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AN INTERIM MISSION STRATEGY
FOR THE DIOCESE OF NORTH DAKOTA

Accepted by the Diocesan Council
February 25, 1989

The **Interim Mission Strategy** is available in two forms.

The first form is the full document as accepted by the Diocesan Council on February 25, 1989, including background documents and displays.

The second form includes the full text of the report, without the background documents and displays.

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THE BACKGROUND

The **Interim Mission Strategy** for the Diocese of North Dakota was accepted at the February 25, 1989, meeting of the Diocesan Council after two days of extensive consideration. The document which you are reading is just that - an Interim Strategy. Now the real work begins, as each Committee and Commission of the Diocese, and each congregation begins to consider the Strategy. Only when all of us have a real sense of "ownership" will it be possible to say that we have a **Mission Strategy** for the Diocese of North Dakota. In the meantime, this is an interim statement.

The document has real roots in the life of the Diocese. We have been exploring the implications of Total Ministry for years. We have completed a thorough three year **Self Study**. That process has led to a document in which we give a picture of how we see ourselves. We developed a **Diocesan Staffing Plan Suggested By Self Study**. At the 1988 Diocesan Convention we developed, in the light of the **Self Study**, a **Profile For A New Bishop**. As the Diocesan Council wrestled with some of the issues posed by these documents, it became clear that we needed a specific statement of **Mission Strategy**, including a strategy for the future of the Diocese, a plan for deployment based on the strategy, and a means to monitor consistency of Budget, Council actions, and Convention action with the long-range strategy. The need for such a document became even more clear when the Diocese found that the implementation of Canon 9 (the canon which allows the ordination of "Local Priests" and "Local Deacons"), utilization of Coalition 14 funds, and access to Jubilee Ministry programs and funds required an explicit **Mission Strategy**.

The **Interim Management Team** appointed a **Mission Strategy Committee** made up of the Reverend Franklin P. Bennett, Jr., Chair, Mrs. Sue Beithon, Mr. Ronald Fisher, the Reverend W. Duane Fox and Deacon Charles Nelson on December 21, 1989, and asked it to report to the February 24-25 meeting of the **Diocesan Council**. Mr. Gerald Stading was appointed to the Committee, but was unable to serve.

On December 28, 1988, the Chair mailed a working document, including material on the State of North Dakota, the Diocese of North Dakota, and Total Ministry to members of the Committee. This document had grown out of a study of the implications of Total Ministry for St. Paul's, Grand Forks, and used, among other resources, the **Self Study of the Diocese of North Dakota**, the **Profile For A New Bishop** for the Diocese of North Dakota, **Church Planning Data** from the **Glenmary Research Center** ("established in 1966 to help serve the mission needs of the Catholic Church in rural America.") for North Dakota and northwestern Minnesota, **"Total Ministry"**, prepared by the Right Reverend Wesley Frensdorff, the Reverend Paul Towner, and the Reverend Josephine Borgeson for the Diocese of Nevada, and **"Total Ministry"**, prepared by Dr. Patricia Eichenlab for the Diocese of Michigan. Assumptions and projections for the State of North Dakota had been checked with members of the faculty of the University of North Dakota and others. The format was based on a similar study of **Long-Range Goals and Objectives** for the Diocese of Michigan and a document prepared for the Doctor of Ministry program at Princeton Seminary. The mailing included material on Canon 9 from Dean Clark.

By the January 14, 1989 meeting of the **Mission Strategy Committee** additional materials were available, including comments from Dean Clark, **A Job Description for the Southeast Regional Vicar**, **West Region Vicar**, **Proposed Position Description for W. Duane Fox**, and **Diocesan Staffing Plan Suggested by Self-Study** provided by Fr. Schulenberg, Southeastern Regional Vicar, and several general comments from him. The working document was extensively modified by the members present at the meeting in Valley City, retyped, and mailed to all members of the Committee. Draft copies were sent to Dean Clark and Dr. Howard Anderson, to confirm several technical aspects of the document, particularly those with National Church and Coalition 14 implications.

On Wednesday, January 25, 1989, four members of the Committee joined in a conference call. Sue Beithon was unable to take part in the call, but had contributed a list of concerns based on the January 14, 1989 document. These concerns and other refinements were addressed, and the document retyped and prepared for circulation to the Mission Strategy Committee.

On February 7, 1989, the Chair met with David Skidmore, Editor of the SHEAF, to discuss the task assigned to the Mission Strategy Committee by the Interim Management Team.

On February 11, 1989, thirty copies of the report, prepared at St. Paul's, Grand Forks, were ready for distribution to the Council. The Strategy, a seven page document, was accompanied by five appendices, giving the Background of the report, and ten Maps and Tables illustrating the report.

On February 24 and 25, 1989, the document was debated at the meeting of the Diocesan Council in Fargo. It was accepted as the Interim Mission Strategy of the Diocese of North Dakota, and referred to the Diocese at large.

The Interim Mission Strategy is now in the hands of the Diocese. The Interim Mission Strategy is an interim document, subject to further study and revision, subject to further additions and deletions. The Interim Mission Strategy is specific. The charge to the Committee was specific. Canon 9, Coalition 14, and Jubilee Ministry require a specific strategy. The Mission Strategy of the Diocese of North Dakota will emerge only if it is adopted by us all, only when it is put into action.

THE CONTEXT

North Dakota has four distinct geographical areas, with different rainfall, different soil, and different patterns of settlement. This land has different backgrounds of settlement - first settlement by Native Americans by 1200 A.D., white explorers and fur traders in the 17th and 18th centuries, a dramatic shift in Native American population as the horse changed patterns of life, as pressure of white settlement to the east increased, and as a result of relocation to reservations following the Sioux uprising in Minnesota in 1862. In 1879 North Dakota was frontier territory. By 1915 the present rail network was in place, and the territory was gearing up in expectation of a population of 6,000,000 people.

The history of the EPISCOPAL CHURCH is significant. In 1821 the Hudson Bay Company appointed an Anglican chaplain to serve in the upper Red River valley. In 1872 Fargo was the railhead of the Northern Pacific, pushing westward, and the small group which would become the Cathedral Church first met for worship. Gethsemane is now the largest congregation in the Diocese, with a unique position in the Diocese, as the Cathedral, as, perhaps, the only church in the Diocese which could operate in 2000 A.D. as a traditional Episcopal Church. By 1915 there were over 124 Episcopal churches, missions and preaching stations. The Diocese was poised for the rapid growth everyone expected.

But the ethnic mix of the state was shifting rapidly. People of Anglo/Ontario and Anglo/American heritage still controlled the economic, judicial, educational and political system. They spoke the language. Generally, they were Episcopalians, Methodists, and Presbyterians. The newcomers were Scandinavians, Germans, and German/Russians, generally Lutheran and Roman Catholic. The Native Americans had been relocated to the reservations, their religion outlawed, their culture systematically uprooted, and the buffalo slaughtered.

In 1915 the state had more and more automobiles and trucks on a growing network of county and state roads. By 1989, though 93% of the rail network is still in place,

much farm and commercial transport, and virtually all personal travel is by highway. Though the massive state and county road system is still in place, much of it is within five years of its life expectancy. There are not adequate state and county funds to rebuild and maintain these roads by 2000 A.D. The Federal and Inter-state Highway system is increasingly important.

The Diocese now has 9 parochial clergy, and 10 non-parochial clergy. There are 26 congregations. serving 3,601 baptized persons. The churches reported in 1987 average attendance ranging from 10 to 264 people each week. They reported a range of \$803 to \$189,540 in General Purpose Income. They paid 93% of the 21.5% goal of Diocesan giving.

The context in which the Episcopal Church operates indicates the importance of Total Ministry to North Dakota in the next few years. We are, like all other branches of Christ's Church, impelled to renewal, for we have fallen short of the imperatives of the Christian Gospel. The churches in the United States have used European models of renewal, based on the European context of ministry. These models have often failed, in part because they were not indigenous to the context of ministry in the United States and in North Dakota. Some have suggested that the American and North Dakota context includes a decreasing impact of religion on American society, distinct patterns of population distribution, the Civil Rights movement, and the situation of Native Americans. Some feel that Total Ministry is the first attempt to develop a strategy of renewal geared to the realities of the American society.

THE GOAL OF THE MISSION STRATEGY

RATIONALE: Given the realities of the society in which we live, given the realities of the imperatives of the Gospel, the Mission Strategy Committee looked at some of the aspects of an active Mission Strategy for the Diocese of North Dakota. The summary of those aspects is summed up in the GOAL statement. (Note: The Rationale is not part of the Interim Mission Strategy. It is a summary of the reason why the committee drafted this part of the document this way.)

The Interim Mission Strategy Goal is to have a Canon 9 Local Priest and/or Deacon and at least three persons recruited and called, commissioned, licensed or set apart for other roles of ministry in each congregation of the Diocese within three years of the acceptance of the Interim Mission Strategy, enabling the effective mission of the Episcopal Church throughout the State of North Dakota.

SPECIFIC STEPS FOR IMPLEMENTATION

A. THE REGIONS

RATIONALE: The Episcopal Church established its 124 churches, missions and preaching stations along the rail lines, with very few exceptions. Now, again with very few exceptions, our churches are along the Federal and Interstate road system.

The Southeast Region is proving the feasibility and value of a strong regional system. Fr. Schulenberg has demonstrated clearly the crucial role which a Regional Vicar can play in the life of the congregations of the Region.

The Northeast Region is ready and able to follow the model established in the Southeast. There is one full time stipendiary seminary trained clergyman in the region.

The western boundary is debatable. Given other aspects of the Report, we felt that Fort Totten and Dunseith should be in the same region.

The present Western Region is half of the State of North Dakota. This is simply too large an area to allow people of the region to gather together on a regular basis. There are two full time stipendiary seminary trained clergy in the region. We felt that dividing the region into two regions allowed each region to be a feasible area. We felt the same constraint in these proposed regions which we had felt in the Northeast Region, that Fort Yates, Cannon Ball, White Shield and New Town should be in the same region. Our choice of a West region and a West Central region is, perhaps, the most arbitrary choice in the report. The choice of a Southwest region and a Northwest region would be equally feasible. (Note: The Rationale is not part of the **Interim Mission Strategy**. It is a summary of the reason why the committee drafted this part of the document this way.)

1. Each Region will operate as an extended parish, with at least one seminary trained priest, and, in each congregation and altar (location of gathered Episcopalians), a **Canon 9** Local Priest and/or Deacon, and persons recruited and called, commissioned, licensed or set apart for specific roles of ministry in the worship and internal life of the congregations and in the communities served by the local congregations.
2. Each Region will provide training for **Canon 9** Local Priests and/or Deacons, Lectors, Lay Readers, Visitors, and other liturgical or pastoral functions of the local church.
3. Each Region will provide programs of Christian Education, Church School Teacher Training and Confirmation Instruction on a regional basis as needed, and assist such programs in the local church, using a model similar to that in use in the Southeast Region.
4. Each Region will provide regular opportunities for regional activities including worship and fellowship.
5. The Diocese is divided into four Regions, each with an urban center accessible to all congregations in the Region.
6. The present Western Region will work to determine the best pattern which will allow the development of two regions in the area which it now includes. The Rector of St. George's, Bismarck will serve as Regional Vicar, working with the congregations of the Western Region to accomplish this objective.

THE SOUTHEAST REGION

Based in Jamestown, the Southeast Region includes congregations in Fargo, Guelph, Jamestown, Lisbon, Oakes, Valley City and Wahpeton. The western boundary is roughly halfway between Jamestown and Bismarck. The northern boundary is roughly midway between Route 2 and Interstate 94. The Regional Vicar is the Rector of Grace Church, Jamestown. The present job description remains in place.

THE NORTHEAST REGION

Based in Devil's Lake, the Northeast Region includes congregations in Devil's Lake, Dunseith, Fort Totten, Grafton, Grand Forks, Lakota, Langdon, Park River, Rugby and Walhalla. The western boundary is Route 281 to Dunseith, south to Rugby. The southern boundary is roughly midway between Route 2 and Interstate 94. The Regional Vicar is the Rector of St. Paul's, Grand Forks. The Job Description would be similar to that of the Southeast Region, with the exception of the financial arrangements.

THE WEST CENTRAL REGION (As suggested in the Mission Strategy Committee Report)

Based in Bismarck/Mandan, the West Central Region includes congregations in Bismarck, Cannon Ball, Fort Yates, Mandan, Minot, New Town, and White Shield. The

eastern boundary is a line south from the Canadian border through Rugby to the South Dakota border. The western boundary is a line south from the Canadian border through New Town to a point midway between Mandan and Dickinson to the South Dakota border. The Regional Vicar is the Rector of St. George's, Bismarck. The Job Description would be similar to that of the Southeast Region, with the exception of the financial arrangements.

THE WEST REGION (As suggested in the Mission Strategy Committee Report)

Based in Williston, the West Region includes congregations in Cartwright, Dickinson and Williston. The eastern boundary is a line south from the Canadian border through New Town to a point midway between Mandan and Dickinson to the South Dakota border. The Regional Vicar is the Rector of St. Peter's, Williston. The Job Description would be similar to that of the Southeast Region.

7. Each Region will have a seminary-trained priest as Regional Vicar, appointed initially by the Standing Committee, pending appointment by the new Bishop.
8. Each Regional Vicar will work with a Regional Council elected by all the congregations within the region.
9. No Regional Vicar may serve as an elected officer of the Regional Council.
10. No congregation will be authorized to call a seminary trained clergy person until the Bishop is satisfied that the person is willing and able to work in a regional pattern of ministry, and that the Vestry and congregation understand the regional nature of the priest's call.
11. Cooperation with adjoining Dioceses may affect regional boundaries. In such situations close consultation with both Bishops will be essential.

B. NATIVE AMERICAN MINISTRY

1. It is feasible to provide seminary trained clergy at Fort Totten and Dunseith in 1989. The Standing Committee and the NDCIW will work together to activate this objective.
2. The need for full-time ordained clergy on the Reservations is not simply a North Dakota problem.
3. We need to develop strong resources of Native American clergy and other roles of ministry on the Reservations and in all four regions, particularly in Fargo and Grand Forks.
4. If George Ross is ordained in June of 1989, and is willing to return to the Diocese, he will be placed as Vicar of St. Sylvan, Dunseith and Consultant to St. Thomas, Fort Totten.
5. If the Reverend W. Duane Fox is ordained to the Priesthood in June of 1989, and other factors are acceptable to him and to the congregations involved, and if the Reverend Innocent Goodhouse retires, the Reverend W. Duane Fox will be placed as Vicar of St. Luke's, Fort Yates and St. James, Cannon Ball and Consultant to St. Paul's, White Shield and St. David's, New Town.
6. It is possible that Coalition 14 and the National Church might provide additional resources to enable the Diocese to activate Total Ministry on the Reservations. Our present resources are inadequate.

7. A long-term commitment of personnel and funding (at least five years) is required to allow stable work. Short term commitments may, in the long range, prove to be detrimental.

C. CLOSING CHURCHES

1. Some churches may need to be closed, as the evidence, upon examination, shows that the local congregations are unable to continue, or are unwilling to explore new patterns of ministry, or have become dependent upon visiting clergy for the maintenance of a sense of their own mission and strategy.

2. Wherever possible, the decision to close a church should be reached in consultation between the Bishop, the Regional Vicar of the Region, and the people of the congregation.

3. The process of examination should be undertaken within one year of the adoption of the **Interim Mission Strategy**.

D. ADJUSTING TO REGIONAL MISSION STRATEGY

1. Short-term, there may be a loss of membership and financial strength, as we move to a pro-active stance in the state. This loss may arise as the congregations presently served by full-time stipendiary priests adjust to a new role for seminary-trained priests as the mentors and trainers of **Canon 9** Local Priests and/or Deacons, pastors, teachers and leaders, rather than as full time clergy serving all the needs of the local congregations. The deep dependence of our churches upon such clergy suggests that the adjustment may be difficult for many.

2. Each congregation is expected to operate within the Canons of the Diocese and the Church. Regular elections of Vestries, involvement in the life of the parish/region and Diocese, and support of the Diocese are expected of all congregations.

E. ECUMENICAL RELATIONS

1. Our commitment to ecumenical relationships is based upon a commitment to the effective presence of the Christian Church throughout the state, not upon a commitment to the survival of the Episcopal Church as a separate institution.

2. Full attention will be given to the ecumenical possibilities, particularly with the Evangelical Lutheran Church in America, to make arrangements for Episcopalians in communities without an Episcopal Church to become worshipping members of the local (Lutheran) church while retaining full membership in the Episcopal Church.

3. The Diocese will explore opportunities for joint ministry in communities facing shrinking population.

F. TOTAL MINISTRY

RATIONALE: The Committee became concerned, during its work, with the many interpretations given to "Total Ministry". The intention of this section of the document is to spell out some of the implicit relationships which have developed in our experience of Total Ministry and the experience of the Diocese of Nevada. (Note: The Rationale is not part of the **Interim Mission Strategy**. It is a summary of the reason why the committee drafted this part of the document this way.)

1. Total Ministry is an affirmation of the ministry to which each Christian is "ordained" in Holy Baptism. It is not intended to serve solely as a solution to the demographic problems of a scattered population and small congregations.

2. We affirm the crucial role of full time seminary trained priests and deacons as the trainers and enablers of those committed to the roles of Total Ministry.

3. Seminary-trained deacons and priests will serve under the direct supervision of the Bishop, or a senior seminary-trained priest named by the Bishop during the three years following their ordination to the Diaconate.

4. Activate **Canon 9** immediately.

5. Total Ministry, fully implemented, requires a congregation to identify from within itself those people it will call to different roles of ministry.

6. Ordain a **Canon 9** Local Priest and/or Deacon at Devil's Lake and Fort Totten, at Cartwright, at Dickinson, and at Mandan by January, 1990. (The Mission Strategy Committee believes that there are presently Candidates and/or Postulants approved by the Standing Committee in these four locations.)

7. The Bishop's Academy, working with the Regional Vicars, will provide training for those who have been chosen by the local congregation to serve in the different roles of ministry, and will review its strategy in the light of the **Interim Mission Strategy**.

8. All **Canon 9** Local Priests and/or Deacons and those recruited and called, commissioned, licensed or set apart for other roles of ministry in a local congregation will serve under the direct supervision of the Bishop, through the Regional Vicar. The Bishop may choose to delegate this supervision to a Mentor, who will be a seminary trained priest with at least three years experience as an ordained priest.

9. No **Canon 9** Local Priest and/or Deacon will be ordained unless the local congregation assents to the ordination, and, at the same service, presents at least three others to be commissioned, licensed or set apart for other roles of ministry in the local congregation.

10. Except in emergencies, with the consent of the Bishop and the Mentor or Regional Vicar of the Region, no **Canon 9** Local Priest and/or Deacon will celebrate the Holy Communion in other than his or her own congregation.

11. No **Canon 9** Local Priest and/or Deacon will be authorized to celebrate the Holy Communion on a regular basis in a congregation which does not have at least two others commissioned, licensed or set apart for roles of ministry actively engaged in ministry in the congregation.

12. No congregation will be authorized to call a **Canon 9** Local Priest and/or Deacon as Rector or Vicar.

13. Congregations with seminary trained clergy will be expected to recruit and call up from their midst such **Canon 9** Local Priests and/or Deacons and others commissioned, licensed or set apart for roles of ministry as may be needed to ensure the spiritual, pastoral, educational and institutional health of the congregation.

14. Each congregation of the Diocese of North Dakota will be expected, within two years of acceptance of the **Interim Mission Strategy**, to present to the Bishop the names of those to be ordained to **Canon 9** Local Priesthood or Diaconate and commissioned, licensed or set apart for other roles of ministry in the local congregation.

15. Other roles of ministry in the local congregation may include, among others,
Catechist
Chalice Bearer
Church Administration

Deacon (Canon 10 or Canon 11, for purposes of fulfilling the requirement for persons recruited and called, commissioned, licensed or set apart for other roles of ministry)

Eucharistic Minister (distributing elements to the sick and shut-ins)

Homilist

Lay Reader

Lector

Pastoral Care (carefully defined, particularly if counselling skills are involved)

Teacher

Vestry (Not to be considered as fulfilling the requirement for persons recruited and called, commissioned, licensed or set apart for other roles of ministry)

Youth Leader

(This listing will be revised to be in accordance with the 1988 edition of the **Canons** of the Episcopal Church, as soon as it is available.)

In addition, persons may be encouraged to offer themselves for Christian ministry in their secular vocations.

16. The recognition of other roles of ministry should take place during a regular service of congregational worship. Such a service might include the **Reaffirmation of Baptismal Vows, A Form of Commitment to Christian Service** and the **Eucharist**. The Nevada model of Total Ministry suggests that the service be incorporated, when possible, in the service of ordination for a **Canon 9** Local Priest and/or Deacon.

G. STEWARDSHIP

1. The Diocese of North Dakota commits itself to giving beyond the National Church standards of tithing and 50/50 giving, so that we may understand that all that we have and all that we are comes from God and is committed to the service of God in the institutional Church and in the community.

2. Even if 100% of the funding for a congregation is provided by the Diocese, the local congregation will be expected to meet, on a regular basis, its Diocesan Apportionment.

3. It is appropriate to seek from the National Church special funding to implement this strategy. Such funding will be used for materials and training as the transition to the strategy is undertaken. None will be used to provide additional staff or regular programming, unless there is an opportunity to secure full-time seminary trained Native American priests at New Town and White Shield or professional resources for working with Native Americans in urban settings.

4. A long-term commitment of personnel and funding (at least five years) is required to allow stable work. Short term commitments may, in the long range, prove to be detrimental.

EVALUATION

Rationale: How do we know if this strategy is meeting the needs and opportunities of the Diocese of North Dakota? The committee proposes twelve "tests" which can be applied in the next three years. The steps are listed in a time sequence. If this time sequence is not being met, then there is a strong likelihood that the strategy is not effective, and needs to be revised or replaced. (Note: The Rationale is not part of the **Interim Mission Strategy**. It is a summary of the reason why the committee drafted this part of the document this way.)

1. The **Interim Mission Strategy** statement is accepted by the Diocesan Council. (Accepted, February 25, 1989)

2. The **Interim Mission Strategy** is reviewed and accepted by Committees and Commissions of the Diocese of North Dakota.

3. The Bishop-Elect publicly supports Total Ministry and is likely to implement the **Interim Mission Strategy**.

4. All four Regions are operating by the Fall, 1989, Diocesan Convention.

5. Sacraments are celebrated at least monthly in every congregation by Easter, 1990.

6. **Canon 9** Local Priests and/or Deacons and ministers for other roles of ministry are ordained in four congregations by the 1990 Diocesan Convention. (See F. Total Ministry, #6.)

7. **Canons** of the Diocese are revised as necessary to implement the **Interim Mission Strategy** by the 1990 Diocesan Convention.

8. At least one additional Native American stipendiary priest is active in the Diocese by the 1990 Diocesan Convention. (See B. Native American Ministry, #4 and 5.)

9. **Canon 9** Local Priests and/or Deacons and ministers for other roles of ministry are ordained in all congregations by the 1992 Diocesan Convention.

10. The decline in membership is reversed by 1992.

11. The number of pledging members in congregations shows significant improvement by 1992.

12. The number of churches closed as a result of the implementation of the **Interim Mission Strategy** is matched by the number of new congregations opened by 1993.

Appendix 1

THE SITUATION OF THE STATE OF NORTH DAKOTA

1. The State is predominately an agricultural and ranching economy, sparsely settled, with seven principal urban centers and many small rural communities.
2. The settlement of the state followed patterns determined by the building of the railroads, and remains closely linked to the major rail and highway patterns.
3. Statehood grew out of political compromises in which principal educational, governmental and service centers were scattered throughout the state.
4. The anticipated population growth on which these compromises were based did not take place.
5. The population of the state is sufficiently scattered that many of the educational, governmental and service centers now constitute the principal "reason for being" of the communities in which they are located.
6. There is a major separation between the Red River Valley and the western regions of the State.
7. Religion and ethnic heritage have served as the glue which holds many areas of the state together as viable social communities.
8. See the **Profile of a New Bishop**.

Appendix 2

ASSUMPTIONS

1. Overall population growth in the state will not take place.
2. The migration of our most able young people out of the state will continue.
3. The rural communities will continue to lose population.
4. Although some of the urban areas may show growth, that growth will be based on shrinkage in the rural areas.
5. The Red River Valley, particularly in the Fargo area, will be the principal economic growth area.
6. Bismarck's growth is largely dependent upon governmental growth.
7. There may be increased growth in a few recreational areas.
8. There will be significant resistance to closing and/or consolidating educational and service centers throughout the state.
9. There is a potential for diversification from the agricultural and ranching economic base, along the rail and interstate routes.
10. Accomplishing that potential requires a major shift in political vision and strategy.
11. Resistance to such a shift, based upon the separation between the eastern and western parts of the state, and the religious and ethnic heritage, make that shift unlikely to occur.
12. If a shift in political vision and strategy is not feasible, it is likely that key educational resources, particularly at the University of North Dakota and North Dakota State University, will continue to leave the State.
13. As rural shrinkage increases, the religious and ethnic heritages will weaken as creative binding forces in small towns, and will become conservative political forces resisting change.
14. The resistance to change will accelerate the process of shrinkage in these rural areas.
15. The movement to the urban areas will be marked by the loss of the religious and ethnic heritages which build community.
16. The urban churches will become smaller, generally attempting to replicate in the cities the heritages of the rural areas. These attempts will provide further conservative resistance to significant political change.
17. The Episcopal Church in the Diocese of North Dakota has not come to grips with the withdrawal of Scots/English settlement, and the predominately German, German-Russian, and Scandinavian settlement of the state as the railroads were being built.
18. The Episcopal Church in the Diocese of North Dakota is significantly smaller and older than the present records indicate.
19. The Episcopal Church in the Diocese of North Dakota remains dependent upon "seminary trained priests" and support from the National Church and Coalition 14.
20. Several of our urban churches are deeply dependent upon endowment and large pledges.
21. Significant additional programmatic, personnel and funding resources can not be anticipated from outside of the Diocese.
22. The commitment of the Episcopal Church in the Diocese of North Dakota to work with Native Americans is sporadic and nominal.
23. The Indian Reservations will continue to be dependent upon Federal policies.
24. The attempt to revive traditional Native American spirituality may be a parallel to the phenomenon of withdrawal (cocooning) developing in the rural communities and the urban churches.
25. There is a strong historical tradition of Anglicanism on several of the Reservations.

Appendix 3

THE REALITY OF THE CURRENT DIOCESE OF NORTH DAKOTA MISSION STRATEGY

1. The present mission strategy of the Diocese of North Dakota appears to be to maintain the existing small congregations of Episcopalians during the lifetime of the present members.
2. The stated commitment to Total Ministry is a derivative of the strategy of the Diocese of Nevada. The strategy is not indigenous to North Dakota.
3. The North Dakota commitment to Total Ministry is a plan to continue traditional patterns of ministry in a context of rapid change in which the traditional patterns no longer are effective.
4. There is little or no understanding within the Diocese of North Dakota of the theological or mission base upon which the Nevada model was initially developed.
5. Despite the commitment by the Executive Council, the 1988 Diocesan Convention, and **The Profile for a New Bishop** to Total Ministry, there is little or no grass roots understanding of the commitment to Total Ministry.
6. The commitment to the Episcopal Churches on the Reservations by the Episcopal Diocese of North Dakota appears to be dependent upon National Church and Coalition 14 concern and funding, and eloquent appeals on the floor of Convention.

Appendix 4

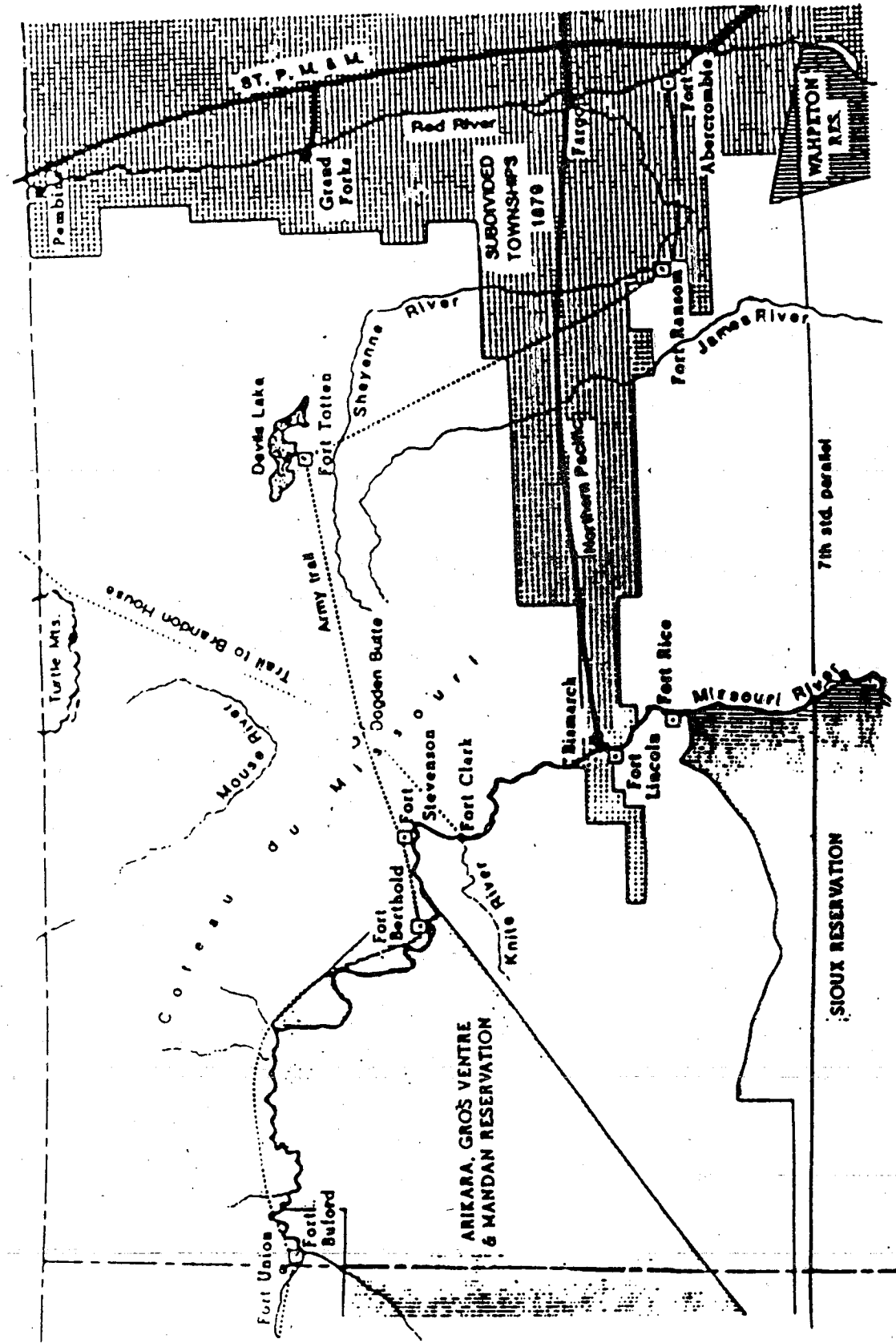
THE RESOURCES FOR A MISSION STRATEGY

1. The God whom we worship, acting in history today as he has throughout the ages.
2. Holy Scripture, as the record of the mighty acts of God in history.
3. The missionary strategy of the early church, particularly the strategy of St. Paul.
4. The work of Roland Allan, particularly his study of the missionary methods of St. Paul. (Never fully implemented, this is the theological and theoretical basis for the Total Ministry plans of the Diocese of Nevada.)
5. The historic openness of Anglicanism to different cultures. (Most clearly seen today in the growth of the Anglican Church in Africa.)
6. The historic commitment of Anglicanism to the balance of Scripture, Tradition and Reason.
7. A core of committed laity and clergy throughout the Diocese.
8. An increasingly unchurched population in the urban areas.
9. An increasingly conservative population in the urban and rural areas, in which the Episcopal Church can be that church in a community in which diversity of belief, opinion and practice can be accepted, in a common search for truth and the presence of God in the events of a changing society - a viable alternate to withdrawal.

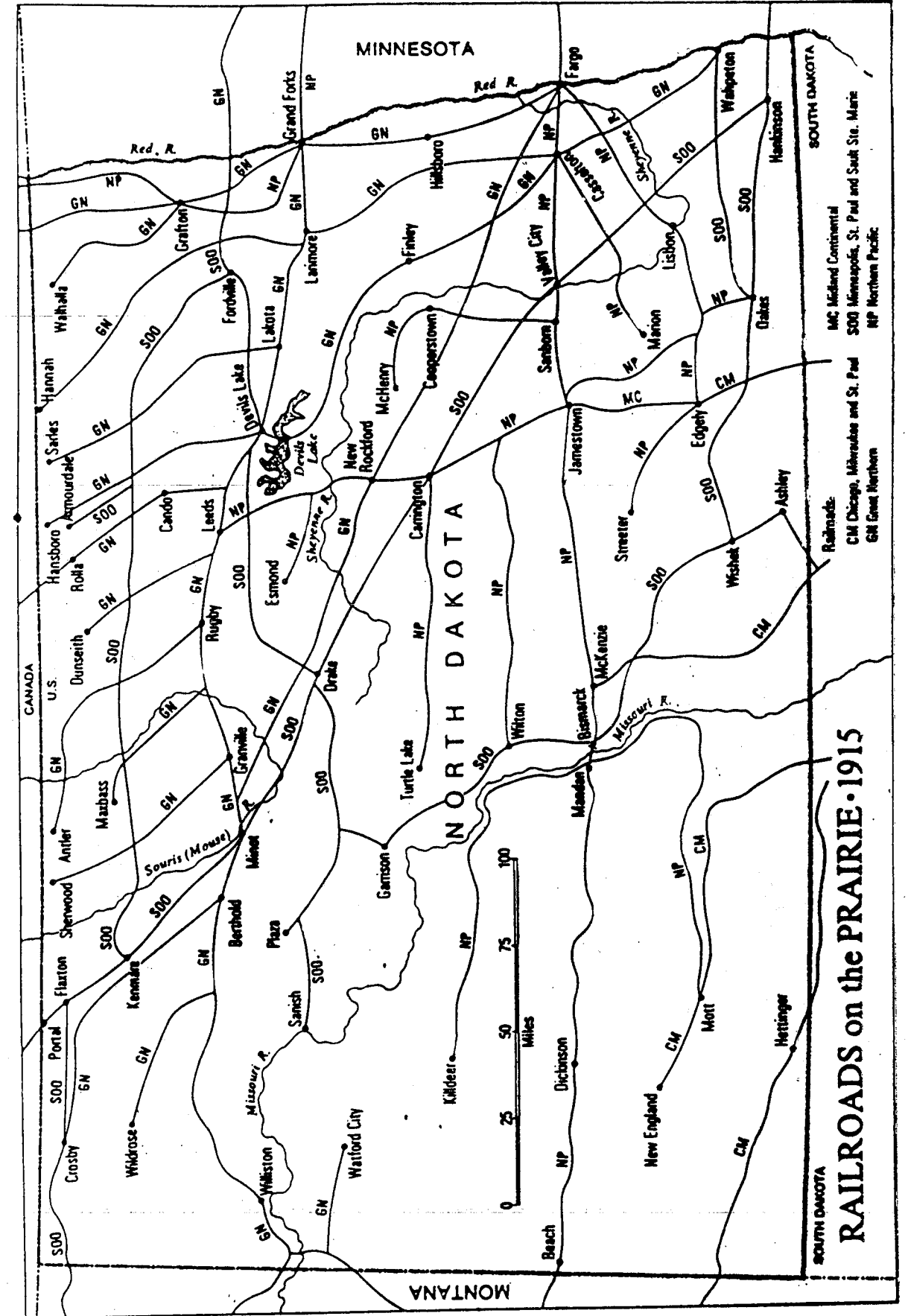
Appendix 5

COMPONENTS OF A NEW MISSION STRATEGY

1. A commitment to Jesus Christ as Lord and Savior of all mankind. THE DIOCESE OF NORTH DAKOTA WILL NOT WITHDRAW INTO ITSELF.
2. A commitment to the vital presence of the Episcopal Church in the State of North Dakota during a period of rapid change. THE DIOCESE OF NORTH DAKOTA WILL NOT ABANDON NORTH DAKOTA.
3. A commitment to rely upon our own resources of faith, worship, talent, treasure and time. THE DIOCESE OF NORTH DAKOTA WILL NOT BE DEPENDENT UPON THE NATIONAL CHURCH.
4. A commitment to maintain active congregations in the urban centers of North Dakota, with seminary trained clergy of proven ability and commitment. THE DIOCESE OF NORTH DAKOTA WILL NOT COMPROMISE THE ANGLICAN TRADITION OF A SEMINARY TRAINED AND HIGHLY EDUCATED CLERGY.
5. A commitment to restructure the Diocese into four Regions (geographic areas) covering the entire state. THE DIOCESE OF NORTH DAKOTA WILL NOT ABANDON ANY RURAL AREA OF THE STATE.
6. A commitment to sustain, nurture and build viable worshipping congregations in the communities and areas in which the traditions of Anglican faith and worship are needed and desired. THE DIOCESE OF NORTH DAKOTA WILL UPHOLD THE LOCAL CONGREGATION.
7. A commitment to raise up a fellowship of the followers of Jesus Christ in which each member of every congregation understands, accepts, and exercises that ministry to which each of us is ordained in Holy Baptism. THE DIOCESE OF NORTH DAKOTA WILL IMPLEMENT TOTAL MINISTRY.
8. A commitment to raise up and nurture in each congregation, regardless of its size, sacramental, pastoral, teaching, outreach and helping ministers. THE DIOCESE OF NORTH DAKOTA WILL ORDAIN EACH MEMBER TO SPECIFIC MINISTRY.
9. A commitment to giving beyond the National Church standards of tithing and 50/50 giving, so that we may understand that all that we have and all that we are comes from God and is committed to the service of God in the institutional Church and in the community. THE DIOCESE OF NORTH DAKOTA WILL BE A GIVING CHURCH.
10. A commitment to worship, social, educational, recreational and service programs and activities on a regional basis. THE DIOCESE OF NORTH DAKOTA WILL BE A REGIONAL CHURCH, INDIVIDUAL MEMBERS UNITED IN ONE BODY IN CHRIST.
11. A commitment to honor the spiritual heritage of Native Americans. THE DIOCESE OF NORTH DAKOTA WILL AFFIRM AND RECLAIM ITS HISTORIC INVOLVEMENT WITH NATIVE AMERICANS.
12. A commitment to work for social, economic, political and educational justice, particularly with Native Americans. THE DIOCESE OF NORTH DAKOTA WILL AFFIRM THE CAUSE OF JUSTICE.
13. A commitment to enable our Bishop to be the Chief Pastor, freeing the new Bishop to move throughout the Diocese. THE DIOCESE OF NORTH DAKOTA WILL BE AN EPISCOPAL CHURCH.



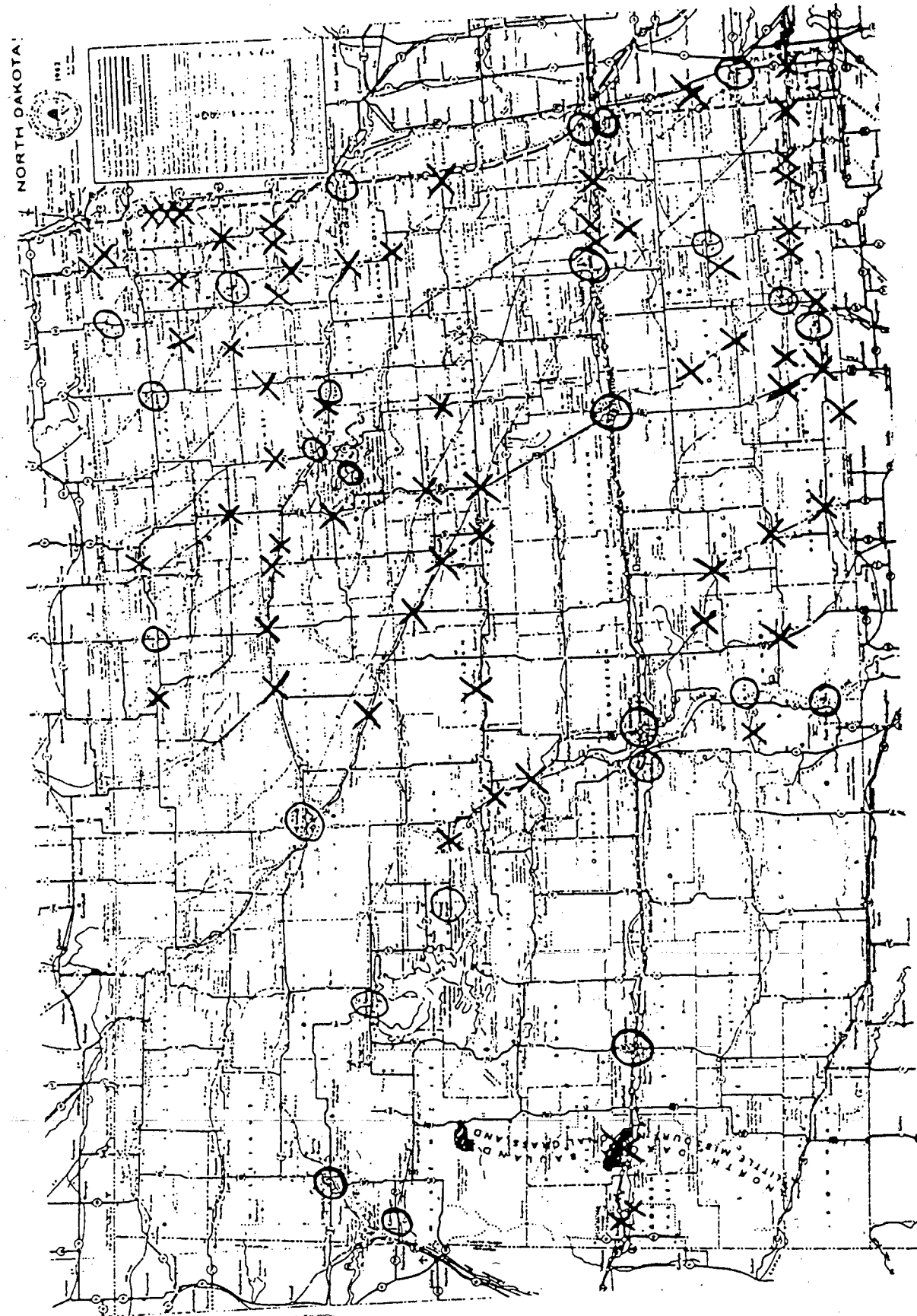
Northern Dakota: frontier to 1879



RAILROADS on the PRAIRIE • 1915

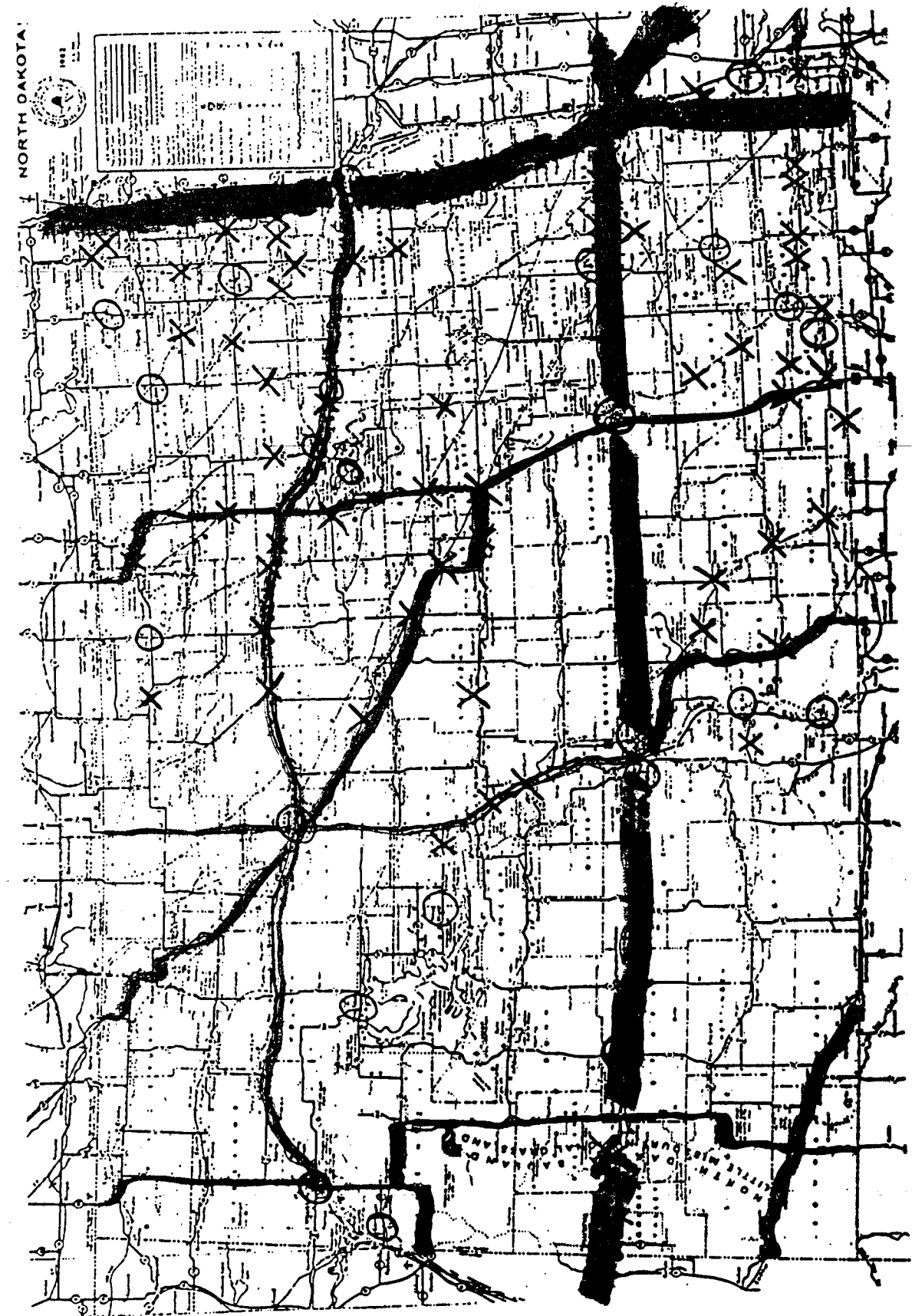
CHURCHES, MISSIONS AND PREACHING STATIONS BY 1915

Display 3

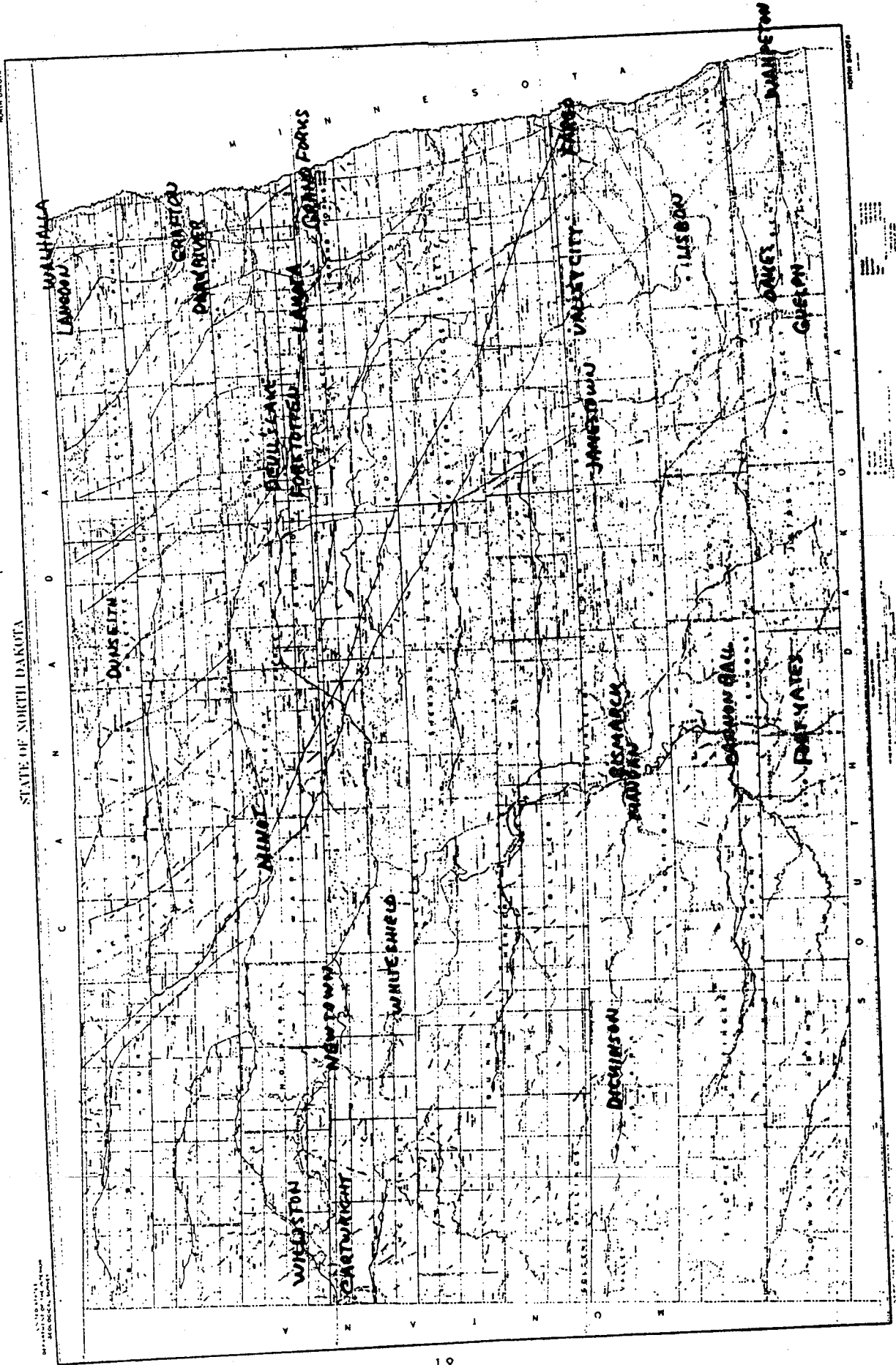


FEDERAL AND INTER-STATE HIGHWAYS BY 1988

Display 4



CLOSED CHURCHES X
OPEN CHURCHES O



| Community | Name | Services | Building | Status |
|----------------------------|-------------------------------|----------|----------|--------------|
| Adams | St. Ansgarius | 1899? | | Closed |
| Alfred | St. Boniface Chapel | 1905? | 1905? | Closed 1911 |
| Alice | | | | Closed |
| Ardoch | St. Andrew's | 1890? | | Closed 1902? |
| Ashley | | 1905? | | Closed |
| Balfour | Preaching Station | 1904? | | Closed |
| Bathgate | Church of the Redeemer | 1883? | 1888 | Closed |
| | Our Merciful Savior | | | Moved 1958 |
| Beach | St. Matthew's | 1910 | 1910? | Closed |
| Belcourt | Church of the Resurrection | 1888 | | Closed |
| Bismarck | Church of the Bread of Life | 1873 | | Renamed |
| | St. George's | | | ACTIVE |
| Bottineau | | 1900? | | Closed |
| Bowesmont | | 1899? | | Closed |
| Bowman | St. Luke's Tri-State Hospital | | | Closed |
| Braddock | | 1906? | | Closed |
| Breien (Potcupine) | | | | |
| Buffalo | Calvary | 1885 | 1887 | Closed |
| Camp Hancock (Bismarck) | | | | Renamed |
| Cando | St. John's | | 1901 | Closed 1911 |
| Cannon Ball | Blessed Trinity | 1891 | 1892 | Renamed |
| | St. James' | | | ACTIVE |
| Carrington | St. Agnes' | 1883? | | Closed |
| | "Cathedral Car" | | 1899 | Sold 1901 |
| | St. Catherine's | | 1903? | Closed |
| Cartwright | St. Michael and All Angels' | | | ACTIVE |
| Casseltown | St. Stephen's | 1887 | 1887 | Closed |
| "Cathedral Car" | | 1890 | | Closed 1899 |
| Crary | St. Barnabas | 1886 | 1891 | Closed 1898? |
| Creel City (Devil's Lake) | | | | Renamed |
| Crystal | | 1900? | | Closed |
| Denhoff | | | | Closed |
| Devil's Lake | Church of the Advent | 1886 | 1887 | ACTIVE |
| Dickey | | 1899? | | Closed |
| Dickinson | St. John's | 1884 | 1892? | ACTIVE |
| Drayton | | 1899? | | Closed |
| Dunseith (Turtle Mountain) | St. Denys | 1899? | 1911 | Renamed |
| | St. Sylvan's | | | ACTIVE |
| Edwinton (Bismarck) | | | | Renamed |
| Ellendale | Chapel Hall | 1906? | 1932 | Closed |
| Elliott | | 1899? | | Closed |
| Enderlin | St. Andrew's | | 1932? | Closed |
| Fargo | Christ Church | 1872 | | Destroyed |
| | Gethsemene | 1881 | | ACTIVE |
| | St. Stephen's | 1956 | 1957 | ACTIVE |
| Fairmount | | 1906? | | Closed |
| Fessenden | | 1900? | | Closed |
| Forbes | | 1906? | | Closed |
| Forman | St. Mary's | 1906? | | Closed |
| Fordville | Ascension | 1899? | | Closed |
| Forest River | Calvary | 1878 | 1889? | Renamed |
| | St. Bartholemew's | | 1893 | Closed |
| | St. Peter's | | 1901? | Closed |
| Fort Abercrombie | | 1875 | | Closed |

CHURCHES, MISSIONS AND PREACHING STATIONS SINCE 1872

Display 6-2

| Community | Name | Services | Building | Status |
|--------------------------|-----------------------------|----------|----------|-------------|
| Fort. Abraham Lincoln | | 1875 | | Closed |
| Fort Berthold | | 1899 | 1903 | Closed |
| Fort Buford | | 1888? | | Closed |
| Fort Seward (Jamestown) | St. James | 1872 | | 1883 |
| Fort Totten (Raven Hill) | St. Mark's | 1875 | 1891 | Closed |
| | St. Margaret's | | | Moved |
| | St. Thomas' | | | ACTIVE |
| Fort Yates | Community Hall | 1887 | | Closed |
| | St. Luke's | | 1890 | ACTIVE |
| Forman | St. Mary's | 1906? | | Closed |
| Fullerton | People's Church | 1906? | 1906? | Closed |
| Garrison | | 1900? | | Closed |
| Geneseo | | | | Closed |
| Georgetown | | 1875 | | Closed |
| Grafton | St. James' | 1887 | 1893? | Closed |
| Grand Forks | St. Paul's | 1872 | | ACTIVE |
| | Church Hall | | 1924 | Closed |
| | Episcopal Student Center | 1954 | | Merged |
| | United Campus Ministry | | 1988 | ACTIVE |
| | | 1903 | | Closed |
| Green River | | 1904? | 1919 | ACTIVE |
| Guelph | St. Mary's | | | Closed |
| Hankinson | | 1906? | | Closed |
| Harlem | | 1899? | | Closed |
| Harvey | St. Matthew's | 1922 | | Closed |
| "Holiday House" | | | | Closed |
| Hope | | | | Closed |
| Inkster | St. Phillip's | 1900? | | Closed |
| Jamestown | Christ Church | 1883? | | Renamed |
| | Grace Church | | 1884 | ACTIVE |
| | Church of the Good Shepherd | 1883 | | ACTIVE |
| Lakota | | 1917 | | Closed |
| LaMourea | Mission of the Holy Spirit | 1898 | | Renamed |
| Langdon | Church of Our Savior | | 1904 | Renamed |
| | St. James' | | | ACTIVE |
| Larimore | St. John the Baptist | 1884 | 1892 | Closed |
| Lawton | St. Edward the Confessor | 1917 | | Closed |
| Leeds | | 1900? | | Closed |
| Lidgerwood | St. James' | 1901 | | Renamed |
| | St. Alban's | | 1906? | Closed |
| | St. Matthew's | 1902 | 1903 | Closed |
| Linton | St. Peter's | | | Closed |
| | Holy Trinity | 1883? | 1886? | ACTIVE |
| Lisbon | | 1906? | | Closed |
| Ludden | | | | Closed |
| McClusky | Christ Chapel | 1905 | 1907 | Closed |
| McHenry | St. Michael's | 1900 | 1903 | Closed 1913 |
| Mandan | Christ Church | 1884 | 1889 | ACTIVE |
| Mayville | Calvary | 1884 | 1885 | Closed |
| Medford | | | | Closed |
| Medora | | 1898 | | Closed |
| Milton | All Saints' | 1898 | | Closed |
| Minot | Incarnation | 1893? | | Renamed |
| | All Saints' | | 1901 | ACTIVE |
| Minnewaukan | Grace | 1901? | 1901? | Closed |
| "Mobile Chapel" | Good Shepherd | 1953 | | Closed |

CHURCHES, MISSIONS AND PREACHING STATIONS SINCE 1872

Display 6-3

| Community | Name | Services | Building | Status |
|-----------------------------|--------------------|----------|----------|---------|
| Monango | | | | Closed |
| Napoleon | | 1905? | | Closed |
| Neché | | 1899? | | Closed |
| New Town | St. David's | | | ACTIVE |
| Nishu | St. Paul's | 1953? | | Closed |
| New Rockford | St. Athanasius' | 1899? | | Closed |
| Northwood | St. James' | 1888 | 1888? | Closed |
| Oakes | St. Mark's | 1904 | 1915 | ACTIVE |
| Park River | St. Peter's | 1897? | | ACTIVE |
| Pembina | Grace | 1821 | 1888 | Closed |
| Porcupine | St. Thomas? | 1899? | | Renamed |
| | St. Gabriel | | 1903? | |
| Raven Hill (Fort. Totten) | | | | Moved |
| Red Hail (Porcupine) | | | | Renamed |
| Ree | St. John's | | | Closed |
| Riverdale | Community | | | Closed |
| Rolla | | 1901? | | Closed |
| Rugby | St. Paul's Mission | 1900? | 1903 | Closed |
| St. Thomas | St. John's | 1900? | 1900 | Closed |
| Sanborn | Christ Church | 1885? | 1885? | Closed |
| Sentinel Butte | | 1903 | | Closed |
| Solen | | | | Closed |
| Stirum | | 1906 | | Closed |
| Sykeston | | 1883? | | Closed |
| Tower City | | 1885? | 1885? | Closed |
| Towner | St. Mark's | 1900? | | Closed |
| Turtle Mountains (Dunseith) | | | | |
| Underwood | | 1900? | | Closed |
| Uxbridge | | 1885? | | Closed |
| Valley City | All Saints' | 1881 | | ACTIVE |
| | Church House | 1905 | | Closed |
| | Christ Church | 1882 | 1885 | Renamed |
| | Trinity | 1885 | | ACTIVE |
| Wahpeton | | | | Renamed |
| Wahpeton (Valley City) | | | | ACTIVE |
| Walhalla | St. Peter's | | | |
| Walshville | St. Luke's | 1890 | 1893 | Closed |
| Washburn | | 1900? | | Closed |
| Webster | St. Clement's | 1903 | 1903 | Closed |
| White Shield | St. Paul's | | | ACTIVE |
| Williston | St. Peter's | 1890 | | ACTIVE |
| Wishek | | 1905? | | Closed |
| York | Grace | 1888 | 1900? | Closed |

1987 VITAL STATISTICS

Display 7

1987 VITAL STATISTICS

| | Baptize Members | Comm Good Standing | Average Attend. | General Purp.Inc. | Our Fair Quota | General Purp.Exp |
|--------------------------------|--------------------|-----------------------|--------------------|----------------------|-------------------|---------------------|
| Bismarck, St. George's | 547 | 435 | 183 | 90619 | 20014 | 95683 |
| Cannon Ball, St. James | 217 | 37 | 25 | 36060 | 238 | 39916 |
| Cartwright, St. Michael's | 38 | 38 | 25 | 11039 | 1974 | 11093 |
| Devils Lake, Advent | 35 | 35 | 10 | 7380 | 1587 | 14207 |
| Dickinson, St. John's | 111 | 75 | 42 | 29665 | 4863 | 28135 |
| Dunseith, St. Sylvan's | 68 | 36 | 26 | 2618 | 300 | 2618 |
| Fargo, Gethsemane Cathedral | 729 | 536 | 264 | 189540 | 41238 | 219935 |
| Fargo, St. Stephen's | 55 | 43 | 37 | 29045 | 6307 | 36533 |
| Fort Totten, St. Thomas | 76 | 51 | 30 | 2667 | 100 | 2667 |
| Fort Yates, St. Luke's | 232 | 44 | 68 | 34481 | 576 | 34402 |
| Grand Forks, St. Paul's | 450 | 348 | 168 | 103144 | 22849 | 111329 |
| Guelph, St. Mary's | 25 | 16 | 25 | 803 | 172 | 1382 |
| Jamestown, Grace | 159 | 120 | 53 | 34693 | 7459 | 34203 |
| Lakota, Good Shepherd | 26 | 18 | 16 | 3716 | 0 | 3117 |
| Langdon, Our Saviour | 38 | 32 | 19 | 5252 | 846 | 6214 |
| Lisbon, Holy Trinity | 11 | 11 | 11 | 3254 | 721 | 5265 |
| Mandan, Christ | 43 | 34 | 32 | 22467 | 4795 | 22003 |
| Minot, All Saints | 224 | 132 | 119 | 63288 | 12877 | 72660 |
| New Town, St. David's | 10 | 9 | 23 | 866 | 252 | 902 |
| Oakes, St. Mark's | 17 | 13 | 14 | 5028 | 1123 | 4340 |
| Park River, St. Peter/James | 19 | 19 | 15 | 5673 | 1222 | 5058 |
| Valley City, All Saints | 38 | 29 | 13 | 22838 | 4910 | 23482 |
| Wahpeton, Trinity | 51 | 51 | 40 | 25260 | 5354 | 35360 |
| Walhalla, St. Peter's | 50 | 31 | 23 | 3432 | 757 | 6072 |
| White Shield, St. Paul's | 162 | 44 | 18 | 1922 | 269 | 2216 |
| Williston, St. Peter's | 170 | 135 | 70 | 46869 | 2903 | 52217 |
| | | | | | | |
| | | | | | | |
| | | | | | | |
| Total | 3601 | 2372 | 1369 | 781619 | 143706 | 871279 |
| | | | | | | |
| *Includes Direct Grant Support | | | | | | |
| | | | | | | |
| | | - 22 - | | | | |
| | | | | | | |
| | | | | | | |

OVER

COMPARISON - 1987 OUR FAIR SHARE QUOTA PERCENTAGES

Display 8

Comparison: 1987 Our Fair Share Quota Percentages

| | 1987 Income* | Times 21.5% | 1987 Quota Paid** | Actual Paid | 1988 Quota Paid to date |
|--|-----------------|----------------|-------------------------|----------------|-------------------------------|
| Bismarck, St. George's | 90619 | 19483 | 20014 | 22 | 7410 |
| Cannon Ball, St. James | 238 | 51 | 238 | 100 | 300 |
| Cartwright, St. Michael's | 11039 | 2373 | 1974 | 17 | 343 |
| Devils Lake, Advent | 6660 | 1432 | 1587 | 23 | 1108 |
| Dickinson, St. John's | 29665 | 8528 | 4863 | 16 | 1636 |
| Dunseith, St. Sylvan's | 300 | 64 | 300 | 100 | 300 |
| Fargo, Gethsemane Cathedral | 189540 | 40751 | 41238 | 21 | 25245 |
| Fargo, St. Stephen's | 29045 | 6245 | 6307 | 21 | 3714 |
| Fort Totten, St. Thomas | 100 | 22 | 100 | 100 | 300 |
| Fort Yates, St. Luke's | 576 | 124 | 576 | 100 | 615 |
| Grand Forks, St. Paul's | 103144 | 22176 | 22849 | 22 | 14406 |
| Guelph, St. Mary's | 803 | 173 | 172 | 21 | 74 |
| Jamestown, Grace | 34693 | 7459 | 7459 | 21 | 5235 |
| Lakota, Good Shepherd | 3716 | 799 | 0 | 0 | 0 |
| Langdon, Our Saviour | 5252 | 1129 | 846 | 16 | 339 |
| Lisbon, Holy Trinity | 3254 | 700 | 721 | 22 | 504 |
| Mandan, Christ | 22467 | 4830 | 4795 | 21 | 1860 |
| Minot, All Saints | 63288 | 13607 | 12877 | 20 | 6864 |
| New Town, St. David's | 866 | 186 | 252 | 29 | 168 |
| Oakes, St. Mark's | 5028 | 1081 | 1123 | 22 | 556 |
| Park River, St. Peter/James | 5673 | 1220 | 1222 | 21 | 437 |
| Valley City, All Saints | 22838 | 4910 | 4910 | 21 | 3389 |
| Wahpeton, Trinity | 25260 | 5431 | 5354 | 21 | 2908 |
| Walhalla, St. Peter's | 3432 | 738 | 757 | 22 | 421 |
| White Shield, St. Paul's | 1922 | 413 | 269 | 13 | 500 |
| Williston, St. Peter's | 46869 | 10077 | 2903 | 6 | 0 |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |
| Total | 706287 | 154002 | 143706 | | 78632 |
| | | | | | |
| | | | | | |
| *Per Item "C" - less from Diocese - 1987 Annual Parochial Report | | | | | |
| **Per 1987 Annual Parochial Report - Item #1864 | | | | | |
| | | | | | |
| | | - 23 - | | | |

OVER

GROWTH FORECASTS FOR MARKET AREAS
CURRENTLY SERVED BY EPISCOPAL CONGREGATIONS

* Little or no change
+ Forecast to grow
- Decline

| | Total | City | Rural |
|--------------------------|----------|---------|---------|
| Bismarck | +54,291 | +45,318 | +8,973 |
| Cannon Ball | NA | NA | NA |
| Devil's Lake/Fort Totten | +14,995 | +7,547 | +7,448 |
| Dickinson | -24,146 | 19,351 | 4,795 |
| Dunseith | NA | NA | NA |
| Fargo/Moorhead | +116,218 | NA | NA |
| Fort Yates | NA | NA | NA |
| Grand Forks | +62,110 | +53,748 | +8,632 |
| Jamestown | +22,957 | +15,542 | -7,415 |
| Lakota | *1,295 | 963 | 332 |
| Langdon | -6,290 | -2,167 | -4,123 |
| Lisbon | *3,879 | 2,426 | 1,453 |
| Mandan | +21,509 | +17,192 | +4,317 |
| Minot | *61,412 | 25,286 | 36,126 |
| Oakes | +3,920 | +2,160 | -1,760 |
| Park River | *3,621 | 2,368 | 1,253 |
| Valley City | -12,948 | 7,623 | -5,325 |
| Wahpeton/Breckinridge | +19,433 | +13,904 | +5,529 |
| Wahalla | *2,345 | 1,429 | 916 |
| Williston/Cartwright | *24,226 | 17,273 | 6,953 |
| Rugby (no church) | *5,070 | 3,810 | 1,260 |
| Total | 460,665 | 238,107 | 106,610 |

Display 9

Section 4(f). This clarifies old Canon 5.5 so that the specific responsibility of the religious community is spelled out.

Resolution #A126
Amend Canon III.11.

Resolved, the House of _____ concurring, That Canon III.11 be amended as follows:

CANON #19.
Of Admission to Holy Orders in Other Cases the Ordination of Local Priests and Deacons

Sec. 1 (a). With regard to Dioceses with Congregations or missionary opportunities in communities which are small, isolated, remote, or distinct in respect of ethnic composition, language, or culture, and which can not be supplied only intermittently provided sufficiently with the sacramental sacraments and pastoral ministrations of the Church through Clergy ordained under the provisions of Canon III.7, it shall be permissible for the Bishop, with the advice and consent of the Standing Committee, or the equivalent body in special jurisdictions, and with the prior approval in principle of the House of Bishops of the Province, to seek out and ordain to the Diaconate, and not less than six months later to the Priesthood, residents of the said communities or of the Diocese, after a period of candidacy (pursuant to Canon III.5.7(d) of not less than six months' duration. In the selection of such Candidates, the recommendations of confirmed adult communicants of this Church in good standing resident in said communities shall be sought. To establish procedures by which persons may be called by their Congregations and the Bishop with the Standing Committee, to be ordained local Priests and Deacons and licensed to serve the Congregations or communities out of which they were called.

(b). The persons to be ordained under the provisions of this Section shall have the following qualifications:

(1). ~~He~~ They shall be not less than thirty-two years of age, and shall have been members of this Church in good standing for at least five years. Under extraordinary circumstances, the Bishop and the Standing Committee, on a two-thirds vote, may allow a variance of either of these qualifications, but in no case below the ages specified in Canons III.9 and III.7.

(2). ~~He~~ They shall be confirmed adult communicants in good standing, recognized by their Congregation for their maturity in Christian Faith and Life. shall have been a regular attendant upon the stated services of the Church and faithful in resorting to the Sacraments when available, and a regular contributor of record to the support of the Church.

(3). He shall be reputed in the community to have comported himself as a Christian in his personal and family life and in his dealings with others in the community. They shall be recognized as leaders in the Congregation and shall be firmly rooted in the community.

(4). He shall satisfy the Bishop and the Commission on Ministry of the Diocese of his ability to read the Holy Scriptures and conduct the services of the Church in an intelligible, seemly, and reverent fashion. He shall satisfy them likewise of his knowledge of the general outline of the contents of the Old and New Testaments, and of the Church's teaching as set forth in the Creeds and an Outline of the Faith Commonly Called The Catechism.

(4). If no suitable person be found within the local Congregation, the Bishop and the Congregation with the consent of a two-thirds majority of the Standing Committee may call a person who resides in another community of the Diocese but otherwise satisfies all the requirements of this Canon.

Sec. 2. The provisions for Postulancy and Candidacy, as set forth in Canon III.4.2(c) through 8 and Canon III.5.1 through 5, shall be followed, except that:

(a). The certificate required in Canon III.5.5(4) shall be signed by:

(1). Four confirmed adult communicants in good standing from the Congregation resident in the community, if there is no local council of the Congregation; and

(2). One Presbyter of the Diocese to whom the applicant and the community are personally known, if there is no Member of the Clergy in charge of the Congregation.

(b). No minimum time for study as a Postulant shall apply in Canon III.5.1(b).

(c). Letters Dimissory shall not be required.

(e). The requirements of the normal standard of learning may be modified as herein provided. But, in every case, before a Deacon shall be ordained Priest under these provisions, he shall be examined, by the Bishop and two Presbyters, in the office and work of a Priest, and as to his ability to serve the Church in that Order.

Sec. 3. For those who are to serve their Congregations as local Priests, the provisions set forth in Canon III.7 shall be followed, except that:

(a). The requirements of the standards of learning specified in Canon III.7.5 may be modified, but in every case

(1). The Bishop and the Commission must receive satisfactory evidence that the Candidate

(i). Understands the office and work of a Deacon and of a Priest and is ready to serve in that order to which the Candidate is called;

(ii). Has adequate knowledge of the contents of the Old and New Testaments, Church history and of the Church's teaching as set forth in the Creeds and in an Outline of the Faith, commonly called the Catechism; and

(iii). Is familiar with the Book of Common Prayer and has the ability to read the Holy Scriptures and conduct the service of the Church in an intelligible and reverent fashion.

(2). The Bishop and Commission shall require and supervise the

See Sec. 3(a)(1).

See old Sec. 2(c).

See old Sec. 1(b)(4.)

See Sec. 2.

See Sec. 2.

continuing education of each person ordained under the provisions of this Canon, and keep a record of the same.

(3). In all cases of the ordination under this Canon of persons with modified requirements of learning, a record of the modifications shall be kept by the Bishop, and every Member of the Clergy thus ordained shall be reported to the Recorder with the other matters required in Canon I.1.6(b).

(b). The certificates required in Canon III.7.7(c) and II(c). shall be signed by:

- (1). Six confirmed adult communicants in good standing within the Congregation, if there is no local council of the Congregation,
- (2). One Presbyter of the Diocese to whom the Candidate or Deacon and the community are personally known, or, in the case of Deacons, the Presbyter under whose supervision the Deacon has trained, if there is no Member of the Clergy in charge of the Congregation.

Sec. 4. In Congregations described in Sec. I of this Canon, where the sacraments are regularly available, persons described in Sec. I(b) may be called by the Bishop and the Congregation to serve as local Deacons.

(a). The provisions for Postulancy and Candidacy, as set forth in Sec. 2 of this Canon shall be followed except for Sec. 2(a), where a certificate shall be as required in Canon III.5.5(4).

(b). The provisions for ordination as set forth in Canon III.6 shall be followed, except that standards of learning specified in Canon III.6.4(a) and (b) may be modified as set forth in Sec. 3(a) of this Canon.

Sec. 5. If a Deacon should be called by a Congregation and the Bishop to be ordained Priest, the Deacon must meet the requirements as set forth in Secs. 1 and 3 of this Canon.

Sec. 6 (a). The Congregations served by persons ordained under the provisions of this Canon shall be under the supervision of the Bishop or an appointed deputy.

(b). Under special circumstances, the Bishop may appoint persons under the provisions of this Canon to serve in more than one Congregation.

(4). Sec. 7. If a Deacons or Priests who has have been ordained in accordance with this Canon shall subsequently remove to another community within the Diocese, he they shall be entitled to exercise his their office in that place only if: he be licensed thereto by the Bishop. Such a Priest shall not be granted Letters Dimissory to another Diocese without the request in writing, of the Bishop of the Diocese to which he wishes to remove.

- (a). The Congregation is as described in Sec. I(a) of this Canon;
- (b). Requested by the Congregation; and
- (c). The Bishop licenses them.

THE BLUE BOOK

in marriage, family and work; faithfulness in church responsibilities; strong local reputation as a Christian; demonstrated ability in leading worship; and a general knowledge of the Scriptures and the Christian faith.

Two previous studies of the CDM reviewed and affirmed the use of this canon. In 1982 the CDM in its report to the General Convention said, "We affirm the value and significance of Canon 8 for the life of the Episcopal Church and we look forward to its future possibilities with hope and anticipation." In 1985 the CDM reported in a follow-up study: "... Clergy ordained under Canon 8 are here to stay and appropriate in limited numbers for certain situations. They are more effective and happy under certain concrete conditions. First, Canon 8 clergy work better where there is a push for total shared ministry of clergy and laity; one body with many equally shared gifts. Second, Canon 8 clergy are more effective and happy where there is a mission strategy for the diocese. Third, there must be support and supervision for Canon 8 clergy."

Title of the Canon. The office and ministry of a person ordained under this canon is much larger than the provisions of the canon. Reference to those ordained persons as "Canon 8s" or "Canon 11s" or now "Canon 9s" does not convey much more than confusion and obscure regulations. Several adjectives were considered, such as "indigenous" and "community," but it was finally decided to select "local" priests and deacons. This is the language that appears increasingly in other churches of the Anglican Communion.

Section 1(a). The purpose of this section is to spell out the special situations to which this canon applies and assumes principle 6. However, it calls for a missionary strategy by the diocese, the involvement of the local congregation, and approval in principle of the House of Bishops of the province.

Section 1(b)(1). This provides for a waiver of the age requirement if a good case can be made on the basis of missionary imperatives. (3). This stresses leadership being rooted in the community.

Section 2. This makes provision for postulancy and candidacy as formerly contained in Section 1. Postulancy did not exist at the time of the initial introduction of this canon. This has been corrected here. In accordance with the specific 1-c, the normal processes are to be followed with the exceptions specified here.

Section 3(a). The requirements for learning as formerly contained in old Sec. 2 and Sec. 1(b)(4) have been reordered. Appropriate knowledge of Church history is added as is required in every other standard of learning including that for licensed lay ministers and considered by many to be basic to an understanding of God as revealed in history.

Sec. 3(a)(2) provides emphasis on continuing education.

Section 3(b). This assumes that the local congregation is not a parish and does not have a resident priest.

Section 4. Makes provision for the ordination of local deacons only when the ministry of a priest is available to a local congregation, consistent with Canons III. 6 and 13 and the BCP. When no priest is available, Canon III. 3 now provides for the licensing of lay pastors.

Section 5. Provides for the ordination of local deacons to the priesthood.

Section 6(a). Provides emphasis on the need of supervision. (b). Gives greater freedom to the diocese in its missionary strategy.

Sections 7, 8. These deal with the mobility of local priests and deacons, authorizing the licensing of them only when the conditions are exceptional, as specified in Sec. 1. of this canon. These conditions apply to the special situation of the congregation, not the special gifts the local priest or deacon may have. Although those dioceses that have been using local priests and deacons over the past several years have exercised discretion and

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Sec. 8. It is the normal expectation that persons ordained under the provisions of this Canon shall not move from the Congregation and Diocese in which they were ordained. Letters Dimissory may be granted by the Bishop only at the request of the Bishop of the Diocese to which the Deacon or Priest wishes to move.

Old Sec. 1(a).

Sec. 9. The Bishop may license Deacons or Priests to serve Congregations which differ from those described in Sec. 1(a) only if all the requirements of Canon III.6 for Deacons or Canon III.7 for Priests are fulfilled and reported to the Recorder of Ordinations.

See Sec. 3(a)(3).

Sec. 2. In all cases of the ordination under this Canon of persons with modified requirements of learning, a record of the modifications shall be kept by the Bishop, and the standing of every Member of the Clergy thus ordained shall be reported to the Recorder with the other matters required in Canon I.1.6(b).

Sec. 3 (a). A Deacon who has been ordained under Canon III.9-10, who shall apply for ordination to the Priesthood under the provisions of Clause (c) of that Section, may prepare for the Priesthood by studying the topics specified in Canon III.7, for such time and to such extent as is judged suitable by the Bishop after consultation with the Commission on Ministry and with the Member of the Clergy and Lay Persons who proposed and recommended the said Deacon. Similarly, after consultation with persons experienced in the area or field in which this Deacon seeking ordination to the Priesthood is to serve, the Bishop shall appoint such other training or practical experience as is suitable to the Deacon's occupation, his role in the community, and his ecclesiastical ministry. A record of all such training, and an evaluation of the Deacon's attainment, shall be made in writing, and kept on file.

(b). The Bishop or Ecclesiastical Authority and the Standing Committee shall be satisfied that the Deacon seeking ordination to the Priesthood has served acceptably in the Order of Deacons for at least one year.

(c). When such requirements have been fulfilled, the Bishop, with the advice and consent of the Standing Committee, may proceed to ordain the said Deacon to the Priesthood, pursuant to Canon III-10-9.

COMMENT: The CDM is deeply indebted to the Task Force on Canon III.11, *Of Admission to Holy Orders in Other Cases*, convened by Bishop Harris of the Diocese of Alaska and made up of Church leaders who have had extensive experience in the use of this canon. The Title III Committee of the CDM worked with that task force to bring its recommendations for revision into concert with the larger work on the ordination canons.

The task force in its report to the CDM states:

In its present form, Canon III.11 is intended for distinctive situations where there has been persistent deprivation of sacramental and pastoral ministry. It authorizes the bishop to take the initiative and yet requires that he consult with the local church community. It envisions the call to ordained ministry from persons indigenous to a community whose qualifications include sufficient maturity; stability

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good pastoral judgment, as their utilization spreads their purpose needs to be clear, affirming that ministry and avoiding abuse.

Section 9. Makes provision, in exceptional cases, for the change in the status of one ordained under this canon to the status of one ordained under the provisions of Canons III.6 and 7.

Resolution #A127

Add new Canon III.10 and amend Canons III. 13 and 12.

Resolved, the House of _____ concurring, That a new Canon 10 be added to Title III and that Canons 13 and 12 be amended as follows:

CANON 10.

Of Christian Clergy Previously Ordained or Licensed in Churches Not in the Historic Succession.

Sec. 1. If a person ordained or licensed by other than a Bishop in the Historic Succession to minister in a Christian body not in Communion with this Church, desires to be ordained,

Old III.13 separated into two parts.

(a). The person must first be a confirmed adult communicant in good standing in a Congregation of this Church;

(b). The Commission shall examine the applicant and report to the Bishop with respect to:

(1). Whether the applicant has served in the previous Christian body with diligence and good reputation and the causes which have impelled the applicant to leave that body and seek ordination in this Church,

(2). The nature and extent of the applicant's education and theological training,

(3). The preparations necessary for ordination to the order(s) to which the applicant feels called;

(c). The provisions of Canons III.4, 5, and 6 or 7 shall be followed except that the minimum period of Candidacy need not apply, if the Bishop and the Standing Committee at the recommendation of the Commission judge the Candidate to be ready for ordination to the Diaconate earlier than eighteen months; and

(d). Having fulfilled all the requirements of this Canon, the Bishop may ordain the Candidate a Deacon, and, no sooner than six months thereafter, a Priest. At the time of such ordination the Bishop may read this preface to the service:

Old III.13.5(a).

The Ecclesiastical Authority of this Diocese is satisfied that A.B. accepts the Doctrine, Discipline, and Worship of this Church and now desires to be ordained a Deacon (or ordained a Priest) in this Church. We are about to confer upon A.B. the grace and authority of Holy Orders as this Church has received them and requires them for the exercise of the ministry of a Deacon (or a Priest).

