



## GUIDELINES ABOUT ORDINATION AND PARALLEL DEFINITIONS OF MARRIAGE

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Revisions were adopted by General Assembly on 4 June 2024.  
Revisions in the current version have been made to correct spelling mistakes and update formatting. Published 21 July 2026.

### Ministry

The Lord continues his ministry  
in and through the church.  
All Christians are called  
to participate in the ministry of Christ.  
As his body on earth  
we all have gifts to use  
in the church and in the world  
to the glory of Christ, our King and Head.

Through the church God orders this ministry  
by calling some to special tasks  
in the equipping of the saints  
for the work of ministry,  
for building up the body of Christ. (*Living Faith* 7.2.1–2)

*Living Faith* affirms it is Christ's ministry that is exercised through the church and all Christians are called to this ministry. It also affirms that God orders ministry by calling some to particular tasks. Some of these tasks are carried out by ministers of Word and Sacraments and ruling elders for building up the body of Christ.

These guidelines seek to assist the church to be a diverse and inclusive community, encouraging hospitality, respect and welcome to all. At the same time, they seek to address liberty of conscience and action for those who believe, in accordance with our church's policy, that marriage is between a man and a woman.

## The Calling, Election & Ordination of LGBTQI Persons

With the decision of the 2021 General Assembly to approve Remit C, 2019, LGBTQI persons, married or single, may be called and ordained as ministers or elected and ordained as elders:

That congregations and presbyteries may call and ordain as ministers and elect and ordain as ruling elders LGBTQI persons (married or single) with the provision that liberty of conscience and action regarding participation in ordinations, inductions and installations be granted to ministers and ruling elders. (Remit C, 2019)

### Interviews & Human Rights Considerations

Candidates for ministry and eldership should not be asked about their status as an LGBTQI person, just as non-LGBTQI persons are not asked questions related to their sexuality. Indeed, for many years, the document *Calling a Minister – Guidelines for Presbyteries, Interim Moderators and Search Committees* (1999, updated 2024) has included guidance on questions permitted under human rights legislation. This is a reminder of the approach our church has taken for decades.

LGBTQI persons must be free from an uncomfortable or even untenable silence about this important aspect of their lives. In the same way that non-LGBTQI persons have been able to speak comfortably of their family situation, LGBTQI persons must be free to talk about their relationships without fear of discrimination or alienation within the church.

The facilitation of calls and elections must still be within the context of our usual discernment processes. These guidelines, therefore, do not make special provisions for certain people but seek to ensure equality of consideration.

### ***Equality of Consideration and Liberty of Conscience and Action***

Equality of consideration means that a presbytery or a Session would ask the same interview questions of all candidates regardless of the person's sexual orientation or gender identity.

Sexual orientation or identity itself has never been a barrier to office in our church (A&P 2003, p. 545, 40). If a candidate freely chooses to disclose that they are LGBTQI, married or single, it should make no difference in our process.

Since the adoption of Remit B, 2019 (see below) permits the acceptance of two parallel definitions of marriage, members of courts have liberty of conscience to believe that marriage is between a man and a woman or between two adults.

Since the adoption of Remit C, 2019 permits the ordination of LGBTQI persons (married or single), such a person should be welcomed and feel welcomed by the courts of the church.

### **Exercising Liberty of Conscience & Action**

People who believe that marriage is between a man and a woman are permitted to exercise liberty of conscience and action in this situation and may rest assured that they will not be censured on account of this exercise. Limits to these liberties are stipulated in the remits and described below.

How does a member of a church court exercise liberty of conscience and action regarding the potential call, ordination or induction of an LGBTQI person? The legislation in Remit C, 2019 stipulates that liberty of conscience and action applies to ‘participation’ in ordinations (ruling and teaching elders), inductions (teaching elders) and installations (ruling elders).

Such a person may, without fear of censure:

- Abstain from voting for the ordination, induction, or installation.
- Vote against the ordination, induction or installation, provided reasons do not contravene the doctrine of The Presbyterian Church in Canada.
- Send regrets to any meeting dealing with the ordination, induction, or installation.

This would apply in the context of a presbytery considering a call, ordination or induction of a minister of Word and Sacraments or of a Session considering candidates for ruling eldership.

This does not apply in a situation where a candidate has chosen not to disclose their sexual orientation or gender identity. Under no circumstances is it appropriate to enquire or pry into that part of a person’s life (see *Calling a Minister* – Human Rights Considerations).

### **Liturgical & Pastoral Considerations**

The presbytery is responsible for the conduct of worship at an ordination or induction of ministers of Word and Sacraments and this is normally left in the hands of the moderator. As usual, care should be taken that the language used in any service is appropriate and pastoral. The Clerks of Assembly do not anticipate the need for changes to the ordination and induction services found in the Book of Common Worship but suggest that each liturgy be conducted with sensitivity. For example, if a candidate has identified a preference for the use of a particular identifying pronoun, that should be respected. The Life and Mission Agency is available for consultation on liturgy. When there is an opportunity to welcome members of a family (perhaps at a reception), care should be taken to acknowledge and welcome a same-sex spouse, if appropriate, after consulting with the candidate.

Once an ordination has been approved by a presbytery or Session and has taken place through prayer and the laying on of hands, the ordination is valid throughout the church.

## **Remit B, 2019 – Definition of Marriage**

Remit B, 2019 was approved by the 2021 General Assembly, thereby permitting (but not requiring) ministers to conduct same-sex marriages:

The Presbyterian Church in Canada holds two parallel definitions of marriage and recognizes that faithful, Holy Spirit filled, Christ centered, God honouring people can understand marriage as a covenant relationship between a man and a woman or as a covenant relationship between two adult persons.

That congregations, Sessions, ruling and teaching elders be granted liberty of conscience and action on marriage.

### **Session Decisions & Definitions of Marriage**

A resource to help Sessions develop a wedding policy that makes clear which definition of marriage the minister and congregation have adopted, along with a sample wedding policy, is available from the General Assembly Office and at [presbyterian.ca/policies/#sexuality](https://presbyterian.ca/policies/#sexuality).

The advice offered in the above document follows legal advice obtained by the church regarding the fact that The Presbyterian Church in Canada now permits a dual definition of marriage. This legal advice recommended that the church ensure that a same-sex couple requesting marriage, who come to a minister holding the view that marriage is between a man and a woman, be treated with respect and referred to another minister who is willing to consider conducting their wedding. Any member of The Presbyterian Church in Canada who desires a same-sex marriage should be accommodated because the church now permits such weddings. The accommodation, in the case of a congregation or minister that hold the definition of marriage is one man and one woman, is to offer such a referral. If a congregation typically hosts weddings of non-members, then, while there is no obligation to conduct same-sex weddings, these couples should also be accommodated by a referral.

The experience to date of the Clerks of Assembly is that referring a same-sex couple to another minister or church comes very naturally to our ministers and in the cases we are aware of, the couples were grateful for the generous referral and understood the policy of the minister and/or congregation not to conduct same-sex weddings.