

Principles for the Orderly Exchange of Clergy between the Episcopal Church and the Moravian Church in America, Northern and Southern Provinces

Introduction, Affirmations and Background

The Moravian Church in America, Northern and Southern Provinces, and the Episcopal Church entered into full communion by votes at their Provincial Synods (2010) and General Convention (2009), and a celebration service, in January of 2011. *Finding Our Delight in the Lord*, describes full communion as “a living relationship between distinct churches in which they recognize each other as catholic and apostolic churches holding the essentials of the Christian faith, whereby the reconciliation, mutual availability, and interchangeability of ordained ministers is then fully possible.”¹

This document is intended as an aid to dioceses, provinces, districts, congregations and church wide ministries in the orderly exchange of ministries of priests and pastors. This exchange is an important part of the full communion agreement made by the Northern and Southern Provinces of the Moravian Church in America and the Episcopal Church based on *Finding Our Delight in the Lord*: “We seek not only to recognize our ministers, but to work together in the mission of God (*missio Dei*). We are striving to carry out this *missio Dei* in a closer partnership. As a means of doing this, we also seek ways to allow for the interchangeability of our ordained ministries as well as ordained ministers.”² The authors look to the constitutions and canons of the two churches for guidance regarding the exchange. Diocesan canons and Provincial regulations, which tend to vary around the country, will also be important.

Both the Moravian Church and the Episcopal Church have full communion relationships with the Evangelical Lutheran Church of America and have gained experience in the sharing of leadership resources and exchange of clergy over more than a decade. This document benefits from this experience and conforms closely to the earlier documents for orderly exchange.³

Orderly exchange (the interchangeability and reciprocity or provisions for availability) of pastors and priests is for the sake of participation in the mission of God, and can be an important sign of our unity in Christ. This aspect of full communion seeks to allow and encourage more effective use and deployment of our churches’ ordained leaders in order to enhance our shared ministry and mission. It encourages those who are responsible for the deployment of pastors and priests to draw on the available ministers in other churches in full communion to meet mission needs.

¹ *Finding Our Delight in the Lord*, II, 3. Paragraph 2. This is the Proposal for Full Communion adopted by the Northern and Southern Provinces of the Moravian Church of America and the Episcopal Church. A footnote in the text cited clarifies that “catholic” has the original meaning of “universal”.

² *Finding Our Delight in the Lord* II. 7., p. 8

³ The earlier documents are: *Principles for the Orderly Exchange of Ministers of Word and Sacrament* between the Northern and Southern Provinces of the Moravian Church in America and the Evangelical Lutheran Church in America, February, 2001; and *The Orderly Exchange of Pastors and Priests Under Called to Common Mission: Principles and Guidelines*, between the Evangelical Lutheran Church in America and the Episcopal Church, January, 2001. This document borrows from these documents so that there is consistency of approach.

Pastors in the Moravian Church may be invited or may express their desire to serve in the Episcopal Church. Priests in the Episcopal Church may be invited or may express their desire to serve in the Moravian Church. Pastors and priests do not have a right to serve in the other church. We therefore speak of the “inviting church” (sometimes called the “receiving church”) and the “sending church.” The orderly exchange of ordained ministers is understood to be at the invitation of the receiving church and subject to that church’s polity and procedures.

The full communion relationship fosters the exchange of pastors and priests in ministries at the congregational, diocesan, district, provincial, and churchwide level, while they remain ministerial members of their own churches. Thus, this document primarily addresses situations of service on a *temporary* basis—in the form of *occasional* service or *extended* placement. Occasional service refers to preaching or celebrating the Eucharist in a full communion partner’s church for a period of less than two months. Extended placement refers to serving a congregation or other ministry for a longer period of time, ordinarily under a contractual agreement, where the pastor or priest would remain an ordained minister of his or her sending church. This document does not address the permanent transfer (or reception) of ministerial membership in detail.

Finding Our Delight in the Lord states:

Ordained ministers serving in time-certain or temporary capacities (for example as supply clergy) will be expected to undergo the appropriate procedures of that church always respecting the internal discipline of each church. For the Episcopal Church, such ministers will be expected to teach and act in a manner that is consistent with the doctrine, discipline, and worship of the Episcopal Church. For the Moravian Church in America, such ministers will be expected to promise “obedience to the faith and order of the Moravian church as formulated under Scripture and the Holy Spirit by our Synods and constituted authorities.” Ordained ministers from either church seeking long-term ministry with primary responsibility in the other will be expected to apply for clergy transfer and to agree to the installation vow or declaration of conformity in the church to which she or he is applying to minister permanently.⁴

Means of implementing orderly exchange need not be identical in each denomination. The existing polity of each church continues to be respected. It is important, however, that provisions parallel each other as much as possible and that each church be familiar with and conversant about the provisions of the other.

The orderly exchange of clergy applies only to pastors and priests. Both the Moravian Church and the Episcopal Church have deacons, but the ministry of deacons is understood differently in our respective churches. In the Moravian Church, deacons are ordained to a ministry of word and sacrament and are in process towards consecration as presbyters. In the Episcopal Church, deacons are ordained to a ministry of word and service and are either in a formation process towards the presbyterate or are vocational. “As deacons in both Churches are called for specific ministries in their tradition, and since there are no parallels to the vocational diaconate in the Moravian Church, deacons would not be interchangeable.”⁵

⁴ *FODL*, V c 37.

⁵ *FODL* V. 36.

Principles of Orderly Exchange

Seeking to promote greater understanding among the participants in *Finding Our Delight in the Lord*, representatives of the Moravian Church and Episcopal Church offer the following principles to guide implementation efforts:

1. *Finding Our Delight in the Lord* provides for the orderly exchange of pastors and priests between our two churches for the sake of God's mission in Christ. As full communion partners, the Moravian Church and Episcopal Church may develop common mission plans in order to use resources more effectively and to promote stronger outreach ministry. These principles aim to assist the two churches in a developing process that encourages this common mission.
2. The orderly exchange of pastors and priests is understood to be at the discretion of the inviting church and subject to that church's polity and procedures.
3. A pastor or priest may be eligible to engage in temporary, i.e. occasional or extended service in any position open to a minister in the other church, except as noted otherwise in the polity of either church.
4. It is important to the faithful and orderly exchange of ordained ministers between the Moravian Church and Episcopal Church that one who would serve in a congregation of the other church first be formed and educated for ministry in that minister's own tradition, and have experience in serving in that church's ordained ministry. Such experience and grounding in one's own tradition are seen as essential prior to serving in a setting of another tradition; therefore, such service is not intended for a first call.
5. To be eligible to serve in the other church, a pastor or priest will demonstrate to the appropriate district, province, diocese, or churchwide office of the inviting church knowledge of and an appreciation for the history, polity, theological and liturgical identity, practices of ministry, and discipline of that church. The minister will also be expected to preach, teach, administer the sacraments, and participate in the governance of the church in a manner consistent with that knowledge and appreciation.
6. Placement, review of credentials and background, authorization/licensing, supervision, and evaluation procedures of the inviting church shall be observed for temporary service, i.e. occasional and extended.
7. Approval for extended service shall occur only in consultation with, and concurrence of, the sending body.
8. A pastor or priest serving in the other church will continue to participate in the pension and benefits program of the sending church. The inviting church should therefore be expected to participate fully in that minister's pension and benefits program.
9. Responsibility for pastoral care of ordained ministers is shared by the inviting and sending bodies: in the Moravian Church, the district or province; in the EC, the diocese. The primary responsibility for pastoral care rests with the inviting church.
10. The inviting diocese or district/province will be responsible for assessment of an individual's suitability for service. However, the pastor or priest remains accountable to the sending body for continuation of ministerial status.

11. In a disciplinary review or judicial process, the ordained minister remains under the jurisdiction of the sending body, but the inviting body may be asked to participate as appropriate.
12. Each church will develop a provision whereby an ordained minister may be granted full participation, which may include privilege of voice and vote, in the appropriate regional body of the church in which the ordained minister is serving.

GUIDELINES FOR THE MORAVIAN CHURCH IN AMERICA RELATED TO THE EXCHANGE OF PASTORS AND PRIESTS IN *FINDING OUR DELIGHT IN THE LORD*

I. Information in Brief about Moravian Church Polity

As synods, dioceses, congregations, agencies and churchwide ministries offices consider the possibility of exchange in order to promote mission, it is important for members of the Episcopal Church to understand certain similarities and differences in polity and practice between the Moravian Church and the Episcopal Church. A few key aspects of Moravian Church polity are described below.

- Pastors and priests are recognized as ministers of Word and Sacrament in both denominations and are therefore fully interchangeable.
- The ministry of deacons is understood differently in our respective churches. In the Moravian Church, deacons are ordained to a ministry of word and sacrament and are in process towards consecration as presbyters. In the Episcopal Church, deacons are ordained to a ministry of word and service and are either in a formation process towards the presbyterate or are vocational. Because of this difference, Deacons will not be interchangeable.
- The churches will over time come to share in the ministry of bishops in an evangelical, historic succession. In the Moravian Church, bishops are pastors to the pastors, ordained for life, to serve the whole church. Moravian Church bishops do not have administrative responsibilities by virtue of their office like Episcopal Church bishops. They may, however, be elected to administrative offices by Provincial Synods. The ministry of oversight is held by the Provincial Elders Conference.
- The Moravian Church is divided into the Northern Province and Southern Province. Each province has a Provincial Elders Conference (PEC) which exercises the ministry of oversight for the province. The President of each PEC is the equivalent of our Presiding Bishop (but may not be a bishop). The Northern Province is made up of the Eastern, Western, and Canada Districts. The Southern Province is made up of twelve Regional Conferences of Churches. In the Northern Province, the District President has responsibility for deployment of clergy in each district. In the Southern Province, the PEC President has responsibility for deployment of clergy.

Reception of Ordained Personnel from Other Denominations

A Joint Policy of the Northern and Southern Provinces

Moravian Church in America

The following are to be considered in the review process prior to the reception of ordained personnel from other denominations:

1. A full report from the accrediting body of the Communion in which ordination was granted.
2. A record of service and recommendations from the judicatory executive(s) under whom the candidate has served.
3. Review of basic theological training with courses representative of our expectations as outlined in Expectations for the Theological Education of Candidates for the Ordained Ministry in the Moravian Church, Northern and Southern Provinces of North America.
4. Evidence of continuing education throughout the ministerial career.
5. A statement of faith from the candidate in regard to the major doctrines of the Christian faith.

6. Participation in a career evaluation experience at a career development center.
7. Guided reading program and a course of orientation in Moravian History, Traditions, and Polity, followed by an examination to be developed by Moravian Theological Seminary in conjunction with the Provincial Elders' Conferences.
8. As a normal practice, appointment for a minimum of one year before such a person is brought under our call system.
9. Supervision during the appointment period and during the diaconate according to present practice for selection of a Deacon supervisor.
10. Upon acceptance the PEC will determine the number of years' credit given for salary purposes based on service outside the Moravian Church.

Adopted January 26, 1991

Joint Provincial Elders' Conferences North and South

MORAVIAN GLOSSARY

Acolyte (Congregational). A person recommended by the joint board of the congregation and approved by the PEC. Congregational acolytes assist a pastor in various areas of ministry including the distribution of the elements of Holy Communion.

Acolyte (Provincial). A person appointed by the PEC to serve as a lay pastor with permission to Administer the sacraments only in the congregation served. (Southern Province only, see Licensed Minister)

Bishop. Third order of the ministry of Word and Sacrament with privileges of officiating for ordinations and consecrations on the commission by the PEC. A Bishop is a pastor to pastors, intercessor for the church, and leader in matters spiritual and doctrinal.

Board of Elders. Elected members of a congregation for a given term of service to oversee and direct the spiritual affairs of the congregation.

Board of Trustees. Elected members of a congregation for a given term of service to oversee and direct the financial affairs and care for church property of the congregation.

Books of Order. The written constitution of a Province, with definitions of service for agencies and affiliated institutions along with recommendations for local congregational order. They contain statements of belief commensurate with the Church Order of the Unitas Fratrum. Each province has its own Book of Order consistent with COUF.

Church Council. A legislative gathering of communicant members of a congregation, gathering at least annually, to elect Elders and Trustees, and to address matters of great importance to the congregation, excluding the call of a pastor.

Church Order of the Unitas Fratrum (COUF). The fundamental documents, structure and organization of the world-wide Unity, proceedings of the most recent Unity Synod, and Rules of Order for doing business as a Unity Synod.

Covenant for Christian Living. A statement of the church on its faith and life through which members may become aware of the nature of their Christian commitment. Though this document originated in Germany in 1727, it has various editions throughout the Provinces of the Unity.

Daily Texts. A book of daily devotional readings of scripture, hymns and prayers. It was first published in 1731 and is now available in 51 languages and dialects.

Deacon. The first order of ministry of Word and Sacrament with the privilege of officiating at all rites and sacraments except the ordination of deacons and the consecration of presbyters or bishops.

District. Congregations in a geographic region designated by a synod. Synods have established districts with differing degrees of authority and responsibility.

District Board. An administrative body to oversee a district's administration and/or programs.

District Conference (Northern Province only). A gathering of congregational delegates and district personnel to review important issues of a district for the purpose of education, inspiration, and making recommendations to a district synod.

District Synod (Northern Province only). The legislative body of a district meeting at a designated interval of time.

Ground of the Unity. The basic statement of belief of the Moravian Church.

Interprovincial Agencies. Program agencies constituted by Northern and Southern Province synods to direct ministries on behalf of both provinces.

Intersynodal Conference (Southern Province only). A gathering of congregational delegates and provincial personnel to review-important issues for the purpose of education, inspiration, and making recommendations to a provincial synod.

Joint Board. The Elders and Trustees of a congregation meeting jointly. Primary responsibilities of the Joint Board are to confer with the PEC for the call of a pastor and to approve the annual budget.

Licensed Minister (Northern Province only). A person appointed by the PEC to serve as a lay pastor. The license may include the privilege of administering the sacraments in the congregation served.

Lovefeast. A worship service growing out of the agape practice of the apostolic church. It is primarily a song service in which each person is served simple meal, such as a bun and cup of coffee. Lovefeasts are appropriate for anniversaries, missionary occasions, or other occasions in which there is a desire to stress the headship of Christ and the fellowship of the church.

Moravian Book of Worship. The primary worship resource for the Moravian Church in America, containing liturgies, canticles and hymns.

Moravian Book of Worship Manual for Worship Planners. Articles on Moravian worship, the church year, liturgies, rites and sacraments, psalms and canticles, and hymns. Indices not in the *Moravian Book of Worship* are included.

Official Directory. The roll of clergy is published annually in the Directory and Statistics, which is included in the Daily Texts book.

PECs Meeting Jointly. Annual consultation of the PECs, North and South, to discuss matters of common concern and interest.

Presbyter. The second order of ministry of Word and Sacrament. Consecration as a Presbyter is an act of spiritual encouragement and affirmation by the Church commissioned by the PEC, normally after 3-5 years of service as a Deacon. Only Presbyters are candidates for election as Bishop.

President of the Provincial Elders' Conference. A person (either lay or clergy) elected by a provincial synod to serve as the leading administrative officer of the province during the intersynodal period. The president serves as one of the elected members of the PEC.

Province. The worldwide Unity is made up of 19 provinces, each with its own constitution and Book of Order. Provinces are linked together for mutual help and cooperation as the Unity.

Provincial Agencies. Synod-constituted agencies to give direction to particular areas of ministry.

Provincial Elders' Conference (PEC). A body of synod-elected individuals to direct and lead the province between the synods according to directions given in the Book of Order of the Province. Seven persons comprise the PEC/North (three clergy, four lay) and five persons comprise the PEC/South (three clergy, two lay) In some provinces the more common terminology is Provincial Board.

Provincial Synod. The legislative body of a Province meeting at designated intervals.

Sacraments. There are two sacraments in the Moravian Church, Holy Communion and Baptism.

Services for Holy Communion. A publication of additional communion services, supplement to the Moravian Book of Worship.

Standards of Responsible Behavior for Ordained Ministers. A document outlining the Expectations of the Moravian Church in America for its ordained ministers, included in the Book of Order.

Unitas Fratrum. Latin for Unity of Brethren, another name for the Moravian Church.

Unity Board. Administrative Board of the Moravian Unity. The Unity Board consists of one member of each provincial board and acts on behalf of the Unity between Unity Synods. An Advisory Committee acts on behalf of the Unity Board between meetings of the Board. The Advisory Committee is comprised of the Unity Board Chair, the Vice Chair, and representatives from each of the two regions not already represented by the Chair and Vice Chair. (The regions of the Unity are Africa, the Caribbean, Europe, and North America).

Unity Synod. Convenes once every seven years as the highest, worldwide authority of the Moravian Church with representatives from each province.

Resources for Information about The Moravian Church in America

Any priest invited to serve in an Moravian Church congregation or other Moravian Church

setting is advised to carefully review *Finding Our Delight in the Lord*, and its *Commentary and Executive Summary*

Several resources are useful in familiarizing priests of the Episcopal Church with the life and practice of the Moravian Church. The Provincial Books of Order as well as other useful information may be found at the websites of the Northern Province (mcnp.org) and Southern Province (mcsp.org).

GUIDELINES FOR THE EPISCOPAL CHURCH RELATED TO THE EXCHANGE OF PASTORS AND PRIESTS IN *FINDING OUR DELIGHT IN THE LORD*

Introduction

The Office of the Presiding Bishop with assistance from the Office for Ministry Development and the Church Deployment Office of the Episcopal Church articulated the guidelines in this section for the full communion relationship with the Evangelical Lutheran Church in America. They have been adapted for the full communion relationship with the Moravian Church. These guidelines are based upon a review of the Constitution and Canons and typical practices of the Episcopal Church.

The original document upon which this is based was received by the Executive Council at its October 2000 meeting and commended by the Presiding Bishop and the Executive Council to the Episcopal Church.

I. Relevant Canonical Structure

This document is intended to give guidance to the church regarding the exchange of clergy with the Moravian Church for service in the Episcopal Church on an occasional or extended basis. A rector in an Episcopal congregation must be a priest of the Episcopal Church, therefore extended service by a Moravian Church pastor in an Episcopal congregation would of necessity occur under circumstances other than that of “rector.”

Given the wide variety of contexts for mission in the dioceses of the Episcopal Church, it is difficult to anticipate the many types of exchanges that may take place as a result of our full communion relationship. This document will nevertheless outline guidelines that should be helpful in facilitating exchanges in the most common circumstances.

The 73rd General Convention of the Episcopal Church adopted two revisions to the Canons of particular application to the exchange of clergy between the Episcopal Church and the ELCA on a temporary, i.e., occasional or extended basis, to implement Called to Common Mission. These are understood to apply to the exchange of clergy between the Episcopal Church and Moravian Church as well.

First, Canon III.19 (i.e., Title III, Canon 19), which pertains to the authorizations necessary if persons not ordained in the Episcopal Church are invited to officiate (even on a single occasion) in an Episcopal Church congregation, was amended by adding a new subsection (b) (4) which authorized, with the consent of the Bishop, “a Member of the Clergy of this Church or the Wardens, in case of clergy vacancy or absence, to invite Clergy ordained in another Church in communion with this Church to officiate on an occasional basis, provided that such clergy shall teach and act in a manner consistent with the Doctrine, Discipline, and Worship of this Church.”

By articulating the circumstances in which members of the clergy ordained in other churches in communion with the Episcopal Church may be invited to serve in the Episcopal Church on

particular occasions, this provision is intended to make our canons consistent in this regard with those of the ELCA and the Moravian Church.

Second, Canon III.12 specifies the requirements to be met before a member of the clergy ordained in other churches in communion with the Episcopal Church may be permitted to officiate in an Episcopal Church congregation as vicar, curate, on-going supply pastor, interim, assistant or pastor-in-charge for a specified term under a contractual arrangement. To make this provision fully applicable to ELCA clergy, General Convention amended this canon by adding a new subsection (d) to read as follows:

(d) The provisions of this Section 1 shall be fully applicable to all members of the Clergy duly ordained in the Evangelical Lutheran Church in America or its predecessor bodies before January 1, 2001, as well as those ordained after that date by Bishops of that Church.

This canon will need to be amended to explicitly include the Moravian Church, and any future full communion partners.

II. Further Explanation of Temporary Service of Moravian Church Pastors in the Episcopal Church

Pursuant to the canons, temporary service may take two forms, occasional and extended:

Occasional Service. For a number of years prior to the adoption of *Finding Our Delight in the Lord*, the Episcopal Church and the Moravian Church engaged in a process of sacramental sharing: opening pulpits to each other's preachers, holding joint Eucharists where pastor and priest would stand together at the altar, etc. It is assumed that an Episcopal Church priest may invite a Moravian Church pastor in good standing to preach or celebrate or in other ways participate in Episcopal Church liturgies when the Episcopal Church priest is also present without any further authorizations.

The canons provide that without a license no priest shall officiate (i.e., in the absence of the priest of the parish) more than two months by preaching, ministering the sacraments, or holding any public service, within the limits of any diocese other than that in which the priest is canonically resident.

A diocesan bishop may desire to establish a general policy that allows for the occasional service i.e., for a period of less than two months, of a Moravian Church pastor in an Episcopal Church congregation without the need for prior approval by the bishop. If a congregation desires a Moravian Church pastor to serve for a period over two months, the pastor would be required to obtain a license to officiate (or other similar documentation) from the diocese in which the congregation is located.

Extended Service. A Moravian Church pastor may serve in an Episcopal Church congregation with appropriate authorization of the bishop and the congregation. Extended service, it is expected, will ordinarily take place under a contractual arrangement. The pastor would remain an ordained minister of the Moravian Church during his/her time of service. In fulfilling a sacramental role in a congregational setting, or other leadership role in the Episcopal Church,

the pastor will be expected to teach and act in a manner consistent with the doctrine, discipline, and worship of the Episcopal Church. (See *FODL*, V c 37.)

A. Serving in the Episcopal Church

- Office for Transition Ministry Portfolios

Typically in the Episcopal Church, a priest in active service will register with the Office for Transition Ministry (OTM) in order to create a Personal Ministry Portfolio. Congregations and other church bodies searching for leadership request the diocesan bishop's office to search the database on their behalf. The searches strive to match specific ministry needs with appropriately gifted persons as one step in the calling process. The OTM Ministry Portfolios are primarily used for significant or settled ministries, particularly serving as a rector, although they are also ordinarily used for certain non-tenured extended positions such as assistant, interim pastor, etc. The latter use will be of interest to a Moravian Church pastor.

At present, before a member of the clergy from one of our full communion partners can register with OTM, the pastor's Moravian Church Provincial President must authorize the registration as well as a sponsoring bishop of the Episcopal Church. The Moravian Church pastor seeking other than occasional service in the Episcopal Church obtains a form and receives authorizations in the form of signatures from the Moravian Church Provincial President and the Ordinary (bishop with jurisdiction) of the diocese in which he or she would like to serve. Once both Moravian Church Provincial President's and Episcopal Church bishop's authorizations are affirmed, the pastor submits the signed form to OTM and requests registration in the database.

Exchanges of clergy and service in the Episcopal Church may, in some cases, take place without utilizing OTM Ministry Portfolios. Moravian Church pastors therefore may not need to register with OTM but might benefit from this step since many worshipping communities are using this information as a component of their discernment.

B. Transfer

Should a Moravian Church pastor seek to serve indefinitely within the ordained ministry of the Episcopal Church, the pastor may apply for transfer. ("Transfer" is the term used by the Episcopal Church comparable to "reception" in the Moravian Church.) The pastor would be required to subscribe to and make the following declaration:

I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Episcopal Church. (Article VIII, Constitution)

In making this declaration, the pastor thereby would relinquish membership in the Moravian Church in order to become canonically resident in the diocese in which the clergy person seeks to serve. Among other requirements, a thorough examination by professionals appointed by the bishop of the diocese covering both medical and psychological condition must be submitted and

satisfactorily passed. (Canon III.12 (c))

C. Exchange of Information

In order to insure the complete disclosure of information concerning the past and present ministry of ordained persons serving in the Episcopal Church, dioceses normally require reviews including any or all of the following: review of credentials and background, proof of completion of sexual misconduct prevention training, statement of good standing from one's bishop (or Moravian Church Provincial President), letters of recommendation, and an interview with the bishop of the receiving diocese. Dioceses of the Episcopal Church normally will use these same reviews prior to placement of a Moravian Church pastor in an Episcopal Church congregation or other Episcopal Church employment setting. Naturally, the more extended that the contemplated service is, the more thorough the exchange of information should be.

D. Continuance in Pension Plan

A Moravian Church pastor serving in the Episcopal Church will need to determine that the Moravian Church Board of Pensions coverage will be provided by the employing Episcopal Church entity.

The Church Pension Group (CPG) of the Episcopal Church enables Episcopal Church priests serving in the Moravian Church to earn Credited Service. It is essential for all parties involved in an exchange of clergy to insure that the Church Pension Group is notified in a timely fashion about a change of employment.

E. Titles

No rules of the Episcopal Church require the use of any title by priests/presbyters. The title "The Reverend" is applied to priests and deacons in the Episcopal Church (used as an adjective in formally addressing a member of the clergy). Some priests use the title "Father." Its counterpart for female priests, used by some, is "Mother." "The Very Reverend" indicates a dean of a deanery, a seminary, or a cathedral. "The Right Reverend" indicates a bishop. "The Most Reverend" indicates the primate of a province. The title "Reverend" is never used without the definite article before it.

III. Glossary of Selected Episcopal Church Terms

Many of the definitions below are based on *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians* edited by Don S. Armentrout and Robert Boak Slocum (New York: Church Publishing, 1999). A number of the other definitions used are based on *A Dictionary for Episcopalians* by John N. Wall. Cambridge, Massachusetts: Cowley Publications, 2000.

Anglican Communion, The. Churches in communion with the See of Canterbury throughout the world. Member churches exercise jurisdictional independence but share a common heritage concerning Anglican identity.

Archdeacon. A clergy person with a defined administrative authority delegated by the diocesan bishop.

Bishop. One of the three orders of ordained ministers in the church, bishops are charged with the apostolic work of leading, supervising, and uniting the church. They stand in the historic succession, maintaining continuity with the ministry of the early Church and between Christian communities today. Bishops serve as chief pastors of the church, exercising a ministry of oversight and supervision. They are consecrated bishops for life.

Bishop, Assistant. A bishop, ordinarily a full-time member of the diocesan staff, who is appointed rather than elected and assists in carrying out the episcopal ministry of the diocese.

Bishop, Assisting. In common usage, a bishop who aides the diocese by providing additional episcopal services on a temporary basis. Appointed by, and serves at the pleasure of, the diocesan bishop, or the Standing Committee if there is no bishop.

Bishop Coadjutor. The elected bishop, with the right of succession upon the resignation of the diocesan bishop, who serves with the diocesan bishop.

Bishop, Diocesan. Also known as the Ordinary of a diocese. A diocesan bishop, as distinct from a suffragan, assistant, or coadjutor bishop. The term apparently springs from the understanding of “ordinary jurisdiction” which is held in canon law to be the jurisdiction “permanently and irremovably annexed to” the office of bishop. By canon, a bishop may not resign jurisdiction without the consent of the House of Bishops. A bishop must resign from all jurisdiction at the age of seventy-two.

Bishop, Presiding. Chief Pastor and Primate of the Episcopal Church.

Bishop Provisional. If a diocesan bishop resigns with no bishop coadjutor (who has the right of succession) a diocese may call a bishop provisional who serves as the bishop, with full authority, for an interim period of up to three years, until the consecration of a new diocesan bishop.

Bishop Suffragan. A bishop who does not automatically succeed a diocesan bishop. Elected by the diocese to serve indefinitely at the direction of the diocesan bishop.

Book of Common Prayer. (1979) Official book of worship of the Episcopal Church. (Abbreviated “BCP”.)

Book of Occasional Services. Book of optional services and texts prepared by the Standing Commission on Liturgy and Music.

Hymnal 1982. The collection of hymn texts, tunes, and service music authorized for use in the Episcopal Church. Also widely used: *Lift Every Voice and Sing (LEVAS)*; and *Wonder, Love and Praise*.

House of Bishops. Part of the two-house legislature of General Convention. All diocesan, suffragan, coadjutor, assistant, and most resigned and retired bishops are members of this body, which also meets periodically between General Conventions.

Canon. The word has several different meanings in the church.

- 1 The canon of scripture
- 2 Church law
- 3 As an ecclesiastical title, a canon may be a member of the clergy or laity on the staff of a cathedral, diocese or other institution
- 4 In liturgy, the fixed portion of the Great Thanksgiving

Canon to the Ordinary. Clergy or lay person who serves as assistant to the diocesan bishop.

Canonical Residence. Clergy serving under the jurisdiction of the ecclesiastical authority of a diocese are canonically resident in that diocese. Clergy may move from jurisdiction to jurisdiction pursuant to canonical procedures.

Celebration of New Ministry. Form of service for the installation or recognition of a priest as the rector of a parish. May also be used for a wide variety of other parochial and ecclesiastical ministries of assisting clergy, vicars of missions, bishops, lay canons, etc. (Book of Common Prayer (BCP), p. 558).

Commission on Ministry (COM). Pursuant to Title III, Canon 1, each diocese is required to establish a COM to assist the bishop in determining the present and future needs for ministry in the diocese.

Constitutions and Canons. The Episcopal Church has a Constitution and a set of canons adopted and amended from time to time by the church's triennial General Convention. These, together with the additional directions or "rubrics" of the Prayer Book, generally constitute the written "law" or rules of the church that guide its ministry. Each of the church's more than 100 dioceses also has a Constitution and set of canons that supplement those of the national church and provide for local governance.

Curate. The term typically refers to an assisting priest in a parish.

Cure. The pastoral and geographical responsibility and charge of a member of the clergy.

Deacon. One of three offices to which people can be ordained in the Episcopal Church, along with priests and bishops. The deacon's vocation lies in serving—especially the weak, the poor, the sick, the lonely—and in interpreting to the church the needs and hopes of the world. The sign of the office of deacon is a stole worn over the left shoulder and fastened under the right arm. In the Eucharist, deacons read the gospel, lead the Prayers of the People, introduce the confession, prepare the altar, assist with the distribution of the bread and wine, perform the ablutions, and dismiss the people.

Diocese. A geographical area that serves as the primary unit of organization in the Episcopal Church. A bishop and a legislative body—a convention or council—oversee each diocese.

Diocesan Convention. Annual meeting of lay and clerical representatives from the congregations of a diocese to elect members of committees and deputies to General Convention, make decisions about diocesan policy, conduct other diocesan business (e.g., budget, program) and from time to time, elect a bishop for the diocese.

Diocesan Transition Minister. The clergy or lay member of the diocesan staff responsible for assisting the bishop, worshipping communities and individuals in transition.

Ecclesiastical Authority. The responsible individual or body in a church institution. In a diocese, this authority rests with the diocesan bishop. Should the episcopate be vacant or the bishop be incapacitated, the responsibility falls upon the Standing Committee or other bishop.

Episcopal Church Center. The churchwide ministries office of the Episcopal Church housing the office of the Presiding Bishop, his or her staff, and other church-related offices. Located in New York City.

Executive Council of the Episcopal Church. The national body that administers the program and policies adopted by the General Convention.

General Convention. The national legislative body of the Episcopal Church. It consists of a House of Bishops and a House of Deputies (four lay persons and four clergy persons from each diocese). Convention meets every three years.

Office for Transition Ministry. A church-wide office that maintains a database of Episcopal and other clergy and lay professionals in Communion with the Episcopal Church, and the worshipping communities of the Episcopal Church. OTM has a website that allows clergy and lay leaders to search for worshipping communities that are themselves in search, using each other's gifts, skills and experiences to identify possible opportunities for ministry together in order to assist the church to live into God's mission in the world.

Pastor (as used in the Episcopal Church). Term for a member of the clergy. It evokes one aspect of the priestly role, which is that of pastoral ministry: caring and protective responsibility for the sick, the grieving, the needy, and those in pain. It is a term especially appropriate for bishops, since they are ordained to "feed and tend the flock of Christ," who is the Good Shepherd. (It does not normally mean a clergy person in charge of a parish as in the ELCA.) The laity shares in the pastoral role of the clergy, and a growing number of parishes have lay pastoral care teams.

Priest. Derived from Greek *presbyteros*, "elder." The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in overseeing the church; to proclaim the gospel; to administer the sacraments; and to bless and pardon in the name of God. (BCP p. 856) The term presbyter is preferred by some.

Priest, related terms:

Local Priest. Clergy ordained under Title III, Canon 9 (sometimes referred to as locally ordained ministers or as Canon 9 clergy). Priests educated, ordained and licensed

primarily to serve only the congregations and communities out of which they were called. To be considered for ordination, among other requirements, they must be recognized as leaders in their congregation and be firmly rooted in the community.

Priest-in-Charge. Practices vary widely among dioceses. In a parish without a rector, the priest-in-charge generally contracts with the vestry, in consultation with the bishop, to perform many of the functions of a rector.

Rector. Elected by the vestry of a parish in consultation with the bishop, and serves as the leader of the parish with respect to its spiritual life and mission. In charge of liturgy, music, education, outreach, and pastoral care, the rector has full use of the parish property to carry out his or her office, hires and supervises lay and clerical staff, and is generally entitled to preside at all vestry and parish meetings.

Vicar. The title applies to the priest-in-charge of a mission congregation, serving at the pleasure of and representing the bishop.

Primate. The chief bishop in an Anglican Province is called a primate. The term relates to primacy, which in ecclesiastical terms is the status of being first, or presiding, among other bishops.

Province. 1) An internal division of an autonomous national church of the Anglican Communion. There are nine provinces in the Episcopal Church, including overseas jurisdictions. 2) An autonomous national church member of the Anglican Communion.

Rector. See “Priest, related terms” above.

Regional Missioner. A priest, usually seminary trained, to whom the bishop has delegated certain oversight responsibilities for a cluster of congregations. A locally ordained priest may serve some or all of these congregations.

Rite I, Rite II. The 1979 BCP provides the services of Morning and Evening Prayer, the Holy Eucharist, and the Burial Office in both traditional language (Rite I) and contemporary language (Rite II).

Standing Committee. A body that shares the ecclesiastical authority of the diocese with the bishop in certain defined areas (e.g., clergy discipline, property of parishes, ordination). In the absence of a bishop it sometimes becomes the sole ecclesiastical authority. Its members are elected by the diocesan convention. It also serves as the bishop’s council of advice.

Supplemental Liturgical Materials (SLM). A booklet published by Church Hymnal Corporation in 1991 to supplement the existing Rite II liturgies of the BCP.

Vestry. The vestry is the legal representative of the parish with regard to all matters pertaining to its corporate property. Vestry persons are elected from among the membership of a congregation at the annual parish meeting. The rector is ordinarily the presiding officer of the vestry (unless otherwise specified in state law or diocesan canons). The basic responsibilities are to help define, articulate and insure support of the mission of the congregation and the larger church.

Wardens. A congregation usually has two wardens who are members of the vestry. The senior warden leads the parish between rectors and is a support person to the rector. The junior warden often has responsibility for church property and buildings.

G. Resources for Information about the Episcopal Church

Any pastor invited to serve in an Episcopal Church congregation or other Episcopal Church setting is advised to carefully review *Finding Our Delight in the Lord*, and its *Commentary and Executive Summary*

The resources listed below are suggested as useful to diocesan bishops in familiarizing pastors of the Moravian Church with the life and practice of the Episcopal Church. The staff of the Offices for Ministry Development, Transition Ministry, and Liturgy and Music compiled this list. Several of the reference documents (e.g., national canons, *Finding Our Delight in the Lord*, etc.) are available on the web site of the Episcopal Church at www.episcopalchurch.org.

Key Printed Resources

- *Book of Common Prayer*
- *Constitution and Canons* (as revised by the 2012 Convention)
- *Book of Occasional Services*
- *The Supplemental Liturgical Texts*
- *Hymnal 1982*
- *The Ceremonies of the Eucharist*, by Howard Galley
- *Lent, Holy Week and Easter*, by Lee Mitchell
- *What Makes Us Episcopalians?* by John Booty
- *The Spirit of Anglicanism*, by John Booty and Stephen Sykes, ed.

Additional Printed Resources

- *Lift Every Voice and Sing II* (hymns, gospel and spirituals)
- *El Himnario* (hymns especially suited to Spanish-language congregations)
- *Wonder, Love and Praise* (hymns)
- *A Hymntune Psalter*
- *Total Ministry*, by Stewart Zabriskie
- The New Church's Teaching Series
- *Welcome to the Episcopal Church: An Introduction to Its History, Faith and Worship*, by Christopher L. Webber
- *Continuing the Reformation: Re-Visioning Baptism in the Episcopal Church*, by Ruth Meyers
- *Commentary on the American Prayer Book*, by Marion Hatchett
- *Praying Shapes Believing*, by Leonel L. Mitchell
- *Enriching Our Worship II Canticles, Eucharistic Prayers, Daily Office Resources*
- *Enriching Our Worship III Ministry with the Sick or Dying and The Burial of a Child*
- *Lord, Open Our Lips: Musical Help for Leaders of the Liturgy*
- *Children at Worship: Congregations in Bloom*, by Caroline S. Fairless
- CD-ROM Series: *The Rite Brain, The Rite Word, The Rite Song, The Rite Light, The Rite Stuff*
- *Moving the Furniture: Liturgical Theory, Practice and Environment*, by William Seth Adams

- *As We Gather to Pray: An Episcopal Guide to Worship*, by Marilyn Haskel and Clay Morris
- *Shaped by Images*, by William Seth Adams
- *Baptismal Moments, Baptismal Meanings*, by Daniel Stevick
- *Liturgical Studies II Baptism and Ministry*, Ruth Meyers, ed.
- *Liturgical Studies III How Shall We Pray?*, Ruth Meyers, ed.
- *Liturgical Studies IV A Prayer Book for the 21st Century*, Ruth Meyers, ed.
- *Eucharistic Celebration 1789-1979*, by Byron Stuhlman
- *An Episcopal Dictionary of the Church*, edited by Don S. Armentrout, Robert Boak Slocum
- *A Dictionary for Episcopalians*, by John N. Wall

V. Contact

The Office for Transition Ministry
Episcopal Church Center
815 Second Avenue
New York, NY 10017
<http://episcopalchurch.org>

VI. Website

The Moravian-Episcopal Coordinating Committee has a website at this address: <http://moravian-episcopal.org> .

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