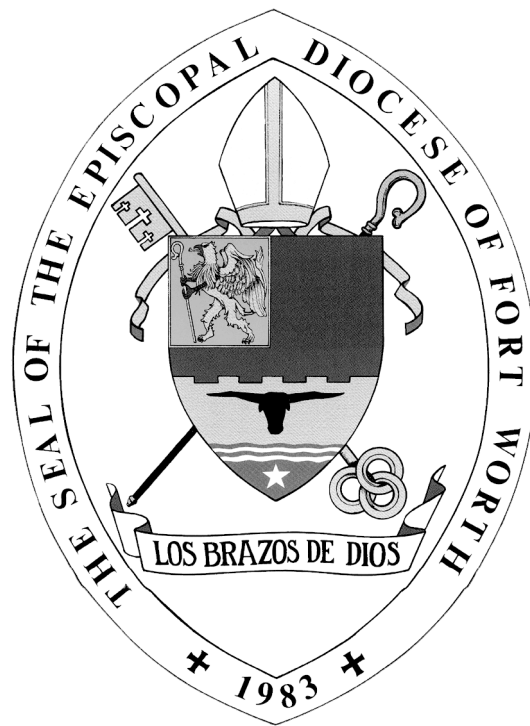


The Diocesan Customary



The Episcopal Diocese of Fort Worth

The Rt. Rev. Ryan S. Reed, Bishop

Epiphany 2020

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SECTION I:

MATTERS PERTAINING TO THE CLERGY

Clergy Information Forms:

Because the basic life facts regarding the clergy are essential to the Bishop in his role as Chief Pastor, informational data forms on all clergy of the Diocese are maintained for the Bishop's files. All clergy are required to submit such data to the Bishop and to follow up with any changes to the contact information, or the family.

License to Officiate:

A license to officiate in the Diocese may be requested from the Bishop by clergy living within this Diocese who are canonically resident in another Diocese, (provided that they have first received a call to affiliate as an assistant priest at one of the congregations of the Diocese of Fort Worth.) Such licenses are to be reviewed annually by the Bishop, and an annual activity report must be submitted to the Bishop by December 31st each year by all licensed clergy prior to having their license renewed.

Physical Examinations and Clergy Wellness:

Clergy should practice good stewardship by setting the discipline of having thorough physical examinations on a regular basis. We who are accustomed to self-examination at frequent intervals and know the benefit for spiritual health must also care for the physical vehicle provided by God.

In taking responsibility for their physical, spiritual and mental well being, all clergy are to take time to be with their spouse and children.

All clergy are to take at least one full day off from work each week and an annual vacation.

Clergy Travel:

Clergy should notify the Bishop's office when they will be traveling outside of the Diocese and away from the parish for an extended amount of time (more than five days) in case of an emergency either in the parish or with the member of the clergy.

Vacation Policy:

Clergy are entitled to one month's vacation for every calendar year's work and ministry. It is to be taken in consultation with the Vestry (or Bishop's Committee in the case of Vicars of missions). Should a priest or deacon leave their cure before completing a calendar year, usually they can expect only part of the vacation in proportion to the time served.

Clergy Retreats and Conferences:

Clergy Retreats provide a necessary ingredient for the development of priestly spirituality, and an annual retreat for all clergy is considered mandatory by the Bishop.

Clergy Conferences are of a different nature and provide opportunities for the Bishop and clergy to share vital concerns, develop mission and ministry plans and to enhance the quality of collegiality

expected in the Christian community's leadership.

Expenses for retreats and conferences are to be shared by the priest or deacon and the congregation. Each congregation is encouraged to budget an annual amount for clergy continuing education and retreat expense. When necessary, financial assistance is available from the Bishop.

At all Clergy Conferences and at the Mass of Collegiality during Holy Week, all active clergy are required to be in attendance, unless excused by the Bishop.

Continuing Education and Sabbaticals:

All clergy are encouraged to plan regular times for Continuing Education, and to take Sabbaticals when appropriate.

Continuing Education opportunities are for study, locally or away, in topics that could assist the members of the clergy to grow in knowledge of Scripture, tradition, parish ministry, and/or spirituality. Vestries and Bishop's Committees should budget funds for Continuing Education annually.

Sabbaticals are extended times for the members of the clergy to set aside time for self-evaluation, personal study, renewal, and revitalization. Sabbaticals should be discussed and planned in corporation with the Vestry or Bishop's Committee approximately every seven years for a period of eight (8) to twelve (12) weeks. Funding for Sabbaticals should be discussed and supported by combination of personal funds, congregational support, and, when appropriate, assisted by the Bishop.

Assistant Clergy, Assisting Clergy, and Curacies:

Diocesan Canon 24 covers the calling and the dismissal of Assistant clergy and Curates. The Bishop deems it a serious pastoral responsibility of his ministry to consult with the Rector and Vestry in this matter since all clergy, Assistants, Assisting Clergy, and Curates become a member of the Diocesan family, and possibly eligible for a later move within the Diocese. No priest, or deacon, is permitted to affiliate with a congregation of the Diocese as an assisting member of the clergy without the express permission of the Bishop.

Professional Ethics:

A relationship of respect should be maintained by clergy with their colleagues living and working in a Christian community. There are Canons which protect the rights and privileges of the incumbent Rector/Vicar. In addition to these "legal" rights, the exercise of common respect and courtesy require protecting the ministry of a successor, for instance, by being circumspect in visiting or returning to his former cure. Should a request be made by a parishioner to a former Rector/Vicar to perform a marriage, funeral, baptism, etc., permission must first be granted by the incumbent Rector/Vicar, and such ministry is to be performed only at his invitation to do so. Such requests may become a difficult problem for the clergyman in relationship with a former parish. He will be loved and remembered, and he himself will have left behind close relationships. Former parishioners may well continue to call upon him for ministerial functions. But for the sake of his former parishioners, and for the sake of the new Rector/Vicar, who is trying to establish his relationship with his people, the former Rector/Vicar must refrain, if at all possible, from accepting these requests. It is painful to make this kind of sacrifice, but ethically he is obliged to say NO, and thus further strengthen his successor's pastoral relationship and ministry. Good instruction of the laity before leaving a cure will serve to fortify this position.

Standards of Sexual Morality:

All members of the clergy of this Diocese shall be under obligation to model in their own lives the received teaching of the Church that all its members are to abstain from sexual relations outside of Holy Matrimony. (Canon 42) The Bishop refuses to admit any clergy into this Diocese who will not subscribe to this standard.

The blessing of same sex unions is prohibited. (Canon 43.2)

All clergy functioning within this Diocese are required to receive training, and renew said training every three years, in the prevention of sexual harassment, adult sexual misconduct, and child sexual abuse, and to be familiar with the Sexual Misconduct Policy of the Diocese. (Available on the Diocesan website.)

Clergy and Divorce:

It is to be understood that when a member of the clergy is divorced under a cloud of scandal he must resign his cure, and will not be able to continue to serve within the Diocese. They are not necessarily resigning from or renouncing the ministry and, in certain circumstances, may transfer and serve in another diocese. The Bishop will assist that person in seeking such a call, when appropriate.

Remarriage following divorce is not normally permitted for one who wishes to remain on active service in the Diocese of Fort Worth.

It is expected that when marital difficulties arise among the clergy, the Bishop will not be the last to know, but will have sufficient opportunity to work with and counsel the member of the clergy and their spouse so that divorce will not be the only option.

Clergy Supply Policies and Procedures:

The Diocese, through the Canon to the Ordinary, maintains a list of clergy available for supply. On request, this list will be sent to any Rector, Vicar, or Parish Warden in need of a supply priest.

The recommended minimum remuneration is:

One principal Sunday Eucharist	\$150.00
Other Sunday Eucharists (each)	\$75.00
Weekday Eucharist (each)	\$75.00

Mileage is to be reimbursed at the current standard rate per mile under current IRS rules.

Interim Clergy:

When there is a vacancy in any parish of the Diocese, the Bishop will assist the Vestry in engaging the services of interim clergy, to serve until such time as a new Rector is called.

The Dress of the Clergy:

Clergy must be ever mindful that their personal appearance while in the performance of official duties in public is not only a reflection upon themselves, but, also upon their parishes and the Diocese. Appropriate clerical attire, clean and pressed, shoes shined, etc. is expected of all clergy of the Diocese at all times, sports and leisure time excepted. The Bishop encourages the “black suit, black shirt standard” as the norm for all diocesan priests. Clergy are encouraged to use common sense and appropriate demeanor when wearing other appropriate attire or colors.

The cassock is the ordinary dress of the clergy while in the church.

Non-Eucharistic Vesture:

The surplice or cotta is the ordinary dress, worn over the cassock, for all services and ministrations, except when Eucharistic vestments are worn.

The stole (outside Mass) is never worn over the surplice as a mere decoration; it is worn when the occasion requires it. Therefore, the stole is worn over the surplice or cotta:

At Baptisms and Weddings (white)

While hearing confessions, and when giving Unction (purple);

At ordinations (white or red, as designated by the Bishop);

While administering the Reserved Sacrament to the sick (white);

When conducting a funeral (purple or white).

When local custom is observed at certain services, such as Stations of the Cross.

The Eucharistic Vestments:

When Eucharistic vestments are worn in this Diocese for the celebration of the Holy Eucharist, the following is strongly advised.

The priest who is the celebrant at Mass is encouraged to wear the cassock, amice, alb (cassock/alb), girdle, maniple, stole, and chasuble.

The deacon assisting at Mass wears cassock, amice, alb (cassock/alb), stole (over left shoulder), dalmatic and maniple.

The sub-deacon wears cassock, amice, alb (cassock/alb), girdle, and tunicle.

At a Low Mass, the celebrant is to wear the same vestments stated above, but assisting clergy are to wear cassock, surplice, and stole, if they are to assist in the administration of the Sacraments. An acceptable alternative for assisting clergy would be to wear a cassock/alb and stole.

Letters Dimissory:

A member of the clergy who transfers canonical residence to another diocese or jurisdiction should request Letters Dimissory from the Bishop's office immediately after taking up residence and being received by the new Bishop. Generally, we receive such letters under the same conditions. However, both the issuance and acceptance of Letters Dimissory may be delayed by the Bishop for cause.

Retirement:

As members of the clergy grow older, considerations and plans for retirement should be undertaken prayerfully. The Bishop would appreciate any member of the clergy considering retirement to discuss with him their retirement plans at any time. All active Rectors, Vicars, and Deacons shall discuss, with the Bishop, their thoughts and plans for retirement as they approach their 70th birthday.

SECTION II:

MATTERS PERTAINING TO THE LAITY

Acolytes:

Activities of acolytes are to be handled by the Parishes and Missions. Proper training and instruction of all acolytes are the responsibility of the Rector or Vicar.

Admission of Children to Holy Communion:

Admission to Holy Communion is given in the sacrament of Baptism. The following guidelines should be followed in communicating those baptized as infants.

Those baptized in infancy may, as full members of the Body of Christ, begin receiving communion at any time they desire and their parents permit; and, that the following pastoral principles are recommended to guide the Church in communicating those baptized as infants:

1. That the reception of communion by young children should normally be in the context of their participation with their parents, and other families, in the liturgy of the Church;
2. That instruction is encouraged for all young children before their First Communion that they may grow in appreciation of the grace they will receive, and their ability to respond in faith, love, and thankful commitment of their lives to God;
3. That instruction is required for adults and older children before their baptism and first communion;
4. That pastoral sensitivity is always required: in not forcing the sacrament on an unwilling child, in not rejecting a baptized child who is reaching out for communion with God in Christ, and in respecting the position of the parents in this regard; and
5. That the practice of some parishes which customarily give first communion to infants at their baptism, then next offer them communion when they and their parents express a desire that they receive, is seen to be acceptable practice in the spirit of these guidelines.

Clergy who desire to provide First Communion classes for children should consider five-year-olds as the appropriate age group for such instruction.

Alcoholic Beverages:

It is the policy of the Bishop that no congregation will engage in the sale of alcoholic beverages or mixed drinks at any function of the congregation, nor any of its organizations. The sale of any alcoholic beverage or mixed drinks is also contrary to the laws of the State of Texas without proper license.

The serving of alcoholic beverages (without charge) at wedding receptions, suppers, picnics, etc., either on or off the church property, is left to the discretion of the Rector/Vicar and the Vestry. Where alcoholic beverages are served, alternative drinks (non-alcoholic) must be provided and equally displayed for those who desire them.

Communicant:

Communicant – In Good Standing

A baptized person who has been confirmed or received by a Bishop of this Church and who receives Holy Communion on a regular basis is a communicant of this Church. All communicants whose names are duly recorded in the Parish Register where they are attending, who for the previous year have been faithful in corporate worship, unless for good cause prevented, and have been faithful in working, praying, and giving for the spread of the Kingdom of God, are to be considered Communicants in Good Standing.

Lapsed Communicants

It is both appropriate and necessary to expect lapsed communicants, and those who have changed church affiliations, who are seeking readmittance to the Anglican Communion, or this Diocese, to be received back into communion with the Bishop following a regular attendance at an Inquirer's Class.

Funerals:

The priest is in charge, not only of the funeral service, but also of the decoration of the church, and the choice of music. Due consideration to the desires of the bereaved should be given in a pastoral, sensitive way. Funerals for communicant members of the Church are normally celebrated in the context of the Requiem Mass, during which all communicants are to be given opportunity to receive the Blessed Sacrament during the Communion of the people. Homilies by the clergy are appropriate at funerals in the church, but eulogies are inappropriate and are to be discouraged. Celebration presentations and comments by family and friends are to be encouraged at during the visitation, or reception.

Gambling:

It is the Bishop's policy to allow congregations or organizations within a congregation to host, sponsor, or participate in raffles and games of chance (i.e., Bingo) provided they are conducted with discretion and have no connection with an outside commercial organization. He does not condone parishes, missions, or other agencies of the Diocese going into the gambling business (sponsoring Bingo halls, etc.).

Guest Communion:

Our policy is that any baptized person who is a communicant in good standing in his or her own Church may receive the Sacrament in our Church, if that person feels the spiritual need to do so, is repentant of their sins, and approaches the Holy Communion as an expression of the Real Presence of Jesus Christ.

We do not publicly announce that everyone may come to the altar for Communion. Neither do we turn away from Communion anyone who presents himself or herself at the Communion rail. The habitual reception of the Sacrament by persons who are not affiliated with the Diocese is an indication for a pastoral invitation to Confirmation or Reception.

If a printed bulletin announcement is desired, the Bishop recommends the following words:

All persons who have been baptized with water in the Name of the Holy Trinity and have been admitted to Holy Communion in their own Church are welcome to receive Holy Communion with us.

OR

All visitors who have been baptized with water in the name of the Father, Son and Holy Spirit, and who have been admitted to Communion in their own Church, are welcome to

share the Holy Eucharist. We are all called to repent of our sins and to approach the Holy Communion as an expression of the Real Presence of Jesus Christ. Many visitors who desire on this occasion to receive Communion with us find in it the means to strengthen their life within the Christian family and their participation in the church to which they belong, as we pray and work that God's Church may be one.

Intinction:

Intinction as a normal practice is not sanctioned within this Diocese. Clergy are asked to instruct Eucharistic Ministers that if a communicant insists on intinction, the Eucharistic Minister shall take the Host, dip it in the chalice and place it on the communicant's tongue. Intinction is viewed as a mode of communication to be used in cases of communicable diseases, infirmity, etc. Ancient custom and Scripture would indicate reception in both kinds as normative.

Licensed Lay Ministries:

A confirmed adult communicant in good standing may serve as a Worship Leader, Lay Preacher, Eucharistic Minister, Eucharistic Visitor, or Catechist, if licensed by the Bishop. Guidelines for training and selection of such persons are contained in the Handbook of Lay Ministry which is available on the Diocesan website.

The Bishop will issue a license only at the request, and upon the recommendation, of the Rector or Vicar of the congregation in which the person will be serving. The license shall be issued for a period of time not to exceed three years, and shall be revocable by the Bishop, or upon request of the Rector or Vicar in charge of the congregation.

A *Licensed Worship Leader* is a person who regularly leads public worship in a congregation under the direction of a member of the clergy. A Worship Leader may give the sermon, provided that sermons published for Worship Leaders or sermons provided by an ordained priest canonically resident in the Diocese of Fort Worth are used.

A *Lay Preacher* is a person who preaches sermons of his or her own creation on occasions of public worship. Both training and examination by a Diocesan training team will be required before such a license is granted.

A *Eucharistic Minister* is licensed to administer the chalice at services where there are not a sufficient number of clergy present to do so. When there are enough vested clergy in the service, the clergy will administer the chalice regardless of how many Eucharistic Ministers are licensed in the congregation.

A *Eucharistic Visitor* is licensed to take the consecrated sacrament from the Holy Eucharist on Sunday to members of the congregation who, by reason of illness or infirmity, are unable to be present at the Celebration. Rectors who wish to use this ministry must carefully train such Eucharistic Visitors.

A *Catechist* is a licensed lay person who participates in the preparation of candidates for Baptism, Confirmation, Reception, and Reaffirmation.

Application forms for licensed lay ministries are found at the end of this Customary.

A *Lector* is a person who reads the lessons at corporate worship and may lead the Prayers of the People. This ministry does not require a Diocesan license. Lectors should be trained and commissioned for this ministry by the congregation in which they function

Prayer Book Policy:

The Prayer Book of the Diocese of Fort Worth is *The Book of Common Prayer, 2019 – contemporary or traditional. The Book of Common Prayer, 1979, The Book of Common Prayer, 1928,* or *The Anglican Missal* may be used by Parishes and Missions.

The Lectionary and Calendar of the Church Year found in either the 1979 BCP, or in the 2019 BCP, shall be followed in all congregations in this Diocese.

The Reserved Sacrament:

The Blessed Sacrament is to be reverently reserved (generally in one kind) in a tabernacle or aumbry in the Church. This reservation is indicated by a Presence Lamp (or Sanctuary Lamp), which is kept burning at all times. This lamp is preferably of clear, uncolored glass (not red), and the candle is to be white.

The Blessed Sacrament in reserve is to be replenished on a regular basis. Only ordained persons are to lock or unlock the tabernacle (or aumbry) and remove the Sacrament from or replace it in the tabernacle.

SECTION III: SACRAMENTS

Baptism:

Except in emergencies, the Sacrament of Holy Baptism should be administered within the Eucharist as the chief service on a Sunday, or other major feast day. Holy Baptism is especially appropriate at the Easter Vigil, on the Day of Pentecost, on All Saints' Day or the Sunday after All Saints' Day, and on the Feast of the Baptism of our Lord (the First Sunday after the Epiphany). It is recommended that, as far as possible, Baptisms be reserved for these occasions, or when a Bishop is present.

Each person to be baptized is to be sponsored by one or more baptized persons, who are themselves practicing Christian believers who are active members of the Church. It is the required duty of the clergy to provide adequate pre-baptismal instruction to all sponsors, parents, and mature candidates.

In the baptism of infants and children, it is the Bishop's expectation that at least one of the parents will be an active communicant member of the congregation where the baptism is to take place. In pastoral situations where this is not the case, the priest is to consult with the Rector of the Parish where the family belongs prior to proceeding. Active participation in the life of the Christian community is expected of all parties involved, both before and after the baptism.

Confirmation:

Confirmation is a significant event in the spiritual life of one making a public reaffirmation of his or her baptismal vows. It is a time of empowerment and commissioning, when one receives the apostolic laying-on-of-hands and anointing with chrism. Candidates for Confirmation must be properly instructed in the Christian faith and life, repentant of their sins, and duly prepared to make a mature, public commitment to following Jesus Christ as their Lord and Savior.

Though the minimum age for youth confirmations may vary somewhat for certain pastoral situations, the normative age for young people to be presented for confirmation in this Diocese is thirteen or older. The Bishop discourages confirmation for those who are younger than this.

Persons already confirmed by a bishop in the apostolic succession, but not in the Anglican Communion, may be received by the Bishop, following the appropriate instruction and preparation. Any member of the Anglican Communion who has lapsed from active participation in the life of the Church, or who for some other appropriate reason wishes to do so, may make a public re-affirmation in the presence of the Bishop at the time of his visitation.

Candidates for *Confirmation*, *Reception* and *Reaffirmation of Baptismal Vows* are three different, distinct categories of persons to be presented to the Bishop at the time of his annual visitation. In this Diocese, we continue to use the three different categories as traditionally understood in the practice of classical Anglicanism. *Confirmation* is for those who have been baptized, but have never received the Laying on of Hands by a Bishop in apostolic succession. *Reception* is for those who have been baptized and confirmed in another Church in apostolic succession, (the Roman Catholic or Orthodox churches), and now wish to be received into the Anglican Communion.

Reaffirmation is for communicant members who wish to reaffirm their vows previously made at baptism and confirmation.

At Confirmation, the traditional laying on of hands by this Bishop is used. At Reception and Reaffirmation, it is not; a blessing is given instead. Only those confirmed or received are to be entered into your Parish Register in the “Confirmation” section. Please make these distinctions clear as you present your candidates to the Bishop. He prefers to use the second formula for Confirmation, and you will notice that the words are different for Reception and for Reaffirmation.

Parish clergy should take care to provide a fresh lemon wedge and a slice of white bread or a small roll for the Bishop to use in removing the oils from his thumb immediately after the confirmations.

Marriage:

The priest is in charge, not only of the marriage service, but also of the decoration of the church, and the choice of music. No wedding date may be set without consultation and approval by the priest in charge. Marriages are expected to be celebrated in the church as a service of worship, and not as private affairs or social spectacles.

No marriage is to be celebrated during Advent or Lent, except for special or unusual reasons. In such cases, it is customary to consult with the Bishop before proceeding. The clergy are required to provide careful preparation and instruction to the couple prior to the solemnization of any marriage. For this reason, the officiating priest must be contacted at least sixty days prior to the anticipated date of the proposed wedding.

Every congregation is expected to have clear and precise policies regarding marriages and the use of the Parish Hall for receptions. Matters to be addressed include the use of flowers, candles, photographers, videos, music, rehearsals, fees, etc.

Marriage is a Sacrament celebrated by, for, and, with the Christian community; therefore, it is the practice of this Diocese to celebrate **all** services of Holy Matrimony within the normal place of worship, the Parish Sanctuary. Any other practice such as garden weddings, or on bridal paths, at lakeside, in airplanes, while skydiving, etc., are to be discouraged as inappropriate.

Marriages of communicant members of the Church are normally celebrated in the context of the Nuptial Mass, during which all communicants are to be given opportunity to receive the Blessed Sacrament during the Communion of the people.

When the clergy of this Diocese are requested to officiate at a service of Holy Matrimony outside this Diocese, they need to discuss and receive permission from the Bishop prior to accepting the invitation.

Marriage Annulments:

If for pastoral reasons an ecclesiastical annulment is requested, the application form provided in this ***Diocesan Customary*** (available on the Diocesan website) is to be accompanied by the following:

A letter from the petitioner explaining the grounds for a judgment of the nullity of this marriage.

A letter from the priest of the congregation where the petitioner is a member, stating his assessment of the basis for an annulment to be granted.

Written statements from a minimum of two witnesses, supporting the application, based on their personal knowledge of the marriage in question.

Marriage In The Church of Divorced Persons:

A petition to the Bishop is necessary when either, or both, parties have been previously married, and when the former spouse is still living. The Church is not a business for marrying people, and only those who are part of the Christian community, or those who are seeking to become part of it, are to be considered. One of the parties must be baptized and should ordinarily be a member of the parish where the wedding is to take place.

A petition is something that seeks a decision. Therefore, certain information is necessary on which to base that decision. The pastoral relationship established between the priest and those coming to him seeking permission to marry in the Church is essential. The findings of the priest are the most important parts of the petition upon which the decision is based. Therefore, thorough counseling and teaching are expected.

The information presented to the Bishop, along with the completed form of *Information and Petition be Married in the Church* (available on the Diocesan website) must include:

1. A letter from the divorced person(s) indicating what went wrong in the previous marriage, whether counseling was sought, what positive insights or understandings were gained from the experience, why it is believed that the proposed marriage will be successful, what moral and financial responsibilities continue with respect to the former spouse and any children of that marriage, and the reason(s) the person wishes to be married in the Church.
2. A letter from the priest indicating his opinion in the matter and his willingness to officiate at the marriage.

A petition for remarriage of a person who has already been twice married before will *not be* considered by the Bishop unless the priest can present data which indicates that there were specific impediments to one or both of the previous marriages. These impediments are consanguinity or affinity; mistaken identity; sufficient mental deficiency; failure to have reached the age of puberty; undisclosed impotence, sexual perversion, or venereal disease; bigamy; concurrent contract inconsistent with the marital contract; or fraud, coercion, duress, or personality defects which make competent and free consent impossible.

Communicants of one Diocese who wish to be remarried by a priest in another Diocese must first secure the consent of the Bishop of the Diocese in which they are canonically resident, and then have it endorsed by the Bishop of the Diocese in which they wish to be married.

The Bishop will receive petitions for permission to bless marriages of those married outside the canonical provisions of the Church. A letter, summarizing the circumstances of the marriage, and stating that the couple has been instructed in the Church's teaching on marriage, is necessary. The priest involved with them shall determine the time within these limits. During this period, the couple is expected to show their sincerity of commitment by regular attendance at services of worship, financial support of the Church, prayer, and involvement in the life of the congregation.

Letters assuring communicants of their continued good standing are available, if requested, when they are not requesting permission to be married. Such a letter does not carry permission to be married in the Church at some future date. A petition must always be submitted to the Bishop whenever a divorced person, whose former spouse is still living, desires to be married in the Church.

All requests for the Bishop's consent to the marriage of divorced persons must have the completed Petition form(s) to the Bishop *at least 60 days before* the ceremony is desired, and **NO** announcement of the marriage may be made until the consent of the Bishop has been received. Such applications will normally be considered by the Bishop only when the divorce has been finalized for at least one year.

Blessing of a Civil Marriage:

The **Blessing of a Civil Marriage** by a priest of the Church requires the same criteria and the consent of the Bishop, if there is a previous divorce with the previous spouse still living.

SECTION IV:

PARISH AND MISSION POLICIES

VESTRIES:

Each year in the parishes of the Diocese, a number of Vestry members are elected at the Annual Parish Meeting. These men and women are chosen by members of the congregation to act as their representatives, in the parish's relations with its clergy, and the management of its corporate property. The Vestry is thus, in an important sense, the management team of the Parish.

The Canons of the Church regulating the duties of the Wardens and the Vestry of a parish are simple and meager. This is advantageous in that latitude is given to meet varied circumstances and conditions, and disadvantageous in that there are practically no instructions to give guidance and authority.

It is vital to remember that the Vestry acts as a "council of advice" to the Rector. As such, the Rector and Vestry form a TEAM MINISTRY. Members of the Vestry should also be fully aware that they are part of the Diocese, and what they do or fail to do affects the life and work of the Diocese. Their actions may lift or lower the morale and effectiveness of the work of the Diocese.

These guidelines are presented in the hope that Vestry elections and service may be all that they should be in the parishes of the Diocese, to the advancement of the Body of Christ.

The principal purpose of the parish's Annual Meeting, as defined by Canon Law, is to elect Vestry members to replace those whose terms have just expired. It can also become a major occasion in the parish year for rallying morale, analyzing the progress of the past twelve months, and concentrating on your goals for the immediate future.

In many parishes, the Rector appoints the outgoing members of the Vestry to serve as a type of nominating committee. Their duty is to present nominees who will bring additional know-how to the Vestry, so that its membership will reflect a broad spectrum of expertise ranging from the legal and fiscal to such fields as communications, teaching, social work, etc.

Many nominating committees prepare a slate of more names than there are positions to be filled, to offer a choice to the parishioners and to forestall any embarrassment among those not elected. A person's commitment to the parish is utmost in determining his or her willingness to serve.

It is foolhardy to expect that being elected a member of the Vestry will necessarily activate what has been a nominal churchman. Likewise, it stands to reason that any nominee not personally convinced and practicing Christian stewardship can hardly be expected to bring a concern for stewardship and fiscal needs of the parish if elected.

In some parishes, it is customary to supplement the nominating committee's list by making nominations from the floor of the meeting. Others provide that this be done in advance, by petition with a prescribed number of signatures. Whatever procedure is followed, you will want to be sure that all candidates know what election to the Vestry will mean in terms of their time, energy, and imagination.

Although many priests are reluctant to do so, it is quite within the rights of the local clergyman to make suggestions to the nominating committee and most especially to express his previous relations with the nominees, and possible difficulties or problems which could be encountered if they were elected to Vestry membership.

BASIC CRITERIA FOR VESTRY NOMINATION ARE THE FOLLOWING:

1. Does the nominee meet or exceed the Canonical requirements of Communicant status in this Church?
2. Is the nominee a consistent, concerned steward? Does he/she make a pledge each year and pay that pledge?
3. Does the basic lifestyle of the nominee conform to Christian expectations, and is it consistent with his/her evaluation by the community and parish?
4. Is the nominee currently in any lay ministry position? Has he or she served in other lay ministries?
5. Is the nominee encouraged and hopeful about the life of the parish, the Christian faith, and life in general?
6. Can the Rector work with the nominee?

This information should be published for each nominee at the Annual Parish Meeting, or before, so that a more intelligent selection could be made by the voting constituency.

Vestry election is one of the more important tasks in the parish. For more information and the Canonical requirements, see Diocesan Canon 25, Sections 1-10, "Wardens and Vestry of Parishes" (available on the Diocesan website).

VESTRY OFFICERS:

The Wardens are designated as senior or junior, although sometimes called the "Rector's Warden" and the "People's Warden." At any rate, the duties are usually assigned on the theory that the ultimate responsibility is with the Senior Warden, who is closest to the Rector. The Junior Warden is most often given the special responsibility of the care of the property and is expected to represent the interests of the people of the parish.

NOTE:

The position of warden should never be allowed to become an "honorary office"; it is too important for that. One of the handicaps of church work is that it is voluntary. This means that we too often allow the perpetuation of conditions which would not be allowed in business. To be a member of the nominating committee of a vestry is to hold a very responsible position. In most parishes this group determines the caliber and character of the Vestry over the years. By taking pains to secure the very best persons available, they can make serving on the Vestry an honor.

BISHOP'S COMMITTEE:

A "Bishop's Committee" shall be formed in each mission of the Diocese to oversee the temporal concerns of the mission.

Members of the Bishop's Committee are elected to the committee in the same manner as members of the Vestry of a parish. However, they serve at the pleasure of the Bishop, who appoints the Wardens of the committee upon recommendation of the Vicar.

The Bishop's Committee functions in the same capacity as a Vestry of a parish, guided by the Constitution and Canons of the Diocese.

When a mission attains parish status, the congregation of the new parish elects a Vestry as prescribed in the Canons of the Diocese. When that Vestry is in place, the Bishop's Committee is dissolved.

AUDIT, BONDING, ETC.: (See Diocesan Canon 29):

Each Vestry is responsible for the fiscal affairs of the congregation. It is the requirement of the Diocese of Fort Worth that there be an annual audit of the church's financial records. This audit may be done by a professional audit firm, by a CPA, or by an audit review committee appointed by the Vestry using the "Financial Guide" provided by the Diocese. (available on the Diocesan website.) A copy of the completed audit shall be due in the Diocesan Office in a timely manner and no later than September 1 of each year.

Every Treasurer handling money in the name of the church or any of its organizations is covered under a blanket bond in the Diocesan Insurance policy up to an amount of \$100,000. It is not necessary for a congregation to acquire additional bond coverage except where there is a desire to supplement the amount of the Diocesan bond.

PAROCHIAL REPORTS:

Each Rector and Vestry, and every Vicar and Bishop's Committee, is expected to comply with the requirements of the Diocese and Province in preparing and, submitting annual Parochial Reports on schedule. The report for the preceding year is due **NO LATER THAN MARCH 1st** of the succeeding year. In addition, the clergy and Vestry and Mission Committees have the responsibility of supplying any information requested by the Diocesan Center, including Delegate Certificates, and up-to-date Vestry information.

CONVENTION DELEGATES:

Delegates and Alternate Delegates to the Annual Convention of the Diocese of Fort Worth are elected at the Annual Parish Meeting of the congregation and serve until their successors are elected. The Annual Meeting of each parish *shall* be held no later than the 31st of January. Delegates and Alternate Delegates must be Communicants in Good Standing of the parish they are to represent, and at least 18 years of age. The number of delegates to be elected is determined by the reported size of the congregation according to Diocesan Canon 1 "Members of the Convention" (available on the Diocesan website). If a Delegate cannot serve and no elected Alternate Delegate is available, the Rector or Vicar may certify another person to serve in place of the elected delegate.

SECTION V:

DIOCESAN POLICY

EPISCOPAL VISITATIONS:

The Bishop shall visit the congregations within the Diocese at least once in three years, for purposes of examining their condition, inspecting the behavior of the clergy, administering Confirmation, preaching the Word, and at his discretion, celebrating the Sacrament of the Lord's Supper.

At every visitation it shall be the duty of the Bishop to examine the records and registers of the Parish or Mission. Therefore, it shall be the duty of the Rector or Vicar, and the Church Wardens to exhibit to the Bishop the Parish Registers, and to give information concerning the state of the congregation – both spiritual and temporal. The Parish Registers include the listings of all services, all baptisms, confirmations, marriages, and burials, which have taken place since his last visitation. The Bishop should also be given a copy of the most recent financial report of the congregation.

During a visitation of the Bishop, the services are under his direction. The liturgical color and Propers of the day are to be used, whether or not there are to be confirmations. A special offering for the Bishop's Discretionary Fund is to be received at all services on the day of his visitation. The Bishop's Chaplain, or the Diocesan Office, will be contacting each church prior to the scheduled visitation for detailed information, number and type of Certificates, and number of envelopes needed.

Normally, the Bishop's visitation schedule is established at least nine months to a year in advance. This requires the clergy to make known any special requests or local needs far in advance, (i.e. anniversaries, special celebrations, etc.), by calling or writing the Secretary to the Bishop.

“WHEN THERE IS A VACANCY”

Whenever a Rector resigns or retires, and a Parish is left vacant in the Diocese of Fort Worth, the following steps are to be taken:

1. **Notification of Vacancy:** The Senior Warden is to notify the Bishop in writing that the Parish is vacant. The Bishop appreciates a telephone call as well.
2. **Special Vestry meeting:** The Bishop will call a meeting of the Vestry in which either he or the Canon to the Ordinary will advise the Vestry on a comprehensive search process which will lead to the calling of a new priest. A brief description of the search process is outlined below.
3. **Formation of a Search Committee by the Vestry:** It is expected that the Vestry serve as the Search Committee. Ordinarily, the Search Committee is the Vestry plus additional parishioners who possess abilities and skills that will help the Search Committee with its task. The Vestry alone is authorized to make the final decision (in consultation with the Bishop) and to issue the call.

(NOTE: At the end of this process, those who have served on the Search Committee who are not members of the Vestry will not be allowed a vote to elect the new Rector.)

SEARCH PROCESS – PHASE I

4. **Parish self-evaluation:** The Vestry/Search Committee in consultation with the Bishop's office will conduct a congregational study to determine the needs, desires, expectations, wishes, vision and call of the Parish in order to be able to determine the kind of priest that is needed. This comprehensive study will result in what is called a **Parish Profile** and will include such things as the history of the Parish, the ministry of the Parish, both inside the congregation and outside in the community. It should thoroughly describe what congregational life is like. This **Parish Profile** can and should be used long after a new Rector is chosen as a handout to new individuals and families. **The study and profile must be completed before names of potential candidates for the position are gathered.**

SEARCH PROCESS – PHASE II

5. **Receiving names of potential candidates:**
 - Members of the congregation may be asked to suggest names to the Search Committee. These names will be forwarded to the Bishop's office.
 - The Bishop will review the Parish Profile and appropriately advertise the vacancy among the clergy of the Diocese and among his connections throughout the Church. He will select and finalize a list of candidates that he believes are the most qualified for the position as determined by the Parish Profile, and present that list to the Vestry/Search Committee.
6. **Contacting the Candidates:** The Vestry/Search Committee will send a letter of first contact along with the **Parish Profile** and a request for personal resumes from each candidate. This letter will formally ask if they are interested in the position.
7. **Selection of a Short List of candidates:** Once resumes are received, additional conversations may take place by telephone (conference calls) and/or in the form of written questions which will enable the Vestry/Search Committee to form a short list of two or three candidates.

Forming a short list of candidates may be accomplished in a variety of ways, including determining if the members of the Committee have serious objections to any candidate, listing their most favored, listing their least desired, or simply polling the Committee for the top two or three candidates, etc.

8. **Interviewing the candidates:** Once a short list is determined, then the Vestry/Search Committee will begin interviewing candidates in the following manner:
 - Members of the Vestry/Search Committee may make a visit to the Parish where the candidate serves, **if** the candidate has given his permission for this to be done. When these visits have been completed, then the Committee should discuss these visits and determine if candidates should stay or be removed from consideration.
 - Any candidate still in consideration shall be invited along with his wife (if married) by the Vestry/Search Committee for a visit and an interview. These

visits are made at the expense of the parish and shall be at least two days, in which the candidate will be given the opportunity to celebrate the Eucharist and preach (this is a private service for Committee members only.)

- In addition, a formal interview will take place in which the Vestry/Search Committee presents questions based on the Parish Profile. This interview should provide a substantial opportunity for the Committee and the candidate to determine if a healthy match is possible. During these two days, a social/fellowship activity should take place in which the Committee and the candidate get to know each other. The candidate and his wife should be given the opportunity to see the community.
 - If the candidate is not a priest of the Diocese of Fort Worth, the Bishop expects to interview the candidate in his office at the Diocesan Center sometime during the two-day visit.
9. **Background Check:** Prior to issuing any call, it is **MANDATORY** that a background check through the Diocesan Office be performed prior to issuing the call.
10. **Preparing to Vote and Issue a Call:** Upon completion of all interviews the Vestry/Search Committee will meet to discuss each candidate thoroughly and will notify the Bishop that the **Vestry** is ready to elect. Upon receiving permission from the Bishop, the **Vestry** proceeds to elect the new Rector and issue a call. This should be done immediately by telephone and followed up with a formal call letter.

The letter shall stipulate the following details:

- Starting date
 - Moving arrangements and conditions
 - Financial package, including insurance and pension
 - Vacation, continuing education, and sabbatical time per Diocesan policies
 - Expectations of ministry
11. **Wrap-up Activities:** Once a call is accepted, the Senior Warden shall complete the following activities:
- Notify the Bishop of the call being accepted.
 - Notifying by telephone all other candidates who were not elected, thanking them for allowing themselves to be considered. This should be followed up with a formal letter.
 - Discussing with the Bishop a date for the service of Institution for the new Rector.

DEANS AND DEANERIES:

The Diocese is divided into geographical groupings of congregations called Deaneries, whose purpose is to enable the clergy and laity to share common interests and concerns, and to work together with more strength than is sometimes available to a single congregation. The Bishop appoints the Dean of each Deanery, who serves at the Bishop's pleasure, and they are members of Executive Council with voice, but no vote. Deanery activities include meetings of the Clericus, the Deanery Council, and the Church Women.

MISSIONS:

Missions within the Diocese of Fort Worth are the responsibility of the Bishop and are part of his apostolic office, of which he is the Constitutional head. Diocesan Canon 21 "Missions" states that "the power to establish a mission is hereby vested in the Bishop of the Diocese." The Canon further states that the Bishop has the sole authority to appoint clergy and lay persons to serve in the missions of the Diocese.

COMMISSION ON CHURCH ARCHITECTURE & APPLIED ARTS:

This commission is composed of people skilled in church architecture and ecclesiastical art. Any parish or mission considering building plans is required by Diocesan Canon 14 "Commission on Church Architecture and Allied Arts" to obtain the approval of this Commission before erecting, adding to, or making alterations to existing structures on church property (including clergy housing owned by the church.)

TITLE TO PROPERTY:

Article 14 of the Constitution of the Diocese of Fort Worth provides as follows:

"The title to all real estate acquired for the use of the Church in this Diocese, including the real property of all Parishes and Missions, as well as Diocesan Institutions, shall be held subject to control of the Church in The Episcopal Diocese of Fort Worth acting by and through a corporation known as "Corporation of the Episcopal Diocese of Fort Worth." All such property as well as all property hereafter acquired for the use of the Church and the Diocese, including Parishes and Missions, shall be vested in Corporation of the Episcopal Diocese of Fort Worth."

Forms for the sale or purchase of property, and for church loans, are to be obtained from the Diocesan Finance Department. Such transactions must be approved by the Finance Committee, the Standing Committee, and the Board of Trustees of the Corporation of the Diocese of Fort Worth.

SECTION VI:

DEPARTMENTS AND COMMISSIONS

MISSION DEPARTMENT:

Mission Policy: The mission policy for the Diocese is determined by the Bishop and the Mission Department and approved by the Executive Council. The Mission Strategy and Development Committee, consisting of clergy and lay members, is appointed by the Bishop and is responsible for establishing new congregations, as well as assisting in the growth and support of existing congregations. The Canon to the Ordinary serves as Executive Officer for the Department.

World Mission Committee: The members of this committee are appointed by the Bishop, whose goal, as stated on their webpage is “for every church in the Diocese to participate in Global Mission through prayer, study, financial support and the sending and receiving of missionaries.”

The committee assists the Bishop in encouraging and coordinating our relationship with our Companion Dioceses in Northern Mexico and Northern Malawi.

Diocesan Curacy Program: All transitional deacons and newly ordained priests working full-time in parish ministry and related fields are under the supervision of the Mission Department's Curacy Program. Each ordinand will serve the first two years of his ministry as Curate to an experienced Rector. The Rector and Curate are expected to cooperate with the guidelines and policies set forth by the Mission Department. The Diocese shares the expenses of this program with the parish.

FINANCE COMMITTEE:

The Finance Committee, consisting of appointed members of the Executive Council, usually one from each deanery, is responsible to the Executive Council for oversight of the following for the Diocese:

Accounting * Assessments * Loans * Budget

All forms for loans, sale of property, purchase of property, etc., may be obtained from the Director of Finance and Business Administration.

RISK MANAGEMENT:

The Risk Management Committee, whose members are appointed by the Bishop, is responsible for oversight of:

Facility Audits * Ethics and Integrity in Mission * Background Checks
Emergency Management & Safety * Ministry Safe - child abuse prevention program
Insurance - Health Benefits, Property and Liability, Directors and Officers & Workers' Compensation

The diocese has adopted minimum standards of insurance (Canon 29) and provides a hazard insurance program. Details and contact information are on the Diocesan website at fwepiscopal.org/resources/church_office.

Each parish and mission *is* required to adhere to the minimum standards of insurance, either by joining the insurance program provided by the Diocese, or through a local insurance broker. Each parish is also required to provide health and retirement benefits for its clergy (and their families), and the Diocese provides programs for both: a 403(b) retirement program and health benefits program.

WHERE TO SEND CHECKS:

All checks sent to the Diocese should be made out to "Diocese of Fort Worth". Each check should be made out for one purpose and marked as such - Assessment, Health Insurance, Risk Insurance, Bishop's Discretionary Fund, Special Offerings, etc. Any check made out to the Diocese of Fort Worth will be credited to the indicated and proper purpose. The address of the Diocese is:

Diocese of Fort Worth
2900 Alameda Street
Fort Worth, TX 76108

SECTION VII:

GENERAL INFORMATION

MEETING FACILITIES:

Call the Canon to the Ordinary or the Secretary to the Bishop to schedule use of the various meeting facilities at the Diocesan Center. These facilities include a Chapel, Conference Room (40-50 people), Kitchen, and two smaller meeting rooms.

It is very important to check with the Canon to the Ordinary or the Secretary to the Bishop in the scheduling of all activities which should be on the Diocesan Calendar, whether or not they are to be held in the Diocesan Center. In this way, we can avoid unnecessary scheduling conflicts.

CAMP CRUCIS:

Camp Crucis is a year-round camp, conference, and retreat center owned and operated by the Diocese of Fort Worth, under the direct supervision of a Camp Director. It has a Board of Managers that is responsible in turn to the Bishop. It offers a variety of retreats and conferences for all ages, as well as summer camping sessions for young people.

The facilities can accommodate a maximum of three hundred and three (303) persons as follows: ten (10) in the Bishop Davies Lodge, sixteen (16) in Bishop Pope Lodge, thirty-six (36) in Bishop Mason Youth Lodge, two (2) in St. Leo's, nine (9) in the Friary, ten (10) in the Infirmary, with two hundred twenty (220) in the camper cabins, which have heating and air conditioning.

**INFORMATION & PETITION
TO BE MARRIED IN THE CHURCH**

Use this form for those who have been previously married and whose former spouse is still living. A separate form is to be filled out by the priest for each person who has been divorced.

Petitioner's Full Legal Name _____

Full Legal Name of Intended Spouse _____

Petitioner's Present Age _____ Age of Petitioner's Intended Spouse _____

Date Petitioners made their intentions known to you _____ Date of intended marriage: _____

Petitioner's present status in the Church _____

Dates of ALL Previous Marriages _____

Dates and States of ALL Divorce Decrees _____

Do you have a Certified Copy of ALL Divorce Decrees in your file? _____

In an accompanying letter, explain the causes for the failure of the previous marriage(s), as determined through your counseling and your assessment of the probability of these problems recurring.

A letter is also required from the petitioner(s). (See The Customary of the Episcopal Diocese of Fort Worth. Page 16.)

Was the Petitioner previously married in the Church and instructed in its teaching of marriage? _____

Have all obligations to former spouses and children been satisfied? _____

Can Petitioner continue to meet any obligations that still exist, and are both parties of this marriage willing to do so? _____

Have both parties been instructed in the Church's teaching on marriage? _____

Have you a signed Declaration of Intention for your file? _____

Do both parties freely and knowingly consent to this marriage without Fraud, Coercion, Mistake of Partner's Identity or Mental Reservation? _____

Have all other Canonical and civil requirements been met? _____

As a summation of your feelings, would you:

_____ A. NOT CARE TO OFFICIATE AT THIS PROPOSED MARRIAGE? (I.18.4)?

_____ B. GLADLY OFFICIATE AT THIS PROPOSED MARRIAGE?

_____ C. OFFICIATE WITHOUT FEELINGS EITHER WAY?

Priest's signature _____

Date _____

Church _____

City _____

PETITION APPROVED _____

PETITION DISAPPROVED _____

DATE _____

_____ BISHOP

OF FORT WORTH

THE EPISCOPAL DIOCESE OF FORT WORTH
2900 Alameda Street
Fort Worth, TX 76108

APPLICATION FOR WORSHIP LEADER'S LICENSE

NAME OF APPLICANT: _____

PARISH/MISSION: _____
City

Date of Birth: _____

Baptism Date: _____

Confirmation Date: _____

Training received from: _____

Date of completion of training: _____

Reason for seeking a Worship Leader's License: _____

Signature of applicant

ENDORSEMENT OF RECTOR/VICAR OF CONGREGATION

Signature _____

Date _____

THE EPISCOPAL DIOCESE OF FORT WORTH
2900 Alameda Street
Fort Worth, TX 76108

APPLICATION FOR RENEWAL OF WORSHIP LEADER'S LICENSE

NAME OF APPLICANT: _____

PARISH/MISSION: _____
City

Date of previous license: _____

Signature of applicant

ENDORSEMENT OF RECTOR/VICAR OF CONGREGATION

Signature _____

Date _____

THE EPISCOPAL DIOCESE OF FORT WORTH

2900 Alameda Street
Fort Worth, TX 76108

APPLICATION FOR EUCHARISTIC MINISTER'S LICENSE

A Eucharistic Minister is a lay person authorized to administer the chalice at any Celebration of the Holy Eucharist in the absence of a sufficient number of Priests or Deacons to assist the Celebrant.

NAME OF APPLICANT: _____

PARISH/MISSION: _____
City

Date of Birth: _____

Baptism Date: _____

Confirmation Date: _____

Training received from: _____

Date of completion of training: _____

Signature of applicant

ENDORSEMENT OF RECTOR/VICAR OF CONGREGATION

As Priest in charge of this congregation, I have examined the above-named applicant and found him/her to be proficient in the duties of a Eucharistic Minister. I thereby recommend him/her to minister to this congregation in that capacity.

Signature _____ Date _____

ENDORSEMENT OF VESTRY

As Senior Warden of _____
Church

I hereby certify that _____
Name

has the approval and endorsement of the Vestry to be a Eucharistic Minister for this congregation.

Signature _____ Date _____

THE EPISCOPAL DIOCESE OF FORT WORTH

2900 Alameda Street
Fort Worth, TX 76108

APPLICATION FOR RENEWAL OF EUCHARISTIC MINISTER'S LICENSE

A Eucharistic Minister is a lay person authorized to administer the chalice at any Celebration of the Holy Eucharist in the absence of a sufficient number of Priests or Deacons to assist the Celebrant.

NAME OF APPLICANT: _____

PARISH/MISSION: _____
City

Signature of applicant

ENDORSEMENT OF RECTOR/VICAR OF CONGREGATION

As priest in charge of this congregation, I endorse this application for renewal of the license of this person as a Eucharistic Minister.

Signature _____ Date _____

ENDORSEMENT OF VESTRY

As Senior Warden of _____
Church

I hereby certify that _____
Name

has the approval and endorsement of the Vestry to be a Eucharistic Minister for this congregation.

Signature _____ Date _____

THE EPISCOPAL DIOCESE OF FORT WORTH

2900 Alameda Street
Fort Worth, TX 76108

APPLICATION FOR EUCHARISTIC VISITOR'S LICENSE

A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of the Holy Eucharist on Sunday to members of the congregation who, by means of illness or infirmity, were unable to be present at the Celebration.

NAME OF APPLICANT: _____

PARISH/MISSION: _____
City

Date of Birth: _____

Baptism Date: _____

Confirmation Date: _____

Training received from: _____

Date of completion of training: _____

Signature of applicant

ENDORSEMENT OF RECTOR/VICAR OF CONGREGATION

As Priest in charge of this congregation, I have examined the above-named applicant and found him/her to be proficient in the duties of a Eucharistic Visitor. I thereby recommend him/her to minister to this congregation in that capacity.

Signature _____ Date _____

ENDORSEMENT OF VESTRY

As Senior Warden of _____
Church

I hereby certify that _____
Name

has the approval and endorsement of the Vestry to be a Eucharistic Visitor for this Parish/Mission.

Signature _____ Date _____

THE EPISCOPAL DIOCESE OF FORT WORTH

2900 Alameda Street
Fort Worth, TX 76108

APPLICATION FOR RENEWAL OF EUCHARISTIC VISITOR'S LICENSE

A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a celebration of the Holy Eucharist on Sunday to members of the congregation who, by means of illness or infirmity, were unable to be present at the Celebration.

NAME OF APPLICANT: _____

PARISH/MISSION: _____

Signature of applicant

ENDORSEMENT OF RECTOR/VICAR OF CONGREGATION

As Priest in charge of this congregation, I have examined the above-named applicant and found him/her to be proficient in the duties of a Eucharistic Visitor. I thereby recommend him/her to minister to this congregation in that capacity.

Signature _____ Date _____

ENDORSEMENT OF VESTRY

As Senior Warden of _____
Church

I hereby certify that _____
Name

has the approval and endorsement of the Vestry to be a Eucharistic Visitor for this congregation.

Signature _____ Date _____

THE EPISCOPAL DIOCESE OF FORT WORTH
2900 Alameda Street
Fort Worth, TX 76108

APPLICATION FOR CATECHIST'S LICENSE

NAME OF APPLICANT: _____

PARISH/MISSION: _____
City

Date of Birth: _____

Baptism Date: _____

Confirmation Date: _____

Training received from: _____

Date of completion of training: _____

Reason for seeking a Catechist's license: _____

Signature of applicant

ENDORSEMENT OF RECTOR/VICAR OF CONGREGATION

Signature _____

Date _____