

TABLE OF CONTENTS

| | Page |
|---------------------------------------------------------------------------------------|---------|
| Introduction | 4 |
| Baptism | 5 |
| Preamble | 5 |
| Preparation | 5 |
| Follow-up..... | 6 |
| Sponsors..... | 6 |
| Dates for Baptism | 6 |
| Additional Notes | 6 |
| Holy Eucharist | 7 |
| Administration of the Reserved Sacrament | 8 |
| Confirmation, Reception, and Reaffirmation | 9 |
| Confirmation | 9 |
| Reaffirmation | 9 |
| Reception | 10 |
| Anglican Communion Guidelines on Ecumenical Participation in Ordinations | 11 - 12 |
| Holy Matrimony | 13 |
| Introduction..... | 13 |
| Marriage preparation..... | 13 |
| Regarding the marriage ceremony..... | 14 |
| Application to the Matrimonial Commission | 14 |
| Renewal of Wedding Vows | 15 |
| Funerals | 16 |
| Lay Readers | 17 |
| Training of Lay Readers | 17 |
| Scope..... | 17 |
| Notes | 17 |
| Licence..... | 18 |
| Workshops/Training | 18 |
| General Lay Readers' Workshop..... | 18 |
| Specific Workshops | 18 - 19 |
| Clergy Vacation Policy | 20 – 21 |

| | Page |
|------------------------------------------------------------------------|-------------|
| Guidelines for Anglican and Lutheran Priests and Pastors | |
| Serving Term Appointments in Each Other’s Churches | 22 - 24 |
| Eligibility | 22 |
| Initiative | 22 |
| Process | 22 |
| Terms of Appointment | 23 |
| Orientation | 23 |
| Accountability | 24 |
| Resources | 24 |
| Guidelines for Common Worship for Lutherans and Anglicans | 25 – 31 |
| Introduction | 25 |
| Principles of Common Planning | 25 |
| Contexts and Occasions | 26 |
| Roles of Leadership | 27 |
| Guidelines for Specific Liturgical Celebrations | 28 |
| Celebrations of the Eucharist | 28 - 29 |
| Celebrations of the Word and Prayer | 30 - 31 |
| Procedure and Requirements for Selection of Persons | |
| for Ordination to the Priesthood | 30 – 33 |
| Principles | 32 |
| Definitions | 33 |
| Discernment and Selection | 33 |
| Formation and Training | 34 |
| Candidacy for Ordination | 35 |
| Ordination | 35 |
| Exorcism of Persons and Places | 36 |
| When the Bishop Comes to Your Parish | 37 |
| Proclaiming the Word (Public Reading of Scripture) | 38 |
| The Lectionary | 38 |
| Bible Versions | 39 |
| Basic Liturgical Considerations | 39 |
| The “Incipit” or Lesson Introduction | 39 |
| Guidelines for Preparation | 40 |
| Guidelines for effective Proclamation | 40 |
| The Prayers of the People | 41 |

| | Page |
|-------------------------------------------------------------------------|-------------|
| Interim Ministry | 42 - 43 |
| Sunday Supply | 43 |
| Committees of Synod | 44 - 47 |
| Renovations/Additions to the Parish | |
| Search for a new Rector | |
| License To Use Parish Premises | |
| Permission and Waiver Form for Activities Involving Minors | |
| (Under the Age of 18 Years) | |
| Employment Agreement (for non-clergy employees) | |

INTRODUCTION

BAPTISM

Preamble

Baptism is the sign of new life in Christ. It is rooted in the ministry of Jesus of Nazareth. It is entry into the New Covenant between God and his people. Baptism unites the one baptized with Christ and with his people. In it we participate in the life, death and resurrection of Jesus by dying to our former life of sin and rising to a new life in the power of the resurrection. Those baptized are pardoned, cleansed and sanctified by Christ and are given a new ethical orientation under the guidance of the Holy Spirit.

While the Holy Spirit is at work in the lives of people before, in and after their baptism, through the Holy Spirit, God bestows on the newly baptized a seal and implants in their hearts the first instalment of their inheritance as sons and daughters of God. The Spirit continues to nurture the life of faith in their hearts until their final deliverance.

Baptism is a sign and seal of our common discipleship. Through it we are brought into union with Christ, with each other and the Church of every time and place. It gives participation in the community of the Holy Spirit and is, therefore, a sign of the kingdom of God and of the life of the world to come.

Baptism is both God's gift and our response to it. It is through faith that we receive the salvation embodied and set forth in baptism. Personal commitment is necessary for the responsible membership in the body of Christ. Those baptized are called to reflect the glory of the Lord as they are transformed by the power of the Holy Spirit into his likeness. The life of the Christian is necessarily one of continuing struggle, yet also the continuing experience of Grace.

Baptism is administered only once, with water, in the name of the Father and the Son and the Holy Spirit. The Anglican Church accepts those baptized in this manner in other Christian denominations as baptized members of the Church. Those adults who have had a significant experience of renewal in faith and have already been baptized are encouraged, after appropriate preparation, to reaffirm their faith before the Bishop and the congregation at the time of Confirmation. (References: BEM Document and B.A.S.)

Preparation

When anyone approaches the Anglican Church to inquire about baptism, the desired reception should be welcoming and affirming. Whatever motivated them to come, whether committed faith or family custom, we should see in their approach an opportunity presented to us for God's gracious love to be at work in their lives and in the life of the parish. This implies both openness to their situation, and faithfulness to proclaiming the Gospel through pastoral care, teaching and sacramental celebration.

The baptismal preparation process should be centred on teaching the basics of the Gospel, inviting and encouraging ongoing participation in the life of the church and teaching the fundamental meaning of Christian commitment. It is important to be open about our expectations of the potential candidate or the parents and sponsors, in the case of a child, so they have a clear understanding of the preparation process and the need for it. Time should be taken to assess the level of understanding of the faith of those coming for baptism so as to provide the nurture needed for them to make their commitment with confidence.

If a candidate is presented from outside the parish it is important that the priest from their home parish is fully appraised and consulted. Preparation should take place in the candidate's home parish and a letter from their priest confirming their preparedness and commitment should be presented. If at all possible, the parents should be encouraged to have the baptism take place in their own parish.

Follow-up

Parishes are encouraged to provide ongoing opportunities for nurturing the newly baptized and their families as they are integrated into the community of faith.

Sponsors

Each candidate should have several baptized, practicing Christian sponsors, in addition to the parents in the case of a child, who are willing to participate in the ongoing faith development of the candidate. It is desirable that members of the parish act in this capacity. Sponsors should attend baptismal preparation classes with the parents and/or adult candidate and be mentors for the candidate (and parents if applicable) in their journey in faith. As this is a commitment that may span many years it should not be entered into casually.

Dates for Baptism

All Saints', the Baptism of our Lord, Easter, especially at the time of the Easter Vigil, Pentecost and occasions when the Bishop is present provide an obvious context for baptism but being rigid about dates is not recommended. Baptism is primarily about incorporation into Christ's body as represented by the parish family, but if members of the candidate's family wish to be present and are travelling long distances, we should try to accommodate them.

Additional Notes

- * While the bishop, when present, may delegate some functions to the priest, the bishop remains the chief presider and celebrant.
- * Private baptisms are not allowed except in the case of life threatening situations. When no priest is available in these circumstances, a layperson may baptize with water in the name of the Father and the Son and the Holy Spirit. The layperson must report and register the baptism with the local church immediately. If the candidate recovers, she/he should be received into the body of the church as soon as possible.
- * Those baptized as adults are not confirmed at the same time. However, recognizing the ongoing nature of our relationship with Christ and the community of faith, those baptized as adults may seek confirmation or reaffirmation of their vows at a later date as part of their increasing commitment to Christ.
- * Liberal use of the elements of Baptism (water and oil) may be used to give expression to the sacramental and theological understanding of washing from sin, new birth and dying and rising with Christ.

Holy Eucharist

The celebration of the Holy Eucharist is the central corporate act of the Church gathered in worship. In it the faith of the church is proclaimed, we are bound in unity in the Body of Christ and are nourished and strengthened to do the work of the ministry to which God has called us. While each celebration is a local event, it is always at the same moment, more deeply a celebration of the whole Church, and not only an expression of the gathered congregation. It is one of the two major sacraments of the Church. For these reasons, only those ordained to the priesthood, and licensed by the Bishop (or have received the bishop's written permission) may preside at the Eucharist in the Anglican Church of Canada. This is also why the Eucharist is celebrated only according to the authorized liturgies of the church. In the Diocese of Edmonton, these are the Book of Common Prayer, the eight Eucharistic prayers in the Book of Alternative Services, and the three Eucharistic prayers which were presented and adopted for use at the General Synod of 1998 in Montreal. In situations where the Eucharist is to be celebrated for the sick or shut-ins in the place where they reside, the liturgy may be pared down according to pastoral need. Both the BAS and the BCP provide guidance for this in the services of "Ministry to the Sick" or "Communion under Special Circumstances."

For those parishes where lay people, or deacons, are authorized by the bishop to administer the "reserved sacrament", careful teaching is needed to distinguish between the two services (i.e. those in which the celebrant is a priest, and those in which there is a lay leader, or deacon). Care also needs to be shown in the way that each service is entered in the official parish register, or Vestry book, i.e. writing "with reserve sacrament" in the notes section, or "communion from the reserved sacrament" in the space for type of service. **See Guidelines for the Administration of the Reserved Sacrament for specifics of the outline of worship.** Deacons, lay readers or other lay persons expressly authorized by the Bishop may also carry the sacrament to sick or shut-in persons. In such cases the BAS service for "Communion Under Special Circumstances" should be used. Alternately, the service for "Ministry to the Sick" may also be used, following the directions for 'when the Eucharist is not celebrated'. In either case the directions for use with deacons or lay persons should be carefully followed. In all cases the sacrament should be treated with reverence both in the manner of its transport and in its handling.

As the Eucharist is a sharing in the *real presence* of the body and blood of Christ, the norm is that only those who are accepting the commitment and responsibilities of baptism be encouraged to receive. Those present who are not intending to receive the sacrament should be encouraged to come forward with others to receive a blessing. Should non-baptized persons be encountered who are receiving the Eucharist, it is recommended that pastoral care be exercised toward encouraging them to be baptized. Care should always be taken that such persons are being encouraged to deepen their faith through baptismal commitment and not made to feel excluded.

All those who are baptized may receive. In consideration of the fact that the Eucharist is one of the principal sacraments of the church, it is imperative that those who are baptized should be offered preparation prior to receiving the sacrament for the first time. In the case of children receiving the sacrament from their baptisms on, or receiving prior to an age when specific instruction is possible, ongoing teaching should be made a part of Sunday School instruction or other opportunities for teaching provided to nurture understanding as the children grow.

Lay Administrants of the sacrament, unanimously approved by the Vestry of the parish and duly licensed by the bishop, usually administer the wine. This is not to imply that there is a hierarchy in the administration of the sacrament and a parish may choose to have the Lay Administrant distribute the bread. In either case the lay people need to be well instructed in the administration of the sacrament.

Administration of the Reserved Sacrament

The reserved sacrament is never carried forward at the offertory.

Administration of the reserved sacrament involves consecrated bread and wine.

A eucharistic prayer from the BAS/BCP is never read by a lay person or deacon at such a service.

The service follows the BCP/BAS until the homily is preached and the creed said. Thereafter follows the intercessions, confession and prayer for pardon. The consecrated elements (bread and wine) are placed reverently on the altar. The lay person or deacon then moves to the lectern or other place not behind the altar and reads one of the following Scriptural passages: St. Mark 14. 22-25, St. Matthew 26. 26-29, I Corinthians 11. 23-26, St. Luke 22. 14-20, Romans 8. 31-39. The Lord's Prayer is prayed by all and the lay person or deacon says "The gifts of God for the people of God". The response of the people is "Thanks be to God". The administration and concluding prayers follow as usual, with the exception of the blessing.

CONFIRMATION, RECEPTION, AND REAFFIRMATION

“Confirmation, reception, and reaffirmation are various modes of response to baptism. Whether they involve making promises on one’s own behalf, seeking membership within a particular branch of the church, or reaffirming promises made long ago, each is directly related to the covenant made in baptism. The liturgy of baptism is consequently the primary context in which these renewals of the baptismal covenant take place.” (The Book of Alternative Services, p. 149)

Confirmation:

Confirmation celebrates a certain maturity of faith rather than a chronological maturity. It expresses an individual and personal life decision which is both interior and exterior. Confirmation, while it cannot be tied to a specific age, is most appropriate for young people over the age of 12. Adults who have been recently baptized should wait a substantial period of time before seeking Confirmation or Reaffirmation of their vows.

Preparation to receive this sacrament normally takes place over a period ranging from 6-24 months and should include the following areas.

1. A review of basic Christian teachings
2. Origin and history of Anglican church
3. The seasons of the church year
4. The creeds of the church
5. A review of The Book of Common Prayer and the Book of Alternative Services
6. A review of the baptismal liturgy and promises
7. The ministries of the church (individual and corporate)
8. Knowledge of Holy Scripture: (include knowledge of foundational stories from Hebrew scripture, a reading of the Gospels, and beginnings of the church)

The depth of study would depend on the ages and previous learning of those participating. The period of preparation is a time in which mentoring relationships with active members of the parish can be forged. These relationships can help the student to understand the ongoing commitment of living one’s life in Christ and let them experience active ministry first hand as they help their mentor in their duties. Mentors can help the students wrestle with faith issues in a one on one relationship. This is also a wonderful opportunity to encourage and assist them in developing a daily practice of prayer and reading of Holy Scripture. The Bishop hopes that Confirmation preparation will be a time when confirmands will engage in reading the New Testament. The period of preparation for Confirmation should not be less than six months of intentional, focused instruction.

Reaffirmation:

Although every celebration of baptism is an occasion for the whole community to renew their baptismal vows, there are often moments in life where one may feel called to recommit him/her self to Christ in a formal and more intentional manner. It is also a reminder to the community who celebrates together, that the free, open and generous response to one’s baptism is a life-long process.

The preparation for receiving this laying of hands with prayer by the Bishop would be determined by the priest of the parish and may involve joining the Confirmation class of an appropriate age group.

Reception:

Formal reception into the Anglican church is appropriate for adults who have been baptized in the name of the Trinity, Confirmed in the Episcopal tradition in another Christian denomination (e.g. Roman Catholic or Orthodox), and who wish to make the Anglican church their home. Appropriate preparation will be determined by the parish priest based on individual background.

The Anglican Communion Guidelines on *Ecumenical Participation in Ordinations*

The following guidelines were written by the Inter-Anglican Standing Commission on Ecumenical Relations, a body appointed by the Instruments of Unity to oversee ecumenical work both internationally and by the churches of the Anglican Communion in December 2004. They were adopted by the Primates and Moderators of the Anglican Communion at their meeting in Northern Ireland in February 2005, and are commended to the Provinces and Churches of the Anglican Communion.

The following guidelines are addressed to situations in which Anglican bishops and priests are invited to participate in ordinations of clergy in churches outside the Anglican Communion, or in which clergy of churches outside the Anglican Communion are invited to participate in Anglican ordinations.

Recognizing that such acts can have wider consequences than originally intended, and in response to many requests from bishops and others for guidelines and clarifications concerning the standards for individual Anglican bishops or priests participating in such ordinations, or clergy of other churches desiring to participate in Anglican ordinations, IASCER commends the following guidelines for adoption throughout the churches of the Anglican Communion.

These guidelines are not intended to address situations in which a church of the Anglican Communion is engaged in a process leading toward the establishment of communion with another church or churches. In these cases, Anglican churches are requested to consult with IASCER in advance of such participation.

Guidelines:

- 1(a) It is appropriate for Anglican bishops, when invited, to participate in episcopal ordinations or consecrations in churches with which their own churches are in communion, including the laying on of hands. Within this ecclesial context, the laying on of hands is an indication of the intent to confer holy orders, and a sign of the communion that we share.
- 1(b) Anglican bishops should refrain from participating in the laying on of hands at the ordination or consecration of a bishop for a church with which their own church is not in communion. Ordination is always an act of God in and through the church, which from the Anglican perspective means that bishops are representative ministers of their own churches. Ordination is not the individual act of bishops in their own persons.
- 1(c) Similarly, bishops from other churches not in communion should not take part in the laying on of hands at the ordination or consecration of Anglican bishops, for the collegial and sacramental sign of the laying on the hands by bishops belongs within the context of ecclesial communion.
- I(d) Anglicans welcome the participation of bishops from other churches in the Liturgy of the Word and elsewhere in celebrations of episcopal ordination or consecration. Their very presence and prayers are valued ecumenical signs, even when the present state of ecclesial relations does not permit the interchangeability of sacramental ministries.

- 2(a) It is appropriate for Anglican priests, when invited, to participate in ordinations of presbyters in churches with which their church is in communion, including the laying on of hands. Such acts are a sign of the communion that we share.
- 2(b) Anglican priests should not take part in the laying on of hands in the ordinations of ministers of word and sacrament in churches with which their own church is not in communion, because such an act belongs within the context of ecclesial communion.
- 2(c) Similarly, ministers from churches not in communion should not take part in the laying on of hands at the ordination of Anglican priests, because this too belongs within the context of ecclesial communion.
- 2(d) Anglicans welcome the participation of presbyters and other ministers of word and sacrament from other churches in the Liturgy of the Word and elsewhere in celebrations of priestly ordination. The very presence and prayers of such ministers are valued ecumenical signs, even when the present state of ecclesial relations does not permit the interchangeability of sacramental ministries.

IASCER Montego Bay, December 2004

The Primates' Meeting Dromantine, February 2005

HOLY MATRIMONY

Please also see "Concerning Marriage in the Church" and "Concerning the Service" on pages 526 and 527 of the Book of Alternative Services.

Introduction:

The sacrament of Marriage "is a gift of God and a means of God's grace". It is meant to be a life-long covenant relationship in which man and woman "become one flesh" and "give themselves to each other, to care for each other in good times and in bad." The authorized forms for the liturgy are the service in the Book of Common Prayer and the two services in the Book of Alternative Services. The vows and promises made and exchanged are central to the sacrament and must not be altered or rewritten.

Couples must comply with both civil and canon law. Civil law requires that every couple obtain a Marriage License. Banns may also be read, but this does not obviate the need to acquire a License. Likewise, marriage may only be performed by those duly licensed to do so. In the Diocese of Edmonton, this means those clergy licensed by the Bishop or having permission to function, and having a Registration of Clergy certificate from the Government of Alberta. According to Canon Law, at least one of the couple must be baptized to be married in the Anglican Church (if only one person in the couple is baptized, permission from the Bishop is required before the marriage is solemnized). Canon Law concerning Marriage in the Church is contained in Canon XXI of the General Synod of the Anglican Church of Canada.

In the months prior to the wedding, the Priest will meet with the couple to:

- establish the pastoral relationship
- share the nature and implications of Christian marriage
- design the detailed form and shape of the Liturgy
- provide the couple with information to assist them in arranging marriage preparation

Note: In situations where a couple has been married by a Justice of the Peace and now desire the formal blessing of the church, all of the above will apply. The Book of Occasional Celebrations provides a form for blessing of a marriage in these circumstances.

Marriage preparation

The following organizations currently offer marriage preparation classes:

St. Paul's, Edmonton - offers two courses every spring. Call the church office for information at (780)455-0771

The Family Centre - 9912 - 106th Street, Edmonton - (780) 482-8998

Cornerstone Counselling Centre - 11111 Jasper Avenue, Edmonton - (780) 482-6215

In parishes where trained and experienced laity are available, some of the preparation may be undertaken by them.

Regarding the marriage ceremony

Marriage is a public service of the Church and it is normative for the wedding to be celebrated in the church building. However, in the event that a member of the family or close friend of the couple cannot enter the church building due to accessibility problems, (or other special circumstances) permission from the Bishop may be requested to have the wedding celebrated elsewhere. Marriages may be celebrated outside the church building if they are in a public place and you have the permission of the Bishop.

Para-church liturgies such as the lighting of a unity candle are permitted, but need to be secondary to the authorized service of the Anglican Church. This should not become a second set of vows.

Music chosen for the liturgy should be appropriate to a service of Christian worship.

The church rejoices in the fact that the Celebration of Marriage often brings together people (including clergy) of different cultures and religious traditions. However, from time to time different understandings regarding the nature of marriage and details of liturgy may arise. It is appropriate to consult the Bishop in such cases.

Where one or both partners to the intended marriage have been married before, and their ex-spouse is still living, these additional guidelines are to be followed:

Remarriage After Divorce: Diocesan Record

The church holds the expectation that a minimum of one year is to pass after a divorce is finalized **before application is made** for marriage following a divorce.

The forms "Remarriage After Divorce: Diocesan Record" , which are found under "Forms" on the Diocesan website must be completed in each instance.

In case of remarriage by a Justice of the Peace and the couple also desires the formal blessing of the Church, the above will apply.

Deacons and Priests of the Diocese of Edmonton seeking remarriage after divorce need to be in conversation with the Bishop of Edmonton even if the intention is to be married outside the Diocese of Edmonton or by a Justice of the Peace.

Renewal of Wedding Vows

The Book of Occasional Celebrations provides a form of service for the renewal of marriage vows. Such services may take place in the church or in other venues deemed suitable for such an event.

Funerals

Either the BCP or BAS may be used. Both should be made available. It is the family's choice.

A Eucharist is celebrated if it is meaningful to the family.

A brief eulogy may be offered by a friend or family member near the beginning of the service. The proclamation of the Gospel and homily should always be later in the service than the eulogy.

The location of a funeral may be the parish church, a funeral home, a house or other local building.

If family or friends are to read Scripture at the funeral/memorial service, they need to be made comfortable with respect to where they are to read from, how to introduce and conclude the reading, and, if possible, have a chance to practice beforehand. Similar courtesy should be extended to those offering a eulogy or leading prayers.

If another member of the clergy has permission to assist or take a funeral in the parish where you are the Incumbent, every effort should be made to assist the visiting priest while recognizing that the Incumbent is responsible for the service if it is in the church.

If you are asked by a family to preside at a funeral of a parishioner (or resident) of another parish, permission is required from the local Incumbent. In the event that the funeral is out of your Diocese, permission is required from the Bishop of that Diocese.

Lay people who are properly trained and licensed may officiate at the funeral, (funeral office) in their parish, with permission of the Incumbent. Deacons may officiate at a funeral office.

Lay Readers

Lay Readers are licensed to lead services of the word, and administer the chalice and/or bread at a celebration of the Eucharist.

If authorized, they may take funerals.

If licensed, they may administer the reserved sacrament in homes and in public services of the church.

If licensed, they may preach.

The training and ongoing education of lay readers in parishes is extremely important and requires ongoing supervision. Regular meetings with those who have this ministry are important and attention should be paid to their prayer life, ongoing study and the modelling of the Christian life in community.

It is not permitted for Anglican Lay Readers to be marriage commissioners, and thereby offer to marry couples in the name of our church.

NOTES ON DEVELOPING GUIDELINES FOR LICENSING AND TRAINING OF LAY READERS

Scope

Lay Reader Ministries in the Diocese include:

- officiating at services of the Word
- administration of reserved sacrament in public services
- reserved sacrament to the sick with anointing when requested
- preaching
- officiating at funerals

Notes

- a Lay Reader's License is not required for catechist and other teaching ministries; leading prayers of the people; serving; communion assistant at a celebration of the Eucharist
- all of the above ministries are only performed at the request of the Bishop or Rector
- it is a requirement that when visiting the sick or shut-ins the Lay Reader be accompanied by a second visitor
- it is expected there will be no more than 2 - 3 Lay Readers in small/medium sized parishes, and no more than 5 Lay Readers in a large or multi-point parish

Licence

- the Lay Reader's license is issued only for the above mentioned ministries and for a specific place
- a license is granted by and at the discretion of the Bishop, at the request of the Rector of a Parish, and with the consent of its Vestry
- requests for a Lay Reader's license are made to the Diocesan Coordinator of Lay Readers
- the Lay Reader's license is signed by the Bishop and the Rector of the Lay Reader's Parish
- the license is for a term of 3 years and expires on Advent 1 of the third year, but becomes invalid with the appointment of a new Rector
- Lay Readers may officiate at other churches at the request of the Rector of that church or the Bishop. The approval of the Rector of the "home church" must be sought before approaching the Lay Reader.

Workshops/ Training

- those seeking to be a Lay Reader will attend an Introductory Lay Readers' Workshop.
- attendance at an Introductory Workshop will not guarantee a license; this will be issued only when a request is received from the Rector of the parish.
- during the term of a License every Lay Reader is expected to attend at least two other workshops.

General Lay Readers' workshop (offered once a year)

An overview in each of the following areas:

- personal rule of life
- liturgical seasons, colours etc.
- contents of the BCP and BAS
- officiating (at services of the Word and with reserved sacrament)
- proclaiming scripture (reading)
- intercessions
- preaching

Specific Workshops:

(Each offered at least once in a three year term)

1. Proclaiming Scripture and Leading Intercession

(to be offered as a general diocesan workshop)

- a discussion of genre
- theology of proclamation
- basic instruction in public reading
- practice and critique
- theological / scriptural context of corporate prayer
- role of the liturgical intercessor
- components of Prayers of the People
- preparation and creation
- practice and critique
- resources

2. Officiating

- Services of the Word
- planning a service, dress, location in nave/sanctuary
- Holy Communion with reserved sacrament
- Confession and Absolution
- prayers with those requesting a blessing
- administration of sacraments to the sick or shut-ins
- use of psalms and music in the services
- prayers for/with the dying

3. Preaching

(two workshops a week apart)

- theological context
- biblical exegesis
- methods for preparing sermons
- preaching resources
- delivery
- practical assignment
- second workshop: delivery of sermons and critique

4. Funerals

- practical orientation from a member of the funeral industry
- theological and pastoral aspects of ministry with / to the grieving
- the funeral liturgy (components, purpose, options)
- officiating

5. Evangelism

DIOCESE OF EDMONTON
CLERGY VACATION POLICY

1. All clergy must take annual vacation according to this policy.
2. It is the intention of this policy that vacation entitlement be taken by clergy and not paid out in lieu. Any payouts must receive prior approval of the Bishop.
3. Four weeks vacation entitlement annually (4 Sundays) shall be due for the first ten years of ordained ministry. This applies to full and part time clergy.
4. Additional one week vacation entitlement shall be due for the eleventh and subsequent years of ordained ministry. Only four weeks vacation entitlement may be taken at one time unless approved by the Bishop.
5. Vacation entitlement must be taken by March 31st of the subsequent calendar year.
6. No more than one week vacation entitlement may be carried forward beyond the subsequent calendar year without written approval of the Bishop and parish wardens. Any carry forward entitlement must be used in the subsequent calendar year.
7. In addition to vacation entitlement, all clergy are entitled to one week study time with pay annually. Diocesan clergy retreats and conferences shall not be counted as study time leave.
8. A written record of clergy vacation and study time taken shall be kept by each parish vestry or the equivalent body.
9. If clergy move to a new parish within the Diocese during a year with accumulated vacation entitlement forthcoming, the “departing” parish shall compensate the “arriving” parish an amount proportionate to the amount due as calculated by central payroll.
10. If clergy move from another Diocese, the disposition of any vacation entitlement due is subject to agreement with the Bishop, the wardens of the parish and the incoming clergy person.

**In Accordance with the Vacation Policy
of the Diocese of Edmonton**

**Please notify the Bishop and Synod
Office of your vacation plans using the
link on the diocesan website:**

**[https://edmonton.anglican.ca/clergy-
info/pages/employment](https://edmonton.anglican.ca/clergy-info/pages/employment)**

Guidelines for Anglican and Lutheran Priests and Pastors Serving Term Appointments in Each Other's Churches

*approved by the National Church Council of the Evangelical Lutheran Church in Canada and by the
Council of General Synod of the Anglican Church of Canada*

When a term appointment is contemplated the following process shall be followed with the Terms of Appointment defined.

Eligibility

Only clergy in good standing with their own church are eligible for term appointments.

Initiative

When a term appointment of priest or pastor to a congregation of the other church is contemplated, it must have the approval of both bishops concerned. The initiative may come from an ordained person, the local ministry setting, or the bishop.

Process

1. If priest or pastor wishes to be available for a term appointment in the other church, that person should contact his/her own bishop who then consults with the counterpart bishop.
2. If the initiative is from the congregation or other ministry setting, the responsible persons contact their own bishop, who then consults with the counterpart bishop.
3. If the bishop of a synod/diocese wishes to appoint a pastor/priest of the other church, that bishop contacts the appropriate bishop of the other church.
4. A full curriculum vitae of ministry and ordination history shall be provided to the receiving bishop.
5. A police letter of record and a child abuse registry check shall be provided to the receiving bishop.
6. The receiving bishop issues a letter of appointment setting out the terms of the appointment.
7. The appointment shall be marked liturgically as soon as possible to the beginning date of the term using appropriate forms, e.g. "Installation of a Pastor" or "Celebration of a New Ministry", and adapting as necessary for the circumstances.

Terms of Appointment

Terms of appointment shall include:

1. Length of the term.
2. Remuneration, including housing, travel, pension and benefits.
3. Salary/stipend shall be according to the scale of the receiving synod/diocese. The salary source is responsible for provision of housing or an allowance in lieu thereof, and travel reimbursement, both according to the scale of the receiving church.
4. Pension, Long Term Disability and Continuing Education contributions will be paid into the plan(s) of the originating church. Other benefits (e.g. group health) will normally be according to the plan(s) of the receiving church but may be negotiated between the two bodies, as these plans vary from one synod/diocese to another.
5. Vacation, days off, educational leave and sabbatical leave shall be in accordance with the policy of the receiving church.
6. Provision for review after one year under the polity and practice of the receiving diocese/synod

Orientation

1. The receiving bishop shall appoint a mentor to assist the clergy person in acquiring a working knowledge of the polity and practice of the receiving church, and to be available as a resource during the course of the term.
2. Items to be included in orientation shall include at least (as appropriate):
 - a. Constitutions/canons of congregation, synod/diocese and national church
 - b. ELCIC Statement on Sacramental Practices
 - c. Any guidelines presently in effect in the synod/diocese and national church
 - d. Conduct of worship and pastoral care in that church
 - e. Introduction to the theological emphases of the receiving church
3. The mentor shall conduct an exit interview at the end of the term and ensure that appropriate parish records have been kept.

Accountability

1. All persons appointed under this guideline are subject to the discipline of the receiving church and shall be required to comply with all applicable regulations in effect in that church, including canons/constitutions, policies and guidelines. If matters of discipline arise the receiving bishop shall not institute proceedings until notice has been given to the bishop of the sending church and that bishop has given consent for proceedings to be instituted. The sending bishop shall either give consent or institute proceedings in the sending church. Deposition/removal from roster may only be imposed by the sending church.
2. Process for early termination will be according to the regulations in force in the receiving church, with a report made to the originating church. Consultation between the two bishops is encouraged throughout such a process.

Resources

Anglican

Handbook of General Synod Canon XVIII on Discipline

Sexual Harassment Policy

House of Bishops Guidelines

Applicable provincial and diocesan policies

Lutheran

ELCIC Constitution, Article 7; By-laws Part 3

ELCIC Manual for Discipline of Ministers

Sexual Harassment Policy

Applicable synodical policies

Guidelines for Common Worship for Lutherans and Anglicans in Canada

*approved by the National Church Council of the Evangelical Lutheran Church in Canada and by the
Council of General Synod of the Anglican Church of Canada*

Introduction

In July, 2001, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada signed the Waterloo Declaration establishing a relationship of full communion between them. These guidelines have been prepared by the Joint Anglican Lutheran Commission of Canada to assist those who are preparing for occasions when Lutherans and Anglicans are worshipping together in this new relationship of full communion.

Principles of Common Planning

As both of our churches are rooted in the liturgical heritage of the West and in the Reformation, and are active participants in the liturgical movement, there is a great deal which we have in common in our present worship patterns. We both stress the centrality of both Word and Sacrament. There is a common shape to our eucharistic liturgies. We both use the Revised Common Lectionary. Nevertheless, we do have different traditions, and it will be important for worship planners to be sensitive to these differences. What is comfortable and familiar to one community may feel uncomfortable and unfamiliar to another.

It is important that a spirit of graciousness and mutuality mark the planning of shared worship. Planning should take place well in advance and should include both lay and ordained leadership from both churches. Ample time should be given to build community in the group so that people are comfortable naming their concerns and seeking to understand the tradition of the other. Similarly, resources prepared for the congregation should enable everyone to feel at home in the liturgy. A spirit of hospitality should prevail.

Proclamation of the Word of God is at the heart of our full communion. Ample opportunity to read, sing, preach and hear the Gospel should be included in every experience of shared worship. Proclamation through preaching on biblical texts shall be central.

According to the definition of full communion “communicant members of each church [are] able freely to communicate at the altar of the other, and there [is] freedom of ordained ministers to officiate sacramentally in either church.”¹ There is also “freedom to use each other’s liturgies²”, subject to normal approval processes in each church. Thus, from now on, there is general approval of both churches for the standard worship books of each to be used in the other (*Book of Common Prayer, Book of Alternative Services and Supplementary Eucharistic Prayers; Lutheran Book of Worship and With One Voice*). Each church will consult with the other before authorizing future standard liturgical texts.

¹ *Waterloo Declaration* Preface para. 7

² *Ibid.*

In the Anglican Church of Canada, standard texts which will be used for the whole church are normally prepared by the Faith, Worship and Ministry Committee, vetted by the House of Bishops, and brought to the General Synod for approval. Eucharistic liturgies used on particular occasions would need approval from the diocesan bishop, but even texts approved by the General Synod need to be authorized by the diocesan bishop for use in that diocese. Thus, while there is general approval for the ELCIC standard worship books, in Anglican practice the diocesan bishop reserves the right of approval in their diocese. In the ELCIC, the national church has responsibility for developing the worship life of the church, providing or recommending service books and other material for congregational and personal use, while pastors have primary responsibility for liturgy at the local level.

There will be several different contexts for this joint worship. There will be local, regional, or national services which are held in common. There will be special occasions when one congregation hosts another, and there will be some congregations in which Lutherans and Anglicans worship together all the time ('shared ministries'). Each of these situations raises particular questions for worship planners. Suggestions for these contexts, and for particular kinds of rites (services of word and prayer, Eucharist, Baptism, and the renewal of baptismal vows) are given below.

Contexts and Occasions

A. In a parish context

There are many occasions in the year when common worship in a parish setting may be appropriate. At the parish level, one congregation may invite another to join them for worship at any time. The Week of Prayer for Christian Unity has already become a traditional opportunity, but there are many others. Congregations may celebrate some of the Holy Week liturgies together. They may share in Advent or Lent mid-week services and in Advent or Christmas carol services. They may jointly celebrate All Saints' Day, with its emphasis on one communion and fellowship in the Body of Christ. In some places they share all or part of the Easter Vigil, the ancient Easter Eve liturgy of light, word, baptism, and eucharist. Some congregations may worship together when one of them is without its usual leadership, for instance during the summer or holiday season. Sometimes the opportunity is suggested by the visit of a delegation from another church or country. Worship together may also take place in situations of pastoral care, when members of the two churches are to be married, or at the funeral of a member of one congregation whose spouse belongs to another. Sometimes, in isolated areas, the ordained leader of one church may provide such ministry for members of the other.

When a congregation of one tradition invites a congregation of the other tradition to worship, normally the liturgy of the host church shall be used. Leaders from both congregations shall participate as an expression of mutuality and full communion.

B. Special Joint Worship

During conferences, study days, and special celebrations involving members of both churches, worship together is encouraged as a sign of full communion.

At regional worship events or special joint worship services, planners shall take great care to adapt existing liturgies in a way that reflects the common structure of the eucharist and also respects the integrity and sensibilities of each tradition. The service used in Waterloo on July 2001, "A Celebration of Full Communion for Anglicans and Lutherans", is commended as a model for such a joint service.

C. Shared Ministries

In shared ministries, where Lutherans and Anglicans form one congregation or share a minister, there will be agreement between the two bishops as to which liturgies are normally permitted. New liturgies that may be developed shall reflect the common structure of the eucharist and the integrity and sensibilities of each tradition and are subject to the approval of the diocesan and synodical bishop as required. Further guidelines may be developed for such situations by the Joint Commission.

Roles of Leadership

When Anglicans and Lutherans worship together:

All services should have full active participation of a variety of ministers, lay and ordained. All should vest according to their own tradition.

Ministers shall exercise their liturgical function according to the rubrics of the liturgy being used. When there is a joint liturgy, ministers from each tradition shall exercise their ministries according to the role they have in their own tradition.

There shall be one presider, who at eucharistic services must be an ordained pastor, priest or bishop. Normally the preacher will be from the other tradition.

When bishops of both churches are present, it is only appropriate for one bishop from each church (the one who has jurisdiction) to use a pastoral staff. An Anglican and a Lutheran bishop may give the closing benediction together.

Guidelines for Specific Liturgical Celebrations

a) Celebrations of the Eucharist

In most cases it is appropriate to use the liturgy of one or other of the churches involved in the celebration of the eucharist. In a few cases it may be better to develop a rite based on existing liturgical forms, reflecting the traditional structure of the eucharist.

Gathering

- Greeting
- (Hymn of Praise)
- Prayer of the Day

The Word of God

- (Old Testament Reading)
- (Psalm)
- (New Testament Reading)
- Gospel
- (Apostles' or Nicene Creed)

The Prayers

- Intercessions, Thanksgiving, Petitions
- The Exchange of the Peace

The Holy Communion

- Preparation of the Table
- The Great Thanksgiving
- The Lord's Prayer
- Breaking of the Bread
- Communion

Commissioning

- Thanksgiving for Communion and Prayer for Mission
- (Blessing)
- Dismissal

The two churches have different traditions on confession and absolution. A penitential rite may precede the service or may precede the exchange of the peace. Alternatively, confession and prayer for forgiveness may be included in the intercessions.

Local worship planners should determine the recipient of the offering, giving particular consideration to shared mission possibilities. The offering may include money and other gifts such as food for a local pantry or blankets for a shelter.

Sufficient quantities of the eucharistic elements shall be brought to the table, either by placing them on the table or by having assisting ministers, lay and ordained, standing in close proximity to the table, hold the elements to be consecrated.

Regarding the elements themselves, “Lutherans traditionally use bread and wine in the celebration of the Lord’s Supper. In certain circumstances grape juice is used.”³ It is not, however, the practice of the Anglican Church to use grape juice as an alternative to wine in the eucharistic celebration: “The Bread shall be the best and purest wheat bread, whether leavened or unleavened, and the Wine pure grape wine, wherewith a little water may be mingled.”⁴ While communicants in both churches normally receive from the loaf and the cup, both traditions affirm that under certain circumstances “the reception of only one element is acceptable.”⁵

While practices vary in our churches, “a loaf of bread and the common cup are rich biblical symbols of the unity of the church.”⁶

Assisting ministers (ordained or lay) may stand with the presider during the eucharistic prayer but should not participate in the recitation of the words of the Great Thanksgiving or in gestures related to the blessing of the elements.

³ Statement on Sacramental Practices (Winnipeg, MB: Division for Parish Life of the Evangelical Lutheran Church in Canada, 1991), §6.15.

⁴ Book of Common Prayer, Anglican Church of Canada (Toronto, The Anglican Book Centre, 1959).

⁵ Statement on Sacramental Practices (Winnipeg, MB: Division for Parish Life of the Evangelical Lutheran Church in Canada, 1991), §6.16.

⁶ Statement on Sacramental Practices (Winnipeg, MB: Division for Parish Life of the Evangelical Lutheran Church in Canada, 1991), §6.17.

When the eucharist is celebrated together, the sacrament is offered to all the baptized present. All those welcome at the table in their own churches should be welcomed in a shared service, subject to the eucharistic practices of the churches from which visitors may come.⁷

“The elements are offered for the celebration of the Lord’s Supper have been set aside for a special purpose. Leftover elements are consumed by those present, or disposed of in an appropriate manner.”⁸ “Any remaining consecrated bread and wine, (unless reserved for communing of persons not present) is consumed at the end of the distribution. This is appropriately done at the credence table or in the sacristy.”⁹

b) Celebrations of the Word and Prayer¹⁰

When Congregations join for celebrations of the Word and prayer, normally the rite of the host church is used. If, however, the occasion warrants the use of a common rite, a structure such as the following may be used:

Gathering

Greeting
Canticle or Hymn of Praise

*The Word of God*¹¹

Psalm
Reading
(Hymn, Canticle, or Anthem)
(Reading)
Gospel Canticle or Hymn¹²

Prayers

Intercessions, Thanksgivings, and Petitions
Collect
Lord’s Prayer

Dismissal

Hymn
Blessing

⁷ www.elca.org/ea/Relationships/episcopalian/guidelines.html (accessed 4 February 2002).

⁸ Statement on Sacramental Practices (Winnipeg, MB: Division for Parish Life of the Evangelical Lutheran Church in Canada, 1991), §6.22.

⁹ Book of Alternative Services, Anglican Church of Canada. Toronto: Anglican Book Centre, 1985, p. 184.

¹⁰ The guidelines in this section are based on The Anglican-Lutheran International Commission, Guidelines for Anglican-Lutheran Worship (London, UK: The Anglican Communion Office of Communication, 1993), §6.1.

¹¹ The readings may be chosen from the lectionaries of one of the churches or chosen for their appropriateness to the occasion.

¹² The Gospel canticles are the Song of Zechariah (*Benedictus*), the Song of Mary (*Magnificat*), and the Song of Simeon (*Nunc dimittis*).

The service books of both traditions contain material which may be used within this structure. Hymns should be drawn from the traditions of both churches. Liturgical material should be chosen which is suitable for the time of day and the season of the church's year. The prayers should reflect concern for the cultures and contexts of the participants, for their local communities and concerns, but also for the world context and for global issues of justice and peace.

Guidelines for Baptism, Renewal of Baptismal Vows, Marriage, and Funerals, installations/celebrations of new ministry, and other occasions will be developed later by the Joint Commission. Until further guidelines are developed, it is recommended that the liturgy of the host church or the presider be used.

Resources

Anglican
Book of Common Prayer
Book of Alternative Services
Occasional Celebrations
Supplementary Eucharistic Prayers
and Services of the Word
Common Praise
Book of Common Praise 1938

Lutheran
Lutheran Book of Worship
LBW Minister's Desk Edition
LBW Manual on the Liturgy
With One Voice
Occasional Services
ELCIC Statement on Sacramental Practices
Hymnal Supplement 1991

Conclusion

These guidelines have been approved by the ELCIC National Church Council and the ACC Council of the General Synod.

THE ANGLICAN DIOCESE OF EDMONTON

Procedure and Requirements regarding the Selection of Persons for Ordination to the Priesthood

PRINCIPLES TO BE UNDERSTOOD AND ACCEPTED BY ALL WHO WILL BE INVOLVED IN THAT DISCERNMENT PROCESS:

- I. All personal information gathered through this process is treated with care and sensitivity.
- II. The following procedures will usually apply to all inquirers regardless of prior theological education.
- III. The process of discernment is ongoing throughout the entire procedure. It belongs to the whole Church and is arrived at through a process of consultation at various times among postulant, spouse, family, Bishop, Examining Chaplains, Supervisors, ministry group (as in 1b), ACPO, and the academic institution.
- IV. If the home parish of the inquirer recommends against proceeding, or the Bishop recommends against proceeding, the Bishop shall ensure that pastoral care is provided to the inquirer.
- V. The postulant will be expected to bear the financial cost of formation and training.
- VI. The final decision to ordain, either to the Diaconate or to the Priesthood, rests entirely with the Bishop.

DEFINITIONS:

- Inquirer: A person who is entering the process for candidacy (1a - 1m). Confirmation, reception, or status as a communicant in the Anglican Communion is normally required for at least two years prior to request for consideration as an Inquirer. Also required is regular participation in the life and worship of a parish as recognized worshipping community of the Anglican Church of Canada for at least one year prior to request for consideration as an Inquirer.
- Postulant: An inquirer who has been recommended by ACPO and the Bishop to begin formation and training toward ordination (2a - 2e).
- Candidate for Ordination:
A postulant for whom the Diocese is actively seeking a sphere of ordained ministry (3).
- Ordinand: A Candidate for Ordination for whom a sphere of ministry has been identified and for whom a date of ordination has been established.

1. DISCERNMENT AND SELECTION

- a. The inquirer consults with his/her immediate parish priest.
(Note: The priest's assessment of the inquirer at this stage is an important part of the process. The priest should use care and discernment as encouragement raises expectations and involves significant time, energy, and expense for the person, their family, and assessors. The priest should consider the assessment prayerfully).
- b. The inquirer has an interview with the Bishop.
- c. The parish priest, after consultation with the Bishop, shall convene a ministry group comprised of three members of the parish. This group will discuss with the inquirer various vocation and ministry options within the Anglican Church, including lay ministry, the vocational diaconate and priesthood, and may make use of such resources as vocational conferences.
- d. The priest and the parish ministry group report their recommendations for or against proceeding with this process to the Bishop. Other interviews may be requested.
- e. A decision is made whether or not the inquirer should attend ACPO. If recommended to proceed to ACPO, the inquirer can obtain all ACPO forms and information regarding ACPO conference dates and deadlines at the Synod Office. It is the responsibility of the inquirer to meet ACPO requirements and deadlines, and to attend the ACPO Conference.
- f. The Bishop arranges for the inquirer to meet with the Examining Chaplains. The Examining Chaplains will interview the inquirer at least once.
- g. If recommended by the Examining Chaplains to proceed, the inquirer may receive psychological assessment of suitability for ordination. This assessment will be arranged and paid for by the Diocese, and the results of the assessment will be sent to the Examining Chaplains. Any further consultation with the psychologist will be at the inquirer's expense.
- h. The Examining Chaplains will send a full written report, including information from the psychological assessment, to the Bishop.
- i. After the Bishop receives the ACPO assessment the Bishop shall meet with the Examining Chaplains, and in consultation with the Examining Chaplains shall decide whether or not the Inquirer should be accepted as a diocesan postulant.
- j. The Bishop communicates this decision to the inquirer, the inquirer's parish priest and the parish vocation's discernment group in writing.
- k. If the inquirer is accepted as a postulant, the Chair of the Examining Chaplains will assign an Examining Chaplain to meet at least quarterly with the postulant. The postulant will proceed with formation and training.
- l. The Diocese will be notified of those who have been accepted as postulants through vehicles such as clergy mail and the Anglican Messenger.

- m. In the event that the inquirer is not accepted as a postulant the parish priest and ministry group shall offer further help to the inquirer in the discerning of his/her future ministry.

ADMISSION AS A POSTULANT DOES NOT IMPLY ANY GUARANTEE OR PROMISE OF ORDINATION NOR OF A FUTURE POSITION WITHIN THE DIOCESE.

2. FORMATION AND TRAINING

- a. The normal academic requirements for ordination are an undergraduate degree from a recognized university, plus completion of a three-year program of studies in a theological college recognized by the Anglican Church of Canada (see Appendix for M.Div. equivalencies). The Examining Chaplains, in consultation with the Bishop, may make exceptions to the above based on such considerations as: previous degrees, training, life skills and experience, aptitude for specific ministry, and appropriate training. Practical “hands-on” experience in a specific area of ministry may also form part of the training.
- b. The assigned Examining Chaplain will work with the postulant to attain adequate training and guidance regarding:
 - i. theological studies
 - ii. spiritual formation
 - iii. clinical pastoral education
 - iv. supervised ministry placement
 - v. finances, cost of tuition, projected retirement income, etc.
 - vi. participation in the community of the diocese and diocesan postulants
 - vii. any other appropriate areas
- c. At the beginning of each academic term the postulant and the parish to which he/she is assigned for supervised ministry placement shall enter into a covenant agreement regarding expectations and responsibilities for that academic year.
- d. At the end of each academic year the assigned Examining Chaplain, the parish supervisor, and the parish ministry group will report to the Examining Chaplains on the progress of the postulant.
- e. During the final year of studies the Bishop will consult with the Examining Chaplains, the supervisor and the ministry group for a final assessment of satisfactory completion of all requirements.

3. CANDIDACY FOR ORDINATION

Upon satisfactory completion of all requirements, the postulant will meet with the Bishop to discuss the probability of ordination. The Bishop will make the decision regarding candidacy for ordination to the diaconate, and communicate this decision in writing to all who have been involved in the process.

If the postulant is accepted as a candidate for ordination the responsibility of the Bishop is to propose the postulant as a suitable candidate in the placement process.

If the postulant is not accepted as a candidate for ordination the Bishop shall ensure that pastoral support and guidance is available to the postulant.

4. ORDINATION

- a. Ordination to the diaconate prior to the completion of academic studies is at the discretion of the Bishop.

(N.B. Deacons are perceived in the secular world as having the same credibility as

priests and must therefore have adequate and appropriate training and formation in

order to meet these expectations)

- b. Ordination to the diaconate will be dependent upon the availability of a suitable placement, or sphere of ministry within the diocese, and appropriate financial remuneration.
- c. Decisions about ordination to the priesthood will be made by the Bishop in consultation with all involved in the Deacon's ministry.

EXORCISM OF PERSONS AND PLACES

Nothing in the area of exorcism shall be planned or undertaken before consultation and approval of the bishop.

The bishop shall endeavour to ensure that several clergy in the Diocese are familiar with exorcism, and are willing to be a resource of information and discernment as well as prayer and support.

Medical and legal opinion will be sought by the Diocese as appropriate. This in no way suggests a denial of the existence of evil, but is an acknowledgement that there are always many aspects to be considered. In every instance the greatest care will be taken to ensure there is no spiritual or psychological abuse or harm to all involved, including the team involved.

The discipline and order shall include at least two priests, with one priest designated as the chief minister. The team may include up to three others who are mature Christian people who enjoy robust psychological health, and have a disciplined prayer life.

WHEN THE BISHOP COMES TO YOUR PARISH

The Bishop will do her very best to be in every parish every year. At least every other year the occasion should be a Sunday morning ideally.

A copy of the bulletin should be sent to the Synod Office no later than Thursday of the week previous to the Sunday visit or 72 hours before other visits.

Time of the service needs to be clearly identified. Colour should also be agreed upon to avoid confusion. Generally speaking, red is used for Confirmation; white for baptisms and combined baptisms and confirmation. Major feasts take precedent over these directions. Hence a confirmation or ordination on All Saints' Day would be white.

If a special anniversary or parish event is being marked, this needs to be clearly identified.

A bishop's chaplain who has no responsibility in the service but assisting the bishop is greatly appreciated.

Bishop Victoria does not sing the sursum corda or preface of the Eucharistic prayers.

If a children's focus is part of the service it is important that this be clearly identified, especially if the bishop is expected to lead it.

In the case of baptisms and confirmations, it is very helpful to know the names and ages of the candidates.

The bishop usually arrives 30 minutes before the service.

Please be careful to identify whether the bishop is expected for all the services that Sunday or the main celebration.

Parish issues and difficulties should be identified in a conversation before the bishop's arrival at the parish. This allows the bishop to be supportive of the clergy of the parish and sensitive to special concerns.

PROCLAIMING THE WORD

The Public Reading of Scripture

The reading of Scripture at all services of the Church must be done with great care and preparation. It is essential that the reader be heard and understood. It is also very important that the reader understands what he/she is reading.

The Lectionary

A lectionary is a course of assigned readings of scripture for Sundays, Holy Days and Daily Office. Use of lectionaries is an ancient practice stemming from the Jewish tradition and used by the Early Church. The Anglican Church of Canada, the Evangelical Lutheran Church in Canada, and many congregations of the United Church of Canada carry on this tradition by use of the "Revised Common Lectionary" (RCL). The RCL is a direct descendant of the "Lectionary for Mass" of the Roman Catholic Church. Its immediate forebear was the "Common Lectionary," the one contained in the *Book of Alternative Services*.

There are four selections from Scripture for each Sunday and Holy Day. On most Sundays, there is one lesson from the Hebrew Scriptures (Old Testament), a psalm for congregational recitation, a lesson from the New Testament letters or Acts, and a Gospel lesson. During Easter Season, readings from Acts take the place of the Old Testament lesson.

The Lectionary follows a three-year cycle. Each year is primarily devoted to one of the first three Gospels: Year A to Matthew, Year B to Mark, Year C to Luke. Selections from John are distributed throughout the three years.

During the seasons of Advent, Christmas, Lent, and Easter, the lessons for each Sunday usually have a connecting theme. In the version of the RCL used by the Anglican Church, the first two lessons have no thematic link with the Gospel during the seasons of Epiphany and Pentecost. Instead, we hear semi-continuous selections of whole books read over several weeks. Some Sundays have optional readings, and some lections have optional verses. The choice of readings and verses within these options will usually be at the discretion of the preacher. When a selection is appointed from the Apocrypha, there will usually be an alternative provided from the Old Testament. Deviations from the Lectionary readings, except for contextual expansions of texts are discouraged.

Versions of the Bible can differ in versification. The RCL selections are based on the New Revised Standard Version. If another version is used for proclamation, it should be checked against the NRSV if any text selection problems arise.

Bible Versions

- New Revised Standard Version (recommended in this Diocese)
- Revised Standard Version
- New International Version
- New American Standard Bible
- New King James Version
- King James Version
- New Jerusalem Bible
- Jerusalem Bible
- Revised English Bible
- New English Bible

Basic Liturgical Considerations

A) INTRODUCTIONS AND CLOSING ACCLAMATIONS

1) BCP

Morning and Evening Prayer: See rubrics, p.7
Eucharist: See rubrics p. 70 & 71

2) BAS

Readings from the Hebrew Scriptures and the New Testament other than Gospels are announced identically at both Morning/Evening Prayer and the Eucharist. See rubrics pp.51/67/187
Eucharist: Follow format on p.188 or p.233 (Note congregational responses are different for the traditional service).

B) THE "INCIPIIT" OR LESSON INTRODUCTION

An incipit is a short introduction read before the actual lesson. It gives a context for the lesson, preparing the listener to hear its message. It sets the stage and can enhance the listeners' understanding. It should be short and should not give a summary of the lesson. There are books available to help in the writing of these introductions, but writing one's own can be one of the most helpful preparation techniques. Writing good introductions requires careful study of the lesson's context and clarity about the main message of the lesson. If a parish chooses to use introductions, the practice should be consistent and the quality should be high. It may be best to entrust the task of writing them to a few individuals.

Guidelines for Preparation

- 1) The reader should start preparing early in the week by reading the lesson over several times.
- 2) The passage before and after the lesson assigned should be read for context and clarity of understanding.
- 3) If there is a difficulty in understanding the meaning of the text, several avenues are open to the reader.
 - a. Other translations can be read.
 - b. A commentary on the passage can be consulted
 - c. The passage can be discussed with a friend or the priest
 - d. The pronunciation and meaning of words may be found in a dictionary or concordance
- 4) The passage should be read aloud several times, so that where to take a breath, where to put a pause that will help the listener to understand what is being said can be discerned.
- 5) The passage should be read aloud to someone else who can give feedback as to how well they understood what was being read.
- 6) It is important to remember that the reader is proclaiming the Good News. The passage should be read with conviction. If reading a story, such as a parable, it should be read as if to a child, with excitement and emotion in the voice. If reading a letter, especially Paul, it is essential to pause at commas so as not to lose the thread of his argument.
- 7) Extra words should not be added nor should any be left out as it may change the whole sense of the passage. However, when a passage begins with a pronoun, it is appropriate to insert the proper name to which the pronoun refers.

Guidelines for effective Proclamation

- 1) Be confident and let it show
- 2) Be conscious of your posture and maintain eye contact as much as possible
- 3) Use silence - pause between the introduction and the reading of the lesson. Pause again before the final acclamation
- 4) Pace yourself appropriately. The most common error is speaking too quickly.
- 5) Speak expressively but avoid over-inflection or emoting.
- 6) Speak naturally but be aware of your own vocal characteristics and adjust if necessary. Try to speak at a lower pitch, a higher volume and a slower pace than your usual speaking voice.
- 7) Enunciate!
- 8) Understand the sound system if you have one.
- 9) If at all possible practice in the Church before the service.

The Prayers of the People

Leading the intercessions requires preparation, a good voice and an ongoing prayer life apart from Sunday services! Pronunciation of names in the Anglican cycle of prayer may require practice.

Where possible, the prayers should be led from the middle of the centre aisle facing the altar rather than from the lectern.

Interim Ministry

Interim Ministry is primarily a ministry of listening and pastoral care. Each situation is unique depending on the needs of the parish. The Interim priest/minister must be sensitive to the parish's needs, especially in the area of the liturgy, and adapt oneself accordingly. The interim period is not a time to make major changes but is a time to encourage the gifts of the laity especially if the previous incumbent has tended to shoulder most the responsibility. It is a great opportunity to provide strong biblical teaching that will help the parish and individuals grow in their understanding of the Church, the gifts of the people and who they are as the people of God.

Because an Interim Pastor enters a parish life during a time of grieving, it is important to be well conversant with the various expressions of grief and be willing to provide a listening ear and prudent counsel. The Interim's task is to help the parish deal with their outstanding issues and move toward anticipating the future with a renewed sense of purpose. In some instances there may need to be a ministry of healing exercised.

Responsibilities

1. The main task of the Interim is to provide liturgical leadership and general administrative oversight. It is important to remember that the parish's pattern of worship reflects its theology. Making changes in this pattern can be detrimental to its spiritual health and can cause dissension in an already fragile situation.
2. Pastoral Care, especially hospital visiting and home communions, should be the next area of concern. Depending on the time commitment of the appointment, other areas of ministry should be fulfilled after full consultation with the lay ministry team of the parish. The Interim should facilitate and encourage lay leadership in these roles. All sectors of parish life should remain as vibrant and viable as possible.
3. The Interim should facilitate the process of preparing the Parish Profile by helping the parish do a visioning process. It is important for the parish to celebrate their accomplishments and yet look for new directions that can foster both the individual growth of its members and enhance its discipleship within the community. The Interim must remain separate and outside the selection process and not exert any undue influence on their choice of a new Rector. It is the responsibility of the Interim to guide the parish in the practice of regular and frequent prayer for the discernment/selection process for the new Incumbent.
4. Once an appointment has been made, the Interim should encourage preparations for receiving the new incumbent. These might include such practical matters as a welcoming luncheon, having the church sign altered to include the new Rector's name and providing information to help the new incumbent find accommodation. It also involves encouraging the people to be open-minded to the ways the new incumbent might practice ministry.

5. The Interim should leave the new incumbent a detailed report to include the following:
 - a. An accurate parish list.
 - b. List of vestry members, their areas of responsibility and their telephone numbers
 - c. A list of shut-ins and home communicants.
 - d. A list of anyone in long-term care.
 - e. Institutions where regular services are taken with contact person and number.
 - f. A list of Ministerial members, telephone numbers and when Ministerial meetings take place.
 - g. Any special concerns and comments.
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Note:

A deacon/priest is not usually permitted to apply for the position of Incumbent for parishes where he/she has exercised the interim ministry.

SYNOD COMMITTEES OF THE DIOCESE OF EDMONTON

Administration and Finance Committee (“A&F”)

- Created under the Diocese Incorporation, Constitution and Canons as one of four Standing Committees of the Executive Council.
- Composed of the Bishop (ex-officio), Executive Officer (ex-officio) and 12 other members, of which at least three must be members of Executive Council.
- Exercises its mandate within policies established by the Executive Council.
- Reports to Executive Council through its chair.
- Can establish sub-committees comprised of A & F Committee members or non-members.
- Oversees administration and financial operations of the Diocese.
- Four main areas for which it is responsible:
 - Audit (Budget)
 - Investments
 - Property and Planning
 - Stipends, Salaries & Benefits

Sub-Committees

1. Audit (Budget) Sub-committee

- Created by A & F.
- Composed of five members of which the chair and a majority of members shall not be paid staff of the Synod.
- Assists A & F in managing administration and financial operations of the Diocese.
- Reports to A & F through its chair.
- This past year reviewed annual budget process including the bases for recurring revenues, cash flows, capital expenditures, the reasonableness of assumptions, and any major variations in procedures or amounts from prior years.
- Meets with external auditors to discuss annual audited financial statements, assessment of internal controls, administrative procedures and financial matters.
- Discusses with external auditors, any matters which the auditors may wish to bring to the attention of the A & F Committee.
- Makes recommendations to A & F regarding the appointment of external auditors and the acceptance of annual audited financial statements.
- May undertake special assignments as directed by A & F from time to time. For example an Ad Hoc Committee was recently created to review the Fair Share Formula and report back to the Audit Sub-committee.

2. Investment Sub-committee

- Created by A & F to oversee the investments of the Consolidated Trust Fund (“CTF”) and to ensure compliance with the Diocese CTF Investment Policy.
- Composed of six members of which the chair and a majority of members shall not be paid staff of the Synod.

2. **Investment Sub-committee – Cont’d.**

- Recommends appointment or reappointment of Investment Advisor Firm(s) to A & F.
- Responsible for monitoring the Diocese CTF investment portfolio performance, asset mix, quality standards and liquidity requirements.
- Periodically reviews CTF Investment Policy and makes recommendations to A & F for changes as required.
- May undertake special assignments as directed by A & F from time to time.

3. **Property & Planning Sub-committee**

- Created by A & F to assist in the management of real estate and properties within the Diocese and to ensure compliance with the policies established by Executive Council.
- Composed of six members of which the chair and a majority of members shall not be paid staff of the Synod.
- Ensures maintenance of proper records of Synod properties including mortgages, loans, commitments and guarantees.
- Reviews proposed purchases and sales of real estate properties and makes recommendations to A & F.
- Reviews proposed major additions or renovations to existing Synod properties and makes recommendations to A & F.
- Responsible for development of a plan for property acquisitions in the Diocese giving effect to changing demographics. This plan shall be updated and presented to A & F from time to time.
- May undertake special assignments as directed by A & F from time to time.

4. **Stipend, Salaries and Benefits Sub-committee**

- Created by A & F to assist in the management of remuneration and benefits matters as they relate to all Synod personnel including clergy and paid staff, and to ensure compliance with the policies established by Executive Council.
- Composed of six members of which the chair and a majority of members shall not be paid staff of the Synod.
- Monitors remuneration levels for Synod personnel including annual CPI adjustments and makes recommendations to A & F with respect to changes.
- Addresses matters pertaining to personnel benefits, costs and administration and makes recommendations to A & F with respect to changes.
- May undertake special assignments as directed by A & F from time to time.

Stewardship and Financial Development Committee

- Created under the Diocese Incorporation, Constitution and Canons as one of four Standing Committees of the Executive Council.
- Composed of the Bishop (ex-officio), Executive Officer (ex-officio) and 12 other members, of which at least two must be members of Executive Council. Six members are appointed by Executive Council and three are appointed by the Bishop. Three additional members may be appointed by the Committee “as may be required to carry out its function”. Term of appointment is three years.
- Exercises its mandate within policies established by the Executive Council.
- Reports to Executive Council through its chair.
- Through stewardship education, encourage awareness and understanding of the theology of stewardship, and of its biblical foundations.
- Periodically review the financial needs of the Diocese and Parishes to ensure that they are being addressed.
- Provide assistance to Parishes in the area of stewardship and financial development by offering encouragement, resource materials, and personal help.
- Monitor the financial strength of the Diocese, consider ways of providing for the financial needs of the Diocese and assist in the development of diocesan financial resources.
- Advise the Bishop, Executive Council and other bodies within the Diocese on matters of stewardship policy or program and future planning.
- Co-ordinate Diocesan Stewardship Programs and the activities of the Committee with the activities of the Stewardship Office of the National Church and of similar bodies in other Dioceses.

Sub-committees of the Stewardship and Financial Development Committee

1. Visioning Sub-Committee
2. Stewardship Education Committee
3. Planned Giving

1. Visioning Sub-Committee

- Offers their advice and counsel in support of the Diocesan visioning process.

2. Stewardship Education Sub-Committee

- Focuses their efforts on building up diocesan stewardship education resources with a view to developing a team of stewardship education resource persons who would be available to assist parishes.

3. Planned Giving Sub-committee

- Reports on planned giving activities including the development of resource material for the Diocese to the Stewardship and Financial Development Committee.

Legislative Committee

- Receives and reviews any proposed amendment to the Act of Incorporation, the Constitution, and the Canons of the Synod of the Diocese of Edmonton.
- Reports to Executive Council and the Synod its views on any such proposed amendment, and its recommendation as to what action should be taken on the proposal.
- Keeps under review the Act of Incorporation, Constitution, By Laws, Canons and recommends to Executive Council and to Synod whatever amendments may appear necessary and desirable.

The Court of the Synod of the Diocese of Edmonton

- The trial of any member of the Clergy charged with any offence pursuant to the provisions of the Canons relating to discipline shall be tried before this Court.
- The Bishop may refer any question to the Court for determination.