



**Customary of the
Diocese of Dallas**
The Rt. Rev. George R. Sumner
Bishop of Dallas

Revised July 2016

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Customary of the Diocese of Dallas

I. BISHOP'S FOREWORD

Dear friends,

Greetings in Christ.

The gospel is about grace, not law, and we as leaders in the church have as our main purpose the proclamation and celebration of that gospel.

So why a customary? The first reason is that, as I Corinthians tells us, our God is a God of order. Secondly, we want to make sure that our ministry has no scandal or impediment. Thirdly, I Timothy tells us that 'the laborer is worthy of his wages', in other words, fairness and thriving are goals for our common life as the ordained.

This is a new recension of this document, and it continues to evolve. I welcome any feedback.

Peace,

The Right Reverend Dr. George R. Sumner
Bishop
July 2016

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.” (TEC Title 1, Canon 17, Sec 5)
- 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).
- e. No member of the Clergy, having resigned a cure, shall revisit or participate in events of that cure except by invitation of the Rector/Vicar, or in the event of a vacancy in this office, of the Senior Warden, and of the Bishop. It is expected that resigned or retired clergy will extend to their successors the same courtesies they would expect to receive from those who preceded them. In any event, it is inappropriate for resigned or retired clergy to conduct services or to consult with members of a cure they have left without the specific invitation and knowledge of the leadership of that cure and of the Bishop.
- f. Conflict of Interest Policy. The purpose of this policy is to protect the interests of the Episcopal Diocese of Dallas (Diocese), parishes and other organizations within the Diocese, and parishioners. Conflicts of interest, at any level, create an appearance of impropriety and an opportunity for undue influence and potential exploitation, all of which undermine the integrity of the Church, its clergy and our Christian mission. (See APPENDIX B: CONFLICT OF INTEREST POLICY on pg. 34)

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, pg. 32)

3. Forms

The Office for Transitions Ministries (OTM) at our General Church 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 OTM and update its contents annually (<http://otmportfolio.org>). This data should be up-dated upon the occasion of one's birthday. The OTM 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" and to update it as circumstances change. The Report should be sent 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 within this Diocese* must obtain permission of the Bishop of Dallas *before* being invited to participate in services. This is a requirement of TEC Title III, Canon 12, Sec 3(e) 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 can 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.
- f. Letters Dimissory will only be accepted for those who are called into the diocese to serve a full time cure.

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, pg. 43)

- 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 Federal Ministries, 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 I.7.1(f)-(g), and must be submitted by 1 September of each year. Audits need not be made by a CPA though parishes who can afford such an audit should do so. A guide for use by congregational audit committees is available from the Diocesan Office. Vestries and 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, 2016 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, go to www.irs.gov to get current IRS mileage rates.

9. Ministry Funds

The Fund that most clergy and churches are accustomed to establish as “Discretionary Funds” are now known and described as “Ministry Funds.” (See APPENDIX Q: MINISTRY FUNDS POLICY, pg. 66)

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, pg. 44)

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. 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. Clergy Bi-Annual Meeting with Bishop

Clergy in full-time employ will meet with the Bishop every other year to evaluate and set goals for the coming year. The Bishop’s Assistant will contact you to schedule during your birthday month. Birthdays in July and August will be schedule prior to July or following August. Clergy are encouraged to have a Continuing Ed plan each year, and make plans to support this work.

13. Parental Leave (see page 16)

14. Sabbatical Leave

- a. A sabbatical leave is intended to provide active, full-time clergy, the opportunity to be renewed through additional study and reflection after they have served seven (7) consecutive years in one Cure. This applies to Rectors/Vicars and also to Assistants by whatever title known. Typically, such study will be focused in an area of study that enhances one's ministry in the parish or the Church at large. Below are guidelines to help clergy and their Vestries in planning for a fruitful sabbatical leave that will be beneficial both for the individual and the parish.
- b. **Submission of a Plan.** Sabbaticals are opportunities for in-depth spiritual and intellectual growth for the clergy. As such, one should have a plan that describes the purpose of the study, a schedule of opportunities, and an anticipated outcome of the study.
- c. **Financial Considerations.** It is important for the individual clergy person to work with his/her Vestry in planning for the financial requirements of the leave. As a rule, the cost of the sabbatical is divided as follows: one-third of the cost is absorbed by the individual, one-third by the parish and one-third by the diocese. The diocese portion is given as a grant which must be requested in writing by the individual. This request must be made to the Office of the Canon to the Ordinary in a timely manner and will be granted as funds are available.
- d. Vestries and clergy are encouraged to plan ahead for a sabbatical and establish a fund for the future leave of their clergy. A certain amount may be set aside each year for the sabbatical reducing the financial impact at the time the sabbatical is taken.
- e. In addition to the normal compensation paid to the clergy person, the parish will need to plan for the normal expenses of supply clergy should they be needed during the sabbatical leave period.
- f. There are some institutions and foundations that make grants for continued studies for clergy and these should be contacted by the individual clergy person during the planning process.
- g. **Length of Sabbatical Leave.** In most instances the normal length of a sabbatical is three (3) months. This does not include the clergy vacation time (one month) and continuing education leave time. Together, the time can be significant for developing and completing a particular project. Of course, Vestries may lengthen the time should they support additional leave for their clergy.
- h. **Final Notes**
 - Sabbaticals should not be granted in anticipation of termination of employment.
 - For those requesting a grant from the diocese, a written plan must be submitted with a grant request and, a report must be submitted to the Office of the Bishop upon return from the sabbatical.
 - Planning for a sabbatical should begin at least six (6) months prior to the beginning of the sabbatical leave.

- Sabbatical leave should be discussed at the beginning of a new ministry and be a part of the initial Letter of Agreement between clergy and parish. Sabbaticals for part-time clergy are negotiated with the Rector and Vestry of a given parish and compensation is at their discretion.

15. Insurance

All parochial clergy working 1500 hours per year shall have health, and dental insurance provided to them and their family by the parish. The insurance should be that offered through the Diocese of Dallas by The Episcopal Church's denominational health plan. In addition, the clergy should be covered by at least \$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

TEC Title III, Canon 12, Sec. 3 (a) (1), provides that:

"A Bishop Diocesan, Bishop Coadjutor, Bishop Suffragan, or Assistant Bishop of the Diocese shall visit the Congregations within the Diocese at least once in three years. Interim visits may be delegated to another Bishop of this Church. (1) At every such

visitation the visiting Bishop shall preside at the Holy Eucharist and at the Initiatory Rites, as required, preach the Word, examine the records of the Congregation required by Canon III.9.5(c), and examine the life and ministry of the Clergy and Congregation according to Canon III.9.5.”

- 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 at least six months to a year in advance. This requires clergy to make local needs (e.g., anniversaries, special celebrations, etc.) known far in advance.
- e. The Bishop(s)’ Assistant(s) will send notification of the visitation to the Rector/Vicar of each Parish or Mission in a timely fashion. In addition, the Assistant will request information from the Rector/Vicar on a form provided about the life and work of the congregation, to be provided to the Bishop(s).
- f. The Rector, Vicar, or Priest-in-Charge will have the Parish records and the Safe Church Training records available for the Bishop’s inspection at his visitation.
- g. Confirmands are invited to write a letter to the Bishop at least one week prior to the visit in which they share what they have learned and how they have grown spiritually during their preparation.

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. 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.
- b. 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.
- c. 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.
- d. Parishes and missions must consult with the Bishop and Canon to the Ordinary before beginning the search process. Parish in search will receive a list of names for consideration from the Canon to the Ordinary. Other names must be shared with the Canon for appropriate background check and vetting.
- e. Parish hiring associate clergy must inform the Canon to the Ordinary prior to an offer or negotiation of terms.

- f. Parish should share all letters of agreement for clergy with the Canon to the Ordinary.
- g. Clergy desiring to continue their education, pursue sabbaticals, or consider their career opportunities and options should consult with the Canon to the Ordinary.
- h. Clergy experiencing difficulty with the parish should consult with the Bishop or the Canon to the Ordinary at the earliest possible opportunity.
- i. Clergy considering retirement should consult with the Canon to the Ordinary well in advance of the contemplated date of retirement.
- j. Ordinations and celebrations of new ministry are planned through the Canon to the Ordinary.
- k. Candidates for ordination are expected to make a retreat prior to their ordination. Retreats are arranged through the Canon to the Ordinary.
- l. The Canon to the Ordinary plans conferences with Wardens and Treasurers of the parishes and missions of the Diocese.

4. The Customary

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.

5. 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). All clergy are expected to attend unless excused by the Bishop.

6. Bishop's Forum

The Bishop's Forum is an occasional event, which permits the younger 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 [TEC Title III, Canon 9.3(c)].
- c. Upon the resignation or death of the Rector or the dissolution of the pastoral relationship between a Rector and a congregation, and "under such conditions as the Bishop and Vestry shall determine," an assistant may continue to serve the congregation if requested by the new Rector/Vicar. All members of the clergy assisting in a congregation will immediately submit their resignations. (TEC Title III, Canon 9.3(c)).

- d. 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.
- e. 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.

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. If 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)

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:
 - i) The vestry of the parish gives its permission for the position;
 - ii) The Bishop is notified in advance so that names may be submitted by him for consideration by the rector;
 - iii) The rector consults with the Bishop before issuing the call or appointment. (TEC Title III, Canon 9, Sec 3(c))
- b. Curates function at the pleasure of the rector or vicar.
- c. Curates may not be dismissed until the rector or vicar has consulted with the Bishop (Diocese of Dallas Canon 21).

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 under the mentoring of 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 through letters of agreement. The cost of the program is shared between the parish and the Diocese 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. **Conflict of Interest Policy**
The purpose of this policy is to protect the interests of the Episcopal Diocese of Dallas (Diocese), parishes and other organizations within the Diocese, and parishioners. Conflicts of interest, at any level, create an appearance of impropriety and an opportunity for undue influence and potential exploitation, all of which undermine the integrity of the Church, its clergy and our Christian mission. (See APPENDIX B: CONFLICT OF INTEREST POLICY on pg. 32)
- b. Members of the clergy who plan to enter non-ecclesiastical employment must consult with the Canon to the Ordinary concerning the provisions of TEC Title III, Canon 9.3 (e), in order to satisfy the requirements of that Canon and protect themselves.
- c. Members of the clergy who are already engaged in non-ecclesiastical employment must report annually to the Bishop.
- d. 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 Federal Ministries, 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 are models of Christian service in and to the world.

- g. So called “Deacon’s Masses” are not authorized without the written permission of the Bishop. Request should be addressed to Canon to the Ordinary. Please know that permission will not be granted except under extreme circumstances.

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)

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. Deacons may read the Prayers of the People. The Deacon is ordained to “interpret to the Church the needs, concerns, and hopes of the world.” (p. 543).
- d. 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:
 - i) 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

- ii) 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:
 - i) The Pastoral Leader/Worship Leader remains proficient in the conduct of services, and active in other service to the Church;
 - ii) 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);
 - iii) 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:
 - i) Eucharistic Ministers assist in administering the elements at a Celebration of the Holy Eucharist;
 - ii) 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:
 - i) The EM/EV has been active in the discharge of his/her duties;
 - ii) 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;
 - iii) 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. 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 TEC Title III, Canon 4, Sec. 6)
- 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:
 - i) the number reflects the actual need of the congregation (rather than the number of persons seeking to be licensed);
 - ii) those licensed have frequent opportunity to exercise their ministry (rather than doing so very infrequently);

- iii) those licensed are faithful in the exercise of their ministry (rather than being haphazard or undisciplined about it).

4. Of Other Lay Ministries

- a. **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.
- b. 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 (TEC Title III, Canon 4, Sec. 5).
- c. 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.
- d. A Lay Evangelist is one called to the lay order of evangelist, lay reader, and catechist are nominated by their pastor and selected by the bishop. Required training is through the Stanton center supplemented with other courses. Their license is renewed each year. Their order is supported by the canon theologian and canon Missioner. The order is non-stipendiary.
- e. Other lay ministries may be created based on local need and appropriate preparation. Use of the "Commissioning for Lay Ministries in the Church," *The Book of Occasional Services*, pp. 179ff) 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.

6F. 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 96th 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 Plan (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 1, 1993. At 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 DI65a 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.

4. Parental Leave

The Bishop and the Standing Committee recommend that all congregations adopt a Parental Leave Policy that provides (at a minimum) unpaid Parental Leave, without loss of seniority or benefits, for full-time (min. 30 hrs/week) and part-time (over 20 hrs/week) exempt and non-exempt employees who have completed more than twelve (12) consecutive months of employment. Eligible employees should be allowed up to twelve (12) weeks of unpaid Parental Leave.

An eligible employee should be allowed to take unpaid Parental Leave for one of the following reasons:

- a) For the purpose of the birth of a child
- b) For the placement with the employee, by adoption or by Court Order, of a son or daughter up to the age of 18 years.

An employee should be allowed to elect to use available paid time off (sick leave, earned vacation and personal days) during any portion of the unpaid Parental Leave.

An employee should be required to give at least two (2) weeks advance notice of the anticipated date of departure and of the anticipated date of return, or as soon as such notice is practicable.

Coverage under group health, dental, life and disability insurance plans (obtained by congregations through the Diocese) will continue during Parental Leave at no additional cost of the employee. The employee is responsible to timely pay the

employee's normal contribution, if applicable, toward health, dental, life and disability insurance benefits.

Benefits such as vacation, sick leave and personal days should accrue only during the paid portion of any such Leave, but not during any portion which is unpaid.

If an employee does not or cannot return after an approved Leave, the employment of the employee should be subject to termination.

Concerning Short Term Disability Benefits Available from CPG:

Female clergy currently having pension assessments paid to the Church Pension Fund:

- Are typically eligible for short-term disability due to the birth of a child
- The employer is paid 70% of the cleric's reported compensation for 12 weeks
- Not available for adoptions or male clergy

Female lay employees that are enrolled in CPG's IRP (Income Replacement) program may also be eligible for some benefits after the birth of a child. Please contact the Missioner for Diocesan Services for more information.

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. When copies of all or part of any service from the Book of Common Prayer is printed in a separate form or program, there shall be appended to it either at the end (or introduced at the beginning) of the text, the following statement:

"The foregoing (*or following*) text of the service of worship contained in this program is taken from the Book of Common Prayer 1979. The Book of Common Prayer alone is of authority in the worship of the Episcopal Church. This program is provided for convenience of use on this occasion."

This statement applies to any and all portions of the services taken from the Book of Common Prayer, including weddings, burials, baptisms, confirmations, ordinations, or

prayer services. Services you create for special days, such as retreats or other observances not included in the Book of Common Prayer, or services taken from or adapted from supplemental resources (e.g., *The Book of Occasional Services*) are not subject to this requirement.

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 (TEC 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)
 Contemporary English Version (1995)
 Contemporary English Version Global (2005)
 Common English Bible (2014)
 The English Standard Version

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:

- i) In the case that the clergy have determined that the individual is *not* baptized.
- ii) 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 may be 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 with water in name of the Trinity, 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.)

7. Intinction

Parishes wishing to intinct must allow the Eucharistic minister to do so and communion them.

B. The Episcopal Visitation

1. General Considerations

- a. 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)
- b. 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.
- c. 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.
- d. 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.
- e. 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.
- f. 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.
- g. 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.

2. General Directions:

a. Vestments:

The bishop will wear his Mitre to process, recess, bless and absolve. He will wear his Mitre to confirm.

b. Deacons:

- i) 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.
- ii) 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.

c. Baptism:

- i) The celebration of Baptism in conjunction with Confirmation (and Reception and Reaffirmation) is highly recommended.
- ii) 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.

d. 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.

e. 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, which includes all Parish, Missions and diocesan institutions, shall be held in the name of "Corporation of the Episcopal Diocese of Dallas." (known as "Diocesan Corporation"), pursuant to, and in all ways administered, dealt with, and disposed of as specified in 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 Diocese that no congregation or church group shall engage in the sale of alcoholic beverages of any kind at any function of the congregation or any church organization. No outside groups should be permitted to sell alcoholic beverages on Church premises.
- b. The serving of alcoholic beverages (without charge) at wedding receptions, suppers, picnics and other events whether on or off church property is to be undertaken at the discretion of the rector/vicar and vestry, subject to the following guidelines:
 - i) The Church must provide a safe and welcoming environment for all people, including people in recovery. Moderation is to be observed at all times;
 - ii) All applicable laws should be obeyed;
 - iii) Appealing non-alcoholic beverages must always be offered with equal prominence and accessibility as alcoholic beverages;
 - iv) Events should not be publicized with alcoholic beverages as the focus;
 - v) Food must be served when alcohol is present;
 - vi) When alcohol is served, it must be carefully monitored so that no minors and no persons showing signs of intoxication are served. The use of TABC-certified servers is encouraged;
 - vii) Serving of alcohol at youth events is prohibited and serving of alcohol at events at which youth are present is discouraged and should be closely monitored;
 - viii) Arrangements should be made to prevent any intoxicated person from driving; and
 - ix) No alcohol may be served while Church business is being conducted.

5. Firearms

Effective January 1, 2016, the recently enacted Texas Open Carry Laws permit those persons now qualified to carry concealed firearms (those who are trained, tested and successfully pass a background check), to now carry their firearms in the open. The same restrictions against license holders carrying concealed firearms (for example, prohibitions against carrying firearms in court rooms, government offices, polling places, professional sporting events, bars, places with appropriate signage) will now apply to those who carry in the open.

With the diversity of churches in this Diocese, the Standing Committee and I believe that rectors and vestries, who best know the particular circumstance of their congregations, would also be best suited to decide how to best maintain appropriate decorum, safety and security within their church communities. Among the options available to parishes are the following:

- a. You may do nothing. Many believe that posting any kind of sign prohibiting firearms on the premises advertises to someone with criminal intent that there is nothing to stop them.
- b. You may simply direct your ushers to ask those who enter carrying a firearm in the open (with the exception of law enforcement personnel) to please conceal their firearm or lock their weapon in their car. When there is no sign posted, a verbal request carries the same legal authority as a sign.
- c. You may post signs prohibiting the **OPEN CARRY** of firearms on the premises (while continuing to allow the lawful carry of concealed firearms).
- d. You may post signs prohibiting both **OPEN** and **CONCEALED CARRY** of firearms on the premises.

Please note that for signs to be legally effective they need to be posted at all entrances and meet specific statutory criteria (for example, the type size, wording, and Spanish translation).

B. Of Marriage

1. Marriage

- a. The teaching of the Diocese is that found in the BCP (pg. 423) first paragraph.
- 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.
- e. Deacons are not authorized or licensed to officiate at the rite of Holy Matrimony.
- f. Deacons may assist in the service, including the preaching of the homily.

- g. Priests are responsible for the pastoral counsel and teaching required for couples to be married according to the rite of this Church
- h. 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, pg. 36)
- i. At least one party to the marriage must be a baptized person (TEC 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.
- j. Marriages are expected to be celebrated in the church as services of worship and not as private affairs or social spectacles.
- k. In their discretion, priests may officiate at services of Holy Matrimony at sites other than the church structure.
- l. Normally weddings are not celebrated during Advent or Lent, except for pastoral reasons.
- m. 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. (TEC Title I, Canon 18, Sec. 3(a))
- n. 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 Diocese.

2. Marriage in Distress

Christian tradition and the Canons of this Church lay upon the clergy the duty to “*labor* that the parties may be reconciled.” (TEC 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

- a. 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, pg. 42)
- b. 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.

- c. An ecclesiastical annulment is based on an investigation into the conditions of the marriage with respect to:
 - i) intent - one or both parties were incapable of forming the intent to establish a Christian union;
 - ii) form - the rite used did not intend a Christian marriage and was inconsistent with the Christian understanding of marriage;
 - iii) minister - the person solemnizing the vows of marriage was not competent to do so, either by civil or ecclesiastical authority;
 - iv) subject(s) - one party misrepresented his or her true identity, or otherwise deceived the other party;
 - v) matter - the parties never consummated the union.
- d. 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.
- e. 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), pg. 39, 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:
 - i) Determine that one party (at least) to the marriage is a member of this Church;
 - ii) Determine that the divorced party (or parties) has a certified copy of the decree of divorce;
 - iii) Determine that at least one year has elapsed between the date of the final decree and the date the petition is submitted;
 - iv) 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;
 - v) 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);
 - vi) 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;
 - vii) Have offered to the party (or parties) who is a member of this Church the Sacrament of Reconciliation;
 - viii) Have taught the nature of Christian marriage as presented in the Book of Common Prayer, and have stressed the lifelong nature of the union;
 - ix) 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.
 - i) 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.
 - ii) 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:
 - i) Determine that the parties to the proposed marriage have undergone a serious course of counseling;
 - ii) Provide a narrative relating the pertinent circumstances which support an ecclesiastical wedding in this case;
 - iii) 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), pg. 41, 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.
 - i) 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.
 - ii) 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.

6. 2015 General Convention Resolution A054 Same-Sex Blessing and Marriages

The 2015 General Convention Resolution A054 gives the diocesan bishop authority to withhold permission for same-sex blessings and marriages in the diocese, and it also calls on the diocese 'to make provision' for access to such rites for those who wish them.

So the policy of the diocese will continue to be that articulated in diocesan Canon 12. Clergy of the diocese may not officiate at any portion of a marriage or blessing of the union of a same-sex couple, whether that marriage or blessing takes place in the diocese or outside of it, nor may any such rite be performed in any church building or other property owned by the diocese. The same restriction holds for clergy holding a license to officiate in the diocese.

We can also note what the standing policy does not address. Access to these rites for a couple is available in our neighboring Episcopal Diocese of Fort Worth at contact@episcopaldioceseofortworth.org. It is also true that a priest of the Diocese of Dallas, duly invited, can celebrate the Eucharist in another diocese.

I am confident our clergy, whatever their own views, will respond to questions concerning the issue itself or provision with pastoral sensitivity. May our thoughts and actions be ruled in all things by charity.

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 the Canons is to elect Vestry/Bishop's Committee members to replace those whose terms are expiring. (Diocesan Canon 14.1.)
 - i) 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. *Members of the church and their spouses, who are on the staff of that church are not eligible for election to the Vestry.*
 - ii) Many nominating committees prepare a slate of more names than there are positions to be filled.
 - iii) 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.
 - iv) 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 Vestries/Bishop's Committees

- 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/Bishop's Committee 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/Bishop's Committee to see that the diocesan assessment is paid promptly to the Diocese. (Article 14; Canon 14, Sec 11)

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 MARCH 1ST** 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, pg. 37)

- 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 guide.

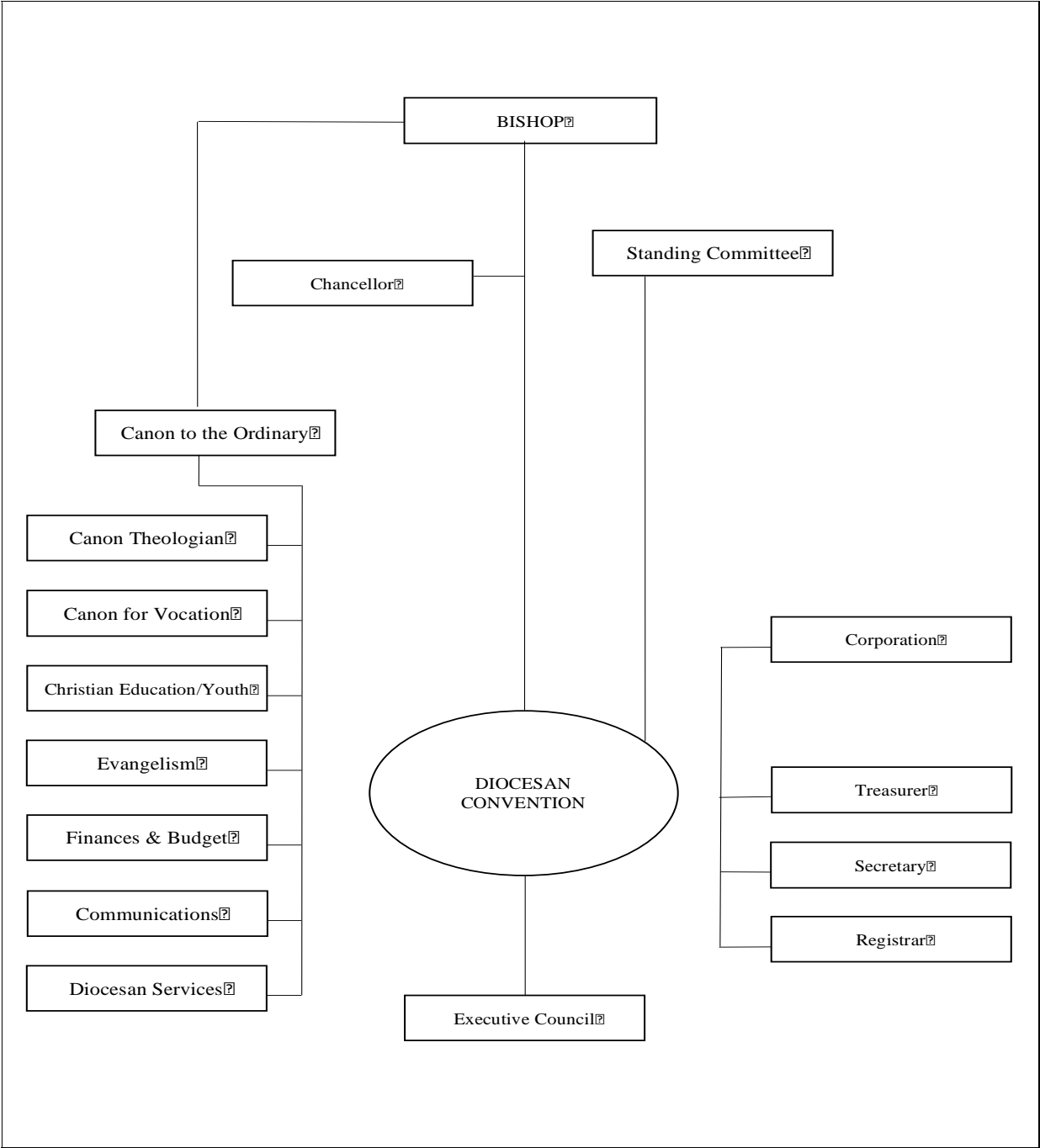
6. Concerning Bonding

Each church in the Diocese that is insured with Church Insurance Agency of Vermont has a \$25,000 bond amount included in their policy. Every treasurer handling money in the name of the church or any of its organizations is covered by this bond. It is not there is a desire to supplement the amount due to business needs.

V. APPENDICES

APPENDIX A: STRUCTURE OF THE DIOCESE

2



APPENDIX B: CLERGY DATA SHEET & CONFLICT OF INTEREST POLICY

Date: _____

Full Name (First/Middle/Maiden *if applicable*/Last): _____

Name You Are Called By: _____

Residence Address: _____

City: _____ State: _____ Zip: _____

Home Telephone: _____ Cell Phone: _____

Email Address: _____

Your Date of Birth: _____

SPOUSE

Marital Status: _____ Date of Marriage: _____ Spouse's Date of Birth: _____

Spouse's Full Name: _____

Spouse's Phone: _____ Occupation: _____

Spouse's Email: _____

CHILDREN

Name: _____ DOB: _____

Name: _____ DOB: _____

Name: _____ DOB: _____

Name: _____ DOB: _____

CLERICAL INFORMATION

Seminary: _____

Degree(s): _____

Diaconate Ordination Date: _____ Diocese Where Ordained: _____ Ordained By: _____

Priesthood Ordination Date: _____ Diocese Where Ordained: _____ Ordained By: _____

Diocese of Canonical Residence: _____

WORK RELATED

Present Parish/Mission Where Employed: _____

Position and/or Title: _____

Office Address: _____

Office Phone: _____

Date Installed/or Began: _____

Current Diocesan Committee/Commission Assignments: _____

Clerical Skills/Interests: _____

Could You Serve as Supply? _____

CLERGY DATA SHEET / PAGE 2

Do you derive earned income from sources other than from your clergy role?

☐ Yes ☐ No

If yes, please describe for how long and from what sources.

Do you intend to seek such earned income in the next year?

☐ Yes ☐ No

If yes, please describe:

If you have secular professional licenses you maintain, please list them here.

Do you have any formal complaints filed as a result of any secular business activity?

☐ Yes ☐ No

If yes, please describe:

I certify that the above information is accurate and complete. I will notify the Bishop of any material change.

Your printed name

Signature

Date

Episcopal Diocese of Dallas Conflict of Interest Policy

The purpose of this policy is to protect the interests of the Episcopal Diocese of Dallas (Diocese), parishes and other organizations within the Diocese, and parishioners. Conflicts of interest, at any level, create an appearance of impropriety and an opportunity for undue influence and potential exploitation, all of which undermine the integrity of the Church, its clergy and our Christian mission.

As lay and clergy living and working in a Christian community, we should in all of our dealings with one another comport ourselves in compliance with a higher ethical standard than is customary in the secular world. In particular, conduct of clergy is expected to be of the highest moral, ethical and professional character, consistent with their ordination vow to pattern their lives “in accordance with the teachings of Christ.”

Conflicts of interest may take many forms, including:

- Secular business dealings between the Diocese, a parish or other organization within the Diocese, on the one hand, and a person, clergy or lay, on the other hand, who has both (a) a decision-making role in authorizing such dealings by virtue of his or her membership on the Standing Committee, Executive Council, Parish Vestry, Bishop’s Committee or other governing board (a “Decision Maker”), and (b) a material direct or indirect financial interest in such dealings (referred to in this policy as “Decision-Maker Conflicts”)
- Secular business dealings between a member of the clergy or members of his or her immediate family, on the one hand, and the Diocese, a parish, mission or other organization affiliated with the Diocese or a parishioner of an Episcopal faith community within the Diocese, on the other hand (referred to in this policy as “Clergy Secular Business Conflicts”)

Decision-Maker Conflicts

A material direct or indirect financial interest may arise by virtue of:

- ownership or control of an entity with which the Diocese, parish or other entity proposes to engage in business dealings, whether such ownership or control is held or exercised, directly or indirectly, by the Decision Maker or someone in the Decision Maker’s immediate family
- serving as an officer or director of an entity with which the Diocese, parish or other entity proposes to engage in business dealings
- by reason of the member’s potential receipt of compensation or material gifts as a result of such dealings.

Each member of a decision-making body has an absolute duty to disclose, prior to any action on a matter in which such member has a material, direct or indirect financial interest, to the decision-making body, the nature and extent of any material financial interest. Ownership of less than 5% of a publicly traded company shall not be considered material.

Upon such a disclosure, the decision-making body may proceed with such business dealings only if:

- the disclosing member abstains from all deliberations and actions with respect to such matter, and
- the decision-making body determines that the terms of the business dealings are as least as favorable to the Diocese, parish or other entity as would be available from an independent third party and there is a compelling reason why the business’s products or services are preferred over another firm.

Clergy/Secular Business Conflicts

This policy recognizes differences in professions and occupations. It is not intended to govern the engagement in secular business dealings between clergy and lay people in activities that should not pose a conflict of interest, such as being a tailor, and working at a retail establishment such as a restaurant or hardware store. However, it would govern the activities for such professions as physician, attorney, financial advisor and realtor, and the restrictions on these professional activities are described below.

The following restrictions apply equally to clergy and members of their immediate family.

Clergy should not engage in any secular business or professional activities without first obtaining the written consent of the Bishop. All such activities are to be the subject of periodic reporting to the Bishop or his designee as required by procedures established by the Bishop. Any formal complaint against a clergyperson for any secular business activity must be reported to the Bishop immediately.

Clergy are not to engage in any secular professional business dealings with:

- the Diocese
- any parish, mission, or other entity affiliated with the Diocese
- any parishioner with whom the clergy has a pastoral relationship

Secular professional business dealings between clergy and parishioners of an Episcopal faith community in the Diocese and outside of the clergyperson's cure are strongly discouraged and are permissible only with the prior consent of the Bishop, with the advice and consent of the Standing Committee.

Clergy who had a professional secular career prior to ordination and who continue such career after ordination may be granted exceptions to this policy by the Bishop, with the advice and consent of the Standing Committee. Such consent will be given on a case by case basis in very limited circumstances and only upon a showing that:

- there is no active marketing or solicitation of parishioners by the clergyperson
- the parishioner is not engaged in a pastoral relationship with the clergyperson
- the parishioner is an experienced, sophisticated and well informed consumer of the particular product or service
- such dealings are in full compliance with all applicable industry and self regulatory organization rules and the clergyperson is in good standing within the industry and any self regulatory organization
- For clergy who are financial advisors, such dealings do not involve the exercise of discretion and the clergyperson does not have authority to make decisions on behalf of the parishioner without their knowledge or prior authorization, and
- the clergyperson has advised the parishioner in writing that such dealings are not endorsed by the parish, the Diocese or the Bishop.

Any consent or waiver granted under this policy may be revoked or modified at any time.

Appendix B: Clergy Data Sheet in the Customary of the Diocese of Dallas (as revised hereby) must be updated annually. Upon request by the Bishop or his designees, names of clients may be requested, and they may be called to serve as a reference on how the business relationship is going. As stated at the beginning of this policy, the policy applies equally to clergy and immediate members of their families.

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

Sec. 29.1 The Executive and the Finance Committee shall maintain, amend and revised as needed, the Diocese of Dallas Business Policy Manual ("Business Policy Manual"). The Business Policy Manual shall catalog all of the business methods, standards and policies that shall be observed by every Parish, Mission or Diocesan Institution ("Diocesan Entity or Entities").

The following business methods, standards and policies will be observed by the Diocese and all Diocesan Entities and will serve as the minimum standard for the Business Policy Manual.

Sec. 29.2 General

- a) The Bishop shall maintain a current roster of all Diocesan Entities of the Diocese of Dallas. This information shall be reviewed annually, amended as necessary, and published in the "Directory of the Diocese of Dallas."
- b) The fiscal year of the Diocese shall coincide with the calendar year and all reports made to the Annual Meetings of the Convention shall be for the preceding fiscal year. The Finance Committee may grant permission to certain Diocesan Entities to maintain a non-calendar year fiscal year.
- c) The financial statements of the Diocese and those of all Diocesan Entities shall be maintained in accordance with U.S. Generally Accepted Accounting Principles or some other comprehensive basis of accounting acceptable to the Finance Committee.
- d) The Executive Council may authorize any officer or officers, or agent or agents, to enter into any contract or execute and deliver any instrument in the name and on behalf of the Diocese. The Executive Council may make such authorization general or special. The Treasurer and such other persons as the Bishop and the Finance Committee determines, may issue all checks, drafts and other orders for the payment of money, notes and other evidences of indebtedness issued in the name of or payable by the Diocese.
- e) The Executive Council may authorize the opening and keeping of general and special bank accounts with those financial institutions authorized by the Bishop, Treasurer and the Finance Committee. The Treasurer and the Finance Committee may make such special rules and regulations with respect to such banking and investment accounts, consistent with these Canons, as they may deem appropriate.
- f) Treasurers and custodians, other than banking institutions, shall be adequately bonded; except treasurers of funds that do not exceed five hundred dollars at any one time during the fiscal year.

Sec. 29.3 Depository and Securities Accounts shall be managed according to the procedures prescribed in the Business Policy Manual.

Sec. 29.4 All accounts of the Diocese and Diocesan Entities shall be audited annually by an independent certified public accountant or such audit committee as shall be provided in the Business Policy Manual. The audited financial statements, including but not limited to, the report of the auditors or audit committee, statement of financial position (balance sheet) and statement of activities (operations) shall be filed with the Bishop, the Treasurer, and the Executive Council not later than September 1 of each year, covering the preceding calendar year.

- a) All audit reports shall be accompanied by any memorandum issued regarding the sufficiency of internal controls and other accounting matters required to be communicated to those charged with governance and a summary of action taken or proposed to be taken to correct deficiencies or implement recommendations contained in any such memorandum.

- b) Any Parish or Mission of the Diocese that fails to file timely its Annual Audit for the preceding year shall be subject to the following sanctions:
 - (i) When any Parish or Mission has failed to timely file its Annual Audit for any given year, no person from the Parish or Mission, clerical or lay, shall be eligible for election or appointment to any Diocesan Board, Committee, Commission or Office in the year following that given year.
 - (ii) When any Parish or Mission has failed to timely file its Annual Audit for two years in a row, the Parish or Mission shall lose voice and vote in the Diocesan Convention for the current year and in each subsequent Diocesan Convention until the Parish or Mission has timely filed its Annual Report.
 - (iii) The imposition of the foregoing sanctions shall have no effect upon any member of the Parish or Mission already actively serving upon any Diocesan Board, Committee, Commission or Office.
 - (iv) For good cause shown, the Bishop, with the concurrence of the Finance Committee and Executive Council may suspend the imposition of sanctions arising from the failure to file timely the Annual Audit required by this Canon.

Sec. 29.5 Property and Liability Insurance shall meet the requirements set out in the most current version of the Policy Manual.

Sec. 29.6 Encumbering or Alienating Property.

Property and Liability Insurance shall meet the requirements set out in the most current

- a) No Diocesan Entity may encumber or alienate its real or personal property except under such regulations as may be prescribed by Canons of the Diocese.
- b) The Treasurer and the Finance Committee, or their designated representative, shall be the intake point for any such requests for consent.
- c) Leases or rentals of real property to any third party, Diocesan or not, for a primary term that exceeds 180 days shall be considered an encumbrance of real property and must receive the consent described in this section.

Sec. 29.7 Consent to Acquire Real Estate.

- a) All Diocesan Entities must obtain the advice and consent of the Executive Council, after receiving a written report from the Real Estate Advisory Committee and the Finance Committee, before acquiring real property, whether by purchase, gift, bequest or otherwise.
- b) Title to real property shall be held as provided in Canon 39.

Sec. 29.8 No Diocesan Entity may incur indebtedness without the approval of the Treasurer and the Finance Committee, except indebtedness for permanent improvement, replacements or additions to real estate or equipment if the amount of such indebtedness, plus indebtedness and liabilities of every kind already existing does not exceed 10% of the average annual income as reported on "Line A" of the Parochial Report of such Diocesan Entity for the past three years. In the event the Diocesan Entity is not a filer of the Parochial Report, a like-kind calculation will be made to determine average annual income.

Sec. 29.9 Where practical and cost effective, the Executive Council may develop and provide contractual arrangements for the Diocese and Diocesan Entities to enable the purchase of goods and services at beneficial prices.

Sec. 29.10 The Executive Council and the Finance Committee may adopt rules and regulations to carry out the purpose and intent of this Canon. The Finance Committee of the Diocese may require copies of any or all accounts described in this Section to be filed with it. It will advise and consult with all Diocesan Entities in complying with this Canon and may, for good cause, grant temporary waivers of compliance. The Treasurer shall report annually to the Convention of the Diocese upon its administration of this Canon. The report to the Annual Convention will include a report upon its administration of this Canon, including the issuance of any qualified audit reports and the granting of any compliance waivers.

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 only first and certified signature pages are attached.
- ☐ 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 only first and certified signature pages are attached.
- ☐ 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 only first and certified signature pages are attached.
- ☐ 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 TEC Title I, Canon 19, Sec. 2 (a) and those set out in the Customary, at IV.B.3.c., page 22.

APPENDIX I: REPORT OF ACTIVITIES - NON-ECCLESIASTICAL CLERGY

This form must be completed annually by any member of the clergy canonically resident in the Diocese of Dallas not engaged in ecclesiastical employment.

Date of this Report:

Name: _____

Signature: _____

Current Home Address: _____

Place of employment: _____

Home Phone _____ Business Phone: _____

Parish/Mission where attending regularly:

1. List all activities in which you functioned liturgically or pastorally during the past year:
2. List all activities in which you functioned liturgically or pastorally as assigned by the Bishop:
3. List all continuing education or spiritual formation activities or events in which you participated:
4. List all changes in your personal or professional life since your last report:

(Attach additional pages as necessary.)

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. Consequently, as a general rule, dating someone with whom one has a pastoral relationship is forbidden.

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 concelebrating, 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!)

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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.

Almighty 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.

a. 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

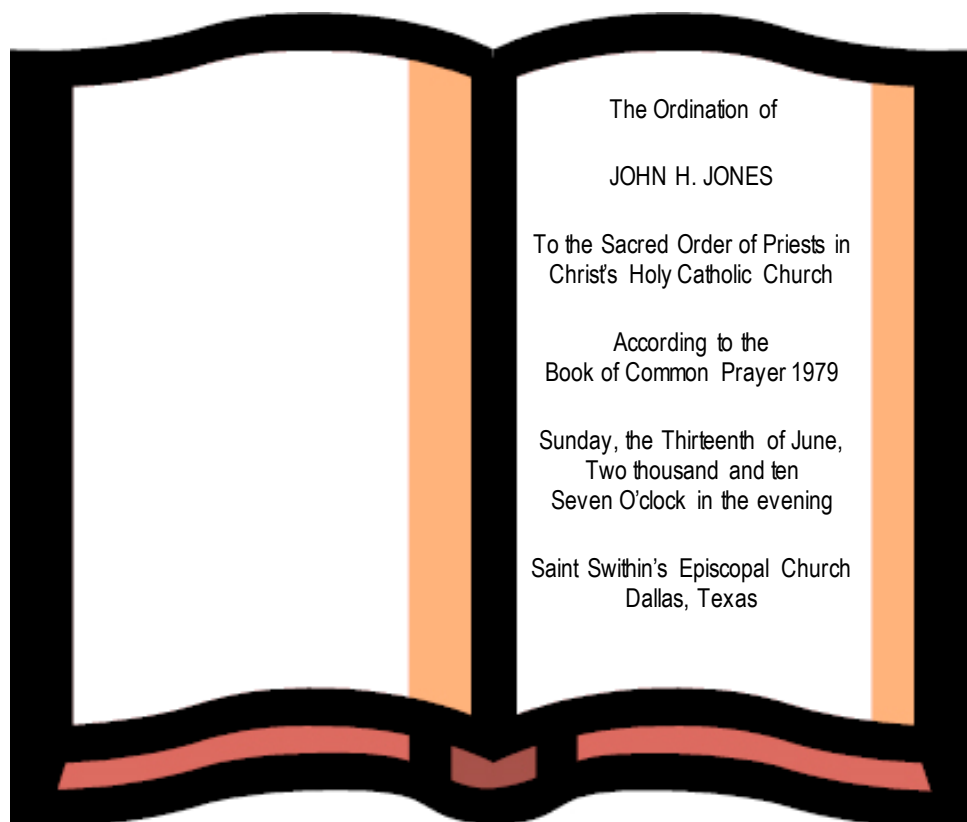
At the ordination of Deacons, after the Post-Communion Prayer the Bishop will bless the People, and the Deacon (or Deacons together if there are more than one) will dismiss the People.

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

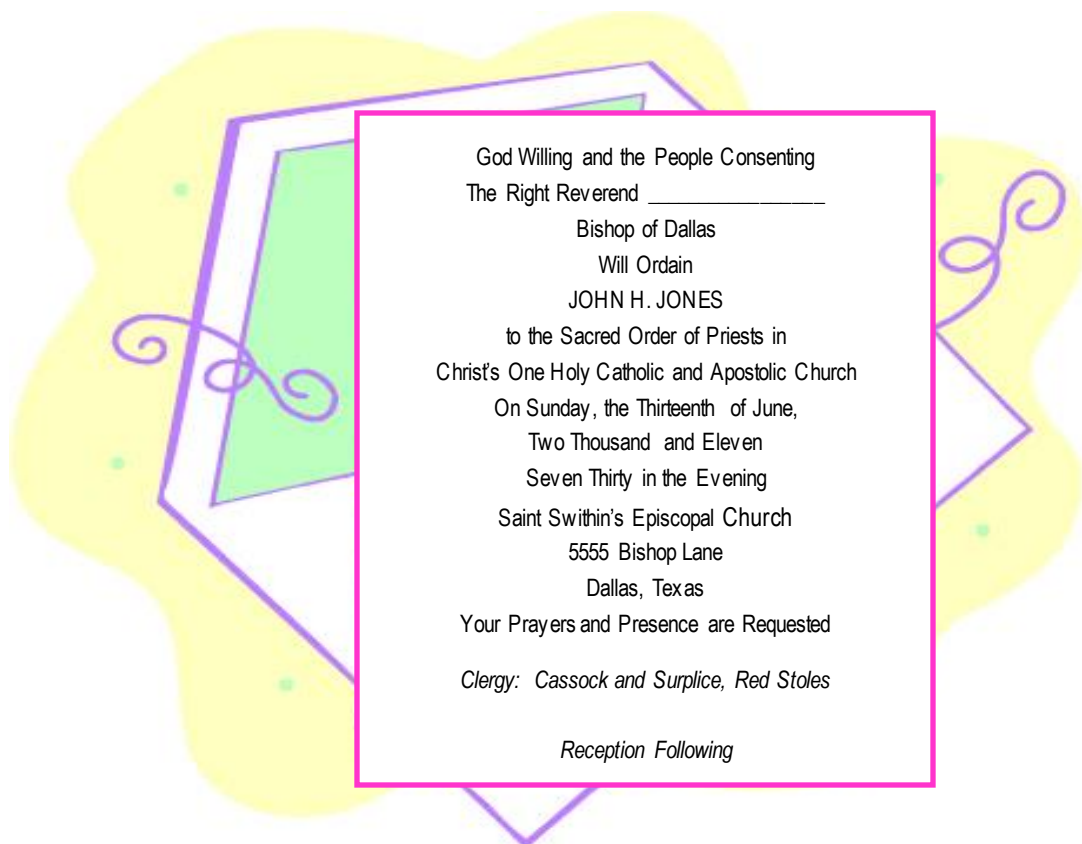
This is a sample Title Page or cover for a service booklet published for the Ordination.

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 Bishop’s Executive Assistant, Virginia Wilder at vwilder@edod.org who will help examine the text for problems.

E. Invitations

Your invitations should be clear and dignified, and include all the pertinent information as stated above. 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 our bishops, the wording should be:

**The Right Reverend Dr. George R. Sumner
Bishop 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  bannerbearers or additional crucifers (together with torch bearers) may appropriately be inserted into the procession, if desired.

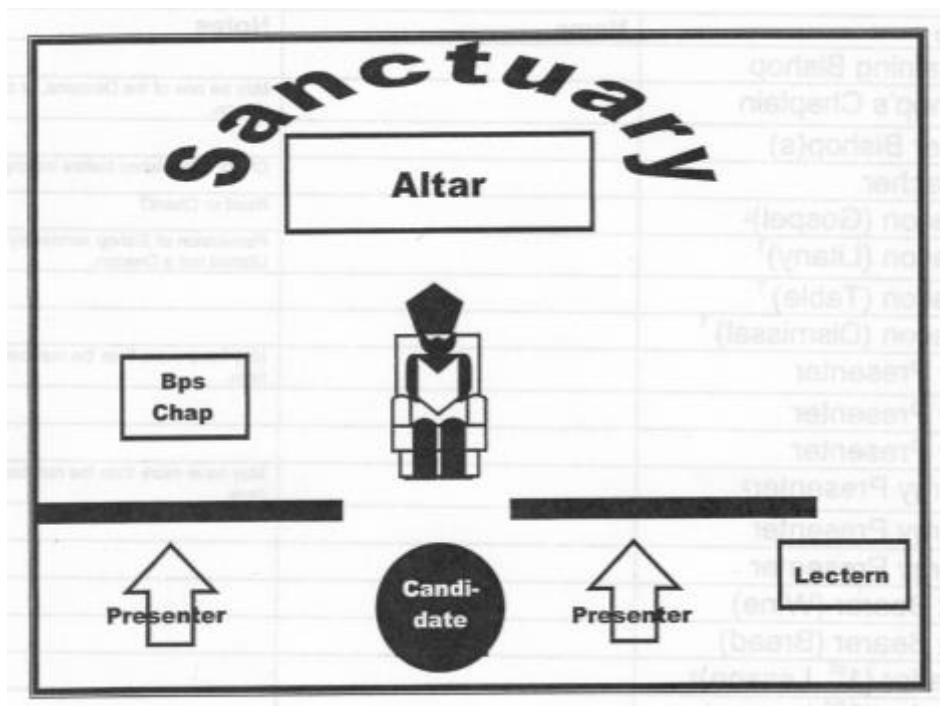
The Thurifer
 The Boatman
 Two Torchbearers and Crucifer
 The Choir (if processing)


 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, "George, 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) ¹		Read or Chant
Deacon (Litany) ¹		Permission of the Bishop if Litanist is not a Deacon
Deacon (Tablet) ¹		
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) ³		
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 ⁴		
Ministering Clergy		
Ministering Clergy		
Ministering Clergy		

¹A single deacon can carry out multiple roles.²Deacon Ordinands should be presented by at least one Deacon; Priest Ordinands should be presented by at least one Presbyter.³One person may read both the lessons.⁴These 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 93rd 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 95th 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 ALO4sa 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 96th 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 lifelong 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 103rd 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 103rd 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

APPENDIX P: SAFE CHURCH CONFLICT OF INTEREST FOR THE PROTECTION OF CHILDREN AND YOUTH FROM ABUSE

You can access this information by clicking on the links below or go to
<http://edod.org/resources/safeguarding/>

APPENDIX Q: MINISTRY FUNDS POLICY

CLERGY MINISTRY FUNDS POLICY

The Customary of the Diocese of Dallas authorizes the Vestry of each congregation, at their discretion, to establish a Ministry Fund or Funds [formerly referred to as Discretionary Fund (s) or Clergy Fund (s)] to be administered by members of the clergy of the congregation¹ to further the mission of that congregation and are to be used for “missionary and charitable purposes of the congregation.”² It shall be the responsibility of the Vestry³ to establish specific procedures for the administration of and the accounting for Ministry Funds even as the funds may be dispensed by the clergy, as provided by the Customary and Canons, while observing these administrative procedures.

1. Identification of Ministry Funds. All Ministry Funds of a congregation must be recorded in the general accounts of the congregation and shall be clearly identified on an individual fund basis in the expanded consolidated balance sheet of the congregation. Every Ministry Fund shall have a “Ministry Fund Purpose Statement and Guidelines” that is prepared by the Rector⁴ and approved by the Senior Warden and the Treasurer. If a restricted purpose Ministry Fund is created as a result of a gift to the congregation whereby the donor requires confidentiality, the fund may be shown on the books under the generic title of “Restricted Ministry Fund I” provided that its purpose is disclosed to the Senior Warden and the Treasurer. No “off books” Ministry Funds will be permitted.

2. Ministry Funds versus “Business Expense Account” Funding, approval, reimbursement and accounting for clergy business related expenses is a process separate and apart from transactions related to Ministry Funds. Expenditures for business purposes or the acquisition of business equipment or supplies should not be made with monies taken from a Ministry Fund Account. Please see paragraph 1 above.

3. General Guidelines and Procedures for Deposits to Funds.

The Rector, with the approval of the Vestry, will determine methods for funding the Ministry Fund (s). Permitted sources of funding should be included in the procedures for administration established by the Vestry. These can include moneys from the Operating Budget in accordance with the congregation’s budgeting process; special donations by parishioners; funds raised in compliance with the congregation’s fund raising policy; designated Sunday plate offerings; or other such means approved by the Vestry. Grants provided by the Diocese may not be used for Ministry Funds.

¹ As used in this document, the term “Congregation” shall refer to a mission or a parish of the Diocese of Dallas. “Church” may be used interchangeably when referring to a congregation.

² Customary of the Diocese of Dallas, April, 2009, Page 4, (9.)

³ The term “Vestry,” as used in this document, is defined in Canons 14 and 15 of The Canons of the Diocese of Dallas.

⁴ The term “Rector,” as used in this document, is defined in Canons 14 and 15 of The Canons of the Diocese of Dallas. It is intended that Rector, Vicar and Priest-in-Charge be used interchangeably for the purpose of this Policy.

Book Entries. All deposits and book entries will be made in a way that gives effect to the intent of the donor. Funds for a use other than the use set forth in the relevant Ministry Fund's Purpose Statement and Guidelines shall not be deposited or entered into the books for that Ministry Fund. Funds donated for general or undesignated Ministry Fund use will be deposited to one or more Ministry Funds as determined at the discretion of the Rector.

Reporting and Tax Deductibility. Donors who wish to contribute to a Ministry Fund and receive credit separate from their pledge on their acknowledgment from the congregation should make their checks payable to congregation, indicating on the "memo" line the name of the Ministry Fund to which they are contributing. Making the check payable in this manner allows the donor to list the donation as a charitable contribution on the donor's federal income tax return.

Donations for the Direct Benefit of an Individual are Prohibited. Donations that directly benefit an identified or identifiable individual, such as a donation to pay for "medical expenses for John Smith" (or "any relative of John Smith") cannot be placed in Ministry Fund accounts, as such donations are not tax deductible (whether made to congregation or to a Ministry Fund). The Chancellor and Treasurer of the congregation or of the Diocese should be consulted when any such donations are received.

4. Supervision and Administration.

Administrators. Ministry Funds, while subject to control by members of the Clergy, remain the property and funds of the congregation and must therefore be supervised and administered pursuant to that Church's governance documents and policies; the terms of the particular Ministry Fund's Statement of Purpose and Guidelines and applicable law. The Rector will administer or will appoint a member of the Church's staff to administer (the "Administrator") each Ministry Fund. (In the event there are multiple Ministry Funds, more than one Administrator is strongly recommended.) In order to help ensure that confidentiality of "persons in need" is maintained, when possible the Administrator of a Ministry Fund that benefits "persons in need" should be a member of the Clergy. The Rector may remove any Administrator at any time and appoint a replacement Administrator. In the event a Ministry Fund does not have an Administrator, the Rector will serve as Administrator. Any appointment of an Administrator or change of Administrator will be promptly reported to the Senior Warden, the Treasurer and the Vestry.

Upon termination of the Rector's employment with the congregation, the Rector shall present an accounting of any Ministry Funds administered by the Rector to the Senior Warden and Treasurer. The departing Rector may leave written instructions for disbursement of funds in the Ministry Funds administered by the Rector, along with appropriate supporting documentation, in instances in which disbursement of the funds would be inappropriate or premature prior to the date on which the Rector's employment terminates, subject to approval by the Treasurer and Senior Warden. During any time when a congregation has no Rector, for each Ministry Fund formerly administered by the Rector, the Vestry shall appoint either an appropriate person from the parish staff or the Treasurer to act as the Administrator of such Ministry Fund, *provided, however*, that the Rector's Fund will be administered by either the Senior Warden or the Treasurer of the congregation as determined by the Vestry. The Rector may be removed without his consent as Administrator of any Ministry Fund only by the Bishop of the Diocese.

Duration. Each Ministry Fund will be an ongoing fund of the congregation with perpetual duration, *provided, however,* that a Ministry Fund may be terminated upon recommendation of the Rector to the Vestry and subsequent approval of the termination by Vestry. Upon the termination of a Ministry Fund, an accounting shall be made of the Ministry Fund and any monies remaining in the Ministry Fund shall be promptly (i) redistributed to another Ministry Fund of the congregation by the Treasurer, in consultation with the Vestry, in accordance with any restrictions that may apply to the monies remaining in the Ministry Fund, including but not limited to donor intent, or (ii) distributed by the Rector in accordance with the purpose, restrictions and procedures associated with Ministry Fund being terminated. The Statement of Purpose and Guidelines of each Ministry Fund will state whether funds remaining in an account will remain in the account after the end of the fiscal year, rolling over into the next fiscal year.

5. Use of Ministry Funds. Donations to Ministry Funds are tax deductible gifts to the congregation in the same way pledge payments and other donations are tax deductible gifts to the Church, if used for appropriate charitable or religious purposes. However, Ministry Funds are to be used at the direction of the Rector or Administrator for the purposes stated in the Statement of Purpose and Guidelines of the Ministry Fund, rather than at the direction of the Vestry.

*Authority of the Vestry.*⁵ Item 5 notwithstanding, the Rector or an Administrator may not use the proceeds from a Ministry Fund to cover the cost of an expenditure of any nature that the Vestry has previously declined to authorize or fund from the parish operating budget or otherwise.

No Personal Benefit. Under no circumstances may any person supervising or administering a Ministry Fund make a distribution that directly or indirectly benefits himself or herself, or his or her family. All such distributions are strictly prohibited.

Record Keeping. The Administrator of each Ministry Fund shall ensure that complete records of all deposits, withdrawals and transfers of monies are maintained and complete information is promptly given to the staff person responsible for recording the transactions on the books of Church. It is the responsibility of the Administrator to ensure that the donor's intent is properly transmitted to the Director of Accounting or the Director of Accounting's designee prior to deposit in any Church fund if a donation with a restriction or for a specific purpose is received. For example, if the Administrator of the ABC Ministry Fund receives a donation with the restriction that it be used for "[specified purpose]", this purpose must be transmitted to the Director of Accounting or his/her designee prior to the deposit of the donation into any Church fund.

6. Independent Audit. Each year, the audit of the financial statements of the congregation will include an examination of the records of Ministry Funds. This audit must be in accordance with the requirements of Canon 29.4 (or any successor provision) of the Diocese of Dallas, subject to obligations to keep certain information confidential pursuant to Section II.A.9 (or any successor provision) of the

⁵ Canons of the Diocese of Dallas Section 14.11 It shall be the duty of the Vestry to take charge of the property of the Parish and its endowments; to regulate all its temporal concerns; in accordance with the Constitution and Canons, to elect and call a Rector and to provide for his support; to provide for paying all Canonical Assessments on the Parish; and in general, to act as helpers to the Rector in whatever is appropriate to Lay persons for the furtherance of the Gospel--it being understood always that the spiritual concerns of the Church are under the exclusive direction of the Rector, subject to the Ecclesiastical Authority and Canons of the Diocese.

Customary of the Diocese of Dallas and the confidentiality standards recognized by The Episcopal Church and the State of Texas. This review protects both the Administrators and the congregation from any inadvertent practices that might not conform to the policies and standards established by the congregation. The audit must be carried out in a balanced manner so as to protect the confidentiality of the individuals concerned but with sufficient information available for the auditor (or parish self-audit committee) to determine whether the funds are being used in compliance with both congregation and IRS guidelines.

The auditing firm (or parish self-audit committee) will provide the Treasurer of the congregation with a written report each year of the findings of the review of the records of the Ministry Funds, such report to be distributed only to the Rector, Senior Warden, Junior Warden, and such other persons as the Treasurer and the Wardens may determine. This group will review matters of concern arising out of the review, if any. If necessary, the Treasurer will review any matters of concern with the Finance Committee of the congregation, which will determine what action, if any, may be appropriate. The Treasurer and Senior Warden will discuss the matter with the Administrator and the Rector (or Priest in Charge); or if such matters concern the Rector (or Priest in Charge), the discussion will be among the Rector (or Priest in Charge), the Treasurer, the Senior Warden, and the Junior Warden. If required, appropriate corrective action will be taken.

Note that the annual review described above does not satisfy the requirement for the preparation of the Wardens' Report on the Rector's Ministry Fund which requires the Senior Warden and the Junior Warden to certify that they have "reviewed each line item of the Rector's Ministry Fund expenditures."

7. Deviations from Policy. Any deviation from this Policy or of guidelines or procedures for specific Ministry Funds shall require prior consultation with the Rector and Wardens. In the event there is any potential question with respect to IRS or tax related issues or the legal propriety of a disbursement, the Chancellor of the congregation or the Diocese shall be consulted prior to any payment.

8. Compliance with Laws and Policies. All Ministry Funds shall be used and maintained in accordance with applicable law, the Constitutions and Canons of The Episcopal Church and of the Diocese of Dallas, any applicable governance documents or policies of the congregation, including but not limited to the Restricted Funds Policy.

EXHIBIT “A”
Models of “Ministry Fund Purpose Statement and Guidelines”
Sample Language Only

Distributions to Persons in Need.

Koinonia, Good Samaritan and Rector’s Funds. The Koinonia Fund and the Good Samaritan Fund have been formed for the assistance of persons in need. The Good Samaritan Fund may also provide funds to institutions or organizations to which a taxpayer’s contribution would be deductible under §170 of the Internal Revenue Code and that assist persons in need for purposes and in a manner consistent with the mission of Congregation (“Qualified Institutions”). In addition, one of the approved uses of the Rector’s Fund is to provide assistance to persons in need and Qualified Institutions. These Ministry Funds shall be funded as provided in Section 2. The Vestry, in its discretion, may designate additional Ministry Funds to provide for the assistance of persons in need or Qualified Institutions.

Employees in Need. The Koinonia Fund and Rector’s Fund may be used for assistance to employees of the Congregation in need, the standard being whether the use would be appropriate if made to a parishioner or other non-employee. Distributions from these Funds should not be used to compensate an employee for services rendered, overtime, special projects and other tasks, as these are properly covered by the employee's compensation package pursuant to Congregation’s budget, and payments made outside the budget must be approved by the Vestry. In addition, except as expressly provided in the Statement of Purpose and Guidelines of a Ministry Fund, monies from Ministry Funds should not be used to make loans to employees of congregation without prior approval of the Vestry. Payments of any type from any Ministry Fund to employees of congregation must often be treated as income to the employee and proper tax documentation should be prepared contemporaneously with any payments to employees; therefore, the Rector (if not the Administrator of the Fund to be used), Senior Warden, Treasurer and Director of Accounting must be consulted prior to any disbursement from any Ministry Fund to or on behalf of an employee of congregation for the purposes of assisting them in times of need; if there is any question or reservation as to the propriety of the disbursement the Treasurer and Chancellor shall be consulted.

Record-keeping and Guidelines. In addition to the record-keeping requirements set forth in Section 4 above, all distributions of monies to individuals from Ministry Funds for the assistance of persons in need will be made using the guidelines set forth on Exhibit A.

Rector’s Ministry Fund. The Rector’s Ministry Fund shall be funded as provided in Section 2. The Rector’s Ministry Fund shall be audited as provided in Section 11, provided, however, that upon the consent of the Chancellor of the Diocese, and in accordance with any terms or procedures requested by the Chancellor of the Diocese, the Fund may be audited by the Wardens each year of the prior calendar year’s activity in the Fund, such audit to be completed no later than the date of the Annual Parish Meeting. Pursuant to such an audit the Wardens will certify that each line item has been spent in accordance with the Statement of Purpose and Guidelines of the Rector’s Ministry Fund and this Policy. Any disbursements made for human need as provided in Section 5 shall be made in accordance with Exhibit B.

EXHIBIT B
DISTRIBUTIONS TO PERSONS IN NEED
RECOMMENDED PROCEDURES

If the reason for a distribution from an appropriate Ministry Fund is to assist an individual or family in need the following procedures and guidelines must be followed: ⁶

1. Due Diligence and Documentation. The Administrator should perform adequate due diligence to determine that the intended use of the Ministry Fund meets the guidelines set forth in the Ministry Funds Policy and the Statement of Purpose and Guidelines of the Ministry Fund intended to be used. In addition, the Administrator should determine whether the intended beneficiary has a genuine need, including obtaining proper documentation substantiating the need. Copies of all supporting documentation should be kept by the Administrator for 10 years after the disbursement. Examples of proper documentation include the following:

a. *Utility/Telephone Payments.* The Administrator should obtain the original utility or telephone bill. congregation will send the payment, along with any payment coupon or stub, directly to the utility or telephone company.

b. *Rent/Mortgage/Motel Payments.* The Administrator should contact the landlord, lender or motel to verify the amount owed and that the beneficiary is occupying the premises. In the case of a lease, the Administrator should request a copy of the lease. In the case of a motel, the Administrator should obtain an original bill or invoice. In the case of a mortgage payment, the Administrator should obtain the original bill, coupon or statement. The Church will send the payment, along with any payment coupon or stub, to the appropriate party.

c. *Medical, Dental or Counseling Bills.* The Administrator should obtain the original medical, dental or counseling bill or invoice. Church will send the payment, along with payment coupon or stub, to the service provider.

d. *Pharmacy.* The Administrator should obtain the original prescription if possible and make a copy of the prescription for Church's records. The Administrator should call the pharmacy to determine the cost of the medication. Church will draft a check payable to the pharmacy.

e. *Gift Certificates.* Gift certificates should be used rarely for individuals who are not members of the Church because experience has shown that gift certificates are often sold on the street by the beneficiary and the money used for purposes not intended by the Administrator. In certain instances, however, gift certificates may be appropriate. The Administrator should draft a memo

⁶ These procedures and guidelines may be amended or updated by the Rector, Senior Warden, Treasurer and Chancellor solely for the purpose of ensuring that the procedures and guidelines conform to the procedures and guidelines promulgated by the Episcopal Church, the Diocese of Dallas, the Internal Revenue Service or other appropriate authority without prior approval of the Vestry; *provided, however*, that the Vestry, Clergy and Director of Operations shall be promptly informed of any changes made to this Exhibit.

describing the reason for the gift certificate, amount and intended use. The Church will purchase the gift certificate and give it to the Administrator for delivery to the beneficiary.

f. *Bus Passes/Other Vouchers.* The Administrator should draft a short memo describing the reason for the pass or voucher (e.g., to send a parishioner to a medical facility or a homeless person to a downtown shelter).

g. *Cash Payments.* Cash payments may be made upon occasion in small amounts (generally not more than \$20) when it is not feasible to draft a check (e.g., an immediate need for a meal). The Administrator should request that the proper amount be transferred out of the Ministry Fund to reimburse to source of the cash (e.g., cash on hand at Church). A memo describing the amount of and reason for the payment should be drafted for Church's records. Cash payments should be distributed rarely because of liability issues.

It is recognized that the protocol for cash payments may, for practical reasons, need to vary from parish to parish, particularly those congregations at locations that are subject to a significant amount of "walk-in traffic" seeking aid for a meal and the gifts are in the amount of \$5.00 to \$10.00. A ledger should still be maintained recording each gift much in the way an office would handle its petty cash fund.

2. *Payments.* The general rule is that payments should not be made directly to the beneficiary, but rather to the utility, landlord, healthcare provider, etc. If the payment cannot be made directly to the creditor and confidentiality considerations dictate that a check cannot be drafted to the beneficiary, the Administrator may have the check drafted to payable the Administrator or in some other fashion approved by the Chancellor and make the payment in an appropriate manner. Such circumstances should be rare.

3. *Maximum Payments.* Disbursements for the benefit of an individual in need, including amounts paid to or for the benefit of the members of that individual's family living together as a family unit, shall not exceed the amount provided in the Statement of Purpose and Guidelines of the relevant Ministry Fund. An Administrator may determine in his or her discretion that a lower maximum amount should apply to any individual or family unit requesting assistance.

4. *Confidentiality.* Administrators should always ensure that proper confidentiality be maintained. When the Administrator deems it appropriate that confidentiality should be maintained, the name of the beneficiary and other identifying information should be "blacked out" in any supporting documentation presented to the accounting staff of the Church with the check request or shared with anyone other than the Administrator. In such instances, however, the Administrator should retain a copy of the complete supporting documentation in confidential files accessible only to the Administrator, with the name and identifying information remaining intact. The Fund's records should indicate that the Administrator is maintaining the supporting documentation for reasons of confidentiality.

EXHIBIT C
[SHORT NAME OF CHURCH]
WARDENS' REPORT ON THE
RECTOR'S MINISTRY FUND
YEAR _____

To: [Short Name of Church] Vestry

We, the undersigned Senior Warden and Junior Warden, hereby certify that we have reviewed each line item of the expenditures of Rector's Ministry Fund for the calendar year 20__ and that all expenditures were made in accordance with the [Short Name of Church] Ministry Funds Policy and the Statement of Purpose and Guidelines of the Rector's Ministry Fund. In doing so, we report that the total contributions made to the Fund were \$_____ and that the total disbursements were \$ _____. At as of December 31, _____, the balance on hand in the Fund was \$ _____.

[name of Senior Warden], Senior Warden

Date

[name of Junior Warden], Junior Warden

Date

This certification is to be completed and presented to the Vestry prior to the date of the Annual Parish Meeting in the year following the calen