Resolved, That The Episcopal Church reaffirm its historic commitment to eradicate racial injustice in the Church and in secular society, and that the Executive Council continue the anti-racism program with appropriate staffing and budget, as approved by the 73rd General Convention (A047) and recommend the National Dialogues on Anti-Racism methodology; and be it further

Resolved, That the emerging provincial network of anti-racism trainers be recognized as an important resource, and its utilization commended to the several provinces, dioceses, and affiliated organizations of the Church; and be it further

Resolved, That the 74th General Convention extend its appreciation to the organizers and participants of the anti-racism hearings and call upon the anti-racism committee (Anti-Racism Advisory Committee of the Executive Council and the Office of Social Justice) to implement a program that responds to the issues raised at the hearings, as appropriate; and be it further

Resolved, That all persons seeking election or appointment to the several standing commissions, other committees of Executive Council, related boards and auxiliary organizations must have had anti-racism training required by the 73rd General Convention (B049) or agree to have this training within a year of their appointment; and be it further

Resolved, That the Office of Peace and Justice be commended for its "Stop the Hate" Campaign, and be encouraged to develop similar programs that address the issues of racial profiling and other abuses of the criminal justice system that have emerged in this post 9/11 environment; and be it further

Resolved, That the Anti-Racism Committee of Executive Council be directed to prepare a report for the other standing committees and commissions of the Church that inform them of the several issues emerging from the anti-racism hearings, and specify what actions each might take to ameliorate the impact of racism in their area of concern.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Minneapolis, 2003* (New York: General Convention, 2004), p. 173f.



Resolution Number: 2003-A111
Title: Revise Title III Canons
Legislative Action Taken: Concurred as Substituted
Final Text:

Resolved, That Canons III.1-9, 13-17, and 19 be deleted and replaced by the following amended Canons III.1-9, with all remaining Canons renumbered as appropriate:

[The final text of Resolution A111 has not been *italicized* because of its size and for ease of reading.
Journal Ed.]

CANON 1: Of the Ministry of All Baptized Persons

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

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

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

CANON 2: Commissions on Ministry

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

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

- (a) In the implementation of Title III of these Canons.**
- (b) In the determination of present and future opportunities and needs for the ministry of all baptized persons.**
- (c) In the design and oversight of the ongoing process for discernment, formation for ministry and assessment of readiness therefor.**

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

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

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

CANON 3: Of Discernment

Sec 1. The Bishop and Commission shall provide encouragement, training and necessary resources to assist each congregation in developing an ongoing process of community

discernment appropriate to the cultural background, age and life experiences of all persons seeking direction in their call to ministry.

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

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

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

CANON 4: Of Licensed Ministries

Sec. 1

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

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

Sec. 2

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

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

(c) A person licensed in any Diocese under the provisions of this Canon may serve in another congregation or other community of faith in the same or another Diocese only at the invitation of the Member of the Clergy or other

leader exercising oversight, and with the consent of the Ecclesiastical Authority in whose jurisdiction the service will occur.

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

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

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

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

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

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

CANON 5: Of General Provisions Respecting Ordination

Sec. 1.

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

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

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

Sec. 2.

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

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

(c)Whenever the letter of support of a Vestry is required, the letter must be signed and dated by at least two-thirds of all of the members of the Vestry, at a meeting

duly convened, and by the Rector or Priest-in-Charge of the Parish, and attested by the Clerk of the Vestry. Should there be no Rector or Priest-in-Charge, the letter shall be signed by a Priest of the Diocese acquainted with the nominee and the Parish, the reason for the substitution being stated in the attesting clause.

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

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

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

CANON 6: Of the Ordination of Deacons

Sec. 1. Selection

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

(a) **Nomination.** A confirmed adult communicant in good standing may be Nominated for ordination to the diaconate by the person's congregation or other community of faith. The Nomination shall be in writing, and shall include

- (1) Full name and date of birth.
- (2) The length of time resident in the Diocese.
- (3) Evidence of Baptism and Confirmation.
- (4) Whether an application has been made previously for Postulancy or the person has been Nominated in any diocese.
- (5) A description of the process of discernment by which the applicant has been identified for ordination to the Diaconate.
- (6) The level of education attained and, if any, the degrees earned and areas of specialization.
- (7) A letter of support by the applicant's discernment community, including a statement committing the discernment community to involve itself in the applicant's preparation for ordination to the Diaconate. If it be a congregation, the letter shall be signed by a two-thirds majority of the Vestry or comparable body, and the Member of the Clergy or leader exercising oversight.

(8) An acceptance in writing by the nominated person.

The nomination shall be submitted to the Bishop, who may admit the person as a Nominee for ordination to the Diaconate.

(b) Admission to Postulancy. Postulancy is the time between nomination and candidacy and includes a process of exploration of and decision on the Postulant's call to the diaconate.

(1) There shall be a thorough investigation of the Postulant which shall include:

(i) a background check, and

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

(iii) Reports of all investigations and examinations shall be kept on file by the Bishop.

(2) The Bishop, or the Bishop's designee, may interview the Postulant. The Commission or a designated committee shall interview the Postulant, and the Commission or designated committee shall submit a recommendation to the Bishop.

(3) The Bishop may then admit the Postulant as a Candidate, informing the Candidate and the Member of the Clergy or other leader of the Candidate's discernment community in writing.

Sec. 2. Candidacy

(a) Candidacy is a time, no less than one year in length, of formation in preparation for ordination to the Diaconate, established by a formal commitment by the Candidate, the Bishop, the Commission and the congregation or other community of faith.

(b) The Bishop may assign the Candidate to any congregation of the diocese or other community of faith after consultation with the Member of the Clergy or other leader exercising oversight.

(c) At the Bishop's sole discretion, any Candidate may be removed from the list of Candidates, with reasons given to the Candidate and written notice of the removal being given to the Candidate and the Member of the Clergy Rector or other leader exercising oversight of the nominating congregation or other community of faith and the Commission.

Sec. 3. Preparation for Ordination

(a) The Bishop, in consultation with the Commission, shall determine the length of time and extent of formation needed to prepare each Candidate for ordination.

(b) Before ordination each Candidate shall be prepared in and demonstrate basic competence in five general areas:

(1) Academic studies including, The Holy Scriptures, theology and the tradition of the Church.

(2) Diakonia and the diaconate,

(3) Human awareness and understanding,

(4) Spiritual development and discipline,

(5) Practical training and experience,

(c) The formation process shall include sexual misconduct prevention training, training regarding Title IV of these Canons, and anti-racism training.

- (d) Formation shall reflect the local culture and each Candidate's background, age, occupation, and ministry. Prior education and learning from life experience may be considered as part of the formation required for ordination.**
- (e) Wherever possible, formation shall take place in community, including persons in preparation for the diaconate, or others preparing for ministry.**
- (f) Each Candidate shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the Candidate's academic, diaconal, human, spiritual, and practical, and academic development.**
- (g) During Candidacy each Candidate's progress shall be evaluated from time to time, and there shall be a written report of the evaluation by those authorized by the Commission to be in charge of the evaluation program. Upon certification by those in charge of the Candidate's program of preparation that the Candidate has successfully completed preparation and is ready for ordination, a final written assessment of readiness for ordination to the Diaconate shall be prepared as determined by the Bishop in consultation with the Commission. This report shall include a recommendation from the Commission regarding the readiness of the Candidate for ordination. Records shall be kept of all evaluations, and assessments and the recommendation and shall be made available to the Standing Committee.**
- (h) If the medical examination, psychological examination, or background check have taken place more than 36 months prior to ordination, they must be updated.**
- (i) Before ordination each Candidate must have reached the age of twenty-four, and made application for ordination.**
- (j) Upon certification in writing by the Standing Committee that all canonical requirements have been met, and that there is no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds and that they recommend ordination, the Bishop may ordain the Candidate a Deacon.**

CANON 7: Of the Life and Work of Deacons

Sec. 1. Deacons serve directly under the authority of and are accountable to the Bishop.

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

Sec. 3. The Bishop may establish a Council on Deacons ("Council") to oversee, study, and promote the diaconate.

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

- (a) Deacons may have a letter of agreement, subject to the Bishop's approval, setting forth mutual responsibilities in the assignment.**
- (b) Deacons shall report annually to the Bishop or the Bishop's designee on their life and work.**

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

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

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

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

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

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

(Date) _____

(Signed) _____

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

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

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

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

CANON 8: Of the Ordination of Priests

Sec. 1. The Bishop, in consultation with the Commission, shall establish procedures to identify and select persons with evident gifts and fitness for ordination to the Priesthood.

Sec 2. Of General Provisions concerning Postulancy and Candidacy

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

(b) Candidacy is a time of formation in preparation for ordination to the Priesthood, established by a formal commitment by the Candidate, the Bishop,

the Commission and the congregation or other community of faith. The period of Candidacy shall be no less than six months.

- (c) The combined period for Postulancy, Candidacy and Diaconate under this Canon shall be no less than 18 months.
- (d) The responsibilities for the formation and preparation of Postulants and Candidates shall include the following:
 - (1) Each Postulant or Candidate for ordination to the Priesthood shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the individual's academic experience and personal and spiritual development.
 - (2) The congregation or other community of faith shall nominate appropriate persons for the ordination process, nurture them in their faith, and provide continuing support for such persons through Postulancy, Candidacy, and ordination.
 - (3) The Bishop and the Commission shall work closely with the Postulant or Candidate to develop and monitor a program of preparation for ordination to the Priesthood in accordance with Canon III.8.4 and to ensure that pastoral guidance is provided throughout the period of preparation.
 - (4) The Standing Committee shall certify that all canonical requirements for ordination have been met and make a recommendation regarding ordination as prescribed in sections 6 and 7 of this canon.
 - (5) The seminary or other formation program shall provide for, monitor and report on the academic performance and personal qualifications of the Candidate or Postulant for ordination. These reports will be made upon request of the Bishop and Commission, but at least once per year.
- (e) Prior to ordination as a deacon under this canon, the following must be accomplished:
 - (1) a thorough background check of the applicant,
 - (2) sexual misconduct prevention training, training regarding Title IV of these Canons, and anti-racism training,
 - (3) thorough examinations, both medical and psychological, by professionals approved by the Bishop, using the forms prepared by the Church Pension Fund for this purpose, and if desired or necessary, psychiatric referral. These reports shall be kept on file by the Bishop.
 - (4) If the medical examination, psychological examination, or background check have taken place more than 36 months prior to ordination as a Deacon under this canon, they must be updated.

Sec. 3. Postulancy

- (a) A person nominated for admission as a Postulant for ordination to the Priesthood shall provide to the Bishop the following:
 - (1) Full name and date of birth.
 - (2) The length of time resident in the Diocese.
 - (3) Evidence of Baptism and Confirmation.
 - (4) Whether an application has been made previously for Postulancy in any diocese.
 - (5) A description of the process of discernment by which the nominee has been identified for ordination to the Priesthood.

- (6) The level of education attained and, if any, the degrees earned and areas of specialization.
- (7) A letter of support by the nominee's congregation or other community of faith, including a statement committing the congregation or other community of faith to involve itself in the nominee's preparation for ordination to the Priesthood. If it be a congregation, the letter shall be signed by a two-thirds majority of the Vestry, and the Member of the Clergy or leader exercising oversight.
- (8) A written request from the nominee for admission to Postulancy.
- (b) Before granting admission as a Postulant, the Bishop:
- (1) shall determine that the person is a confirmed adult communicant in good standing of a congregation or other community of faith, and
 - (2) shall confer in person with the nominee,
 - (3) shall consult with the nominee regarding financial resources which will be available for the support of the Postulant throughout preparation for ordination. During Postulancy and later Candidacy, the Bishop or someone appointed by the Bishop shall review periodically the financial condition and plans of the Postulant.
- (c) On the basis of the application and the personal interview, the Bishop shall notify the nominee and the Commission whether the application process may proceed.
- (d) If the Bishop approves proceeding, the Commission, or a committee of the Commission, shall meet with the nominee to review the application and prepare an evaluation of the nominee's qualifications to pursue a course of preparation for ordination to the Priesthood. The Commission shall present its evaluation and recommendations to the Bishop.
- (e) The Bishop may admit the nominee as a Postulant for ordination to the Priesthood. The Bishop shall record the Postulant's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Postulant, the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Postulant may be attending or proposes to attend, or the director of Postulant's program of preparation, of the fact and date of such admission.
- (f) Any Postulant may be removed as a Postulant at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Candidate and the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Postulant may be attending or the director of the program of preparation.
- (g) No Bishop shall consider accepting as a Postulant any person who has been refused admission as a Candidate for ordination to the Priesthood in any other Diocese, or who, having been admitted, has afterwards ceased to be a Candidate, until receipt of a letter from the Bishop of the Diocese refusing admission, or in which the person has been a Candidate, declaring the cause of refusal or of cessation. If the Bishop decides to proceed the Bishop shall send the letter to the Commission.

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

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

Sec. 5. Candidacy

- (a) A person desiring to be considered as a Candidate for ordination to the Priesthood shall apply to the Bishop. Such application shall include the following:
 - (1) the Postulant's date of admission to Postulancy, and
 - (2) a letter of support by the Postulant's congregation or other community of faith. If it be a congregation, the letter shall be signed by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight.
- (b) Upon compliance with these requirements, and receipt of a statement from the Commission attesting to the continuing formation of the Postulant, the Bishop may admit the applicant as a Candidate for ordination to the Priesthood. The Bishop shall record the Candidate's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Candidate, the Member of the Clergy or leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or proposes to attend, or the director of the Candidate's program of preparation, of the fact and date of such admission.
- (c) A Candidate must remain in canonical relationship with the Diocese in which admission has been granted until ordination to the Diaconate under this Canon, except as provided in Canon III.8.5(d).
- (d) For reasons satisfactory to the Bishop, the Candidate may be transferred to another Diocese upon request, provided that the Bishop of the receiving Diocese is willing to accept the Candidate.

- (e) Any Candidate may be removed as a Candidate at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Member of the Clergy or other leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or the director of the program of preparation.
- (f) If a Bishop has removed the Candidate's name from the list of Candidates, except by transfer, or the Candidate's application for ordination has been rejected, no other Bishop may ordain the person without readmission to Candidacy for a period of at least twelve months.

Sec. 6. Ordination to the Diaconate

- (a) A Candidate must first be ordained Deacon before being ordained Priest.
- (b) To be ordained Deacon under this canon, a person must be at least twenty-one years of age.
- (c) No one shall be ordained Deacon under this canon within six months of admission as a Candidate nor within one year of admission as Postulant
- (d) The Bishop shall obtain in writing:
 - (1) an application from the Candidate requesting ordination as a Deacon under this canon, including the Candidate's dates of admission to Postulancy and Candidacy;
 - (2) letter of support from the Candidate's congregation or other community of faith, signed and dated by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight;
 - (3) a certificate from the seminary or other program of preparation, showing the Candidate's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Candidate's other personal qualifications for ordination together with a recommendation regarding ordination to the Diaconate under this canon.
- (e) The Standing Committee shall obtain:
 - (1) the application for ordination to the Diaconate under this canon specified in Canon III.8.6(d)(1), including the accompanying letter of support by the Candidate's congregation or other community of faith specified in Canon III.8.6(d)(2),
 - (2) certificates from the Bishop who admitted the Candidate to Postulancy and Candidacy, giving the dates of admission, and
 - (3) a certificate from the Commission giving a recommendation regarding ordination to the Diaconate under this canon.
- (f) On the receipt of such certificates, the Standing Committee, a majority of all the members consenting, shall certify that the canonical requirements for ordination to the Diaconate under this canon have been met and there is no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds and that they recommend ordination, by a testimonial addressed to the Bishop in the form specified below and signed by the consenting members of the Standing Committee.

To the Right Reverend _____, Bishop of _____ We, the Standing Committee of _____, having been duly convened at _____, do testify that A.B., desiring to be ordained to the Diaconate and Priesthood under Canon III.8, has presented to us the certificates as required by the Canons indicating A.B.'s preparedness for ordination to the Diaconate under Canon III.8; and we

certify that all canonical requirements for ordination to the Diaconate under Canon III.8 have been met; and we find no sufficient objection to ordination. Therefore, we recommend A. B. for ordination. In witness whereof, we have hereunto set our hands this _____ day of _____, in the year of our Lord _____
(Signed) _____

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

Sec. 67. Ordination to the Priesthood

- (a) A person may be ordained Priest

- (1) after at least six months as a Deacon under this canon, and
- (2) upon attainment of at least twenty-four years of age.
- (3) If the medical examination, psychological examination, and background check have taken place or been updated within 36 months prior to ordination as a Priest.

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

- (1) an application from the Deacon requesting ordination as a Priest, including the Deacon's dates of admission to Postulancy and Candidacy,
- (2) a letter of support from the Deacon's congregation or other community of faith, signed by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight,
- (3) evidence of admission to Postulancy and Candidacy, including dates of admission, and ordination to the Diaconate,
- (4) a certificate from the seminary or other program of preparation, showing the Deacon's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Deacon's other personal qualifications for ordination together with a recommendation regarding ordination to the Priesthood, and
- (5) a statement from the Commission attesting to the successful completion of the program of formation designed during Postulancy under Canon III.8.4, and recommending the Deacon for ordination to the Priesthood.

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

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

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

(Signed) _____

- (d) The testimonial having been presented to the Bishop, and there being no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds, the Bishop may ordain the Deacon to the Priesthood; and at the time of ordination the Deacon shall subscribe publicly and make, in the presence of the Bishop, the declaration required in Article VIII of the Constitution.
- (e) No Deacon shall be ordained to the Priesthood until having been appointed to serve in a Parochial Cure within the jurisdiction of this Church, or as a Missionary under the Ecclesiastical Authority of a Diocese, or as an officer of a Missionary Society recognized by the General Convention, or as a Chaplain of the Armed Services of the United States, or as a Chaplain in a recognized hospital or other welfare institution, or as a Chaplain or instructor in a school, college, or other seminary, or with other opportunity for the exercise of the office of Priest within the Church judged appropriate by the Bishop.
- (f) A person ordained to the Diaconate under Canon III.6 who is subsequently called to the Priesthood shall fulfill the Postulancy and Candidacy requirements set forth in this canon. Upon completion of these requirements, the Deacon may be ordained to the Priesthood.

CANON 9: Of the Life and Work of Priests

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

Of Mentoring for Newly Ordained Priests

Sec. 2. Each newly ordained priest, whether employed or not, shall be assigned a mentor priest by the Bishop in consultation with the Commission on Ministry. The mentor and new priest shall meet regularly for at least a year to provide guidance, information and a sustained dialogue about priestly ministry.

Of the Appointment of Priests

Sec. 3. (a) Rectors.

- (1) When a Parish is without a Rector, the Wardens or other officers shall promptly notify the Ecclesiastical Authority in writing. If the Parish shall for thirty days fail to provide services of public worship, the Ecclesiastical Authority shall make provision for such worship.**
- (2) No Parish may elect a Rector until the names of the proposed nominees have been forwarded to the Ecclesiastical Authority and a time, not exceeding sixty days, given to the Ecclesiastical Authority to communicate with the Vestry, nor until any such communication, has been considered by the Vestry at a meeting duly called and held for that purpose.**
- (3) Written notice of the election of a Rector, signed by the Wardens, shall be forwarded to the Ecclesiastical Authority. If the Ecclesiastical Authority is satisfied that the person so elected is a duly qualified Priest and that such Priest has accepted the office to which elected, the notice shall be sent to the Secretary of the Convention, who shall record it. Race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age, except as otherwise specified by these Canons, shall**

not be a factor in the determination of the Ecclesiastical Authority as to whether such person is a duly qualified Priest. The recorded notice shall be sufficient evidence of the relationship between the Priest and the Parish.

- (4) Rectors may have a letter of agreement with the Parish setting forth mutual responsibilities, subject to the Bishop's approval.
- (b) **Priests-in-Charge.** After consultation with the Vestry, the Bishop may appoint a Priest to serve as Priest-in-Charge of any congregation in which there is no Rector. In such congregations, the Priest-in-Charge shall exercise the duties of Rector outlined in Canon III.9.4 subject to the authority of the Bishop.
- (c) **Assistants.** A Priest serving as an assistant in a Parish, by whatever title designated, shall be selected by the Rector, and when required by the Canons of the Diocese, subject to the approval of the Vestry, and shall serve under the authority and direction of the Rector. Before the selection of an assistant the name of the Priest proposed for selection shall be made known to the Bishop and a time, not exceeding sixty days, given for the Bishop to communicate with the Rector and Vestry on the proposed selection. Any assistant shall serve at the pleasure of the Rector and may not serve beyond the period of service of the Rector, except that pending the call of a new Rector, an assistant may continue in the service of the Parish if requested to do so by the Vestry under such conditions as the Bishop and Vestry shall determine. An assistant may continue to serve at the request of a new Rector. Assistants may have a letter of agreement with the Rector and the Vestry setting forth mutual responsibilities subject to the Bishop's approval.
- (d) **Chaplains.**
- (1) A Priest may be given ecclesiastical endorsement for service as a Chaplain in the Armed Services of the United States of America or as a Chaplain for the Veterans' Administration, or in any Federal Correctional Institution, by the Office of the Bishop Suffragan for the Armed Forces, subject to the approval of the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident.
- (2) Any Priest serving on active duty with the Armed Services shall retain the Priest's canonical residence and shall be subject to the ecclesiastical supervision of the Bishop of the Diocese of which the Priest is canonically resident, even though the Priest's work as a Chaplain shall be subject to the general supervision of the Office of the Bishop Suffragan for the Armed Forces, or such other Bishop as the Presiding Bishop may designate.
- (3) Any Priest serving on a military installation or at a Veterans' Administration facility or Federal Correctional Institution shall not be subject to Canons III.9.3.(e)(1) or III.9.4(a). When serving other than on a military installation or at a Veterans' Administration facility, or Federal Correctional Institution, a Chaplain shall be subject to these Sections.
- (e) **Non-ecclesiastical or Non-parochial Employment of Priests**
- (1) Any Priest who has left a position in this Church without having received a call to a new ecclesiastical position and who desires to continue the exercise of the office of Priest shall notify the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident and shall advise the Bishop that reasonable opportunities for the exercise of the office of

Priest exist and that use will be made of such opportunities. After having determined that the person will have and use opportunities for the exercise of the office of Priest, the Bishop, with the advice and consent of the Standing Committee, may approve the Priest's continued exercise of the office on condition that the Priest report annually in writing, in a manner prescribed by the Bishop, as provided in Canon I.6.2.

(2) A Priest who would be permitted under Canon III.18 to renounce the exercise of ordained office, who desires to enter into other than ecclesiastical employment, may declare in writing to the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident a desire to be released from the obligations of the office and a desire to be released from the exercise of the office of Priest. Upon receipt of such declaration, the Ecclesiastical Authority shall proceed in the same manner as if the declaration was one of renunciation of the ordained Priesthood under Canon III.18.

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

(ii). The Priest:

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

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

(c) Shall forward a copy of the report required by Canon I.6.2 to the Ecclesiastical Authority to whose jurisdiction the Priest has moved.

(iii). Upon receipt of the notice required by Canon III.9.2(d)(iii)(b)(2), the Ecclesiastical Authority shall provide written notice thereof to the Ecclesiastical Authority into whose jurisdiction the person has moved.

(4) If the Priest fails to comply with the provisions of this Canon, the Bishop of the Diocese in which the Priest is canonically resident may proceed in accordance with Canon IV.11.

Of Letters Dimissory

Sec. 4.

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

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

(Date) _____ (S i g n e d)

- (b) Such a testimonial shall be called Letters Dimissory. If the Ecclesiastical Authority accepts the Letters Dimissory, the canonical residence of the Priest transferred shall date from such acceptance, and prompt notice of acceptance shall be given to the applicant and to the Ecclesiastical Authority issuing the Letters Dimissory.
- (c) Letters Dimissory not presented within six months of their date of receipt by the applicant shall become void.
- (d) If a Priest has been called to a Cure in a congregation in another Diocese, the Priest shall present Letters Dimissory. The Ecclesiastical Authority of the Diocese shall accept Letters Dimissory within three months of their receipt unless the Bishop or Standing Committee has received credible information concerning the character or behavior of the Priest concerned which would form grounds for canonical inquiry and presentment. In such a case, the Ecclesiastical Authority shall notify the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident and need not accept the Letters Dimissory unless and until the Priest shall be exculpated. The Ecclesiastical Authority shall not refuse to accept Letters Dimissory based on the applicant's race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age.
- (e) A Priest shall not be in charge of any congregation in the Diocese to which the person moves until obtaining from the Ecclesiastical Authority of that Diocese a certificate in the following words:
I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Priest in good standing.
(Date) _____ (S i g n e d)

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

Of Priests and Their Duties

Sec. 5.

- (a) (1) The Rector shall have full authority and responsibility for the conduct of the worship and the spiritual jurisdiction of the Parish, subject to the Rubrics of the Book of Common Prayer, the Constitution and Canons of this Church, and the pastoral direction of the Bishop.
- (2) For the purposes of the office and for the full and free discharge of all functions and duties pertaining thereto, the Rector shall at all times be entitled to the use and control of the Church and Parish buildings together with all appurtenances and furniture, and to access all records and registers maintained by or on behalf of the congregation.
- (b) (1) It shall be the duty of the Priest to ensure all persons in their charge receive Instruction in the Holy Scriptures; in the subjects contained in An Outline of the Faith, commonly called the Catechism; in the doctrine, discipline and worship of this Church; and in the exercise of their ministry as baptized persons.

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

 - (i) reverence for the creation and the right use of God's gifts;
 - (ii) generous and consistent offering of time, talent, and treasure for the mission and ministry of the Church at home and abroad;
 - (iii) the biblical standard of the tithe for financial stewardship; and
 - (iv) the responsibility of all persons to make a will as prescribed in the Book of Common Prayer, page 445.
- (3) It shall be the duty of Priests to ensure that persons be prepared for Baptism. Before baptizing infants or children, Priests shall ensure that sponsors be prepared by instructing both the parents and the Godparents concerning the significance of Holy Baptism, the responsibilities of parents and Godparents for the Christian training of the baptized child, and how these obligations may properly be discharged.
- (4) It shall be the duty of Priests to encourage and ensure the preparation of persons for Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and to be ready to present them to the Bishop with a list of their names.
- (5) On notice being received of the Bishop's intention to visit any congregation, the Rector shall announce the fact to the congregation. At every visitation it shall be the duty of the Rector and the Wardens, Vestry or other officers, to exhibit to the Bishop the Parish Register and to give information as to the state of the congregation, spiritual and temporal, in such categories as the Bishop shall have previously requested in writing.
- (6) The Alms and Contributions, not otherwise specifically designated, at the Administration of the Holy Communion on one Sunday in each calendar month, and other offerings for the poor, shall be deposited with the Rector or with such Church officer as the Rector shall appoint to be applied to such pious and charitable uses as the Rector shall determine. When a Parish is without a Rector or Priest-in-Charge, the Vestry shall designate a member of the Parish to fulfill this function.
- (7) Whenever the House of Bishops shall publish a Pastoral Letter, it shall be the duty of the Rector to read it to the congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of the congregation, not later than thirty days after receipt.
- (8) Whenever the House of Bishops shall adopt a Position Paper, it may and require communication of the content of the Paper to the membership of the Church, the Rector shall so communicate the Paper in the manner set forth in the preceding section of this Canon.
- (c) (1) It shall be the duty of the Rector to record in the Parish Register all Baptisms, Confirmations (including the canonical equivalents in Canon I.17.1(d)), Marriages and Burials.

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

(3) The Rector shall record in the Parish Register all persons who have received Holy Baptism, all communicants, all persons who have

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

Of Licenses

Sec. 6.

- (a) No Priest shall preach, minister the Sacraments, or hold any public service, within the limits of any Diocese other than the Diocese in which the Priest is canonically resident for more than two months without a license from the Ecclesiastical Authority of the Diocese in which the Priest desires to so officiate. No Priest shall be denied such a license on account of the Priest's race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age, except as otherwise provided in these Canons. Upon expiration or withdrawal of a license, a priest shall cease immediately to officiate.
- (b) No Priest shall preach, read prayers in public worship, or perform any similar function, in a congregation without the consent of the Rector or Priest-in-Charge of that congregation, except as follows:
- (1) In the absence or disability of the Rector or Priest-in-Charge, and if provision has not been made for the stated services of the congregation or other community of faith, a Warden may give such consent.
 - (2)(1) If there be two or more congregations or Churches in one Cure, as provided by Canon I.13.3(b), consent may be given by the majority of the Priests-in-Charge of such congregations, or by the Bishop; Provided, that nothing in this Section shall prevent any Member of the Clergy of this Church from officiating, with the consent of the Rector or Priest-in-Charge, in the Church or place of public worship used by the congregation of the consenting Rector or Priest-in-Charge, or in private for members of the congregation; or in the absence of the Rector or Priest-in-Charge, with the consent of the Wardens or Trustees of the congregation; Provided further, that the license of the Ecclesiastical Authority provided in Canon III,9.5(a), if required, be obtained.
 - (3) This Canon shall not apply to any Church, Chapel, or Oratory, which is part of the premises of an incorporated institution created by legislative authority, provided that such place of worship is designated and set apart for the convenience and use of such institution, and not as a place for public or parochial worship.
- (c) No Rector or Priest-in-Charge of any congregation of this Church, or if there be none, no Wardens, Members of the Vestry, or Trustees of any congregation, shall permit any person to officiate in the congregation without sufficient evidence that such person is duly licensed and ordained and in good standing in this Church; Provided, nothing in these Canons shall prevent:
- (1) The General Convention, by Canon or otherwise, from authorizing persons to officiate in congregations in accordance with such terms as it deems appropriate; or

(2)The Bishop of any Diocese from giving permission

- (i) To a Member of the Clergy of this Church, to invite Clergy of another Church to assist in the Book of Common Prayer Offices of Holy Matrimony or of the Burial of the Dead, or to read Morning or Evening Prayer, in the manner specified in Canon III.9.5; or**
 - (ii) To Clergy of any other Church to preach the Gospel, or in ecumenical settings to assist in the administration of the sacraments; or**
 - (iii)To godly persons who are not Clergy of this Church to address the Church on special occasions.**
 - (iv)To the Member of the Clergy or Priest-in-Charge of a congregation or if there be none, to the Wardens, to invite Clergy ordained in another Church in communion with this Church to officiate on an occasional basis, provided that such clergy are instructed to teach and act in a manner consistent with the Doctrine, Discipline, and Worship of this Church.**
- (d) (a) If any Member of the Clergy or Priest-in-Charge, as a result of disability or any other cause, shall neglect to perform regular services in the congregation, and refuse, without good cause, to consent to any other duly qualified Member of the Clergy to perform such services, the Wardens, Vestry, or Trustees of the congregation shall, upon providing evidence to the Ecclesiastical Authority of the Diocese of such neglect or refusal and with the written consent of the Ecclesiastical Authority, have the authority to permit any duly qualified Member of the Clergy to officiate.**
- (e) (1)Any Priest desiring to officiate temporarily outside the jurisdiction of this Church but in a Church in communion with this Church, shall obtain from the Ecclesiastical Authority of the Diocese in which the person is canonically resident, a testimonial which shall set forth the person's official standing, and which may be in the following words:**

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

(Date) _____ (S i g n e d)

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

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

Of Retirement

Sec. 7. Upon attaining the age of seventy-two years, a Priest occupying any position in this Church shall resign that position and retire from active service, and the resignation shall be accepted. Thereafter, the Priest may accept any position in this Church, including, with permission of the ecclesiastical authority, the position or positions from which resignation pursuant to this Section has occurred; Provided,

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

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

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

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Minneapolis, 2003* (New York: General Convention, 2004), pp. 641-667.



Resolution Number: 2003-D025
Title: Continue Efforts to End Racism
Legislative Action Taken: Concurred as Amended
Final Text:

Resolved, That the 74th General Convention call upon the Presiding Bishop and the Executive Council, working through its Anti-Racism Advisory Committee, to convene a series of conversations among various groups of people of color of all generations, to prepare a report to the 75th Convention on recommending substantive, systemic changes in the current norms of behavior and practice within The Episcopal Church that would enhance its inclusivity and authentically acknowledge and celebrate its diversity; and be it further

Resolved, That the Presiding Bishop and the Executive Council empower appropriate staff persons to work closely with Churches Uniting in Christ and other interreligious partners to fashion a mutually-agreed-upon anti-racism training modality that would permit coherent ecumenical dialogue on overcoming the sin of racism as an important step in furthering the quest for Christian unity.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Minneapolis, 2003* (New York: General Convention, 2004), p. 343.



Resolution Number: 2000-B049
Title: Require Anti-Racism Training
Legislative Action Taken: Concurred as Substituted
Final Text:

Resolved, That beginning on September 1, 2000 the lay and ordained leadership of the Episcopal Church, including all ordained persons, professional staff, and those elected or appointed to positions of leadership on committees, commissions, agencies, and boards be required to take anti-racism training and receive certification of such training; and be it further

Resolved, That the Executive Council select and authorize appropriate programs that will be used at the national level; that each province select and authorize appropriate programs that will be used at the provincial level; and that each diocese select and authorize appropriate programs that will be used at the diocesan and parochial levels, each province and diocese to determine those lay and clergy leaders who are to take the training; and be it further

Resolved, That the Standing Commission on National Concerns continues to develop a list of such appropriate resources; and be it further

Resolved, That each national committee, commission, agency, and board, and each province and diocese maintain a register of those who are trainers and those who have been trained, and forward this information to the Executive Council by January 1, 2003, and every two years thereafter, and the Council report on this information to the 74th and 75th General Conventions.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Denver, 2000* (New York: General Convention, 2001), p. 603.



Resolution Number: 1988-A112
Title: Reaffirm Commitment to Affirmative Action
Legislative Action Taken: Concurred As Amended
Final Text:

Resolved, That this Convention reaffirm its commitment to a vigorous affirmative action program in all institutions in society as a remedy to historical, racial and sexual injustices. Such a program, already instituted at the national Church level, should serve as a model to include an open and vigorous search to fill positions with women and minorities. This should include set targets and an extensive evaluation of performance; and be it further

Resolved, That this Convention urge all of its dioceses and congregations to address the issues of institutional racism in the political and economic arenas, and also in religious institutions; and be it further

Resolved, That congregations help their members to address patterns of racism in the settings where they work in educational and other community institutions, and in housing practices.

Citation: General Convention, *Journal of the General Convention of...The Episcopal Church, Detroit, 1988* (New York: General Convention, 1989), p. 189.