



Anglican Diocese of Calgary

Clergy and Warden

Handbook

Vision

To be a church that is inwardly **transformed** by Jesus. A church that **reflects** the virtue and grace of Jesus. A church that reaches out to **proclaim** God's love to a broken world.

Mission Statement

*To **proclaim** the love of God in Jesus Christ as Risen Lord, to **embody** in our lives the good news we have experienced in him, to **offer** joy and hope, and to **engage** in fulfilling Christ's mission in **worship** and **service** through the power of the Holy Spirit.*

BISHOP'S FOREWORD

There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. Eph. 4:4-6, 11-13

We live in times in the life of our church which are markedly different from those faced by previous generations of clergy. Whether better or worse, easier or harder, there are many challenges – but also always the blessing of serving our Lord and Saviour. Thank you for your willingness to answer the call from the Lord and his Church to serve in our diocese.

For Anglicans, the diocese is the primary governance structure of our church, while parishes are the primary context in which the life of faith and the Church's mission are carried out. Parishes are mission outposts of our shared Christian life.

In the Diocese of Calgary, we have recognized that our context for ministry has radically changed over the last several decades and we are in the ongoing process of trying to come to grips with this reality. Chief amongst the challenges raised is the need to focus on becoming mission oriented in a way that is both true to the Church's proclamation of the Gospel and appropriate to the cultural context in which we carry out our ministry. It is therefore an expectation that those called to ordained ministry will both teach Christian faith and discipleship and equip our people to engage in mission, while also taking a lead in that mission as we seek to call and invite others into a living relationship with our Lord Jesus Christ.

Those called to ordained ministry in the Diocese of Calgary are, in keeping with their ordination vows, expected to uphold "the doctrine, discipline and worship of Christ as this Church has received them", to support and uphold diocesan policies and initiatives, and to serve collegially with the Bishop and other clergy, in providing mutual support and accountability for each other. While primarily focused in their work locally, clergy are also representatives of the whole Church's ministry. This means both that expectations for ministry in the local church are influenced and shaped by the vision and direction of the diocese, and that clergy are expected to take their role within the councils and leadership of the diocese. Additional duties such as membership on one of the diocesan councils or committees, or representing the diocese at Provincial or General Synods, and mutual support through attendance at inductions and ordinations are expected.

Clergy in Calgary are expected to keep a healthy balance in their lives by maintaining a personal regimen of Christian discipleship, spiritual development, family care and good health, taking time off and all holiday time, and making use of continuing education leave each year. The diocese offers an annual clergy conference, mandatory for all clergy unless otherwise exempted, and an annual retreat for which a personal, alternative retreat may be substituted with the bishop's consent. There are also several clergy days each year, as well as occasional regional workshops and gatherings.

We live in a time of great challenges and opportunities for the ministry of the Anglican Church, in Canada and in Calgary. May the Holy Spirit guide and strengthen you in the work of the Gospel.

A handwritten signature in black ink that reads "+ Gregory Kerr-Wilson". The signature is written in a cursive, flowing style.

The Most Rev. Gregory Kerr-Wilson
Archbishop of Calgary & Metropolitan
of the Ecclesiastical Province of Rupert's Land

TABLE OF CONTENTS

CLERGY

From Discernment to Retirement.....	1
Discernment Process to Ordination.....	2
Diocesan Process of Discernment to Orders	4
Guidelines for New Incumbents.....	7
Newly Ordained Clergy and Post-Ordination Training.....	8
Clergy Housing Tax Deduction	9
Confidentiality	10
Confidentiality and the Obligation of Reporting Abuse of Children to a Children's Aid Society	11
Online and Social Media Responsibility.....	12
Episcopal Jurisdiction Respecting the Clergy	15
Episcopal Courtesy Guidelines With Respect to the Deployment of Clergy Professionals	17
Ecclesiastical Discipline Respecting the Clergy	18
Political Office.....	21
The Relinquishment or Abandonment of Ordained Ministry	23
Relinquishment of the Exercise of the Ministry	27
Notice of Relinquishment of the Exercise of the Ministry	28
Notice of Presumption of Abandonment of the Exercise of the Ministry	29
Notice of Abandonment of the Exercise of the Ministry	30
Notice of Reinstatement to Ministry (after prior relinquishment)	31
Notice of Restoration to Ministry (after prior abandonment).....	32
Retired Clergy Policy.....	33
Guidelines for the Ministry of Institutional Chaplains	35
Interim Ministry	36
Liturgical Resources.....	39
Baptism/Christian Initiation.....	42
Baptism of Those in Danger of Dying.....	45
A Form for Emergency Baptism.....	47
Baptismal Certificate.....	48

Confirmation Guidelines	49
Marriage Preparation.....	51
Remarriage of Divorced Persons.....	52
Government of Alberta—Department of Vital Statistics	56
Marriage Between Anglicans and Roman Catholics.....	58
Guidelines for Common Worship for Lutherans and Anglicans in Canada	60
Guidelines for Specific Anglican/Lutheran Liturgical Celebrations	64
Pastoral Reflection on Canadian Medical Assistance in Dying (MAID)	69
Five Marks of Healthy Churches	74
Anglican Polity.....	76
Our Structure	76
Our Guiding Principles	78
Duties of Wardens.....	80
Duties of Parish Council Members	82
Annual Meetings of Parishioners	84
Search (Canonical) Committees.....	88
Disestablishment of a Parish	91
Gifts to Clergy	92
Vacation Policy	94
Clergy Hours of Work	96
Sabbath Leave Policy.....	97
Leaves of Absence.....	99
Clergy Housing	101
Stipendiary Clergy	102
Non-Stipendiary Clergy	103
Financial Request Forms	106
Missional Projects	106
Property.....	106
Financial.....	106
Other Documents	107
Governance	107
Property.....	107
Financial.....	107

Annual Returns.....107

CLERGY

From Discernment to Retirement

Discernment Process to Ordination

This document outlines the process that a person goes through when they want to explore a call they sense toward being either an ordained Vocational Deacon or Priest.

All those who are engaged in the process of discernment must be confirmed Anglicans (or at least be confirmed prior to their ordination).

Two Orders are outlined here:

1.VOCATIONAL DEACON – ordained to a ministry of service in the world and also interprets the needs of the world to the church. A vocational deacon has a parallel ministry to a priest. Traditionally, a deacon is responsible primarily to the Bishop while working under the direction of a priest. This is a permanent role.

2.PRIEST – ordained to a ministry of Word and Sacrament. Priests are licensed to their various appointments by the Bishop.

TRANSITIONAL DEACON – traditionally this ministry has been a temporary step for an Ordinand en route to the priesthood.

Some ways in which Ordained life is lived out practically:

STIPENDIARY PRIEST – The traditional role is the seminary-trained priest, usually employed full time, who is licensed by the Bishop to be in charge of a Parish. Stipendiary priests may request a change either in the Diocese or seek employment in another Diocese.

CURATE – Either a Transitional Deacon who will expect to go on to ordination as a priest, or an assistant priest, in the early years of post-seminary training, who is appointed to a parish and supervised by the Incumbent (Rector). This role is akin to an apprenticeship.

NON-STIPENDIARY PRIEST – Some priests derive their livelihood from work outside the church or from a pension (they are sometimes known as bi-vocational).

LOCALLY RAISED PRIEST – An individual who has grown into a leadership role in a congregation where there is not a full-time priest. He/she may feel called to the priesthood in that faith community. This is more common in rural areas. These individuals may be ordained to the priesthood and subsequently licensed by the Bishop to their faith community. They are required to pursue a course of education that the Bishop agrees to. This training is focused on the needs of the postulant and the local parish. If they wished to exercise their ministry in another location, further training would normally be required.

All are gifted and necessary

We begin with the assumption that everyone within the Body of Christ is called to use their gifts in a variety of ways.

1 Corinthians 12 speaks of gifts needed in the whole community of believers. *For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.*

All are necessary for the work of the community. We cannot say we have no need of one another.

Discernment - a definition:

The act of discernment is the prayerful and listening approach to hearing God's voice calling us to where we can fully live out our giftedness for the benefit of the Kingdom of God. Therefore, this process is one of humbly and thoughtfully spending time in prayer, quietly listening and watching for God's leading and listening to others who are prayerfully listening as well.

Every step along the way should be steeped in prayer and deeply rooted in Scripture and prayer.

Discerning a call to ordained life

Using Gifts and Leadership in a Parish and Community

The foundation of ordained ministry can be expressed in one's gifts of servant leadership in a parish and community. An important consideration is to identify where you are already using your gifts in the life of the community.

Spiritual Gifts Inventory & Preliminary Conversations

When you are sensing a call to any vocation (ordained or not) it is good to complete a Spiritual Gifts inventory in order to have a sense of where your giftedness seems to be leading in terms of calling/vocation. Please speak to your Priest or Regional Dean to find an inventory.

Conversations with leaders in your parish, ordained and not ordained, are helpful in reflecting on a variety of ministries you may be called to pursue.

If after prayer and conversation you sense a possible call to ordained life, then you can begin the Diocesan process to continue discernment.

Diocesan Process of Discernment to Orders

1. Conversation with Parish Priest or Regional Clergy

It is important that your parish priest, or if there is no parish priest, your Regional Dean, be aware of your inquiry and sense of call before they contact the Diocesan Office.

2. Letter of Commendation from Parish

This is a letter from the parish priest, or in the absence of a clergy person, the wardens of the parish, which commends the candidate to begin the process. This letter can be emailed to the Executive Officer.

3. Preliminary Conversation with the Bishop

In this conversation you will be asked to discuss how you have perceived your call thus far. You will then be assigned the following:

- Completion of a Spiritual Gifts Inventory (if not already done)
- Writing of a Spiritual Autobiography (5–8 pp)
- Writing a reflection on the particular order (Deacon/Priest) that you are sensing a call toward, using the Ordinal in the BCP p. 655 or BAS p. 655 as a guide. (3-5 pp)
- These written pieces will be used in both the Parish Discernment and Clergy Discernment Groups to help them prayerfully discern alongside you. They should also be submitted to the Bishop.
- A Criminal Record Check and a Vulnerable Sector Check must be submitted at this stage.

4. Regular Ember Day Letters

While the discernment process proceeds, you are asked to write regular letters to the Bishop, once in the season of Advent and once in the season of Lent. The content of these letters will include where you are in the process, where you find yourself spiritually and how your prayer life, studies and overall life is progressing.

***Note** – the description for how to write these letters is below.*

5. Bishop's Chaplains for Ordained Ministry

This group is a combination of lay and ordained people who oversee the process of discernment for you. The Bishop's Chaplains for Ordained Ministry will assign you a chaplain who will walk alongside you until the end of the process. This will ensure you have support and can ask questions or seek guidance when needed.

6. Parish Discernment Group

This group is made up of prayerful lay people who know you in your current parish. They meet with you for all the meeting times except the last.

There is a specific outline of the process provided for the group when it begins. A member of the Bishop's Chaplains for Ordained Ministry will come to the first meeting to help kick off the process.

The group meets once a month for approximately 5–9 months.

At the end of their time together the lay group meets without the candidate for a final conversation where they draft a short letter to the Bishop (or designate) outlining the candidate's gifts and areas of growth as well as where they see the call in that person. This is the first place where we see if the person's sense of call and the church's sense of call for that person coincide.

7. Clergy Discernment Group

This group is made up solely of clergy and the candidate. They meet for a much shorter amount of time. They too review the written documents and provide a written report to the Bishop and designate.

8. Second Conversation with Bishop

In this conversation, the Bishop outlines any further steps which he/she may want the candidate to take in discernment. They may include:

- Further education - Psychological Assessment
- ACPO weekend - Internship at a Parish
- Other (at the discretion of the Bishop)

9. Final Discernment

The final decision to ordain someone is completely in the hands of the Bishop who considers all of the conversations, reports and reflections. The Bishop's decision is final.

If someone is **not** to be ordained, this begins a conversation to seek where God is calling that person to ministry in other ways. The chaplain assigned to the person will help them to find ways forward.

If the candidate is to be ordained the following will be set:

Ordination Date/Time

The Executive Officer in consultation with the Bishop will choose a possible ordination date and work out the details of the service with the candidate

Placement

The Postulant needs to be willing to accept placement by the Bishop anywhere in the Diocese. The Bishop, in discussion with the Postulant, will appoint the person to the post they deem most appropriate.

Post-Ordination

The newly ordained priest will participate in a three-year Post-Ordination Program

Ember Day Letters These letters are sent to the Diocesan Bishop to update him/her on the discernment process for the person discerning their call.

Discerners will send an Ember Day letter in the seasons of Advent and Lent.

Topics to cover:

- Spiritual Formation – worship, prayer, meditation disciplines, learning from spiritual direction, retreat, scripture
- Academic work (completed or in process. Courses to be undertaken in future)
- Parish involvement
- Personal/family life
- Recreation/self-care
- Joys, disappointments, challenges, Questions

Length: 3–4 typed pages

Guidelines for New Incumbents

Arriving from Another Diocese

Upon arrival in the diocese there will be an orientation provided to you in the diocesan office to introduce you to the Canons, policies and guidelines of the diocese as well as an introduction to the staff who will be supporting you in your ongoing ministry.

Beginning a New Ministry *within* the Diocese

Transitions from one parish to another means a change in relationships with parishioners and community members who have become deeply important to us. In order to respect the parish and the new interim or incumbent it is necessary to draw respectful boundaries.

- Be cautious with relationships from your previous parish.
- When asked to officiate by previous parishioners/wardens, redirect them to the current incumbent or interim (or Regional Dean/Archdeacon as is appropriate).
- When requested to perform marriages, funerals, and baptisms, please redirect those requests to the current interim priest or incumbent.
- Pastoral care requests also must be redirected to incumbent.
 - o If the incumbent is happy for you to carry out that ministry, then do proceed

Become conversant with the Canons, policies and guidelines of the diocese.

Recommendations for a Healthy Pastoral Relationship

1. Make daily prayer the foundation and starting point of your ministry.
2. Spend time getting to know the people in the parish.
3. Remember they are not your “project”, but sisters and brothers in Christ, being formed in faith for Christian life.
4. Approach any early change cautiously and always consultatively (your arrival is already a change as everything you do will be different).
5. Remain curious (ask questions about how things have been done and the reasoning for those decisions).
6. Encourage the use of individuals’ gifts among the parish.
7. Pay attention to the way unexpressed expectations may present themselves in yourself and others.
8. Remain prayerful and connected with others who can help you nurture your soul.

Newly Ordained Clergy and Post-Ordination Training

Purpose

To provide supervision for all newly ordained clergy in the diocese for a minimum of three years after ordination. This is meant to help them continue to grow professionally and personally, and will support them as they enter their new work.

Post-Ordination Training

This program has a 3-year curriculum which covers a variety of topics including but not limited to:

- Presiding at the Eucharist (for priests)
- Pastoral Care
- Weddings and Funerals
- Liturgical Guidelines
- Self-Care
- Preaching
- Being Missional
- Discipleship Formation
- Financial Stewardship and Canons
- Administration of the Parish (annual meetings, parish council)
- Archives

Participants will also be invited to request or suggest topics.

There are many things that you will be learning and ways in which your life as an ordained person will be changing. Remembering the following will go a long way toward ensuring a long and vibrant ministry:

- a. Prayer** – Your prayer life must be central, regular and a priority.
- b. Community** – Find mentors/faithful friends who have a deeply grounded faith.
- c. Resources** – Get to know your Regional Dean, Territorial Archdeacon and others who can inform you about items as they arise.

Clergy Housing Tax Deduction

The Canada Revenue Agency provides eligible clergy a residence deduction on their yearly taxes. Members of the clergy who are in charge of a diocese, parish or congregation may claim this deduction.

There are two ways this deduction can be received.

1. It can be reduced from monthly pay.
2. It can be collected in one sum at the end of the tax year.

Below are the links to the forms and instructions on how to use them.

To reduce taxes at source:

T1223 Form

If you are wanting to deduct your housing costs at source (meaning fewer taxes come off your pay cheque each month) then please fill this form out and submit it to us so we can sign and return it to you. This aids in verifying employment.

To claim the deduction, **you need to fill out parts A and C of Form T1223**, Clergy Residence Deduction. The diocese will then fill out Part B and sign the form to certify that the employee (you) has met the required conditions.

Here is the CRA website that helps you work through the T1223.

<https://www.canada.ca/en/revenue-agency/services/forms-publications/forms/t1223.html>

Status and Function Letter

We are also happy to provide you with a “Status and Function Test” letter which states that you meet the criteria for the reduction. (CRA doesn’t always require this).

T1213

This is another form which is also used...but usually only when you first request the deduction. If you need this form it can be found here:

[file:///C:/Users/PGateman/Downloads/t1213-fill-22e%20\(1\).pdf](file:///C:/Users/PGateman/Downloads/t1213-fill-22e%20(1).pdf)

Please note: The Diocese is happy to help with this process. However, the responsibility is solely that of the clergy and the forms must be filled out and sent to us by the clergy. Diocesan staff cannot fill out tax forms on behalf of the clergy.

Confidentiality

Please also refer to Section 3, 1.5 of the Employee Handbook

Statement of the Issue of Confidential Information Imparted to Clergy

“The secrecy of a confession of sin is morally absolute for the confessor, and must under no circumstances be broken.” (Book of Alternative Services, p. 166.)

1. It is the historic obligation of members of the clergy of the Anglican Church of Canada to regard as a sacred trust all confidential information imparted to them either under the seal of the confessional **or** revealed to them in their capacity as pastors.
2. However, in certain circumstances, this historic obligation of confidentiality is subject to specific legislation in many jurisdictions.
3. It is also subject to the obligation to give evidence under compulsion of a court of law or other legally authorized body.
4. The priest/penitent relationship enjoys no real clear privilege under the various federal and provincial Evidence Acts.
5. A priest compelled to testify must always have in mind the historic obligation of confidentiality and should declare that obligation to the tribunal.
6. If a judge requires that the priest so testify, the priest should seek permission to consult the diocesan chancellor or vice chancellor and be represented by legal counsel.
7. There are a number of other circumstances where the sacred obligation of confidentiality imposes a serious moral dilemma for the priest concerned. On these occasions the priest ought to consult with his or her bishop, chancellor or vice chancellor.
8. One exception is in the case where a person has stated they have had ideations of suicide. In this situation, the clergy person must stay with them and ensure there is no plan to follow through with suicide. If there is a plan, they are obligated to contact the authorities and stay with them until the authorities arrive.

Confidentiality and the Obligation of Reporting Abuse of Children to a Children's Aid Society

Section 4 of the Child, Youth and Family Enhancement Act ("CYFEA") is an exception to the general privacy rules. If any person has reasonable and probable grounds to believe that a child needs intervention then that person has a duty to report the matter forthwith to a director of Child and Youth Services ("CYS").

Every person who has information with respect to the abandonment, desertion or need for protection of a child, or the infliction of abuse upon a child, must forthwith report such information to a director of Child and Youth Services.

Clergy should be advised that, apart from the question of whether or not they are bound to answer questions in court. A failure to report is an offence under the Act.

It is imperative that all clergy read and understand the Diocese of Calgary Safe Church Policies and Guidelines and that they complete the online Safe Church Training available through the Diocesan office.

It is suggested that members of the clergy, whether acting in the capacity of pastor or under the seal of the confessional, clearly inform any person who might be discussing this type of matter of the duty upon the clergy under the Child, Youth and Family Enhancement Act.

Child Abuse Hotline 1-800-387-5437

[Government of Alberta Reporting Abuse](#) [1-800-387-5437](#)

Online and Social Media Responsibility

Social media has become an increasingly popular—and very useful—part of the Internet. Social media includes multiple media for sharing information and includes, but is not limited to, blogs, networking sites, virtual worlds, and video- and photo-sharing sites. The Diocese is now using some of these tools, including Facebook, Twitter, and other online platforms, to build an online community and communicate with our parishioners and community.

The Diocese's reputation online is important and we rely on our Clergy and Staff to follow these simple but important guidelines.

Follow some basic, common-sense principles: We must always remember that the same rules that apply to any other form of communication apply when using social media. This means that all online communication is subject to Christian principles as well as all other relevant policies, laws, and regulations, including federal copyright laws. Unless specifically authorized by the Executive Officer or Bishop, no clergy is permitted to expressly link their affiliation with the Diocese on any social media accounts (e.g. listing the Diocese as their employer on Facebook). No clergy or staff is authorized to make a posting to any website on behalf of the Diocese unless requested by or approved by the Bishop. If you see anything that requires a Diocesan response, please notify Officers.

Work and social media do not mix: Please exercise good judgment and do not allow blogging and social networking to interfere with job responsibilities or work with the Diocese. It is very easy to get drawn into conversations on Facebook and Twitter and inadvertently make comments that could create negative perceptions in respect of Clergy and/or the Diocese itself. These types of comments could lead to disciplinary action up to and including termination of services or employment for just cause.

The Internet is not private — and it is forever: We should remember that participants, clergy, colleagues, and Staff, including Officers may have access to the online content posted by Staff—and it will never go away. Keep this in mind when publishing information and know that something originally intended just for friends and family can be forwarded to others. There is no such thing as a “private” social media site. Search engines can turn up posts many years after the publication date, comments can be forwarded or copied, and archival systems save posts even after they have been “deleted”. A good rule of thumb is if you would not want your Officer, Personnel, clergy, or another potential employer to see your comments, you should not post them on the Internet.

Notwithstanding the termination of employment with the Diocese, certain obligations to the Diocese will continue. These obligations include, but may not be limited to, obligations of confidentiality and obligations relating to any intellectual property to which clergy/staff may have contributed while at the Diocese.

Maintain confidentiality. Clergy/Staff/Wardens must not disclose any Confidential or proprietary information about the Diocesan activities, including but not limited to intellectual property or trademarked information.

Free but respectful speech. The posting of harassing, discriminatory, ad hominem or defamatory material in violation of the Diocesan policies against harassment, discrimination, and retaliation may result in disciplinary action up to and including termination of employment for just cause.

Separate the personal from the professional. Clergy/Staff must use their personal email address as their primary means of identification. Just as the Diocesan stationery should not be used to express personal views in any communication not authorized as a Diocesan communication, Staff must not use their Diocesan email address to express views and opinions online. Staff/ parishioner online interactions are subject to the same professional boundaries as they are in any other staff/parishioner setting, and the Diocese Clergy and Staff are discouraged from “friending” parishioners.

Diocesan name and logos belong to the organization. Personnel must not use the Diocesan name, the official logos of the Diocese or any related marks or images outside the course of their duties, including personal communication or to promote or endorse any product, cause, political party, or candidate.

Sharing Diocesan information? First make sure it’s OK to share it with the public. Staff may wish to share information about the Diocese or its activities on their personal blog or other social media accounts. Before doing so, Clergy & Staff must speak to Executive Officer or Bishop before sharing any information about the Diocese.

Online Threats

Phishing is a dishonest attempt to swindle internet users to reveal his or her personal information online. Phishers will try to get victims to reveal personal information, such as credit card and bank account numbers, usernames and passwords, Social Insurance Numbers, etc.

Phishing usually takes the form of an email asking the victim to verify or provide information. It may ask for a response with the requested information, or it may link to a fake site that resembles a reputable one (e.g., Gmail, Yahoo, Facebook). Providing personal information in a reply email or through a fake Web site puts accounts at risk for fraudulent activity or could lead to identity theft. These fake websites can look very convincing. Grammatical or spelling errors can be a tipoff.

If you encounter what you suspect to be a phishing attempt or any other computer security threat, you should advise your Information Technology providers immediately and notify the Diocesan office. This includes communication through individual parishes, which may be connected to Diocesan systems.

Guidelines to help avoid being a victim of email phishing scams:

- ✚ Do **not** open emails from people or organizations you don't know. Delete these messages immediately.
- ✚ Hackers may have stolen a friend's contacts list, or infected a friend's computers with malware. We should not trust everything we receive from friends or business contacts.
- ✚ **Never** provide personal information, bank account or credit card numbers, or usernames and passwords in an email.
- ✚ Do **not** click links in emails (even an unsubscribe link). Instead, do a search or type the published URL of the site in a new browser window or tab. Alternatively, hover the mouse over the link in the email message to see where it will actually go.
- ✚ Do **not** respond to a phishing email asking to be removed from a mailing list. This indicates to the phisher that the email address is valid and therefore more vulnerable to future phishing attempts.
- ✚ Verify requests from a credit card or bank by calling the number on the statement or credit card, rather than responding to requests through email directly.
- ✚ If in doubt of message validity, contact the sender using independent methods (not using any contact information contained in the email) via a separate e-mail message (not a reply) or preferably, a telephone call.

Episcopal Jurisdiction Respecting the Clergy

1. Every priest, deacon, co-adjutor, suffragan, assistant or retired bishop of the Anglican church of Canada is subject to the jurisdiction of a diocesan bishop. (General Synod Canon XVII, Part 2)
2. No priest or deacon shall exercise an ordained ministry without a license or letter of permission from the diocesan bishop, issued in accordance with the Canons and Regulations approved by the diocesan Synod and the appropriate provincial Synod; provided that at his/her discretion the diocesan bishop may provide a Letter of Permission to exercise an ordained ministry within that diocese.
3. When a diocesan bishop has reasonable grounds to believe that a bishop, priest or deacon, not of his diocese, or a priest or deacon not licensed or permitted by him is officiating, or is about to officiate, in his diocese, he may, by notice in writing to such bishop, priest or deacon, inhibit him from officiating in that diocese. All clergy in the diocese shall be advised of the bishop's decision, and instructed not to allow the inhibited bishop, priest or deacon to officiate.
4. Bishops, priests and deacons who are engaged in specialized ministries outside the diocese where they are registered, are considered to be on leave of absence from that diocese, and subject to the general supervision of the bishop of the diocese in which the specialized ministry is exercised.
5. Bishops, priests and deacons who are invited to officiate at marriages, baptisms, funerals, etc. in another diocese must have the permission of the bishop of that diocese.
6. When a priest or deacon in good standing requests a transfer to another diocese, the bishop of the current diocese will forward Letters Bene Decessit upon request to the bishop of the new diocese. The priest or deacon is subject to the episcopal jurisdiction of their current bishop until the Letters are accepted and acknowledged by the bishop of the new diocese to which such priest or deacon requests a transfer.

7. a. A chaplain holding a commission requiring full-time service in the Canadian Forces will be subject to the episcopal jurisdiction of the Bishop Ordinary to the Canadian Forces.
- b. The Bishop Ordinary, on receipt of Letters Bene Decessit with respect to a chaplain in the Canadian Forces will issue a license authorizing that person to serve as a priest of the Anglican Church of Canada in the Canadian Forces.

Episcopal Courtesy Guidelines With Respect to the Deployment of Clergy Professionals

Preamble

The following guidelines are intended to clarify the expectations and processes whereby a priest or lay professional transfers from one jurisdiction to another for both long-term and short-term ministry. The underlying premise is that both sending and receiving bishops should be fully involved in initiating the process and managing it through to completion. They should be fully informed of all decisions.

Ideally, incumbents would remain in their parish 4–5 years for the health of the parish; for curates and others newly ordained, a period of at least 2 years is a reasonable expectation.

The following guidelines are recommended:

Inter-diocesan Transfers

1. If a clergy person desires to apply for a position outside the diocese, they are expected to consult with the Bishop.
2. Clergy who desire to leave their present diocese, and who want to make inquiries before submitting their resignation or notice, should first inform the Bishop and then, with their bishop's consent or permission, proceed by approaching bishops of other dioceses, not individual parishes.
3. Dioceses and parishes commonly advertise vacant positions on their website, the national church website, or other online sources. Such advertisements should always include a clause directing all potential applicants first to obtain the permission and blessing of their present bishop before applying.

Ecclesiastical Discipline Respecting the Clergy

CANON XVIII – General Synod

NOTE: the Anglican Diocese of Calgary does not have its own ecclesiastical court. The Diocesan Canon 10 explains that anything regarding clergy refers to the General Synod Canon XVIII. The following is taken directly from this Canon.

Episcopal Jurisdiction

1. Preservation of Episcopal Jurisdiction Regarding Discipline

- a) It is hereby acknowledged that the bishop of a diocese of The Anglican Church of Canada has, by virtue of the office of bishop, ecclesiastical jurisdiction, authority and power of discipline over bishops, priests, deacons and lay members of The Anglican Church of Canada within the diocese or otherwise under the jurisdiction of the bishop.
- b) Nothing in this Canon shall be interpreted as impairing, diminishing or affecting in any way the pastoral or disciplinary aspects of the authority and jurisdiction of:
 - i) a metropolitan who has jurisdiction with respect to a bishop
 - ii) a bishop who has jurisdiction with respect to a bishop, priest or deacon, or a lay person who is a member of The Anglican Church of Canada;

except only in relation to:

- iii) the determination of whether the bishop, priest or deacon has committed an ecclesiastical offense established by this Canon,
- iv) the determination of whether a lay person who has been appointed, elected or commissioned to an office, appointment or responsibility in a parish, a diocesan synod, a provincial synod, or the General Synod, has committed an ecclesiastical offense established by this Canon, and

- v) the determination of the penalty appropriate for the commission of an ecclesiastical offense established by this Canon.

2. Initial Disciplinary Jurisdiction

- a) Where it has been alleged that a bishop, priest or deacon subject to the jurisdiction of a bishop, or a bishop subject to the jurisdiction of a metropolitan, has committed an ecclesiastical offense established by this Canon, the bishop or metropolitan, as the case may be, shall have initial jurisdiction with respect to the determination of whether an ecclesiastical offense has been committed and the penalty for the commission of the offense.
- b) The bishop or metropolitan may refer the determination of whether an ecclesiastical offense has been committed or the determination of a penalty to the court having jurisdiction with respect to the discipline of the person charged with the commission of an ecclesiastical offense without exercising the initial jurisdiction described in section 2 a).
- c) The procedures to be used in the exercise by the bishop or metropolitan of the initial jurisdiction described in this section shall be those established by the synod of which the bishop or metropolitan is the president; however, such procedures shall be subject to the principles set out in part V of this Canon.
- d) A diocesan synod may provide for the exercise of the initial jurisdiction of the bishop described in this section in respect of the discipline of such lay persons as are described in section 4 of this Canon.

3. Review by the Court

- a) A person convicted of an ecclesiastical offense by a bishop or metropolitan may require the determination of the bishop or metropolitan that an ecclesiastical offense was committed by the person, or the penalty imposed by a bishop or metropolitan, to be reviewed by the court having jurisdiction with respect to the discipline of the accused person, which court may either confirm or overturn the determination of the bishop or metropolitan.

- b) The Diocesan Council of the diocese, on its own motion or on the petition of the person or persons who made the allegation of an ecclesiastical offense which was tried by the bishop or metropolitan, may require the determination of the bishop or metropolitan that an ecclesiastical offense was committed, or the penalty imposed by the bishop or metropolitan, to be reviewed by the court having jurisdiction with respect to the discipline of the accused person, which court may either confirm or overturn the determination of the bishop or metropolitan.
- c) Where a review by the court pursuant to this section is of a determination by a bishop or metropolitan that an ecclesiastical offense has been committed, the review shall be conducted as if it were an original trial held in the court.
- d) Where a review by the court pursuant to this section is of a determination by a bishop or metropolitan of the penalty appropriate for the commission of an ecclesiastical offense, only evidence relevant to the question of the appropriate penalty shall be considered by the court.

Political Office

Guidelines concerning ordained Persons of the Anglican Church of Canada Running for Election to the Provincial or Federal Houses

(From House of Bishops Feb 1979)

(Please note – the assumption in these guidelines is that the person seeking political office is a stipendiary clergyperson. The reference to “resignation” from their appointment applies in these circumstances and does not imply the complete cessation of the exercise of ministry as a duly ordained cleric in our church. Noted by Archbishop Greg Kerr-Wilson, 2022)

Historical Background

This issue has been discussed in several of the provincial Houses and on at least three occasions in the national House – 1949, 1962, 1967. In the national House there has been a change of view from a position that ruled out ordained persons running for office in either the Provincial or Federal Houses (1949) to a re-examination of this position and agreement that it could be appropriate (1962) to the recognition of the right of an ordained person to offer his or her services for full time office in the Provincial or Federal legislatures in 1967.

As these views changed, guidelines were developed so that there could be, as far as feasible, common patterns of behaviour across the dioceses. The following is a summary of the position developed in the Ontario House of Bishops at the request of the national House in 1967. In reviewing the situation in other parts of Canada where people have run for such offices, the Primate and the Metropolitans have discovered that these practices have been generally followed. They would lend their full support to any bishop who operates by them and would urge clergy who receive nominations to abide by them as expressing the best interests of the Church. If there is dispute about them we urge a meeting between the member of clergy, the bishop and the metropolitan so that the welfare of all within the Church can be safeguarded.

Guidelines

- a. An ordained person who has been nominated by a political party to be their candidate in either a Provincial or Federal election, should, when the election date is set and active campaigning begins, submit a resignation to the bishop of the diocese concerned to be held by the bishop until the election takes place, or indicates, in writing, the intention to resign if elected.
- b. During the period of active campaigning, the ordained person should be on leave of absence from his or her appointment.
- c. When the election has been completed in cases where a resignation was submitted:
 - If the candidate is elected, the bishop shall accept the resignation.
 - If the candidate has been defeated, the resignation is returned.
- d. If in the view of any of the parties concerned (bishop, parish, incumbent) developments during the election process have damaged the ability of the ordained person to continue to exercise effective ministry in the place of appointment, appropriate steps should be taken to arrange for an alternative appointment. Such steps would include full consultation among all the parties concerned, with consultation with the metropolitan, if necessary.

June 1980

That this House re-affirms the existing guidelines concerning clergy employed by the Church who seek and/or obtain elected office as Federal Members of Parliament or Provincial members of the Legislature; and further affirms that in those cases of municipal office, where considerations of party affiliation, time and use of financial remuneration are involved, similar guidelines should apply; and further requests that these guidelines should be made known to the General Synod and to the constituency at large, as may be appropriate.

The Relinquishment or Abandonment of Ordained Ministry

(Canon XIX General Synod)

Opening Statement

Relinquishment of ministry refers to a choice made by a clergy person to cease to act as an ordained minister within the Anglican Church of Canada. Request of relinquishment is made formally to the Bishop of the Diocese. This may only be reversed by the Bishop of that diocese by a formal process and is not automatic.

Abandonment of ministry occurs when an ordained person has departed the formal exercise of ministry without relinquishing that ministry (including taking on secular work without the permission of the Bishop to the detriment of their ordained ministry).

The following is the formal language from the General Synod Canon XIX:

1. Relinquishment

- a) Any priest or deacon wishing to relinquish the exercise of the ordained ministry, may so declare in writing, according to the form prescribed in Schedule A. The form of relinquishment, duly signed and witnessed, shall be delivered to the bishop of the diocese in which the said priest or deacon is registered.
- b) The bishop, having consulted personally where possible with the priest or deacon, shall communicate in writing to the person so declaring acceptance of the relinquishment.
- c) The bishop shall give notice of the relinquishment to the Primate and all diocesan bishops of The Anglican Church of Canada according to the form prescribed in Schedule B.
- d) Relinquishment of the exercise of the ordained ministry removes from the priest or deacon the right to exercise that office, including spiritual authority as a minister of Word and Sacraments conferred in ordination. Any license held for which it is an indispensable qualification for such person to have such ministry shall be null and void.

- e) The bishop or successor in the See may terminate such relinquishment and reinstate the priest or deacon in the exercise of the ordained ministry. Notice thereof shall be communicated to the Primate and all diocesan bishops of The Anglican Church of Canada.
- f) If, following consultation and due enquiry, reinstatement is declined, the priest or deacon may appeal to the metropolitan of the ecclesiastical province. The metropolitan shall attempt to mediate between the parties and, if unsuccessful in resolving the matter, shall refer the request to the provincial court. If the bishop refusing such appeal shall be the metropolitan, the appeal shall be made to the other diocesan bishop of the province senior by the rule of the province.

2. Abandonment

- a) Any priest or deacon who has not relinquished the exercise of the ordained ministry and has:
 - i) abandoned The Anglican Church of Canada either by public renunciation of its doctrine or discipline, or by formal admission into another religious body, or in any other manner;
 - ii) abandoned the practice of the ordained ministry of word and sacraments for a period of two years, unless prevented from doing so by illness or other reasonable cause (including retirement);
 - iii) engaged in secular employment without the written consent of the bishop of the diocese where registered to the substantial detriment of the ordained ministry;

shall be presumed to have abandoned the exercise of ordained ministry. Notice to this effect shall be sent to the priest or deacon according to the form of declaration prescribed in Schedule C, along with a copy of this Canon.

- b) It shall be the right of the priest or deacon to submit to the bishop within 60 days either:
 - i) a statutory declaration that the facts alleged in the notice are untrue, or
 - ii) a retraction of the acts and declarations which constitute a renunciation of the doctrine and discipline of The Anglican Church of Canada, or which led to admission into another religious body, or other act of abandonment, or
 - iii) an undertaking to cease secular employment.

- c) The bishop shall then make due enquiry into the matter. If then of the opinion that the circumstances set forth in the notice are true, or that the retraction or undertaking, if any, is unacceptable, the bishop shall affirm in writing that the priest or deacon has abandoned the exercise of the ministry. If the bishop is of the opinion that the circumstances set forth in the notice are not true, or if the retraction or undertaking is acceptable, then the notice of abandonment shall be revoked in writing.
- d) Should the priest or deacon not oppose the notice in writing within 60 days from the date thereof, the bishop shall then affirm that the priest or deacon has abandoned the exercise of the ordained ministry and shall notify the person in writing of this decision.
- e) The bishop's affirmation of abandonment of the exercise of ordained ministry removes from the priest or deacon the right to exercise the office, including the spiritual authority as a minister of Word and Sacraments conferred in ordination. Any licence held for which it is an indispensable qualification for him or her to have such a ministry shall be null and void.
- f) The bishop shall give notice of the abandonment of the exercise of the ordained ministry to all metropolitans and diocesan bishops of The Anglican Church of Canada according to the form prescribed in Schedule D.
- g) On application of the priest or deacon, the bishop or a successor in the See may restore such priest or deacon to the exercise of the ordained ministry. Notice thereof shall be communicated to all metropolitans and diocesan bishops of The Anglican Church of Canada.
- h) A priest or deacon may appeal an affirmation of abandonment of the exercise of the ordained ministry or a refusal of reinstatement to the metropolitan of the ecclesiastical province. The metropolitan shall attempt to mediate between the parties, and, if unsuccessful in resolving the matter, shall refer the request to the provincial court. If the bishop affirming the abandonment of the ordained ministry shall be the metropolitan, the appeal shall be made to the diocesan bishop of the province senior by the rule of the province.

3. Bishops

- a) The provisions of parts 1 and 2 shall also apply to bishops of The Anglican Church of Canada. In such cases, the metropolitan of the province in which the bishop resides shall perform the functions assigned by these sections to the bishop in the case of members of the clergy. In the case of a provincial metropolitan, the Primate shall perform the functions assigned by these sections to the bishop in the case of clergy. In the case of the Primate, the metropolitan senior by election shall perform the functions assigned by these sections to the bishop in the case of members of the clergy.
- b) The right of appeal defined in sections 1 f) and 2 h) of this Canon shall lie in the case of a bishop with the provincial House of Bishops, and in the case of a metropolitan, to the provincial metropolitans not involved in the case.

SCHEDULE A

Relinquishment of the Exercise of the Ministry

I,, having been admitted to the office of bishop/priest/deacon of The Anglican Church of Canada, have voluntarily relinquished the exercise of that ministry according to the terms of Canon XIX of the General Synod of The Anglican Church of Canada.

Witness..... Signed.....

Date

SCHEDULE B

Notice of Relinquishment of the Exercise of the Ministry

This is a notification that, having been admitted to the office of bishop/priest/deacon in The Anglican Church of Canada, has voluntarily relinquished the exercise of that ministry according to the terms of Canon XIX of the General Synod of The Anglican Church of Canada.

The date from which this relinquishment is effective is

Signed

Date

SCHEDULE C

Notice of Presumption of Abandonment of the Exercise of the Ministry

To, this is to advise that under the terms of Canon XIX (enclosed) of the General Synod of The Anglican Church of Canada, you are presumed to have abandoned the exercise of the ministry to which you were ordained.

This notice is based on the following facts:

.....
.....
.....
.....

DateSigned.....

WitnessBishop of

Chancellor or Registrar

SCHEDULE D

Notice of Abandonment of the Exercise of the Ministry

This is a notification that,
having been admitted to the office of bishop/ priest/ deacon in The Anglican Church of
Canada, has abandoned the exercise of that ministry according to the terms of Canon
XIX of the General Synod of The Anglican Church of Canada.

Signed

Date

SCHEDULE E

Notice of Reinstatement to Ministry (after prior relinquishment)

To: The Primate and all diocesan bishops in The Anglican Church of Canada

This is notification that I have reinstated to
the exercise of ordained ministry in The Anglican Church of Canada, pursuant to General
Synod Canon XIX, section 1 e). The reinstatement was effective on

.....

Signed

Bishop of the Diocese.....[*]

Date

[*Note: The Bishop making the reinstatement must be the diocesan Bishop or the
successor to the diocesan Bishop who accepted the relinquishment.]

SCHEDULE F

Notice of Restoration to Ministry (after prior abandonment)

To: The Primate, Metropolitans and all diocesan bishops in The Anglican Church of Canada

This is notification that I have restored,
to the exercise of ordained ministry in The Anglican Church of Canada, pursuant to
General Synod Canon XIX, section 2 g). The restoration was effective on

.....

Signed

Bishop of the Diocese [*]

Date

[*Note: The Bishop making the restoration must be the diocesan Bishop or the successor
to the diocesan Bishop who affirmed the abandonment.]

Retired Clergy Policy

We acknowledge the longstanding and dedicated service of our clergy who are entering retirement. In order to acknowledge the well-deserved rest of these servants and the new steps which the parish will now embark upon, we have established the following protocol for the best of both the parish and the retired clergy.

One of the great joys of parish ministry is the close friendships between priest and individual parishioners that often develop. These friendships, that offer trust, companionship and human affection, can become a significant part of a priest's life.

These same life-enhancing friendships can become a difficulty – chiefly for the successor – when a priest leaves a parish. Clearly, it is essential that a bond be built between a new Incumbent and the parish. Equally as clear, this bonding can be delayed or made difficult by a former Incumbent. Most clergy would be aghast at the suggestion that they are undermining the new pastor's relationships and ministry in the parish, yet, unintentionally, that is what can happen.

Precisely because he or she has become a close friend to a family, a former Incumbent may be invited back to officiate at family occasions – baptisms, marriages, anniversaries, and funerals – or, a priest may return just for a visit with old friends. On such visits, the opinions, judgements and assessments of a the previous priest regarding the policies and practices of the new incumbent may be solicited. The priest, having served for a number of years, will likely be heavily invested in the life of that parish and consequently may be tempted to offer judgments and critical assessment of the new Incumbent's policies.

Consequently, once the retired clergy has officially finished their time in the parish:

1. They will cease to attend the parish for regular Sunday services until the new Incumbent has been in place for a full year.
 - a. During this year the clergy person will not return to the parish to perform funerals/weddings/baptisms
 - b. During this year the clergy person will not return to the parish to provide pastoral care
 - c. The clergy person will not have conversations with current parishioners on matters pertaining to the working of the parish.
2. They will not be involved in the search process either formally or informally for a new Incumbent.

Once the parish has a new Incumbent: (after one year)

1. The retired clergy will be in touch with the new Incumbent to discuss how much, if any, involvement the new Incumbent is prepared to allow.
2. Weddings, funerals and baptisms are an important pastoral opportunity for a new Incumbent. The retired clergy will refer people to the Incumbent for such pastoral ministries. Involvement will be at the discretion of the new Incumbent.
3. The core role of retired clergy in such a circumstance is to support and uphold the ministry of the current Incumbent.

Best practices would indicate that the spouse of the retired clergy also not be involved in parish life as they were prior to retirement.

We understand that there are exceptional circumstances. Clergy who are retiring may contact the Bishop to discuss any potential adjustments to this policy.

Guidelines for the Ministry of Institutional Chaplains

A. Bishop's License: Authorization

Anglican clergy who undertake a ministry in an institutional setting in which they will be ministering as an ordained person must have a License or Letter of Permission from the Bishop to minister in the position to which they have been hired.

Initial application for this License or Letter of Permission will be made in person to the Bishop at which time the person will inform the Bishop of his/her role. Also, at this time, further annual information meetings can be arranged with the Bishop.

A separate License or Letter of Permission will be issued for any further work in which a person licensed as an institutional chaplain may wish to become involved (i.e. as an honorary assistant in a parish).

B. Expectations

It is important that those undertaking a ministry in, or employed in, a setting other than the church, be recognized as an integral part of the diocese within whose boundaries they are ministering. To facilitate participation, notification of deanery activities, synods, retreats, clergy conferences, etc. will be sent to those in institutional ministries and if necessary and approved, any expenses required to cover the costs of attending such functions will be paid by the diocese.

It is often the case that those called to ministry in non-parochial institutional settings have special gifts and expertise (frequently gained through further training and education). Their expertise may be shared within the diocesan family.

Interim Ministry

Interim ministry is a temporary ministry of leadership in a parish which is in transition.

Interim ministry may occur, generally speaking, in one of two instances:

- a) An Incumbent has left the parish and there is need for a priest until the new Incumbent is found and appointed.
- b) A situation has arisen where the Bishop concludes there is work to be done in the parish before another Incumbent is chosen. Sometimes this is referred to as “Intentional Interim Ministry”.

In both circumstances, the appointment is the Bishop’s, as it is with all diocesan clergy.

Choosing

The appointment of an interim priest will be made only after the Bishop has conferred with the priest being considered and the Corporation or Parish Council of the parish, and settlement has been reached regarding a job description. Negotiation of the job description shall be carried out with the assistance of the Executive Officer, and shall include: specification of time to be spent in the work, duties to be followed, remuneration, benefits, and travel reimbursement.

While the appointment is the Bishop’s to make, the parish must decide what salary they can manage, following the compensation guidelines found on the diocesan website here: <https://www.calgary.anglican.ca/resources/documents/pages/employee-information-and-forms>

Responsibilities

The Interim priest is responsible for the continuing sacramental and pastoral ministry in the parish in accordance with the terms of the appointment. Administrative and organizational matters, including the chairing of parish meetings, remain the responsibility of the Church wardens or the elected Chair, who may at their discretion invite the priest to chair Parish Council, Vestry, and/or Congregational Meetings.

The priest appointed to serve on an interim basis may not appoint a church warden, and may not alter or cause to be changed: patterns of worship, fixed traditions of the parish, organizational structures, and times of worship, and may not approve alterations or additions to the fabric of the church building, the rectory, or any other church buildings, without the prior approval of the Bishop and the Parish Council. In multi-congregation parishes these changes must have prior approval of the Bishop and joint council.

Memorandum of Understanding

The purpose of this document, which may be requested of the Bishop, is to remind both clergy and parishioners of the nature of the ministry relationship being established and to give an opportunity for expectations on all sides to be clearly expressed, discussed and set down in writing. This brings clarity and reduces misunderstanding as ministry unfolds in the interim time and is most often completed in the case of Interim ministry where restoration is sought. This document may be required depending on circumstances in the particular parish. A template for a Memorandum of Understanding is available from the diocese.

Interim clergy will normally be excluded from the list of candidates for appointment as Incumbent. The Bishop may, at his/her discretion, allow the Interim priest to apply.

For All Christians in Their Vocation

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified, receive our supplications and prayers, which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Saviour Jesus Christ, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and forever. Amen.

— Book of Alternative Services, p. 676

During the Vacancy of a Pastoral Charge

Almighty God, who knowest the needs of thy Church in every place: Look graciously at this time upon the people of this parish; and give to them a faithful Pastor, who shall feed thy flock according to thy will, and make ready a people acceptable unto thee; through Jesus Christ our Lord. Amen.

— Book of Common Prayer, p. 45

The Collect for Ember Days

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy church: Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocence of life, that they may faithfully serve before thee, to the glory of thy great Name, and to the benefit of thy holy Church; through Jesus Christ our Lord. Amen.

- Book of Common Prayer, p. 210

LITURGY

Liturgical Resources

The following lays out the official books used to lead liturgies and the permitted translations of scripture for public worship.

Prayer Books (Liturgical guides)

The Book of Common Prayer

The Book of Alternative Services

It should be noted that the BAS liturgies in some places use the language of “may” or “in these or similar words”. This provides a good deal of opportunity for flexibility and variety to reflect the liturgical season or occasion. Other liturgical texts used to flesh out that variety should be chosen to be consonant theologically with the rites provided and with the Anglican theology more generally. On the other hand, some parts of the liturgy are prescribed and should be used as is without alteration. Texts for the creeds, for example, are used as provided, and the Nicene Creed shall be said on major festivals (BAS p.188). Core texts such as the creeds, the Lord’s Prayer and Eucharistic Prayers are used as written.

The Diocesan Bishop is the chief liturgical officer of the Diocese and decides which other liturgical materials may be used in worship.

There are a variety of liturgical resources approved for use or trial use by the Council of General Synod or by General Synod itself. Those approved for trial use may be used with the permission of the bishop.

The bishop has approved the use of some Eucharistic Prayers duly authorized in other Provinces of the Anglican Communion (see the list below), and the Eucharistic Prayers in the ELCIC Lutheran Book of Worship. While these provide a lot of options to draw on, please remember that deepening spiritual formation in the liturgy is most often served by repetition of texts rather than endless variety. For other parts of the liturgy, resources from the Anglican Communion are often acceptable, but must be cleared with the Bishop prior to use.

A liturgy for those who are licensed Deacons or Lay Ministers to perform reserved sacrament services can be found in the link below, along with some other texts.

<https://www.anglican.ca/about/liturgicaltexts/>

Bible Translations

New International Version (NIV)

New Revised Standard Version (NRSV)

Revised English Bible

King James (Authorized version) 1611

Revised Standard Version 1952 (and its revision as Common Bible)

New American Bible 1970

New Jerusalem 1985

This list was created by a task force originating in the House of Bishops. Other translations are encouraged for personal devotion and edification, but not for public reading at a service of worship.

We recommend that parishes consider the following criteria when choosing a translation suitable for their needs:

- Nature of the community, its cultural profile, education levels, etc.
- No gratuitous use of exclusive language
- Intelligible terms of contemporary English
- Natural use of language
- Coherence with the language of the liturgy itself

Authorized Eucharistic Prayers from the Anglican Communion

The Church of England (Common Worship 2001)

Eucharistic Prayer A

Eucharistic Prayer B

Eucharistic Prayer C

Eucharistic Prayer D

Eucharistic Prayer E

Eucharistic Prayer F

Eucharistic Prayer G

Eucharistic Prayer H

Additional Prayer 1 (for Children)

Additional Prayer 2 (for Children)

Proper Short and Long Prefaces for the above

The Anglican Church in Kenya (Our Modern Services 2002, 2003)

The Kenyan Canon

Special thanksgivings for the above

The Church in Melanesia (1985)

The Melanesian Canon

The Anglican Church in Nigeria (1996)

Eucharistic Prayer 1 (modern idiom)

Proper Prefaces for the above

The Episcopal Church in Scotland (the Scottish Liturgy 1982)

Eucharistic Prayer 1 (General Use)

Eucharistic Prayer 2 (Anticipation - suitable for Advent)

The Episcopal Church in Scotland (continued)

Eucharistic Prayer 3 (Returning to God - Lent)

Eucharistic Prayer 4 (New Life, The Lord, The Spirit – Easter Season)

Eucharistic Prayer 5 (Joy)

Proper Prefaces to the above

The Anglican Church in Southern Africa (formerly the CPSA) 1989, 2005, 2007

Eucharistic Prayer 1

Eucharistic Prayer 2

Eucharistic Prayer 3

Eucharistic Prayer 4

Eucharistic Prayer for Creation 1

Eucharistic Prayer for Creation 2

Eucharistic Prayer Lent and Passiontide

Eucharistic Prayer for Eastertide

Eucharistic Prayer for Children

Eucharistic Prayer for any occasion

Proper Prefaces for the above

The Church in Wales/Yr Eglwys Yng Nghymru (2004)

Eucharistic Prayer 1

Eucharistic Prayer 2

Eucharistic Prayer 3

Eucharistic Prayer 4

Eucharistic Prayer 5

Eucharistic Prayer 6 (Children 7 and under)

Eucharistic Prayer 7 (Children 7 to 11)

The Church in the Province of the West Indies (1995)

Eucharistic Prayer A

Proper prefaces for the above

Prayers in the Language of the Book of Common Prayer (1962) for use in the Book of Alternative Services (1962 Rite)

Eucharistic Prayer C

Eucharistic Prayer D

Baptism/Christian Initiation

(From the BAS, p. 146ff)

Baptism is the sign of new life in Christ and through it we are united with Christ and his people. That union is both individual and corporate. Christians are, it is true, baptized one by one, but to be a Christian is to be part of a new creation which rises from the dark waters of Christ's death into the dawn of his risen life. Christians are not just baptized individuals; they are a new humanity.

As the World Council of Churches document Baptism, Eucharist and Ministry has reminded Christians, the scriptures of the New Testament and the liturgy of the Church unfold the meaning of baptism in various images (often based on Old Testament water symbols) which express the mystery of salvation.

Baptism is participation in Christ's death and resurrection (Romans 6.3–5; Colossians 2.12); a washing away of sin (1 Corinthians 6.11); a new birth (John 3.5); an enlightenment by Christ (Ephesians 5.14); a reclothing in Christ (Galatians 3.27); a renewal by the Spirit (Titus 3.5); the experience of salvation from the flood (1 Peter 3.20–21); an exodus from bondage (1 Corinthians 10.1–2); and a liberation into a new humanity in which barriers of division, whether of sex or race or social status, are transcended (Galatians 3.27–28; 1 Corinthians 12.13). The images are many but the reality is one.¹

In the New Testament, Christian initiation was always set in the context of proclamation of the Gospel, conversation, conversion, commitment and transformation, through the presence and direction of the Holy Spirit. Preparation for baptism should be directed toward helping those coming for baptism (or the parents of those coming for baptism) to be fully aware of the nature of the commitment they are undertaking. Our liturgical texts—particularly the renunciations and affirmations of the “Examination” and the whole of the baptismal covenant—articulate this commitment well. We have a wonderful opportunity to help those who come to discover “the kindness and love of God, our Savior” and the “immeasurable riches of Christ”. To do so obviously requires much patience, sensitivity and caring on our part.

The preparation of candidates for baptism/confirmation is the responsibility of the whole Christian community, not that of the parish priest alone. Those who will be baptized are entering into that community and their relationships with their companions on the journey of faith must be fostered and nurtured. For parishioners having their children baptized,

this may happen naturally through pre-existing relationships. However, for those newly coming to Christian faith, it is helpful and important that the time of preparation include making connections with members of the congregation. This can be done by having parish “sponsors” who are willing and able to begin building relationships with the candidates that will support them through their time of preparation and then into the ongoing life of the church. Depending on the size of the congregation, these sponsors, after careful preparation, could assume responsibility for preparing the candidates and be liturgically involved in presenting the candidates in the service of Baptism. From the earliest times, becoming a Christian has had as much to do with learning to live a new lifestyle within the Christian community as it does with specific beliefs. Engaging those preparing for baptism in various aspects of the church’s ministry and mission can be an important part of preparation for the commitments of baptism and subsequent growth as disciples. In preparing adults for baptism, the process of preparation outlined in the Roman Catholic Church’s Rite for the Christian Initiation of Adults (RCIA) or in the Episcopal Church’s “The Book of Occasional Services” (Catechuminate) are good resources to follow and draw upon. Parishes or groups of parishes might consider working together to use these more fulsome resources. Remember that the context of baptismal preparation is the strengthening of both Christian faith and fellowship.

Unless pressing pastoral reasons present themselves, baptism always happens within the context of the Sunday eucharist, or some other Festival occasion when the whole community is gathered and when the newly baptized receive communion for the first time. Baptisms should be administered during a public liturgy in the parish only—private baptisms are not authorized under any circumstances except with the express permission of the Bishop.

Given that baptismal preparation requires planning, it is helpful to assign certain days of the Church calendar as baptismal days. Days that are particularly appropriate for Holy Baptism are Easter (especially at the Vigil), Pentecost, All Saints, the Baptism of the Lord—or any time when the bishop is present.

The liturgy of Baptism should be carefully prepared and rich in celebration. Ordinations very often get more attention, but we should remember that baptism is in fact the more central and foundational sacrament, and worthy of festive celebration.

(From the BAS, p. 148)

In the celebration of baptism, the symbolic aspects of water should be emphasized, not minimized. There should be water in quantity, enough for members of the congregation to see and hear when it is poured. An act of immersion would vividly express the Christian’s participation in baptism, in the death, burial, and resurrection of Christ. When the candidates have been baptized, the celebrant signs them with the sign of the cross. The optional use of chrism at this point restores one of the most ancient baptismal

practices. Chrism evokes a rich variety of biblical images: the anointing of kings (1 Samuel 16.13), the royal priesthood (1 Peter 2.9), the eschatological seal of the saints (Revelation 7). Its traditional association with the Holy Spirit interprets baptism as the new birth by water and the Spirit (John 3.5). In a similar manner it interprets the name Christ, the anointed one, and relates the baptism of each Christian to the baptism of Christ. After the signing the celebrant then prays that those who have been made new in baptism may display the gifts of the Spirit in their lives. The newly baptized persons may be presented with a lighted candle as a sign of their new life in Jesus Christ, the light of the world. The congregation welcomes the new members of the community and urges them to confess the faith of Christ crucified, proclaim his resurrection, and share in his eternal priesthood.

It is preferable for the newly baptized (and potentially their families) to receive Holy Communion first when it comes time to distribute the sacrament. Infants may receive a small crumb and/or a drop of wine from a spoon. Children will learn from practice and observing those around them how to behave and receive the sacrament as they grow up. If the decision is made to delay reception of communion until they are older, it is a good practice to provide some First Communion preparation before they do so.

In the course of their Christian development, those baptized at an earlier age should be encouraged (when they are duly prepared to make a mature, public affirmation of their faith and commitment to the responsibilities of their Baptism) to receive a laying on of hands in Confirmation.

1 Baptism, Eucharist and Ministry, Geneva, World Council of Churches, 1982, Faith and Order Paper No. 111

Baptism of Those in Danger of Dying

Taken from the Liturgical Standards and Resources, Toronto Diocese 2010

Anglicans who serve in hospitals and other treatment centres have the opportunity, from time to time, to administer and advise on emergency baptism. Nurses, doctors, chaplains, and parish clergy all may face this issue, usually in an ecumenical and multi-faith setting. As our awareness of the implications of baptism grows, so does our need for mutual support in this sometimes difficult area of sacramental practice.

Acknowledging that there will be a variety of responses to this situation in an ecumenical and multi-faith setting, the following guidelines are offered to assist in finding faithful ways of acting that are in keeping with our Anglican teaching and practice.

It should be noted that the first three paragraphs of the guidelines are drawn from established Anglican liturgies: The Book of Alternative Services, the Alternative Services Book of the Church of England and the Book of Common Prayer of the Church of the Province of South Africa. Since the theology of baptism expressed here may be at variance with some prevailing assumptions, it should be given special prominence in any discussion with those involved in emergency baptism, when explaining the Anglican position.

Anglican Guidelines for Emergency Baptism

Emergency baptism may be administered to anyone in danger of dying unbaptized, provided that (a) in the case of an adult, there is evidence to show that the person is desirous of it; or (b) in the case of an infant or young child, the parents request it. If there is reasonable doubt whether the person may already have been baptized, conditional baptism is to be used.

Those requesting emergency baptism should be assured that questions of ultimate salvation or of the provision of a Christian funeral do not depend on whether the person has been baptized.

The candidate and/or the family of the candidate shall be informed that if the candidate survives, recognition of the baptism at a public celebration of the sacrament is expected, in order that the baptism may be acknowledged by the Church.

The recognition of an emergency baptism at a public celebration of the sacrament shall be recorded by the officiant of that service.

At the time of the baptism, information concerning the baptism shall also be provided to the pastoral services department (or equivalent) of the institution, so that the baptism can be recorded and the information passed on to the parish of the candidate

A form for the administration of baptism in emergency, with an attached form of certification, is provided with these guidelines. In the exceptional circumstance that the only appropriate person to administer baptism is a member of the candidate's family, hospital staff may be glad to have this form to provide.

A Form for Emergency Baptism

In case of emergency, any person present may administer baptism according to the following form. Using the given name of the one to be baptized (if known), pour water on him or her, saying,

*I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.
Amen.*

Or if there is reasonable doubt that the person has already been baptized with water, say

*If you are not already baptized, N, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. **Amen.***

The Lord's Prayer is then said.

Our Father, who art in heaven,
Hallowed be thy name,
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread,
And forgive us our trespasses,
As we forgive those who trespass against us.
And lead us not into temptation
But deliver us from evil.
For thine is the kingdom,
And the power and the glory,
for ever and ever.
Amen

Other prayers, such as the following, may be added.

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon this your servant the forgiveness of sin and have raised him/her to the new life of grace. Strengthen him/her, O Lord, with your presence, enfold him/her in the arms of your mercy, and keep him/her safe for ever. **Amen.**

Baptismal Certificate

This certifies that _____ *(son/daughter of)* _____

Name of candidate

Parents of child candidate

was baptized in water in the name of the Father, and of the Son, and of the Holy Spirit

on _____ *at* _____ *by* _____

Date

Place

Officiant

Signature of Officiant: _____

Please inform your parish priest of this baptism so that it may be properly registered.

Confirmation Guidelines

Requests for Confirmation are to be made through the Diocesan Office. The Bishop secretary will then arrange dates of Confirmation.

Preparation for Confirmands

There are five components that are important in Confirmation Preparation: regularly participating in the worship life of the Church; learning the content of Christian faith; shaping a discipline of prayer and study for ongoing spiritual formation; connecting to the community of the church through sponsors and/or mentors /or small group involvement; and engaging the confirmand in beginning (or deepening) their participation in the mission and ministry of the Church. While these may seem like a lot to take on, a number of things can be accomplished at the same time. For example, confirmation classes will clearly teach about the content of Christian faith, but can also include time at each meeting to address and encourage developing habits of prayer, daily scripture reading and devotions. Assigning mentors to the candidates can allow the confirmand to share in the mentor's ministries, thus beginning engagement in the Church's mission and ministry. Mentors can also encourage confirmands in shaping their devotional life. At heart confirmation is not about downloading information, but about teaching the means by which the confirmand will grow as a disciple and deepen their walk with Jesus Christ.

We highly encourage that, as part of developing the habit of reading scripture, candidates be encouraged or perhaps even required to read all four Gospels before they are confirmed.

Before the Day

1. The full names of the candidates are to be sent to the Synod Office ten (10) days prior to the date of confirmation. The parish is responsible for preparing Confirmation Certificates. The usual Bishop's Visit form should be completed and sent to the Diocesan Office 10 days before the service.
2. The Bishop will meet with the candidates 30 minutes before the service. The purpose of this meeting is not to examine the candidates, but rather to provide an opportunity to get to know them a little before the service and to talk with them about the significance of the commitments they are making.
3. If any of the candidates for confirmation have not been baptized, they should be baptized at the time of, and in conjunction with, their confirmation. It is quite appropriate and even desirable that adult baptismal candidates in a parish should be baptized when the bishop is present as part of the service at which the

Confirmation will also take place.

4. Please arrange to have a senior Server, an appropriate Lay Person or a Lay Minister act as the Bishop's Chaplain.

Confirmation Service

1. The Book of Alternative Services will be used unless otherwise prearranged through discussion with the Bishop.
2. The lessons to be read will always be taken from the Revised Common Lectionary and will be either the Propers for the day, or those for Baptism/Confirmation from the Book of Alternative Services.
3. The colour for confirmation is normally the liturgical colour of the day, but if local custom has been to use red or white then that is also acceptable. However, when there are baptisms in the same service, the colour will be white.
4. The candidates may be seated with their families at the front of the church or may sit together as a group.
5. Chrism should be ready at hand for anointing in conjunction with the laying on of hands.
6. The Server, Lay Person or a Lay Minister acting as the Bishop's Chaplain is asked to:
 - a. assemble the Bishop's Staff (if needed)
 - b. make sure that the Bishop has a copy of whatever is required, i.e. Sunday bulletin, hymn book, etc.
 - c. stay near the Bishop during the liturgy in order to assist with the liturgical books, mitre and staff. Duties will include:
 - i. taking staff to a resting place after the opening greeting
 - ii. bringing the staff to the bishop for the Gospel reading
 - iii. bringing the staff and mitre to the bishop after the homily
 - iv. holding the staff and/or mitre and/or book during the confirmation
 - v. holding the staff during the Laying On Of Hands,
 - vi. handing the staff and mitre to the Bishop at the final Blessing
 - vii. carrying the Bishop's prayer book/hymn book, bulletin, etc., during the Processional and Recessional (if necessary)
7. Candidates should remain in their places at the conclusion of the service. When the Bishop and clergy return, the class photograph will be taken.

Reception into the Anglican Church

Receiving someone into the Anglican Church will include the laying on of hands.

Marriage Preparation

Prior to considering marrying a couple, particularly one the priest has not met, the priest must ensure that at least one of the couple has been baptized.

Prior to performing the marriage ceremony, the priest is required to provide marriage preparation for the couple. Though we do not have a specific program in the diocese, we encourage discussions on the following topics:

- a. Exploration of the couple's understanding of Christian marriage:
 - a. Ascertaining whether there is an adequate understanding between the couple of the nature of Christian marriage
- b. Discussion on conflict styles:
 - a. Questionnaires can be found in a variety of places and can be a good place to start in identifying differences and discussing how conflict will be resolved
 - b. Within this discussion communication styles can be discussed
- c. Discussion on personality:
 - a. Again, questionnaires can be obtained for MBTI, Enneagram, etc., to discuss how these differences and similarities will contribute to communication, conflict, decision-making and mutual enjoyment.
- d. Explore approaches to money:
 - a. How does the couple think about saving and spending?
 - b. Will they have joint account? How will they organize their finances?
 - c. Is there one person who will take 'charge' of finances?
 - d. How will they solve disputes concerning finances?
- e. Children/Family:
 - a. What are the differences between the two families of origin?
 - b. If they had to live with one side or the other, where would the areas of contention be? Where would the areas of joy be?
 - c. How do they approach the raising of children? Discipline? Guidance?
 - d. What kinds of 'rules' or expectations does the couple remember from their own childhood that they want to repeat or avoid?
- f. Spirituality
 - a. What is the couple's view of God or a greater power?
 - b. What role does spirituality play in the couple's life?
 - c. Will it be important to hold to certain tenets?

Remarriage of Divorced Persons

Matrimonial Commissions are no longer canonical requirements in the Diocese of Calgary. The Bishop has delegated the responsibility for the process to the incumbent or priest-in-charge of the parish in consultation with the bishop if the matter is not straightforward.

It is expected that clergy will use the same pastoral care and attention that was required previously by the more fulsome application to the Matrimonial Commission. There must be compliance with civil and canon law. A copy of the Decree Absolute or Divorce Certificate must be obtained from the applicant(s) before the couple apply for a marriage license.

Anglican Church of Canada Canon XXI

(General Synod Canon XXI 4. 8) 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 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 or custody of such children, and the potential integration of such children into a new family unit.

Specifically – the decision to proceed with the remarriage of divorced persons according to the rites of this Church should be based on a reasonable belief that the applicants understand the nature of Christian marriage as stated in Canon XXI and intend to enter into such a marriage, with a reasonable hope that they will continue in that relationship throughout their lives, with a reasonable assurance 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 throughout their lives.

(General Synod Canon XXI.IV.27)

To ascertain the above, the following guidelines are provided.

1. Obtain relevant factual information from each person:
 - a. Full name
 - b. Marital status
 - c. Date of birth
 - d. Address/email/phone
 - e. Proposed date and place of marriage
2. Obtain information regarding previous marriages:
 - a. Date, place and officiant
 - b. Marital status at present
 - c. Date of permanent separation
 - d. Date of Decree Absolute
3. Discuss with divorced Applicant(s) their understanding of:
 - a. The causes that led to the breakdown of the marriage
 - b. The attempts to seek help and reconciliation
4. Discuss their financial responsibility (if any) to their former spouse and how these will be fulfilled
5. Ask about any children born in previous marriages:
 - a. Names, ages
 - b. Who has custody?
 - c. With whom are they living?
 - d. Who is responsible for their support?
 - e. What support is now being given?
 - f. How do the children get along with the parent who does not have custody?
 - g. What is the attitude of each of these children to the proposed marriage?
 - h. How does each person entering into the marriage perceive their relationship with the children in their married life?
 - i. How does the couple anticipate developing and sustaining their new life together?

6. Discuss the applicants' vision of their proposed marriage:
 - a. How long have they known each other?
 - b. What reasons do they have for confidence that the proposed marriage will be stable?
 - c. Is there anything they have learned from their experience of the broken marriage(s) that they see being helpful in the new relationship?
7. Ask applicants to sign the General Synod Declaration (below)

Couples divorced more than twice

Canon XXI on "Marriage In The Church" (Part IV, 4B) states:

"If either applicant has entered into two or more marriages that have been dissolved, the Commission shall not grant permission unless special circumstances justifying permission are proved."

Therefore, if the priest has been approached by a couple where the couple has entered into two marriages that have been dissolved, direct permission from the Bishop is required to proceed.

General Synod Canon XXI—Declaration

Date: _____

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.

Signature

Signature

Government of Alberta—Department of Vital Statistics

GENERAL INFORMATION

1. Every party to a marriage must present the clergyperson with a valid marriage license issued in Alberta
2. **PLEASE be aware of any changes** sent to you by the Department of Vital Statistics of the province of Alberta—they may from time to time change requirements.
3. Marriage licenses are ONLY VALID FOR THREE MONTHS from date of issue.
4. When a license is presented by a couple, it can be assumed that the License Issuer has attended to the legal issues, BUT if you know of an impediment to the marriage that may have been concealed from the Issuer, it is your duty to refuse to perform the ceremony and to report the facts to the Issuer or Department.
5. The Marriage license should be retained by the clergyperson. (Usually at rehearsal so that clergyperson can double check information and note where all will sign.)
6. As a clergyperson licensed to perform marriages in Alberta, you are required to complete a Registration of Marriage for each ceremony. The information on the form becomes a **permanent** record and must be legibly completed in **BLACK INK**. This information includes:
 - a) License Numbers
 - Marriage License
 - Clergyperson's License
 - b) Complete, correctly spelled names are required. There should be no difference between the names on the Marriage License and the names on the registration.
 - c) Correct dates of birth
 - d) “Protestant” is not acceptable as a religious denomination. Enter “Protestant—Undenominational” if the person has no affiliation with a denomination.
 - e) After the ceremony is solemnized, actual personal signatures are required from:
 - the bride and groom
 - two different witnesses
 - clergyperson
7. The marriage will be recorded in the Church Registry. If a marriage takes place outdoors, then the marriage should be registered with the closest Anglican parish.

Arrangements with the local parish priest or lay leadership must be made well in advance of the wedding day.

- a. Clergy should **not** bring their own register to a wedding which is outside the area of their parish.
8. The completed Registration of Marriage form must be delivered or mailed to the nearest District Registrar of Vital Statistics within **48 hours of the wedding**. (It is suggested that clergy ensure there is an envelope and appropriate postage provided prior to day.)

If you require further clarification, please call or contact:

OFFICE OF VITAL STATISTICS

10405 - 100 Avenue Edmonton, Alberta T5J 3W7

1-780-638-4565

Marriage Between Anglicans and Roman Catholics

(The following texts are offered as helpful materials in pastorally assisting such couples navigate the distinctiveness of their respective faith traditions as they seek to build a sound foundation for their marriage.)

From: "Pastoral Guidelines for Interchurch Marriages Between Anglicans and Roman Catholics in Canada"

Article 9

The obligation to educate children in the faith is shared by all Christians, for it arises from the movement of God within the conscience of every believer. The Catholic Church specifies that the Catholic express a promise to fulfill this religious duty. This promise "to do all in one's power" does not rule out the similar obligations of conscience in the Anglican party, but is to say "all one can do in the actual circumstances of the marriage."

Care should be taken to ensure that each partner in the marriage understands the faith and values of the other partner.

In practice, it is important to remind both parties that the Christian education of children is a bilateral obligation of conscience which will have to be lived out in mutual respect and support. The following hierarchy of values may be helpful in making a wise decision:

1. the mutual respect of the faith and doctrine of the partner, which must not be forced or manipulated;
2. the good of the marriage itself, which must not be placed in jeopardy;
3. the baptism and religious education of the children (SPCU, Information Service, No. 42, 1980/1,p.6)

The promise made by the Roman Catholic to uphold his or her faith and pass it on to his or her children through baptism and education in the Catholic faith is necessary in order to receive the permission of the Bishop for the marriage. This promise is made in the presence of the pastoral minister; the Anglican party is informed of it. The minister concerned certifies that the promise has been made by the Roman Catholic and that the other party has been informed of this fact. (See Canons 1086, 2 and 1125)

It should be recognized that the obligation and desire of the Anglican parties in interchurch marriages to share their faith with their children is no less real than that of Roman Catholics.

Specific Procedures for Anglican Roman Catholic Marriages

Article 14

Roman Catholic priests not already authorized by the local Ordinary will apply for either of the following:

- a) Permission for a marriage of mixed religion: for a Roman Catholic to marry an Anglican with a Roman Catholic priest or qualified celebrant officiating
- b) Permission for a marriage of mixed religion; and dispensation for a Roman Catholic to marry an Anglican with an Anglican priest presiding

Article 15

The Anglican priest will ensure that the requirements set out in Canon **XXI**, On Marriage in the Church, have been met, including the signing of the Declaration of Intention.

Article 16

When both partners are active in the life of their parish, it is pastorally important for them to have their priest, deacon or pastoral minister participate liturgically in the marriage ceremony. An effort should therefore be made to involve a priest, deacon or pastoral minister of each communion, even though this is not canonically required by either.

It is the responsibility of the priest in whose church the marriage ceremony is being performed to receive the marriage vows and to declare the blessing on the marriage according to the rites of that particular church. Within the framework of this rite, the assisting cleric should be given the opportunity to offer appropriate prayers and blessings, read the Scriptures or preach.

Article 17

Owing to the present legislation regarding Eucharistic hospitality, it is normally not recommended that the wedding be celebrated within the context of a Eucharist.

Guidelines for Common Worship for Lutherans and Anglicans in Canada

Revised (Spring 2003) by the National Church Council of the Evangelical Lutheran Church in Canada and the Council of General Synod of the Anglican Church of Canada

(Please note—these guidelines primarily address shared services between separate Anglican and Lutheran congregations. Congregations in a shared ministry context should consult with the bishop(s) about developing weekly patterns for worship which reflect that context.)

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 building 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 liturgies[2]”, 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.

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 the 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 Anglican/Lutheran Liturgical Celebrations

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. [3]

Gathering

Greeting
(Hymn of Praise)
Prayer of the Day

The Word of God [4]

(Old Testament Reading)
(Psalm)
(New Testament Reading)
Gospel
Homily
(Apostles' or Nicene Creed)
Intercessions
Thanksgiving
Petitions
Exchange of the Peace

The Holy Communion (Meal)

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

Commissioning (Sending)

Thanksgiving for Communion and Prayer for Mission
(Blessing)
Dismissal

The two churches have different traditions for 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. [5]

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. [6]

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.” [7] 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.” [8] 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.” [9]

While practices vary in our churches, “a loaf of bread and the common cup are rich biblical symbols of the unity of the church.” [10]

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.

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. [11]

“The elements are offered for the celebration of the Lord's Supper and have been set aside for a special purpose. Leftover elements are consumed by those present, or disposed of in an appropriate manner.” [12] “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.” [13]

Celebrations of the Word and Prayer

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

Psalm
Reading
(Hymn, Canticle, or Anthem)
(Reading)
Gospel, Canticle or Hymn [16]

Prayers

Intercessions, Thanksgivings, and Petitions
Collect
Lord's Prayer

Dismissal

Hymn
Blessing

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. Planners should choose liturgical material 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 commonly used

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
Gathered for Worship Service Book and Hymnal

Conclusion

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

[1] *Waterloo Declaration* Preface para. 7

[2] Ibid.

[3] The structure in this section is based on The Anglican-Lutheran International Commission, *Guidelines for Anglican-Lutheran Worship* (London, UK: The Anglican Communion Office of Communication, 1993), §6.2.

[4] Readings may be taken from the lectionaries of the two churches or chosen for the occasion. While both traditions expect at least a reading from the gospels to accompany the celebration of the eucharist, it is appropriate to precede the reading of the gospel by another reading.

[5] The Anglican-Lutheran International Commission, *Guidelines for Anglican-Lutheran Worship* (London, UK: The Anglican Communion Office of Communication, 1993), §6.2.

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

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

- [8] Book of Common Prayer, Anglican Church of Canada (Toronto, The Anglican Book Centre, 1959).
- [9] Statement on Sacramental Practices (Winnipeg, MB: Division for Parish Life of the Evangelical Lutheran Church in Canada, 1991), §6.16.
- [10] Statement on Sacramental Practices (Winnipeg, MB: Division for Parish Life of the Evangelical Lutheran Church in Canada, 1991), §6.17.
- [11] www.elca.org/ea/Relationships/episcopalia11/guidelines.html (accessed 4 February 2002).
- [12] Statement on Sacramental Practices (Winnipeg, MB: Division for Parish Life of the Evangelical Lutheran Church in Canada, 1991), §6.22. Book of Alternative Services, Anglican Church of Canada. Toronto: Anglican Book Centre, 1985, p. 184.
- [13] 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.
- [14] The readings may be chosen from the lectionaries of one of the churches or chosen for their appropriateness to the occasion.
- [15] The Gospel canticles are the Song of Zechariah (*Benedictus*), the Song of Mary (*Magnificat*), and the Song of Simeon (*Nunc dimittis*).

Links:

<http://www2.anglican.ca/faith/worship/common-worship.htm>

Pastoral Reflection on Canadian Medical Assistance in Dying (MAID)

Euthanasia (i) and assisted suicide (ii) have been made legal in Canada. This has led many to ask about how to address the subject theologically and pastorally. The following document provides some guidance for parishioners and clergy in the Anglican Diocese of Calgary.

The Anglican Church maintains that life is a gift from God and has intrinsic sanctity, significance, and value. We have a leasehold on our lives; we are not outright owners. Human dignity comes from our being created in the image of God, and not from our abilities or accomplishments. We are, furthermore, stewards of time. Both life and time are held in trust to be used to work toward the restoration of all things.

Our vision is of God's completed redemption of all creation on the Day of Resurrection. Our lives are to be shaped by this vision of our end; our ethics come from our eschatology—a healed and redeemed community thriving in a new creation. Euthanasia and assisted suicide betray this sacred trust and are not compatible with the Christian faith.

Suffering and death are no argument against life. As Christians we take our lead concerning the thorny problem of suffering from Jesus, who shared our human nature. He lived and died as one of us, to reconcile us to God. Jesus did not flee from the pain and suffering that is our human lot; instead he transformed it by making it the path of salvation. So too, we believe that he can bring release to those who place their hope in him. Through patience with our human condition, we trust that by God's grace we will find grace sufficient to meet all our trials, even as Jesus through death overcame our mortality.

Our Canadian Context

Medical assistance in dying became legal in Canada on June 17, 2016. Bill C-14 (iii) introduced legalized euthanasia for those whose natural death was reasonably foreseeable. No specific time frame was set, but those who had a “grievous and irredeemable medical condition” could apply for a doctor or nurse practitioner to bring about their death. Currently, four conditions need to be met to enact the powers set out in the medical assistance in dying legislation. A patient must:

1. have a severe and incurable illness, disease, or disability (iv)
2. be in an advanced state of irrevocable decline in capability
3. have enduring, intolerable physical or psychological pain
4. have a natural death that is reasonably foreseeable.

As the law is written, intolerable psychological pain is assessed entirely subjectively by the patient. Consequently, what constitutes enduring, intolerable psychological pain can range from being afraid, to feeling isolated, to feeling like a burden on one's family, to not being able to do normal activities (v).

On March 17, 2021 Bill C-7 (vi) was brought into effect, amending the 2016 MAID legislation. A second stream of assisted suicide was introduced. It dropped the eligibility requirement that natural death be “reasonably foreseeable.” The amended legislation also waived the requirement for final consent, allowing advanced consent to be made for both euthanasia and assisted suicide.

Our Pastoral Response

The dying process has the potential for personal and spiritual transformation, reconciliation, and healing for the dying person and for his or her loved ones. Even though they are difficult, it is important to have discussions in our families and parishes about the ultimate meaning and purpose of human life.

Clergy need to take account of their parishioners' personal and family situations when offering pastoral offices. The ministry of the sick is an extension of the Church's basic act of worship, the gathering around the word and sacrament. It places the sick person in his or her time of trial within the Christian hope of communal wholeness and wellbeing.

Through pastoral care we commend the compassion of Christ to those confronting their mortal end and the challenges of illness, suffering, and diminished capacity. We work toward God's plan for wholeness by promoting healing, consolation, guidance, reconciliation, and nurturing.

We strongly endorse palliative and hospice care. They bring support and hope to the suffering person and to his or her family and friends. Palliative care is indispensable and should be made widely available. Quality medical care and dignity-preserving practices at all levels of health care would go a long way toward removing euthanasia and assisted suicide as desirable alternatives to life.

It may help to share with parishioners and family that to withhold, withdraw, or terminate excessive treatments or interventions is not euthanasia (vii). To withhold or withdraw excessive medical treatment or intervention may be appropriate where there is no reasonable prospect of recovery. Refusing or terminating medical treatment is a legitimate individual moral choice.

Moreover, when the primary intent is to relieve suffering and not to bring about death, to provide supportive care (e.g., analgesics) for the alleviation of intolerable physical pain may be appropriate, even if the side effect of that care is to hasten the dying process.

Although clergy support the sick and suffering, they should not promote euthanasia or assisted suicide. *The pastoral offices should not be used in such a way as to appear to sanctify life-terminating procedures, if a parishioner has so chosen. Neither special prayers nor special liturgies should be created for the practice of the taking of life by means of MAID.*

Christian funeral liturgies stress the continuing dignity and value of a person after death. They are a powerful witness and provide needed comfort in the face of death. For the Lord has searched us out and known us, darkness is not dark to God, nor is death the end, and not one thing can separate us from the love of God.

Clergy and parishioners must continue to look for new ways to be present and supportive to the sick and the dying, and to their families. May the Holy Spirit grant us all wisdom and insight. With thankful hearts let us continue boldly to encourage the flame of life and keep the lamp of expectancy alight, so that our society, conversation, and even the fabric of our lives makes us fit for the kingdom and the coming of the Bridegroom.

- (i) Euthanasia is intentionally bringing about the death of another who is terminally ill
- (ii) Assisted suicide is assisting in the death of another either by direct action or by the preparation of the means for suicide.
- (iii) https://www.parl.ca/Content/Bills/421/Government/C-14/C-14_4/C-14_4.PDF (Accessed May 11, 2022)
- (iv) Sadly the legislation includes "disability" as a condition warranting euthanasia.
- (v) See the *First Annual Report of Medical Assistance in Dying*:
<https://www.canada.ca/en/health-canada/services/medical-assistance-dying-annual-report-2019.html> (Accessed May 13, 2022)
- (vi) https://parl.ca/Content/Bills/432/Government/C-7/C-7_4/C-7_4.PDF (Accessed May 11, 2022)
- (vii) For more on this and the following paragraph see Resolution 1.14 and the report on euthanasia in the 1998 Lambeth Conference.

PARISH ROLES & POLICIES

Five Marks of Healthy Churches

Describing the marks of healthy Christian congregations is an attempt to broadly outline what a community of Christians living out their faith in the triune God, revealed in Jesus Christ and sustained and empowered by the Holy Spirit, looks like. Clearly the way these are expressed in any community will be shaped by the unique and particular gifts God has given those who make up that congregation. However, if we take seriously the truth that we are created by God and for God, then our lives personally, and corporately as the Body of Christ, will be shaped by the Gospel and display these characteristics.

1. **Vital Worship** (Greek: Latria) – to know that we are made by God and for God, and that our life is pure gift from God leads us to worship because in worship we are acknowledging who God is and what our true relationship to God is. It is the first way in which we fulfill the Great Commandment, to love God with all our heart, mind, soul and strength. It cannot simply be going through the motions, but must always be shaped by the Gospel, which in turn, through our offering of ourselves back to God, shapes us and transforms us in Christ. Most fully this occurs in our gathering on the Lord's Day in Eucharistic Celebration.
2. **Catechesis/Formation** – Teaching/Formation/Discipleship (Gk. Didache) – to have our lives, our attitudes, beliefs and actions shaped by the Apostolic Teaching contained in the Scriptures and in the teaching of the Tradition of the Church. It involves the reading and study of scripture and the honest and humble reception of the Apostolic witness as the trustworthy word which reveals to us God's own Word in Jesus. It shapes our choices and priorities both as community of the Church and personally as individual believers. This is most often accomplished through Bible studies and other Christian Education offerings.
3. **Fellowship** – Communion/Fellowship (Gk. Kononia) – to know that God has created us as a communal creature. We are made for God and for one another. It is the first way that we live out the second Great Commandment, to love our neighbours as ourselves. It is not primarily about sharing coffee hour after church, but about sharing our lives with one another in love – “rejoicing with those who rejoice, weeping with those who weep” (Rom. 12:10–16). It is born of and nurtured by sharing our lives with one another, supporting each other, and praying for one another. Most helpfully this is facilitated in small group gatherings for sharing and prayer.
4. **Evangelism** – Proclamation/Evangelism/Invitation (Gk. Kerygma) – to participate in the “Missio Dei”, the mission of God to God's own creation in reconciling the world to Himself in Jesus by telling through word and action the good news of God in Christ. It is about being willing to bear witness to the faith

that is within us and thereby extend the invitation and opportunity for others to come to know the love of God that is in Jesus. This is best done through the relationships and friendships which we have or will establish in our lives by being authentic and open about our faith and being willing to share with others what it means to us – but may also be carried out more directly by those with a gift for evangelism.

5. **Loving Service** – (Gk. Diakonia) – to participate in God’s mission of love to the world by living out the values and demands of God’s reign as we have seen it in Jesus. “I came not to be served, but to serve” is how Jesus describes the purpose of His coming to us in the flesh – and it describes what is laid upon us as those who are members of His body. This is given expression most fully when both personally and corporately as a congregation we as Christians look toward the needs of the world around us and seek to address those needs in the power of God’s Spirit through helping the needy, lifting up the lowly and working to set free those bound by the forces of human greed, oppression and suffering.

Anglican Polity

The following outlines our structure as Anglicans and how decisions and responsibilities are laid out in the different areas of our church life.

Our Structure

ACC – Anglican Church of Canada (the National Church or General Synod) is a confederation of Dioceses. The Primate is the senior Metropolitan.

Doctrinal issues are settled at the National Church level.

- Official liturgies used across Canadian Church
- BCP is the only officially authorized liturgical book
- BAS was adopted for use and widely accepted

Province – Group of Dioceses in geographic proximity. Our Province is the Province of Rupert's Land. There is an Archbishop who oversees each province. The Province oversees the following:

- Election of Bishops
- Oaths and Subscriptions of all being ordained
- Acts of Incorporation (which define legality)
- All matters covered under the Provincial Constitution and Canons; those documents take precedent over diocesan Canons.
- The Diocese of Calgary does not have an ecclesiastical court – thus all matters requiring such a court default to the Provincial Court
- The Province in participating in the formation of the ACC ceded jurisdiction over specific areas to the ACC, but retained “residual authority” over everything else.

Dioceses – there are 30 different dioceses, each led by a bishop.

Bishops:

- are the principal ministers within the Diocese and, as such, are called to guard the faith, unity, and discipline of the Church.
- preside at all Conventions of the Synod and meetings of the Diocesan Council either personally or by lawful delegation of authority
- are a voting member of all Diocesan Committees
- have right of assent or dissent to motions passed by Diocesan Synod/Diocesan Council
- represent and speak on behalf of the diocese at National and Provincial Synods

- represents and speak on behalf of the diocese (or appoint delegates to interfaith, ecumenical, and civil forums within the local context)
- ordain deacons and priests to serve the needs of the Church
- appoint and remove clergy as they will
- use discernment groups to help give direction
- foster and support congregations
- are chief liturgical officers (decide which texts/forms are permitted)

Diocesan Office Staff:

- liaise with National and Provincial Church
- carry out ministry directed by the Diocesan Synod
- enact motions to support the work of Diocesan Council
- facilitate the work of Standing and Sub-Committees of Diocesan Council
- support parishes and clergy
- facilitate communication throughout the Diocese
- support Indigenous ministries
- create and uphold Diocesan Policies including abuse issues
- engage with the Companion Diocese
- for Clergy:
 - o organize clergy days, retreats and conferences
 - o manage financial matters relating to Payroll, Healthcare, Pension, continuing Education, Compensation and all Request for Leaves
 - o address legal issues
 - o support on issues of property and housing
 - o create opportunities for continued spiritual and professional growth
- for Laity:
 - o support Treasurers, Wardens and other church leaders
 - o facilitate communication
 - o support and answer questions as needs arise
 - o provide licensing as needed
 - o help with grant requests and property questions

Parishes:

- are missional outposts of the Diocese
- uphold and teach the faith
- provide Word and Sacrament
- connect with wider church
- lead in witness, evangelism and mission
- are the local, embodied expression of the Diocese for worship & prayer, fellowship (communion), formation of disciples, loving service to the local community, and evangelism.

Our Guiding Principles

Solemn Declaration of 1893

This statement established the Anglican Church of Canada's independence from the Church of England while still preserving bonds of communion.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

We, the Bishops, together with the Delegates from the Clergy and Laity of the Church of England in the Dominion of Canada, now assembled in the first General Synod, hereby make the following Solemn Declaration:

We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world, as an integral portion of the One Body of Christ composed of Churches which, united under the One Divine Head and in the fellowship of the One Holy Catholic and Apostolic Church, hold the One Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders; and worship One God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit who is given to them that believe to guide them into all truth.

And we are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons"; and in the Thirty-nine Articles of Religion; and to transmit the same unimpaired to our posterity.

Declaration of Principles can be found at: [Declaration of Principles](#)

Lambeth Quadrilateral a statement conceived as a foundation for ecumenical discussion and used as an outline for the basics of Anglican identity. Can be found at: <https://www.anglican.ca/about/beliefs/lambeth-quadrilateral/>

39 Articles incorporated into the 1604 English Prayer Book and preserved in the Canadian Book of Common Prayer. They give a sense of the theological concerns of the reformed English Church. They can be found in the BCP or online at: <https://www.anglican.ca/about/beliefs/39-articles/>

Creeds

Anglicans use only the following three Creeds:

[The Apostles Creed](#)

[The Nicene Creed](#)

[The Athanasian Creed](#)

Bible

We value our heritage of biblical faith. Early in our Anglican beginnings Richard Hooker, a founding theologian, insisted that we read Scripture in consultation with tradition. Biblical interpretation is guided by the tradition of the church and living consensus. We hold to the plenary inspiration of scripture. It is the foundation upon which the prayer books are written and deeply imbedded in both our liturgies and our doctrine.

A list of approved translations for public worship can be found in the Liturgy section of this handbook.

The House of Bishops

The House of Bishops is both a group and a meeting. The group consists of all the Archbishops, Diocesan Bishops and Suffragan Bishops across the country as a whole. The name also refers to the meetings held twice a year.

Duties of Wardens

Wardens along with the Incumbent priest are the legal incorporation of the parish and therefore have signing authority for all things including banking, contracts and other legally binding documents.

Note: Ordinance of Incorporation 10, 10a, 12,

Regarding Diocesan Synod

- a. Wardens may take advisement of Convention of Synod in the case the Incumbency is vacant.
- b. Wardens may need to advise each Lay Member of Synod of their responsibility

Regarding Appointment & Duties of Clergy – Canon 8

Wardens may be asked, along with the Incumbent, for input from the Bishop regarding the appointment of an Associate or Assistant Priest, working under the authority of the Incumbent priest.

- a. Wardens may, with the Incumbent, request of the Bishop that Honorary Clergy (non-stipendiary) be permitted to function in the parish under the authority of the Incumbent
- b. Wardens will be advised by the Bishop of resignations of Incumbent clergy
- c. Wardens will report to the Bishop the disability, death or otherwise inability of the Incumbent to perform their duties.

Regarding the Parish - Canon 13

Wardens:

- a. Attend, deliberate and participate in meetings of Parish Corporation, Parish Council and Annual meetings of parishioners
- b. Execute the decision taken at meetings of the above meetings.
- c. Meet and consult with the Incumbent and other parish clergy with respect to matters affecting the work of the church
- d. Facilitate communication and resolution of concerns of parishioners regarding matters affecting the work of the church
- e. Meet and consult with the Bishop or designate and notify the Bishop in the event of the death or inability of the Incumbent to fulfil their duties.

Along with the Incumbent as part of the Corporation, Wardens will (Canon 13):

Worship

- a. See that worship is regularly and decently performed
- b. Procure all things necessary for worship
- c. Take care of those worshipping, accommodating their needs
- d. Maintain good order in the church during worship

Finances & Administration

- a. Have custody of the parish fund (signatories on cheques, access to all accounts)
- b. See Collection and proper disposition of funds including payment of salaries, assessments, apportionment and expenses of parish
- c. Ensure the maintenance of accounting records in a form satisfactory to Synod
- d. Submit parochial accounts to examiner for annual examination
- e. Report and account to parish council for state of finances
- f. Report and account to parishioners for state of finances at each Annual Meeting
- g. Initiate, guide and complete the preparation of yearly budget and present budget for approval to parish council and subsequent adoption at Annual Meeting
- h. Conduct an annual stewardship program

Property and Fabric

- a. Keep fabric of Church and other properties in good repair and insured
- b. Keep inventory of all property and file it with designated diocesan officer
- c. Consult with parish Council to control use of Church and other buildings, furniture etc.

Diocese

- a. Meet and consult with Bishop or designate on matters affecting the parish when called upon
- b. Attend on the visitation of the Bishop or designate

All acts of the parish Corporation will be regularly reported to Parish Council
Meetings of Corporation may be called by any of its members with reasonable notice.

Although these are the Canonical obligations of the Wardens, it should be stated that depending on the parish, the role may look different in each place.

Duties of Parish Council Members

(According to Canon 13 of the Diocesan Canons)

Parish Council Members are expected:

- a. To advise the Corporation (Incumbent and Wardens) on matters relating to the regular work of the Parish. **Except in cases of matters involving significant unbudgeted expenditures, which must be referred to a meeting of parishioners*
- b. To advise the Incumbent with respect to pastoral matters

Pastoral Concerns

- a. To share with the Incumbent the responsibility for the work of the Church
- b. To assist the Incumbent and other clergy in their pastoral duties
- c. To assist the Incumbent and other clergy in the planning and execution of the parish work

Worship

- a. To assist in the preparation of services of worship
- b. To assist in accommodating all who attend worship
- c. To maintain good order in and around the Church during worship

Finances

- a. To assist in collection of Funds
- b. To be familiar with the state of parish finances at all times
- c. To ensure the preparation of the Annual budget and approve such budget prior to its presentation to the Annual Meeting of Parishioners
- d. To assist in the organizing and conduct of the annual stewardship campaign

Parish Clerk

This is a member of Parish Council who records the minutes of meetings of parish Council including resolutions passed.

Parish Treasurer

- Appointed by Parish Council. Must be 18 years of age or older
- NOT a member of Parish Council
- May attend Parish Council meetings with voice but no vote
- May be invited to attend Corporation meetings as well with voice but no vote
- Assist the Corporation in the discharge of its financial duties

Meetings of Parish Council

- Will have quorum when 2/3 of Corporation members are present and at least half of parish council members are present
- Shall be held at least once each calendar quarter (3 x per year)
- Shall be chaired by the Incumbent or by one of the wardens
- Special meetings can be called by the Incumbent with reasonable notice
- Special meetings can be called by Incumbent or Wardens if 3 parish council members request said meeting in writing
- ALL meetings will open and end with prayer
- If there is an equality of votes, the chair shall have a casting vote

Annual Meetings of Parishioners

Annual Meeting of Parishioners is to be held **within 60 days** of the end of the parish financial year.

The parish financial year ends on **December 31** each year.

Agenda

The agenda must contain all of the items in #47 under Canon 13 of the Diocesan Canons.

Notice of Meeting

There must be at least **10 days' notice** (including 2 Sundays) for the meeting.

Notice must be given in each of the two Sundays prior to the meeting.

Notice of the meeting must follow the example in Canon 13 # 50 of the diocesan canon.

Special Meeting of Parishioners

A special meeting may be called by the Incumbent at any time. It may also be requested of the Corporation members in writing by 5 parishioners along with the specific matter that will be the subject of the meeting.

Voting Eligibility

All those who are eligible to vote will be

- Aged 16 or older
- A baptized member of the parish
- A regular attender and communicant of the parish (generally assumed minimum of once monthly and takes communion)
- Does not attend an Annual meeting elsewhere

Votes

- Votes are passed when a majority of those present vote for the resolution
- Quorum will be 10 members

Conduct

- The incumbent will chair, or the Incumbent may request a warden to chair
- If Incumbent is unable, the Bishop or Designate shall chair the meeting
- In the case of equality of votes, the chair shall have the casting vote
- All meetings shall be opened and closed with prayer

Minutes

- The parish clerk or some other person appointed by the Incumbent will keep minutes

Local Variation

- Please check Canon 13 #60 if the parish has or would like to request a local variation of any of the above.

Canon 13 also provides details about the following:

Annual Budget

Stewardship Program

Regular Donations

Parish Expenditures

Financial Records and Reports

Accounts Examination

Diocesan Assistance

Parish Records

Diocesan Reporting

Parish Property and Insurance

Parish Ministries

Policies on other topics, not found here, can generally be found on the diocesan website or by being in touch with the diocesan office staff.

The policies and procedures for conducting meetings of parishioners are included in Diocesan Canon 13. This document is a summary of the information contained in the Canon. In all cases, if there is a difference between this document and the Canon, the Canon is to be considered correct.

There are two types of meetings of parishioners. The first type is the “Annual Meeting of Parishioners” that is held once a year to conduct the business of the parish as specified in the Canons. The second type is the “Special Meeting” which can be held at any time to conduct business that arises between annual meetings.

Notice

Proper notice must be given prior to any meeting of parishioners. Written notice is to be provided following the form outlined in Paragraph 50 of Canon 13 (page 41) and communicated to the parishioners using such methods as the Parish Council shall decide. Notice must be provided at least 10 days before the date of the meeting (including two Sundays) and notice shall be given during every worship service preceding the meeting (par.49).

Calling and Chairing the Meeting

The Annual Meeting of Parishioners must be held within 60 days of the end of the calendar year. Special Meetings can be held at any time as decided by the Incumbent or at the written request of 5 Parishioners (par. 45, 48).

Meetings of Parishioners are chaired by the Incumbent or, if requested by the incumbent, one of the Wardens. If the Incumbent is unable to chair the meeting, then the Bishop or the Bishop's delegate chairs the meeting (par. 55, 56)

Quorum

The quorum for any properly called meeting of parishioners is the number of parishioners that attend the meeting.

Eligibility to Participate

In order to vote at a meeting of parishioners, a person must be a Parishioner who is at least 16 years of age and must sign the declaration contained in Paragraph 52 of Diocesan Canon 13. A Parishioner is a person who is baptized and either (a) regularly attends worship and receives communion in the Parish or (b) otherwise receives the administration of the Clergy of the Parish (Canon 1, Par.14).

Parish Officers

The officers of a Parish are the following: the People's Warden, Lay Members of Synod from the Parish (at least one of whom shall be a member of the Parish council), Parish Council members of such number as determined by a Meeting of Parishioners, the Incumbent's Warden, and, if established by the Parishioners, either an Assistant People's Warden, or an Assistant Incumbent's Warden, or both (par. 1, 2, 3). There must be a minimum of 4 and a maximum of 20 Parish Council members (par. 30). We recommend a total of 6 members.

To be eligible for election as a Parish Officer, a person must have been a Parishioner in the Parish for at least 12 months. To be a Warden, the person must be at least 21 years old, and to be a member of Parish Council or a Lay Member of Synod, the person must be at least 18 years old (par. 4).

The term of office for Parish Officers is two years unless the Parish has decided on a different term of office. However, Parish Officers continue in their position until their successor is elected or appointed (par. 5, 6).

All Parish Officers must sign the declaration contained in Paragraph 9 of Canon 13 that reads as follows:

I, name, declare that I will faithfully and truly execute the office of name of office in the Parish of name of Parish to the best of my skill and ability and keep confidential all information that comes to my knowledge solely as a result of my holding the office, unless in the course of my duties it is prudent and appropriate to disclose the information.

Note that the number of Lay Members of Synod permitted is governed by the “Average Sunday Attendance” as recorded on the Statistical Information form and according to the following table:

Average Sunday Attendance	Number of Lay Members of Synod
Up to 40	1
41 - 100	2
101 – 150	3
Over 150	4

Licensed clergy are automatically Synod members.

Agenda – Special Meeting

The following is a list of agenda items that must be included in a parish’s annual meeting (not necessarily in this order – see par. 47):

- Opening Prayer
- Call to order
- Consideration of the business of the meeting
- Closing Prayer

Local Variation

Canon 13 allows a Parish to institute variations in the provisions of the Canon provided that the variations are approved by a meeting of parishioners and the Diocese’s Legislative Committee (par 60).

Search (Canonical) Committees

(Discerning and selecting new clergy in parishes)

Preamble

Search committees are a courtesy offered by the Diocesan Bishop. The work of the committee is to prayerfully walk through a process of discernment in recommending the choice of a new clergy person for a parish. The Diocesan Bishop carries the privilege of appointing and licensing the person, and so must agree to the recommendation of the parish.

As per Canon 8 #3: “If the office of Incumbent becomes vacant, the Bishop shall consult with the Parish Council prior to appointing and licensing a new Incumbent.” The search committee is a way of enriching that consultation.

As per Canon 8 #4: “During the period of a vacancy in the office of Incumbent of a Parish, the Bishop or the Bishop’s delegate shall act as Incumbent”.

The appointment or removal of an Incumbent rests with the Bishop, under whose License a person has permission to officiate within a Parish. The Bishop encourages the search committee to enter into the work of discernment prayerfully, so that the Bishop may benefit from your advice.

Composition

We recommend that the committee include the following to have a broad representation and still follow the Canon. All of these should be people with a demonstrated prayerful/discerning approach to their lives generally.

- 1 warden
- 1-2 members of parish council
- 1-2 other members of the parish, not on council

The reason for this suggestion is that the wardens and council must continue the work of the parish and since the search work can be intensive it would be a lot to ask to have all those in leadership do both.

Steps in the Search

1. Clergy submits their resignation to the Bishop
2. Vacancy occurs
3. Wardens/parish council meet with Executive officer
 - a. Go over process, discuss needs, call, confidentiality
4. Parish Search Committee formed
 - a. First meeting with Executive Officer
 - b. Discuss budget, profile, advert, interviews, documents applicants will provide
5. Parish Search committee creates Parish Profile to be reviewed by Executive Officer/Bishop
6. Creation of Advertisement
7. Vacancy advertised (generally for 4–6 weeks)
8. Applications received by Executive Officer and reviewed by Bishop/Executive Officer
9. Search Committee receives applications and shortlists candidates for interview
10. Preliminary interviews
 - a. Communication with Bishop office regarding interviews
11. Secondary interviews on shorter list
 - a. Bishop also interviews these interviewees
12. Bishop decides in consultation with Search Committee on final candidate
13. Offer letter prepared by Executive Officer in consultation with wardens
 - a. NOTE: It is the Bishop who offers the incumbency to the selected candidate, not the search committee.
14. If offer accepted – announcement letter prepared by Bishop
15. Appointment letter issued upon arrival of new clergy
16. Celebration of new ministry (induction service) after arrival

*Note: The Search committee will be given a more thorough booklet to help them work through the particulars of the search process.

Parish Profile

It is the task of the Search Committee to assess the physical and spiritual state of the parish and accordingly prepare a profile of the parish. The writing/creating of the profile can be assigned to a few committee members, but the gathering of data and its interpretation is the work of the whole committee. The congregation can be asked for input in a variety of ways: by a simple request for input, surveys, or a meeting to discuss.

Before the profile is finalized the Executive Officer/Bishop will be given an opportunity to make further recommendations.

The purpose of the profile is to give an overall view of the whole parish, its relationship to the Diocese, the variety and types of ministries that are happening there and the vision the parish has for its new clergyperson. Ensuring it is an accurate representation of the parish is vital for its drawing the call of the correct clergy.

Confidentiality

The deliberations of the canonical committee are confidential. Prospective applicants should not be discussed outside the committee. This can be the cause of very awkward situations for applying clergy in their own parishes.

The committee's recommendation is not to be made public until the Bishop's letter of appointment is read to the congregation.

Information regarding the applicants must be kept confidential. The committee may not contact the clergy person's current parish as that parish may not know they are applying elsewhere.

Prayer

The selection of a new incumbent is a weighty responsibility. You are not alone in the task. We urge you to commit yourself and the committee to pray day by day for wisdom and vision to help you perceive God's will and call in this matter. The decision which is to be made will affect the life of your parish for years and it is a call both for the committee in the recommendation made to the Bishop as well as the incoming clergy person. Your parish is worthy of your prayers.

Worship during the Interim:

The Wardens are canonically responsible for ensuring that worship continues on a regular basis during the interim period. The wardens may contact the Regional Dean, Territorial Archdeacon or the Executive Officer for assistance in preparing a worship schedule. It is the responsibility of the parish to pay the honorarium for clergy or licensed lay ministers in accordance with rates established by the Diocese, plus mileage allowance.

In some cases, an Interim priest will be appointed by the Bishop in consultation with the wardens.

Disestablishment of a Parish

The disestablishment of a parish (its closure) is governed by Canon 11 and 12.

A parish may be disestablished when:

1. The congregation votes to close and the Diocesan Council, with the approval of the Bishop, declares the church to be closed
2. Upon the recommendation of the Bishop, the Diocesan Council declares the parish to be closed.

Procedure

The steps to be taken in the closing of a parish are:

1. A Special Parish Meeting is called to pass a resolution for closure. A copy of the resolution is to be certified by the Incumbent and/or Wardens and forwarded to the Executive Officer and/or Bishop.
2. When the above information has been received by the diocese, a motion for closure of the parish will be taken to the Diocesan Council.
3. If passed, the Bishop will arrange a service of Thanksgiving and De-consecration to be held.
4. The parish register(s) of services, baptisms, confirmations, weddings and funerals is (are) forwarded to the Diocesan Registrar at the Synod Office so they can be placed in the Diocesan Archives.
5. A closing Financial Statement and Balance Sheet are forwarded to the Treasurer and Comptroller.
6. All assets of the parish are vested in the Diocese. An inventory of all memorials, fixtures and furnishings is prepared by the Incumbent and/or Wardens and forwarded to the Secretary of Synod. The Parish Council may make recommendations to the Diocesan Council on the future use and/or disposition of the Church furnishings and property.
7. A Deed of Disestablishment is issued and registered by the Registrar.

Gifts to Clergy

This policy statement concerns the method by which certain gifts may or may not be paid to clergy or other individuals. Specifically, the policy deals with the gifts (honoraria) paid at the time of a baptism, wedding, or funeral, and special gifts (bonuses) at Christmas or other occasions (to replace gifts of "open" offerings).

The general policy statement includes the following points:

1. Only gifts that are clearly identified as being for a certain person are to go to that person. There must be no confusion that the intention of the donor was to make the gift to a person rather than to the church.
2. In accordance with government regulations, no charitable donation receipt shall be issued for any donation that is directed to an individual.
3. Again, in accordance with government regulations, all gifts received by individuals in the course of performing their duties must be declared as personal income on that individual's income tax return.

Gifts for Special Services (Honoraria):

There are several situations with respect to gifts to clergy (and others) for baptisms, weddings, or funerals. If there is a "published expectation" of a contribution to the church for any of these services (i.e. an amount is suggested for a contribution) then that amount should be considered to be church revenue. Also, a charitable donation receipt should not be issued in such situations since the amount could be considered a "fee for service". However, this may depend on how the request for a contribution is made (e.g. is it voluntary?) and on whether the contributor is a regular donor to the congregation or not.

If there is no suggested contribution amount, then the handling of any contribution will depend on how it is transmitted. If there is a clear and unambiguous method by which the donation is identified to be a gift to the clergy (or another individual, e.g. the organist), then that individual can receive the amount on the understanding that it will be included in income for the purposes of the income tax return. In this case, no charitable donation receipt can be issued. If it is not clear for whom the amount is intended, then it should be treated as church income and a charitable donation receipt may be issued.

Special Gifts (Bonuses):

Because an open offering, by definition, does not have a clear identification that it is intended for an individual, it must be treated as church income. An open offering must never be given to an individual.

If a congregation wishes to provide a “bonus” (at Christmas or any other time) to an individual, then there are two ways that this can be handled. One is to pay a bonus payment from parish funds that would then be included in the payroll calculations (i.e. included in income for T4 purposes). Such bonus payments would then be subject to withholdings for statutory deductions (income tax, EI, and CPP). It would not, however, be included in the calculation for church pension or disability premiums.

The other way to provide a “bonus” payment to an individual is to provide envelopes to all parishioners that are pre-printed with “For our Clergy” or “For the Rector”. In this case, any gifts included in these envelopes can be given to the clergy, provided, of course, that no charitable donation receipt is issued for the amount of the gift. The individual must then include this income in the income tax return calculations for the year.

Executive Committee:

Revised December 2022

Vacation Policy

The Diocese of Calgary recognizes the need to provide annual vacation time for Diocese and Parish employees. This policy is intended to describe the procedures that are to be used in determining how and when vacation time will be provided.

Scope

This policy applies to all clergy employees of every parish, congregation, or other official agency or ministry of the Diocese; and to all lay employees of every parish, congregation, or other official agency or ministry of the Diocese that has agreed to follow this policy for their lay employees.

Compliance

1. The Diocese recognizes that the provisions of this policy need to, at minimum, comply with labour legislation and regulations in the Province of Alberta.
2. The Diocese expects that all employees that fall within the scope of this policy will plan and take their annual vacation each year and that all parishes and congregations will support those employees in fulfilling this very important and healthy responsibility.

Procedure

1. Vacation time for all employees that fall within the scope of this policy will be determined in accordance with their calendar years of service (January 1 through December 31) as follows:

Years of Service	Weeks of Vacation
1 – 6 years	4 weeks
7 – 14 years	5 weeks
15+ years	6 weeks

2. For positions that start part of the way through a calendar year, the vacation time earned for that part-year will be prorated based on the schedule in the preceding paragraph and the restriction on the carry-forward of vacation time to the following year (in the following paragraph) will be waived.
3. Subject to the approval process, a maximum of one week of vacation time may be carried over to the following year. Any vacation time carried over to the following year must be used during that year.
4. The Executive Officer must be notified as soon as it becomes apparent that an employee will not be taking his or her full annual vacation entitlement in excess of any carry-forward allowance.

5. Clergy employees with pastoral or liturgical responsibilities will notify their Parish Wardens, their Regional Dean, and the Executive Officer of the plans for providing pastoral and liturgical coverage during their absence.
6. Normally, no vacation time can be taken during the first three months of beginning a new position within the Diocese. It is expected that all employees will take their vacation entitlement earned under one parish prior to leaving the position.

Approvals

1. All clergy employees will schedule their vacation time in consultation with their Parish Wardens and notify the Executive Officer.
2. All lay employees will schedule their vacation time subject to the approval of the appropriate supervisory personnel in the Parish or Diocese.

Clergy Hours of Work

Full-Time Clergy:

In recognition of federal government guidelines and employment insurance regulations, for full-time clergy, the hours worked should average between **thirty to forty** hours per week over a four-week period. In this calculation, statutory holidays and paid vacation days should be counted as 8-hour days. It makes sense to look at the average over four-week periods because in any one-week period, pastoral or other emergencies can demand much more time than is expected.

All normal clergy duties would be included as work time in these calculations: preparing and presiding at worship services, prayer, sermon preparation, office work, parish committees, diocesan committees, ecumenical committees, pastoral visiting (to homes, hospitals and nursing homes), bible studies, educational courses related to ministry, confirmation, marriage, and baptism preparation.

Also, as a general guideline, it is expected that clergy will give 10% of their time to diocesan activities.

Persistent excess hours of work indicate a need to delegate and thereby share ministry within a parish, and/or to divest oneself of committee meetings or numbers of committee responsibilities. Guidance might be sought from the Regional Dean, Archdeacon, Executive Officer, or Bishop of the Diocese. Wardens are also encouraged to consult with clergy who are regularly working too many hours to see how to share responsibilities.

These concepts are considered an essential part of clergy self-care and, where applicable, essential for healthy family life which is encouraged for all Christian people.

Part-Time Clergy

Essentially part-time clergy is any person who is working less than full time. Usually it is broken down into $\frac{3}{4}$ time, $\frac{1}{2}$ time or $\frac{1}{4}$ time. Hours would be the appropriate percentages of full-time figures. For example: $\frac{3}{4}$ time would fall between 22 and 30 hours, or 75% of full time.

Part-time clergy will need to be particularly aware of not falling into the trap of working many more hours, partly for their own health and well-being and partly in order to set up a reasonable work expectation for the next clergy person.

Sabbath Leave Policy

Scriptural reference and introduction:

In Exodus 23:10–11 we are reminded “*you shall sow your land for six years and gather in its yield, but on the seventh year you shall let it rest and lie fallow.*” It has been tradition for some time that clergy be encouraged to take sabbath leave every 7th year of their ministry. Sabbath time and Sabbath day are about periods of rest, refreshment, and renewal. Because the Sabbath was an integral part of the process of creation, not an afterthought, periods of Sabbath time that vary in length are necessary in a vocation that seeks to continue the creating work of God.

The understanding of Sabbath leave includes a combination of rest, prayer, and study. The time away from the usual work surroundings and routine can be used in a variety of ways to meet individual needs and as such the Sabbath leave allows for a fair degree of flexibility. Sabbath Leave is a parish (salary-paying source) paid leave that is granted with the consent of the Churchwardens and approval of the Bishop. This policy does not address a formal Academic Sabbatical or other leaves.

Procedure

Eligibility and Granting

- a) All licensed clergy who have been in a full-time Diocesan appointment for six continuous years may, in consultation with their Church wardens and permission of the Bishop, take Sabbath leave. Diocesan staff may also be considered for leave.
- b) As a general rule, not more than two Sabbath leaves from the Diocese (in different deaneries) shall be granted at the same time.

Duration

- a) The Sabbath leave is usually granted for a period of up to three months.
- b) Professional development time cannot be added to the duration of the leave.
- c) Annual holiday time may be added to the duration of the leave, if at least one month of the leave period occurs during the months of June, July, and August.

Funding

Partial financial assistance for any study component of a Sabbath leave may be available from the Continuing Educational Plan of the National Church. The Diocese may also be in a position to provide some financial assistance in certain situations.

Return

It is expected that the individual granted leave will return to the same position and remain in that position for a period of no less than one year.

Application

- a) Written application to the Bishop about a proposed Sabbath leave should normally be made at least six months prior to the leave-taking.
- b) The letter of application to the Bishop will include a supporting letter from the Church wardens of the applicant's parish that also details plans for the parish's ministry coverage and financial arrangements agreed to for the duration of the leave.

Salary and Benefits

- a) The parish will continue to pay full salary and benefits (extended health, dental, pension contributions, etc.) and one-half of the Diocese's standard monthly travel allowance during the period of the leave.
- b) The parish will also pay the cost of replacement clergy and, if applicable, lay ministers according to the Diocesan guidelines in effect at the time of the leave.

Leaves of Absence

From time to time a parish priest will need to take a leave from their responsibilities. Although there are a few different types of leave, this section will deal with Short-Term and Long-Term Disability leaves for health reasons. The following is not comprehensive and is only intended as a brief description. More information can be found in the Manulife Benefits booklet provided to clergy upon their initiation with the plan.

Short-Term Disability

This leave is normative for a person recovering from a medical procedure, surgery or other needed recovery time. It is characterized by the following:

- This leave is for up to 13 weeks
- There is a 28-calendar-day qualifying period
- It requires a doctor's note
- It includes 80% of the weekly earnings up to a maximum of \$1,500
- The financial component is not guaranteed for all those who apply
 - o Note: This decision is in the hands of the benefits provider

Long-Term Disability

This leave takes over when the Short-Term leave has ended at 13 weeks. This is characterized by the following:

- It requires a doctor's note
- There are a variety of criteria and updates required by the benefit provider
- Qualifying period for LTD is 18 months and 119 days
 - o Benefits are available from the end of the Qualifying Period. Benefits are not payable for or during the Qualifying period
- This pays up to 66.67% of the salary up to a maximum of \$10,000
- The financial component is not guaranteed for all those who apply.
 - o Note: This decision is in the hands of the benefits provider

Other leaves such as Bereavement, Maternity/Paternity, Compassionate Care leave etc. are all covered under the Employment standards and can be accessed online.

NB: We strongly encourage **parishes** to create a policy for leaves of absence so as not to be deciding these matters in what can be a stressful time. We recommend the parish consider a policy for the following:

1. Short-Term Disability – a short policy addressing how the parish will address the portion of the salary not covered by the benefit.
2. Long-Term Disability – a short policy addressing how long the parish will continue supporting the clergy while they are on this leave.

FINANCIAL & EMPLOYMENT GUIDELINES

Clergy Housing

The following guidelines have been established to assist the Parish in carrying out this policy.

Parish Rectory

A Parish wanting to sell its rectory must have the approval of the Parish Council and the Diocesan Council. All monies received from the sale of the rectory become trust funds of the Parish. The funds must be deposited in the Diocesan Consolidated Trust Fund. The capital and income remain available for Clergy housing or Clergy housing allowance. Any alternate use of these funds must have the prior approval of the Congregation and the Diocesan Council.

Clergy Housing Loan

The Parish may supply a loan to the Clergyperson for use as a down payment toward the purchase of a home.

We recommend clear communication and thorough documentation in this circumstance. The Synod office and Chancellor or Vice-Chancellor are please to advise if needed.

If the money for the loan is part of the Clergy Housing Trust, the loan must have a minimum interest rate of the CIBC prime lending rate plus 1/2 of 1.0%. The loan rate of interest is to be adjusted annually.

Regular monthly payments are to be made to the Parish. The capital repayment and 20% of the interest are part of the Clergy Housing Trust and must be deposited into the Consolidated Trust Fund. The remaining 80% of the interest may be used by the Parish to assist in the payment of the Clergy housing allowance.

Stipendiary Clergy

Those clergy who are stipendiary (receiving a salary) are to follow the expectations as set out in their Employment contract and letter of Appointment from the Bishop. You are licensed by the Diocesan Bishop and cannot perform your duties in any parish without that license.

For example:

ALL Licensed Clergy are required to attend Clergy Conference, Clergy Days, Clergy Retreat, Blessing of the Oils service and Ordinations for those being ordained from their Regional Area.

Note: with the Bishop's permission, an alternate retreat from that planned by the diocese is permissible.

Those who are Letters of Permission clergy are not under the same compulsion.

Changing Stipend Amount:

When deciding to increase a clergy stipend, Wardens and the Clergy person will use the Compensation Guideline. Once an amount is decided on, an Employee Information Form (found on diocesan website) must be submitted to the Diocese with signatures from Wardens and Clergy before any changes are enacted.

Note: Treasurers may not sign this form.

If a clergy stipend is being lowered, this involves employment law and must be handled differently. Please contact the Executive Officer for how to proceed.

Benefits Claims

Clergy on the Benefit plan are encouraged to claim their costs online. There are also forms on the Diocesan website to help with these claims. Diocesan staff are also happy to help.

Continuing Education

For the purposes of continuing clergy opportunities to learn and grow, stipendiary clergy may apply from time to time. This form is also on the website and must be submitted to the Executive Officer or Bishop for approval before being submitted to the National Church fund.

Expense Claim Forms

Expenses for Archdeacons, Regional Deans and Dean are available online. Please note that although food and drink is included in potential expenses, alcohol is not included.

Non-Stipendiary Clergy

Definitions:

Non-stipendiary	Someone who is not receiving a salary but may be receiving an honorarium from a church within the Diocese of Calgary, or Someone who is licensed by the Bishop but who is receiving a salary from another job.
Another job	Not related to the Anglican Church (not in a parish or in a diocesan role).

Scenarios:

1. If a person is working FULL TIME at another job and is contributing to a registered pension plan, he/she is NOT entitled to contribute to the General Synod Pension Plan.

True, if it was determined that he/she had grounds for exemption

<https://www.anglicanpension.ca/about/canons>

Regulations of Canon VIII (Restated-April 2022) –

Regulation 2 – Page 7

If a person is currently on leave from their full-time job, is it a requirement that we establish whether he/she is continuing to contribute to his pension plan?

No.

If a person is contributing the minimum allowed amount, can he/she contribute the minimum to the General Synod Pension Plan also?

It would be permissible if it was determined there were no grounds for exemption

<https://www.anglicanpension.ca/about/canons>

Regulations of Canon VIII (Restated-April 2022) –

Regulation 2 – Page 7

Is it true that life insurance and health benefits would not be a factor in this scenario?

In this case, yes, because he/she is not working 20 hours/week; in other words, is not a paid employee.

2. If a person is working PART-TIME at another job and is paying either the minimum or another amount allowed into a registered pension plan, can he/she pay the minimum allowed under the General Synod Pension Plan?

Only if he/she is working part-time (700 hours/annum or 13.46 hours/week) in a parish and receiving an honorarium.

If he/she is allowed to contribute to the General Synod Pension Plan, can he/she have life insurance coverage?

Yes, if he/she is working 20 hours/week. The amount he/she contributes would be based on the honorarium or minimum assessment.

Is it true that health benefits are not a factor in this scenario?

No. It is possible to have health benefits if he/she works 20 hours/week and receives an honorarium or minimum assessment.

3. If a person is not paying into another registered pension plan but is receiving an honorarium from a church within the Diocese of Calgary, Can he/she pay the minimum allowed under the General Synod Pension Plan?

Yes.

Can he/she pay more than the minimum allowed?

Yes, but only to the level of contribution based upon the honorarium or minimum assessment.

Can he/she receive life insurance coverage?

Yes, if he/she works 20 hours/week.

Is life insurance mandatory?

No, unless the Diocese makes it one of their policies

Can he/she receive health benefits?

Yes, if he/she works 20 hours/week and receives an honorarium or a minimum assessment.

4. If a person is not paying into another registered pension plan, is not receiving an honorarium from a church within the Diocese of Calgary but is being paid through a government grant, can he/she pay the minimum allowed under the General Synod Pension Plan?

Yes.

Can he/she receive life insurance coverage?

No, unless the Diocese makes it one of their policies.

Can he/she receive health benefits?

Yes, if the Diocese makes it one of their policies. The person would have to work 20 hours/week.

Note: In applicable scenarios, the Diocese would have to decide whether it wanted to contribute to the life insurance and health benefit premiums or request the employee to pay the full amount.

Financial Request Forms

The following are forms for Clergy and Parishes to use when requesting funds for a variety of reasons. All of these forms can be found on the *Resources* tab of the Diocesan website. www.calgary.anglican.ca/resources

Missional Projects

A missional project is submitted to the Mission Funding Board. These requests must meet the criteria of being a project which is missional in nature. The Mission Funding Board meets twice per year and projects must be submitted prior to the deadline to be considered. Please use the document titled “Missional Funding Board Request Form” when submitting a request.

Property

There are two types of funding requests that can be made for property.

- Repairs and/or Maintenance
- Larger project (renovation or new build)

Please use the document titled “Funding Request 2022” when submitting a request

Financial

These requests may be for any number of reasons regarding the functioning of the parish. (not property or mission related)

When applying for ANY funds the parish must supply a complete financial picture include a balance sheet and knowledge of any investment funds.

NOTE: Grant requests toward lowering or eliminating fair share apportionment are not permitted.

Other Documents

On the Diocesan website there are a variety of forms that can be used for the following:

Governance

- Canons (these hold our laws for how we govern the diocese and our parishes, please become familiar with them)
- Support for Annual Meeting of Parishioners

Property

- Property Valuation
- Rectory Sales Policy
- A Sample License Agreement
- Policy for Parish Property Projects (Large projects/renovations)
- Guidelines for the upkeep and maintenance of different areas of buildings (roofs, bathrooms, kitchens etc.)
- Vacancy Reporting Form and Checklist
- Grant Requests

Financial

- Missional Funding Board Request
- Funding Request General
- Pre-authorized Donation Forms
- Budgets, Financial Statements, Investment Policy

Annual Returns

- Annual Meeting of Parishioner Guidance
- Annual Return Instructions
 - o Annual Forms for Synod Delegates, General Statistics, Notice of Election, Health & Safety
- Hazard Assessment Form
- Missional Footprint Form
- Worksheets to help with financial information
- Declaration of Property and Content Values

If you have any questions, the diocesan staff are happy to be of service.