



**DIOCESAN HANDBOOK**

**Revised 2012**

Please Note -

The Purpose of this Handbook is as a “Quick Reference” to many of the most often raised issues, and is in no way a complete statement of the policies of the Diocese of Central Newfoundland. It should be consulted in association with the Constitution of the Diocese of Central Newfoundland and the Joint Committee Handbook . The final interpretation of any policy is made by the Bishop in consultation with the appropriate parties.

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**Diocese of Central Newfoundland**  
**34 Fraser Road, Gander, NL**  
**A1V 2E8**

[www.centraldiocese.org](http://www.centraldiocese.org)

**Tel. (709)256-2372/3954**  
**Fax (709)256-2396**

Bishop: The Rt. Rev. David Torrville  
34 Fraser Road.  
Gander NL  
A1V 2E8

Tel. 256-2005 (home)  
256-2372 (office)  
[bishopcentral@nfld.net](mailto:bishopcentral@nfld.net)

Chancellor: Mr. Justice William Marshall  
c/o 34 Fraser Road  
Gander, NL  
A1V 2E8

Tel. 726-8694

Executive Officer: The Rev. Perry Cooper  
34 Fraser Road  
Gander, NL  
A1V 2E8

Tel. 535-6178 (home)  
256-2372 (office)  
[executive@nfld.net](mailto:executive@nfld.net)

Program Officer: Ms Margaret Jenniex  
Tel/Fax 256-3387 (home)  
256-2372 (office)  
[mcjenniex@nfld.net](mailto:mcjenniex@nfld.net)

Accountant: Mrs. Mercedes Simms  
[mcmsimms@nfld.net](mailto:mcmsimms@nfld.net)  
256-2372 (office)

Administrative Assistant/  
Resource Centre: Ms Beverley Parsons  
[bcparsons@nfld.net](mailto:bcparsons@nfld.net)  
256-2372 (office)

**This Handbook is available online at [www.centraldiocese.org](http://www.centraldiocese.org) and all or part may be copied for reference.**



# Diocese of Central Newfoundland

THE ANGLICAN CHURCH OF CANADA

The Rt. Rev. F. David Torrville B.A., B.Ed., M. Div  
Bishop of Central Newfoundland

**OFFICE: 34 Fraser Road**

Gander, Newfoundland, A1V 2E8  
Telephone: Office (709)256-2372

Residence: (709) 256-7214  
Fax: (709)256)2396  
Email: bishopcentral@nfld.net

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Dear Friends,

The time has come for us to update our Diocesan Handbook.

I would expect everyone to review it carefully. It resembles the previous edition, however, it has been changed quite considerably in some areas to reflect decisions that have been made, as well as Diocesan and National developments. It will require a very close reading.

I would note that these are guidelines and must be used with pastoral sensitivity. They are open to legitimate interpretation. However, simply ignoring a guideline is neither pastorally sensitive nor a legitimate interpretation. If we ever hope to maintain any discipline and integrity within the Diocesan Church, then it is important that all of us support the Diocese and one another by following the guidance of our Diocesan Handbook. For the clergy, it is especially important that we strive, to remain faithful to these guidelines and in doing so faithful to our ordination vows. For lay leaders and those holding licences from the Bishop, these guidelines offer counsel and direction in the fulfilling of our duties and ministries.

We live our faith and minister in a very complex society and I know the difficulties and conflicting expectations that often arise. In the event that situations arise which appear to raise some questions as to how guidelines should be interpreted, then it is important that you call either the Executive Officer or the Bishop, to seek some clarification and guidance.

During the compilation of this revised Diocesan Handbook, we have taken into account suggestions from clergy and laity. Changes in policy and practice have occurred over the years, as well as changes in law, which have been reflected in this Handbook. Undoubtedly, in the coming years other changes will be made. It is therefore very important that clergy and parish leadership be familiar with current policy and practice.

I do hope that this will be helpful to you all.

Every Blessing!

+David

## Chapter 1 Liturgy and Pastoral Care

### 1.1 Chief Liturgical Officer

The Diocesan Bishop is the Chief Liturgical Officer of the Diocese and gives direction to clergy in matters of liturgical policy and practice. The Bishop authorises rites and ceremonies used by licenced clergy or Licenced Lay Ministers and, from time to time, in exceptional circumstances, congregational members who may be called upon to lead in public worship.

### 1.2 Liturgical Principles

In recent years there has been much innovation and experimentation with liturgical practices within the Diocese, with a goal to enliven and enrich worship. While the goal to reach people and present the gospel afresh is admirable, for it to be authentic it must reflect our Anglican theology, heritage, and tradition. We wish to encourage vibrant worship but it must remain rooted in the gifts of our heritage.

The General Synod 2010 approved the document:

*Liturgical Principles: Principles to Guide the Revision of Contemporary Language Common Worship Texts of the Anglican Church of Canada .*

This is an excellent document to study and use when considering liturgical innovation. It highlights both where flexibility may be applied and where consistency with the wider Church is essential. The document may be found at

**<http://www.anglican.ca/faith/files/2010/10Liturgical-Principles-and-Agenda.pdf>**

At present a wide variety of worship resources available through the Anglican Church of Canada, the Evangelical Lutheran Church in Canada, the prayer books of the Anglican Communion, including, but not limited to, New Zealand, England, Scotland, The Episcopal Church of the US. We would insist that any Eucharistic Prayer normally come from one of our Canadian resources but in special circumstances, where an alternative is used, it MUST come from an approved prayer book of the Communion or of the Evangelical Lutheran Church of Canada.

Occasionally, an alternative version of the Creed is used in worship. While there may be some educational value in using an alternative version in a particular circumstance, it is expected that use of one of the ecumenical creeds will be the normative practice.

While the lectionaries of the Book of Common Prayer and the Book of Alternative Services are authorized, The Revised Common Lectionary will be the usual one for our liturgies.

Over the years many parishes have begun “Prayer and Praise Services” which seem mainly to consist of favoured choruses and prayers. We would encourage parishes to look at the rich heritage of “Services of the Word” from around the Communion as well as new and vibrant hymns and sacred music of the Communion, rather than simply borrow from congregationalist, pentecostal traditions, which do not reflect our heritage, or our commitment to “Common Prayer”. Indeed, they often do not reflect our theology.

Further, we would insist that the richness of our liturgical action be respected; the seasonal patterns, the Propers of the Church Year. We insist that worship be rooted in the fullness of Trinity - Father, Son and Holy Spirit, in the celebration of salvation history, in thanksgiving as our primary response in worship. We insist that any Anglican “Service of the Word” be rooted in our normal rhythm of worship; in gathering, in proclaiming and preaching the Word, in affirming the universal faith, in prayer, confession and pardon - in the sending forth of the People of God to serve God and neighbour. *(Loosely based on directive of the Diocese of Toronto, March 2011)*

## **2.0 Baptism**

1. Baptism is the sacrament given to the Church for initiating membership and making disciples. Baptismal discipline is the pastoral direction which tries to restore to our practice of baptism, this central purpose.
2. Because it is the sacrament of discipleship, the Church rejects the notion of baptism as a magical ceremony, a rite of passage, or merely an event in the life of the infant’s family. Before agreeing to conduct the baptism of an infant the parish clergy **MUST** be approached by the parent(s), requesting baptism - **NOT** an intermediary.
3. Adult baptism is to be considered a normal feature of the Church’s teaching and practice. The baptism of adults and older children is to be encouraged. In the case of adult baptism or of young people of an age to make their own promises, the sponsors will present the candidate to indicate their support but the candidate will answer the questions for themselves.
4. The baptism liturgy requires that the “witnesses”, the congregation, in which the baptism occurs, “do all in their power to support these persons in their life in Christ” This is not a promise we can ask a congregation to undertake lightly. Thus yearly training for the congregation, around a renewal of Baptismal Vows, with teachings about baptism, Christian community and baptismal ministry should be part of the liturgical life of the congregation. It would also be helpful for each congregation to set specific goals related to what it means for them to support and uphold people in their baptismal

promises.

5. Baptismal training with parents and godparents is also essential to the Church, if we are to take baptism seriously and properly fulfill our ministry of making disciples. The parents and godparents are required to promise to raise the child, trusting in God's grace, and with commitment to Jesus Christ. These are not promises we should expect parents and godparents to lightly undertake, without consideration and without thought to what these promises require of them. Parents, may serve as godparents and should be encouraged to do so. Godparents **must be baptized themselves** (rubrics BCP p. 522; BAS p. 150) and able to make the promises required. Unbaptized persons may act as witnesses to the baptism without being sponsors/godparents. They would not be in the place of godparents/sponsors but in addition to godparents/sponsors.
6. The normal pattern of baptism would be that parents would seek baptism for their children at a service within the congregation where they are worshipping and for the grandparents and family members to travel there for the service.
7. If, because of illness or some other extenuating circumstance, the infant is to be baptized in a congregation where the parents are not worshippers, courtesy requires that the incumbent of the infant's home parish be contacted to inform them of the baptism, to ensure that adequate baptismal preparation has been completed and improve the likelihood of followup.
8. If the parent(s) have a very limited or no ongoing relationship with a worshipping community where they live, a major goal of baptismal preparation and follow up would be to encourage the establishment of such a relationship so that the parents and godparents can fulfill the promises they make and that the congregation can fulfil the promise it made.
9. Normally, baptism is administered within a celebration of the Eucharist at the chief service on a Sunday, ideally on major feast days such as The Epiphany, The Baptism of the Lord, The Great Vigil of Easter, All Saints' Day, at Confirmation or any occasion when the bishop is present. However, from time to time, it may be included with other liturgies that meet the needs of the congregation. The dates for baptism should be published well in advance and are to be seen as great occasions in the life of the congregation/parish.
10. From time to time we receive requests that there be a godparent or sponsor by proxy. This is acceptable, however, we would hope that no more than one person to be a godparent/sponsor by proxy.

11. In cases where parents or godparents/sponsors are not able to meet with the incumbent prior to the baptism, they should be encouraged to complete baptismal preparation in their own parish or area.
12. A copy of these Diocesan Baptismal Guidelines should be made available to all who seek baptism for themselves or their children.

### **3.0 Confirmation/ Pastoral Visit**

1. Each parish shall extend an invitation to confirmation at least every two years. The service of confirmation is an opportunity for the whole congregation to participate in the renewal of baptismal vows.

If there is no confirmation planned and the bishop has had no occasion to visit he/she shall be invited to make a pastoral visit to the parish at least every two years.

2. Candidates will normally be confirmed only in their own parish where they live their faith. Under special circumstances, such as a candidate's illness, an incumbent may request that one of their candidates be confirmed at a regularly scheduled confirmation service in an adjacent parish. After consulting the incumbent of the parish where the confirmation is proposed, the Bishop may approve the request.
3. Confirmation is not a requirement for receiving Holy Communion. Parishes may use "*Life in the Eucharist*" or some such program in preparing children for early communion. However, there is no substitute to Sunday School and regular weekly worship with their family for the spiritual formation of children and preparation to receive communion.
4. Incumbents are responsible for having candidates prepared for confirmation and properly rehearsed for the confirmation service. Confirmation instruction should include an understanding of the Lord's Prayer, the Creed, and the Ten Commandments and the teaching of the Church. It must also stress ongoing Christian commitment within the Anglican tradition. Confirmation preparation should also include the importance of family support to faith and, where possible, (in the case of children) parents/guardians should attend selected sessions with their children.
5. Candidates, of their own accord, must be willing to make a public affirmation of faith.
6. The liturgical colour is white. Candidates should not be segregated by gender. There is no formal dress code. We would ask that candidates dress as they normally would for church. Candidates should be supported, at the time of confirmation, by parents, baptismal sponsors and the church family. Family members and sponsors should come forward with the candidate for the Laying on of Hands.
7. It should be made clear to congregations that photographs are not permitted to be taken during the service. Opportunities for the taking of photographs will be given immediately after the service.
8. Where possible, one parish confirmation service is recommended.

9. A Parish Confirmation Register shall be kept. The date of the confirmation service, along with full Christian names and surnames, are to be entered and the correct spelling ensured. The Bishop will sign the confirmation register.
10. Immediately following the confirmation service Incumbents are to email to the Bishop the names and full mailing addresses of those confirmed.

#### **4.0 Reception of Members of other Communions**

1. Candidates from other communions will be received by the Bishop at the time of Confirmation, unless special permission has been obtained from the Bishop, in writing, on each separate occasion, for the Rector to perform this office at a regularly scheduled service in the parish. The form to be used is the form within the BAS Confirmation service on p. 629, or, if there is no Confirmation service, the BAS form on p. 161.

#### **5.1 The Holy Eucharist**

1. The Holy Eucharist represents the core theology of our faith and as individual clergy and congregations we cannot act alone to change doctrine or Eucharistic practice. It is expected that clergy would follow the rubrics carefully, paying particular attention to when we “may” use specific words and sentences and when we “shall”, or, as in the case of the administration where direction is clear and specific, “The sacrament is given with the following words ...

As well, we need to accurately represent what the Church actually teaches regarding the reception of communion. The final rubric in the BCP Confirmation Service (p 561) requires that “none be admitted to Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.” In 1966 the House of Bishops approved a policy allowing the Diocesan Bishop, as chief liturgical officer of the Church in their own Diocese, to allow for exceptions and to administer communion to a person of another communion who has been duly baptized with water, in the Name of the Holy Trinity and holds communicant status in their own church. The invitation to communion may be framed “ all those baptised in the name of the Trinity and communicant in their own church are invited to the table”.

We do not expect clergy to be police and withhold communion from those coming forward, who may not meet that requirement, however, we would expect that the invitation which is given, accurately reflect Anglican Church of Canada policy and practice. We leave it up the conscience of congregants as to what they decide to do.

2. Holy Eucharist is normally celebrated as the main service of the day in each congregation in the Diocese where there is a priest.
3. Anglicans are encouraged to receive communion regularly. Children may be prepared to receive communion before Confirmation using a program approved by the Bishop. However, children who, from an early age, attend church, more or less weekly with their families, may receive communion at an age which the parents and incumbent deem appropriate, without any formal instruction other than their participation in the life of the congregation.

4. Communion in “both kinds” and reception from the “common cup” are the normative method for the administration of communion in the Diocese and other forms of administration need to be approved by the Bishop. Intinction, or dipping from the common cup should be discouraged. However, with the Bishop’s approval, parishes may use properly designed “intinction cups”, or a small home communion chalice, used as an intinction cup.
5. Ablutions are to be conducted with reverence, preferably at the Credence Table. The consumption of remaining elements should be done by the priest or with the help of the Eucharistic Assistants with the priest reciting the administration sentences.
6. Members of the Anglican Church of Canada may, in accordance with their conscience, receive Holy Communion in non-Anglican Churches where they are welcome.

## **5.2 Lay Administration of the Holy Eucharist**

1. Lay people may be licenced as Eucharistic Assistants. They will assist the clergy in the administration of Holy Communion in their home church as part of regular congregational worship.
2. To become licenced as a Eucharistic Assistant a person must be recommended by the incumbent to the Vestry and/or to the Parish Council. The proper application form, indicating approval of Vestry/Parish Council, signed by the Rector and Wardens is submitted to the Bishop. Upon approval, the person may hold a licence as a Eucharistic Assistant, at the discretion of the Bishop.
3. Eucharistic Assistants should be recommended with care. They should be well known and respected by the clergy and people of the parish, and be deeply involved in the worship and fellowship of the parish.
4. Eucharistic Assistants are licensed for their own parish only. However, on special occasions, they may be asked to assist outside their parish at Deanery or Diocesan events.

## **5.3 Home Communions**

1. It is the policy of the Diocese that Home Communions be celebrated at least four times a year; Christmas, Easter, and at least two other times during the year. Some individuals who have been regular communicants may desire communion on a more regular basis. Where this is so, and is reasonably possible, this should be accommodated as this is a very important part of the priestly ministry. Home Communions are to be done normally by a priest, however, a deacon who is so licenced, may, administer Home Communion from the reserved sacrament. Licensed Lay Ministers and Eucharistic Assistants are not permitted to administer Home Communions, without the presence of a priest or deacon.
2. Home Communions are to be recorded in the Vestry Register of the church in the community where the home communicant lives.
3. It should be noted that, from time to time, and with the prior permission of the home communicant, it may be appropriate that choir members or a Licenced Lay Minister attend the Home Communion. However, Home Communion is an opportunity for a pastoral visit which may be impeded by the continual presence of other people. Nevertheless, the Home communicant’s family or caregiver should be informed prior to the visit and care taken that both the communicant and clergy feel comfortable in a private setting.

#### **5.4 Communicant Status**

1. The House of Bishops has adopted the following resolution:  

“This House affirms that admission to communicant status in any part of the Anglican Communion conveys communicant status in all parts of the Anglican Church of Canada.”
2. Following the General Synod of 2001 Evangelical Lutherans are in full Communicant status with the Anglican Church of Canada.

#### **6.1 Christian Marriage**

3. All marriages in the Diocese must be performed in accordance with Canon XXI of the Anglican Church of Canada. (Included as Appendix E)
4. A request for marriage should be made to the clergy of the parish where the wedding is to occur at least sixty days before the proposed wedding date. The clergy will inform the couple that they are expected to participate in a Marriage Preparation Program. Marriage preparation may be defined as a pastoral process between the couple and the clergy who will be performing the ceremony or couple's parish clergy. It may also be a formal Diocesan or Deanery sponsored program approved by the clergy performing the ceremony.
5. When a couple is not living in the parish where they will be married, that couple will be responsible for completing a marriage preparation in the parish where they reside. A letter of recommendation indicating that they have completed marriage preparation will be forwarded to the host parish.
6. A couple requesting marriage must meet the civil requirements of the Province of Newfoundland and Labrador and the Canons of the Anglican Church of Canada.
7. Marriage must be solemnized in the presence of two witnesses (at least 16 years of age) in addition to the officiating clergy.
8. There are two official marriage services to choose from, The Book of Common Prayer (p. 563) or the Book of Alternative Services (pp. 528 or 541).
9. The Form of Service for the Blessing of a Civil Marriage, as published in the Canadian Book of Occasional Offices, should be used for those who were not married in a church, and who, at a later date, desire the blessing of the church on their marriage.
10. Selected scripture readings, hymns or musical selections must be chosen in consultation with the officiating clergy. Any song which is sung must reflect the presence of God's love and grace in marriage and in the life of the couple.
11. In consultation with the clergy of the host parish, another Anglican clergy may officiate and clergy of another denomination may participate in the marriage ceremony. The Rector of the host parish shall extend the invitation. In the case of a service from the BCP, the marriage from the espousals (“Wilt thou, etc.”), to the blessing (“God the Father, etc.”) must

be conducted by the Anglican clergy. In the case of a service from the BAS “The Wedding” section and the “Blessing of the Marriage” must be conducted by the Anglican clergy. If there is a celebration of the Holy Eucharist, the presider must be a bishop or priest duly licensed/qualified to preside at the Holy Eucharist in the Anglican Church of Canada.

12. A marriage service is a service of worship and nothing should distract anyone from concentrating on the promises the couple are making before God. The taking of pictures and videos should not impede the flow or atmosphere of the wedding service.
13. No ornament or decoration shall hide the altar or alter the view of the chancel in any fundamental way.
14. During the Lenten Season, prior to Palm Sunday, weddings may be performed, although not encouraged. During Holy Week, weddings will only be permitted after consultation with the Bishop.
15. At least one of the persons desiring marriage must be baptized.

## **6.2 Location of Marriage Ceremonies**

The body of the church is the appropriate place for the solemnization of a marriage but a marriage may be solemnized in another location if the incumbent, after consultation with the bishop, is satisfied that the solemnity and public nature of the occasion will be preserved and that the service will be conducted with dignity in godly and decent order

The paragraph above was included in Canon XXI , Canon on Marriage of the National Church, by General Synod of 2004.

The following is a set of guidelines for performing marriage ceremonies outside the Church building. It is to be assumed that all other regulations in the Handbook, concerning the performance of marriage services will be followed.

1. The location of the ceremony must be approved by the incumbent, in consultation with the bishop, as one of the first elements of the marriage planning process.
2. In the event of inclement weather it will be the couple’s responsibility to have arranged for an alternate acceptable site, approved by the incumbent, in consultation with the bishop.
3. The location must be public, however, it must be a place where the solemnity and dignity of the service can be ensured.
4. The couple must assume responsibility for the deportment of guests and the general dignity of the occasion.
5. There is to be no serving or consumption of beverages or food, no smoking, etc. at the site of the ceremony, until after the religious ceremony is concluded.
6. The marriage service must be conducted in full, from the Book of Alternative Services or the Book of Common Prayer, following all other marriage guidelines regarding, but not limited to, music, attendants, readings etc.
7. The wedding is primarily an act of worship by the whole congregation. The couple will be responsible for providing bibles or bible texts from approved translations for scripture readings, as well as an adequate number of service booklets for the congregation. In addition, the couple will be responsible for providing an appropriate place for the safe

keeping and the signing of the register, for candles, kneelers, chairs etc., if the couple wishes to use them.

8. The church is willing to assume certain liabilities and takes steps to insure safety in our own buildings, however, we are unwilling to assume legal liability for accidents and injuries on other properties, over which we have very limited control. The safety of guests and of congregation members, as well as legal liability in event of accident or injury, must be assumed by the property owners or the couple and they should be encouraged to purchase liability insurance in planning their wedding ceremony.
9. The incumbent of the parish in which the wedding is to take place will be responsible for performing the ceremony or for inviting another to assist or perform the ceremony as if it were taking place in the parish church and the record is to be kept in the parish register.
10. When the ceremony is to be performed in an area not directly within a parish community boundary, the incumbent who is requested to perform the wedding, may do so with the bishop's permission and the record of the marriage kept in the register of a nearby parish, at the bishop's request.

### **6.3 The Re-marriage of Divorced Persons in Church**

For persons divorced by a superior court in Canada, the couple is to provide the Certificate of Decree Absolute for each divorce finalized before September 1986 or the Certificate of Divorce for each divorce finalized after September 1986.

If one or both persons seeking to be married were divorced outside of Canada, they would need to provide the marriage license issuer with the original equivalent of a Certificate of Divorce from the appropriate court plus a notarized translation of the document if it is not in English.

If the divorce took place outside of Canada, the couple would also be required to provide a letter from a practicing lawyer in Newfoundland and Labrador stating that the couple is eligible to marry in Newfoundland and Labrador. The lawyer would need to review the documentation needed to obtain a marriage license in this province, the divorce documentation from the foreign country and give reasons why the divorce should be recognized in the Province of Newfoundland and Labrador.

Clergy are encouraged to follow a pattern of pastoral care to review the cause of the marriage breakup as well as to ensure that obligations from previous marriages are being fulfilled. The purpose of such an examination is not simply to delve into the cause of the break-up of a former marriage, but to enable the couple to reflect on what actually happened and to seriously look at the steps they plan to take in the future marriage so that their marriage can be a meaningful and lasting one.

### **7.0 Ordinations**

1. The Ordination of Deacons and Priests is a prerogative of the Diocesan Bishop, who may consult with a Diocesan Postulancy Committee, the ACPO of the Ecclesiastical Province and the seminary of the candidate.
2. Ordinations, are Diocesan occasions; and the ordination of deacons, and, when possible, priests, will be held at the Cathedral or at a Diocesan event such as a Synod. The Bishop may decide, from time to time to conduct ordinations in other locations, as he/she feels necessary.
3. The Liturgical planning for Ordinations may be delegated by the Bishop to a Committee comprised of the Cathedral Rector or designate, a member of Synod Office, and any other

person whom the Bishop may deem helpful to the process. Ordinands will usually be consulted as to the choice of, hymns, readers and other participants.

4. The preacher for ordinations is selected by the Bishop.
5. Ordinations will normally be held on Festival days and the liturgical colour will normally be white although red may be used when appropriate to the festival.
6. The Bishop will appoint the presenters, who will normally include the Executive Officer, the Examining Chaplain, and representative of Queen's College or of the ordinand's seminary. However, each ordinand may nominate two additional presenters.
7. It is the responsibility of clergy to attend ordinations whenever possible, as a sign of collegiality and (at the ordination of priests) for priests to participate in the Laying on of Hands. All Diocesan Clergy should robe and walk in the procession.
8. It is appropriate for Licenced Lay Ministers who are present at ordinations to robe and participate in the procession.

#### v **8.0**      **Inductions**

16. The form of service used may be either;
  - i The Celebration of a New Ministry in Occasional Celebrations
  - ii A rite approved by the Bishop for the occasion

The liturgical colour for the service of induction is white.

2. The decision to induct a priest is the Bishop's alone. However, inductions shall be conducted by the Regional Deans upon instruction from the Bishop.
3. Persons being inducted should plan the arrangements for the service in consultation with the Regional Dean, and, at a time, where possible, when Deanery clergy can attend. Inductions will be conducted, upon receiving the approval of the Bishop and as soon after the appointment as can be arranged.
4. The decision as to which service will be used may be made by the person being inducted, in consultation with the Regional Dean and the approval of the Bishop. The new clergy will select the preacher. However, any travel expenses incurred, especially if the preacher comes from outside the Diocese, will be the responsibility of the person being inducted.
5. Rehearsals should be held for those taking part, and duties assigned, prior to the service. It is expected that a number of lay people, as well as the visiting clergy, will be given significant parts.
6. The decision as to the use of the offering at the service is made by the clergy. The Primate's World Relief and Development Fund, Queen's College or Mint Brook are commended as worthy causes.

#### **9.1**      **Christian Burial**

17. Christian Burial is a ceremony marking the end of earthly life. It is an opportunity for family and friends to express their grief, to offer thanks to God for the life now ended, to commend the person into God's keeping, and to express our faith and hope in the

resurrection. As part of the bereavement process, it is the responsibility of the family to make all funeral arrangements, after consultation with the priest. The liturgical colour is white.

18. There can be no burial unless the clergy of the church in which the funeral takes place has a Burial Permit, issued by the funeral home, in their possession at the time of the burial. If ashes are to be buried in a cemetery, a Burial Permit will also be issued. Burial permits are to be kept on record by the church. If ashes are to be taken by the family following the funeral, no Burial Permit will be issued.
19. It is appropriate that the bereaved family participate fully in the service; standing, sitting and kneeling at the appropriate places in the service.
20. The parish clergy is in charge of the service. The clergy, at the family's request, may invite other Anglican clergy or clergy of other denominations. The role of invited clergy at the service is assigned by the officiant.
21. Clergy from other denominations, who have been invited to participate in a funeral, should be asked to read a scripture passage chosen by the officiant, in consultation with the family. The suggested readings are those provided in the BCP service or the BAS order. The scripture passages should be read from the BCP (if used), from the lectern Bible or from a Bible text approved by the officiant, without extraneous introduction or comment by the reader.
22. The Order of Service can be from the BCP or the BAS with accompanying hymns, scripture readings, a homily and prayers. The funeral may take place in the context of Holy Eucharist. Hymns are chosen by the officiant, in consultation with the family.
23. The officiant may provide some material from the life of the deceased in the homily. This material is not meant as a eulogy, in praise of the deceased, but rather a praise of how God has worked in and through the deceased.
24. Messages of sympathy, story telling, secular readings, eulogies and songs, being an important aspect in the expression of grief, are most appropriately shared at the funeral home or in a social setting following the service.
25. In most cases, the body will be present in the church. The casket must be closed before the service begins. In the cases of cremation, the body being donated to science or a body not being recovered, the family may request that the priest preside at a memorial service without the remains.
26. The committal takes place either at the grave side, or sometimes in the case of cremation, in the church before the hearse leaves for the crematorium.
27. Policies for cemeteries and grave markers are usually set by local churches. However, the symbols on grave markers should reflect Christian hope. New cemeteries or new sections of old cemeteries should not permit the erection of forms or fences around plots. Where possible and as restoration work is done in older cemeteries, with sensitivity, fences and forms should be removed from around individual graves or family plots.

28. Where applicable, fees for gravediggers, organist and caretaker are the responsibility of the funeral home.
29. The services of lodges and other organizations should not be confused or combined with the burial office and committal. Such rites should take place before or after the service either in the church, the cemetery or the funeral home.
30. The Church believes in the equality of all God's children. It is an ancient custom to cover the casket with a funeral pall for the service in the church. Care and restraint should be taken in the design and colour of the funeral pall. At military funerals, a flag replaces the pall. In any case, the casket should be closed before the funeral service.
31. The normal place for a funeral will remain the parish church, however, at the discretion of the clergy, they are permitted to conduct funerals in funeral homes when they judge that it is the appropriate pastoral response. However, the funeral in the funeral home must be the complete service from the Book of Common Prayer or the Book of Alternative Services and must follow the other Diocesan guidelines for funeral services.
16. Notwithstanding the above, the family may, in consultation with the officiant, prior to the start of the funeral liturgy, or at the end of the liturgy, following the Blessing have a person appointed, to offer a single, short reflection on the life, talents and graces of the deceased, appropriate for delivery in the sanctuary of the church at a time of worship.

## **9.2 Disposition of Ashes**

1. A funeral can be held with the body present, prior to cremation, or with the cremated remains in an urn on a table near the chancel steps (never on the altar). A memorial service can be held, using the BAS or BCP funeral liturgy, without a body if a body has not been recovered, if the ashes are not available, or if the body has been donated to science.
2. The disposal of cremated remains should be done in the same manner as if a cremation had not taken place. Therefore, burial in consecrated ground is the preferred option and should be encouraged.
3. The urn should be placed in the grave before the committal commences.
4. The urn may be in an already existing grave, in accordance with the policy of the local Cemetery Committee. The position of the urn on the grave with the name of the person whose ashes are interred are to be recorded in the cemetery plot plan.
5. In Canada the disposal of human remains at sea is regulated under the Canadian Environmental Protection Act, Part VI. In 1992, A great deal of distress can be caused by the remains, once committed for burial, being yielded up or trawled up by a fishing vessel. Therefore, burial at sea will consist of the scattering the cremated remains at sea. It should be noted this is the preferred option suggested by government directives.
6. Other than at sea, the scattering of ashes **is not an option** in the context of the Burial Office.
7. If a family chooses not to bury cremated remains in consecrated ground and, in a "family time" following the funeral, wishes to scatter or bury the ashes, a priest is not required to be present, but may out of pastoral consideration accept an invitation to participate.

## **9.3 Cemeteries**

1. Administration

- a. As with all Anglican Church property in the Diocese, cemeteries are the property of the Diocese
- b. Usage policy and upkeep of congregational cemeteries are the responsibility of the Rector and Wardens, in consultation with Vestry and subject to Diocesan regulations.
- c. Where we have established Anglican cemeteries we do not normally enter into co-sharing arrangements with other groups or denominations.
- d. In establishing new cemeteries, where feasible, we would encourage interdenominational/inter faith cooperation.
- e. A congregation may establish a standard fee to help with cemetery upkeep and improvements. However, any fee must be “across the board” and charged equally to everyone using the cemetery. Fees must not be based on congregational membership or the level of a person’s yearly offering.
- f. Copies of all cemetery regulations must be submitted to the Bishop.
- g. Donations made to Cemetery Committees must be recorded in the Congregational books, otherwise tax receipts cannot be issued.

## 2. Interdenominational/Interfaith use of Diocesan cemeteries.

- a. All committals in an Anglican cemetery must be in accordance with the congregational and diocesan regulations for the cemetery.
- b. At the time of an interdenominational/interfaith funeral in an Anglican cemetery, it would be prudent for the Rector, a Warden or their designate to be present at the committal.
- c. If a small congregation of another denomination has not yet established a cemetery in the community, or if a person has no church affiliation, we will, out of pastoral concern, extend them the courtesy of using our cemetery, if space is available.
- d. We will extend the courtesy of permitting other denominations the use of our cemeteries while they are establishing their own. But, if a denomination becomes established in a community, as part of their establishment, we would expect them to provide a cemetery for their congregants, and the use of our cemetery must be viewed as a temporary measure and not a permanent arrangement.
- e. In the case of the death of a person belonging to a denomination which has no formal church presence in the community, we will permit the family the use of our cemetery to bury their loved one in their own denominational tradition, following any guidelines established by the Diocese or Congregation for committals in the cemetery.
- f. In the case of an interdenominational/interfaith marriage where the Anglican spouse predeceases the other and is buried in an Anglican cemetery, the other spouse may be buried in the Anglican cemetery in accordance with their tradition, following any guidelines established by the Diocese or Congregation for committals in the cemetery.

- g. Congregational treasurers can issue tax receipts only for donations to cemeteries which are recorded in congregational books.

#### **10.0 Ministry to the Sick**

1. As the Prayer Book directs, it is the responsibility of the family to call the priest in cases of sickness and emergency. (BCP. p. 576 and elsewhere)
2. The Diocese of Central Newfoundland provides for chaplaincy services in Regional Hospitals at Clarenville, Gander, and Grand Falls. The Diocese of Eastern Newfoundland and Labrador provides chaplaincy in the hospitals in St. John's. The Diocese of Western Newfoundland provides chaplaincy in Corner Brook. Anglicans, from around the province, in any of these institutions will receive pastoral care from the chaplains, thus parish priests are not required, nor expected, to visit parishioners in these institutions.
3. Holy Unction is administered not only to the dying but to all who desire healing. The Holy Oil is consecrated by the Bishop during Holy Week at the Cathedral and is kept there for the use of the priests of the Diocese.

#### **11.0 Visiting Clergy**

1. Colleagues from the other two Newfoundland Dioceses have full privileges in this Diocese, which include licences to perform marriages. However, to officiate at such services, they must be invited by the incumbent, even when the ceremony is to be conducted in a place other than a church.
2. Clergy from dioceses, outside of the Province of Newfoundland and Labrador, may, with the bishop's consent, be invited to offer ministry by an incumbent. However, if the invitation is for the purpose of conducting a marriage in the Diocese, in addition to the bishop's consent that cleric must obtain a temporary license to perform marriages in Newfoundland and Labrador. Application for such a license must be made through Synod Office.
3. Invitations to a visitor for Parish Mission, retreats etc., should not be issued before consulting the Bishop.

#### **12.0 Clergy Under Discipline**

A clergy who is guilty of an ecclesiastical offence with penalty imposed; admonition, suspension, deprivation or deposition or who is under inhibition while an alleged offence is investigated and who is "not in good standing", may not preside at the sacraments of the Church, or public Services of the Word, or preach or teach in any corporate worship setting until such inhibition is removed by the appropriate authority.

#### **13.0 Employee Assistance Program**

8. The position of Wellness Coordinator in no way negates a clergy's ability to have a pastoral relationship with the Bishop and any clergy who wishes to approach the Bishop

on a pastoral or personal concern is encouraged to do so. However, for those times when a clergy feels that they would like to speak confidentially to an independent colleague who has both the training and the resources to assist with personal issues, the Wellness Coordinator is available.

9. The position of Wellness Coordinator is financed through the Diocese. However, the position is at arm's length from the Bishop and Executive Committee.
10. The Wellness Coordinator makes no report to the Bishop concerning specific situations. However, if the clergy is seeing the Wellness Coordinator at the request of the Bishop, the Bishop will be informed of the effectiveness, or lack thereof, in addressing the issue which caused the Bishop to make the request.
11. The Wellness Coordinator is guided by Canadian Law, thus information received in the context of this pastoral relationship shall remain confidential unless;
  - i. retaining such information would result in significant physical, emotional or sexual harm to another person or persons.
  - ii. required by law.
  - iii. disclosure is necessary to prevent financial loss to some other person due to fraud or other dishonesty or where undue hardship might result.
12. It should be understood that the Wellness Coordinator and program/finances are available to spouses and dependents of Diocesan clergy/employees.

#### **14.0 Liturgical Renewal**

1. The Anglican Church is in a time of liturgical change and development. Some liturgies are being reintroduced, some have been lost and some broadened to give congregations wider avenues of expression. These changes stem from a desire to meet the needs of worshippers and to present the Gospel in a meaningful way. While development and renewal has always been a part of the Anglican tradition, (our original Book of Common Prayer being a radical, and controversial departure from the liturgies which preceded it) we must never lose sight of our Anglican tradition.
2. Congregational change and development in worship in parishes and Diocesan groups must be conducted within our tradition. While extemporaneous prayer is sometimes acceptable, in the Anglican tradition, extemporaneous liturgy is not. The Anglican tradition is rich in liturgical resources ranging from the BCP, to the New Zealand, New English and American Episcopal Prayer Books and Celebrating Common Prayer. In addition, there are ecumenical resources such as *Seasons of the Spirit*. The Anglican Church worldwide is a vast storehouse of modern liturgies reflecting the whole breadth of Anglican expression with a plethora of exciting modern music. Much of this is readily accessible on the Internet. A good place to start to search for liturgical resources is [anglicanonline.org](http://anglicanonline.org)
3. While special occasions may call for special readings, the BAS and BCP have many suggestions to cover a wide range of liturgical needs. Normally, the ongoing Sunday by Sunday Anglican liturgy is constructed around the lectionary with the intercessions, hymns and Eucharistic Prayer complementing one another to form a whole.
4. Generally, the principal Anglican, Sunday worship service is the Holy Eucharist. It can be

celebrated in conjunction with other sacraments such as baptism or the laying on of hands for healing. A second Sunday service may be a Service of the Word. Some Parishes are experimenting with alternative liturgies of the Word. This is acceptable with proper and careful planning, under the direction of the clergy and with the permission of the Bishop. Such a service must consist of a gathering, readings of the Word for the day, a teaching of the Word, a confession of the Word, prayers that reflect our concern with both our immediate world and the wider world, and a commissioning, a sending out to live the Word.

5. It should be noted that Licensed Lay Ministers are licensed to officiate at services of the Word approved by the Anglican Church of Canada. They may also officiate at Services of the Word approved by their parish clergy, in accordance with Diocesan policy, as well as assist the priest by reading scripture or leading prayers at the Holy Eucharist. However, they are not licensed to create or officiate at other liturgies of the Word.

### **15.0 Inclusive Language**

1. It has been the policy of the Diocese that the use of inclusive language be encouraged. In this regard, the New Revised Standard Version of Holy Bible is recommended for public worship. Most priests render the “Comfortable Words” in the BCP Holy Communion in an inclusive manner. However, if text is to be printed, it cannot be altered without the permission of the publishers.
2. References to the Holy Trinity in liturgical settings, such as in the Sacraments, the Offices, and in dedications, should not deviate from the traditional “Father, Son and Holy Spirit”. Prayers which refer to God as Creator, Redeemer and Sanctifier, which have the limitation of referring to the Divinity in terms of action, rather than identity, are helpful on occasion. Intercessions in small groups and unstructured settings, such as prayer groups, clergy conferences etc., will contain references to varying attributes of God. Over the ages, Christian piety has employed an amazing variety of ascriptions to God. (*Based on Ad Clerum Sept. 94*)

### **16.0 The Revised Common Lectionary**

1. At General Synod in 1995 the following motion (Act 80) was carried without debate  
*“That this General Synod adopt the RCL as appended to this motion, and commend it to the dioceses for use where authorized by the Ordinary.”*  
Such authorization has been given and the **Revised Common Lectionary** is commended for use in the Diocese.

### **17.0 Reservation of the Sacrament**

3. A priest may reserve the Sacrament, for the use of reserved sacrament in hospitals and long term care facilities. It may also be reserved when a greater quantity than was needed was consecrated, as long as there is a proper aumbry, in which to place the reserved sacrament. The incumbent of any church wishing to install an aumbry must seek the permission of the Bishop before doing so. Where there is no aumbry and cannot be consumed, the consecrated wine may be reverently poured upon the church ground by the priest, following the service.

### **18.0 Lenten Observance**

1. We can distinguish between an extended Lent - the full forty days - and the period from Palm Sunday onward, which lends itself to a more intentional observance. In the former period the provision of Sunday services of a special character with Lenten readings and hymns reflecting Lenten themes, should certainly continue. Lenten mid week services

are to be encouraged, arranging them to best meet the needs of the parish and/or congregation. Lent is an opportunity for parish worship, gathering the congregations together, and using the variety of Anglican liturgies and resources available. Holy Week can be a time for daily worship drawing on the resources of the BAS or on modern and ancient traditions ranging from Tenebrae to Stations of the Cross, the production of a Passion Play, or newly developed liturgies from the Anglican and Evangelical Lutheran traditions.

2. During the Lenten Season, prior to Palm Sunday, weddings may be performed. During Holy Week, weddings will only be permitted for very special reasons, after consultation with the Bishop.
3. Organizations, youth groups, etc. may continue their normal activities and programmes until Passion or even Palm Sunday. But provision should also be made for them to mark the Lenten Season, not only by periods of worship and study at their meetings, but also by an emphasis on our care for one another within and beyond the fellowship of the Church. The use of Lent to focus our attention on human needs, for example, projects for the Primate's World Relief and Development Fund are a good and positive thing to do. Our Lenten Self Denial offerings fall into this category.
4. From Palm Sunday onward, we are preparing for the central element of our faith, the Resurrection. We should teach use this period as one of special devotion, self-discipline and prayer. The Order of Divine Service (McCausland's) has useful suggestions for liturgical ways to observe this period of the Church's year. A responsive reading of the Passion Gospel on Palm Sunday is recommended. Copies of The Passion of Our Lord Jesus Christ for use on Palm Sunday, published by Forward Movement, are inexpensive and would need to be in the hands of the congregation.

#### **19.0 Copying of Video, Music & Liturgical Resources**

1. When providing additional video, music and liturgical resources, parishes should take care to follow copyright regulations. They must purchase a license which permits copying music and liturgical resources. These are available from a number of companies which Synod Office can recommend.
2. Canadian liturgical texts are now available online from the national website.
3. Great care ought to be taken when using online resources, that such resources reflect an Anglican theological and ecclesiastical perspective. Credit should be given and fees paid, when appropriate. Rectors will be responsible for guidance of Licenced Lay Ministers in the use of these materials in their parishes. Neither clergy nor Licenced Lay Ministers should ever download and use in whole or in part, sermons or liturgies without indicating the source.

#### **20.0 Interfaith/Ecumenical Relationships**

1. We are committed to membership in, and support of, local Ministerial Associations.
2. We are committed to working cooperatively in an atmosphere of mutual respect with the interfaith community in areas of common concern especially around issues of social

justice and pastoral care.

3. We are committed to working closely with sister denominations and to provide effective pastoral care in institutions.
4. We are committed to working with the congregations and clergy of sister denominations to provide opportunities for ecumenical worship in times of civic and community need; in times of celebration and disaster.
5. We are committed to working with the congregations and clergy of sister denominations to provide opportunities for ecumenical worship at special times during the Christian year, ie Week of Prayer for Christian Unity and at other times in communities where ecumenical worship and fellowship have evolved.

Chapter 2  
**Diocesan and Parish Administration**

**1.0 Diocesan Program Committee**

4. There may be a Diocesan Program Committee, appointed by the Bishop in consultation with clergy and laity. The Committee consists of;
  - a. The Program Officer, who is its major resource person
  - b. The Program Committee Chairperson
  - c. The Chairperson of various subcommittees, which may, from time to time be appointed
  - d. Other persons serving ad hoc as required for specific projects.
  
2. The Program Committee;
  - a. Is the liaison between the various subcommittees and the Bishop through the Executive Committee.
  - b. Gives direction and leadership to the subcommittees in order to carry out their work.
  
3. The Program Coordinator's mandate, in consultation with the Bishop, is;
  - c. The recruitment and training of people to fulfil the ministry of the Program Committee.
  - d. The overall direction of the Diocesan programs.
  - e. The organization of Diocesan Camps & Conferences and the overall program at Mint Brook.
  - d. Other related duties as determined from time to time.
  
4. The subcommittees are organized regionally and should move around the Diocese periodically. It is our philosophy that subcommittees should disband from time to time and new subcommittees form to meet the changing needs of ministry in the Diocese, as well as to reflect the talents, graces and interests of people willing and able to fulfil leadership roles.
  
5. The list of subcommittees, chairs and members is kept on file by the Program Officer and on the Diocesan website.
  
6. The Program Committee Chairperson is responsible for submitting a report, in writing, to regular meetings of Executive.

**2.0 Diocesan Finance Committee**

The Diocesan Finance Committee consists of the Bishop, the Executive Officer, at least one other clergy and three lay people appointed by the Bishop. The Committee shall present a written report at regular meetings of the Executive Committee. Its "Terms of Reference" are:

1. To deal with applications from parishes regarding;
  - a. borrowing money
  - b. loans from Synod funds
  - c. review of Synod assessments
  
2. To make decisions in accordance with the Diocesan Constitution and the regulations of the Executive Committee.

3. To make recommendations to the Executive Committee on matters of major financial importance.
4. To advise the Executive Committee regarding:
  - a. basis of Synod Assessment
  - b. assessment arrears
  - c. stipends and allowances
  - d. General Synod apportionments and assessments
  - e. office accounting
  - f. the formulation and implementation of Diocesan Stewardship Policy

### **3.0 Diocesan Property & Plans Committee**

The Committee is appointed by the Bishop and operates under the following guidelines:

1. Applications for approval to undertake the following shall be made to the Property & Plans Committee, in writing, on the proper forms provided by Synod Office. All applications are to be approved by the appropriate Vestry/Parish Council and signed by the Rector and Wardens.
  - a. the erection of new buildings or renovations to existing buildings costing over 7,000.00
  - b. the purchase or sale of lands or buildings thereon
  - c. the demolition of buildings
  - d. the lease or exchange of church property
2. For erecting new buildings or renovations and repairing existing ones, a plan of the project is required, together with estimated costs, and an explanation of the means by which the costs will be met.
3. In the case of the sale, exchange or lease of any church property, the purpose for which the property will be used by the purchaser or lessee must be clearly stated, and no sale, exchange or lease will be granted for the pursuit of any trade, business or recreation which does not promote Christian principles.
4. Income from the sale of Church property should not be used for current operating expenses. Legitimate uses of such income could be:
  - a. The improvement of existing property
  - b. The repayment of debts to Synod or on building loans
  - c. Investments
5. Permission to erect or purchase new property or to repair or renovate may be withheld from any parish that is not conscientiously trying to meet all commitments to Synod, either on annual assessments or Church extension loans.
6. To report its recommendations, in writing, at each regular meeting of the Executive Committee

### **4.0 The Regional Dean**

The Bishop shall appoint the Regional Deans after consultation with the clergy of the Deanery. Regional Deans will serve a three year term and may be appointed for a second term.

## 5.0 Duties of Regional Deans

In addition to those functions outlined in the Diocesan Constitution:

1. To chair meetings of the Deanery Chapter, a minimum of 4 per calendar year
2. To lead in the planning and provision of at least an annual meeting of the Deanery Council
3. Upon the instruction of the Bishop to arrange for the induction of new clergy into parishes in the Deanery
4. Under the Direction of Program Officer to assist or lead in the completion of Parish profiles for each parish in the Deanery
5. Write and present a report of the ministry of the Deanery to the Diocesan Executive, once a calendar year
6. Offer leadership in arranging for clergy coverage within the deanery during vacation and time off.
7. In consultation with the Bishop, to help mediate among clergy in the deanery and with clergy and their parishes as seems helpful and appropriate.
8. To be the first line of pastoral care for clergy and families.
9. To ensure that minutes of meetings are forwarded to Synod Office
10. Other duties as from time to time assigned

## 6. Appeals For Funds

10. Occasionally, parishes and Diocesan groups contact other parishes and groups throughout and beyond the Diocese appealing for funds for a congregational project, such as a church building. This practice is discouraged, and, before such appeal is made, the permission of the Executive Committee should be obtained.
11. From time to time, the Church is called upon to offer leadership in the formation of Trust Funds to respond to a tragedy or a community need. While the sentiment is admirable, the legal responsibilities and possible entanglements are far reaching. Therefore, the Church cannot be involved in any formal manner. The clergy or congregational members are free as citizens to become involved, but the Church, as a legal entity, cannot.
12. In emergencies, clergy are sometimes asked to provide letters of support which people use to collect money door to door. Clergy can respond to legitimate needs by making an application to the Anglican Charitable Foundation for Children or through the use of their "Discretionary Fund", if the Parish has one. Clergy should not give letters of support, especially on Parish Letterhead, for people to use for the collection of non-parish funds.

## 7. Rectory and Office Furnishings

Parishes are responsible for providing the following in rectories:

1. 30" Stove
2. Refrigerator
3. Standard size automatic washer
4. Standard size automatic dryer

5. Floor coverings
6. Window Hangings and hard ware
7. One bedroom completely furnished
8. A dishwasher (to be installed in new rectories or when kitchens are renovated)
9. Lawnmower
10. Office equipment: desk, chair, filing cabinet, computer and internet connection.
11. Photocopier

## **8.0 Rectory & Clergy Housing**

13. It is the duty of each parish to provide adequate housing, to the clergy. This shall be done either by:
  - (a) Providing a suitable house, in lieu of salary, hereafter referred to as the “rectory”; or,
  - (b) Providing a housing allowance in accordance with Diocesan policy.
2. While the rectory is to be considered primarily a family home, where a rectory is provided, the Incumbent’s Study/Parish Office should be accessible for clergy to meet with parishioners, or for parish volunteers to use, with permission of the incumbent. It shall be the responsibility of the parish to provide for snow clearing for the rectory.
3. In instances where one or other of a clergy couple, in consultation with the parishes and Bishop, decide to reside in a rectory other than where the appointment occurs, the parish which is not required to provide housing, shall reimburse the other parish an annual amount of \$3,600.00. As utility costs increase, this amount may be adjusted by the Executive Committee.
4. Where a rectory is provided, it shall be the duty of the clergy and family to be careful and considerate occupants, to be prudent tenants of the rectory.
5. It shall be the duty of the parish, as exercised by two members designated for this purpose by the Vestry/Parish Council, to act as careful and considerate owners of the rectory. In particular, the parish shall keep the rectory in good repair, insured in accordance with Diocesan policy, adequately heated, and provided with such things as may be determined from time to time by Diocesan policy.
6. In lieu of salary, all utilities, except cable and personal long distance telephone charges, shall be borne by the parish.
7. The clergy shall, in writing, call to the attention of the persons designated in statement 5 above any repairs or replacements to the rectory which the clergy deems necessary.
8. A committee consisting of the clergy, the persons designated in item 5 above and two additional members of the parish appointed for the purpose by the Vestry/Parish Council shall inspect the rectory annually and upon vacancy. They shall submit to the Vestry/Parish Council, in writing, a report as to the rectory’s state of repair and recommend any repairs or replacements they deem necessary. A copy of their report and recommendations shall be sent to the Executive Officer.
9. In the event of the death or long term disability of the clergy, the clergy’s family shall, in the case of death, be permitted to remain living in the rectory free of rent for a period of up to three months following the death; and in the case of long term disability, for a period of up to four months following incapacity.

10. In cases where a Housing Allowance is being received, the benefit will remain the same as if they were living in a rectory.

## **9.0 Church Insurance**

1. Subject to the requirements of the Joint Committee, the Executive Committee may from time to time arrange for the collective insurance of Diocesan properties against loss or damage from fire and other hazards which may be included in the insurance policy.
2. Upon such arrangements being made, the Executive Committee shall require all parishes and other church bodies to insure their buildings in accordance therewith and the Executive Committee shall have the power to collect from all parishes and other church bodies their respective contributions toward the premiums to be paid.
3. Should you wish to reduce or cancel any coverage, advise the Joint Committee Officer immediately. There have been instances where buildings have been sold for months before the insurer has been advised. The insurer cannot be expected to backdate cancellations.
4. The Church no longer offers a tenants package and strongly advises each clergy family to purchase a "Tenant's Package" from your insurer. The personal effects of clergy and family **ARE NOT** insured with the rectory.

## **10.0 Faculties**

1. Before any substantial structural change is made to a church, especially in the chancel and sanctuary, the Rector and Wardens should write the Bishop asking permission to do so. This also includes putting new things, of any major consequence, in the church. This will help to prevent difficulties from occurring. This has nothing to do with building repairs, etc. which is dealt with by the Property and Plans Committee.

## **11.0 Applying for Employment/Resignations**

1. It is a requirement that, before applying for a position in another diocese, clergy must inform their Diocesan Bishop of their intention. The bishop of the diocese in which you hope to find an appointment will not consider your name unless you have informed your own bishop of your intent to apply for a position in another diocese.
2. In applying for a position in the Diocese all communication is to be with the Bishop and/or Executive Office and their designates. Other than for the interview and application process, potential applicants shall have no communication regarding a potential position with a Selection Committee or lay leadership of the parish, or in any way attempt to influence the Parish's decision.
3. When a clergy resigns from their parish appointment, the resignation must be made in writing to the Bishop. The Bishop will inform the appropriate parish as to the resignation. When a clergy accepts an appointment to a parish, the announcement of the appointment will be made by the Bishop.

## **12.0 Heritage Status**

It is not uncommon that congregations may express an interest in heritage status for church buildings. Prior to any application being completed and submitted by specific congregations to the Heritage Foundation, permission must be given from the Diocese. This avoids problems that may occur with the requirements that are expected for a parish to acquire heritage status. The goal of the Newfoundland and Labrador Heritage Foundation is to preserve historical architecture rather than to provide for the ongoing upkeep of worship spaces for living worship communities. Heritage Status ought to be sought only as an element in the life of the congregation not as a quick fix and easy money for repairs and maintenance.

## **13.0 Health and Safety: Employees and Volunteers**

Parishes that employ persons to work on church property are required to observe the statutory health and safety regulations that are applicable to the specific type of work that is undertaken on the specific property. These regulations can be found in the Occupational Health and Safety Act. Copies are available without charge through the Internet, on the Provincial Government website [www.gov.nf.ca](http://www.gov.nf.ca) or by contacting the Workplace Health and Safety Inspections Division. Parishes should not, themselves, undertake specialized work requiring special training or equipment where safety is a factor.

## **14.0 Registration of Births Marriages and Deaths**

1. As of October 2009, clergy are no longer required to file returns of birth to Vital Statistics.
2. Registration of marriages is no longer a responsibility of clergy. This is the responsibility of the Issuer of Marriage Licences, to whom the completed marriage documents should be returned following the solemnization of matrimony.
3. Funeral Directors are now required to file returns of deaths, thus relieving clergy of this responsibility in nearly all cases.
4. Clergy continue to be responsible for the registration of Baptisms, Marriages, Confirmations and Burials in the appropriate congregational and parish registers.
5. Clergy and those assigned in a parish to enter information should take great care in filling out parish registers in the first place. Once a record is entered, nothing can be added, changed or taken away. However, if an individual, requesting change, can supply sufficient legal documentation or other evidence (an affidavit sworn by a living witness to the ceremony, for instance) that an error in spelling or date was made, the priest may attach a notation of the correct date and spelling and sign it, stating that he/she has witnessed and verified this evidence to be true.

## **15.0 Access to Registers**

This is an area presently in flux and how new privacy legislation may affect the use of parish records for general genealogical searches is somewhat unclear.

1. It should be noted that the Department of Vital Statistics does not permit individuals to engage in searches through their registers, in light of the confidential nature of the material. Clergy should only permit searches of church registers for genealogical or other such purposes under their personal supervision. Clergy may withhold consent to register searches.
2. Diocesan policy limits the records which can be made available for a public database and the circumstances under which they are made available include:
  - a. Church Records for public viewing or access can be photocopied or stored electronically only up to ninety years prior to the date on which the request is made.
  - b. Any group approved to copy any records must supply the Synod Office and the relevant parish(es) a copy of their completed project.
3. Church records may be removed from the Church by the approved group. However, the records remain the property of the Church and an appropriate officer of the group must take responsibility for the records to ensure that:
  - a. they are kept in a safe and secure place while being used,
  - b. they are not altered, marked, or mutilated, and
  - c. they are returned by a specific date.

## **16.0 Licensed Lay Ministers**

Licensed Lay Ministers shall exercise their ministry under license of the Diocesan Bishop, in accordance with the Constitution of the Licensed Lay Ministers Association of the Diocese of Central Newfoundland (Appendix A) .

## **17.0 Commissioner for Oaths Appointments**

1. Synod Office applies to have parish priests appointed as a Commissioner for Oaths. This appointment comes from the Department of Justice, Government of Newfoundland and Labrador. Under the Commissioners for Oaths Act, a person who has been so appointed may administer oaths and take and receive affidavits, declarations and affirmations.
2. A Commissioner for Oaths may not practise law or draft legal documents for a fee as such practices contravene the Law Society Act.

## 18.0 Lotteries/Games of Chance

1. Government regulations require Rectors and Wardens to make application for lottery licenses on behalf of their congregation(s). However, Clergy and congregational officers are prohibited from making applications for such licences, except for Card Games.
2. Bingo, whether for money or merchandise prizes, and the sale of tickets are absolutely prohibited.
3. While card games may continue, as much a source of fellowship as fundraising, parishes are reminded that they must follow the act and regulations governing lotteries. These regulations are available at regional Government Service Centres and on the provincial government web site [www.gov.nf.ca/](http://www.gov.nf.ca/). Great care should be taken in following the government regulations, especially concerning the accounting for money raised in this way. Parishes which run card games should ensure that their treasurers keep current on these regulations.

There are, ramifications to ignoring the guidelines around the sale of tickets. Unless the clergy applies for a licence and the treasurer follows the guidelines for recording and reporting money raised by this method, the laws of the province are being broken. If a clergy is applying for a licence or knowingly allows the parish to do so they are breaking the Diocesan guidelines. Just as importantly, they are breaking the collegiality with fellow parishes and clergy who are following the Diocesan guidelines. The first instruction against tickets and lotteries, of which we are aware in the province, was written by Bishop William White, the first native born Anglican Bishop of Newfoundland, bishop from 1918 to 1942, who wrote “It is better that the light of the gospel be extinguished, than to be kept alight with the oil of iniquity.” While the prose of Bishop White reflects a time long ago, the first instruction encouraging the discontinuation of the sale of tickets in this Diocese came in the first Handbook in 1976. By this time, every parish ought to be teaching stewardship and sacrificial giving. Indeed we would hope that church leaders are tithing or working toward it.

## 19.0 Stewardship

1. The Diocese affirms the principle of free will offerings and stresses the tithe as the primary source of financial support. Parishes ought to become involved in a process that leads to the tithe. Individual congregational members, ordained and lay, should be challenged to return a percentage of their income for the work of the Lord.

## 20.0 Charitable Status

1. To maintain our status as a charitable organization, each Parish is required to adhere to all Revenue Canada Regulations, without notice or demand, within six months from the end of **each** fiscal period.
2. The Income Tax Act requires that every registered charity file a completed copy of a public information return, Form T3010.
3. If a church or charity fails to file the same annually, its registration will be revoked. Once that is done, it can be difficult to re-register.
4. Forms are sent from the Federal Government, but copies are available at Synod Office.

## 21.0 The Anglican Charitable Foundation for Children (A.C.F.C. )

1. Each of the dioceses in Newfoundland and Labrador has a Board of Trustees of A.C.F.C. Our Board of Trustees receives an annual sum from the charity to be distributed within our Diocese. The purpose of the charity is, “to assist and provide for the maintenance, education and welfare of persons in need, residing in the Province of Newfoundland and Labrador, and being under the age of 19 years, providing that the charity may continue its assistance to a person who has reached the age of 19 years when, in the opinion of the Executive Board, it is to the advantage of such a person to do so.”
2. The following are a list of some of the needs that our Board has responded to:
  - a. Education - allowances, scholarships, books, etc.
  - b. Youth Camps - fees, clothing, spending money, etc.
  - c. Special clothing, wheelchairs, spending money, etc.
  - d. Emergency - fire and flood relief, temporary assistance, etc.
  - e. Shelter
3. Payments from ACFC must be for the sole benefit of the applicants for whom the Incumbent has applied. Funds should be, if possible, disbursed through the local clergy. In some communities, it may be possible to open an account with a local store. The clergy, who applies for assistance, acts as an agent of the Board.
4. Clergy should use care in completing the necessary information that is required on the application and add additional information which will assist the members of the Board to make a fair and adequate decision for the applicants .
5. It is strongly recommended that all our laity be advised of the benefits that this charity is willing and able to dispense. The effectiveness of ACFC depends entirely on our being

aware of the needs in the parish and bringing these needs to the attention of the Board.

## Chapter 3

### Parish and Congregational Finances and Administration

#### **1.0 Policy re: Use of Church Property**

1. Church property will only be made available to groups or organizations for commercial purposes when a certificate of liability has been provided.
2. Church property will only be made available to non-profit organizations, which carry liability insurance, when a certificate of liability has been provided.
3. Church property will only be made available for civic, provincial or federal government purposes when a certificate of liability has been provided.
4. Church property will only be made available to other groups/gatherings which do not have liability insurance, when they have signed a Release and Discharge Form.
5. This policy is to be followed for the legal protection of the parish and diocese. Parishes are required to follow the policy without exception.

#### **2.0 Various Funds**

4. It is the practice in many congregations to have a number of "Funds." The most common include: Operating, Savings, Memorial, Cemetery, Flower, Building and Maintenance Funds. We discourage, as much as possible, too many accounts. It is suggested that the Congregational Treasurer have one bank account only (and possibly a Savings Account) and that the actual receipts and disbursements for each fund could be recorded on paper only.
  - i. Memorial Fund: The monies in this fund usually come from persons who give memorials or gifts in memory of loved ones. It also is used most often at the time of death; persons give gifts or memorials in lieu of flowers. This fund can be used by the congregation for the benefit of their particular church building. It should not be used for outside items.
  - ii. Cemetery Fund: The monies received in this fund are for the exclusive upkeep of the cemetery or as otherwise directed by the Rector, Wardens and Vestry. Funds can be given as memorials or gifts or in lieu of flowers. In a number of congregations, there is an annual envelope for this specific purpose. Large balances should not be allowed to accumulate in Cemetery Funds while the church is unable to meet its financial obligations or is in a poor state of repair. This makes absolutely no sense, and the Incumbent, Wardens and Vestry must realize

this and take action where necessary. Naturally, we would hope that this would not be necessary. However, there is something wrong when a cemetery is well kept and the church building is falling down, or an Incumbent is unpaid.

- iii. Flower Fund: This fund usually receives gifts and memorials particularly at Christmas and Easter. However, persons can give to this fund, or any other fund, on any occasion during the year, especially on the anniversary of the death of a loved one. The idea of the Flower Fund is to avoid the wastage of flowers (too many) that we often see in church at Christmas and Easter. Persons can, if they wish, also give to this fund at the time of a funeral. This fund, at least in the summer, will allow the church to have “live” flowers for much of the year. It is not prudent for this fund, like any other, to accumulate excessive balances and the church itself be suffering from the lack of financial support. If there should be a large balance in this fund, then the Incumbent, Wardens and Vestry have the authority to disburse these funds as they wish. This being said, it naturally would have to be used for the particular congregational church.
- iv. Operating, Savings, Building & Maintenance Funds are self explanatory.
2. Memorial Funds are the property of the particular congregation. A gift of money in memory of a loved one, as all congregational funds that gift becomes the responsibility of the Incumbent, Wardens and Vestry. All funds are to be disbursed at the discretion of the Incumbent, Wardens and Vestry.
3. It should be clearly understood, that if persons are giving to any of these funds, then it must be strictly a ‘free will’ offering. The congregation ought not to set figures for any particular fund; it must be done ‘freely’ by the person who gives the memorial or gift. To do otherwise, is to misrepresent what we are about. We give in accordance to how God has blessed us and that applies differently to everyone. Setting offering amounts will often restrict persons both from the amount they give and the amount they are unable to give. Please avoid this at all cost.
4. As you might be aware, there are few congregations who now have multiple treasurers handling various funds. This is not a good practice in that the responsibility for these funds is held by the Incumbent, Wardens and Vestry. It is vital that a written and up to date account of each fund be given at each Vestry meeting. It is a very simple matter to have one bank account (or an additional Savings Account) to handle all the funds from the congregation. The Congregational Treasurer simply has to do the appropriate book keeping to record the monies which go in and out of each of the separate funds. I strongly encourage the congregations to secure one treasurer in future.
5. Special funds, kept independently of the regular congregational/parish accounts, for special projects, are disconcerting. Accumulating excessive amounts in these funds while the local church remains unable to meet its financial obligations will not be tolerated. This is poor stewardship and does nothing to build up the Church in any community. In fact, experience tells us that when you have a number of persons going in separate directions,

with control of separate accounts, it tends to severely weaken that particular congregation. It also makes proper audits and accounting very difficult, thus this practice is absolutely forbidden.

### **3.0 The Signing of Contracts**

1. The Incumbent and Wardens shall act as the Executive Officers of the Vestry. However, decisions to spend money, undertake projects, and sign congregational/parish contracts must be recorded in the appropriate Vestry/ Parish Council Minutes. (See 3 below).
2. When entering into agreements with individuals, businesses or government agencies, the contracts must be signed by the Incumbent and Wardens.
3. The failure to have proper documentation for the undertaking of projects, or the failure to have the proper people sign them, may result in us not being covered by Director's Insurance, Worker's Compensation, etc. It is essential that proper procedures be followed.

### **4.0 The Sale of Land and Real Property**

1. Certain contracts, ie., those which transfer land and any real property, must be signed by the Bishop or the Bishop's Commissary. No Vestry, Parish Council or Incumbent can sign a contract to sell or transfer land or real property. Such a sale has no legal status and may indeed bring grave liability to the persons signing, the congregation/parish and Diocese.
2. Proper applications MUST be made to the Property and Plans Committee and/or to the Finance Committee and approved by the Executive Committee before contracts are made, agreements undertaken or money accepted
3. Decisions made, or actions taken, which contravene our Constitution, or which fail to exercise proper care, may void the protection of our insurance coverage and leave individual Vestry/Parish Council members liable for their actions or decisions.

### **5.0 Diocesan Guidelines Re: The Recording & Disbursement of Money**

1. That a monthly Reconciliation Report be prepared when the treasurer receives the monthly bank statement.
2. That monies received be regularly deposited in the bank.
3. If at all possible, avoid cashing personal cheques from church funds held on hand.
4. No monies are to be paid out in cash. All payments should be made by cheque.
5. There should be two signatures on all cheques.

6. Deposits made should equal the receipts received, i.e., when a deposit is made, it should equal the monies received up to that particular date.
7. There should be a column in the accounting ledger clearly showing deposits.
8. Our Constitution states that it shall be the duty of the Congregational Treasurer, “to report regularly, *in writing*, to the Incumbent, Church Wardens and Vestry on the financial affairs of the Congregation”. It also states that it shall be the duty of the Parish Council Treasurer, “to report regularly, *in writing*, to the Incumbent and the Parish Council on the financial affairs of the Parish.”
9. No incumbent may act as congregational or parish treasurer, or auditor of parish or congregational books, or be a signing officer for any parish, or congregational accounts.

#### **6.0 Procedure for Recording Weekly Offerings**

The following is a recommended procedure for accounting for money in our congregations. Individual congregations may have their own specific procedures which may be acceptable. However, certain principles must be followed. No single person should be responsible for the counting and/or disbursement of money. There should be a paper trail for all money. All money coming in should be receipted and all going out should be accounted for by cheque. All accounts should be audited annually, and upon change of treasurers.

1. There should be two persons responsible for counting and recording the loose collections.
2. Two persons should open the weekly envelopes, preferably following each worship service or services for the day. If this is not possible, then at a mutual time as soon as possible following the church service. The same procedure should apply to all other envelopes, e.g., Anglican Life, Queen’s College, etc.
3. They should ensure that the amount stated on the envelope agrees with the actual amount in the envelope.
4. Where there is some variance in the amount stated on the envelope and the actual amount contained in the envelope, the correct amount should be recorded on the envelope and both counters initial the envelope.
5. Where there is some variance, notify the person concerned as quickly as possible.
6. If there is no amount stated on the envelope, please open it and have the two people initial the envelope, verifying the amount actually contained in the envelope.
7. The monies should then be counted and recorded.
8. All funds should then be recorded on the Weekly Offerings sheet for presentation to the Congregational Treasurer.
9. The envelopes should be given to the Congregational Envelope Secretary who will credit each individual member with their weekly offering.

10. In cases where cheques are received, it might be possible to immediately have them stamped "For Deposit to the account of St. John's Church, Peter's Beach"

(SAMPLE)

**CONGREGATION OF PETER'S BEACH**

**WEEKLY OFFERINGS**

DATE: \_\_\_\_\_

Regular Weekly Envelopes \_\_\_\_\_

Loose Collections \_\_\_\_\_

Initial Offerings \_\_\_\_\_

Primate's World Relief & Development Fund \_\_\_\_\_

Lenten Self Denial \_\_\_\_\_

Anglican Life \_\_\_\_\_

Donations \_\_\_\_\_

Memorial Gifts \_\_\_\_\_

Queen's College \_\_\_\_\_

Anglican Church Women \_\_\_\_\_

Advent Cards \_\_\_\_\_

Cemetery Donations \_\_\_\_\_

Other: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**TOTAL RECEIPTS** \_\_\_\_\_

The above funds were recorded by: \_\_\_\_\_

\_\_\_\_\_

7.1

**Parish Council - Parish Council Treasurer**

The Duties of the Parish Council Treasurer are:

1. To assist in all financial matters concerning the Parish Council.
2. To keep proper accounts of all money belonging to the Parish Council.
3. To ensure that all monies contributed for special purposes are duly applied to such purposes, and, where applicable, remitted promptly.
4. To report regularly, in writing, to the clergy and the Parish Council on the financial affairs of the parish.
5. To provide information and advice for the preparation of the annual parish budget.
6. In consultation with the clergy, to annually submit to Synod Office, no later than April 15th, the Financial Returns for the preceding year.
7. To deliver to their successors in office all finances and records of the Parish of which they have had charge.

7.2  
the

**A Recommended Method to Assess Congregations a Proportionate Share of the Annual Parish Budget**

The ideal is to base each congregational assessment on a percentage of income (the method used to determine parish assessments for the Diocesan Budget). This seems to be the fairest method.

To determine individual congregational assessments:

1. Add all the income from each of the congregations.
2. Construct a Parish Budget.
3. Determine what percentage of congregational income is needed to meet the parish budget.
4. Assess each congregation their proportionate share of the budget.

Example:

1. The Parish of Straight Shore is a four point parish and the parish Council Treasurer determines that the Parish Council needs \$60,000.00 to run the Parish. This includes salary, rectory maintenance & insurance, Diocesan assessment etc. The Parish Council sponsors a couple of fund raising projects and a collection for rectory upkeep.
2. In total, the Parish Council usually raises \$5000.00. This leaves \$55,000.00 to come from the individual congregations.
3. Add the total incomes of the congregations. This includes all congregational free will offerings, envelopes and open offering, as well as congregational fund raising. **Do not** include collections that are not for parish/congregational use ie. Lenten Self Denial, Queen's College, Cemetery/Memorial Funds, Bible Society etc.

Long Point	\$32,000.00
Back Harbour	15,000.00
Tilt Cove	18,000.00
Wild Cove	<u>5,000.00</u>
	\$70,000.00

4. Calculate what percentage of the total Congregational Income is needed to run the

Parish. \$55,000 is approximately 79% of 70,000 therefore we need 79% of each congregation's income to meet parish expenses.

Long Point	79%	of	\$32,000.00 =	\$25,280.00
Back Harbour	79%	of	15,000.00 =	11,850.00
Tilt Cove	79%	of	18,000.00 =	14,220.00
Wild Cove	79%	of	5,000.00 =	3,950.00
			\$ 70,000.00	\$55,300.00

+ 5,000.00 Parish Council

contribution

**Total = 60,300.00**

The advantage of this system is that it is based on monies that actually come in . Any parish that sets congregational assessments on what “should” come in, as opposed to what actually does, runs the almost certain prospect of not meeting its budget. This is no different than how we set our family budgets. We base our family budget on what we actually receive in a cheque, not on what we think we should receive.

### 7. 3 Time Span for Remitting Monies

1. From the Congregational Treasurer to the Parish Council Treasurer, **remit at least monthly**;
  - a. What the parish requires from the congregation to operate in the next three month period.
  - b. Any money you have collected for special appeals, either Diocesan or National.
  - c. Lenten Self Denial Offering, etc., **should not** be spent locally. Remit Lenten Self Denial, Queen's College Appeal, etc. as soon as it has been collected. Remember, Congregational Treasurers **do not** remit any monies to Synod Office. All monies are to be remitted to the Parish Council Treasurer, **by cheque**, indicating what it is for. The ideal is to remit all monies monthly.
2. From the Parish Council Treasurer to Synod Office;
  - a. Please remit **monthly** the items listed in the Stipend Return Form sent out to Parish Council Treasurers and Incumbents.
  - b.. **Quarterly**, a portion of the parish assessment for the Diocese
  - c. **Quarterly**, monies received from the congregations for the Diocesan or National Church.
3. **Each month**, Parish Council Treasurers **must** remit the items and amounts listed in the Stipend Return Form to the Canada Customs and Revenue Agency.
4. ALL TREASURERS SHOULD CLOSE THEIR BOOKS ON **DECEMBER 31<sup>st</sup>** AND BEFORE THE ANNUAL MEETING. HAVE THEM REVIEWED BY A PERSON FAMILIAR WITH BOOK KEEPING PRACTICES AND PROCEDURES WHO, UPON REVIEW, IS PREPARED TO ATTEST TO THEIR ACCURACY.
5. NO INCUMBENT SHALL BE THE PERSON TO REVIEW AND ATTEST TO THE ACCURACY OF PARISH ACCOUNTS. (**Note: We are no longer permitted to call this an “audit”. An audit is a thorough forensic review conducted by a professional**

**auditor).**

## 8.0 Wills

The question of preparation of wills by clergy in itself raises rather difficult questions. As a general proposition, it is advisable for priests not to draft wills. More so than in years past, today that function requires specialized knowledge.

However, it is recognized that special circumstances may make it necessary for clergy to draft, or assist in the drafting, of a parishioner's will. This responsibility should be undertaken, however, when there is absolutely no alternative, and the refusal to do so would be judged a dereliction of duty to the parishioner by the priest. There may be instances where exigency of health dictates, or where the estate is negligible, when clergy might feel obliged to assist in the making of a will. In any other case, great caution should be exercised before assuming that responsibility.

The reason for this caveat is that, as opposed to times past, the rules applicable to estates have become much more complex.

There are areas of law in our complex and highly regulated society which could affect the will of a citizen. Hence, extreme caution should be exercised by clergy before venturing into this field. It is strongly recommended that, unless reasons of health create an emergency, every effort should be exerted to avoid involvement in the technical aspects of will drafting. Even in such circumstances, one should try to avoid involvement, if at all feasible, if the estate is of significant value and the parishioner wishes anything other than a simple will leaving everything outright with no conditions attached to his or her spouse.

## 9.1 Bequests & Gifts

The giving of bequests and gifts is encouraged. Such gifts are to be acknowledged for income tax purposes. Anyone considering a bequest should be referred to the Executive Officer who will refer them to the Planned Giving Officer, who can best advise them of their options.

## 9.2 Memorial Gifts

Memorial gifts, other than actual gifts of money, must be approved by the clergy and Vestry before being accepted and/or installed. In the case of memorial gifts to be installed/placed in the Sanctuary, a Faculty is required from the Bishop. Memorial gifts become the property of the Church and ought not to be accepted with stipulations without the written consent of the Bishop.

## 9.3 Gifts of Money and Bequests

Money, as memorial gifts, can be accepted, and should be placed in the Memorial Fund account or, if the congregation has a single account, identified in the account ledger as a memorial gift. It can be acknowledged in a Memorial Book or Memorial Board.

Normally large bequests are not to be used for general revenues, but be invested in The Anglican Joint Investment. Interest earned from bequests may be used as the appropriate Vestry/Parish Council deems acceptable. However, it must conform to Diocesan policy

regarding the expenditure of funds and honour the instructions of the bequest. Any expenditure of the capital of a large request outside of this guideline will require the approval of the Bishop in consultation with the Diocesan Executive.

#### **9.4 Memorial Plaques**

Many people want their gift to be acknowledged publicly and their loved ones to be remembered by the wider community. Therefore, in the absence of policy, large memorial plaques have been placed on almost everything, everywhere in the church. If this practice is not curtailed, our churches are in danger of becoming memorial chapels rather than the home of vibrant worshipping communities.

In future, congregations are encouraged to use either a Memorial Book or a Memorial Board, which can be placed in the back of the church. In order to recognize a gift, entries can be made into the Memorial Book or small, individual plaques can be attached to the Memorial Board. If donors insist on a plaque, it must be small and placed inconspicuously on the gift.

#### **9.5 Church Signs**

Church signs shall contain only the name of the church, its identification as an Anglican church, worship schedules or programming notices and, possibly, the name and telephone number of the clergy and/or wardens. The name of the donor and/or the person in whose memory it has been given ought not to be prominent. Such acknowledgement can be placed in small, discreet lettering in a corner, or better still, entered into the Memorial Book or placed on the Memorial Board.

#### **9.6 Churches and Crosses**

In the future, under no circumstances can a chapel or church be named in memory of a deceased loved one. Neither can the picture of loved ones or group emblems be affixed to a cross, either inside the church or outside on the church.

## Chapter 4

### **The Ordained & Professional Lay Ministry**

#### **1.0 The Diocesan Postulancy Committee**

1. All prospective postulants must complete the process set by the Diocesan Postulancy Committee before being considered for sponsorship in training for ordained ministry by the Diocese of Central Newfoundland. The required forms are available at Synod Office.
2. Neither acceptance for training, nor the completion of training, is an automatic guarantee of ordination. Ordination dates are set by the Bishop based on the availability of positions and the person's suitability for that position.

#### **2.0 Preliminaries to Ordination**

##### Procedures / Requirements Leading Toward Ordination in the Anglican Church Of Canada

2. The following are considered to be the necessary prerequisites for any person desiring to be considered for postulancy for Holy Orders in the Anglican Church of Canada;
  1. Confirmation or Reception as a Communicant in the Anglican Communion at least three years prior to applying for consideration as a postulant.
  2. Regular participation in the life and worship of a parish or recognized worshipping community of the Anglican Church of Canada for at least one year prior to applying for consideration as a postulant.
3. Every person desiring to be admitted as a postulant for Holy Orders, who has satisfied the above prerequisites, is expected to consult with his/her immediate pastor, sharing with him/her the basis for such a desire, and to seek the guidance and counsel of the pastor.
4. If the pastor of a person seeking to be admitted as a postulant for Holy Orders is satisfied that the individual is worthy of commendation for consideration as a possible postulant, the pastor will meet with and seek the considered opinion of four lay persons in the parish (normally the Wardens and two other persons) regarding the suitability of the person for further consideration.
5. If the pastor and the lay persons are satisfied that the individual is a person suitable for consideration as a postulant, they shall send the Bishop a letter of commendation, giving information in the following areas:
  1. The length of time the individual has been known by the referees, and a description of their association with the individual.
  2. A description of the role the individual has played in the life of the parish or congregation.
  3. The particular gifts and characteristics the individual possesses which

make him/her particularly suited for ordained ministry.

4. Any limitations or concerns of which they are aware which might hinder the individual in the exercise of ordained ministry.
  5. Whether the referees would be prepared to accept the individual for service as an ordained person in the parish or congregation which the referees attend, given proper preparation for ordained ministry.
  6. Any further advice or counsel the referees wish to share with the Bishop.
6. The Bishop may, at this point, or at any subsequent time, seek the commendation of another parish to which an applicant may be referred by the Bishop.
  7. An applicant, thus commended by a parish or congregation, will be interviewed by the Bishop and, if the Bishop considers the individual to be suitable for further consideration, the applicant is referred to the Diocesan Postulants Committee or Examining Chaplain.
  8. The Postulants Committee/Examining Chaplain will take responsibility for administering Diocesan requirements for postulancy, such as a psychological assessment, further interviews, or the gathering of references.
  9. If, in the opinion of the Postulants Committee/Examining Chaplain the applicant is suitable, he/she is commended to the Bishop for referral to the Advisory Committee for the Postulants for Ordination (ACPO).
  10. If the Bishop accepts the commendation of the Postulants Committee/Examining Chaplains, he/she refers the applicant to ACPO. Such a referral is normally made before an applicant enters Theological College. At the very latest, such a referral is made no later than the end of the first academic year. It is the responsibility of the applicant to seek postulancy in sufficient time to make such a referral possible.
  11. The Bishop or designated person receives the ACPO assessment and recommendations and, if possible, meets with the prospective postulant within one month of the ACPO Conference and continues to monitor the follow-through of any prescriptive material in the report. The report is also shared with the appropriate Theological College or training program.
  12. At the Bishop's discretion, the applicant may be admitted as a postulant. Admission as a postulant does not imply any guarantee or promise of ordination.
  13. The usual academic requirements for Ordination are the completion of a Bachelor's degree plus a degree or diploma program of studies in a Theological College recognized by the Anglican Church of Canada.
  14. The bishop or his/her designate will give counsel and direction regarding appropriate College(s) or training programs and the curriculum to be undertaken.
  15. If an applicant has entered a Theological College, it is essential that the applicant seek commendation to his/her Bishop within the first semester of study.

16. During the process of theological education and spiritual formation, regular communication will be maintained between the Theological College and the Bishop regarding the postulant's academic, personal and spiritual life and growth in competency. This may include written reports (authorized by the postulant), visits to the College by the Bishop and/or conferences involving faculty persons, the Bishop and the postulant.
17. The Postulants Committee/Examining Chaplain will meet with the postulant at least once per year during the postulancy period, and, at appropriate times, administer any special diocesan requirements, such as canonical examinations.
18. The normal period of postulancy is three years, with a minimum period of two years. During this period, the postulant is expected to be in communication with his/her Bishop at least four times a year (at the Ember Seasons) regarding his/her personal, spiritual and intellectual pilgrimage.
19. After successful completion of the prescribed program of Theological Education, and upon recommendation of the faculty of the Theological College or training program, the Postulants Committee/Examining Chaplain may commend the postulant to the Bishop for ordination to the Diaconate, if the postulant has satisfied all diocesan requirements, and is considered to be an appropriate candidate for ordination.
20. Upon receiving such commendation, the Bishop may, at his/her discretion, proceed to ordination if there is a designated and specified ministry to which the person is to be appointed.

The above guidelines were approved by the House of Bishops of the Anglican Church of Canada on 4th November 1986.

Source: Office of Personnel Resources, Anglican Church of Canada.

### **3.0 Deacons**

Please refer to the Diocesan Booklet "Information on the Diaconate in the Diocese of Central Newfoundland", included as Appendix C

### **4.0 Professional Lay Ministry**

From time to time, the Bishop may appoint a person, with what is judged appropriate training and experience, to fulfill the function of a Professional Lay Minister in a parish. Such a person will fulfill the duties outlined by the Bishop including, officiating at the Offices, and arranging for priestly ministry as required. Their salary and benefits will be negotiated by the Bishop, based on the clergy stipend scale, they will be deemed members of their Deanery Chapter and at Synod they will be counted among the House of the Clergy. The Bishop may require additional training and supervision, and an appointment to such a position is in no way to be understood as a path to ordination.

### **5.0 Continuing Education**

1. Continuing Education Plan of the Anglican Church of Canada
  1. There shall be a Plan to provide resources for continuing education of clergy and lay workers who are members of the Plan. Plan regulations can be found on line on the National Church site and applications are available at Synod Office.

## 6.0 Diocesan Continuing Education Plan Guidelines

Education Leave is a “Professional Development” tool and should be kept completely separate of other “time off”. In keeping with the intent, and to be fair to parishes, the guidelines around Education Leave are interpreted as follows:

1. Two weeks Education Leave can be made available annually to clergy
  - a. with the written approval of the Bishop.
  - b. if the event is of “a professional level”
  - c. if the parish and/or diocese will benefit from that training, otherwise any grant is a taxable benefit.
2. Clergy receiving Education Leave will be expected to arrange for regular Sunday services and a priest to cover parish emergencies.
3. Education Leave should not be used in conjunction with vacation, except where the educational event exceeds two weeks when the Priest can use vacation time to complete the event.
4. The Diocese will provide its clergy with up to \$500.00 for Continuing Education to match clergy contributions. Clergy contributions can come from the National Continuing Education Plan or be an out of pocket contribution by the clergy.

## 7.0 Paid Leave/Sabbatical

1. All persons in a full time professional parish or diocesan capacity in one or more of the three Newfoundland Dioceses for a period of seven or more consecutive years shall be eligible for three months of paid leave.
2. Such leave shall not be cumulative
3. Upon receipt of an application, the exact leave period shall be confirmed by the Bishop, after consultation with the applicant.
4. In the determination of the leave period, preference will be given to those with the greatest number of years of professional service to the church.
5. The period of paid leave shall be used for study and reflection relative to the ministry of the Anglican Church of Canada.
6. For the period of this leave, the Diocese shall pay a gross stipend of one thousand dollars per month.
7. For the period of this leave, the work of the applicant shall be continued, when possible, by a suitable person employed by the respective parish.
8. The applicant shall return at the conclusion of the leave period to the Diocese from which leave was taken, unless this condition is waived by the Diocesan Bishop.

9. Leave taken in accordance with this policy shall not replace any other leave(s) for which the applicant may be eligible.
10. Persons working in a part-time professional parish/ Diocesan capacity, and who meet all other conditions of this policy, shall be eligible for three months of leave paid at a pro-rated stipendiary level as the percentage of time worked relates to one thousand dollars gross per month.
11. The use of the parish rectory shall be determined by the priest, the parish, the priest's replacement and the Diocese, providing however, that there is no charge to the Diocese.

**8. Holidays and Days Off Guidelines**

The policy regarding holidays and days off comes from the Joint Committee Handbook Chapter 2 p. 20

1. Clergy are entitled to one month's annual leave per calendar year with an additional one week of annual leave after fifteen years of service.
2. Clergy are entitled to one day per week and all statutory holidays set aside by the province.
3. Lay employees left to the individual dioceses.

The holidays normally taken in the Central Diocese, identified by the Provincial Government as Statutory are as follows:

New Year's Day	Victoria Day	Labour Day
St. Partick's Day	St. John the Baptist	Thanksgiving
Good Friday	Canada Day	Remembrance Day
Easter Monday	Orangeman's Day	Christmas Day
St. George's Day	Civic Holiday	Boxing Day

It should be noted, that because of the nature of ministry, many days off and statutory holidays cannot be taken as a "regular" day off or on the day the holiday falls and must be taken at other times. However, they are not to be taken on a Sunday, nor, normally, to be banked and added to the annual one month or five weeks holiday.

One of the benefits of the clergy lifestyle is a fair level of flexibility in the actual days and hours worked, as long as the work is done and ministry offered in an effective and timely manner. Therefore, we hesitate to set rigid regulations regarding days off; or how many days off or statutory holidays can be put together and taken as a group or when they can be taken, etc. Clergy and parishes must be sensitive, and use good judgement in how these arrangements are made, so that parish needs be met and clergy families supported.

We would note that:

1. Normally, in the year a clergy moves from one appointment to another they will take their annual leave from the parish they are leaving.
2. Clergy arriving in their first parish after June, immediately following graduation from seminary are entitled to two weeks of annual leave for that

calendar year as well as the normal days off and statutory holidays.

Finally, whenever clergy are away from the parish for a day off or for vacation please leave a short clear message as to who to contact in an emergency, making sure that your contact person is available and making sure your contact person is clear on their responsibilities and who they should contact.

## **9.0 General Diocesan Duties of Clergy**

Our Diocese is run largely by volunteers. In many larger dioceses there are Diocesan staff at Synod Office. As well, their church camps hire staff to operate programs but the events we host are conducted by volunteers.

Therefore, in addition to days off and holidays, clergy in the Diocese, may, from time to time be away from their parish to fulfill Diocesan ministry obligations.

All Clergy are expected to attend:

1. Yearly Diocesan Synod, usually three days in April/May (this may include a Sunday)
2. Two Clergy events; a Lenten Retreat just prior to Ash Wednesday, a Clergy Conference in the fall, normally three days each
3. Deanery meetings, they would be a single day meeting monthly, bi monthly or quarterly, depending on the deanery
4. Clergy & Spouses Event perhaps three days, once every two or three years

In addition the clergy of the diocese are expected to provide leadership and serve as resources in a number of areas.

Anglican Charitable Foundation For Children, twice a year  
Anglican Foundation for Children, Board of Trustees, monthly  
Queen's College Corporation twice a year  
Diocesan Executive, four times a year  
Licensed Lay Ministers Warden, two conferences a year plus planning meetings  
Spiritual Director Cursillo two four day weekends plus planning meetings  
General Synod Member two weeks every three years  
General Synod Committee Member twice a year  
Provincial Synod members, four days every three years  
Provincial Council members, four days each year  
ACW Chaplain one weekend a year  
Mint Brook Weekend Conferences & Camps

Women's Weekend  
Men's Weekend  
Church Wardens & Treasurers  
Seniors Weekend

Servers Camp  
Youth Conference  
SITS Conference  
Parish Camps

Boys & Girls Summer Camps

In addition there are occasionally other duties which may be required by the Bishop.

## **10.0 Student Loan Bursaries**

Upon appointment to a parish in this Diocese, a clergy with a Student Loan may make application to the Executive Committee for assistance with the repayment of their Student Loan. Assistance of up to \$70.00 a month can be given for a maximum of five (5) years.

## **11.0 Travel Guidelines**

1. As a general principle, all people should car pool when travelling on Diocesan business or to Diocesan functions, ie Synods, Executive Meetings, Retreats etc.
2. For Synod travel, the Diocese will reimburse the amount of the mileage of one round trip from the Parish to Synod, less the parish share as, from time to time, set by policy. As Synod always begins with food prepared for delegates as they arrive and ends with lunch reimbursement for meals will only be paid for those whose travel will take more than 4 hours.
3. Parish travel allowances are based on the Canada Customs and Revenue Agency guidelines. Each clergy or Professional Lay Minister must keep a Travel Log and annually submit their mileage to Synod Office (normally in October). Synod Office sets parish travel allowances based on these logs.
4. When a parish is between the leaving of one clergy and the arrival of the next and either retired or nearby clergy are called to the parish to provide ministry or services, they should normally be reimbursed by the parish for their travel.
5. When clergy are covering one another during vacation or on days off no travel claim will be made. The mileage from these trips become part of the parish mileage of the priest making the call. Covering nearby parishes from time to time is part of the normal duties of a parish priest. Covering one another during vacation is a professional courtesy that provides for ministry in a parish while their priest is away.
6. Notwithstanding item 3, travel is normally only paid for travel within a parish. Travel outside of a parish, to committee meetings or other events which are reimbursed by a payment in addition to the travel paid through the monthly cheque, should be deducted from parish travel. Travelling to St. John's, Gander, Clarenville, Grand Falls/Windsor, Corner Brook etc. to visit the sick in hospital is not considered parish travel and should not be included in parish mileage. The Dioceses provide and subsidize chaplaincy for these institutions. It is not fair to expect parishes to pay twice for this ministry.
7. When a retired clergy, who is not presently employed in the Church is called upon to
  - a. do Sunday duty
  - b. offer pastoral ministry and conduct a funeral/interment of ashes
  - c. plan, prepare a couple, and conduct a wedding

In addition to mileage the priest may claim a reimbursement from the Parish of \$50.00 for the Sunday, the funeral or the wedding. (It should be noted that the \$50.00 reimbursement is to be recorded and included as "other income" when personal tax returns are submitted.)

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**APPENDIX A**

**DIOCESE OF CENTRAL NEWFOUNDLAND**

**THE LICENSED LAY MINISTERS ASSOCIATION  
DIOCESE OF CENTRAL NEWFOUNDLAND**

**THE CONSTITUTION**

THE LICENSED LAY MINISTERS ASSOCIATION  
DIOCESE OF CENTRAL NEWFOUNDLAND

THE CONSTITUTION

I. NAME:

The name of this association shall be “ The Licensed Lay Ministers Association of the Diocese of Central Newfoundland.”

II. OBJECTS:

The objects of this Association shall be to aid in the training and guidance of Licensed Lay Ministers within the Diocese of Central Newfoundland, to provide mutual self-help and fellowship among such Lay Ministers in the exercise of their office, and generally to promote and sustain the growth and welfare of the Church within the Diocese.

III. MEMBERSHIP

Membership shall be composed of all Licensed Lay Ministers within the Diocese of Central Newfoundland, who shall forthwith upon their being licensed to the office by the Bishop, be deemed to become and be members of this Association.

Honorary Membership

Honorary membership of this association shall consist of such persons, whether Lay or Clerical, who fulfill the requirements for Honorary Membership in this Diocese. The Rector of a Parish shall submit in writing the name of the Licensed Lay Minister proposed for Honorary Membership.

Requirements:

50 years of service as a Licensed Lay Minister warrants automatic membership.

Any who have had a minimum of 10 years experience and who through sickness, or some reason beyond his/her control has had to cease,

or (a) through ordination serves as a deacon or priest,

or (b) has rendered some outstanding service to the association

Notwithstanding the above, the executive, in consultation with the Bishop, may bestow Honorary Membership on whomever they desire.

IV. PATRON:

The Patron of this Association shall be the Bishop of the Diocese.

## V. CHAPLAIN

The Chaplain of this Association shall be a member of the clergy appointed by the Bishop in consultation with the President, and/or Executive for a term not to exceed three years. The Chaplain shall be an ex-officio member of the Association.

## VI. AUDITOR

To be appointed annually by the Executive Council.

## VII. OFFICERS:

The Officers of this Association, to be elected from among the membership, shall be President, First Vice-President, Second Vice-President, Secretary, Treasurer, and Newsletter Editor. The term of office will follow that of Diocesan Programs. (TWO YEARS)

## VIII. THE EXECUTIVE COUNCIL:

The Executive Council shall consist of the officers elected and those appointed from among the membership at the Biennial Meeting of the Association, and all the affairs of the Association shall be under the control of, and shall be managed by the Executive Council.

## IX. DUTIES OF OFFICERS

### 1. PRESIDENT

The President shall, when present, preside at all meetings of the Association and of the Executive Council, and shall be charged with the general supervision of the business and affairs of the Association.

### 2. VICE-PRESIDENT

During the absence or inability of the president, duties shall be performed and shall be exercised by the Vice-President. in order of seniority. A Vice-President shall also perform such duties and exercise such powers as the President may from time to time delegate to him/her, or as the Executive may prescribe..

### 3. SECRETARY

The Secretary shall give, or cause to be given all required notices to the membership, or of the Executive Council; shall attend all meetings of the Association and of the Executive Council and shall enter or cause to be entered in the books kept for that purpose, minutes of all proceedings at such meetings; shall be the custodian of all books, papers, records, documents, and other instruments belonging to the association; keep a full and complete record of the names and addresses of all members of the Association, and shall perform such other duties as may, from time to time, be prescribed by the Executive Council.

### 4. TREASURER:

The Treasurer shall collect and receive annual and other fees and dues, special assessments, and other collections payable to the Association; keep full and accurate books of account, in which shall be recorded all receipts and disbursements of the Association, and, under the direction of the Executive Council, shall control the deposit of money, the safekeeping of

securities and disbursement of the funds of the Association; render to the Executive Council at the meetings thereof, or whenever required of the Treasurer, a written account of all transactions, and of the financial position of the Association; and shall perform such other duties as may be prescribed by the Executive Council.

#### 5. OTHER OFFICERS

The duties of all other Officers shall be such as the Executive Council shall require of them.

#### 6. CHAPLAIN

THE DUTIES of the Chaplain shall be to advise the association in its work and undertakings; to advise and instruct the members of the association in matters of Faith and Order; to assist in providing sermons and homilies as may be suitable for the use of Licensed Lay Ministers; in consultation with the Bishop, to supervise and direct courses of study for the better education and enlightenment of members of the Association; and to be the Spiritual Director of the members of the Association.

#### X. MEETINGS

1. The meetings of the Association shall be held at such time, and on such day in each year as the Executive may determine, for the purpose of hearing and reading the reports and statements required by this constitution, electing the officers of the Association, and for the transaction of such other business as may properly be brought before the meeting.

2. Special General Meetings of the association may be held at the call of the President, or upon the written request of not less than three members of the Executive Council, or not less than fifteen members of the association, at which meetings no business shall be considered other than that contained in the notice calling the meeting.

3. A quorum at all meetings of this Association shall be the Executive plus ten (10) other members.

Notice of each Biennial and Special General Meeting of the association shall be given in writing not less than ten(10) days before the day on which the meeting is to be held, to each member of the Association as recorded in the books and records of the Association. Notice of Special General Meetings shall state the general matter of business to be transacted at such meeting.

4. Meetings of the Executive Council shall be held at the call of the President, or upon the written request of not less than three members of the Executive Council.

5. A quorum of all Executive Council Meetings shall be four.

#### XI. ANNUAL FEES

The annual fees for membership shall be determined by resolution at the annual Meeting of the Association. Honorary Members who have retired from active service shall be exempt from the annual fee.

#### XII. AMENDMENTS

Amendments to this constitution may be made, subject to approval of the Bishop, by a two-third vote of the members present at any annual meeting, for which notice has previously

been given, as required by Article X (4).

## THE BISHOPS REGULATIONS RESPECTING LICENSED LAY MINISTERS

1. All Licensed Lay Ministers shall be licensed by the Bishop as Diocesan Lay Ministers.

### Requirements:

A person desiring to be a Licensed Lay Minister shall be a baptized and confirmed member of the Anglican Church, nineteen years of age or older, in good standing in their Parish Church and regular in attendance at Holy Communion and other services, and be involved in learning experiences such as Bible Study when available in his/her parish.

2. Anyone desirous of becoming a Licensed Lay Minister must complete a Course of Study as prescribed by the Bishop in consultation with the Chaplain and the Executive.
3. They shall make application through the Rector to the chaplain, who, after examination and being satisfied with the applicant's qualifications and experience shall recommend to the Bishop for approval and Diocesan Licensing.
4. The License of a Licensed Lay Minister is at the pleasure of the Bishop and is subject to review at the request of the Rector or the chaplain and may be revoked at any time for just cause.
5. Licensed Lay Ministers shall be licensed and admitted to their office by the bishop or a priest representing him/her. It is desirable that this be done at a public service according to the form provided.
6. Licensed Lay Ministers may officiate in any Parish within the Diocese of Central Newfoundland at the invitation of the Bishop or the rector who, in his/her absence, may delegate that authority to the Church Wardens.
7. Public Duties which may generally be performed by Licensed Lay Ministers are:
  1. To assist the Rector in conducting those parts of the church worship not required to be performed by a Priest.
  - ii. To perform such pastoral duties as Visitation of the sick and other parishioners, preparing candidates for confirmation and such other duties assigned to them.

These include:

5.
  - 1) To read Morning and Evening Prayer or portions thereof (with the exception of the Absolution) or other forms authorized by the Bishop. (the collect for the 21<sup>st</sup>. Sunday after Trinity may be used after the Confession. B.C.P. pg. 250---B.A.S. pg. 46
  - ii. To read the Litany.
  - iii. To read the Penitential Service.
  - iv. To assist in the Administration of Holy Communion upon request of the Rector, after approval of the Select Vestry and authorization by the Bishop.
  - v. With permission of the Rector, and or of the Bishop, to take Communion to sick and shutins from the church as per the service on Page 257 of the B.A.S.
  - vi. To read the Thanksgiving after Childbirth.
  - vii. To read sermons, and with the consent of the Rector, prepare and preach sermons.
  - viii. To baptize infants privately at home but only in the case of grave necessity, and not otherwise, using the form sanctioned by the Bishop for that purpose (B.C.P. pg. 541, B.A.S. pg. 164)
  - ix. To read the “ Order for the Burial of the Dead” (and none other) when there is a Burial in any cemetery belonging to the Church.
  - x. To receive the offering of the people.
  - xi. To wear a Cassock (blue) and Surplice (white) or Alb, an earned Academic Hood and a Licensed Lay Ministers scarf.
  
8. Licensed Lay Ministers may not:
  - i. Pronounce the Priestly Absolution or Blessing.
  - iii. Celebrate the Holy Communion Service.
  - iv. Perform the Solemnization of Holy Matrimony.

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**APPENDIX B**

**CONSTITUTION**

**OF**

**ANGLICAN CHURCH WOMEN**

**Diocese of Central Newfoundland**

**Updated December 2009**

## **PREAMBLE**

The inauguration of the Anglican Church Women {ACW} of the Diocese of Central Newfoundland took place at Grand Falls on September 18, 1969. There is a plaque commemorating that event at Holy Trinity Church, Grand Falls.

The Anglican Church Women is a fellowship of all women in the Anglican Church of Canada and all others who agree with, and support, the purpose of the association.

We are members of the National Board of ACW in Canada. This Board is made up of representatives from the four Ecclesiastical Provinces - British Columbia, Rupert's Land, Ontario, and Canada.

In the Diocese of Central Newfoundland we are part of the Ecclesiastical Province of Canada which comprise of the Dioceses of Central Newfoundland, Western Newfoundland, Eastern Newfoundland and Labrador, Nova Scotia & P.E.I., Fredericton, Quebec, and Montreal.

The articles contained herein, and such amendments as shall be made from time to time, shall comprise the Constitution of the Anglican Church Women (ACW) in the Diocese of Central Newfoundland, and may hereinafter be referred to by the short title of the ACW Constitution.

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## **INTRODUCTION**

### **ARTICLE I            NAME**

The name of the organization shall be called “Anglican Church Women” (ACW), Diocese of Central Newfoundland.

### **ARTICLE II            MEMBERSHIP**

- A. All women of the Anglican Church shall be considered members of ACW.
- B. Officers of the Primary, District, and Diocesan Council shall be of communicant standing in the Anglican Church or a member of a church in full communion with the Anglican Church of Canada .
- C. Women of other denominations may become members of the ACW, but shall not hold an executive position.

### **ARTICLE III            AIMS & OBJECTIVES**

- A. To give the opportunity in the Diocese, through which all women may be united in worship, learning and offering;
- B. to offer support in their common interests and leadership;
- C. to be a forum and voice for women’s ministry in the diocese;
- D. to give members a chance to share faith and fellowship; and
- E. to provide opportunity for participation of women in Parish, Diocese and National Church programs.

### **ARTICLE IV            ORGANIZATION**

The Organization of the Anglican Church Women in the Diocese of Central Newfoundland shall be part of the National ACW and is organized in the following way:

- A. Diocesan Council  
The work of the ACW shall be under the general direction and leadership of the Diocesan Council.
- B. District Branch  
A regional group of Primary Branches that meet annually for fellowship and sharing.
- C. Primary Branch            The basic organizational unit of ACW.

**ARTICLE V            AMENDMENTS            F**

- A.     The Constitution may be amended at an Annual General Meeting (AGM), or at a special meeting called for that purpose, by a resolution passed by two-thirds majority of eligible voting members present.
- B.     Notice of any amendment must be given through the Diocesan Council at least two months prior to the date of the meeting.

**ARTICLE VI            BISHOP AND CLERGY**

- A.     The Bishop of the Diocese shall be the Patron of the Diocesan ACW Council.
- B.     It is a requirement that the Bishop’s Spouse be an Anglican of communicant standing or a member of a church in full communion with the Anglican Church of Canada, to be the Honorary President of the Council;
- C.     The District Branches shall be under the general direction of the Regional Dean or Senior Priest; and
- D.     The Primary Branches shall be under the direction of the Rector.

**ARTICLE VII           MEETINGS**

- A.     District Branch , Primary Branch and Diocesan Council shall pay the Diocesan rate of travel per kilometer:
  - i.     when President and Vice President or their designates travel to Diocesan AGM; and
  - ii.    when District Branch presidents and Diocesan ACW Executive attend Diocesan Council meetings.
- B.     Monies are **not** to be paid for members, including the executive members, to travel to meetings of District Branch.

## **DIOCESAN COUNCIL**

### **ARTICLE VIII      PURPOSE**

- A. To promote and co-ordinate the purposes and aims, determine points of policy of the ACW within the Diocese, and maintain an affiliation with the Anglican Church of Canada and the National ACW Organization;
- B. To act as a liaison between the Diocese and the Primary Branches;
- C. To maintain contact with ACW in the Diocese of Eastern Newfoundland and Labrador, and in the Diocese of Western Newfoundland;
- D. To communicate information to District and Primary Branches; and
- E. To organize a Diocesan AGM so that members in the diocese can meet and discuss common issues and to share ideas in an atmosphere of community and fellowship.

### **ARTICLE IX      MEMBERSHIP**

- A. The Executive of the Diocesan Council shall be:
  - i. the Patron - The Bishop of the Diocese;
  - ii. the Honorary President;
  - iii. the President;
  - iv. the Vice-President;
  - v. the Secretary; and
  - vi. the Treasurer.
  - vii. The Past President shall serve one year.
- B. The Executive of Diocesan Council shall hold a minimum of three meetings per year, one of which may be the Annual General Meeting.
- C. The Executive of Diocesan Council shall invite District Branch presidents to a minimum of one meeting per year for consultation.
- D. Duties of the Executive of Diocesan Council:  
{ See Appendix A }

**ARTICLE X            COMMUNICATION**

- A.     A list of all who attend meetings regularly shall be kept for information.
  
- B.     Proper minutes, account and receipt books shall be maintained and kept up to date.
  
- C.     The Diocesan Council shall send the minutes of the AGM to District Branch and Primary Branch Presidents.
  
- D.     The Devotional booklet, being used in the regular meeting of Primary Branches, shall be reviewed, revised, and/or compiled after five years. This booklet will be completed in consultation with general membership. It shall be the responsibility of the Diocesan Council to distribute the booklet to each Primary Branch President. Primary Branch Presidents will copy the booklet for each of their members.
  
- E.     A Directory, containing a listing of all District and Primary Presidents, with contact information shall be updated annually and distributed at the AGM.

**ARTICLE XI           REPRESENTATION**

- A.     The official representation, with full voting privileges, at the AGM shall be:
  - i.     all members of the Diocesan Council;
  - ii.    the presidents of all District Branches;
  - iii.   two representatives of each Primary Branch which will be the President and Vice President or their proxies;
  - iv.    the Program Co-ordinator of the Diocese; and
  - v.     the Honorary President.

**ARTICLE XII          ELECTIONS**

- A.     The Diocesan Council shall be elected triennially.
  - i.     No person shall hold a position on Diocesan Council for more than six (6) consecutive years.
  - ii.    Members are eligible for election to a position on Diocesan Council after at least a one (1) year break.
  - iii.   If the president cannot complete her three year tenure, the vice president will assume the role until the

next triennial election. However, the Bishop may wish to appoint an interim president.

*Elections {ctd}*

- iv. If the vice president cannot complete her three year tenure, the president will assume both roles until the next triennial election. However, the Bishop may wish to appoint an interim vice-president.
  - v. If the secretary and the treasurer cannot complete their three year tenure, the Bishop, in consultation with the officers of the ACW Diocesan Executive, shall appoint a person to assume the position until the next triennial election. The person appointed shall be from the eligible voting representatives of District and Primary branches that attended the previous AGM.
- B. The Diocesan Council may appoint a Nominating Committee.
- i. Such committee must be formed not less than six (6) months prior to the election.
  - ii. Nomination papers shall be forwarded to all Primary Branches at least four months prior to the AGM.
  - iii. The Nominating Committee shall make its report in a manner to be prescribed by the Diocesan Council.
  - iv. Nominations from the floor of those present at the AGM are to be accepted.
  - v. Under normal circumstances, nominations will not be accepted for members not present at the AGM. However, a member absent due to a sickness or immediate family death, shall submit in writing their willingness to offer their name for a specific position on Diocesan Council.

**ARTICLE XIII      CHAPLAIN**

- A. The Chaplain for the AGM shall be appointed annually by the Bishop.
- B. In consultation with the Diocesan Council, the Chaplain will prepare all devotions, the talks, and Bible Study reflecting the theme of the Diocesan AGM. The Chaplain and Rector of the hosting parish will plan the Opening Eucharist Service.
- C. The Chaplain will provide pastoral care to members attending the conference.
- D. In consultation with the Rector of the hosting parish, the Chaplain may participate in the Sunday morning service.

**ARTICLE XIV FINANCES**

- A. The finances of the Diocesan Council are obtained by a six per cent, (6%) gross income from each Primary Branch to be submitted by the last day of April.
  
- B. The financial responsibilities of the Diocesan Council shall be:
  - i. a contribution to the Bishop to be distributed in consultation with the Executive of the Diocese of Central Newfoundland;
  - ii. Diocesan Council travel costs, and other Diocesan Council expenses;
  - iii. Mission Outreach; and
  - iv. in consultation with the District Branch Presidents, to establish guidelines annually for the amount of assessment to be paid by the Primary Branches to the District Branch.
  
- C. The last day of June shall be the financial year end for the Diocesan Council.
  
- D. Accounts shall be audited annually by a Certified Accountant who shall be appointed at a meeting of the Diocesan Council.
  
- E. Signing Authority shall be given to the President, Treasurer and the Diocesan Executive Officer. Any two of these three signatures shall be sufficient.

**DISTRICT BRANCH**

**ARTICLE XV PURPOSE**

To promote programs for education, learning and sharing of ideas, and to encourage opportunity for gatherings in order to carry out these programs.

**ARTICLE XVI MEMBERSHIP**

- A. A District Branch shall be formed from Primary Branches in a geographical region.
- B. The District Branch Executive shall be:
  - i. President;
  - ii. Vice - President;
  - iii. Secretary; and
  - iv. Treasurer.
- C. Duties of Executive: {See Appendix A}
- D. The District Branch Executive will meet with its Primary Branch members annually for fellowship, sharing and learning. Presentation of financial, and other reports as arranged by the District Branch Executive, will be given at this time.

**ARTICLE XVII COMMUNICATION**

- A. A list of all who attend meetings shall be kept for information.
- B. Proper minutes, account and receipt books shall be maintained and kept up to date.
- C. Following the election of officers, information of any changes should be forwarded to the Secretaries of Diocesan Council and Primary Branch.

**ARTICLE XVIII ELECTIONS**

- A. The Executive of District Branch shall be elected triennially:
  - i. No person shall hold a position on the Executive for more than six (6) consecutive years.
  - ii. Members are eligible for election to a position on Executive after at least a one (1) year break.
  - iii. If the president cannot complete her three year tenure, the vice president will assume the role until the next triennial election. However the Diocesan Executive, in consultation with the District Branch Executive, may wish to appoint to appoint an interim president.
  - iv. If the vice president cannot complete her tenure, the president will assume both roles until the next triennial election. However the Diocesan Executive, in consultation with the District Branch Executive, may wish to appoint to appoint an interim vice-president

- v. If the secretary and/or the treasurer cannot complete their tenure, the Diocesan Executive, in consultation with District Executive, shall appoint a member to fill the position until the next triennial election.

## **ARTICLE XIX FINANCES**

- A. The financial responsibilities of the District Branch shall be met through a payment into District Branch Funds by the Primary Branches to:
  - i. cover cost of travel for the president and vice-president or designates to the Diocesan AGM.
  - ii. pay for incidental expenses such as postage and stationery.
- B. District Branch Executive shall not be reimbursed for travel to the District Branch AGM.
- C. The payment amount made to the District Branch by the Primary Branches shall be reviewed annually by Diocesan ACW Council Executive in consultation with the District Branch Presidents.
- D. Where funding is not available for District Branch Presidents to travel to the Primary Branches, the Primary Branch will be responsible for providing additional funding for that purpose.
- E. At the Annual District Branch meeting, the Treasurer shall submit an audited statement. The audit shall be conducted by a qualified person not involved with any ACW Branch or an immediate family member. The last day of December shall be the financial year end for District Branch.
- F. No donations from District Branch ACW should be made to Primates World Relief Development Fund, Queens College and Mint Brook Camp & Conference Centre, Foster Children, etc. All such donations should be made at the Primary Branch ACW level. {See Appendix C}
- G. A motion shall be made at the Annual District Branch meeting re: the distribution of monies collected from the church service ie. Mint Brook.
- H. Signing Authority shall be given to the President, Treasurer and one other officer. Any two of these three signatures shall be sufficient.

## **PRIMARY BRANCH**

### **ARTICLE XX PURPOSE**

A Primary Branch is the basic organizational unit of the Anglican Church. Its purpose is to fulfil the aims and objectives of the ACW within its congregation, and parish as set out in Article III.

### **ARTICLE XXI MEMBERSHIP**

- A. All women of the Anglican Church shall be considered members of ACW.
- B. Officers of the Primary, District and Diocesan Council shall be an Anglican of communicant standing or a member of a church in full communion with the Anglican Church of Canada.
- C. Women of other denominations may become members of the ACW but shall not hold an executive position.
- D. The Executive of the Primary Branch shall be:
  - i. President;
  - ii. Vice - President;
  - iii. Secretary;
  - iv. Treasurer; and
  - v. Chairpersons of Departments and Committees
- E. Duties of Executive: {See Appendix A}
- F. Duties of Departments {See Appendix B}

### **ARTICLE XXII COMMUNICATION**

- A. A list of all who attend meetings regularly may be kept for information.
- B. Proper minutes, account and receipt books shall be maintained and kept up to date.
- C. After an election of officers, information of any changes should be forwarded to the Secretaries of Diocesan Council and District Branch.

## ARTICLE XXIII ELECTIONS

- A. The Primary Branch Executive shall be elected triennially. No person shall hold a position on the Executive for more than six (6) consecutive years.
- i. Members are eligible for election to a position on Executive after at least a one (1) year break.
  - ii. If necessary, Primary Branches can be exempt from this requirement. In the case of smaller Primary branches, the Rector may give provisional permission for an Executive Member to continue when her term of office has ended, and no one has agreed to fill the position. In such instances, the Rector will contact the Diocesan Council Executive and/or the Bishop shortly after the election to receive permission for this member to remain in office for the three year term.
  - iii. If the president cannot complete her three year tenure, the vice president will assume the role until the next triennial election. However the Diocesan Executive, in consultation with the Primary Branch Executive, may wish to appoint an interim president.
  - iv. If the vice president cannot complete her three year tenure, the president will assume both roles until the next triennial election. However the Diocesan Executive, in consultation with the Primary Branch Executive, may wish to appoint an interim vice-president.
  - v. If the secretary and treasurer cannot complete their three year tenure, the Diocesan Executive in consultation with the Primary Branch Executive, shall appoint a member to fill the position until the next triennial election.
- B. Chairs of sub-committees - Altar Guild, Church Flowers, Family Life, Worship, Education & Mission, and Social Concern shall be elected triennially. {See Primary Departments: Appendix B}
- C. The Rector will be present and conduct the election of officers and, shortly after the election, will install the new executive at a main Sunday church service.

## ARTICLE XXIV FINANCES

- A. The Financial Statement of Primary Branches shall be audited by an qualified person not involved with any ACW Branch or an immediate family member. The last day of December shall be the financial year end for Primary Branches.
- B. Following the audit, and **no later** than the last day of March, each Primary Branch shall remit six percent (6%) of their gross income to the Diocesan Council Treasurer with a completed Assessment Form.

- C. Financial responsibilities shall be:
  - i. to assist with Congregational and Parish needs;
  - ii. to contribute to the following:
    - (a) Primate’s World Relief & Development Fund;
    - (b) Queen’s College;
    - (c) Mint Brook Camp & Conference Centre; and
    - (d) Diocesan, National and special appeals including but not limited to Canadian Cancer Society and Canadian Red Cross.
  
- D. Primary Branches may sponsor and support foster children from a worldwide recognized and registered organization.
  
- E. Where a Primary Branch has collected monies for Primates World Relief Development Fund, Queens College and Mint Brook Camp & Conference Centre, a cheque should be made out to the ‘Diocese of Central Newfoundland’ and forwarded to Synod Office, with reference as to where the monies are to be directed. Any special appeals should be forwarded to the appropriate organizing committee.
  
- F. Signing Authority shall be given to the President and the Treasurer and one other officer. Any two of these three signatures shall be sufficient.

**ARTICLE XXV      PRIMARY BRANCH CLOSURE**

- A. If for any reason a Primary Branch ceases to operate, the money on hand shall be disbursed in the following manner:
  - i. In the first instance, to the congregational treasurer; or in the event that the congregation no longer exists, to the parish treasurer.
  - ii. In both instances, the money shall be held in trust for a period of two (2) years. After the two (2) year period, the funds shall then become the property of either the congregation or the parish council.

## APPENDIX

### APPENDIX A DUTIES OF THE ACW EXECUTIVE

#### President

- i. Shall be familiar with the history of the ACW.
- ii. Shall have a clear understanding of the Diocesan ACW Constitution.
- iii. Be kept informed by reading Christian magazines and current Christian literature.
- iv. To understand the various offices of the ACW.
- v. Shall preside at all meetings.
- vi. Plan meetings that are well balanced in worship, study, work activities, and fellowship.
- vii. Shall submit an annual report to the Diocesan AGM.
- viii. Shall be the official representation of the annual meeting.
- ix. Shall be the ex-officio of all ACW committees.

#### Vice President

- i. Shall be responsible for public relations.
- ii. Preside over meetings in the absence of the president.
- iii. Shall be prepared to offer her name for the office of president.
- iv. Fulfil other duties as requested by the President.

#### Secretary

- i. Shall be responsible for keeping official records and minutes of all meetings.
- ii. Insure that minutes are read and approved at all meetings.
- iii. Keep an accurate and up to date list of all membership.
- iv. Shall be responsible for the general correspondence.

#### Treasurer

- i. Shall be responsible for keeping financial records.
- ii. Shall receive, record, and disburse by cheque all income as authorized.
- iii. Shall provide an audited financial statement at the annual meeting.

## **APPENDIX B            PRIMARY BRANCH DEPARTMENTS**

### **Social Concern**

- i.        Focus on the continuing mission to seek social justice for all.
- ii.       Assist and co-ordinate the efforts of Primary Branches to implement a program of action in areas such as ministry to the sick.
- iii.      Provide programming and assistance for social issues such as drug abuse, poverty, equality for women, and sustainable development.
- iv.      Co-operate with the Diocesan Council and with interdenominational organizations as they work for these objectives.

### **Family Life**

- i.        Encourage the development of Christian family life through promotion of education programs.
- ii.       Encourage and support active participation of youth in church camps and conferences.
- iii.      Help develop programs that would encourage a system of family prayers.
- iv.      Maintain a link with families through birthday greetings.

### **Church Flowers**

- i.        May operate as a separate department or may be the responsibility of the Altar Guild.
- ii.       Be responsible for providing suitable and sufficient flowers for weekly services and for special occasions.

### **Worship, Education & Mission**

- i.        To nourish and nurture the spiritual life of its members.
- ii.       Give encouragement and suggestions in planning a Day of Reflection.
- iii.      Promote and extend the work of the Church and its world mission.
- iv.      Encourage members to communicate with and pray for their Prayer Partners.
- v.        Support the participation of members in a foster children project.

### **Altar Guild**

- i.        Work harmoniously with each other and the rector to promote the reverent care of the sanctuary and its furnishings.
- ii.       Ensure that all members will have a copy of the general expectations of an Altar Guild for their congregation.
- iii.      Ensure that regular workshops or meetings will be held to educate members in the proper care of the linens, vestments and vessels.

## APPENDIX C FOSTER CHILDREN PROGRAM

- i. Any District Branch already supporting a foster child/children may wish to continue until the child/children reach the age where sponsorship is no longer required.
- ii. Any future foster children program shall be carried out at the Primary Branch level.

## APPENDIX D ACW PRAYERS

- i. Heavenly Father, we ask your guidance upon our efforts done in Your name. Teach us to give of ourselves so that we may glorify Jesus. Fill us with Your Spirit that we may rejoice in our calling, through Jesus Christ our Lord. **Amen.**
- ii. Almighty God, our heavenly Father, who did send Your blessed Son into the world to become the Saviour of mankind; grant to us a deep sense of gratitude for Your grace and mercy towards us; enable us by Your spirit to reveal Your love in prayer and work and stewardship; so that Your salvation may become known to all peoples, and Your name glorified throughout all the earth; through Jesus Christ our Lord. **Amen**

*The following prayer "Called to Serve" was written by members attending the Diocesan ACW Conference held in Lewisporte September, 2008*

- iii. Good morning God! We are here to serve. We are privileged, challenged, and honored to be able to serve you in our ministry in our daily lives. Tell us what you need us to do and guide us in our actions. Empower us with your Holy Spirit to do your will and help us make a difference in the world-wide community of women.

We thank you for calling us to serve you - in the beautification of your church, in our servant hood of your calling and in our answers to you. Thank you also for the gifts we are called to offer to others in our church, the community and the world.

We are your children - **Called to Serve.** Know that we are willing to do your work in compassion, patience, humility and love.

We thank you for the privilege of serving the many branches of your Anglican Church Women (ACW) tree in the Altar Guild, Worship, Social Concern, Family Life, and visiting committees. Through these branches may we feed the roots of our church family.

Give us a kind heart to love others, hands to serve as we reach out to those in any kind of need, and feet to walk in the way you would have us go. Help us focus our thoughts, prayers and support of the world's poor, hungry, homeless and sick.

We thank you God for the ability to serve you in our church, community and our world. May we use the skills you have given us to the fullest, so that we can promote a better living environment for women and girls.

We give you thanks and praise for giving us wisdom, knowledge and understanding to be able to serve you in our home, church and communities and beyond, as we work together as women to add our voice to others in helping to combat disease and inequality.

Thank you, Lord for the opportunity to gather as Anglican Church Women to worship you in spirit and in truth; to serve and follow you all the days of our lives. Bless all women and girls as we struggle for equality in our lives, in Jesus' name we pray. **AMEN**

iv.

#### **National ACW Prayer**

Almighty God, we pray for your blessings and grace on our work and witness as Anglican Church Women in Canada. We give you thanks and praise for giving us wisdom, knowledge, and understanding so that we may serve you in spirit and in truth. Called to be your church, may our study, learning, worship, and service be always to your glory and the building of your kingdom in our communities and throughout the world. In our ministry may we always respond to the needs of others with your love. We pray in the name of the One who redeems and loves us, your Son, Jesus our Saviour. **AMEN**

## APPENDIX E

### INSTALLATION OF OFFICERS

**RECTOR:** Let us join together to pledge our support to one another, as the people of the Diocese of Central Newfoundland, as leaders of the Anglican Church, as people of God who share a common commitment to ministry.

*Congregation please stand*

**RECTOR:** LET US AFFIRM OUR BELIEF.

**ALL:** We believe that God is present and alive in our world today.

We believe we are linked with God, as our creator and through our identity in Jesus Christ.

We believe that God's power working through us completed our development as human beings.

We recognize that each day calls us to new heights, new experiences and new revelations of God and God's purpose for us.

We are thankful that we belong to the church, the body of Christ which calls us to worship and witness.

We acknowledge that our witness with Christ in God calls us to be partners in service.

We acknowledge the many unprecedented gifts of our time which have enabled us to accomplish much for the advancement of humanity.

We rely on God's power to help us to use these gifts to give new life to all our brothers and sisters.

We know that our common identity with Christ will sustain us as we continue on our journey together.

*Congregation please be seated.*

**RECTOR:** READS FIRST NAMES -

As leaders of Anglican Church Women, you are called to take up certain responsibilities in the service of God and the people of God. We ask you to give prayerful thought and attention to the goals you set, the love and harmony that exists among you and to the development of the talent of every member of the Christian community. We ask you to commit yourselves to the work of the Parish Groups.

We remind you and ourselves that good work and financial returns must never be at the expense of mutual respect and courtesy.

We remind you and ourselves that your responsibilities will be not only to accomplish projects but also to grow as individuals in the knowledge and love of God.

I ask you to commit yourselves to these responsibilities that all of us may receive strength for the tasks we are called to do.

**RECTOR AND EXECUTIVE OF ACW:**

**We ask your strength, O Lord that we may work with diligence, cheerfulness and love. Lord, help us to know the joy of serving others and that the family of God may be united in loving service. Lord, help us to give and receive love that we may be faithful in our commitment. We pledge the efforts of our hearts, our heads and our hands.**

**RECTOR:** Lord, you have promised to all who call on you that they will receive enough strength for their needs: we ask that this Executive chosen, committed and willing, may receive daily strength for their daily needs.

**ALL:** **AMEN**

*Congregation please stand*

**RECTOR:** The members of the executive have made their pledge of faithful leadership. Their efforts alone can never bring about the results we seek. Only as we are joined together as a community in love and service can we achieve the goals of which we are capable. I ask you, therefore, to make an equal pledge of loyalty and support that we may be one in purpose and dedication, as we accept those whom we have chosen for leadership.

**ALL:** **We pledge ourselves to support them in love.**

**RECTOR:** Realizing that God calls all people to committed service.

**ALL:** **We ask God's help as we commit ourselves to discover the many opportunities for useful service.**

**RECTOR:** Blessed Lord, you brought your disciples together to be the Church, the people of God; we ask you to look now upon these disciples who are before you.

Accept and bless the commitment they have made and give them your strength so that their pledge may be fulfilled.

**ALL:** **We ask your blessing Lord, upon our work. We do not ask that you do it for us but instead, give us a constant vision and the knowledge that we are doing the work you would have us do, so that your name will be honored and your children served. Through Christ, our Lord. AMEN**

**RECTOR:** The blessing of the God of Sarah and of Abraham. The blessing of the Son born of the woman Mary. The blessing of the Holy Spirit who watches over us as a mother over her children; be with you all. **AMEN**

**RECTOR:** Go into the world in peace. Be brave. Keep hold of what is good. Never pay back wrong for wrong. Encourage the fainthearted. Support the weak and the distressed. Give due honour to everyone. Be always joyful. Pray continually. Give thanks, whatever happens, for this is what God in Christ wills for you. **AMEN**

**Diocesan Handbook 2012**

**APPENDIX C**

**Diocese of Central Newfoundland**



## **Information on the Diaconate in the Diocese of Central Newfoundland**

August 2010

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Based closely on "Information on the Diaconate in the Diocese of Toronto", Prepared by the Rev. Dr. Andrew Barlow,  
Coordinator of Deacons, Diocese of Toronto

## **Why Deacons?**

We have been involved in a lengthy process of consultation and discussion. Response seems to indicate that there is a value and possibility in the ministry of deacons, fulfilling specifically identified ministries in specific parishes which identify a need. There are concerns, however, about how that ministry is to be defined, how we might identify deacons and how the ministry might evolve in the parish and diocese. There is an additional concern that deacons may supercede and assume lay ministries, particular the ministries of lectors, Eucharistic Ministers and Licenced Lay Ministers.

It must be very clear to those who are considering discernment as deacons and indeed those serving as priests, that the model of ordained ministry in this diocese is to be the model of servant hood and no one is to “lord it over another”. A cornerstone of any diaconal ministry will be for the deacon to help raise up, support and help in the training of lay ministry. The deacon will help the parish resource the intentional raising up of baptismal ministry, not displace the laity in pastoral and liturgical ministry.

The intent of this information document is to outline, with some clarity, the identification of potential deacons, and expectations of the diaconal ministry in parishes and in the diocese.

Many have asked what can a deacon do that a committed lay person can not do. It is a legitimate question, although it begs the biblical model and the practice of the early church. It is clear in scripture and in the early church the role of deacon was not an intermediate step on the way to another office, but a legitimate ‘order’ in itself.

The committed lay person is a free agent who chooses where, and how, and how long they will serve the church in any capacity. They freely give their time and may set their own limitations. They are essential to the life of any parish and of the diocese. Their responsibility comes through election or through appointment and they have the right to opt out of any role at any time.

Deacons will undergo a time of close discernment by the local church community and the wider church. They will agree to undertake ongoing education and study and will be screened for suitability and preparation for particular roles. They will make public vows for life before God, and in the presence of the gathered Church, to serve God and the church all their days.

These persons become accountable to their bishop, under the supervision of their

incumbent, and answerable to both their bishop and the parish. They are licenced to practice as deacons and cannot function in that role without a licence. In addition, the deacon places themselves under the discipline canons of the Diocese, of the Ecclesiastical Province and of the Anglican Church of Canada.

To be in 'holy orders' means that any decision-making process involves not only the individual and their family, but God and the church. To be ordained is to choose a particular way of life, and to take public vows to accept the imposed discipline and doctrines of the Church and to be accountable and responsible to God and the church for life.

The deacon chooses a role and a responsibility to uphold the Anglican Church and Communion in the parish and to provide a leadership in the church that cannot be imposed on a lay person. The deacon has an absolute responsibility to encourage, nurture and support the baptismal ministry of all in their parish and beyond, treating all alike.

The deacon, as ordained person, is ordained to the church and not to a parish and will be required to also take on a responsibility for the wider church, which would be hoped for, but cannot be required in a lay person.

The deacon has a responsibility to exercise a ministry, with no authority, but the authority of being a servant, as Christ is a servant.

### **Concerning the Order of Deacons**

In scripture and in the early church there are three distinctly 'ordered' ministries; the bishop, the presbyter or priest, the deacon. The bishop carries on the apostolic work of leading, supervising, and uniting the church. The presbyter along with the bishop takes part in the governance of the church, in the carrying out of its missionary and pastoral work and in the preaching of the word and administering the holy sacraments. The deacon assists the bishop and priests in this ministry but has a special responsibility to minister in Christ's name to the poor, the sick, the suffering and the helpless (BAS p.631)

The Diaconate is a separate, distinct, and equal order of ordained ministry dedicated primarily to:

- serving and enabling others to serve the needy, the weak, the sick and the lonely
- holding before the Church the needs of the world, interpreting those needs to the church, and enabling baptized persons to bring the ministry of Christ to the world.

Deacons are icons of servant hood (they are servants to the world on behalf of the

church), agents of the bishop (taking the national, international and diocesan vision into the parish) leaders (encouraging baptismal ministry within their parish), and prophets (alerting the church to the needs of the world and the fringes of the church)

## **Deacon**

For the purpose of this information document “deacon” will refer to those committed to ordination to the life long ministry of the order of deacon, and does not refer to “transitional deacons”, for whom the order of deacon is a part of their path to becoming ordained priest.

## **The Call to Diaconal Ministry**

The call to Diaconal Ministry is a call to a distinct, life long, ordered, ministry of deacon not an alternative pathway to priesthood.

It is often individual in nature, coming through an individual’s experience in the church and in service in the community as the individual begins to see the possibility of the diaconal call.

It may arise as an incumbent, over a number of years, comes to believe that a particular individual in their life, ministry and witness shows a diaconal call.

It may be a parish who, experiencing the ministry of an individual in their parish, comes to understand that the individual is being called to the life and ministry of a deacon. In order for the Bishop to move forward on this call it must be recognized by the individual, the parish and the diocese.

The prospective Deacon must be a baptized, confirmed and communicant member of the Anglican Communion living the faith in an Anglican Community and who:

1. has had identifiable, successful, substantial lay ministry in the the parish.
2. has the support of the lay leadership and the congregation, who are willing to receive the ministry of the deacon.
3. has the support of the rector and bishop.
4. has the academic training and/or life learning and experience to appreciate Anglican polity, policy and breadth of theological expression.
5. has the ability to bring and interpret with sensitivity the concerns and issues of the wider church to the congregation.

6. has an ability to reflect critically and creatively on the deacons' role of servant hood in bringing the needs, concerns and hopes of the world to the church

### **The Process**

The parish under the leadership of the incumbent considers whether or not it wishes to support a diaconal ministry in their parish.

The Parish Council moves and passes a motion to ask the Bishop for the Diocese to engage with them in the process of the Discernment of Diaconal Ministry.

The Parish Council and Bishop and/or Executive Officer and/or Regional Dean will meet with the Parish Council to discuss the application process.

The Parish Council will appoint a working Group to complete the application. After the application is completed the Working Group shares it with the Parish Council who approves it for submission to the Bishop.

In reviewing the application, if the Parish wishes to support a deacon and if the Bishop approves a Diaconal Ministry for the Parish the Working Group will be asked to provide a name or names of a person or persons to be nominated as a potential Deacon.

The Working Group will receive the approval of the Incumbent and the Parish Council for any nomination they make.

The Bishop will provide an application form to the nominee.

As part of the discernment process the Working Group will review the completed application form and with the Bishop or designate will interview the nominee and make a final recommendation to the Bishop.

If the nominee is successful and is to be ordained the Working group will participate in negotiating a Diaconal Covenant among the Parish, Deacon and Diocese. This Covenant will outline the Pastoral and liturgical responsibilities of the deacon as well as the parish responsibilities in supporting this ministry.

This Covenant will have to be ratified by the Parish Council as well as the Bishop.

### **Education**

We would ordinarily expect the candidate to have an Associate in Theology or equivalent completed at Queen's College or another recognized seminary or Anglican

training institution, as well as leadership experience within the church and community. Alternately a candidate with extensive successful lay ministry, willing to undertake a course of study, with the support and under the mentorship of their incumbent may be accepted to Diaconal Ministry. In either case this will be supplemented by an annual Bishop's School on various aspects of ministry which deacons will be required to attend.

### **The Ministry of Deacons**

The ministry of deacons in the Diocese of Central Newfoundland will evolve. However, we envision it to include ministry, in the following areas, under the licence and direction of the Bishop, and immediate direction and supervision of the Incumbent:

**Social Ministry:** including work in hospitals, facilities for the elderly, prisons, shelters for battered children and women, in chaplaincy, parish outreach, community programs.

**Parochial Care:** including the training and supervision of Lay Eucharistic Ministers and servers; sharing with the Incumbent in the carrying of the reserved sacrament to hospitals and the sick as required; assisting in the Parish Education Program, which may include assisting the Incumbent in confirmation preparation, baptism & marriage preparation; ministry with youth, singles, seniors, those with special needs; both visiting and providing training for lay visitation.

**Liturgical:** Participation and leading in worship throughout the parish and assisting the incumbent in the training of persons for liturgical ministry.

### **Compensation of Deacons**

Deacons other than transitional deacons will be non-stipendiary with other sources of income. However, deacons will receive compensation from the Parish they serve for:

- mileage and other expenses approved by the parish, incidental to the performance of their ministry, such as registration fees for diocesan required conferences, including clergy retreats, diocesan required education events.

### **Preaching as a Deacon**

Deacons may be licenced by the Bishop to preach and will have a special responsibility to promote the diaconal message of Jesus Christ. The special emphasis of diaconal preaching will be to promote the diaconal teaching of Christ, to encourage and motivate the congregation to serve the poor, the sick, the suffering, the helpless and the lonely in their parish community as well as in the larger church and world. A function of diaconal preaching will be to reach out to the fringe and to encourage the congregation to do likewise. Beyond preaching the deacon will also find other ways to encourage the congregation in their own baptismal ministries.

### **Accountability**

Deacons are directly accountable to the Bishop and to those with whom the Bishop's ministry is shared. The incumbent of the parish where the deacon is doing active ministry will have supervisory administrative authority, in the name of the Bishop, over the parish activity of the deacon

### **Duties in Exceptional Circumstances**

Deacons may conduct funerals in consultation and with the approval of the parish priest. With the approval of the parish priest the deacon may perform a baptism in the parish in which he/she normally serves. In the event that a parish is between incumbents, the deacon may be authorized by the bishop to conduct a funeral or baptism. Of course, in an emergency, a deacon, as any baptized person, may perform a baptism. Non transitional deacons may not marry.

### **Membership in the Councils of the Church**

Deacons are clergy members of the Synod of the Diocese and can serve as clergy on other councils of the church and diocese.

### **Continuing Education**

Christian formation must be a life long process. It is expected that each deacon will engage in an intentional program of continuing formation which may be in the form of conferences and retreats and continuing education in their particular focus of ministry.

### **Liturgical Functions**

Read the Gospel

Set the table

Clear the table

Dismiss the people

Depending on local practice, the deacon may do other activities in liturgy, without taking away lay involvement in such things as intercessions, administering the chalice, and reading lessons as well as leading a Service of the Word. For these ministries, the deacon would usually be part of the roster of those engaged in those activities.

**Diocese of Central Newfoundland**

**Ordination to the Order of Deacons  
Parish Application for Entering the Diaconal Discernment Process**

This application is to be sent to the Bishop for his/her approval

Dear Bishop,

This is a request for your permission to set up a discernment committee to begin considering the possibility of our parish supporting a diaconal ministry in our parish

**Parish Information**

Name of Parish \_\_\_\_\_  
Address \_\_\_\_\_  
Postal Code \_\_\_\_\_ Telephone \_\_\_\_\_  
email \_\_\_\_\_  
Incumbent \_\_\_\_\_  
Associate (if applicable) \_\_\_\_\_  
Wardens \_\_\_\_\_  
\_\_\_\_\_

**Working Group Information**

The Vestry/Parish Council, in consultation with the Incumbent will appoint a Committee of five to seven parish leaders, including the Incumbent, representing the breadth of the parish's membership. This group will work closely with the Vestry/ Parish Council and with the Bishop, and/or Executive Officer, and/or the Regional Dean as well as consult widely in the parish to discern what diaconal ministry will look like in the parish.

If the decision is made to establish a diaconal ministry in the parish this Group will become the Advisory Group in developing a Diaconal Covenant among the Bishop, the Deacon and the Parish.

Chair of Working Group \_\_\_\_\_  
Address \_\_\_\_\_  
Phone #/ email \_\_\_\_\_  
Members \_\_\_\_\_  
\_\_\_\_\_

### **Questions for Working Group to Investigate and Report**

What has led this parish to begin this process of evaluating the possibility of diaconal ministry for your parish?

What would be some of your most immediate goals for this ministry? What would be your long term goals?

Describe how you intend to educate the parish on the issue of diaconal ministry and the liturgical and pastoral role of a deacon in the life of the church?

How will the diaconal ministry supplement the ministry of the Licenced Lay Ministers and other lay ministries presently operating in your parish?

What will a Diaconal Ministry add to what is already being done in the parish?

Does this Parish wish to support a diaconal ministry? Do we need one?

This application has been reviewed and approved by the Parish Council of the Parish of \_\_\_\_\_ at a meeting held at \_\_\_\_\_

\_\_\_\_\_  
Signature of the Working Group Chair

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Warden/Parish Council

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Incumbent

\_\_\_\_\_  
Date

## **Working Group**

It should include a balance of leadership, male and female, representing different age groups, from various points in a multi pointed parish. All members need not be members of the Parish Council but should represent the various ministries of the Parish. No potential deacon ought to be a member.

The primary purpose of this “Working Group” is to facilitate a wide discussion of Diaconal Ministry in your parish. It is not to identify a person with talents and then identify a job for them to do. Always keep in mind, what does my parish need from this ministry?

After appointment the Chair should call a meeting of the Working Group to identify a strategy for gathering responses to the questions. There should be a meeting of the Working Group with the Parish Council members to answer the questions. There should be opportunity for other parishioners to express their views in areas where they feel able. Individual Working Group members ought to be facilitators at meetings, to keep the discussion positive and seek consensus while others need to be recorders and keep detailed notes. In writing final reports look for commonalities and agreements but do not be insensitive to divergences. If there is no consensus that also tells us about where the parish might be and potential difficulties for a new ministry.

The answers to questions ought to represent a consensus and not a simple majority rules Your report ought not to simply record all the responses but to interpret these responses in a way that represents your parish consensus, if one exists.

Members of the working group should be recorders, facilitators and consensus builders and not view themselves as directing the process

**Diocese of Central Newfoundland**  
**Ordination to the Order of Deacons**  
**Application for Entering the Diaconal Discernment Process**

Please return your completed application and essays to

The Rt. Rev. David Torrville  
34 Fraser Road  
Gander, NL  
A1V 2E8

**Personal Information**

Full Name \_\_\_\_\_  
first                      middle                      last                      surname at birth

Address \_\_\_\_\_  
Postal Code \_\_\_\_\_

Home Phone \_\_\_\_\_ Work Phone \_\_\_\_\_

email \_\_\_\_\_

Birth date \_\_\_\_\_  
month/date/year

Do you have a valid licence to drive a car in NL?                      yes\_\_\_ no\_\_\_

Have you ever been convicted of any criminal offence  
for which a pardon has not been granted, or have you ever  
been subject to disciplinary action for sexual misconduct?    yes\_\_\_ no\_\_\_

If yes, please provide details. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Christian History**

Date of Baptism \_\_\_\_\_ Place \_\_\_\_\_  
month/day/year parish city/town

How long have you been a regular communicant in the Anglican Church? \_\_\_\_\_

Date of Confirmation or Reception into the Anglican Communion \_\_\_\_\_  
Month/day/year

Officiating Bishop \_\_\_\_\_ Place \_\_\_\_\_  
parish city/town

Parish currently attending? \_\_\_\_\_

How long have you been attending this parish? \_\_\_\_\_

Please list the other parishes/denominations in which you have been a member.

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—  
Have you ever applied to this or any other Anglican Diocese to be admitted as a Candidate for Holy Orders? yes\_\_\_ no\_\_\_

If yes, please give particulars:  
(Where, when, the disposition of your application) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Have you ever made application for entrance into ordained ministry or been ordained to another denomination? yes\_\_\_ no\_\_\_

If yes, please give particulars:  
(Where, when, the disposition of your application) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Education**

Please list degrees (including major/specialization) , diplomas, certifications or other licences, beginning with the most recent.

Certification or Degree	Major	Year of Graduation	Institution
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

**Professional Associations**

\_\_\_\_\_  
\_\_\_\_\_

Are you currently enrolled in a theological college yes\_\_\_ no\_\_\_

If yes, which college \_\_\_\_\_

Please list theological training and any courses taken that are relevant to ministry

Training or Course	Date	length	Institution
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

**Work History (if applicable)**

Most recent Employer & Address	Immediate Supervisor & Phone Number	Position Title	Dates
_____	_____	_____	_____
_____	_____	_____	_____

Please give a brief overview of your roles and responsibilities

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Volunteer and Leisure Activities**

To what community organizations/associations do you belong?

Name	Your Role	Length of Involvement
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Please list your main leisure activities.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Church Related Activities**

Please list your current parish involvement and any significant church-related leadership experience.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**References**

1. The Diaconal Candidate and spouse will be invited to meet with the sponsoring rector to discuss the nature and expectations of Diaconal Ministry, following which the spouse is asked to submit a letter of support directly to the Bishop.
2. Please provide the names, addresses and phone numbers of three referees who have known you for more than five years, with whom we can communicate. Your referees should be competent to judge your character, temperament and habits and at least one should have definite knowledge of your qualifications and fitness for ordained ministry. Do not include your parish priest or members of the parish discernment committee, who will be involved in a personal interview. If possible, even if the person has known you less than five years, please include a referee from your current work environment.

Name, Address & Occupation	In what context and for how long has this person know you?	Phone
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

3. A current Certificate of Conduct from the RCMP or Constabulary is to be provided

**Declaration**

I hereby declare that the foregoing information is true and complete. I understand that a false statement may disqualify me from the process. I understand and accept that the Diocese of Central Newfoundland offers no guarantee of ordination or employment

Signature \_\_\_\_\_ Date \_\_\_\_\_

**Essay Questions:**

Please attach your responses to the following four questions. Please do not exceed the maximum length

1. Please provide an autobiographical, emphasizing family, significant relationships, community, spiritual, and any other influences that have been formative. (Maximum 750-1000 words)
2. What is your understanding of the ministry of a deacon, and why do you believe yourself called to such a ministry? (Maximum 750 words)
3. What is your vision for the future of the Church? And what can you offer as a deacon to move that vision forward? (Maximum 750 words)
4. Who supports you in your sense of call, and why? What concerns do you or others have about you fulfilling this role, and what can you do to address them? (Maximum 500 words)

Appendix D is available as a separate file on our Website

## CANON XXI

### On Marriage in the Church

#### Preface

1. The Anglican Church of Canada affirms, according to our Lord's teaching as found in Holy Scripture and expressed in the Form of Solemnization of Matrimony in the Book of Common Prayer, that marriage is a lifelong union in faithful love, and that marriage vows are a commitment to this union, for better or for worse, to the exclusion of all others on either side. This union is established by God's grace when two duly qualified persons enter into a covenant of marriage in which they declare their intention of fulfilling its purposes and exchange vows to be faithful to one another until they are separated by death. The purposes of marriage are mutual fellowship, support, and comfort, and the procreation (if it may be) and nurture of children, and the creation of a relationship in which sexuality may serve personal fulfilment in a community of faithful love. This covenant is made in the sight of God and in the presence of witnesses and of an authorized minister.
2. The Church affirms in like manner the goodness of the union of man and woman in marriage, this being of God's creation.<sup>1</sup> Marriage also is exalted as a sign<sup>2</sup> of the redeeming purpose of God to unite all things in Christ,<sup>3</sup> the purpose made known in the reunion of divided humanity in the Church.<sup>4</sup>
  1. Cf. Gen. 1:27–31
  2. Eph. 5:31f.
  3. Eph. 1:9f.
  4. Eph. 2:11–16
3. The Church throughout its history has recognized that not all marriages in human society conform, or are intended to conform, to the standard here described. For this reason, in the exercise of pastoral care as evidenced in the earliest documents of the New Testament, the Church has from the beginning made regulations for the support of family life especially among its own members.
4. Aspects of the regulation of marriage in the apostolic Church are recorded in the New Testament. A new standard of reciprocal love between husband and wife was introduced leading towards an understanding of their equality.<sup>1</sup> In preparation for marriage Christians were directed to seek partners from among their fellow believers.<sup>2</sup> In Christ's name separated spouses were encouraged to seek reconciliation.<sup>3</sup> In his name also divorce was forbidden though not without exception.<sup>4</sup> In certain circumstances a believer already married to an unbeliever might be declared free from such a marriage bond;<sup>5</sup> in others, and here in the name of Christ, remarriage during the lifetime of a former spouse was described, with one exception, as an adulterous union.<sup>6</sup>10 *Canon XXI*

1. 1 Cor. 7:3f, 11:11f, Eph. 5:21–33, cf. Gal. 3:28
  2. 1 Cor. 7:39, 2 Cor. 6:14, cf. 1 Thess. 4:2–8 (RSV)
  3. 1 Cor. 7:10f.
  4. Matt. 5:31f, Mark 10:2–9, cf. Mal. 2:13–16
  5. 1 Cor. 7:12–16
  6. Matt. 19:9, Mark 10:11f, Luke 16:18, cf. Ro. 7:3
5. From these principles and precedents the Church, living in many cultures and in contact with many different systems of law, has sought in its rites and canons to uphold and maintain the Christian standard of marriage in the societies in which believers dwell. This standard and these rites and canons pertain to the selection of marriage partners, preparation for marriage, the formation of a true marriage bond, the solemnization of marriage, the duties of family life, the reconciliation of alienated spouses, and to the dissolution of marriage and its consequences.
  6. All members of this Church, in fulfilling the obligations of the People of God, share according to their circumstances in the obligation to uphold Christian standards of marriage in human society especially by care for their own families and by neighbourly care for the families of others. Special obligations rest upon certain members of the Church as set forth below.
  7. The particular duties of the clergy, described in part elsewhere in this Canon, include the provision of education for marriage and family life, the solemnization of marriage, the pastoral care of families, the encouragement of reconciliation of estranged spouses, and the pastoral care of those whose family ties have been broken or interrupted by death, sickness, poverty, enforced absence, human weakness, or by wilful act.
  8. The duties of the laity, according to their several circumstances, are to share with the clergy the responsibility for upholding family life, in particular:
    - a) by their presence with friends and neighbours at weddings to bear witness to their support of those who marry;
    - b) to safeguard the legality of marriages by readiness to allege promptly any cause or just impediment which might make a proposed marriage unlawful;
    - c) to promote and encourage the use of the professional skills that serve family life;
    - d) as spouses, to be faithful to their own marriage vows;
    - e) as parents, guardians, god-parents, teachers, or other fully qualified persons, to guide children and young persons in preparation for family life;
    - f) as neighbours, mutually to promote the welfare of families, and to seek the reconciliation of any whose family life is impaired or broken;
    - g) as communicants, to uphold the Church's discipline, and to seek the restoration to communion of any who have become alienated or are excommunicate; and
    - h) as citizens, to work for the maintenance of just laws for the welfare of family life.

*Canon XXI 111*

## Regulations

### I. Prerequisites for Marriage

#### 1. Notice

It shall be the duty of those who intend to marry to give notice to the minister at least 60 days before the day proposed for the wedding, except that the minister may waive this requirement for sufficient cause in which case the minister shall notify the bishop of the diocese in writing, stating the reason for the decision.

#### 2. Preparation

It shall be the duty of the incumbent, when application is made for matrimony to be solemnized, to inquire whether there is any impediment either to the marriage or to the solemnization thereof. It shall also be the duty of the incumbent or designate, to review with the parties to the marriage, the issues outlined in Schedule E annexed hereto and to recommend strongly to the parties that they avail themselves of a marriage preparation course or program so that all who seek marriage in the Church may come to it with a Christian understanding of its purpose and a practical understanding of the realities of marriage, and may be encouraged to give effect with God's help to the vows which they are preparing to make. The parties to the intended marriage, after due consideration, shall be encouraged to sign the Declaration set out in Schedule A.

#### 3. Impediments of Relationship

- a) Notwithstanding the Table of Kindred and Affinity contained in *The Book of Common Prayer* (1962), when making the inquiries directed in section 2 the minister shall, with respect to impediments of relationship, be guided by the *Marriage (Prohibited Degrees) Act*, as it was in force on June 1, 2004, which prohibits marriages between persons who are related
  - i) lineally by consanguinity or adoption,
  - ii) as brother and sister by consanguinity, whether by the whole blood or the half-blood,  
or
  - iii) as brother and sister by adoption.
- b) In addition to marriages prohibited by law, no person may marry another person if they both live, or have previously lived, in the same household and one of them is or has been treated by the other as a child or parent.

#### 4. Age

No minister shall solemnize the marriage of persons either of whom is under sixteen years of age.112 *Canon XXI*

*5. Requirements of Civil Law*

The minister shall ensure that all the requirements of the civil law of the province or other jurisdiction in which the marriage is to be solemnized have been met, in particular that all prerequisite notices, medical certificates, and consents of parents, guardians, or others, have been respectively given, completed, and obtained.

*6. Licenses and Banns*

The minister shall not solemnize a marriage unless the parties have obtained a license from the proper authority or unless the banns have been published in conformity with the civil law and in the manner required by section 7.

*7. Publication of Banns*

When banns are to be published:

- a) They shall be called in the church three several Sundays during Divine Worship after the accustomed manner and in conformity with the requirements of civil law.
- b) Where either or both of the parties are accustomed to worship in a church or churches other than their own parish church, the banns may be called in the church or churches in which they worship, provided that the civil law allows such procedure.
- c) The minister shall say together with such addition as the civil law may require: I publish the Banns of Marriage between N. of ..... and N. of ..... If any of you know cause or just impediment why these two persons should not be joined together in Holy Matrimony, you are to declare it. This is the first (or second or third) time of asking.
- d) After the final calling their publication shall be recorded as required, and if the marriage is to be solemnized elsewhere the appropriate certificate shall be forwarded to the officiating minister.

*8. When License to Marry is Required*

The calling of banns shall not exempt the parties from obtaining a license to marry where the civil law requires them to do so.

*9. Certain Marriage Forbidden*

Except as provided in part III or part IV of this Canon, no minister shall solemnize the marriage of two persons one of whom has been a party to a ceremony of marriage with a third person now living.

*10. Baptism*

The Form of Solemnization of Matrimony in the Book of Common Prayer is provided for the marriage of Christians. No minister shall solemnize matrimony between two persons neither of whom has been baptized. If two persons, one of whom has not been baptized, desire to be so married, the minister shall refer the matter to the bishop of the diocese whose order and direction shall be followed. *Canon XXI 113*

*11. License and Permission of Minister to Solemnize Marriage*

- a) Every minister who solemnizes a marriage must where the civil authorities make such a requirement, hold a valid license or permit to officiate at marriages in that place.
- b) The minister must also have the license or authority of the bishop of the diocese in which the marriage is to be solemnized.
- c) The officiating minister must have obtained the consent of the incumbent of the parish in which the marriage is to be solemnized if the officiating minister is not licensed to that parish.
- d) The discretion of a minister to decline to solemnize any particular marriage shall not be abrogated by this Canon.

## **II. The Solemnization of Matrimony**

*12. Place of Marriage*

- a) Marriage is a public act and shall be solemnized in the face of the community and of the friends and neighbours of the couple.
- b) Every marriage shall be solemnized in the presence of at least two witnesses in addition to the officiating minister.
- c) The body of the church is the appropriate place for the solemnization of a marriage but a marriage may be solemnized in another location if the incumbent, after consultation with the bishop, is satisfied that the solemnity and public nature of the occasion will be preserved and that the service will be conducted with dignity in godly and decent order.

*13. Incumbent in Charge of Service*

The incumbent shall be responsible for the conduct of the marriage service. Hymns or anthems sung at the service shall be those only which may be found in Holy Scripture, in the books of Common Prayer or Common Praise, or in texts approved by ecclesiastical authority.

*14. Marriage to a Non-Christian*

The form of Solemnization of Matrimony is intended to be used in marriages between Christians. For purposes of this Canon, a person is a Christian who has been baptized and who is prepared to reaffirm Baptismal vows.

Where one of the parties to a marriage does not consider himself/herself to be a Christian, the minister may, nevertheless, use the Form of Solemnization as deemed to be appropriate. The form may be used with such modifications as may be permitted by the bishop having jurisdiction where the marriage is to be solemnized. In the vow, the non-Christian may omit the words 'holy' and 'according to God's ordinance', but no other change may be made to the vow or to the declaration of intention.114 *Canon XXI*

### *15. Parish and Civil Registers*

It is the duty of the officiating minister to record the information required by the civil authority as well as the information necessary for pastoral care, in the manner following:

- a) At the time of marriage the minister shall enter the several particulars relating thereto in a register to be retained in the parish for this purpose. In this parish register the minister shall record the particulars of baptism, confirmation, and church membership of the respective parties, and the address of their intended residence.
- b) The minister shall also record in such other register or form as may be required by the civil law the particulars prescribed by that law, and shall duly report the same to the appropriate authority.

## **III. Determination of Marital Status Under This Canon**

### *16. Definitions*

- a) “Marriage” as defined by this Canon means that union described in the Preface of this Canon and further described in section 17 of this part. With respect to marriage so defined, a man and a woman may nevertheless, for reasons of age or health or other serious cause agree to marry upon condition that there shall be no sexual intercourse between them permanently or for a limited time or from time to time.
- b) “Chancellor” means the chancellor of a diocese.

### *17. Conditions of Valid Marriage under this Canon*

The question whether a purported marriage constituted a marriage as defined by this Canon shall be determined by the Chancellor in accordance with the following principles:

- a) The parties to a marriage are not qualified for the purpose of this Canon to marry each other if:
  - i) either of them is under the age of 16 years,
  - ii) they are related to each other
    - a) lineally by consanguinity or adoption,
    - b) as brother and sister by consanguinity, whether by the whole blood or the half-blood, or
    - c) as brother and sister by adoption;
  - iii) they both live, or have previously lived, in the same household and one of them is or has been treated by the other as a child or parent; or
  - iv) either of them has gone through a ceremony of marriage with a person who is living at the time of the application, unless:
    - a) the previous ceremony of marriage has been found, as provided in this part, by the Chancellor not to have been a marriage as defined by this Canon and therefore not to be an impediment to marriage under the Canon Law of this Church; or *Canon XXI 115*

b) the previous marriage has been found [by the Chancellor] to have been dissolved or terminated according to the civil law applicable thereto and permission to marry has been given [by the Chancellor], as provided by part IV of this Canon.\*

\*Note: The words “by the Chancellor” were erroneously included in clause b) and should be ignored.

b) The contract of marriage requires the free and voluntary consent of the parties to marry each other upon the terms set out in the Preface of this Canon, based upon adequate understanding by each of them of the nature of the union and of the mutual relations of husband and wife and of parents and children.

c) Consent to marry is not present where:

i) one of the parties is at the time of the contract of marriage incapable by reason of mental defect, mental illness, alcoholic intoxication, or the influence of a drug, of having the necessary understanding or giving the necessary consent;

ii) one of the parties has been induced to consent by duress, by coercion, or by fear;

iii) one of the parties gives consent after having been abducted and before being set free;

iv) one of the parties is at the time of the contract of marriage mistaken with respect to the nature of the contract or of the union, or with respect to the identity of the other party;

v) one of the parties at the time of the covenant of marriage was deceived by misrepresentation, concealment or other deception with respect to facts which have threatened life or adversely affected or endangered health or have been seriously detrimental to the establishment of the covenant, including among other things, misrepresentation, concealment or other deception relating to:

a) venereal disease, AIDS

b) addiction to drugs or alcohol

c) pregnancy, except as a result of intercourse with the marriage partner

d) homosexual practice

e) violence, sadistic conduct, or other abnormal practices;

vi) the marriage has been agreed to upon a condition which is illegal, impossible or contrary to the nature of the union, as defined in this Canon;

vii) the marriage is intended to be a sham or mere form;

viii) either party is incapable of consummating or unreasonably refuses to consummate the marriage by sexual intercourse, subject to subsection 16 a) of this Part; or

ix) one of the parties is not a Christian and there is a condition taken that the Christian party shall be entitled to adhere to and practice Christianity or to bring up any children of the union as Christians, and the non-Christian party assents to the condition without intending that it shall be satisfied.

d) In the cases mentioned in subsections ii), iii), iv), v) and ix) hereof, the party coerced, mistaken or deceived or otherwise imposed upon may by an act of will approbate the marriage and continue to cohabit with the other party when free to cease col16 *Canon XXI*

habitation after being freed from coercion, fear or abduction or after learning of the mistake, deception, concealment or other circumstance constituting the defect. What constitutes approbation is a question of fact in each case. The effect of approbation for the purpose of this Canon is to validate the marriage.

e) Nothing contained in this Canon shall authorize the solemnization of a marriage known to the minister or either of the parties to be invalid by civil law.

#### *18. Conditions Governing Application Regarding Canonical Status*

a) An application for declaration of marital status under this Canon may be made where the applicant has gone through a ceremony of marriage with a person living at the time of the application and it is alleged that the ceremony did not constitute a marriage as defined by this Canon and where the marriage or purported marriage:

i) has been annulled or declared null and void or dissolved or otherwise terminated by a legislature or court, or

ii) is alleged to have been dissolved or otherwise terminated according to the civil law properly applicable thereto, by an extra-judicial or non-judicial and non-legislative act or event.

b) An application under this section may be made by a person who has gone through a ceremony mentioned in subsection a) of this section and who is:

i) a member of this Church, or

ii) a person who desires to marry according to the rites of this Church.

c) An application under this section not made in the course of or with a view to proceedings preliminary to a marriage shall be made to the incumbent of the parish or mission where the applicant resides or is accustomed to worship.

d) An application under this section made in the course of or with a view to proceedings preliminary to a marriage shall be made to the incumbent of the parish or mission where it is desired that the intended marriage be celebrated.

e) The incumbent receiving the application shall investigate it to the best of his or her ability and forward the application, together with his or her report thereon, through the appropriate channels to the Chancellor having jurisdiction in the diocese.

#### *19. Form of Application*

a) An application for declaration of marital status under section 18 shall be made in writing and signed by the applicant and shall contain the information required by Schedule B.

b) The application shall be accompanied by:

i) a certificate of performance or registration of the ceremony issued by a competent authority;

ii) the original or a copy of the legislative act or the judgment or decree referred to in Schedule B, paragraphs 9 and 10, and of any other document necessary for proof of any fact, and proof of its authenticity; *Canon XXI 117*

- iii) statements in writing verifying all other relevant facts not within the knowledge of the applicant signed by persons having knowledge of the facts; or
- iv) where there has been no legislative act and no judgment or decree as above mentioned, a reasoned opinion in writing, signed by a person professionally qualified to give an opinion in respect of the law in question, verifying that the purported marriage has been dissolved or otherwise terminated.

#### *20. Decision of Chancellor*

- a) On an application for declaration of marital status under section 18 of this part, the Chancellor when all relevant facts have been proved to the Chancellor's satisfaction, shall determine whether the ceremony gone through by the applicant resulted in a marriage under this Canon.
- b) If the Chancellor determines that the ceremony did not result in a marriage under this Canon and if the Chancellor is satisfied that the marriage or purported marriage has been annulled or declared null and void or dissolved or otherwise terminated by a legislature or competent court, or has been dissolved or otherwise terminated by another act or event according to the law properly applicable thereto, and that no civil impediment to the marriage of the applicant exists, the Chancellor shall make a declaration that the ceremony in question did not result in a marriage under this Canon and therefore does not constitute an impediment to marriage under the Canon Law of this Church. In all other cases, the Chancellor shall declare that impediment exists.
- c) Where there has been a failure to obtain any consent of a parent, guardian or other person, other than a party to the marriage, whose consent is required by the applicable civil law and where the marriage has been annulled on this ground by a competent court, the Chancellor may make a declaration that the ceremony in question did not result in a marriage under this Canon and therefore does not constitute an impediment to marriage under the Canon Law of this Church.

#### *21. Presumption of Death*

- a) An application for declaration of marital status under this Canon may be made to the Chancellor by a person who desires to be married according to the rites of this Church and who has been a party to a marriage with a person:
  - i) in respect of whom a judicial declaration of presumption of death has been made by a competent court, or
  - ii) who is missing and presumed dead but whose death has not been officially confirmed and in respect of whom no judicial declaration of presumption of death mentioned in subsection i) has been made.
- b) For the purpose of the application a court exercising civil jurisdiction in any part of Canada acting under legislation of Canada or of a province is deemed to be a competent court, whether the declaration is made under legislation related to marriage or under other legislation. The jurisdiction of any other court whose declaration is relied on must be proved to the satisfaction of the Chancellor.
- c) The application shall be made in accordance with the provisions of section 18, clauses d) and e) and Schedule B omitting paragraphs 3 to 8 inclusive. *118 Canon XXI*

- d) The application shall be accompanied by a certified copy of the judicial declaration, if any, relied on by the applicant, a statement or statements in writing signed by the person or persons having knowledge of the facts on which the allegation of death is based, and a statement in writing signed by the applicant setting out his or her belief in the death of the other party to the marriage and the reasons for that belief.
- e) If the Chancellor is satisfied that the missing party to the marriage or ceremony of marriage is dead, as far as can be ascertained at the time of the application, the Chancellor may make a finding to that effect and make a declaration that the marriage or ceremony of marriage between the applicant and the missing party does not at the time of the declaration constitute an impediment to the marriage of the applicant under the Canon Law of this Church. Otherwise, the Chancellor shall dismiss the application without prejudice to a later application.
- f) A person who has obtained a declaration under this clause shall at or after the time of publication of banns or on production of the license declare to the intended celebrant that he or she has no reason to believe and does not believe that the other party to the former marriage or ceremony of marriage is alive.

#### *22. Procedure*

The Chancellor shall follow the procedure set out in the provisions of Schedule D.

#### *23. Avoidance of Delay*

The Chancellor shall deal with each application as expeditiously as possible.

#### *24. Limitation of Jurisdiction*

Every finding and determination of the Chancellor shall be and shall be expressly stated to be made solely for the purposes of this Canon and not for the purpose of performing any function of a civil court or other civil authority, and shall otherwise be confined to the findings and declaration necessary for disposing of the application in respect of which it is made.

#### *25. Persons Serving in or Attached to the Canadian Forces*

- a) This section applies to a person who is enrolled in the Canadian Forces who is serving in the regular forces or who is a member of the reserve forces on continuous duty with the regular forces, or a person who in accordance with the *National Defence Act*, accompanies the Canadian Forces, and the dependents of all such persons.
- b) A person described in subsection a) may forward an application under this Part to the Anglican chaplain responsible for his or her pastoral care.
- c) On receiving an application the chaplain may forward the application to the Chancellor of the diocese in which the applicant resides or to the Bishop Ordinary to the Canadian Forces who shall designate a diocesan chancellor to hear the application.
- d) Nothing in this section prevents a person from making an application in the manner prescribed by this Part. *Canon XXI 119*

## **IV. The Remarriage of a Divorced Person Whose Former Partner is Still Living**

### *26. Application for Permission to Remarry According to the Rites of the Church*

- a) An application for permission to marry each other according to the rites of this Church may be made by two persons, one or both of whom has or have gone through a ceremony or ceremonies of marriage with a person or persons now living not a party or parties to the application, if the prior marriage or marriages is or are not questioned under this Canon in the application but has or have been dissolved or terminated by a legislature or legislatures or a court or courts or by another act or acts or event or events according to the law or laws applicable thereto. Where a marriage or purported marriage has been annulled for a defect not mentioned in section 17 of part III of this Canon, and no defect mentioned in that section is alleged in respect thereof, it shall be deemed for the purposes of this Canon to have been dissolved.
- b) The application shall be made to the incumbent of the parish or mission where it is desired that the intended marriage be celebrated. The incumbent shall investigate the application as thoroughly as possible and forward it together with a report thereon to the Ecclesiastical Matrimonial Commission established under part VI having jurisdiction in the diocese or, in a diocese where there is no Ecclesiastical Matrimonial Commission, to the diocesan bishop. The bishop may delegate the authority to the incumbent or some other person.
- c) An exception to this process may be made:
  - i) where both parties to the intended marriage normally reside at a significant distance from the proposed place of marriage, or
  - ii) where the parties live at a significant distance from each other, or
  - iii) where other circumstances require special arrangements, in which case the interviews and investigation shall be arranged for by the incumbent through responsible persons who are readily accessible to one or both of the partners to the intended marriage.
- d) The application shall be made in writing and signed by both applicants and shall contain the information required by Schedule C.
- e) The incumbent or the persons responsible for interviews and investigation shall attend to the question of pastoral care of former partners who are not applicants (as required of the Ecclesiastical Matrimonial Commission in Schedule B), and ensure, where needed and possible, that pastoral care is provided from an appropriate source.

### *27. Permission to Remarry According to the Rites of the Church*

Permission to remarry according to the rites of this Church, notwithstanding the marriage or marriages of either or both applicants to another person or persons now living, should be based on a reasonable belief that the applicants understand the nature of Christian marriage as stated in this Canon and intend to enter into such a marriage, and reasonable hope that they will continue in that relationship during their joint lives. Permission may 120 *Canon XXI*

be granted by the Commission or the diocesan bishop to the applicants if the Commission or the diocesan bishop is satisfied that:

- a) any prior marriage in question has been validly dissolved or terminated in accordance with the law properly applicable thereto;
- b) the applicant concerned tried in good faith before dissolution to effect reconciliation with the other party;
- c) adequate provision has been made for a former spouse of a divorced applicant, according to the means and needs of the applicant and the means and needs of the former spouse;
- d) proper provision has been made for the care, maintenance, education and advancement of minor, disabled or otherwise dependent children of any prior marriage;
- e) if the children of a prior marriage are to live with the applicants, there is a reasonable prospect that the family relationship will be satisfactory;
- f) the applicants understand the Christian Doctrine of marriage as defined in this Canon, and intend to enter into such a marriage, and believe on reasonable grounds that they have the capacity to enter into and sustain the marriage during their joint lives.

#### *28. Refusal of Permission*

- a) If permission is not granted, the Commission or the diocesan bishop shall, subject to subsection 28 c) of this Part, dismiss the application, giving reasons in writing which shall be communicated to the applicants through the incumbent.
- b) On being notified of dismissal of the application, the applicants may, within 30 days after receipt of notice, apply in writing to the Commission or the diocesan bishop for reconsideration of the application. On such reconsideration the applicants may appear personally before the Commission or the diocesan bishop and submit further reasons why the application should be granted or may submit such information and reasons in writing. On such reconsideration the Commission or the diocesan bishop may grant the application or confirm the previous decision. If the Commission or the diocesan bishop confirms the previous decision they shall give reasons in writing which shall be communicated to the applicants through the incumbent.
- c) If the application is dismissed and the decision is confirmed by the Commission or the diocesan bishop, or if the applicants do not exercise their rights under subsection b), the application may not be renewed before any Commission or diocesan bishop unless further information is provided.

#### *29. Special Cases*

- a) If the Commission or the diocesan bishop is satisfied that efforts towards reconciliation between the parties to a former marriage would have been ineffective as a result of the fault of either party or for any other reason, the requirement of subsection 27 b) may be dispensed with. *Canon XXI 121*

- b) If either applicant has entered into two or more marriages that have been dissolved, the Commission or the diocesan bishop shall not grant permission unless special circumstances justifying permission are proved.
- c) If the Commission or the diocesan bishop is of the opinion that a prior purported marriage of an applicant did not constitute a marriage as defined by this Canon, the Commission or the diocesan bishop may refer the application to the Chancellor who may, if the conditions of part III, section 20, are satisfied, make a declaration under that section in respect of the marriage in question.
- d) If the incumbent of a parish declines for reasons of conscience to solemnize a marriage pursuant to permission given under this Part, the said incumbent shall refer the applicants to another priest designated by the bishop for investigation and report and permit that priest or another priest to solemnize the marriage in his or her Church.

## **V. Admission To Holy Communion In Special Cases (Deleted in 2004)**

### **VI. Ecclesiastical Matrimonial Commission**

#### *30. Diocesan Commission*

- a) Subject to section 31, there may be in each diocese an Ecclesiastical Matrimonial Commission to deal with applications under part IV.
- b) The president of the Commission shall be the diocesan bishop or a bishop or priest appointed by the diocesan bishop. In a diocese in which no other president has been appointed, in the absence of the diocesan bishop from the diocese or during a vacancy of the See the administrator of the diocese shall be the president.
- c) The diocesan bishop shall appoint two or more communicant members of this Church to be members of the Commission, and may appoint other persons to be consultants without vote.
- d) At least one member of the Commission or a consultant should be engaged in or be qualified to engage in the practice or teaching of civil law in the province, territory or other jurisdiction or each of them, in which the Commission acts and at least one member or a consultant should have special skill and knowledge in Canon Law and at least one in pastoral care.
- e) The Commission may delegate to one or more members or consultants the investigation of any application or class of applications and of any matter or matters related thereto and of ascertaining any relevant facts and reporting thereon to the Commission, and may accept and act on any report or may take or require further investigation.
- f) A quorum of a Commission shall be a majority of its members. The decision of a Commission shall be that of a majority of its members present and taking part in the determination of its decision.<sup>122</sup> *Canon XXI*

- g) Before becoming effective, the decision of the Commission shall require confirmation by the diocesan bishop or a bishop appointed for that purpose, or, if the See is vacant or the diocesan bishop and other bishops of the diocese be absent from the diocese, by the diocesan bishop's commissary or other administrator of the diocese.
- h) The diocesan bishop shall appoint an officer of the Commission who shall be known as the registrar and shall act as clerk and secretary of the Commission, to receive applications, conduct correspondence, give notices, attend hearings and deliberations in person or by deputy and keep minutes of proceedings, and engross and promulgate decisions and communicate each decision to the appropriate incumbent and the applicant or applicants and shall keep the records of the Commission in the diocesan offices.

### *31. Joint Commission*

- a) With the consent of the metropolitan of the ecclesiastical province and of the diocesan synods of the dioceses concerned, the diocesan bishops of two or more dioceses may establish a Joint Commission to deal with all applications made thereafter within any of the dioceses concerned. If the dioceses are in different ecclesiastical provinces, the consent of the metropolitan of each province shall be required.
- b) The diocesan bishops of the dioceses concerned shall at the time of the meeting of each provincial synod involved or otherwise from time to time as required elect a bishop to be president of the Joint Commission or confirm the appointment of one already in office. If the jurisdiction of the Joint Commission extends into two ecclesiastical provinces, the bishops of the dioceses concerned shall arrange the election of a president among themselves.
- c) The president of a Joint Commission shall appoint the registrar from time to time during the president's term of office as president.
- d) While a Joint Commission is in existence, its composition, organization, powers and procedure shall with all necessary changes be the same as those of a diocesan Commission, and no diocesan Commission within its jurisdiction shall act, provided that:
  - i) the diocesan bishops of the dioceses concerned shall join in the appointment of members of and consultants to the Joint Commission;
  - ii) applications shall be submitted by the appropriate incumbent to the diocesan secretary of each diocese concerned and forwarded by the secretary to the registrar forthwith; and
  - iii) after a decision in an application has been made and promulgated, the registrar shall forward the decision, together with the application and all related documents, to the diocesan secretary of the diocese in which it was made, who shall submit the decision for confirmation to the authority mentioned in subsection 30 g) of this Part. On obtaining the determination of that authority the secretary shall keep it with the application and accompanying documents in the diocesan records in a confidential manner, and communicate the decision to the appropriate incumbent and the applicant or applicants.
- e) The diocesan bishop of a diocese under a Joint Commission may with the consent of the diocesan synod and of the metropolitan of the province withdraw the diocese from the jurisdiction of the Joint Commission in respect of applications made after the withdrawal. On so doing the bishop shall forthwith establish a diocesan Commission.*Canon XXI 123*

*32. Procedure*

The procedure followed by a Commission shall be governed by the provisions of Schedule D.

*33. Avoidance of Delay*

Each application shall be dealt with as expeditiously as possible.

*34. Limitation of Jurisdiction*

Every finding and determination by a Commission or a diocesan bishop shall be expressly stated to be made solely for the purposes of this Canon and not for the purpose of performing any function of a civil court or other civil authority, and shall be confined to granting or refusing permission to remarry.

*35. Persons Serving In or Attached To the Canadian Forces*

- a) This section applies to a person who is enrolled in the Canadian Forces who is serving in the regular forces or who is a member of the reserve forces on continuous duty with the regular forces, or a person who in accordance with the *National Defence Act*, accompanies the Canadian Forces, and the dependents of all such persons.
- b) A person described in subsection a) may forward an application under this Part to the Anglican chaplain responsible for his or her pastoral care.
- c) On receiving an application the chaplain may forward the application to the Ecclesiastical Matrimonial Commission or to the bishop of the diocese in which the applicant resides or to the Bishop Ordinary to the Canadian Forces.
- d) Nothing in this section prevents a person from making an application in the manner prescribed by this Part.

## **VII. Forms**

**36.** The Council of the General Synod, a Commission, a diocesan bishop or the Bishop Ordinary to the Canadian Forces may approve forms for use in the administration of this Canon.<sup>124</sup> *Canon XXI*

## *Schedule A*

### **Declaration**

*See part I, section 2.*

We, \_\_\_\_\_ and \_\_\_\_\_, hereby declare that we intend to enter into marriage which we acknowledge to be a union in faithful love, to the exclusion of all others on either side, for better or for worse, until we are separated by death.

We undertake to prepare ourselves for the exchange of vows at our wedding, recognizing that by this mutual exchange our union in marriage will be established.

We intend to strive thereafter to fulfill the purposes of marriage: the mutual fellowship, support, and comfort of one another, the procreation (if it may be) and the nurture of children, and the creation of a relationship in which sexuality may serve personal fulfillment in a community of faithful love.

## *Schedule B*

### **Application for Declaration of Marital Status**

*See part III, sections 19 a) and 21 c), and schedule C, section 3.*

The following information, or so much of it as is necessary for a decision by the Chancellor, shall be provided as far as it is known:

1. The full name, and place of residence, of the applicant.
2. The date and place of the marriage ceremony in question, its nature and form, by or before whom it was celebrated or solemnized, and the authority or purported authority of the celebrant.
3. The full name, and the place of residence if known, of the other party to the ceremony, at the time of the application.
4. The ages of the parties at the time of the ceremony, their then respective places of residence, domiciles and nationalities, their relationships towards each other by blood or marriage, whether either of them was under any disability or prohibition with respect to marriage generally or with respect to the other party, and the respective marital conditions of the parties immediately before the ceremony.
5. The proper law applicable to the ceremony and to the marriage otherwise than with reference to the ceremony, the relevant provision of the proper law or laws and authorities for such provisions.
6. Whether the requirements of the proper law or laws with respect to banns, license or permit, to consent of parents or others, to examinations and other preliminary matters were duly complied with. *Canon XXI 125*

7. The alleged defects in the ceremony or in the marriage or purported marriage.
8. Whether (if relevant) either party has exercised any legal right to avoid the marriage or purported marriage or has approbated the marriage.
9. Full particulars of any proceedings in any court or ecclesiastical tribunal or commission in which the validity of the marriage or purported marriage was questioned directly or indirectly and the result of such proceedings.
10. Full particulars of any proceedings in any court or legislature or of any other act or event by which the marriage or purported marriage was or is alleged to have been dissolved or terminated.
11. Whether there have been children of the marriage or purported marriage and, if so, the full name, age, place of residence and present marital status of each child now living.
12. If any child of the marriage or purported marriage is a minor or under any disability or otherwise dependent on one or both of the parties to the marriage or purported marriage a statement showing who has the custody or is directly or indirectly responsible for the care and maintenance of the child and full details of present financial and other arrangements and future plans for the care, maintenance, education, and advancement of the child.
13. A statement showing what provision has been made by the applicant for the present and future maintenance of the former spouse or purported spouse, or an explanation why there is no such provision.
14. If one or both of the applicants do not reside in the parish, the procedures outlined in section 26 c) may apply.
15. Any other facts that would assist the Chancellor.

### *Schedule C*

## **Application for Permission to Remarry According to the Rites of the Church**

*See part IV, section 26 d).*

The following are required:

1. The full name and place of residence and religious affiliation, if any, of each applicant;
2. The date and place and solemnizing officiant of any former marriages of each applicant with a person now living and the present marital status of the applicant and the ages of the parties immediately before such marriage;
3. The information mentioned in paragraphs 3, 9, 10, 11, 12, 13, 14 and 15 of Schedule B.126 *Canon XXI*

## Schedule D

### Procedure of the Chancellor

*See part III, section 22.*

1. Unless a marriage or purported marriage in respect of which an application is made has been civilly annulled or declared null and void or dissolved or terminated by a competent legislature or a competent court at the instance of or after due notice to the party thereto other than the applicant herein, the Chancellor shall before making a finding or determination cause the other party to be notified of the application in a manner that satisfies the Chancellor that the notice has been brought to the attention of the other party, if it is feasible to give such notice.
2. In any case the Chancellor may cause the other party to the marriage or purported marriage, or any other person whom the Chancellor believes to be concerned, to be notified of the application, if notification is feasible.
3. The notice shall be accompanied by a copy of the application and shall inform the person notified that he or she may assert or dispute any statement of fact, submit evidence orally or in writing and make any submission or representation he or she sees fit to make in person or by representative.
4. Any statement, dispute, evidence, submission or representation made in response to the notice shall be communicated to the applicant who shall be given an opportunity of making answer or rebuttal.
5. The Chancellor may:
  - a) require proof of any additional fact which appears to be relevant to the matters involved in the application;
  - b) require proof of any fact to be made by statutory declaration or to be made orally by affirmation, and require any document to be satisfactorily authenticated;
  - c) require the applicant, in order to remove doubt, to take such proceedings in a competent civil court as may be necessary to establish or confirm the nullity of any purported marriage not already annulled or declared null and void by a court or legislature or the dissolution or termination of any marriage not dissolved or terminated by a court or legislature, or the competence in the premises of any court or legislature whose act, judgment or decree is relied on in relation to the marital status of the applicant;
  - d) permit an applicant to be represented or assisted by counsel or by a person having special skill and knowledge in Canon Law and pastoral care;
  - e) make findings of fact based on any evidence satisfactory to the Chancellor submitted in a manner satisfactory to the Chancellor, whether written or oral and direct or hearsay and whether or not verified by oath, affirmation or statutory declaration;
  - f) conduct a hearing, if the Chancellor sees fit, in the presence of the applicant and of the other party to a marriage or purported marriage if the other party desires to *Canon XXI 127*

- attend, and of their representatives or assistants, or make a determination without a hearing if the Chancellor does not consider a hearing necessary, and no application for a hearing is made by the applicant;
- g) permit an application to be reopened or a fresh application to be made if further information is available after the Chancellor has disposed of an application.

## *Schedule E*

### **Marriage Preparation**

*See part I, section 2.*

It is suggested that the incumbent or designate in discussing marriage preparation with the parties to a marriage, in addition to recommending strongly to the parties that they avail themselves of a marriage preparation course or program, review with the parties the following specific issues:

1. The attitudes and expectations of the parties as to how they will deal with financial planning including budgeting, sharing of incomes and expenses.
2. The attitudes and expectations of the parties as to how they will deal with any potential religious differences.
3. The attitudes and expectations of the parties as to how their families including parents and siblings will react to the marriage and how supportive they will be.
4. The attitudes and expectations of the parties towards lifestyle including interests and friends in which there may be common interests and differences.
5. The attitudes and expectations of the parties towards work sharing in the home relationship and management of the household.
6. The attitudes and expectations of the parties as to their understanding of the importance of communication between partners in a marriage.
7. The attitudes and expectations of the parties in regard to sexual relations.
8. If either party has been previously married or has cohabited in a common law or *de facto* marriage, it is important that there be specific discussions about the past relationships, the reasons for the breakdown of any past relationships, the effect of any continuing obligations, financial or otherwise, to a former partner or children of a previous marriage or relationship, potential problems related to access to or custody of such children, and the potential integration of such children into a new family unit.
9. Their views regarding number of children, rearing and education of same and potential career conflicts.
10. The solemnity of the marriage covenant which the parties are making in the sight of God.

