



**Customary of the  
Diocese of Dallas**  
**The Rt. Rev'd James M. Stanton, Bishop**

**Revised April 2009**

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# *Customary of the Diocese of Dallas*

## **I. BISHOP'S FOREWORD**

*“What cannot be won by grace is not likely to be achieved through law.” -  
Massey H. Shepherd*

The Church is the Body of Christ. The Diocese is a local instance of the Church, living out of and witnessing to the words and work of Christ. As such, it is a community bound together by the grace of our Lord Jesus and committed to ordering its common life in the light of grace.

For the sake of good order, it is from time to time necessary to spell out the principles and procedures which are at the heart of the community. This Customary is intended to do that.

No such document is or can be exhaustive. In many ways, the matters covered here are *ad hoc* - that is, they have arisen out of or anticipate matters of concern to this community at this time. With the passage of time, and in the light of experience, these guidelines have changed.

The format has also changed: it is now available in digital form and on the internet. This Customary will be found on the diocesan website at [www.episcopal-dallas.org/forms/Customary.pdf](http://www.episcopal-dallas.org/forms/Customary.pdf) along with considerable other resources to help you in your ministry. Refer to this website often.

The spirit of the Customary will remain the same however. It is grounded in the mission and ministry of Christ: the up building of the Body for the sake of effective witness in the world. In order to draw all persons to oneness *in* Christ, we must take to heart the need to be at one with each other *under* Christ. This unity cannot be mandated. It can only be undertaken, entered into freely and responsively, in the form of a promise.

As your Bishop, I promise you my care, service, support and prayer for our common ministry. I invite you also to undertake to break down divisions and build the Diocese on trust, vowing to work together in a common covenant.

The Right Reverend James M. Stanton  
Bishop of Dallas  
April 2009

## II. THE MINISTRY

### A. Of Policies Affecting the Clergy Generally

#### 1. Professional Ethics

- a. The relationship of members of the clergy with fellow clergy and with the laity must be of the highest moral and professional character. As members living and working in a Christian community, we must realize that our behavior is judged by a higher standard than is customary in the secular world and our colleagues and laity have the right to expect from us fidelity to our vows of ordination: that we will do our best to pattern our lives “in accordance with the teachings of Christ.”
- b. Every member of the clergy made a solemn declaration on the occasion of his/her Ordination to conform “to the doctrine, discipline, and worship of The Episcopal Church.”
  - No member of the clergy of this Diocese shall officiate at services not authorized by the Book of Common Prayer without specific authorization of the Bishop, in writing.
  - No member of the clergy will represent as doctrine of this Church what cannot be founded on Scripture or is contrary to the official teaching of this Church as it has been articulated by General Convention.
- c. No person will be denied rights or status in the Church by reason of “race, color, ethnic origin, national origin, marital status, sex, sexual orientation, disabilities or age, except as otherwise specified by Canons.” (Title 1, Canon 17, Sec 5: Seep. 20, item 4 a) below)
- d. No member of this Church may be deprived of Holy Communion, except as provided by the “Disciplinary Rubric” (*The Book of Common Prayer*, p. 409).

#### 2. Clergy Data Sheets

Information on the basic life facts regarding the members of the clergy in this Diocese are essential to the Bishop in his role as Chief Pastor. Personnel data sheets for this purpose are to be obtained through the Office of the Bishop. They should be filled out and returned promptly, and reviewed periodically for updating. All such forms are the property of the Diocese and will be secured under lock and key.

(See APPENDIX B: CLERGY DATA SHEET.)

#### 3. Forms

The Church Deployment Office at our National headquarters collects, files, stores and disseminates personal data on all clergy in relation to clergy placement. All clergy are expected to complete the profile form, forwarding it to the C.D.O., and update its contents annually (<http://cd01.dfms.org>). This data should be up-dated upon the occasion of one’s birthday. The C.D.O. profiles are used in the search and calling

process in this Diocese and in most others. It is the responsibility of all clergy to fill out the “REPORT OF YOUR COMPENSATION AND DUTIES” when any of those events occur and send to the Church Pension Fund. A copy of the form can be found on the Diocesan Website.

#### **4. Of Clergy Celebrating or Officiating in a Diocese not Their Own**

- a. *Clergy of this Diocese Celebrating or Officiating Outside the Diocese of Dallas.* Although not required by Canon, it is the policy of the Bishop that Clergy of this Diocese invited to celebrate, officiate, or preach in another Diocese obtain the permission of the Bishop of that Diocese before proceeding to do so. Clergy so invited need not obtain the permission of the Bishop of Dallas to do so.
- b. *Clergy of other Dioceses invited to Celebrate or Officiate at Services in the Diocese of Dallas.* It is the policy of the Bishop of Dallas to provide a hospitable welcome to other Bishops or Presbyters of the Episcopal Church to participate in the services of the congregations of this Diocese.
- c. *Presbyters invited by the Rector or Vicar of a congregation* need not obtain permission of the Bishop of Dallas to celebrate, officiate or preach at a congregation of this Diocese. However, the Rector or Vicar is expected to write to the Bishop informing him of the invitation and occasion.
- d. *Bishops invited to celebrate, officiate or preach at any congregation in this Diocese* must obtain permission of the Bishop of Dallas *before* being invited to participate in services. This is a requirement of Title III, Canon 24, Sec 2 of the Canons of the Episcopal Church. The inviting Rector or Vicar must request permission of the Bishop of Dallas in writing prior to extending the invitation, and the Bishop’s permission will be sent in writing to the invited Bishop.
- e. *Ordained members of the Clergy not canonically resident in the Diocese of Dallas* may not serve in any congregation of this Diocese for an extended period (longer than 60 days) without the written permission of the Bishop of the Diocese. Requests for this permission should be directed to the Canon to the Ordinary, and consultation with him about the reasons for this request is a prerequisite for consideration of the request.

#### **5. Letters Dimissory**

- a. When members of the clergy accept a call to and relocate in a new diocese, Letters Dimissory should be requested to be sent to the Diocesan Bishop immediately after taking up residence and being received by the Bishop of the new diocese.
- b. Letters Dimissory for members of the clergy accepting a call as a rector or vicar and relocating in this Diocese are accepted immediately.
- c. Members of the clergy accepting a call as full-time assistants or associates in and relocating to this Diocese must wait one full year before their Letters Dimissory will be accepted. They should apply for a license from the Diocesan Bishop.

- d. Retired and non-parochial clergy will remain canonically resident in the diocese from which they come.
- e. The issuance and acceptance of Letters Dimissory may be delayed by the Bishop for cause.

**6. Vacation Policy**

Clergy are entitled to one month of vacation for every calendar year’s work and ministry. It is to be taken in consultation with the vestry. Should a priest leave his/her cure before completing a calendar year, he/she may expect only part of the vacation in proportion to the time served.

**7. Reports**

- a. *Clergy in Non-Ecclesiastical Employment.* Members of the clergy in non-ecclesiastical employment must submit in writing a report of their activities annually, the form for which will be found in APPENDIX I: REPORT OF ACTIVITIES.
- b. *Clergy in the Armed Services.* Members of the clergy canonically resident in this Diocese and serving in the Armed Services are required to submit written reports to the Bishop Suffragan for the Armed Forces, in a form provided by him/her. Copies of these reports should be submitted to the Bishop of the Diocese.
- c. *Annual Parochial Reports.* Annual Parochial Reports must be completed and received by the Office of the Bishop not later than 1 March of each year. The clergy in charge of congregations are reminded that the Canons place the responsibility for delivering this report on them, as well as the Vestry. Please note that seating at the Diocesan Convention is based upon when the Parochial Report is received in the Bishop’s office.
- d. *Annual Audits.* An audit of the books of the congregation is required annually by Canon, and must be submitted by 15 March of each year. Audits need not be made by a CPA. A syllabus for use by congregational audit committees is available from the diocesan office. The clergy in charge of congregations are reminded that these audits protect them, as well as the congregation itself.

**8. Clergy Supply Policies & Procedures**

- a. The Diocese through the Canon to the Ordinary maintains a list of clergy available for supply. The minimum remuneration as of January 1, 2008 is as follows:
 

One Principal Sunday Service	\$ 175.00
Two Sunday Services (one day)	200.00
Three Sunday Services (one day)	225.00
Weekday celebration	75.00
Meetings	50.00
- b. The congregation is expected to reimburse the supply priest for mileage in addition to the schedule above. For information on the current rate, please contact the Canon to the Ordinary.

**9. Ministry Funds**

Ministry funds (formerly known as “discretionary funds”) are the property of the parish/mission, and are to be used to further the missionary and charitable purposes of the congregation. The funds may be held and dispensed by the clergy, as provided by Canon, but should be regularly accounted for to the vestry of the congregation in a way consistent with principles of confidentiality. On the resignation of the member of the clergy from the congregation, remaining ministry funds under his/her care shall be returned to the treasurer of the congregation.

**10. Sexual Misconduct**

It is the policy of the Diocese of Dallas that sexual misconduct of any kind by any ordained person will not be tolerated. (See APPENDIX J: SEXUAL MISCONDUCT POLICY.) Further, each cleric must be recertified in attending prevention of sexual misconduct every five years.

**11. Clergy Marital Distress**

It is important that members of the clergy model for their people the values and principles which they proclaim. Nowhere is this more important than in the homes of the clergy. The clergy of this Diocese are encouraged and expected to give due attention to their spouses and children (in short - take time off!). When marital discord arises, they are expected and encouraged to lay the matter before a competent pastor, and to seek the ministrations of the Church and other professionals that “unity may overcome estrangement, forgiveness heal guilt, and joy conquer despair.” The Bishop, as chief pastor, and the Canon to the Ordinary stand ready to assist clergy and their families in any and every way in this matter.

**12. Sabbatical Leave**

The "sabbatical" is derived from the biblical image of the seventh year in which the land lies fallow and of the seventh day on which all rest in order to be refreshed and renewed. A professional sabbatical for the clergy is an experience intended to benefit both the clergy and the congregation, allowing for periodic intellectual, spiritual and physical refreshment and renewal deeper than that afforded by short-term continuing education experiences. The Diocese has a policy which is intended to encourage and assist both clergy and their parishes in planning for fruitful sabbatical experiences. Information about planning and funding a sabbatical may be obtained by consulting with the Bishop Suffragan.

**13. Insurance**

All parochial clergy and their family shall have health, and dental insurance provided to them by the parish. The insurance may be that offered by the Diocese of Dallas or comparable from another source. In addition, the clergy shall be covered by \$40,000 of Group Life insurance with AD&D.

## **B. Of The Episcopate**

### **1. Chief Pastor**

“In the early church there were two regular occasions for the ministry of proclamation and teaching: i) the process of Christian initiation culminating in baptism (catechesis), and ii) the Sunday liturgy. As the ‘first citizen’ and chief teacher the bishop presided at both the baptismal and eucharistic liturgies, the two public actions in which the church most definitively enacted its identity.

“Though it is impossible today for the bishop to preside at every baptism or Sunday liturgy, the symbolic significance of these pastoral roles and their roots in the worshipping community are a good place to start rethinking the vocation of a bishop and the bishop’s essential connection with the local congregation.

“Finally, the bishop’s role as a leader and an administrator grow out of and are dependent upon the bishop’s prior pastoral roles associated with teaching and presiding at the sacraments.

“The form of church government symbolized in the bishop’s presidency of the eucharist is collegial and conciliar in character. This model should apply to all the bishop’s leadership functions.

“The collegial character of the bishop’s relationship with the clergy of the diocese is established symbolically in the ordination of a priest, when the other presbyters present at the ordination join the bishop in laying hands on the ordinand. That same collegiality is also implied in the bishop-elect’s promise to sustain and take counsel with fellow presbyters in the diocese.” - from *The Ministry of Bishops: A Study Document*, authorized by the House of Bishops of the Episcopal Church, 1991.

“It is the bishop’s prerogative, when present, to be the principal celebrant at the Lord’s Table, and to preach the Gospel.” (BCP, p. 354)

### **2. Episcopal Visitation**

Title III, Canon 27, Sec. 2 (a), provides that:

“Every Bishop shall visit the Congregations within his jurisdiction at least once in three years, for the purposes of examining their condition, inspecting the behavior of the Clergy, administering Confirmation, preaching the Word, and at his discretion celebrating the Sacrament of the Lord’s Supper. At every visitation it shall be the duty of the Bishop to examine the records required by Canon ifi, Section 14.3.”

- a. The Bishop will make individual visits to parishes and missions on special occasions as each is able.
- b. During a Visitation of the Bishop, the services are under his direction.
- c. Undesignated offerings taken during the Bishop’s Visitation are to be designated for the Bishop’s Ministry Fund, and should be forwarded to the diocesan office within the week following the Visitation.
- d. Normally, the visitation schedule is established six months to a year in advance. This requires clergy to make local needs (e.g., anniversaries, special celebrations, etc.) known far in advance.

### **3. Canon to the Ordinary**

- a. The Canon to the Ordinary is tasked by the Bishop to assist him in the administration of his Office, to provide for clergy development, clergy deployment and pastoral relations, and to share in the visitation of congregations. The clergy of the Diocese always have priority of access to the Bishop. But often matters taken up with the Bishop will be referred to the Canon to the Ordinary. Therefore, members of the clergy should consult with the Canon to the Ordinary as a matter of course first.
- b. Persons seeking ordination should be directed to the Canon to the Ordinary.
- c. Parishes and missions must inform the Bishop of the Diocese as soon as possible after the incumbent member of the clergy has submitted his or her resignation. In no case should a search for pastoral leadership begin until consultation has been had with the Canon to the Ordinary.
- d. Parishes and missions seeking interim clerical ministry following a resignation and during the search process must consult with the Canon to the Ordinary before engaging such an interim minister.
- e. Parishes and missions must consult with the Bishop and Canon to the Ordinary before beginning the search process.
- f. Clergy desiring to continue their education, pursue sabbaticals, or consider their career opportunities and options should consult with the Canon to the Ordinary.
- g. Clergy experiencing difficulty with the parish should consult with the Bishop or the Canon to the Ordinary at the earliest possible opportunity.
- h. Clergy considering retirement should consult with the Canon to the Ordinary well in advance of the contemplated date of retirement.
- i. Ordinations are planned through the Canon to the Ordinary.
- j. Candidates for ordination are expected to make a retreat prior to their ordination. Retreats are arranged through the Canon to the Ordinary.
- k. The Canon to the Ordinary plans conferences with Wardens and Treasurers of the parishes and missions of the Diocese.
- l. The Canon to the Ordinary plans conferences and seminars for the clergy on subjects relevant to the exercise of their ministries.

### **4. The Customary**

- a. The Canon to the Ordinary will be responsible for the distribution of the Customary to all new clergy and to review the information contained therein with them in order to orient clergy new to this Diocese.
- b. From time to time the Canon to the Ordinary will present the Customary and review its contents with all members of the clergy.

### **5. Bishop's Dollars**

The Bishop's Dollars is a request made twice each year by the Bishop for funds to be used at his discretion primarily for the support of the clergy, clergy families, seminarians and their families, and special missions. The clergy of the Diocese are asked to support these requests and commend them to the members of their congregations.

## **6. Clergy Conferences**

Clergy Conferences will be scheduled at regular times to promote unity within the Diocese. Each conference will include time for the clergy to interact and discuss matters of concern to the spiritual life of the Diocese with the Bishop. Usually, there will be two conferences. The Annual Renewal of Ordination Vows within the context of the Maundy Thursday liturgy is scheduled on Tuesday of Holy Week each year (in order to permit clergy to be in their congregations on Maundy Thursday proper).

## **7. Bishop's Forum**

The Bishop's Forum is an occasional event which permits the clergy of the Diocese to gather for discussion of topical and theological matters. The Forum dates will be announced as opportunity warrants.

# **C. Of the Presbyterate**

## **1. Of Rectors/Vicars**

- a. The Canons protect the rights and privileges of incumbent rectors/vicars. These legal rights must be respected for the sake of good order.
- b. Members of the clergy resident in this Diocese may function liturgically in the cure of another only with the permission of the rector of that cure (Title III, Canon 14, Sec. 4 (a)(I)).
- c. In addition to these legal rights, the exercise of common respect and courtesy require protecting the ministry of a successor. Should a request be made by a parishioner to a former rector/vicar to perform a marriage, funeral, baptism, etc., permission to function must be sought from and granted by the incumbent rector/vicar, or in the case of a vacancy in that office, of the Senior Warden. Additionally, a member of the clergy so invited should consult with and obtain permission of the Bishop.
- d. Former parishioners may well continue to call upon a beloved member of the clergy for ministerial functions long after his/her departure. But for the sake of his/her former parishioners and for the sake also, of the new rector/vicar who is trying to establish his/her relationship with the people, the former incumbent should refrain from accepting these requests. It is painful to make this kind of sacrifice but ethically he/she is obliged to say No and thus further strengthen his/her successor's pastoral relationship and ministry. GOOD INSTRUCTION OF THE LAITY before leaving a cure will serve to fortify this understanding.

## **2. Of Disputes between Vestry and Rector/Vicar**

- a. Rectors/vicars may not be dismissed by their congregations without the consent of the Bishop. (Diocesan Canon 20.1.)
- b. In the event there is a serious dispute between the rector/vicar and the vestry of a congregation, the parties may avail themselves of the Ministry of Conflict Transformation, described in this Customary (Section E.6 below). If the dispute cannot be resolved, either or both parties must present the matter to the Bishop. If an amicable resolution is not arrived at within six calendar months, the Bishop will summon both parties to present their case to the Standing

Committee. After the parties have been heard, the Bishop will consult with the Standing Committee. After this consultation, the Bishop will issue an order which will be observed by the rector/vicar and the vestry of the congregation. (Diocesan Canon 20.2-20.3; ECUSA Title III, Canons 14, 15.)

### **3. Of Assistant Ministers - Curates**

- a. Rectors and vicars may call a curate (the term for an assistant minister by whatever title he/she may be known locally) on the condition that:
- b. The vestry of the parish gives its permission;
- c. The Bishop is notified in advance so that names may be submitted by him for consideration by the rector;
- d. The rector consults with the Bishop before issuing the call or appointment. (Title III, Canon 9, Sec 3(c))
- e. Curates function at the pleasure of the rector or vicar.
- f. Curates may not be dismissed until the rector or vicar has consulted with the Bishop.

### **4. Of Diocesan Curates - Newly Ordained**

- a. All newly ordained deacons and priests working full-time in parish ministry and related fields are under the supervision of the Bishop, acting through the Canon to the Ordinary.
- b. Each ordinand will serve the first two years of his/her ministry as curate to an experienced rector. The rector and curate are expected to cooperate with the Bishop, and follow the guidelines and policies set forth by the Bishop's Office and Commission on Ministry. The cost of the program is shared between the parish and the Bishop, and is negotiated through the Canon to the Ordinary.
- c. The newly ordained will be expected to attend regular meetings for training and consultation as prescribed by the Canon to the Ordinary. This time away from the parish is to be considered as a part of their work, and is not to be counted against routine time off or vacation time.

### **5. Of Clergy in Non-Ecclesiastical Employment**

*[For the purposes of this article, "non-ecclesiastical employment" refers to clergy who are not engaged in one or more of the following: 1) parochial ministry as the principal form of ministry; ii) full-time chaplaincy of the Armed Forces, Veteran ~ Hospitals, secular or church related hospitals, or church related schools; iii) full-time teaching in a seminary or institution of higher learning where sacerdotal functions are also carried out as an integral part of such teaching.]*

- a. Members of the clergy who plan to enter non-ecclesiastical employment must consult with the Canon to the Ordinary concerning the provisions of Title III, Canon 9.3 .(e), in order to satisfy the requirements of that Canon and protect themselves.
- b. Members of the clergy who are already engaged in non-ecclesiastical employment must report regularly to the Bishop.

- c. Members of the clergy in non-ecclesiastical employment who are licensed, or desire to be licensed to function in this Diocese, must render to the Bishop a total of six modules of service (a module being defined as four hours of time) each year as a condition of their license. The Bishop, acting through the Canon to the Ordinary, may assign these modules to the member of the clergy as needed. The modules are not cumulative (i.e., do not carry over from year to year). No penalty accrues to the member of the clergy if the six modules are in fact not assigned in any given year.

## **6. Of Clergy in the Armed Forces**

- a. Members of the clergy canonically resident in this Diocese and serving in the Armed Services are required to submit written reports to the Canon to the Ordinary for the Armed Forces, in a form provided by him/her. Copies of these reports should be submitted to the Bishop of the Diocese.
- b. Members of the clergy of this Diocese are encouraged to give consideration to serving as chaplains of the Armed Forces, and will be supported to do so especially as chaplains in the reserve forces. The benefits of serving as a reserve chaplain accrue not only to the individual, but to the Diocese, the Church as a whole, and to the Armed Forces. Personal benefits can be substantial over time. But the parish and the Diocese also benefit since continuing education and a breadth of ministerial experience are key elements in the military chaplaincy.
- c. Members of the clergy desiring to seek endorsement as chaplains in the Armed Forces should consult with the Bishop or Canon to the Ordinary before proceeding to apply either for endorsement or for a commission as a chaplain.

## **7. Of Clergy Non-Resident in this Diocese**

Members of the clergy not resident in this Diocese must be given specific permission by the Bishop to function liturgically at services in this Diocese.

- a. Members of the clergy who may function on an ongoing basis will be issued a license by the Bishop to do so.
- b. Members of the clergy who will function on a one-time only or a limited basis will be given a letter of permission by the Bishop.
- c. Requests for permission should be directed to the Canon to the Ordinary.

## **D. Of the Diaconate**

### **1. Titles - Terminology**

- a. All persons ordained to the order of Deacons may be addressed in writing as “The Rev.” and in both oral and written address as “Deacon.” (For example: Sue Jones is addressed “The Rev. Sue Jones” in writing, and “Deacon Jones” in speech or writing.)
- b. When a distinction is to be made among deacons based on the nature of their vocation, all deacons are referred to simply as “deacon,” while those who will soon be ordained to the presbyterate may be qualified by the term “transitional deacon.” It is inappropriate to speak of “permanent” or “vocational” deacons.

## 2. Scope of Ministry

- a. Deacons serve under the direction and supervision of the Bishop and may serve only in a manner and in such places as the Bishop designates. When assigned to a congregation in this Diocese, the deacon works under the supervision of the member of the clergy in charge thereof.
- b. Deacons desiring to relocate to another diocese may do so only with the consents of both the Bishop of this Diocese and of the bishop of the diocese to which the deacon desires to relocate.
- c. Deacons are not authorized to be in charge of a congregation in this Diocese.
- d. Deacons are not authorized to officiate at the rite of Holy Matrimony in this Diocese.
- e. Deacons are not authorized to be chaplains of the Armed Forces or the Veteran's Administration hospitals.
- f. Deacons may be authorized by the Bishop to conduct the service of Holy Communion according to the form which he shall establish. Permission to conduct the "Deacon's Mass" must be sought and obtained from the Bishop in advance. Requests should be directed to the Canon to the Ordinary.

## 3. The College of Deacons

The deacons of this Diocese shall meet together collegially on a regular basis. For administrative purposes, the College of Deacons is under the guidance and coordination of the Archdeacon.

## 4. Deacons in the Liturgy

The ministry of the Deacon is a ministry of service. This ministry has a dignity and integrity of its own, representing as it does the ministry of Jesus Himself - "I am among you as one who serves." (Luke 22.27)

It is the policy of this diocese not to allow Deacons to conduct "Deacon's masses." Upon occasion, the Bishop will allow communion from the reserved sacrament by a Deacon. Permission must be granted by the Bishop before such is allowed. Please contact the Canon to the Ordinary in each instance.

With respect to the liturgy, the role of the Deacon is symbolic of their larger ministry. The Prayer Book rubrics make clear that the Deacon functions in four areas:

- a. Deacons read the Gospel. Since they represent the servant ministry of Jesus Himself, it is historically and theologically appropriate that they "proclaim" the living Word of Jesus in the liturgy. ***Whenever a Deacon is present, he or she should read the Gospel lection.***
- b. Deacons set the Table. This action recalls the account of the institution of the office in the Acts of the Apostles, and symbolizes the "practical" aspects of this Order. (The Prayer Book permits a priest to carry out these two functions "in the absence of a deacon," p.354. In addition, of course, Deacons may be assisted by acolytes in the setting of the Table, p. 406.)

- c. The Deacon dismisses the People. This is more than a perfunctory conclusion to the service. It symbolizes again the “between-altar-and-world” character of diaconal ministry.

## **E. Of Licensed Lay Ministers**

### **1. General Policies**

- a. Applications for a license to serve as a Lay Minister in any of the several areas specified below may be made by confirmed adult communicants of this Church in good standing. The application shall be approved by the Rector/Vicar of that person’s congregation, and be sent to the Office of the Bishop.
- b. The standards and methods of training and examination of licensed Lay Ministers is the responsibility of the Bishop and the Commission on Ministry.
- c. Licenses for any Lay Ministry are not transferable from congregation to congregation:
  - 1) Lay Ministers duly licensed by the Bishop may function at diocesan events when requested to do so; and may exercise their ministries temporarily in any other congregation in this Diocese when specifically requested to do so by the member of the clergy in charge thereof
  - 2) Lay Ministers permanently relocating to a congregation other than the one in which they were duly licensed must make application for a new license.

### **2. Of Pastoral Leaders and Worship Leaders**

- a. Licenses for Pastoral Leaders/Worship Leaders are issued for a period up to three years, beginning with the first Sunday of Advent following application.
- b. Licenses may be renewed on the following conditions:
  - 1) The Pastoral Leader/Worship Leader remains proficient in the conduct of services, and active in other service to the Church;
  - 2) The Pastoral Leader/Worship Leader has been regular in submitting reports of his/her activity to the Canon to the Ordinary (by letter in the Ember Days);
  - 3) The Pastoral Leader/Worship Leader’s application is endorsed by the clergy in charge of his/her congregation.

### 3. Of Eucharistic Ministers and Eucharistic Visitors

- a. Licenses for Eucharistic Ministers/Eucharistic Visitors are issued for up to three years, beginning with the first Sunday of Advent following application. Licenses will specify the type of function which the Minister will perform:
  - 1) Eucharistic Ministers assist in administering the elements at a Celebration of the Holy Eucharist;
  - 2) Eucharistic Visitors take the Sacrament to members of the congregation who were unable to be present by reason of illness or infirmity following Celebrations on a Sunday or other Principal Feast.
- b. Licenses may be renewed on the certification by the member of the clergy in charge of his/her congregation that:
  - 1) The EM/EV has been active in the discharge of his/her duties;
  - 2) The EM/EV has attended a diocesan training event, or otherwise continued his/her education for this ministry under specific supervision of the member of the clergy in charge;
  - 3) The parish continues to have need of his/her services.
- c. Eucharistic Ministers may function only under the direction of the member of the clergy in charge of the congregation. In the context of the Sunday liturgy, EMs may serve only when there are not sufficient priests or deacons to assist in the distribution of the elements. EMs do not take the place of the ministries of priests or deacons, either in the liturgy or in pastoral visitations. (Rubrics, BCP, p. 408; see also Title III, Canon 3, Sec. 5(c).)
- d. The number of Eucharistic Ministers/Eucharistic Visitors who may be licensed for a congregation is not fixed, and may be determined by the member of the clergy in charge thereof the number should be guided by the following considerations:
  - 1) the number reflects the actual need of the congregation (rather than the number of persons seeking to be licensed);
  - 2) those licensed have frequent opportunity to exercise their ministry (rather than doing so very infrequently);
  - 3) those licensed are faithful in the exercise of their ministry (rather than being haphazard or undisciplined about it).

### 4. Of Other Lay Ministries

*Lectors* are persons trained in the public reading of Scripture in the local congregation. The member of the clergy in charge of the congregation is responsible for setting the requirements and licensing individuals for this ministry.

A *Lay Preacher* is a lay person licensed to preach in congregations of this Diocese. The license is issued by the Bishop, which license specifies the conditions which must be observed by the person so licensed. Lay Preachers function at the direction and under the supervision of the member of the clergy in charge of the congregation in which he/she is to preach. Lay Preachers must demonstrate training and proficiency in the areas specified by Canon (Title III, Canon 4, Sec. 5).

A *Catechist* is a lay person authorized and licensed to prepare persons for Baptism, Confirmation, Reception and Reaffirmation of Baptismal Vows under the direction of the Rector/Vicar of a congregation.

Other lay ministries may be created based on local need and appropriate preparation. Use of the “Form of Commitment to Christian Service” ~ pp. 420-21) is recommended for the recognition of such ministries.

## **5. Persons Seeking Holy Orders**

- a. Persons who believe they are being called by God to serve the Church in Holy Orders should consult first with the member of the clergy in charge of their congregation.
- b. The clergy should familiarize themselves with the procedures established by the Bishop and the Commission on Ministry for persons seeking Holy Orders, which are available from the Canon to the Ordinary.
- c. Persons seeking Holy Orders should not enroll in any seminary or other school in a program leading to a theological degree without first consulting with and obtaining approval to do so from the Bishop, through the Canon to the Ordinary. Units or degrees obtained by such unapproved enrollment may be excluded from consideration in evaluating or prescribing a course of study for persons seeking Holy Orders.

## **6. Of Lay Conflict Transformation Ministers**

- a. Conflict Transformation Ministers are licensed by the Bishop and serve for a term designated by the Bishop.
- b. All Conflict Transformation Ministers must have completed a basic forty-hour course in mediation offered by a recognized instructional entity and be confirmed communicants in good standing in the Episcopal Church.
- c. Those who may access the services of the Panel of Lay Conflict Transformation are:
  - 1) The Bishops and Canon to the Ordinary;
  - 2) Rectors of Parishes and Priests-in-Charge of Missions, and, with the permission of the Rector or Priest-in-Charge, Senior Wardens (including Bishop’s Wardens of Missions) or a majority of members of a Vestry or Bishop’s Committee;
  - 3) Heads of Diocesan institutions, agencies, commissions, program entities, departments and foundations, including organizations affiliated with the Diocese, such as Episcopal Schools, and, with the permission of the head (executive director or other such chief executive officer), the president of the board or committee governing such organization or a majority of the governing board or committee.
- d. Contact for the Panel’s services will be made directly with the Panel Members designated to receive requests, and assignments will be made accordingly.

## **F. Lay Employment Practices**

### **Guidelines**

1. It is suggested that the procedures found in “Guide to Human Resources Practices for Lay Employees in Episcopal Churches – Second Edition” *Church Pension Group*, be followed in all matters concerning the administration of lay employees.

2. **Lay Pension**

In the 96<sup>th</sup> Annual Convention of the Diocese of Dallas, the following Resolution was passed governing the establishment of Lay Pensions:

WHEREAS, the 70th General Convention of the Episcopal Church adopted Resolution #DI65a, Lay Pension Plan: The Plan provides that all parishes and missions which, under the Regulations of the Church .. Pension Fund, have elected or shall elect to come into the Church Pension system shall provide all lay employees who work a minimum of 1,000 hours annually retirement benefits through participation in the Episcopal Church Lay Employees Retirement Plait (ECLERP), or in an equivalent plan the provisions of which are at least equal to those of ECLERP. Participation shall commence no later than January I, 1993At commencement, if the plan is a defined benefit plan, the employer contribution shall be not less than 9% of the employee's salary; if the plan is a defined contribution plan, the employer shall contribute not less than 5% and agree to match employee contributions up to another 4%. The employer may impose a minimum age of 21 years and a minimum employment period not to exceed one year of continuous employment before an employee is eligible to participate. Resolution Number DI65a provided that each diocese of the church shall implement the resolution by Diocesan Canon or appropriate resolution. NOW, THEREFORE, BE IT RESOLVED that all parishes and missions in the Diocese of Dallas shall be subject to the terms of Resolution Number D165a and shall comply with its requirements as set out above.

3. **Insurance**

All full time lay employees must be offered the opportunity to participate in the health, dental and group life insurance policies offered by the Diocese of Dallas or the policies offered in the parish. The parish is not required to pay for such policies but must be consistent in following any policy of payment for all employees.

## III. THE LITURGY

### A. General Policies

#### 1. Standard of Worship

The standard of worship in this Diocese is *The Book of Common Prayer* (1979).

- a. All Sunday services shall follow the BCP.
- b. Permission to use rites other than those provided in the BCP (1979) must be obtained in writing from the Bishop.
- c. Celebrations of the Eucharist on a Sunday, or at regular weekday services, should follow the forms prescribed in either Rite One or Rite Two. "An Order for Celebrating the Holy Eucharist" (BCP, pp. 400-401) is not appropriate for these services, and should not be so used.
- d. Portions of the Book of Common Prayer reproduced for use in congregations must bear the words: "The *Book of Common Prayer 1979* is the sole standard for worship in the Episcopal Church. This program contains excerpts from the Prayer Book." (This provision is pursuant to Title II, Canon 3 of the Constitution and Canons of the Episcopal Church.)

#### 2. Spiritual Jurisdiction

- a. The conduct of worship and the spiritual jurisdiction of the parish is vested, according to the Canons, in the rector (or vicar), subject to the rubrics of The Book of Common Prayer, the Canons of the Church, and the pastoral direction of the Bishop (Title III, Canon 9, Sec. 5). Matters not covered in these sources or in this customary are left to the pastoral discretion of the rector/vicar.
- b. "It is the bishop's prerogative, when present, to be the principal celebrant at the Lord's Table, and to preach the Gospel." (BCP, p. 354)

#### 3. Approved Versions of Scripture

The versions of Holy Scripture authorized for use in the services of this Church are (Title II, Canon 2):

- The King James Version (The Authorized Version)
- The English Revision of 1881
- The American Revision of 1901
- The Revised Standard Version of 1952
- The Jerusalem Bible of 1966
- The New English Bible and Apocrypha of 1970
- The 1976 Good News Bible (Today's English Version)
- The New American Bible of 1970
- The Common Bible (The RSV, an Ecumenical Edition 1973)
- The New International Version (1978)
- The New Jerusalem Bible (1987)
- The Revised English Bible (1989)
- The New Revised Standard Version (1990)

Other versions or paraphrases are not authorized and may not be used in services of this Church.

#### 4. Holy Communion

The following is the policy of the Diocese.

- a. Any baptized person who is in good standing in his/her own communion may receive Communion in our Church.
- b. Notwithstanding the statement above, we do not publicly announce that everyone can come to the Altar for Communion.
- c. No person who presents himself/herself at the Communion Rail, and who signifies a desire to receive Holy Communion, will be turned away except:
  - 1) In the case that the clergy have determined that the individual is *not* baptized.
  - 2) In the case that the person is under discipline, as provided by the Disciplinary Rubrics in the Book of Common Prayer (p. 409).
- d. At an ecumenical celebration approved by the Bishop, all baptized persons who desire to do so may receive Communion.
- e. The following notice maybe printed in the service bulletin:

*“If you are visiting with us today, we welcome you. If you desire to receive communion on this occasion, and are baptized and believe that Christ is truly present in the blessed bread and wine, as this Church teaches, we invite you to do so. Please feel free to consult on this matter with a member of the Clergy.”*

#### 5. Communion of Children

The policy of the Diocese is as follows:

Baptized children members of this Church may be admitted to Holy Communion, provided:

- a. The member of the clergy in charge of the congregation permits it;
- b. The clergy of the congregation have given instruction on a recurring basis to the people as a whole on the nature and reasons for the communication of children;
- c. The parents of the children specifically approve and desire the communication of their children;
- d. The parents and the clergy together instruct their children on the meaning of communion on an ongoing and age-appropriate basis.

#### 6. Of Fasts

The practice of keeping fasts has largely fallen out of use in the Church today. This defect is probably due more to a shift in understanding theological devotion than to mere laxity - though, of course, the two processes have surely worked hand in hand. Because of this situation, the observance of a fast may have a profound impact on persons who are not accustomed to them.

Jesus observed fasts, and while he did not specifically ordain them, he seems to have expected his disciples to continue the practice. The Church through the ages has continued to observe fasts, incorporating them in the calendar and in devotional practice - though different times and traditions have treated the matter with great variety.

Fasts are intended to sharpen our spiritual sensitivity by interrupting the normal routine of daily life and enforcing upon the self an abstinence which is to remind us of the need to offer our whole being to God - "our souls and bodies." Fasts should not be enjoined upon the people without preparation and instruction, and should never be seen as acts of winning God's approval or acceptance. Where they are observed, they should be undertaken with reasonable prudence and a clear motive. (The very young and the elderly, and the infirm have always been exempted from the observance of fasts.)

Concerning the Eucharistic Fasts: The ancient practice was to abstain from all food and drink before the reception of Holy Communion. The modern practice of midday and evening Eucharistic celebrations has made this discipline problematic. Where the Eucharistic fast is observed, communicants should be instructed to refrain from eating and drinking at least three hours before the celebration. This rule would suggest that evening celebrations precede meals, rather than follow them.

## **B. The Episcopal Visitation**

### **1. General Considerations**

- a. The Bishop's visitation is a time for underscoring the full Ministry of the Church. In this light, the visitation is more than an administrative duty or a canonical necessity. It is an opportunity for celebrating the inner life and outward mission of the Body of Christ.
- b. The fullness of the Ministry of Christ himself is set out symbolically when all the orders - lay and clerical - are gathered in worship with the Bishop. The Bishop will therefore be accompanied by a Deacon who will function in the service together with the clergy, Priests and Deacons, resident in the parish. Other roles may be carried out by as many of the laity as can be conveniently assigned.
- c. The celebration of the Eucharist is the key way in which the Ministry of Christ is set forth in "As often as we break this bread and drink this cup, we proclaim the Lord's death until his return." (1 Corinthians 11.26.)
- d. Yet another way in which we are reminded of the fullness of Christ's Ministry is in the Sacrament of Initiation - Baptism. This Sacrament is a sign that we are growing, reaching out to draw others to Christ. It is highly recommended that the celebration of Baptism be a part of the Bishop's visitation.
- e. Still another way to set out the Ministry of Christ is the celebration of Confirmation (and Reception and Reaffirmation). In line with a very old and solid Anglican tradition, Confirmation (and Reception and Reaffirmation) is a kind of "ordination" to Lay ministry. Here, Christians make a mature and public affirmation of their faith and undertake, through a renewal of their Baptismal vows, a new and deeper dedication to Christ. In the laying on of hands - clearly reminiscent of the Sacrament of Ordination - the Bishop receives and commissions those who are prepared and ready to make a public and "mature commitment" to Christ, into the ministry of the broader Church. The individuals concerned renew their baptismal vows with greater personal intention to serve Christ in their specific environments.
- f. In both Baptism and Confirmation, the larger community of faith plays a significant and essential role. Both Sacraments involve the People of God in an active way in encouraging, upholding and strengthening Christian individuals.

- g. In addition to these ways of demonstrating the fullness of Ministry, the Bishop's visitation may become an opportunity for celebrating specific forms of Christian witness and service in the local community. The clergy and people are encouraged to think of ways the Bishop might help the local community give emphasis and renewed dedication to their common work.
- h. Rectors and vicars should look upon the visitation as an opportunity to educate their people to the broader dimensions of Ministry in and of the Church. This will certainly be the case with Confirmation preparation. But this is only one avenue.
- i. Other suggestions include: Helping the congregation to understand the corporate dimension of our worship as a whole. Perhaps sermons leading up to the visitation might be devoted to the corporate action of the Eucharistic liturgy, as well as to the corporate aspects of the Sacraments of Baptism and Confirmation. Adult forums might be devoted to the symbolic roles in the liturgy - particularly that of the Deacon and Bishop, roles which are rarely seen and therefore rarely understood as well as they might be. Worship committees might be given the task of looking at the liturgy and making suggestions about what other acts besides the Sacraments would be appropriate for the day. Persons might be asked to bake bread for the Eucharist or (if they are really energetic) make the wine!
- j. A significant symbol of the relationship between Baptism and Confirmation, and of the mutual responsibility which Christians bear toward one another may be found in the following suggestion: Godparents and parents, or sponsors from the congregation stand with the person to be confirmed (or received). As the Bishop lays hands on the head of the candidate, the godparents and/or sponsors join with the priest and lay their hands on the shoulders of the candidate. This participation requires preparation and instruction, and perhaps a rehearsal. But experience shows it to be a unique and powerful way in which godparents and sponsors may demonstrate support and care for those they sponsor.

## 2. General Directions:

### a. Vestments:

The Bishop will vest in Cope and Mitre for the Eucharist, generally speaking. The Bishop will vest otherwise at the *specific* request of the rector/vicar. Other clergy should vest according to local custom.

### b. Logistics:

Present ceremonial, following ancient custom, assumes that the Bishop will preside over the pro-anaphora from a chair placed in a prominent position. Local circumstances will need to be taken into consideration. A simple chair is sufficient for this purpose, and should be placed at the center of the chancel, behind the Altar if possible, or before it. (The chair may be moved to this location after the entrance of the ministers of the Eucharist into the sanctuary, if its presence beforehand would prove an obstacle to movement into the sanctuary.) The chair should be removed at the Peace, or in any event before the Offertory. If space allows, additional chairs or stools should be present for the Deacon and chaplain.

**c. Deacons:**

- 1) The Bishop will be accompanied by a Deacon. In parishes where a Deacon customarily serves in the Liturgy, the resident deacon will read the Gospel and the Prayers for the Candidates (or Prayers of the People). The Bishop's Deacon will set the Table and Dismiss the People as well as serve as the Bishop's chaplain.
- 2) In Parishes where there is no resident Deacon, the Bishop's Deacon will read the Gospel, lead the Prayers for the Candidates (or Prayers of the People), set the Table and Dismiss the People. A lay person should be appointed to be the Bishop's chaplain in this case.

**d. Baptism:**

- 1) The celebration of Baptism in conjunction with Confirmation (and Reception and Reaffirmation) is highly recommended..
- 2) Where Baptism is to be celebrated by itself, or in addition to Confirmation (and Reception and Reaffirmation), the rector/vicar will administer Baptism. The Bishop will offer the "Thanksgiving Over the Water," and will anoint the candidates with Chrism.

**e. Bishop signs certificates:**

The Bishop prefers to sign certificates and the registers prior to the service. This enables him to be free to visit and pose for pictures with confirmands (et al.) following the service. After pictures, if any, the Bishop will divest and be available for receptions, etc.

**f. Name Tags:**

The Christian name (only) of each Confirmand should be written in clear, block letters on their name tag. Name tags should be on the RIGHT side of the Confirmand, and easily visible. If the pronunciation of the name is difficult or peculiar, it should be drawn to the Bishop's attention early. In the LOWER RIGHT corner of the name tag, a designator with a single letter should be placed as follows: C = Confirmation; R = Reception; A = Reaffirmation.

## IV. DIOCESAN POLICY AND PROCEDURES

### A. Of General Policies

#### 1. Title to Property

Article 13 of the Constitution of the Diocese of Dallas provides as follows:

“The title to all real estate acquired for the use of the Church in this Diocese, including the real property of all Parish and Missions as well as Diocesan Institutions, shall be held subject to control of the Church in the Episcopal Diocese of Dallas, acting by and through a corporation known as ‘Corporation of the Episcopal Diocese of Dallas.’ All such property, as well as all property hereafter acquired for the use of the Church and the Diocese including Parish and Missions, shall be vested in the Corporation of the Episcopal Diocese of Dallas.

“All other property belonging to the Diocese, as such, shall be held in the name of the corporation known as ‘Corporation of the Episcopal Diocese of Dallas,’ and no conveyance or encumbrance of any kind shall be valid unless executed by such Corporation and as may otherwise be provided by the Canons of the Diocese.”

#### 2. Historic Designation

No Church or Church-owned structure of this Diocese may be designated an historic landmark without the written permission of the Corporation of the Episcopal Diocese of Dallas, *and* the Standing Committee of the Diocese.

#### 3. Games of Chance

It is the policy of the Bishop that no congregation or organization within a congregation will host, sponsor, or participate in any game of chance in which individuals receive a prize of value. This policy includes, but is not limited to, games of chance such as bingo, “casino nights,” etc. Raffles or drawings for items locally produced without monetary investment by the parish or organization, where the ticket price is relatively small, and a ticket purchase is not necessary to participate, and where such an event is otherwise permitted by local ordinance may be authorized by the Bishop on recommendation by the clergy in charge (in the case of a congregation) or person in charge (in the case of organizations). Inquiries may be directed to the Canon to the Ordinary.

#### 4. Alcoholic Beverages

- a. It is the policy of the Bishop that no congregation will engage in the sale of alcoholic beverages or mixed drinks at any function of the congregation or any of its organizations. (The sale of any alcoholic beverage or mixed drink is also contrary to the laws of the State of Texas without proper license.)
- b. It is the policy of the Bishop that the serving of alcoholic beverages (without charge) at wedding receptions, suppers, picnics, etc. either on or off of the church property, is at the discretion of the priest and the vestry;
  - 1) provided, non-alcoholic beverages are made easily and attractively available on a par with those which are alcoholic;
  - 2) and further provided that discretion is used to protect individuals from becoming inebriated or driving in an impaired state.
  - 3) Due care must be exercised to be sure that alcoholic beverages are neither offered nor accessible to minors.

## 5. Membership Definitions

### a. **Non-Discrimination**

No person will be “denied rights, status or access to an equal place in the life, worship, and governance of this Church by reason of race, color, ethnic origin, national origin, marital status, sex, sexual orientation, disabilities or age, except as otherwise specified by Canons.” (Title I, Canon 17, Sec. 5.)

### b. **The Baptized**

A baptized person whose baptism “in the Name of the Father, and of the Son, and of the Holy Spirit” is recorded in a congregation of this Church, is a member of this Church. (Title I, Canon 17, Sec. 1(a).) Persons 16 years of age or older are considered adults for purposes of membership.

### c. **Confirmed Members**

Members confirmed or received into this Church by a Bishop of this Church are considered confirmed members of this Church. (Title I, Canon 17, Sec. 1(d).) Such persons 16 years of age or older are considered adult confirmed members of this Church.

### d. **Communicants**

Recent changes to the Canons of the Episcopal Church have failed to define communicant status. In accord with the tradition of the Episcopal Church and for purposes of clarity, Members of this Church who have received Holy Communion at least three times during the preceding year are considered Communicants of this Church. Such persons 16 years of age or older are considered adult communicants. (Title I, Canon 17, Sec. 5.)

### e. **Communicants in Good Standing**

All communicants who have been faithful at worship, and at working, praying, and giving for the “spread of the Kingdom of God” are considered communicant members in good standing of this Church. (Title I, Canon 17, Sec. 3.)

### f. **The Ill and Infirm**

Persons who qualify under any or all of the criteria above, but who are prevented from exercising their membership by reasons of health or other weighty cause may be carried on the roles of the congregation in the category for which they are otherwise qualified.

### g. **Lapsed Communicants**

It is both appropriate and necessary to reach out to lapsed communicants of this Church.

Those who have fallen away, or those who have changed denominations and are seeking re-admittance to the Episcopal Church may be received back into communion with the Bishop following regular attendance at worship, and completion of an Inquirer’s Class or other instruction provided by the clergy.

## **B. Of Marriage**

### **1. Marriage**

- a. It is the teaching of this Church that marriage is a “physical and spiritual union of a man and a woman, entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it be lifelong.” (Title I, Canon 18, Sec. 2)
- b. No priest may solemnize the vows of marriage of any couple unless they have first obtained a license to be married provided by civil authority.
- c. No priest may solemnize the vows of marriage of any couple unless he/she has first counseled with the couple on the nature, meaning and purpose of Christian marriage.
- d. Priests of this Church should officiate at the rite of Holy Matrimony only when there is a significant pastoral relationship between the priest and at least one party to the marriage.
  - 1) Deacons are not authorized or licensed to officiate at the rite of Holy Matrimony.
  - 2) Deacons may assist in the service, including the preaching of the homily.
  - 3) Priests are responsible for the pastoral counsel and teaching required for couples to be married according to the rite of this Church
- e. All persons to be married in this Church must sign a declaration of intention in the presence of the priest who will officiate at the wedding, and solemnize the vows of the man and woman, which declaration is to be held on file as a part of the records of the congregation.  
(See APPENDIX C: DECLARATION OF INTENTION, page 40.)
- f. At least one party to the marriage must be a baptized person (Title I, Canon 18, Sec. 2(d)). Both parties to the marriage must signify their free and informed desire to receive the ministration of Holy Matrimony as provided by this Church, without coercion, fraud, or mental reservation.
- g. Marriages are expected to be celebrated in the church as services of worship and not as private affairs or social spectacles.
  - 1) In their discretion, priests may officiate at services of Holy Matrimony at sites other than the church structure.
  - 2) Normally weddings are not celebrated during Advent or Lent, except for pastoral reasons.
- h. Clergy may not solemnize the vows of marriage until at least thirty days have passed between the time when the parties first signify their intention to the priest, and the date of the service. This period may be waived, provided that the cause for waiving the thirty days’ requirement is weighty, and the member of the clergy concerned reports this action to the Bishop in writing. (Title I, Canon 18, Sec. 3(a))
- i. No priest may bless sexual unions or relationships in this Diocese which do not meet the criteria for Holy Matrimony set forth in the Book of Common Prayer and the Canons of this Church, or cause persons who are parties to such unions or relationships to believe that they have the blessing of God or of the Church.

## 2. **Marriage in Distress**

The stresses on marriage in today's society are many, and the option of divorce is too frequently and facilely presented as the means of resolving marital conflict. Christian tradition and the Canons of this Church lay upon the clergy the duty to "*labor* that the parties may be reconciled." (Title I, Canon 19, Sec. 1). This labor will involve not only pastoral counseling, but a positive attitude of engagement and support for the sake of the couple concerned. Divorce must be seen as the last resort.

Be it noted that it is the duty of the Clergy to "act first" to protect and promote the physical and emotional safety of the couple and family, specifically with respect to physical or emotional abuse.

## 3. **Marriage Dissolution: Ecclesiastical Judgment**

Members of this Church whose marriage has been annulled or dissolved by civil authority may petition the Bishop for an ecclesiastical judgment as to his or her status. (Title I, Canon 19, Sec. 2). It must be made clear to the party(ies) making this petition that such a judgment in no way affects the legal validity of the marriage (in the eyes of civil authority), or the legal status of their children.(The form for such petition will be found at APPENDIX H: PETITION FOR ECCLESIASTICAL JUDGMENT, page 45.).

The ecclesiastical judgment given will take one of two forms: either that no marriage occurred in the eyes of the Church (annulment); or that the marriage was terminated.

An ecclesiastical annulment is based on an investigation into the conditions of the marriage with respect to:

- a. intent - one or both parties were incapable of forming the intent to establish a Christian union;
- b. form - the rite used did not intend a Christian marriage and was inconsistent with the Christian understanding of marriage;
- c. minister - the person solemnizing the vows of marriage was not competent to do so, either by civil or ecclesiastical authority;
- d. subject(s) - one party misrepresented his or her true identity, or otherwise deceived the other party;
- e. matter - the parties never consummated the union.

An ecclesiastical judgment of nullity is not based on a merely legal or mechanical assessment. Rather, it is based on a serious pastoral assessment of the whole circumstance surrounding the marriage.

Communicants whose marriage has been dissolved or declared null may obtain letters assuring them of their continued good standing, on request; provided that such persons are not at the same time applying for permission to be remarried.

#### 4. Remarriage of Persons Divorced Once

- a. The remarriage of divorced persons in the Church poses a difficult dilemma. On the one hand, marriage is viewed by the Church as a Sacrament - a solemn undertaking blessed by God - and indissoluble. On the other hand, divorce is a reality that grows out of our fallen condition as human beings and all too easily reinforced as an option in our society. How we may hold up the sanctity of marriage and at the same time minister the redeeming, reconciling love of God to those who have endured the pain of divorce is the question that confronts us as a Church.
- b. Persons who have been previously married, and who have been divorced, may seek permission to be newly married in this Church. However, certain conditions must be satisfied before permission is granted by the ecclesiastical authority.
- c. A petition is made to the Bishop by a priest of this Diocese, acting on behalf of the parties desiring to marry. (A petition is required only when either one or both parties have been previously married and *when the former spouse(s) is (are) still living.*)  
  
(See APPENDIX E: PETITION TO REMARRY (1), page 42, for the petition form to be completed by the priest.)
- d. The most important and least easily definable condition for granting permission to remarry is that there be a *significant pastoral relationship* between the priest who will officiate at the marriage and the parties to the marriage. Priests in this Diocese must exercise profound discretion in this matter on behalf of the Bishop and the whole Church. As a part of the application for permission to solemnize the marriage of a couple where one party (or both) has been previously married, the priest concerned must certify that such a significant pastoral relationship exists. This must be done advisedly and honestly.
- e. Thorough counseling and teaching on the part of the priest are expected. As a minimum, the priest must:
  - 1) Determine that one party (at least) to the marriage is a member of this Church;
  - 2) Determine that the divorced party (or parties) has a certified copy of the decree of divorce;
  - 3) Determine that at least one year has elapsed between the date of the final decree and the date the petition is submitted;
  - 4) Determine that the divorced party (or parties) have been and will continue to be faithful to the terms of the decree, providing regular support where stipulated;
  - 5) Determine that the divorced party (or parties) have been and will continue to be diligent in the care of children born to the previous marriage (if any);
  - 6) Determine that both parties have an understanding of the conditions which led to the divorce, and have good reason for believing that the same will not impair the new marriage;

- 7) Have offered to the party (or parties) who is a member of this Church the Sacrament of Reconciliation;
  - 8) Have taught the nature of Christian marriage as presented in the Book of Common Prayer, and have stressed the lifelong nature of the union;
  - 9) Have witnessed the signing of the declaration of intention to that effect.
- f. When the petition is completed, certifying that the conditions outlined above have been satisfied, it should be submitted to the Bishop at least thirty days (30) in advance of the date of the marriage service. The priest will notify the Bishop immediately when the marriage has been solemnized.
  - g. Petition Forms for any of the actions above are included in the appendices of this Customary and are available from the Bishop's Office. The forms are required to be completed and submitted before permission will be granted for action to be taken. Forms should be submitted in ample time (usually not less than thirty days) in order to allow for mailing, processing and interviews (should such seem necessary).
  - h. Petitions for permission to bless marriages of those who have been divorced once, but who have been married by civil authority may be submitted to the Bishop by priests of this Diocese.
    - 1) A letter, summarizing the circumstances of the marriage, and stating that the couple has been instructed in the Church's teaching on marriage, must be submitted by the priest who will bless the marriage.
    - 2) A one year period of discipline is required, during which the couple is expected to show their sincerity of commitment by regular attendance at services of worship, financial support of the Church, prayer, and involvement in the life of the congregation. The rector/vicar will determine when the period of discipline has been met.
  - i. The Standing Committee, acting as the Council of Advice, is available to and may be sought out for help by the clergy in this area of ministry.

## **5. Remarriage of Persons Divorced More Than Once**

- a. Persons who have been divorced more than once and who seek to be remarried in the Church may expect a broader, more protracted process before the possible granting of permission. This process is not intended to be punitive, but to assure that the pastoral concerns of the Church and the needs of the couple are attended to.
- b. The priest who intends to officiate at the wedding must satisfy the conditions set forth in the previous section (G. Marriage of Persons Divorced Once). In addition, the priest must:
  - 1) Determine that the parties to the proposed marriage have undergone a serious course of counseling;
  - 2) Provide a narrative relating the pertinent circumstances which support an ecclesiastical wedding in this case;
  - 3) Obtain from each of the parties a narrative relating the pertinent circumstances supporting their desire to form a Christian marriage.

- c. The priest will submit all documentation to the Bishop and the Standing Committee (acting as the Council of Advice), which may require the couple to appear before it. (See APPENDIX F: PETITION TO REMARRY (2), page 43, for the petition form)
- d. The Standing Committee will advise the Bishop in writing of its findings before the Bishop may grant permission to the priest to solemnize the vows of marriage.
- e. The priest will notify the Bishop immediately when the marriage has been solemnized.
- f. Petitions for permission to bless marriages of those who have been divorced more than once, but who have been married by civil authority may be submitted to the Bishop by priests of this Diocese.
  - 1) A letter, summarizing the circumstances of the marriage, and stating that the couple has been instructed in the Church's teaching on marriage, must be submitted by the priest who will bless the marriage.
  - 2) A period of discipline of not less than one year is required, during which the couple is expected to show their sincerity of commitment by regular attendance at services of worship, financial support of the Church, prayer, and involvement in the life of the congregation. The time of discipline shall be determined to have been met by the Bishop and rector/vicar in consultation.

## **C. Of Congregations**

### **1. Of the Annual Meeting**

- a. The Annual Meeting of each parish and mission shall be held not later than the last day of February.
- b. The principal purpose of the Annual Meeting, as defined by Canon Law is to elect vestry/Bishop's committee members to replace those whose terms are expiring. (Diocesan Canon 14.1.)
  - 1) In parishes/missions the member of the clergy in charge generally appoints the Senior Warden and retiring vestry/Bishop's committee members to a nominating committee. In some places, the vestry or Bishop's committee sits as a committee of the whole for the purposes of making nominations. A variety of arrangements are possible. In any case, it is the duty of the nominating committee to present nominees who will bring additional know-how to the vestry/Bishop's committee, so that its membership will reflect a broad spectrum of gifts, experience and expertise ranging from the legal and fiscal to such fields as communications, teaching and social work.
  - 2) Many nominating committees prepare a slate of more names than there are positions to be filled to offer a choice to the parishioners and to forestall any embarrassment among those who do not win election.
  - 3) A person's commitment to the parish is utmost in determining his/her qualifications. In general, nominees should be confirmed communicants in good standing, demonstrate regularity in attendance at the public services of worship, eagerness to grow in understanding the Christian faith, experience in serving the cause of Christ in their communities, and financial commitment to the work of the congregation.

- 4) Of course, each nominee should also be sounded out about his/her willingness to serve and have agreed to do so before being presented to the Annual Meeting,
- c. With careful planning, the Annual Meeting can also become a major occasion in the church year for rallying morale, analyzing the progress of the past twelve months, and concentrating on goals for the immediate future.

## **2. Of Parish and Mission Vestries**

- a. Each year in the congregations of this Diocese, a number of vestry persons are elected at the Annual Meeting. These men and women are chosen by members of the congregation to act as their representatives in the congregation's relations with its clergy and the management of its corporate property. The vestry or Bishop's committee is thus, in an important sense, the management team of the parish.
- b. The vestry is accountable to the congregation for the supervision and conduct of the temporal affairs of the congregation. They also share responsibility with the rector or vicar for setting the pace, shape and direction of parish or mission life. When the lines of communication between congregation, vestry/Bishop's committee, and the member of the clergy in charge promote frank discussion and mutual confidence, the stage is set for action and the Church moves forward as is expected by the demands of the Gospel.
- c. The Constitution and Canons of the Diocese make clear that it is the duty and responsibility of the vestry to see that the diocesan assessment is paid promptly to the Diocese. (Article 14; Canon 14, Sec 11.)
- d. The Canons of the Church regulating the duties of the wardens and vestry of a parish or mission are simple and meager. This is advantageous in that latitude is given to meet varied circumstances and conditions; and disadvantageous in that there are practically no instructions to give guidance and authority.
- e. It is vital to remember that the clergy and vestry form a TEAM MINISTRY. Members of the vestry/Bishop's committee should be fully aware that they are part of the Diocese and that what they do, or fail to do, affects the life and work of the Diocese and is lifting or lowering the morale and effectiveness of the work of the Church in general.
- f. No employee or immediate family member of an employee shall serve on a parish vestry.

## **3. Of Delegates to Convention**

- a. Delegates and Alternates to the Annual Convention of the Diocese of Dallas are elected in the Annual Parish Meeting of the congregation and serve until their successors are elected.
- b. Delegates and Alternates must be confirmed communicants in good standing, at least 18 years old.
- c. The number of delegates to be elected is determined on the basis of the size of the congregation as determined by Article 2 of the Constitution of the Diocese of Dallas.

- d. If a delegate cannot serve and no elected Alternate is available, the priest or clerk of the vestry or a warden may certify another person to serve in place of the elected delegate.
- e. It is recommended that a proportion of the congregation's Convention delegation be drawn from members of the vestry. This promotes both communication and accountability between the Convention and the local congregation.

#### **4. Of Annual Parochial Reports**

Each priest and vestry/Bishop's committee is expected to comply with the requirements of the Episcopal Church in preparing and submitting Annual Parochial Reports on schedule. The report for the preceding year is due in the Diocesan Office **NO LATER THAN JANUARY 20th** of the succeeding year. In addition, the clergy and vestry/Bishop's committee have responsibility for supplying any information requested by the diocesan office.

#### **5. Concerning Audits**

(See APPENDIX D: DIOCESAN CANON 29-Business Methods, page 41.)

- a. Each vestry/Bishop's committee is responsible for the fiscal affairs of the congregation.
- b. It is a requirement of the Church and of the Diocese of Dallas that there be an annual audit of the church's financial records. This audit may be done either by a professional auditing firm or by a CPA, or by a committee following the diocesan audit syllabus.

#### **6. Concerning Bonding**

Every treasurer handling money in the name of the church or any of its organizations is covered under a Diocesan blanket bond to the amount of \$25,000. It is not necessary for a congregation to acquire additional bond coverage except where there is a desire to supplement the amount of the Diocesan bond.

## V. DIOCESAN STRUCTURE

See APPENDIX A: **STRUCTURE**, on page 38.

### A. Convocations

1. The Diocese is divided into geographic groupings of congregations called Convocations. They are: The Central Convocation; the Eastern Convocation; the Western Convocation, the Southern Convocation; the Northeastern Convocation; and the Northern Convocation. Consult the most recent edition of the Directory of the Diocese for the make-up of the convocations.
2. The purpose of the Convocations is to enable clergy and laity to share common interests and concerns and to work together with more strength in their communities than is sometimes possible to congregations acting alone.
3. Each Convocation annually elects a priest or layperson to serve as its Chair. Each Convocation also chooses a representative every two years to the Diocesan Executive Council.
4. The Bishop may appoint a member of the clergy resident in each convocation as the Dean of the clericus of that convocation, for the purposes of facilitating pastoral care and communication among the clergy.

### B. Diocesan Staff

Bishop and Ordinary .....	The Rt. Rev. James M. Stanton
Administrative Coordinator to the Bishop .....	Pollyann Matson
Bishop Suffragan .....	The Rt. Rev. Paul E. Lambert
Admin. Assist. to the Bishop Suffragan .....	Ellen Gunn
Canon to the Ordinary .....	The Rev. Cn. Dr. Neal Michell
Cn Missioner for Church Planting .....	The Rev. Cn. Victoria R. T. Heard
Canon Missioner for Christian Education & Youth .....	Deacon Pam Dunbar
Canon Missioner for Evangelism .....	Carrie Boren
Archdeacon .....	The Ven. Diana Luck
Missioner for Diocesan Services .....	David Gibbs
Mission Assistant .....	Virginia Wilder
Missioner for Finance .....	Ticoy Young
Receptionist .....	Mary Alice Ridenour
Missioner for Communications .....	
Canon Missioner for Ministry for the Aging .....	Deacon Sue Ross

**C. Missions Department****1. Mission Policy:**

Mission Policy for the Diocese is determined by the Department of Missions and approved by the Executive Council. This Department has a member from each convocation together with members appointed by the Bishop from Executive Council, one of which serves as Chair. The Canon to the Ordinary of the Diocese serves as Executive Officer for the Department of Missions.

**2. The Revolving Fund**

The Revolving Fund of the Diocese of Dallas is used primarily to make loans at a nominal interest to Missions when they are unable to obtain a loan from any other source. This fund is managed and controlled by the Standing Committee of the Diocese of Dallas.

**D. Ministries Department**

The Department of Ministries deals with the church's outreach to the community in which it lives. This department is divided into two main areas of work.

**1. Institutions**

Institutions of the Diocese are entities wholly owned, operated or governed by the Diocese of Dallas.

**a. All Saints Camp and Conference Center**

Located on Lake Texoma just outside Pottsboro, TX, All Saints Camp is located on over 600 acres. All Saints is the home to JOLT (Journey on Lake Texoma), an environmental camp for students; Summer camp for the Diocese of Dallas; facilities for smaller meetings such as vestry retreats. It has most recently added a High Ropes Course and a Clergy House. <http://allsaintstexoma.com>

**b. The Mausoleum and Columbarium of the Diocese of Dallas**

The Mausoleum and Columbarium of the Diocese of Dallas is located next to the St. Nicholas Church Flower Mound, Texas.

The Mausoleum is open from 9:00 a.m. until 4:00 p.m. for interment except on Sundays, Good Friday, Easter, July 4th, Thanksgiving, Christmas and New Year's Day. Visitors are welcome to come visit. However, it would be wise to call before making the trip to be sure that someone is there to welcome you.

There are no means to place flowers in the mausoleum. The director encourages donations to the Memorial Beautification Fund for trees and shrubs on the grounds.

To make arrangements to visit call: The Diocese - (214) 826-8310.

(See APPENDIX M: MAP, page 52.)

**c. Canterbury House SMU**

Located at: 3308 Daniels Street, Dallas, 75205 (214) 363-2911

The ministry of Canterbury House, also known as St. Alban's Collegiate Chapel, is to serve the spiritual needs of the students, staff and faculty of Southern Methodist University.

d. **Cathedral Garden Apartments - Ministry with the Aging**

Located at: 1500 N. Garrett Street, Dallas, 75206 Tel. (214) 821-5910

Serves the needs of senior adult, 62 years of age or older. Provides one and two bedroom apartments at a reduced rental rate.

e. **Children’s Foundation of the Diocese of Dallas**

Exists to fund programs to enrich the lives of needy children

f. **Christian Formation Commission**

Promotes and encourages Christian Education among the people of the Diocese by providing education, training, resource development, and mutual support for Christian educators in our parishes and missions. The Network invites requests for consultation and workshops, especially where parishes and missions can work together or jointly sponsor such events.

g. **Renewal Center**

Provides opportunities for Episcopalians of the dioceses of Dallas and Fort Worth to concentrate more closely on the person and teachings of Jesus Christ and the saints, and to take these teachings back into their daily lives and environments.

The Center and its bookstore are located at 10290 Monroe Dr., Ste 101, Dallas 75229. Tel. (214) 351-9330.

h. **Episcopal Girls’ Home/Our Friends’ Place**

Our Friends’ Place provides healthy, caring, and loving homes for girls ages 10 to 18. Each home is structured as a family for no more than eight girls. Individualized therapy and services are available to help each girl grow and mature appropriately. Family and aftercare services are provided to enable girls to return back to their homes whenever possible. Building good citizens and families is the intent of our organization.

Located at 2727 Oak Lawn, Suite 221, Dallas, Texas 75219 (214) 520-6268.

i. **St. Simon’s Child Care**

The purpose of St. Simon’s Child Care is to provide supervised after school care at their local school for elementary school children with working parents. We provide an atmosphere that will inspire and motivate those children to excel, become more caring themselves, and share this experience with their families and neighbors. Donations are received to help pay for this program: \$15 supports one student for one month; \$300 will support a program (20 children) for one month. Inquiries and donations can be addressed to the diocesan office, 1630 N. Garrett St., Dallas, Texas, 75206 (214) 826-8310.

j. **The Rt. Rev. James M. Stanton Center for Ministry Formation**

The primary mission of the Stanton Center for Ministry Formation is to serve those who are discerning a call to the Diaconate; both to aid them in their discernment process and to provide the necessary theological training for possible ordination as Deacons. The Stanton Center is a place where Deacons-in-training can be part of a community, attend graduate-level classes, and experience spiritual growth. The Stanton Center has a second mission, which is to offer in-depth study opportunities for lay leaders and continuing study for clergy. In pursuit of that goal, the Stanton Center is offering several new Lay Leader Certification Programs and classes to enable lay and ordained leaders in our Diocese to meet the challenges of ministry in our post-modern society. All classes are open to anyone interested in learning more about our faith. For further information, call (214) 821-2954.

k. **Episcopal Church Women**

Mission Statement: “Celebrating our common unity through Jesus Christ and respecting God’s presence within each of us, the Episcopal Church Women of the Diocese of Dallas extend God’s love through prayer, service and gifts, spreading the Good News and glorifying God in all things.”

2. **Agencies**

Agencies of the Diocese are entities which share the mission of the Diocese and act to further the interests or purposes of the Diocese.

a) **Austin Street Centre.**

This ministry provides shelter for the homeless. Located at 2929 Hickory Street, Dallas, Texas 75226 Tel. (214) 428-4242

b) **Genesis House**

Genesis House provides temporary safe shelter for battered women and their children. The location is not published, for obvious reasons. Assistance for battered women may be sought through calling (214) 942-2998.

c) **Episcopal School of Dallas**

A coed, faith-centered college preparatory school for the lower, middle and upper grades. 4100 Merrell Rd., Dallas, 75229. Phone: (214) 358-4368

d) **Canterbury Episcopal School**

The Canterbury School is a co-educational school offering an academically excellent program to students from diverse backgrounds. Grades I to 9 are now open, with plans to grow to cover all 12 grades and kindergarten within ten years. Located at 1708 N. Westmoreland Road., DeSoto, Texas 75115. (972) 572-7200.

e) **Holy Family School**

The Holy Family School is a Christian developmental pre-school serving children aged two through six with special emphasis towards those with socioeconomically disadvantaged backgrounds. Located in McKinney, Texas. Address: 410 N. Lincoln St., McKinney, 75069. (972) 562-5476.

**E. Program Department****1. Commissions**

Commissions are groups appointed by the Bishop to study, plan and implement ministries in the Diocese.

**a) Addiction and Recovery Commission**

This commission serves to educate members of the Church on the nature of addictive behaviors and supports efforts and groups aimed at helping people recover from addictions.

**b) AIDS Commission**

AIDS is a grave threat to individuals and society as a whole. This commission seeks to educate members of the Church on the nature of the disease, and to support ministries to persons living with AIDS.

**c) Art & Architecture Commission**

The A&A Commission advises parishes and individuals on the liturgical dimensions of Church building and the religious uses of the arts.

**d) Church & Environment Commission**

This commission educates and supports the Churches on the conservation and preservation of the environment.

**e) College and University Work Commission**

Supervises and supports the work of clergy and laity in reaching out to faculty, staff and students working in colleges and universities within the Diocese.

**f) Ecumenical Commission**

Represents the Bishop and the Diocese in relations with Christians of other denominational fellowships, and promotes the cause of Christian unity and mutual understanding.

**g) Episcopal Schools Commission**

Coordinates and promotes the work of Episcopal Schools in the diocese.

**h) Liturgy & Music Commission**

Coordinates and supports the work of professionals in liturgy and music, and promotes the work of Lay Eucharistic Ministers, Lay Readers, and Acolytes.

**i) Ministry, Commission on**

Advises the Bishop on persons seeking Holy Orders, and on the continuing life, work and education needs of the clergy.

**j) Ministry with the Disabled Commission**

Educates, advises and reminds the Church of the needs of those who are disabled, that they may be welcomed, involved and renewed in the life of the Christian community.

**k) Positive Aging Commission**

Seeks to uphold and coordinate the ministries of the older members of the Church in the service of Christ.

- l) **Stewardship Network**  
Supports the practice of good stewardship throughout the diocese.
- m) **Urban Ministries, Commission on**  
Serves the needs of people in the metropolitan area of Dallas in the name of Christ, and raises the awareness of such needs to the Diocese and its parishes and missions.
- n) **World Mission Commission**  
Serves to remind the Church of its mission imperative, and to interpret and educate concerning the work of missions in various parts of the world.
- o) **Youth Commission**  
Coordinates and supports the Church's work with youth on the diocesan, convocation and congregational levels.

## 2. Program Entities

- a) **Anglican Fellowship of Prayer**  
A community of clergy and laity committed to the study and practice of prayer as the heart and center of the life of the Church.
- b) **Brotherhood of St. Andrew**  
A community of men dedicated to the growth of the Church through personal service and evangelism.
- c) **Church Periodical Club**  
The Church Periodical Club serves missions and clergy, both domestic and foreign, by providing at now cost subscriptions, books and other printed materials which foster understanding and deepening of the Christian faith to those who cannot afford them.
- d) **Cursillo**  
A movement of the Church under direction of the Bishop which stresses the importance of living out our baptismal vocation - to be witnesses for Christ. Cursillo provides three day "courses" which involve laity and clergy in prayer, discussion and study of ways to present day apostles.
- e) **Daughters of the King**  
A disciplined order for women seeking to serve Christ through intercessory prayer, study, and personal evangelism.
- f) **Engaged Encounter**  
Weekends are provided for couples who have set the date for their marriage, encouraging deeper and more loving communication. Engaged Encounter seeks to help members of the Church build sounder marriages.

g) **Happening**

Happening is a program for high school youth (10th through 12th grades) and youth leaders. During the two day weekend, candidates experience the love of our Lord as shown through the sacraments and the ministry of fellow students, clergy and lay adults. Those who attend Happening are encouraged to take their faith back into the world to make a friend, be a friend, and bring a friend to Christ.

h) **Marriage Encounter**

Marriage Encounter weekends are dedicated to equipping couples who are married to enrich and deepen their sacramental experience.

i) **National Cathedral Association**

Dedicated participants help to support the National Cathedral in Washington, D.C.

j) **New Beginnings**

New Beginnings is a unique program especially designed to respond to the issues, concerns and needs of teenagers in grades 7 - 9. It was created in the Episcopal Diocese of Central Florida by adults and young people to help participants grow in their love of themselves, others and the Lord Jesus Christ.

k) **Episcopal Relief and Development Fund**

The Fund, formerly known as the Presiding Bishop's Fund for World Relief, under the direction of the Presiding Bishop, serves the needs of people in all parts of the world, especially during times of catastrophe or crisis. The Fund has aided persons and parishes in the U.S. as well as "the world."

l) **School of Spirituality**

Designed to engage people in the Diocese in exploring dimensions of Christian spirituality and provides opportunities for the practice of methods and techniques for deepening their spiritual lives and commitments.

m) **United Thank Offering**

The United Thank Offering receives small gifts offered to God in thanks and benefits the work of the Church all over the world - abroad and at home.

n) **Vocare**

A two-day renewal week-end for college age people where faith and Christian vocation are seriously examined in a relaxed and informal atmosphere.

**F. Evangelism Department**

This Department serves to remind the members of this Church of the need to bring Christ to others, and others to Christ. It also provides education and training for the work of evangelism at the personal, diocesan, convocation and congregational levels; and coordinates conferences, planning and action to engage the members of this Church in the work of evangelism.

## G. Finance Department

### 1. Forms

All forms for loans, sale of property, purchase of property, etc., may be obtained from the Department of Finance of the Diocese of Dallas.

### 2. Insurance

- a. Church Insurance Company, which is owned and operated by the Church Pension Group, will issue Homeowners or Tenant Homeowners Fire and Extended Coverage policies to clergy.
- b. Church Insurance Company also writes Fire and Extended Coverage Insurance or any other insurance needed for Church property at a considerable savings to the parish or mission
- c. Worker's Compensation Insurance coverage must be obtained by each parish or mission which pays any salary or stipend to one or more employees. This insurance may be obtained for the Church Insurance Company at a savings over commercial rates
- d. Church Life Insurance Company, another Company owned and operated by the Church Pension Group, underwrites the Church Group Life & Comprehensive Medical Care Plan for Clergy and Lay Employees. You may obtain a copy of the plan form the Department of Finance at the diocesan office.

The Church Insurance Company telephone number is: (972) 514-2580.

### 3. Episcopal Foundation

With decades of successful experience, under the guidance of an independent Board of Trustees composed of lay business persons with financial expertise, Episcopal Foundation of Dallas offers Episcopalians a broad range of philanthropic alternatives through which they may support ecclesiastical, educational and charitable causes. There are actually two foundations:

- a. The Episcopal Foundation of the Diocese of Dallas, established in 1950, manages the permanent trusts and long-term funds of the Diocese and many of its Churches and other Episcopal organizations.
- b. The Episcopal Foundation of Dallas was established in 1998 as a tax-exempt charity under section 501 (c)(3) of the Internal Revenue Code, and offers individuals the opportunity to plan philanthropic gifts with vehicles that them to designate specific recipients and to maximize tax savings.

## H. Other

### 4. Esprit

The Missioner for Communications edits and oversees distribution of the diocesan newspaper, and supports the communications and public relations needs of the Diocese, including program units.

The diocesan newspaper is known as *ESPRIT* (pronounced *espree*). News items for the *Esprit* should be sent to the Communications Department. See Diocesan Calendar in each issue of the *Esprit* for deadline dates.

Parish and mission changes of address should be sent to the Communications Department promptly. Forms are available should you want to use them. Once a year a computer printout will be sent to each congregation for additions and corrections. This must be completed as soon as possible.

Put the *Esprit* on the mailing list of your bulletin for the use of the Editor.

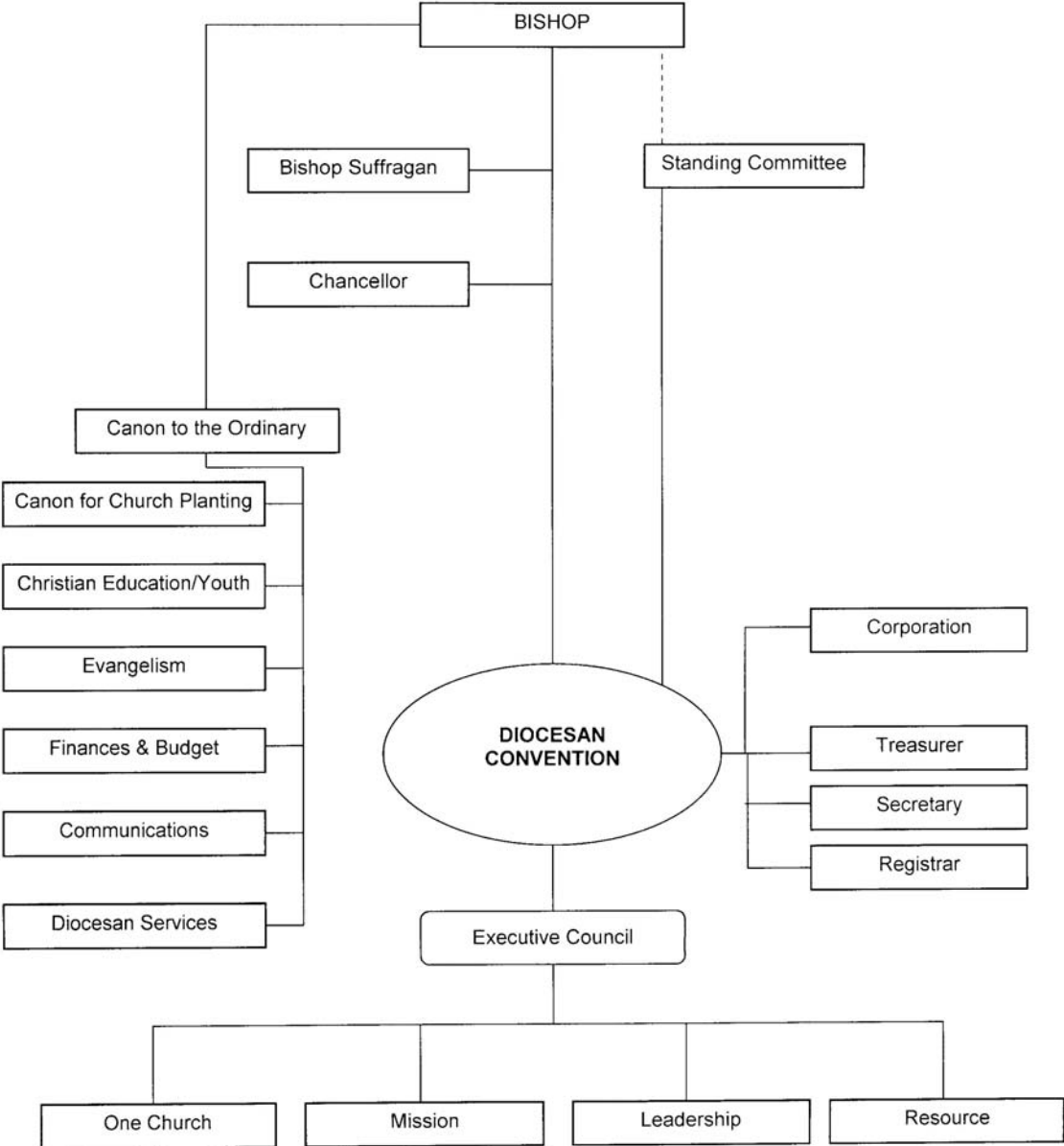
**5. E.D. Farmer Foundation**

The E. D. Farmer Foundation is not an agency of the Diocese. It is church related because the Bishop of the Diocese of Dallas and his successors in office serves as Trustee of this Foundation. Established in 1934 as a result of the gifts by will of Edward Disney Farmer, it became a continuation of that trust by Declaration in 1948 when the court granted the name change to the E. D. Farmer Foundation for the Aged and Infirm, and permitted an enlargement of the trust to be utilized for the assistance of the aged and infirm in all ways.

Income from the investment of Farmer Funds is used for such assistance by the Bishop and requests for help for the aged and infirm should be directed to him. Donations may be made to the E. D. Farmer Foundation by indicating on the check that this is the purpose for which it is intended and mailing the gift to the diocesan office, attention of the Bishop.

**VI. APPENDICES**

**APPENDIX A: STRUCTURE OF THE DIOCESE**



**APPENDIX B: CLERGY DATA SHEET**

Name: \_\_\_\_\_

Residence Address: \_\_\_\_\_

Home Telephone: \_\_\_\_\_ Cell Phone: \_\_\_\_\_

Your Date of Birth: \_\_\_\_\_

Seminary: \_\_\_\_\_

Degree(s): \_\_\_\_\_

Diaconate Ordination Date: \_\_\_\_\_ Diocese where Ordained: \_\_\_\_\_

Priesthood Ordination Date: \_\_\_\_\_ Diocese where Ordained: \_\_\_\_\_

Marital Status: \_\_\_\_\_ Spouse's Name: \_\_\_\_\_

Date of Marriage: \_\_\_\_\_ Spouse's Occupation: \_\_\_\_\_

Spouse's Date of Birth: \_\_\_\_\_

**Children:**

Name: \_\_\_\_\_ DOB: \_\_\_\_\_

Name: \_\_\_\_\_ DOB: \_\_\_\_\_

Name: \_\_\_\_\_ DOB: \_\_\_\_\_

Name: \_\_\_\_\_ DOB: \_\_\_\_\_

Name: \_\_\_\_\_ DOB: \_\_\_\_\_

Present Parish/Mission: \_\_\_\_\_

Office Address: \_\_\_\_\_

Office Phone: \_\_\_\_\_

Date Installed/Begun: \_\_\_\_\_

Committee/Commission Assignments: \_\_\_\_\_

Priestly Skills/Interests: \_\_\_\_\_

EMAIL Address: \_\_\_\_\_

Signature: \_\_\_\_\_ Date Filled Out: \_\_\_\_\_

**APPENDIX C: DECLARATION OF INTENTION**

We, \_\_\_\_\_ and

\_\_\_\_\_ desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Book of Common Prayer.

We believe the union of husband and wife, in heart, body, and mind, is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God’s will, for the procreation of children and their nurture in the knowledge and love of the Lord.

And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God’s help thereto.

(signed) \_\_\_\_\_

(signed) \_\_\_\_\_

(signed) \_\_\_\_\_

(witness) \_\_\_\_\_

(dated) \_\_\_\_\_

## **APPENDIX D: DIOCESAN CANON 29**

### **BUSINESS METHODS**

The following standard business methods shall be observed:

Sec 29. 1 Trust and permanent funds and all securities of whatsoever kind shall be deposited with a federal or state bank, or other agency approved in writing by the Department of Finance of the Diocese under either a deed of trust or an agency agreement, excepting such funds and securities as may be refused by the depositories named as being too small for acceptance. There shall be at least two authorized signatures on any order of withdrawal of such funds or securities.

Sec. 29.2 Treasurers and custodians, other than banking institutions, shall be adequately bonded.

Sec. 29. 3 Such books of accounts shall be kept as shall make them available for satisfactory accounting.

Sec. 29.4 All accounts shall be audited annually by a Certified Public Accountant or by such an accounting agency as shall be approved by the Department of Finance of the Diocese.

Sec. 29.5 Annual reports of all accounts shall be made to the Diocesan Convention, which reports shall be referred to and reported on by the Department of Finance.

Sec. 29. 6 All buildings and their contents shall be kept adequately insured.

**APPENDIX E: PETITION TO REMARRY (1)**

This form is required for all individuals who have been previously married once and whose previous spouse is still living, and who seek to be remarried in the church. *Petitioner* is the divorced person. A separate form must be submitted for both the man and woman if both have been previously married.

Petitioners full legal name: \_\_\_\_\_

Full legal name of intended spouse: \_\_\_\_\_

Petitioner's present age: \_\_\_\_\_ Age of intended spouse: \_\_\_\_\_

Petitioners present status in the church: \_\_\_\_\_

Date petitioner made intentions known to you: \_\_\_\_\_ Date of civil marriage: \_\_\_\_\_

Was the petitioner previously married in the Church? \_\_\_\_\_ Number of this marriage: \_\_\_\_\_

Date of planned marriage ceremony: \_\_\_\_\_

- I have placed a certified copy of all divorce decrees in parish file, and attached photocopies to this form.
- At least one year has elapsed between the date of the final decree of divorce and the date of this petition.
- All obligations to former spouse(s) and children have been satisfied.
- Petitioner continues to meet any obligations that still exist, and both parties of this marriage are willing to do
- Both parties freely and knowingly consent to this marriage without fraud, coercion, mistake of partners identity or mental reservation.
- Both parties have signed the Declaration of Intention in your presence.
- I have discussed the Sacrament of Reconciliation with the petitioner.
- All other canonical and civil requirements have been met.
- Both parties have been instructed in the Church's teaching on marriage.

1. On the back of this form, please explain any condition not checked above, or any other problems pertinent to considering this petition.
2. Attach to this form a narrative description of the circumstances which led to divorce, and what prospect the new marriage has of dealing with such problems.

Check A, B, or C. As a summation of your opinion would you

- A) \_\_\_ gladly officiate at this proposed blessing.
- B) \_\_\_ officiate without feeling either way.
- C) \_\_\_ not care to officiate at this proposed blessing (1.17.4)

Priest Submitting Petition: \_\_\_\_\_ Signature \_\_\_\_\_

Date: \_\_\_\_\_

Parish/Mission: \_\_\_\_\_ Town: \_\_\_\_\_

**APPENDIX F: PETITION TO REMARRY (2)**

This form is required for all individuals who have been previously married more than once and at least one of whose previous spouses is still living, and who seek to be remarried in the church. Petitioner is the divorced person. A separate form must be submitted for both the man and woman if both have been previously married.

Petitioner's full legal name: \_\_\_\_\_

Full legal name of intended spouse: \_\_\_\_\_

Petitioner's present age: \_\_\_\_\_ Age of intended spouse: \_\_\_\_\_

Petitioner's present status in the church: \_\_\_\_\_

Date petitioner made intentions known to you: \_\_\_\_\_ Date of civil marriage: \_\_\_\_\_

Was the petitioner previously married in the Church? \_\_\_\_\_ Number of this marriage: \_\_\_\_\_

Date of planned marriage ceremony: \_\_\_\_\_

- I have placed a certified copy of all divorce decrees in parish file, and attached photocopies to this form.
- At least one year has elapsed between the date of the final decree of divorce and the date of this petition.
- All obligations to former spouse(s) and children have been satisfied.
- Petitioner continues to meet any obligations that still exist, and both parties of this marriage are willing to do so.
- Both parties freely and knowingly consent to this marriage without fraud, coercion, mistake of partners identity or mental reservation.
- Both parties have signed the Declaration of Intention in your presence.
- I have discussed the Sacrament of Reconciliation with the petitioner.
- All other canonical and civil requirements have been met.
- Both parties have been instructed in the Church's teaching on marriage.
- Both parties understand that this petition will be presented to the Standing Committee, which may elect to interview them before making their recommendation to the Bishop.

1. On the back of this form, please explain any condition not checked above, or any other problems pertinent to considering this petition.
2. Attach to this form a narrative description of the circumstances which led to each divorce, and what prospect the new marriage has of dealing with such problems.
3. Attach to this form letters from both parties supporting their understanding of and desire to form a Christian marriage, and relating the circumstances of their previous marriages.

Check A, B, or C. As a summation of your opinion would you

- A) \_\_\_ gladly officiate at this proposed blessing.
- B) \_\_\_ officiate without feeling either way.
- C) \_\_\_ not care to officiate at this proposed blessing (1.17.4)

Priest Submitting Petition: \_\_\_\_\_ Signature \_\_\_\_\_

Date: \_\_\_\_\_

Parish/Mission \_\_\_\_\_ Town: \_\_\_\_\_

**APPENDIX G: PETITION TO BLESS A MARRIAGE**

This form is required for all individuals who have been previously married and whose previous spouse is still living and who, having been remarried in a civil ceremony, desire to have that marriage blessed by the church. *Petitioner* is the divorced person. A separate form must be submitted for both the man and woman if both have been previously married.

Petitioner's full legal name: \_\_\_\_\_

Full legal name of spouse: \_\_\_\_\_

Petitioner's present age: \_\_\_\_\_ Age of Spouse: \_\_\_\_\_

Petitioner's present status in the church: \_\_\_\_\_

Date petitioner made intentions known to you: \_\_\_\_\_ Date of civil marriage: \_\_\_\_\_

Date of planned blessing: \_\_\_\_\_ Was the petitioner previously married in the Church? \_\_\_\_\_

Number of this marriage: \_\_\_\_\_

- I have placed a certified copy of all divorce decrees in parish file, and attached a photocopy to this form.
- All obligations to former spouse(s) and children have been satisfied.
- Petitioner continues to meet any obligations that still exist, and both parties of this marriage are willing to do so.
- Both parties freely and knowingly consent to this marriage without fraud, coercion, mistake of partners identity or mental reservation.
- Both parties have signed Declaration of Intention in your presence.
- All other canonical and civil requirements have been met.
- Both parties have been instructed in the Church's teaching on marriage.
- At least ONE YEAR has elapsed between the date of the civil marriage and the date of this request.

On the back of this form, please explain any condition not checked above, or any other problems pertinent to considering this petition.

- Check A, B, or C. As a summation of your opinion would you
- A) \_\_\_\_\_ gladly officiate at this proposed blessing.
  - B) \_\_\_\_\_ officiate without feeling either way.
  - C) \_\_\_\_\_ not care to officiate at this proposed blessing (1.17.4)

Priest Submitting Petition: \_\_\_\_\_ Signature \_\_\_\_\_

Date: \_\_\_\_\_

Parish/Mission: \_\_\_\_\_ Town: \_\_\_\_\_

**APPENDIX H: PETITION FOR ECCLESIASTICAL JUDGMENT**

***ECCLESIASTICAL ANNULMENT OR DECREE OF TERMINATION***

This form is required for all individuals who have been divorced or had their marriage legally annulled and who wish to receive an *ecclesiastical judgment* of their marital status from the Church. It is understood that *this is not a petition for permission to remarry*. (Completion of this form is *not* necessary for those seeking to remarry only.)

Petitioner’s full legal. name: \_\_\_\_\_

Petitioner’s address: \_\_\_\_\_

Full legal name of former spouse: \_\_\_\_\_

Petitioner’s present age: \_\_\_\_\_

Petitioner’s present status in the church: \_\_\_\_\_

Was the petitioner married in the Church and instructed in its teaching on marriage? \_\_\_\_\_

Did this petitioner seek your counsel during the breakdown of this marriage? \_\_\_\_\_

Does the petitioner understand what problems led to the failure of this marriage? \_\_\_\_\_

Was this marriage terminated by civil annulment or divorce? (specify) \_\_\_\_\_

Date of all marriages of this petitioner: \_\_\_\_\_

Dates of divorce decrees of these marriages: \_\_\_\_\_

Are all obligations to former spouse and children being satisfied? \_\_\_\_\_

I request a **JUDGMENT OF TERMINATION** in this marriage.

I request a **JUDGMENT OF NULLITY** in this marriage.

Priest submitting petition: \_\_\_\_\_ Signature \_\_\_\_\_

Date: \_\_\_\_\_

Parish/Mission: \_\_\_\_\_ Town: \_\_\_\_\_

**NOTE:** This petition must be accompanied by a letter from the individual explaining his/her understanding of the cause of the failure of this marriage. A cover letter from you is also required explaining the causes of the failure of the marriage as determined through your counseling. In the case of Petition for Nullity, specify what conditions in the marriage did not comply with Title I, Canon 19, Sec. 2 (a) and those set out in the Customary, at IV.B.3.c., page 22.



## **APPENDIX J: SEXUAL MISCONDUCT POLICY**

### **STATEMENT OF POLICY**

It is the policy of the Diocese of Dallas that sexual misconduct of any kind by any ordained or lay person engaged in Church work will not be tolerated.

### **Guiding Principles:**

1. As a priority, it is essential to take allegations of sexual misconduct seriously.
2. The protection of children is a matter of fundamental concern.
3. An accused person will be presumed innocent until proven otherwise.
4. The protection of the complainant and his/her family will be a paramount concern.
5. Notwithstanding the above four principles, nothing will be done that might impede a criminal investigation.

### **Theological Basis of the Policy:**

Christians have a high calling. Christ invites and empowers us to live out our lives in the love he shows us. Our identity as Christians is both a gift and imposes certain responsibilities. We are called to the self-giving of the cross, to faithfulness, compassion, and justice. Our faith is framed by our acknowledgement of our self-centeredness, sinfulness, and brokenness, and by our commitment to the renewal of human life through dying to self and surrender to the Holy Spirit. That renewal encompasses the healing, reconciling and equipping task of ministry.

God values sexuality as good, blessed, and purposeful. Scripture sees it as a gift to be received in joy and to be held in the web of love and covenant. It finds its expression in faithfulness and self-sacrificial care, mirroring God's ways with us.

The ethic that must go with such an understanding of sexuality entails a profound, mutual and protective respect for children, women, and men, as persons made in God's image, and for everyone's right to sexual and bodily integrity.

Those who undertake as priests or laity to serve the church (whether salaried or volunteer) must, in living out their faith, adhere to Christian ethical principles in their sexual conduct and also in their exercise of authority and power. In sharing in the gospel mission to bring reconciliation, healing, and wholeness, they will draw close to those they minister to. They need to recognize the demands of trust in these relationships and the consequent potential for harm and abuse. The authority conferred by the church on those who work in Christ's name must be rooted in the love of Christ (Eph. 3:17) and love for Christ's people. In their ministry, they must model God's faithfulness.

For any Christian, to betray trust by the grave ethical transgression of sexual misconduct, whether involving a child or adult, is to deny Christian identity. Such a betrayal cannot be other than a gross injury to the one abused and a violation of faithfulness to Christ himself.

## **SEXUAL MISCONDUCT DEFINED**

Clergy sexual misconduct may constitute either sexual abuse, sexual harassment or sexual exploitation.

### **Sexual Abuse**

For the purposes of this policy, sexual abuse is sexual involvement or contact by a cleric with a person who is a minor or who is legally incompetent. Sexual abuse is a criminal offense in all jurisdictions in this diocese and must be reported to law enforcement officials. It is a Diocesan policy to make such reports immediately and to cooperate fully with law enforcement officials in investigating any allegations of sexual abuse.

### **Sexual Harassment**

As used in this policy, sexual harassment includes, but is not limited to, sexually-oriented humor or language, unwelcome or undesired physical contact, inappropriate comments about clothing or physical appearance, or repeated requests for social engagements, in a situation where there is an employment, pastoral or collegial relationship between the persons involved. This explicitly includes harassment of aspirants, postulants and seminarians sponsored by, or working in, this diocese.

### **Sexual Exploitation**

For the purposes of this policy, sexual exploitation is a betrayal of trust in a pastoral relationship by the development, or the attempted development, of a sexual or romantic relationship between a cleric and a person with whom the cleric has a pastoral relationship. Sexual exploitation includes activity such as intercourse, kissing, touching of breasts or genitals, dating during the course of counseling relationship, verbal suggestions by a cleric of sexual involvement or sexually demeaning comments by a cleric. The apparent consent of a possible victim to the sexual or romantic relationship seldom determines whether there has been sexual exploitation because the imbalance of power between the cleric and person in a pastoral relationship may undermine the validity of such consent.

### **Clergy Dating**

In the past, romantic relationships between single clerics and other single persons with whom the cleric has a pastoral relationship have not always been defined as sexual exploitation. There are a number of priests, for example, who are married to persons who were parishioners in a parish in which they have served. Nevertheless, such relationships are always complex and subject to later interpretation. While they may appear consensual, these relationships may not truly be mutual because of the imbalance of power between the cleric and the parishioner. Similar relationships are recognized as inappropriate by members of other professions, such as doctors and therapists.

A cleric cannot be both priest and suitor at the same time. Thus, in a parish with a member of the clergy who is single, a parishioner dating a cleric loses his or her priest. If the relationship between the parishioner and the cleric ends, the parishioner may feel ill-treated. Regardless of the outcome of the relationship, the parish may be harmed by secrecy surrounding the relationship or by the sense of ownership and responsibility accompanying even a relationship that results in marriage.

Any member of the clergy contemplating a relationship with a person with whom the cleric has a pastoral relationship is advised to seek discernment in the Christian community. This includes consultation with the Bishop or a person appointed by the Bishop and with representatives of the parish or other place of ministry. In addition, care must be taken in such a situation that pastoral care for the parishioner is available from another priest. If a complaint is made regarding such a relationship, this diocese will investigate it according to these procedures.

### **Other Sexual Misconduct**

For charges of alleged inappropriate sexual behavior outside the pastoral relationship, the Bishop may wish to use the Response Team as a source of advice and possible intervention.

### **Lay Employees and Volunteers**

Although the definitions above refer exclusively to misconduct by clergy, the Church is also concerned about the behavior of its lay employees and volunteers. The procedures provided by the Diocese for investigating and dealing with sexual misconduct by the clergy, therefore, will apply to all lay employees of Episcopal parishes and other bodies within the Diocese, as well as to persons who may volunteer their services, as appropriate. The procedures will also apply, subject to canonical limitations, to all aspirants, postulants or seminarians sponsored by, or working in, this Diocese.

## **APPENDIX K: SERVICE DIRECTIONS**

### **Before the Entrance:**

The Rector (Vicar) should lead the preparation rite as local custom dictates. The Rector (Vicar) should also lead the concluding prayer after the end of the service.

### **At the Reading of the Lessons:**

Lay readers should read the first and second lessons. (It is appropriate, though certainly not necessary, that they vest and be in procession. Local custom dictates this decision.)

Before the reading of the Gospel, the Deacon will ask the traditional blessing by the Bishop.

### **At the Presentation of Candidates for Baptism:**

Adults and Older Children are presented first (by their Sponsors).

Infants and Younger Children are presented next (by their Parents and Godparents).

At the conclusion of the presentation of Candidates for Baptism (BCP, p. 303), candidates for Confirmation, Reception and Reaffirmation are presented. It is appropriate that these persons also be presented by their Sponsors (Parents and Godparents, where possible). If it is convenient to do so, Sponsors should sit with their Candidate(s).

### **At the Baptism:**

There should be a procession to the Font.

The Bishop will lead the prayer "Thanksgiving over the Water" (BCP, p. 306).

A Deacon assists in pouring the water into the Font (at the words, "we thank you, Father, for the water of Baptism.").

A Deacon presents oil for Chrismation to the Bishop for blessing (only when Chrism has not been previously blessed).

When these prayers are completed, the Rector (or Vicar) of the Parish will administer Baptism.

### **At Confirmation (and Reception and Reaffirmation):**

It is appropriate for Sponsors to accompany the Confirmands (and others) to the Bishop's chair.

The Bishop will lay hands on the candidates. At this time, Sponsors and the Rector (Vicar) may lay hands on the shoulders of the candidates.

When Prayer Books or Bibles are to be given to candidates, the Deacon will hand them out immediately after the prayer over the candidate.

Candidates should have large name tags with their Christian names in block letters. Name tags should be on the right breast, unobscured.

**At the Peace:**

The newly Baptized, Confirmands, those Received and those who have Reaffirmed their faith will be greeted by the Bishop first. They should be instructed to remain close and available for this part of the service.

Persons to be commissioned for special service in the Church may be presented to the Bishop at this time.

Where birthdays and anniversaries are recognized, it is appropriate that the Bishop and the Rector (Vicar) together bless the people who come forward.

Other observances or blessings may be made at this time, or reserved until the conclusion of the service.

**At the Eucharist:**

Rectors and Vicars are asked to arrange seating so that the newly Baptized, Confirmands, those Received and those who have Reaffirmed their faith are given the opportunity to make their communions as soon as the ministers of the Altar have been served. It is appropriate that the Sponsors of these persons make their communions with the one they have sponsored.

The rubrics assert that “it is appropriate that there be only one chalice on the Altar” during the Great Thanksgiving (BCP, p. 407). Additional chalices may be filled with wine after the Breaking of the Bread.

It is appropriate for the Rector (Vicar) of the parish to concelebrate with the Bishop. In this case, the Deacon will stand at the Bishop’s left hand, pointing the Altar Book, and the Rector (Vicar) at the Bishop’s right.

In concelebration, the Priest should raise a hand toward the Bread and Wine and recite audibly with the Bishop the words of institution.

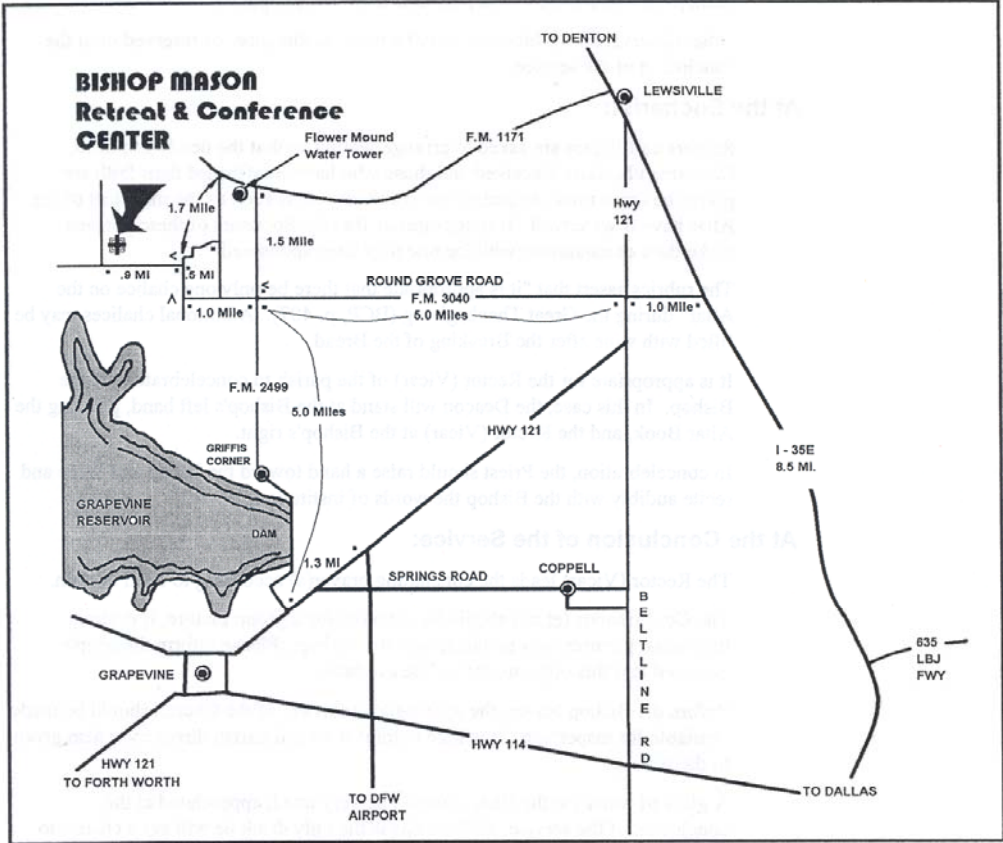
**At the Conclusion of the Service:**

The Rector (Vicar) leads the concluding prayer(s) according to local custom. The Confirmands (et. al.) should be gathered for a group picture, if desired. Individual pictures may be taken with the Bishop. Please inform the people involved that this opportunity will be available.

Before the Bishop leaves, the appropriate registers of the Church should be made available for inspection. It will be helpful if a local parish directory is also given to the Bishop.

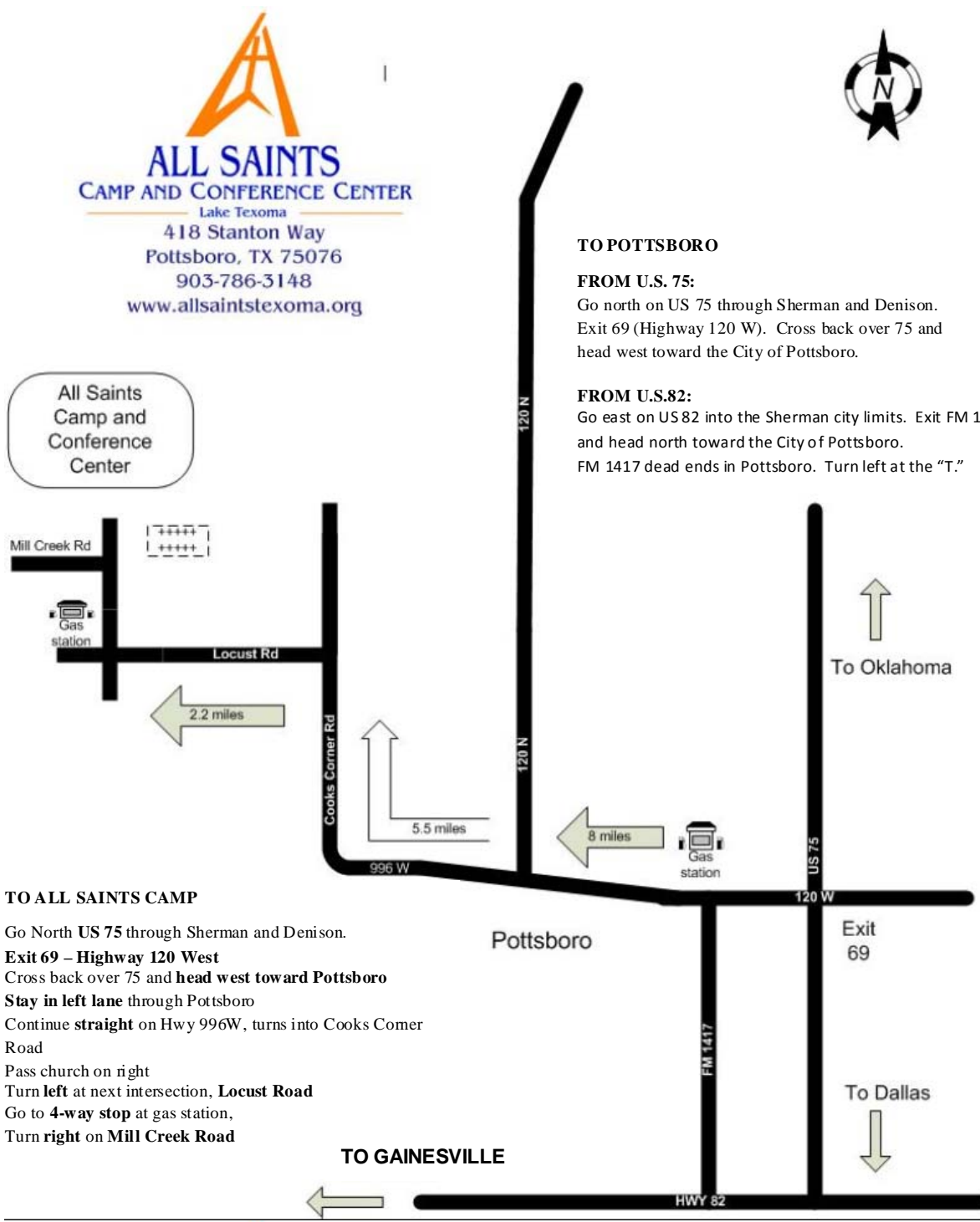
A glass of water for the Bishop would be very much appreciated at the conclusion of the service. (Often, this is the only drink he will get a chance to have!)

**APPENDIX L: MAP MAUSOLEUM OF THE EPISCOPAL  
DIOCESE OF DALLAS**



Note: The Mausoleum and Columbarium are co-located at the Bishop Mason Center

**APPENDIX M: MAP ALL SAINTS CAMP AND CONFERENCE CENTER**



## **APPENDIX N: GUIDELINES FOR ORDINATIONS**

### **A. Introduction**

*And Christ's gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry for building up the body of Christ. (Eph 4.11-12)*

Your ordination will be a special event in your life. And it represents a special day in the life of the whole Church. Such a moment deserves careful planning and attention.

The following document is intended to help you think through and make plans that will honor the Lord you are being ordained to serve.

The first section, *Concerning the Service*, gives general advice and directions. The second section, *During the Service*, will walk you through the rite of ordination. Section three, *Service Booklets*, discusses things you need to know if you choose to have a booklet printed for persons coming to the ordination. Section four discusses *Invitations*. Section five outlines the *Procession*. Section six, *Set-up*, describes the physical arrangements that must be made in the Church building.

A Participant List – Worksheet is provided at the end of this document. You may want to make photocopies for your own use. Make notes as you think through the people who will participate in the service and what you need to tell them.

If you have questions, do not hesitate to call the Bishop's Office.

God bless you in your preparation for your ordination.

**A**lmighty God, giver of all good gifts, in your divine providence you have appointed various orders in your Church: Give your grace to all who are called to any office and ministry for your people, especially for me, your humble servant; and so fill us with the truth of your doctrine and clothe us with holiness of life, that we may faithfully serve before you, to the glory of your great Name and for the benefit of your holy Church; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

## **B. Concerning the Service**

### **1. General:**

The Rite of Ordination is a celebration of the Holy Spirit by the whole Church, in all its orders, at a particular time and place. It is an evangelical opportunity for proclaiming the mission and ministry of Jesus Christ as that is expressed in the Church's Orders.

### **2. The Color of the Day**

The color of the day is Red, unless the Ordination occurs on a Major Feast for which the color of the day is White. Invitations should include this notification in the following or similar words: "Clergy: red (*or* 'white') stoles." Invitations should also indicate that, in general, attending clergy should wear cassock and surplice. (See example of Invitation below.) Ministering clergy (deacons and priests serving at the Altar) should be instructed to wear albs with stoles.

### **3. Service Booklets:**

Our preference in the Diocese of Dallas is to make use of the *Book of Common Prayer* for the celebration of Ordination. However, service booklets may be used for the purpose of providing the worshippers with a convenient aid during the celebration and a memento of it.

Service booklets must accurately reproduce the *content and rubrics* of the rite prescribed in the *Book of Common Prayer* 1979, and a copy for editing to be submitted to the Bishop's Office prior to publication. (Careful editorial attention to the state of the text is required: be sure, especially, that the name of the Ordinand is used in the proper places and is accurate, and that the pronouns are correct for their antecedents.)

Note: Service booklets, if used, must include in its entirety the "Preface to the Ordination Rites" found on page 510 in the *Book of Common Prayer*.

### **4. The Name of the Ordinand:**

The Name of the Ordinand will be given in full in all parts of the Presentation where the siglum "*N.N.*" is found. In the remaining parts of the service, at the siglum "*N.*", the given Christian name is sufficient.

### **5. The Bishop's Chair:**

A single chair of suitable dignity for the use of the Bishop is to be placed before the Altar and facing the People. If more than one Bishop is involved in the celebration, the other Bishop(s) will be seated in the choir or other place conveniently close to the ordaining Bishop.

## **6. Concerning the Signing of the Declaration:**

A table or lectern is to be set in a convenient place to one side before the Bishop and in the sight of the People for the signing of the Declaration. A pen (in good working order) with indelible ink should be placed on the table or lectern (test the pen in advance). The written Form of the Declaration will be provided by the Bishop's Office. The Declaration should be given to the Bishop at the conclusion of the celebration.

## **7. Vesting:**

The Ordinand is vested for the beginning of the service only in an Alb, without stoles, academic hoods, or medals or crosses, etc.

## **8. Vestments and Vessels:**

Vestments to be given to the Ordinand after the Consecration should be presented to the Bishop *before* the service begins, at which time they will be blessed by him. It is appropriate that this blessing be done in the place where the other clergy are assembled prior to the service. (The vestments to be presented to the Ordinand may be in white, even though the color for the ordination rite is red.) The vestments presented are the ones which the new Deacon/Priest will wear at the Eucharist. If Vessels (e. g., a Communion set for Deacons, or chalice and paten for Priests) are to be given to the new Deacon/Priest, they are also blessed at this time by the Bishop.

## **9. Deacons in the Service:**

At least one deacon must be assigned to those parts of the Liturgy appropriately performed by this Order: namely, reading the Gospel, setting the Table, and dismissing the People. A deacon should lead the Litany for Ordination. Another person may be assigned the task of leading the Litany for good cause, the Bishop having first been consulted and granting permission. In the event that no Deacon appears to be available for any part of the service, consult with the Bishop, and a Deacon will be assigned.

## **10. The Propers:**

On Major Feast days (those listed in the Prayer Book under the heading "Holy Days" and "Other Major Feasts," pp. 16-17), the propers shall be those appointed for that Day. Otherwise, the propers for the day are those cited in the *Book of Common Prayer*, pp. 528-529, from which the Priest Ordinand is free to choose. In the ordination of Deacons, the Bishop will choose the propers.

## **11. The Preacher:**

In the Ordination of Deacons, the Bishop will appoint the preacher.

In the Ordination of Priests, the Bishop customarily grants permission for the Ordinand to invite the preacher of his or her choosing. The Ordinand should consult with the Bishop about this prior to extending any invitation. (See the Guidelines for Sermons at Ordinations.)

## **C. During the Service**

### **1. At the Presentation**

The presenters shall include at least one Priest and one Lay Person. They will stand to both sides of the Ordinand, with the Ordinand in their midst, all facing the Bishop. It is highly recommended that the presenters rehearse their part in the service, and that they make their presentation of the Ordinand with confidence and in a clear, articulate and firm voice.

### **2. At the Declaration:**

The Ordinand(s) will recite the Declaration publicly (each separately if there be more than one), and then will proceed to the Table set aside for the signing of the Declaration. Two witnesses should be prepared to sign this document immediately thereafter.

### **3. At the Veni Creator:**

The Bishop will lead this traditional hymn at the Consecration, or designate the person to do so. A period of silence for prayer follows this hymn.

### **4. At the Consecration:**

At the Ordination of Deacons, the candidate(s) will gather before the Bishop. The Bishop will read the prayer, then lay hands on each candidate one by one kneeling before the Bishop.

At the Ordination of Priests, the Presbyters present and vested will gather for the Consecration *before* the *Veni Creator Spiritus*. They stand around the Ordinand for the first part of this prayer, then quietly lay hands on the Ordinand for the Invocation of the Holy Spirit. The Bishop alone says, "Therefore, Father, etc.," at the conclusion of which the Presbyters withdraw their hands. At the conclusion of the Consecration, the Presbyters return to their seats.

### **5. The Vesting**

At the ordination of Deacons, one or more Deacons will vest the new Deacon(s), giving first the stole, then the Dalmatic (if there be one).

At the ordination of Priests, one or more Presbyters vest the new Priest, giving first the stole to the Ordinand, then the chasuble (if there be one).

Once vested, the Bishop continues with the presentation of the Holy Bible (and other tokens of ministry, if any).

The Bishop will greet the newly ordained, and present him or her (or them) to the Congregation. The Bishop will also call upon the spouse(s) to stand with the newly ordained.

**6. At the Peace:**

At the Ordination of Priests, the Bishop will bid the new Priest to say, “The Peace of the Lord, etc.”

**7. At the Offertory:**

The new Deacon/Priest’s family members or friends should present the gifts (the bread and wine).

**8. At the Great Thanksgiving:**

At the ordination of Deacons, the new Deacon(s) will stand with the Bishop at the Altar.

At the ordination of Priests, the new Priest(s) should stand with the Bishop at the Altar. At the Words of Institution (“On the night he was handed over, etc.”), the new Priest(s) should extend the outside hand toward the bread/wine and say the words with the Bishop.

**9. At the Fraction:**

At the ordination of Priests, the new Priest(s) will break the bread with the Bishop.

**10. At the Invitation:**

The Bishop alone will elevate the cup and the bread, and recite the Invitation.

**11. At Communion:**

The Bishop will communicate first, and then communicate the new Deacon/Priest. The new Deacon/Priest will then assist the Bishop in communicating the other clergy and the people. When the clergy have been communicated, the family of the new Deacon/Priest will be brought to the Altar rail, and the new Deacon/Priest will communicate them. After this, the People will be communicated in the custom followed by the congregation.

**12. At the Conclusion**

At the ordination of Deacons, after the Post-Communion Prayer the Bishop will bless the People, and the Deacon (or Deacons together if there are more than one) will dismiss the People.

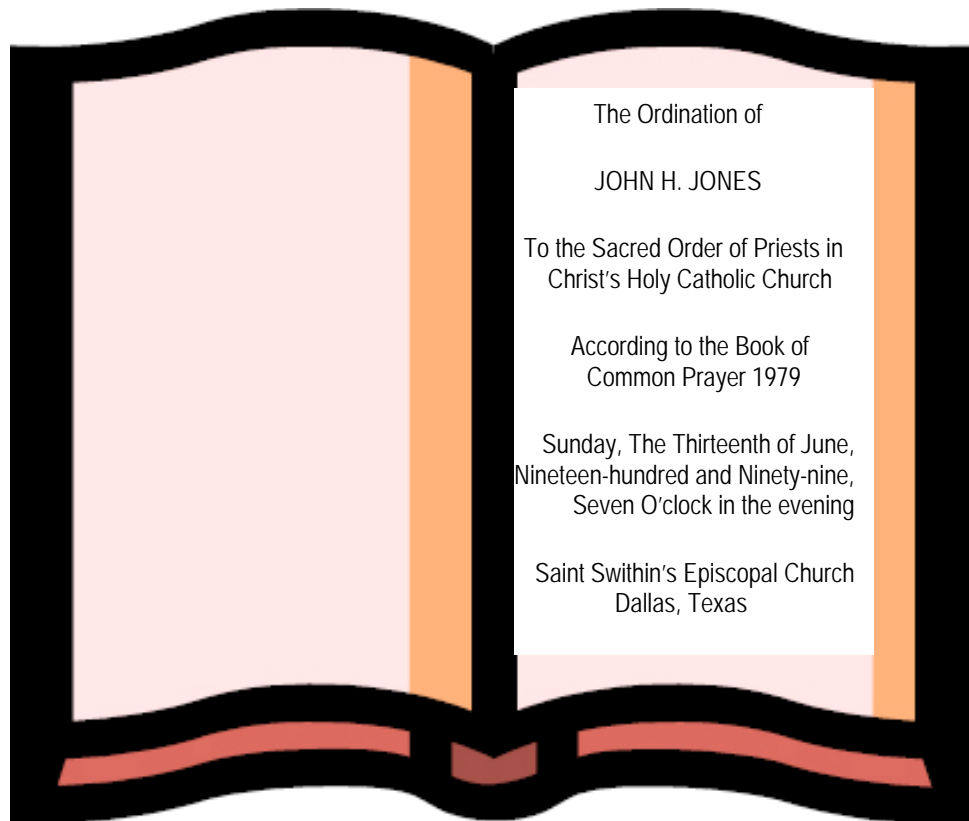
At the ordination of a Priest, after the Post-Communion Prayer the Bishop will bid the new Priest to bless the People.

The new Priest may bless the clergy and people individually at the conclusion of the service.

**13. Musicians:**

The musicians will observe the moment of silence following the Fraction. Then will follow the “Christ our Passover.”

**D. Service Booklets**



This is a sample Title Page or cover for a service booklet published for the Ordination.

NOTE: You must include the words, “According to the *Book of Common Prayer* 1979” on this page.

NOTE: You must also include in its entirety the “Preface to the Ordination Rites” found in the *Book of Common Prayer*, page 510.

If you prepare such a booklet, you must give careful editorial attention to the text. The text must reproduce faithfully the content of the *Book of Common Prayer*, including the rubrics. Be sure your name is accurately printed in the text, and that the pronouns used are accurate. In this day when formats suitable for use in computers are freely exchanged, you do not want the embarrassment of having someone else’s name in your booklet, or the male pronoun *him* referring to you if you are female!

REMEMBER: before you publish your booklet, send a copy to the Bishop’s Office. We will help examine the text for problems.

## E. Invitations



Your invitations should be clear and dignified, and include all the pertinent information. The size, shape, and adornments are a matter of your individual taste

The Bishop ordaining is the one whose name should be included on the Invitation. In the case of the Diocesan, the wording should be:


**The Right Reverend James Monte Stanton  
Bishop of Dallas**

**The Right Reverend Paul Emil Lambert  
Bishop Suffragan of Dallas**

Be sure to include the words: "Clergy: cassock and surplice, red stole" (or "white stole," when appropriate).

REMEMBER: before you print your invitations, send a copy to the Bishop's Office for final approval.

**F. The Procession**

The Procession is formed according to the following order. At the symbol  banner bearers or additional crucifers (together with torch bearers) may appropriately be inserted into the procession, if desired.

The Thurifer  
 The Boatman  
 Two Torchbearers and Crucifer  
 The Choir (if processing)



The visiting Clergy  
 The Servers (acolytes)  
 The Readers  
 The Litanist (if not a deacon)

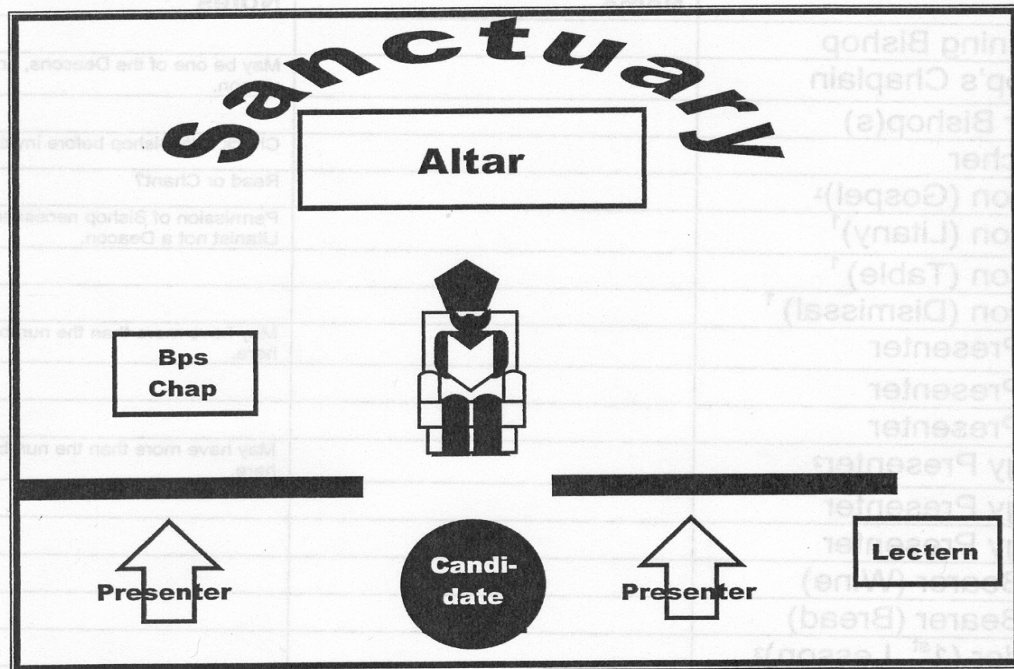


The Lay Presenters  
 The Clerical Presenters  
 The Candidate



The Deacons of the Mass  
 The Ministering Clergy  
 The Deacon with the Gospel Book  
 The Preacher  
 (Other Bishops)  
 The Bishop's Chaplain  
 The Ordaining Bishop

### G. Set-Up



The Church set-up will depend in detail on how much room is available for the liturgy. In general, however, the Bishop’s Chair is set up at the entrance to the sanctuary and in front of the altar. Room should be left for the bishop to kneel at the chair for the Litany.

At the Presentation, the candidate should stand directly in front of the bishop, facing him. The candidate is flanked by the presenters, half on each side of the candidate. At the rehearsal, the presenters should rehearse their cues for making the presentation to the bishop. The candidate and presenters should move purposefully and promptly to their positions immediately after the Bishop says the Collect for Purity. All presenters should speak together, confidently, articulately and firmly saying, “James, Bishop in the Church of God .etc.”

After the candidate has made the public declaration required in the *Book of Common Prayer*, he or she will go to the table or lectern set aside for this purpose and sign the document. Be sure that a pen has been placed there, and be sure that it works! Two of the presenters will be asked to witness the declaration signing with their own signatures. These two should be notified of this before the service begins and be prepared to step up and sign the document.

When the declaration and affirmation are complete, the Bishop will call the People to prayer. The Litanist should come forward promptly and begin to lead the Litany. A *prie dieu* may be placed before the bishop (if so, at roughly the place where the candidate will be standing) for use by the Litanist.

The table/lectern and the *prie dieu* may be removed after the Sermon, and in any case before the Great Thanksgiving.

### H. Participant List - Worksheet

Role	Name	Notes
Ordaining Bishop		
Bishop's Chaplain		May be one of the Deacons or other person
Other Bishop		
Preacher		Check with the Bishop before inviting
Deacon (Gospel) <sup>1</sup>		Read or Chant
Deacon (Litany) <sup>1</sup>		Permission of the Bishop if Litanist is not a Deacon
Deacon (Tablet) <sup>1</sup>		
Deacon (Dismissal)		
Lay Presenter		May have more than the number listed here
Lay Presenter		
Lay Presenter		
Clergy Presenter		
Clergy Presenter		
Clergy Presenter		
Gift Bearer (Wine)		
Gift Bearer (Bread)		
Reader (1st Lesson) <sup>3</sup>		
Reader (2nd Lesson)		
Master of Ceremonies		
Organist/Choir Master		Be sure to discuss requirements in this document which apply to musicians
Crucifer		
Thurifer		Optional
Boatman		Optional
Ministering Clergy <sup>4</sup>		
Ministering Clergy		
Ministering Clergy		
Ministering Clergy		

<sup>1</sup>A single deacon can carry out multiple roles.

<sup>2</sup>Deacon Ordinands should be presented by at least one Deacon; Priest Ordinands should be presented by at least one Presbyter.

<sup>3</sup>One person may read both the lessons.

<sup>4</sup>These will assist in the administration of the Sacrament. May have as many as are required.

## **APPENDIX O: LEGISLATION ON HUMAN SEXUALITY**

Over the past two decades, arguably the most divisive issue in the Episcopal Church has been the interpretation and application of the Church's traditional teaching on human sexuality. This appendix reviews the relevant legislation of the Lambeth Conferences, the General Conventions of the Episcopal Church, and the Conventions of the Diocese of Dallas. This legislative history is provided in a chronological format and for the information of all Clergy in the Diocese.

### **Lambeth Conference 1978 Resolution 10: Human relationships and sexuality**

The Conference gladly affirms the Christian ideals of faithfulness and chastity both within and outside marriage, and calls Christians everywhere to seek the grace of Christ to live lives of holiness, discipline, and service in the world, and commends to the Church:

“1. The need for theological study of sexuality in such a way as to relate sexual relationships to that wholeness of human life which itself derives from God, who is the source of masculinity and femininity.”

2. The need for programs at diocesan level, involving both men and women,
  - a) to promote the study and foster the ideals of Christian marriage and family life, and to examine the ways in which those who are unmarried may discover the fullness which God intends for all his children;
  - b) to provide ministries of compassionate support to those suffering from brokenness within marriage and family relationships;
  - c) to emphasize the sacredness of all human life, the moral issues inherent in clinical abortion, and the possible implications of genetic engineering.

“3. While we reaffirm heterosexuality as the scriptural norm, we recognize the need for deep and dispassionate study of the question of homosexuality, which would take seriously both the teaching of Scripture and the results of scientific and medical research. The Church, recognizing the need for pastoral concern for those who are homosexual, encourages dialogue with them. (We note with satisfaction that such studies are now proceeding in some member Churches of the Anglican Communion.)”

*SOURCE: Roger Coleman, ed., Resolutions of the Twelve Lambeth Conferences, 1867-198~ p. 182f*

### **General Convention Resolution 1979**

“Resolved, the House of Deputies concurring, That the 66th General Convention receive with gratitude and appreciation the Report and Recommendations of its Standing Commission on Human Affairs and Health with special reference to the requested study of the matter of ordination of homosexual persons; and be it further

“Resolved, the House of Deputies concurring, That this General Convention recommend to Bishops, Pastors, Vestries, Commissions on Ministry and Standing Committees, the following considerations as they continue to exercise their proper canonical functions in the selection and approval of persons for ordination:

“1. There are many human conditions, some of them in the area of sexuality, which bear upon a person's suitability for ordination;

“2. Every ordinand is expected to lead a life which is “a wholesome example to all people” (Book of Common Prayer, pp. 517, 532, 544). There should be no barrier to the ordination of qualified persons of either heterosexual or homosexual orientation whose behavior the Church considers wholesome;

“3. We re-affirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard. Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage.”

*SOURCE: Journal of the General Convention 1979, p. C-89.*

## Lambeth Conference 1988 - Resolution 34: Marriage and family

“This Conference:

“1. Reaffirming the 1978 Lambeth statement on marriage and the family, calls the Churches of the Anglican Communion to ministries that prepare couples for marriage, sustain them throughout their lives together with the spiritual, pastoral, and community life of the Church and, in the face of increasing stresses, encourage and support them with the resources of the Church as an extended family.

“2. Recognizes that the same range of pressures no less affect clergy marriages and families and recommends that each diocese identify some means of providing confidential counseling and support services for clergy families;

“3. Noting the gap between traditional Christian teaching on premarital sex, and the life-styles being adopted by many people today, both within and outside the Church:

- a) calls on provinces and dioceses to adopt a caring and pastoral attitude to such people;
- b) reaffirms the traditional biblical teaching that sexual intercourse is an act of total commitment which belongs properly within a permanent married relationship;
- c) in response to the International Conference of Young Anglicans in Belfast, urges provinces and dioceses to plan with young people programs to explore issues such as pre-marital sex in the light of traditional Christian values.

“4. Recognizing the political, economic and social pressures on family life:

- a) affirms the family in its various forms, as the fundamental institution of human community;
- b) calls our Churches to the development of support systems for families at every level within the Church and to the advocacy of public policies supportive of family life;
- c) commends in particular the developing Family Network inaugurated by the Anglican Consultative Council and encourages participation in the continuing educational and pastoral work of the Network;
- d) recognizes that these pressures serve to diminish the economic well being and status of women, welcomes the World Council of Churches ‘Decade for Solidarity with Women’, and encourages dioceses to consider how they might through their theological, structural and pastoral approaches help to achieve a fuller recognition of the contribution and status of women in the Church and society.

“5. Affirms that effective ministries to families and to individuals, who are thereby enabled to experience the Church as an extended family, are signs of life and hope and are central to evangelism that proclaims and models the oneness that Christ wills for all people.”

*SOURCE: Roger Coleman, ed., Resolutions of the Twelve Lambeth Conferences. 1867-198~ p. 215f*

## Resolution of the Diocese of Dallas 93<sup>rd</sup> Convention, October 21, 1988

“RESOLVED: That the 93rd Convention at the Episcopal Diocese of Dallas adopt as its own the following resolution of the November, 1987 General Synod of the Church of England:

“This Synod affirms that the Biblical and traditional teaching on chastity and fidelity in personal relations is a response to, and expression of, God’s love for each of us, and in particular affirms:

1. That sexual intercourse is an act of total commitment which belongs properly within the permanent marriage relationship;
2. That fornication and adultery are sins against this ideal, and are to be met by a call to repentance and the exercise of compassion;
3. That homosexual genital acts also fall short of this ideal, and are likewise to be met by a call to repentance and the exercise of compassion;
4. That all Christians are called to be exemplary in all spheres of morality, including sexual morality, and that holiness of life is particularly required for Christian leaders.”

“A motion was made and seconded. After a very lengthy discussion, the Question was called. The Resolution carried.”

*SOURCE: Journal of the Diocesan Convention 1988, pp. 22-23.*

### **Resolution of the Diocese of Dallas at the 95<sup>th</sup> Convention, November 9, 1990.**

“THEREFORE BE IT RESOLVED, that the Diocese of Dallas proclaim the following to be a true statement of our belief and practice within the Episcopal Church:

“That human sexual behavior is intended by God for the support and nurture of a married man and woman and, when it is God’s will, for the procreation of children.

“That sexual behavior outside of the marital bond is foreign to the commands of God as set forth in the Old Testament and the New Testament of Sacred Scripture.

“That those who teach as acceptable such sexual behavior as homosexuality, fornication or adultery be considered as opponents of the true faith for they are causing both confusion and disturbances within the church especially among those who are of a young age and not yet sufficiently experienced to see the error of such practices on their own.

“Because such diseases as AIDS and other sexually transmitted diseases are a greater threat to those who do not respect the bonds of sexual fidelity in marriage, those who foster, permit and encourage such sexual practices as homosexuality, fornication and adultery are doing so without regard for the safety of those who receive their direction.

“On motion made, seconded, and approved the Convention adopted resolution no. 4B.”

*SOURCE: Journal of the Diocesan Convention 1990, pp. 40-41.*

### **Resolution A104sa of the General Convention 1991**

“Resolved, the House of Deputies concurring, That this 70th General Convention affirms the teaching of the Episcopal Church that physical, sexual expression is appropriate only within the life-long, monogamous, heterosexual union contracted in marriage, as described by *The Book of Common Prayer* and codified by the Canons of the Episcopal Church; and be it further

“Resolved, That this Church continues to struggle to resolve the discontinuity between the teaching and the experience of many members of this body; and be it further

“Resolved, That this General Convention confesses our inability to resolve this discontinuity through legislative efforts based upon random resolutions directed at singular and various aspects of these issues; and be it further

“Resolved, That this General Convention commissions the bishops and members of each diocesan deputation to initiate a means for all congregations in their jurisdiction to enter into dialogue and deepen their understanding of these complex ethical issues; and further this General Convention respectfully directs the Presidents of the various provinces to appoint one bishop, one lay deputy and one clerical deputy in that province to facilitate the process, to receive reports from the dioceses at each annual Provincial Synod and report to the 71st General Convention.”

*SOURCE: Journal of the General Convention 1991, p. 746.*

### **Resolution of the 96<sup>th</sup> Annual Convention –October 18, 1991**

“Christian SEXUAL CONDUCT

“WHEREAS, the General Convention meeting in Phoenix in July of 1991, was unable to provide clear leadership for the Episcopal Church in matters of proper sexual conduct for Christians, and

“WHEREAS, the 93rd Convention of the Diocese of Dallas adopted as its own the resolution of the November, 1987, General Synod of the Church of England:

“This Synod affirms that the Biblical and traditional teaching on chastity and fidelity in personal relations is a response to, and expression of, God’s love for each of us, and in particular affirms:

1. That sexual intercourse is an act of total commitment which belongs properly within the permanent marriage relationship;
2. That fornication and adultery are sins against this ideal and are to be met by a call to repentance and the exercise of compassion;

3. That homosexual genital acts also fall short of this ideal and are likewise to be met by a call to repentance and the exercise of compassion;

4. That all Christians are called to be exemplary in all spheres of morality, including sexual morality, and that holiness of life is particularly required of all Christian leaders.”

“THEREFORE, BE IT RESOLVED, that this 96th Convention of the Diocese of Dallas, meeting at St. Matthews Cathedral, Dallas, October 18, reaffirms the action of the 93rd Convention in making this resolution its own position.

“On motion made, seconded, and approved the Convention adopted the resolution as presented.”

*SOURCE: Journal of the Convention, pp. 28-29.*

## **Lambeth Conference 1998, and the Kuala Lumpur Statement.**

### LAMBETH 1998 .RESOLUTION 1.10 HUMAN SEXUALITY

“This Conference:

“a. commends to the Church the subsection report on human sexuality;

“b. in view of the teaching of Scripture, upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage;

“c. recognizes that there are among us persons who experience themselves as having a homosexual orientation. Many of these are members of the Church and are seeking the pastoral care, moral direction of the Church, and God’s transforming power for the living of their lives and the ordering of relationships. We commit ourselves to listen to the experience of homosexual persons amid we wish to assure them that they are loved by God and that all baptized, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ;

“d. while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation and to condemn irrational fear of homosexuals, violence within marriage and any trivialization and commercialization of sex;

“e. cannot advise the legitimizing or blessing of same sex unions nor ordaining those involved in same gender unions;

“f. requests the Primates and the ACC to establish a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us;

“g. notes the significance of the Kuala Lumpur Statement on Human Sexuality and the concerns expressed in resolutions IV.26, V.1, V.10, V.23 and V.35 on the authority of Scripture in matters of marriage and sexuality and asks the Primates and the ACC to include them in their monitoring process.”

[Note: the Kuala Lumpur Statement, following, was included in and with the foregoing resolution:]

“The majority voice of the Communion...

#### STATEMENT ON HUMAN SEXUALITY

Kuala Lumpur (2d Anglican Encounter in the South)

“1. God’s glory and loving purposes have been revealed in the creation of humankind. (Rom. 1:18; Gen. 1:26, 27). Among the multiplicity of his gifts we are blessed with our sexuality.

“2. Since the Fall (Gen. 3), life has been impaired and God’s purposes spoiled. Our fallen state has affected every sphere of our being, which includes our sexuality. Sexual deviation has existed in every time and in most cultures. Jesus’ teaching about lust in the Sermon on the Mount (Matt. 5:27-30) makes it clear that sexual sin is a real danger and temptation to us all.

“3. It is, therefore, with an awareness of our own vulnerability to sexual sin that we express our profound concern about recent developments relating to Church discipline and moral teaching in some provinces in the North . specifically, the ordination of practicing homosexuals and the blessing of same-sex unions.

“4. While acknowledging the complexities of our sexual nature and the strong drives it places within us, we are quite clear about God’s will in this area which is expressed in the Bible.

“5. The Scripture bears witness to God’s will regarding human sexuality which is to be expressed only within the life long union of a man and a woman in (holy) matrimony.

“6. The Holy Scriptures are clear in teaching that all sexual promiscuity is sin. We are convinced that this includes homosexual practices between men or women, as well as heterosexual relationships outside marriage.

“7. We believe that the clear and unambiguous teaching of the Holy Scriptures about human sexuality is of great help to Christians as it provides clear boundaries.

“8. We find no conflict between clear biblical teaching and sensitive pastoral care. Repentance precedes forgiveness and is part of the healing process. To heal spiritual wounds in God’s name we need his wisdom and truth. We see this in the ministry of Jesus, for example his response to the adulterous woman, “neither do I condemn you. Go and sin no more.” (John 8:11)

“9. We encourage the Church to care for all those who are trapped in their sexual brokenness and to become the channel of Christ’s compassion and love towards them. We wish to stand alongside and welcome them into a process of being whole and restored within our communities of faith. We would also affirm and resource those who exercise a pastoral ministry in this area.

“10. We are deeply concerned that the setting aside of biblical teaching in such actions as the ordination of practicing homosexuals and the blessing of same-sex unions calls into question the authority of the holy Scriptures. This is totally unacceptable to us.

“11. This leads us to express concern about mutual accountability and interdependence within our Anglican Communion. As provinces and dioceses, we need to learn how to seek each other’s counsel and wisdom in a spirit of true unity, and to reach a common mind before embarking on radical changes to church discipline and moral teaching.

“12. We live in a global village and must be more aware that the way we act in one part of the world can radically affect the mission and witness of the Church in another.”

*SOURCE: Journal of the Diocesan Convention 1998, pp. 30-31.*

### **Resolution of the 103<sup>rd</sup> Convention of the Diocese on October 17, 1998**

#### **“LAMBETH ASSENT RESOLUTION I**

“WHEREAS, the 1998 Lambeth Conference, in its Resolutions 111.1 and *IH.5*, has clearly and overwhelmingly reaffirmed classical Christian and Anglican teaching on “the primary authority of the Scriptures”; and “WHEREAS, the said Lambeth Conference, in its Resolution 1.10, has specifically and overwhelmingly upheld the Biblical teaching on human sexuality as it has been received by the Anglican Churches from the beginning; and

“WHEREAS, “Christians are bound for freedom in Christ by the Word of God written and no enactment contrary thereto can claim assent by the Church’s faithful;” and

“WHEREAS, the proper response of all Christians to the proclamation of biblical truth by their ordained leaders is assent in word and in deed, “not only with our lips, but in our lives;”

“NOW THEREFORE BE IT RESOLVED, that this 103<sup>rd</sup> Convention of the Diocese of Dallas, meeting on this 17th day of October, 1998, does hereby accept and declare that this Diocese, its bishop and clergy, and all of its respective agencies, committees, commissions, parishes and missions will be guided by the moral authority of the 1998 Lambeth Conference in the matters addressed above and thus will not enact or continue in force any policy or take any action in conflict with the above said Resolutions of Lambeth 1998.

“The Convention voted to adopt the Lambeth Assent Resolution I by a vote of 155 for and 88 against.”

*SOURCE: Journal of the Convention, pp. 27-28.*

**General Convention 2000 –Resolution D039: Issues Related to Sexuality and Relationships**

*“Resolved, the House of Bishops concurring, that the members of the 73rd General Convention intend for this Church to provide a safe and just structure in which all can utilize their gifts and creative energies for mission, and be it further*

*“Resolved, we acknowledge that while the issues of human sexuality are not yet resolved, there are currently couples in the Body of Christ and in this Church who are living in marriage and couples in the Body of Christ and in this Church who are living in other life-long committed relationships, and be it further, ‘Resolved, we expect such relationships will be characterized by fidelity, monogamy, mutual affection and respect, careful, honest communication, and the holy love which enables those in such relationships to see in each other the image of God, and be it further*

*“Resolved, we denounce promiscuity, exploitation and abusiveness in the relationships of any of our members, and be it further*

*“Resolved, this Church intends to hold all its members accountable to these values, and will provide for them the prayerful support, encouragement and pastoral care necessary to live faithfully by them, and be it further, “Resolved, we acknowledge that some, acting in good conscience who disagree with the traditional teaching of the Church on human sexuality, will act in contradiction to that position, and be it further*

*“Resolved, that in continuity with previous actions of the General Convention of this Church and in response to the call for dialogue by the Lambeth Conference, we affirm that those on various sides of controversial issues have a place in the Church., and we reaffirm the imperative to promote conversation between persons of differing experiences and perspectives, while acknowledging the Church’s teaching on the sanctity of marriage.”*

*“(The Resolution carried, 119-19 in the House of Bishops.)”*

*SOURCE: Text from: DAY 8 SUPPLEMENTAL, 7/12/2000*