

Called to Ministry

Guidelines for the Licensed Lay Ministries
and Holy Orders

in The Convocation of **Episcopal** Churches in Europe



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O God of unchangeable power and eternal light:
Look favorably on your whole Church,
that wonderful and sacred mystery;
by the effectual working of your providence,
carry out in tranquility the plan of salvation;
let the whole world see and know
that things which were cast down are being raised up,
and things which had grown old are being made new,
and that all things are being brought to their perfection
by him through whom all things were made,
your Son Jesus Christ our Lord; who lives and reigns with you,
in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

—*The Book of Common Prayer*

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A Word to the Discerning

Ministry is the work of the whole people of God. Our life in ministry is our response to God's call to us—God's invitation to participate in God's ongoing mission of redemption and reconciliation in all the world.

That mission, as we are taught in the Prayer Book's "Outline of the Faith," is "to restore all people to unity with God and each other in Christ." There is no greater or more noble task in human life. And, of course, it is a mission that can be undertaken in any context—not only in the church. But the church is the place that prepares us to be faithful witnesses and effective disciples in every context of our lives.

Every baptized Christian is equipped in their baptism with gifts for ministry. All of us are invited by God to offer the gifts with which we have been endowed for the good of the church and the furtherance of God's mission. Sometimes those gifts are best expressed in various ministries the church has discerned and given shape to throughout its history. The church is always at work seeking to understand more clearly the needs it has for gifts and talents in order to respond more effectively to God's invitation, and to seek and engage those gifts as they are found in the baptized people who comprise the body of Christ.

The late Frederick Buechner famously defined "vocation" as "the place where your deep passion meets the world's great need." It is important to remember that there are two parts to that statement: our own individual passions, and the world's needs. The church is many things, but it is surely a place in the world over which God has a particular and unique claim; and that means whenever we begin to sense a vocation by which to offer our gifts to the church in ministry, we seek to understand whether that vocation, and those gifts, meet the needs of the church.

This is the focus of the work of discernment. Disciples are people who live discerning lives; we are meant always to be seeking more deeply the heart of God, the mind of God, the will of God, the purpose of God, and to be seeking as well the strength and the discipline to align our lives with God's plan. And because the church is the body of Christ, comprised of just such disciples, the church, too, is always seeking to follow God's call. We are a pilgrim church, always called onward to follow more nearly the promptings of the Spirit.

Called to Ministry is the work of many people over many years. Its primary authors are the leaders of the European Institute of Christian Studies, the group of leaders within the Convocation whose gifts for ministry include a passion for giving shape and substance to programs of formation for all people in our churches; and the Commission on the Ministry of the Baptized, the canonical commission of the Convocation charged with specific responsibilities for assisting and advising the bishop in the management of the ordination process. The document first appeared in 2016; this is the second major edition, and reflects an extensive revision of the materials pertaining to Licensed Lay Ministries in our church. Particular thanks go to The Reverend Michael Rusk, rector of Emmanuel Church, Geneva, for his leadership in this revision; The Reverend Deacon Richard Cole, also of Emmanuel Church, for extensive contributions to the first edition; and to my predecessor in this office, The Right Reverend Pierre Whalon, for his overall guidance in shaping the effort that led to this document.

One of the mistakes we often make is to think there are gradations or ranks in the ministries of the church. We imagine them to be all stacked up somehow, with some on the bottom and others nearer the top. But this is an incorrect and misleading way of thinking about ministry—and, indeed, one that fails fully to grasp the central, radical claim of the Gospel about our fundamental equality

in God's love. All ministries in the church are needed, and important; some are lay, and some are ordained. And in this church, the "Episcopal Branch of the Jesus Movement," one of the most important ways that basic idea is through our commitment to sharing the governance of the church between ordained and lay people. Not surprisingly, one of the things this means in our church is that participating in the governance of the church—through participation in committees and commissions, election to Vestries or to the Convocation's Council of Advice, and other forms of leadership—is one of the most honored, and important, expressions of ministry.

All people are invited by God to take part in God's mission in the world. If you are reading this, you are beginning to explore more intentionally what that might mean in your life in the church; and I give thanks for your curiosity and your willingness to offer the gifts with which you have been richly endowed in your baptism. I hope, as you continue in your explorations, you will find worthy challenges and the reward of fulfilling service in your deepening life in the church. May God richly bless you in this work, as he has already richly equipped you for it.

The Right Reverend Mark D. W. Edington
Paris, France
† Aidan of Lindisfarne, 2022

Section 1: Introduction to Vocational Discernment

A Word of Welcome to the Vocational Discernment Process

As the baptized people of God, all of us are called to exercise ministry. “You are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of the one who called you out of darkness into God’s marvelous light” (1 Peter 2:9). All can offer their personal gifts and talents in the service of Christ and the church in a myriad of ways and in many ways over time. The church is in a constant process of discerning what ministry is called for by God to meet the specific needs of a particular place, time, and context. In hearing this vision and in responding to it, individuals and communities of faith may perceive a calling to a particular kind of ministry. The word “call” is usually used to describe that sense we feel when we discern the possibility of responding to some obvious need, and see ourselves in that role. Another word that will appear from time to time is “vocation”. Sometimes we refer to this as a sense of vocation. The individual’s sense of call and vocation is rooted in the call and vocation of the whole church to be the people of God.

The vision of the Convocation of Episcopal Churches in Europe is that the gospel mandate is put into practice, in part, by the discernment, training, and licensing of a range of lay ministries in parishes and missions throughout the Convocation. The bishop and Council of Advice perceive a need for these ministries to complement the ordained ministries of bishop, priests, and deacons.

This document, *Called to Ministry—Part I*, has been prepared as an introduction to discernment for all and as a guide for those who have noticed a desire to be of service in some formal way, and would like to take the steps necessary to become qualified in one of the ministries upon which the church depends. Another document provides guidelines toward ordained ministry. A third document provides supporting annexes.

The question may be asked of what qualities are being looked for and discerned by the Convocation of Episcopal Churches in Europe as it meets the missional challenges of today. The Holy Spirit has endowed the people of God with a wonderfully diverse array of gifts and we should not quench the Spirit by being too prescriptive as what may be needed. But there are qualities and skills that are particularly valuable in the European context:

- A deep spirituality and love of God as understood by Christians as God the Holy Trinity
- A commitment to regular worship and support of the local parish/mission
- A valuing of the Episcopal Church and its calling to be Beloved Community
- Appreciation of Holy Scripture as interpreted by the Episcopal/Anglican tradition
- A calling to inclusive ministry—reaching out to a specific group of people who may be marginalized in the life of the church and society.
- A passion for social justice to undo the unjust structures of society
- Ability to communicate in the local language(s) as well as English
- For public ministry, the ability to communicate Christian faith in an effective way both in-person and on-line.

Called to Ministry comprises five sections providing background and guidelines for all those in discernment in the Convocation. They are:

- Section 1: Introduction to Vocational Discernment
- Section 2: Licensed Ministries.
- Section 3: Holy Orders
- Section 4: Excerpts from the General Canons
- Section 5: Glossary

It is recommended that all those going through discernment, and all those supporting or involved in discernment, be familiar with all sections of *Called to Ministry*.

Glossary of terms and references to other sources

As you proceed through the pages that follow, you will encounter some words and phrases that are either new to you or may require some interpretation. Every attempt has been made to ensure that this document is easy to understand, but of necessity some terms are used that need explaining. A comprehensive glossary of terms is provided in Section 5, and you are encouraged to consult the glossary as needed.

When it comes to the training required for the Lay Ministries, the following abbreviations are made:

EICS The European Institute of Christian Studies. A body in the Convocation of Episcopal Churches in Europe, appointed by the bishop, responsible for the training of lay and ordained ministries.

CDSP The Church Divinity School of the Pacific, an Episcopal seminary located in Berkeley, California, with which the Convocation is partnered. CDSP provides study modules from its Center for Anglican Learning and Leadership (CALL).

The Ministry of the Baptized

The primary ministry of the baptized is that of continuing the work of Christ in the world. Ministry is a way of living in the world, aware that God acts in and through every Christian to bring to fruition God's plan for all creation. It is the way we live when we realize that Christ encounters us in everyone we meet—family, friend and stranger.

One of the greatest challenges of the ministry of the baptized is its invisibility to the unknowing observer. Ministers wear no uniform or identification that sets them apart, confers status or authority, or automatically signals that these good works are done in the name of Christ. Every Christian must discover their own way of letting Christ be known through activities often not regarded as "religious." This risk to be vulnerable in the name of Christ will often involve stress, conflict and confusion. Its model is Christ's own public and often invisible presence in the world.

There are many ways to channel Christ's redeeming love into our troubled world. Not only are we called to be caring, generous, tolerant and forgiving persons ourselves, but we are also called to redeem the mistakes, inadequacies and omissions of each other.

We are all sent to minister in the midst of the distractions, temptations and evil of the world. To do so requires recollection and mindfulness, patience and charity, and the ability to acknowledge faults, seek forgiveness and try again, and again, and again. It requires trusting that God will empower us each time we seek guidance and open ourselves to receive it.

The ministry of the baptized is exercised in two arenas: within the world and within the church. The primary arena is the world. With lives centered in the community of faith, the people of God are sent out to represent Christ to families and friends, communities, at workplaces and places of leisure, "bearing witness to Christ wherever we may be."

Ministry Beyond Church Doors

In an ideal world, every person would go about daily life as a biblically knowledgeable representative of the Christian community, able to:

- proclaim the Good News
- live as a faithful steward of God-given gifts
- reflect Christ's compassion to those who are afflicted
- seek ways to reach out to the oppressed
- and work diligently for justice and peace.

We are constantly re-learning how to open ourselves to the action of God's Spirit so that we may be channels of God's love. A supportive congregation will be involved in guiding and sustaining the ministries of its members in their daily lives—their lives in Christ—whatever their occupation or profession. As William Law wrote in the seventeenth century:

As a good Christian should consider every place holy because God is there, so one should look upon every part of one's life as a matter of holiness, because it is to be offered to God. For as all persons, and all things in the world truly belong unto God, so all things are to be used, and all persons are to act in their several states and employments for the glory of God.

Those in worldly business, therefore, must not look upon themselves as at liberty to live to themselves, to sacrifice to their own humors and tempers, because their employment is of a worldly nature. ... It is as much the duty of those in worldly business to live wholly unto God as it is the duty of those who are devoted to Divine service....

Individuals may differ in their employments, but yet all must act for the same ends, as dutiful servants of God, in the right and pious performance of their several callings.

The late James C. Fenhagen, sometime Dean of the General Theological Seminary, wrote:

We are being led to find deep satisfaction in small things... to find the satisfaction in ministry not in what is dramatic or successful in the world's eyes, but more in the satisfaction of faithfulness and rootedness and the deep pleasure which comes when, by us through the Spirit, we see lives transformed and values changed because of the baptized who see themselves working in the world committed to making a difference. Sunday after Sunday, the Eucharist empowers the church. Life is uncertain, but for us the victory has been won by the resurrection of Christ. It is participating in this victory that gives our ministry power.

We know that all are called to represent Christ in the world. Most people do this quite directly, participating in the world beyond the church's doors while earning a living and caring for family.

Ministry takes countless forms that stretch beyond the routine of daily life:

- nurturing and serving one's own family
- acting to feed and shelter the homeless
- working on behalf of all persons with disabilities
- supporting victims of racial and sexual and economic oppression
- caring for children and the elderly
- practicing non-violence
- acting ethically in the workplace
- challenging the comfortable and affluent whose hearts may be hardened against others by fear of failing or by servitude to possessions or status
- sharing one's faith with a friend
- engaging in the political process

- practicing responsible stewardship of environmental resources.

All of these and more, done for Christ's sake, are ways in which the baptized proclaim Christ in deed, and summon the world to respond.

Ministries Within the Gathered Church

Seven major elements characterize the life of most congregations, sustain energy, and support member's ministries in the world: Worship; Christian education; Pastoral ministry; Outreach to the poor and those in need; Evangelism; Stewardship; and Administration. All the baptized people of God may participate in one and very often more of the ministries simply as active members of the congregation. Those who wish to give greater emphasis and take on a larger and more responsible role may become a Vestry member. Another calling may be to consider the church's calling to one or more of the lay licensed ministries. Still others may be called to one of the Holy Orders of priest or deacon.

Worship

Corporate worship is the primary point of contact and shared experience for all the baptized. It is the community's center of religious expression, from which all other ministries of the congregation originate and are regenerated. In the contemporary understanding of the Eucharist in the Episcopal Church, all the baptized participate and the expression of this participation can be found in reading the lessons, leading the Prayers of the People, being a Eucharistic Minister or Visitor, the ushering, and the behind scenes role of being a member of the Altar Guild. A Worship Leader, licensed by the bishop, may lead Services of the Word in a parish or mission. A Preacher is licensed to preach. An Evangelist has a role in sharing the good news of Christ and a Catechist teaches the Christian faith through preparing candidates for Baptism and Confirmation. These lay ministries complement the ministries of bishop, priest, and deacon and are a witness to the inclusive, empowering love of God that utilizes all the gifts of the people of God.

The call to the Convocation is to develop these lay ministries to reveal the richness of ministry to which God calls us. In worship we render our grateful praise and thanksgiving, confess our sins, intercede for those in need, and seek guidance and strength for the tasks that lie ahead—whatever our daily vocation may be. All baptized people may also assist in planning and conducting worship, and serve as acolytes, choir or altar guild members, lectors, intercessors, and ushers.

Since the beginnings of the Episcopal Church, the canons have provided for licensed readers to assist the clergy and to conduct certain services when no clergy are available. In 1991, a major revision of Title III, the ministry canon, formalized a number of additional roles and established criteria for preparation and procedures for licensing. In 2003, an additional revision of Title III further refined these positions. (See the excerpts of the canons in the separate document of Annexes, and Section 2: Licensed Lay Ministries in this document.) The licensed ministries related to worship are Eucharistic Minister, Eucharistic Visitor, Preacher, and Worship Leader.

Christian Education

Next to worship, Christian education probably has the most influence on the life of church members. Most congregations sponsor educational programs and religious instruction for people of all ages, including church school classes for children, inquirers' and Confirmation classes, adult forums, youth groups, parenting programs and vacation Bible schools. These offer opportunities for life-long learning, ever deepening exposure to the riches of Scripture and tradition, church doctrine and history, the inspirational lives of the saints, the example of the great prophets and martyrs, and the powerful witness of prayerful men and women throughout history.

Through educational programs, contemporary Christians explore centuries of the church's knowledge and experience in order to relate it to everyday life in their own time and place. While Clergy may offer leadership in the educational life of the congregation, the community must also raise up lay educators to sustain and deepen the intellectual and spiritual life of its members.

In the Convocation of Episcopal Churches in Europe, the European Institute for Christian Studies (EICS), the Commission on the Ministry of the Baptized (COMB), the Commission on Ministry with Children and Youth, and Education for Ministry (EfM) offer opportunities for growth and learning beyond the parish. Notification of these and other opportunities is distributed through the communication systems of the Convocation. The licensed ministry related to Christian education is that of Catechist.

Pastoral Ministry

Pastoral ministers in a congregation include all who share in building and bonding the community, and in nurturing and shaping the membership and congregational activities. They coordinate the congregation's internal life and the organizations that complement its worship and education. Such ministry also recalls the early church's understanding of itself as a mutually interdependent community whose members minister to one another, share each other's gifts, and prepare to move out into the world.

Pastoral activities that support the life of the congregation thus extend well beyond conventional "pastoral visits" from the Clergy. They include prayer chains and telephone support networks, preparing and sharing food, arranging congregational fellowship, and the multitude of ways in which every Christian expresses care for each other through prayer and presence. Some communities have hospitals that offer training in pastoral ministry. Many congregations offer training to their people in pastoral ministries. Those wishing to pursue this more deeply as a licensed minister may consider becoming a Pastoral Leader.

Outreach

Each congregation's ministry extends beyond its own membership. Outreach means living the Gospel by ministering to those in need. Begun in worship and fellowship, these activities lead outward in service to:

- The sick: bringing flowers, food and companionship to the sick or those confined to their homes; assisting with worship and fellowship in nursing homes; preparing meals for the homebound; walking for cancer research; running to raise money for AIDS or other causes; praying for healing; the poor and oppressed: sharing food, clothes, furnishings and money with the needy at home and abroad; responding to migrants and refugees; staffing soup kitchens, clothing exchanges and shelters; visiting prisoners; working for just labor laws and full employment; addressing the underlying causes of poverty, hunger, homelessness;
- The young and the weak: providing child care, pre-school programs and after-school programs; sponsoring sports and crafts programs; tutoring, mentoring; housing and staffing counseling centers; support for others whose needs are not physical but emotional and/or spiritual, opportunities for sharing one's journey in Christ.
- LGBTQIA+: reaching out to all who feel marginalized; living out the motto, "God loves you, no exceptions"; welcoming and integrating all God's people within the baptized people of God.

These activities and many others bear witness to God's love and saving power, and create opportunities for sharing one's personal faith and love for God.

Evangelism

Evangelism means proclaiming the Gospel by witnessing to the power of Christ to transform our lives, and inviting others to share in the transforming life of the community that is Christ's Body on earth. Evangelistic ministry includes:

- the new member: inviting a person to one's church; welcoming the new members into your midst.
- neighborhood Bible studies: sharing one's own knowledge and experience of the Word.

While all baptized Christians are called on to be evangelists, those particularly gifted in this ministry and interested in a more formal role may consider becoming a licensed Evangelist.

Stewardship

Stewardship expresses in tangible form the gratitude and generosity of members in response to God's love. It also provides the physical and organizational structures that make possible the congregation's worship, life and ministry at home and beyond.

Through personal stewardship every baptized Christian shares in the community's offering of itself to God, in service to the world.

Administration

Administration ensures the "institutional maintenance" of the congregation—its communications, finances, maintenance of building and property, stewardship, membership records, office activities and general administration.

Ministry in Daily Life and Discernment

Every member of a congregation is involved in aspects of these seven elements of the community's life, the activities most readily identified as "ministry." Every member is also called to live as a disciple of Jesus Christ in all aspects of daily life at home with family and friends; in the workplace with co-workers, customers, clients, bosses and employees; and in the community as responsible neighbor, good citizen, honest taxpayer and informed voter.

The church is not the only place where we experience God. We can experience God through the week. The church is the place we gather once a week to celebrate the ways in which God has been with us the other six days.

In everything, we are called to be a vehicle of God's presence in the world. Given the new challenges each day brings, this requires both flexibility and a sensitivity to those around us in order to recognize how God might wish to love them through us. Are we willing to be used by God in answer to someone else's prayer?

Discovering and affirming gifts and talents can be an exciting process. Discernment involves exploring how these gifts and talents equip each individual to minister both in the church and in the world. Such a process can help individuals and congregations deploy the great mix of gifts in response to God's call, to witness to God's love for the whole creation.

Personal discernment is as important for the person who enjoys preparing church suppers as for one called to priesthood. Knowing our gifts and using them to the degree that God intended is deeply satisfying. It provides freedom to express who we are in the context of obedience and service to God.

Being intentional about identifying gifts and talents may bring surprising results when unused or hidden attributes are brought to light. The cook may learn that others appreciate her reading ability

as a lector. The mechanic may become a welcome visitor to the elderly. The doctor may become the fastest dishwasher on the kitchen crew.

Within the context of prayer and study, vocational searching often leads to questions about the various “orders” of ministry and the individual’s proper place within that matrix. God calls all Christians into ministry. Those called to the ministry of the baptized have a full and unique ministry as they continue to channel Christ’s redeeming love into our troubled world. Christians who experience God’s converting power in their lives will participate actively in corporate worship and fellowship, and in the programs and outreach projects of the congregation that best match their individual gifts and interests. Some may be called to a life of prayer and service as members or associates of a religious order. Others may be moved to pursue employment in church-related programs, serving full-time within the church community—teaching, managing buildings and financial affairs, directing outreach and service programs, as a musician, secretary or administrator.

In addition, intentionally using gifts and talents for the purpose of glorifying God can bring meaning to our lives. When our Lord said to Saint Peter, “Launch out into the deep, and let down your nets,” the apostle answered, “At your word I will.” He was not going to do something different from what he had been doing daily, but this very thing he had been constantly doing, he did now with a sense of vocation and as an act of responsive obedience. The sense of vocation may alter the whole condition of life. It may take one from an office to the priesthood, as it took Matthew from his customs to his discipleship. It may take another into the religious life or out to the mission field. It may, on the other hand, only change the motive and quality of the life, leaving it the same but transfigured and vastly enriched.

The Baptismal Covenant

The Baptismal Covenant is a series of renunciations and affirmations spoken by all candidates on the threshold of baptism, or on behalf of children too young to speak for themselves, in the presence of the whole congregation. It is often renewed in the context of a Sunday service when the bishop is present. It is important to reflect on this basis of our faith as a part of the discernment process. How does the discerning person live out this statement in his/her daily life? It is found in The Book of Common Prayer, pp. 304-305, and is included in the Annexes.

What does the term “vocation” mean?

What has brought you to the point of discovering this document? Whether it was personally observing some need, or matching one of your skills with some work that clearly needs to be done, or perhaps noticing another person doing something that you would also like to do, or as a result of your study of Holy Scripture, you are really responding to your call. You have taken the first step towards finding a path ahead that will enrich your own life, and the lives of others. It is a path that will encourage your spiritual life, and one that will explore and develop all that you have to offer, and desire to offer. This path is called discernment.

What does the term “discernment” mean?

Discernment is a process that allows us to distinguish between our own willfulness and God’s will; between our own self-defined purpose and God’s intended purpose for us; that is, God’s call to us to ministry. The verb discern comes from the Latin *discernere*, which means to separate or to distinguish accurately one choice, option, or object from another. The process of discernment, when applied to Christian vocation (the Latin root is *vocare*, “to call”), is the process by which we bring clarity and insight to the ministry to which we are being called by God.

Discernment is seldom a linear process that moves quickly or neatly and in an orderly fashion. Indeed, the discernment process is a life-long journey that continues even after we have initially reflected upon the issue of vocation. Discernment is at the heart of everything we do in life.

It is important to understand that the work of discerning our ministry within the church is not merely a private or personal matter. Ministry is expressed within the church, and the leaders of the church have the continuing task of discerning the needs of the church for ministry as it responds in each new age to God's call in mission. This means that work of discernment is something each of us does within, and in dialogue with, the community of faith that is the church. It is never sufficient for an individual to decide that they are called to one particular ministry or another; instead, our sense of call must be brought into conversation with the ways in which the church discerns the match between her people's gifts and her needs in ministry. The more responsibility and authority entrusted by the church in a given ministry, the more rigorous and demanding are the processes of discernment.

So, welcome to this process! Some of your preconceptions will be challenged, and some of your innermost feelings will be encouraged.

While a sense of call is always personal, the development of ministries needs to be organized and, in many cases, supervised. The next paragraphs show how this works.

Processes for ordained and licensed ministries

As some go through a process of discernment, they may find themselves called to one of the lay licensed ministries or to ordained ministry. The licensed ministries are an expression of a particular commitment of being an active parishioner, require at least some training, can often involve more responsibility, and are carried out under the oversight of the priest-in-charge and the bishop.

The bishop of the Convocation of Episcopal Churches in Europe oversees the processes for becoming an ordained minister, and issues licenses for those kinds of ministry requiring oversight. Some of these processes must also conform to requirements of the church known as canons—that is, the guides and rules of The Episcopal Church as an entity, and as a result of the acts of the regulatory body of the church, known as General Convention, over the years.

Two groups assist the bishop in discharging this supervisory role. These groups consist of appointed members. They are:

COMB — Commission on Ministry of the Baptized

The role of COMB members is to oversee the actual discernment process for the ordained ministry of priest and deacon. For those exploring a vocation to be a priest or deacon, COMB journeys both with the individual and the parish/mission, providing resources for those whose job it is to assist in the discernment process i.e., clergy, discernment committee members, Vestry members, etc.

EICS — European Institute for Christian Studies

The role of EICS is to assess, facilitate and deliver the various kinds of training both for lay and ordained ministries.

For those called to a lay or ordained ministry, it is important to speak with your priest who will enable you to explore the path of discernment. For those called to lay ministries, the priest will communicate directly with the bishop. For those exploring a calling to be a priest or deacon, COMB will be contacted.

Training for licensing

Canon III: Ministry of the Constitution and Canons of The Episcopal Church provides the rubrics for ministry. Like each diocese of The Episcopal Church, the Convocation of Episcopal Churches in Europe has its own specific applications of the canon on ministry. The bishop of the Convocation invites those priests with legal responsibility for a parish or mission to discern to which of the licensed ministries a person is called. The priest informs the Vestry/Bishop's Committee and then commends the person to the bishop for licensing. The bishop will refer the person to the European Institute of Christian Studies (EICS) so that the individual's training needs may be assessed. EICS will assess the training needs and advise the bishop how much training will be required. Prior learning is taken into account. The bishop may license the person to a ministry while training is ongoing.

How to get started

You will have thought about your decision to follow your call, you will have prayed about it and you may have discussed it with your partner or friends. The very first practical step in the process is to prepare a personal statement. This document is the basis for your initial discussion, which will be with your priest. The statement will contain your vital information, your background, your educational qualifications, your personal and professional obligations, your affiliations and your motivation.

The material contained in your completed personal statement will assist your priest in guiding you forward and will be a part of your discernment process. The information you provide will be available to the bishop, to the various persons, boards, committees and institutions that will become involved in your development and formation.

We recommend familiarizing yourself with the various ministries as outlined in this document—whether seeking discernment yourself or assisting or supporting someone else in discernment—in order to have a broad sense of the possibilities, qualifications and expectations of the various ordained and licensed lay ministries.

Ministries in The Episcopal Church

Ordered ministries

The Episcopal Church has maintained the threefold order of ordained ministry of bishops, priests and deacons which has characterized Christ's One, Holy and Apostolic church since its earliest days.

For those discerning a possible call to the *priesthood*, the ministry of this order, as described in the ordinal, is:

- To proclaim in preaching and in personal life the Gospel of Jesus Christ
- To preside at the celebration of the Eucharist and administer the Sacraments
- To bless and declare forgiveness of sins in the name of God
- To share with the bishop and other clergy (priests and deacons) and the laity in the decision-making bodies of the church—Council of Advice, the various committees and commissions of the Convocation, the annual Convention of the Convocation, and in governing and advisory bodies of the General Convention.

Further information about exploring a vocation to the priesthood can be found in *Called to Ministry: Part II—Holy Orders*, and at page 531 of the *Book of Common Prayer*.

For those discerning a possible call to the *diaconate*, the ministry of this order, as described in the ordinal, is:

- To make Christ and his redemptive love known to the world, and to interpret to the church the needs, concerns and hopes of the world
- To proclaim both in the ministration of God's word and sacraments, and in one's personal life the Gospel of Jesus Christ
- To share with the bishop and other clergy and laity in the in the decision-making bodies of the church.

Further information about exploring a vocation to the Diaconate can be found at *Called to Ministry: Part II—Holy Orders*, and at page 543 of the *Book of Common Prayer*.

Licensed lay ministries

For those discerning a possible call to explore a specific lay ministry, there are many ministries in The Episcopal Church to consider, seven of which require licenses:

- A *Pastoral Leader* is authorized to exercise pastoral responsibility, lead public worship and preach within a specific congregation where no clergy leadership is present. It is a role that may include significant administrative responsibilities. Congregations in need of a Pastoral Leader will be identified by the bishop as the circumstances arise. Read more: Section 2A
- A *Worship Leader* is authorized to lead Morning and Evening Prayer in a congregation with permission of the bishop and under the direct supervision of the Clergy or a Pastoral Leader. Read more: Section 2B
- A *Preacher* is authorized to preach with permission of the bishop and under the direct supervision of the Clergy or a Pastoral Leader. Read more: Section 2C
- A *Catechist* is authorized to prepare people for baptism, confirmation, reception or the reaffirmation of baptismal vows with permission of the bishop and under the direct supervision of the Clergy or a Pastoral Leader. Read more: Section 2D
- An *Evangelist* works with and is supervised by the Clergy, primarily within the context of their own congregation, to inspire, encourage and equip others to be effective witnesses to the Good News. Evangelists must be comfortable sharing their own faith stories in order to draw others to God. Read more: Section 2E
- A *Eucharistic Visitor* is a layperson authorized to take Holy Communion following the service to members of the congregation unable to be present. Eucharistic Visitors should act under the direction of a deacon, if any, or otherwise under the priest or a Pastoral Leader. Read more: Section 2F
- A *Eucharistic Minister* is authorized to administer the Chalice at a Celebration of the Holy Communion. Eucharistic Ministers should act under the direction of a deacon, if any, or otherwise under the priest. Read more: Section 2G

Ministries not requiring a Bishop's License

There are a number of ministries with the church that do not require licenses, yet are important to the worship and witness of the church. Examples of these include, but are not limited to:

A *Lector* is a parishioner trained and appointed by the Member of the Clergy to read the Lessons, lead the Psalm, or lead the Prayers of the People.

An *Intercessor* is a person responsible for preparation and delivery of the Prayers of the People.

Ushers welcome newcomers, distribute bulletins, assist in seating and guide the congregation during distribution of Communication.

Altar Guild members prepare and maintain supplies and vessels used during Eucharistic services.

Other ministries. Leadership from the laity is needed in many areas of the church’s life to assure the vitality of congregations. A primary task of clergy in charge of congregations is to identify, encourage, and empower those with gifts for these roles. Stewardship, Outreach, Music, and assistance in worship (acolytes and crucifers) are examples of these important ministries; there are many others..

Summary of process for licensed ministries

Note: In this document the member of the clergy or other leader exercising oversight of the congregation or other community of faith—known canonically as “clergy in charge”—will be identified simply as “local clergy.”

<i>Ministry</i>	<i>Who guides discernment?</i>	<i>Who is responsible for formation?</i>
Pastoral leader	Local clergy / wardens; COMB informed	EICS assesses prior learning and draws up training program
Worship leader	Local clergy / wardens; COMB informed	EICS assesses prior learning and draws up training program;
Preacher	Local clergy	Local clergy; EICS assesses prior learning and draws up training program
Catechist	Local clergy	Local clergy; EICS resource
Evangelist	Local clergy	Local clergy; EICS resource
Eucharistic Visitor	Local clergy	Local clergy; EICS resource
Eucharist Minister	Local clergy	Local clergy

Section 2: Licensed Ministries

The Rich Diversity and Intrinsic Unity of Christ's Body

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Indeed, the body does not consist of one member but of many. If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? But as it is, God arranged the members in the body, each one of them, as he chose. If all were a single member, where would the body be? As it is, there are many members, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the members of the body that seem to be weaker are indispensable, and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak in tongues? Do all interpret? But strive for the greater gifts. And I will show you a still more excellent way.

—1 Corinthians 12:12-31

The years of reflection and revision that yielded the 1979 Book of Common Prayer of the Episcopal Church affected much more than simply the liturgical life of the church. In many ways, visible and invisible, it was a response to a growing sense of God's call to raise up the ministry of all people in the work and witness of the church.

For most people attending a Sunday morning service in the Episcopal Church today, the changes wrought in 1979 are difficult to notice—because they now seem to self-evidently part of who we are. The participation of the laity in the worship life of the church—as lectors, eucharistic ministers, preachers—seem natural to us. But it is not merely our worship life that was shaped by these things. The old adage *lex orandi, lex credendi*—the law of prayer is the law of belief—helps explain why disputes over the form and content of liturgical actions were so bitter, even bloody, in the early years of the Reformation. But it might be somewhat more accurate today to speak instead of *via orandi, via ecclesiae*—the way of prayer is the way of the church. When our worship life more broadly and more substantively involves the participation of the laity, the rest of the ministry of the church begins to reflect that general movement.

This section of *Called to Ministry* examines in detail the canonically defined Licensed Ministries open to lay people in the Episcopal Church. It is perhaps important to note that while ordained ministries may be received between churches in full communion with each other—so, for example, a

deacon in the Scottish Episcopal Church may serve as a deacon in the Episcopal Church—the same is *not* true of lay ministries. A person licensed as a Worship Leader in the Episcopal Church is not recognized as a Lay Reader in the Church of England, for example, as that church understands the term; and a Lay Reader in the Church of England does not by virtue of that status become licensed in any lay ministry of the Episcopal Church.

Discerning and Directing Lay Ministries

In the Episcopal Church, the primary responsibility for identifying potential vocations to ministry, lay or ordained, lies with the clergy in charge of a congregation. Part of the leadership exercised by clergy in our congregations is identifying, encouraging, and developing the gifts God has bestowed on all the baptized for the ministry of God's church. For all ministries, both lay and ordained, the clergy in charge of congregations have a primary role in nominating individuals for ministries; and in the case of all lay ministries, clergy provide basic formation and oversight of those licensed to perform these ministries.

Under the General Canons, the Commission on Ministry of the Baptized (COMB) “advise[s] and assist[s] the bishop” in “the determination of present and future opportunities and needs for the ministry of all baptized persons” and “in the designing and oversight of the ongoing process for recruitment, discernment, formation for ministry, and assessment of readiness therefor” (General Canons, Title III, Canon 2, Section 2 (b) and (c)). In the Convocation, responsibility for the development of implementation of programs for formation has been given to the European Institute for Christian Studies. COMB has a central role in the discernment of those called to ordained ministry is important, and spelled out in the General Canons; in the case of lay ministries, the principal discernment role lies with local clergy, while COMB's role is to assist the bishop in establishing these guidelines.

In two specific cases of licensed lay ministries—those of Pastoral Leader and Worship Leader—the bishop may ask a candidate identified by clergy in charge of the sponsoring congregation to meet with members of COMB for an informational interview, with a view to advising the bishop on an individual's formation needs for that ministry. In all cases of lay ministries, a license granted by the bishop is understood to be exercised under the direct oversight of clergy in charge of a congregation, and never separate from them. At any time the bishop may, at the request of clergy, revoke a license issued for one of the below lay ministries.

Section 2A: Pastoral Leader

A Pastoral Leader is a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances, as defined by the Bishop.

Applicants for the ministry of Pastoral Leader are recommended by the clergy in charge of their sponsoring congregations to the bishop. The recommendation will outline the nature of the ministry envisaged and the qualities that the candidate would bring though exercising this ministry. The Bishop will refer candidates to EICS who will establish an appropriate training program. The Bishop may license a candidate prior to the completion of training.

The Pastoral Leader is a confirmed communicant in good standing or, subject to guidelines established by the Bishop, a communicant in good standing. The Pastoral Leader functions with the permission of the Bishop and under the direct supervision of the Bishop's Office. Once licensed, the Pastoral Leader functions at the discretion of the Bishop. The license is only valid within the congregation in which the Pastoral Leader is a member at the time of licensing. A Pastoral Leader, however, with written permission of the Bishop, may serve another congregation within the Convocation when clergy are not available. The Pastoral Leader, under the direction of the Bishop's Office, will pursue a program of continuing education set out by EICS.

Training

Applicants for the ministry of Pastoral Leader will be trained under a program devised by EICS appropriate to this ministry, and, if necessary, modified according to the applicant's previous education and experience. The program may be primarily self-study or distance study and may include reading material, seminars, webinars or actual courses. Applicants will also need to undertake a program of Clinical Pastoral Education, which takes the form of on-the-job experience in some clinical setting, approved by the Bishop. The areas of study are:

- Holy Scriptures, contents and background
2 CDSP CALL Modules, taken from for example: Old Testament Overview; Introduction to New Testament Interpretation; The Anglican Bible, Scriptural Conversation and Formation; The New Testament – the Parables.
- The Book of Common Prayer (and its authorized supplements) and the Hymnal (and other authorized music resources)
EICS module on Liturgy
- Church history
1 CDSP CALL module such as: Church History, Anglican Identity; or Church History, Mission for the Church Today
- Christian ethics and moral theology
1 CDSP CALL module such as: Facing Choices: ethics in the Anglican Church
- Church doctrine as set forth in the Creeds and An Outline of Faith, commonly called the Catechism
EICS module (2-3 zoom sessions)
- Appropriate canons
EICS module (1 zoom session)
- Pastoral Care; appropriate boundaries
1 CDSP CALL module such as: Introduction to Pastoral Care
1 zoom with Priest from Convocation
- Individual Prayer
1-3 zoom sessions with Priest from Convocation
- Baptismal covenant and its application to ministry
Part of EICS module
- Polity, governance and structure of The Episcopal Church and its relationship to the worldwide Anglican Communion
EICS module
- Contemporary society, the issues faced and The Episcopal Church's response to these issues
1 CDSP CALL module such as: Changing Church: Mission, Leadership, and Beloved Community
- Safeguarding God's Children (Praesidium Academy)
- Anti-Racism Training

This amounts to six CDSP CALL modules and two EICS Modules. The cost of the CDSP modules will be approximately \$1,230. Applicants may expect to devote between fifteen and twenty-four months in completing this formation. The applicant must also meet all the requirements for licensing Eucharistic Visitors (Section 2F *infra*).

A Pastoral Leader may also be authorized to exercise administrative responsibility within a specific congregation where no clergy leadership is present. Pastoral Leaders serving as administrators will also be trained in a number of areas of the *Manual of Business Methods in Church Affairs*, which sets out guidelines for areas of internal controls, taxes, insurance and records management, including financial management, bookkeeping, clergy discretionary funds, and audit guidelines. Responsibilities of Pastoral Leaders may include, but are not limited to:

- Serving as custodian of all parochial records
- Completing (or delegating) reports required by the canons of the Convocation and the General Canons
- Managing (or delegating) budgeting and fiscal administration of parish
- Documenting required training and licensing for lay ministries
- Coordinating maintenance and security of buildings and grounds

Certification

The Pastoral Leader license is valid for three years and is renewable at the Bishop's discretion upon evidence of Convocation-approved continuing education and the needs of the congregation as determined by the Bishop.

Documentation

The Bishop or Bishop's representative will maintain a confidential personnel file for the Pastoral Leader which shall contain the following:

- Documentation and certification of the Pastoral Leader's training, examination and competency in the areas listed above under "Training."
- A copy of the application sent to the Bishop.
- A copy of the certificate from the Bishop licensing the person to be a Pastoral Leader.

The licenses of Pastoral Leaders will be maintained and displayed in the parish.

Section 2B: Worship Leader

A Worship Leader is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Applicants for the ministry of Worship Leader are recommended by the clergy in charge of their sponsoring congregation to the bishop for licensing. The recommendation will outline the nature of the ministry envisaged and the qualities that the candidate would bring though exercising this ministry. The bishop will refer candidates to EICS who will establish an appropriate training program. The bishop may license a candidate prior to the completion of training.

The Worship Leader is a confirmed communicant in good standing or, subject to guidelines established by the Bishop, a communicant in good standing. The Worship Leader functions with the permission of the bishop and under the direct supervision of the Bishop's Office. Once licensed, the Pastoral Leader functions at the discretion of the Bishop and under the direct supervision of the congregation's Priest-in-Charge.

The Worship Leader functions solely at the discretion of the Priest-in-Charge and is licensed to lead worship only in the congregation in which the Worship Leader is a member at the time of licensing. The Worship Leader may be given special permission by the Bishop to lead worship in other circumstances or in other congregations provided he or she has received an invitation to do so from

the Priest-in-Charge of the congregation. A Worship Leader may preach the sermon, if he or she is also a licensed Preacher, or if not a licensed Preacher, may deliver a sermon provided by an ordained Priest canonically resident or licensed to officiate in the Convocation. The Worship Leader, under the direction of the Priest-in-Charge, will pursue a program of continuing education determined by EICS.

Training

Applicants for the ministry of Worship Leader will be trained under a program devised by EICS appropriate to this ministry, and, if necessary, modified according to the applicant's previous education and experience. The program may be primarily self-study or distance study and may include reading material, seminars, webinars or actual courses. The areas of study are:

- The Book of Common Prayer and its authorized supplements
EICS Liturgy Module
- Conduct of public worship
EICS session
- The Sacraments
EICS session
- An understanding of the unique liturgical roles of Lay People, Priests, and Deacons
1 CDSP CALL module, such as: Introduction to Liturgical Leadership
- The Hymnal and other authorized musical resources
EICS Liturgy Module
- Use of voice
Undertaken by clergy in charge of the congregation
- Safeguarding God's Children (Praesidium Academy)
- Anti-Racism Training

The applicant for Worship Leader must also meet all the requirements for licensing of Eucharistic Ministers. In addition, an applicant must satisfy two other CDSP CALL modules – one on Scripture and one on Digital Worship. This amounts to three CDSP modules, totaling \$615. An applicant should expect to spend twelve to eighteen months in this formation process

Certification

The term of a Worship Leader License is three years with required annual reviews by the clergy in charge of the congregation or the bishop. The license may be renewed at the discretion of the bishop upon evidence of participation in a program of continuing education set out by EICS and the needs of the congregation. The bishop may issue a license while training is on-going.

Documentation

The clergy-in-charge will maintain a confidential personnel file for the Worship Leader that shall contain the following:

- Documentation of training, examination and competency in the areas listed above under "Training"
- A copy of the application sent to the Bishop by the Priest-in-Charge
- A copy of the certificate from the Bishop licensing the person to be a Worship Leader

The licenses of Worship Leaders will be maintained and displayed in the parish.

Section 2C: Preacher

A Preacher is a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Applicants for the ministry of Preacher are recommended to the bishop for licensure by their clergy in charge of their congregation. The recommendation will outline the nature of the ministry envisaged and the qualities that the candidate would bring though exercising this ministry. The bishop will refer candidates to EICS who will establish an appropriate training program. The bishop may license a candidate prior to the completion of training.

A licensed Lay Preacher must be a confirmed communicant in good standing or, subject to guidelines established by the Bishop, a communicant in good standing in a congregation of the Convocation. The Preacher functions with the permission of the bishop and under the direct supervision of the clergy in charge of a congregation.

The license is only valid for the congregation in which the Preacher is a member at the time of licensing. The Preacher may be given special permission by the bishop to preach in other circumstances or in other congregations, provided they have received an invitation to preach by the clergy in charge of that congregation. The preacher, under the direction of the clergy in charge, will pursue continuing education as approved by the Bishop.

Training

Applicants for the ministry of Preacher will be trained under a program devised by EICS appropriate to this ministry, and, if necessary, modified according to the applicant's previous education and experience. The program may be primarily self- study or distance study and may include reading material, seminars, webinars or actual courses. The areas of study are:

- The Book of Common Prayer and its authorized supplements
EICS module
- Holy Scriptures, interpretation, contents and background
2 CDSP CALL Modules, taken from for example: Old Testament Overview; Introduction to New Testament Interpretation; The Anglican Bible, Scriptural Conversation and Formation; The New Testament – the Parables.
- The Hymnal (and other authorized music resources)
EICS Liturgy Module
- The conduct of public worship
1 CDSP CALL module, such as: Introduction to Liturgical Leadership
- An overview of Church history including current events in The Episcopal Church and the Anglican Communion
1 CDSP CALL module, such as: Changing Church: Mission, Leadership, and Beloved Community
- Christian ethics and moral theology
1 CDSP CALL module, such as: Facing Choices: ethics in the Anglican Church
- Church doctrine as set forth in the Creeds and An Outline of Faith, commonly called the Catechism
EICS module (2-3 zoom sessions)

- Pastoral dynamics of preaching
An online course in Homiletics will be provided.
- Homiletics, including use of voice
An online course in Homiletics will be provided.
- Safeguarding God's Children (Praesidium Training)
- Anti-Racism Training

In all, formation for the ministry of Lay Preacher involves six CDSP modules and two EICS modules. Cost of CDSP modules would be \$1,000 to \$1,230. An applicant should expect to devote between fifteen and twenty-four months in this formation process.

Certification

The term of a Preacher license is three years and may be renewed at the discretion of the bishop upon evidence of participation in this formation program and in view of the needs of the congregation. The license can be revoked by the Bishop at any time. The Bishop may issue a license while training is on-going.

Documentation

The clergy in charge of the congregation will maintain a confidential personnel file for the Preacher that shall contain the following:

- Documentation of training, examination and competency in the areas listed above in "Training."
- A copy of the application sent to the bishop by the clergy in charge of the congregation.
- A copy of the certificate from the bishop licensing the person to be a Preacher.

The licenses issued by the bishop to Lay Preachers will be maintained and displayed in the parish.

Section 2D: Catechist

A Catechist is a lay person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows. Catechists function under the direction of the member of the clergy or other leader exercising oversight of the congregation or other community of faith.

Applicants for the ministry of Catechist are recommended to the bishop for licensing by the clergy in charge of their congregation. The recommendation will outline the nature of the ministry envisaged and the qualities that the candidate would bring though exercising this ministry. The bishop will refer candidates to EICS who will establish an appropriate training program. The bishop may license a candidate prior to the completion of training.

The Catechist is a confirmed communicant in good standing or, subject to guidelines established by the bishop, a communicant in good standing. The Catechist functions with the permission of the bishop and under the direct supervision of the clergy in charge of the congregation.

A Catechist is licensed to serve only in that congregation. The Catechist may be given special permission by the bishop to serve another parish with the permission the clergy in charge of that congregation, or within a region of the Convocation if the clergy responsible for congregations in that region and the bishop approve. The Catechist will pursue continuing education as guided by the Convocation and the clergy in charge of their congregation.

Training

Applicants for the ministry of Catechist will be trained under a program devised by EICS appropriate to this ministry, and, if necessary, modified according to the applicant's previous education and

experience. The program may be primarily self-study or distance study and may include reading material, seminars, webinars or in-person courses. The areas of study are:

- The Book of Common Prayer (and its authorized supplements) and also, the Hymnal (and other authorized music resources)
EICS Liturgy Module
- Church doctrine as set forth in the Creeds and An Outline of Faith, commonly called the Catechism
EICS Liturgy Module
- The Bible: its translations, organization, and its use for personal study
2 CDSP CALL Modules. taken from for example: Old Testament Overview; Introduction to New Testament Interpretation; The Anglican Bible, Scriptural Conversation and Formation; The New Testament – the Parables.
- Traditions and styles of prayer
1-3 zoom sessions with Priest from Convocation
- An overview of Church history including current events in The Episcopal Church and the Anglican Communion
1 CDSP CALL module, such as: Changing Church: Mission, Leadership, and Beloved Community
- Familiarity with resources for personal study, including authorities for faith journeys in the Anglican tradition
Request CDSP to produce a module
- Safeguarding God's Children (Praesidium Training)
- Anti-Racism Training

In all, formation for the ministry of Catechist involves three CDSP modules and two EICS modules. The total cost of CDSP modules is \$615. An applicant should expect to devote between twelve and fifteen months to this formation process.

Certification

The Catechist's license may be renewed every three years with annual reviews held by the clergy in charge of a congregation. The bishop may issue a license while training is ongoing. The license may be revoked by the bishop at any time.

Documentation

The Priest-in-Charge will maintain a confidential personnel file for the Catechist that shall contain the following:

- Documentation of training, examination and competency in the areas listed under "Training".
- Certification of the Catechist's completion of required training
- A copy of the application sent to the Bishop by the Priest-in-Charge
- A copy of the certificate from the Bishop licensing the person to be a Catechist

Documentation of licensing of Catechists will be maintained and displayed in the parish.

Section 2E: Evangelist

An Evangelist is a lay person who presents the good news of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the church. An Evangelist assists with the community's ministry of evangelism in partnership with the clergy exercising oversight of the congregation, or as directed by the bishop.

Applicants for the ministry of Evangelist are recommended to the bishop for licensing by the clergy in charge of their congregation. The recommendation will outline the nature of the ministry envisaged and the qualities that the candidate would bring though exercising this ministry. The bishop will refer candidates to EICS, which in turn will establish an appropriate training program. The bishop may license a candidate prior to the completion of training.

The Evangelist is a confirmed communicant in good standing or, subject to guidelines established by the bishop, a communicant in good standing. The Evangelist functions with the permission of the bishop, and under the direct supervision of the clergy in charge of the congregation.

Training

The Evangelist, under the direction of the clergy in charge of the congregation, will pursue a course of study devised by EICS appropriate to this ministry. The course may be modified to account for the applicant's previous education and experience. The program may be primarily self-study or distance study, and may include reading material, seminars, webinars or actual courses. The areas of study are:

- Holy Scriptures, interpretation, contents and background
2 CDSP CALL Modules, taken from for example: Old Testament Overview; Introduction to New Testament Interpretation; The Anglican Bible, Scriptural Conversation and Formation; The New Testament – the Parables.
- The Baptismal Covenant and its application to the ministry of all Christians
Part of ECIS liturgy module
- Individual and communal prayer
1-3 zoom sessions (or Spirituality retreat) with a Priest of the Convocation –
- An overview of Church history including current events in The Episcopal Church and the Anglican Communion
1 CDSP CALL module, such as: Changing Church: Mission, Leadership, and Beloved Community
- Christian ethics and moral theology
1 CDSP CALL module, such as: Facing Choices: ethics in the Anglican Church
- Evangelism
An on-line module will be provided.
- Safeguarding God's Children (Praesidium Training)
- Anti-Racism Training

Certification

The Evangelist's license may be renewed every three years. Annual evaluations should be conducted by the clergy in charge of the congregation the Evangelist serves. The bishop may issue a license while training is ongoing. The license may be revoked by the bishop at any time.

Documentation

The clergy in charge of the congregation will maintain a confidential personnel file for the Evangelist which shall contain the following:

- Documentation of training, examination and competency in the areas listed above under "Training."
- Certification of the Evangelist's completion of required training.
- A copy of the application sent to the bishop by the clergy in charge of the congregation.
- A copy of the certificate from the bishop licensing the person to be an Evangelist.

Documentation of licensing of Evangelists will be maintained and displayed in the parish.

Section 2F: Eucharistic Visitor

A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a deacon; if the congregation has no deacon, the member of the clergy in charge of the congregation is the appropriate supervisor.

The Eucharistic Visitor is a confirmed communicant in good standing or, subject to guidelines established by the bishop, a communicant in good standing, functioning with permission of the bishop. Once licensed, the Eucharistic Visitor functions solely at the discretion the clergy in charge of the congregation, and is licensed only in the congregation in which the Eucharistic Visitor is a member at the time of licensing. The Eucharistic Visitor should receive annual refresher training. Licenses are issued for three years; if it is desired that the license be renewed, the clergy in charge of the congregation served by the Eucharistic Visitor must apply for a renewal the license.

Training

The applicant for Eucharistic Visitor will be trained and found competent to the Priest- in- Charge's satisfaction in the following areas of knowledge and practice:

- Eucharistic Theology, including the Reserved Sacrament
- Pastoral skills including being able to address issues related to the homebound, nursing homebound, the terminally ill, death and dying
- Understanding aging and family dynamics
- Understanding and demonstrating competency in liturgy used in ministering to the sick and shut-in
- Understanding the mechanics of administration of the Eucharist in various settings
- Willingness and competency in keeping confidentiality
- Knowledge of when to notify clergy if changes have occurred in those visited
- Commitment to report regularly to the clergy on those visited
- Commitment to make visits on a regular basis
- Safeguarding God's Children
- Anti-Racism Training

Training for Eucharistic Visitors in the above areas will be met through workshops conducted by the clergy in charge of the congregation, which may be supplemented by workshops offered by the Convocation.

Certification

The Eucharistic Visitor's license may be renewed every three years. Annual evaluations should be conducted by the clergy in charge of the congregation the Evangelist serves. The bishop may issue a license while training is ongoing. The license may be revoked by the bishop at any time.

Documentation

The Priest-in-Charge will maintain documentation for the Eucharistic Visitor that shall contain the following:

- Evidence of training, examination and competency in the areas listed above under "Training."
- Certification of the Eucharistic Visitor's completion of required training.
- A copy of the application sent to the bishop by the clergy in charge of the congregation.
- A copy of the certificate from the bishop licensing the person to be a Eucharistic Visitor

Licenses of Eucharistic Visitors will be maintained and displayed in the parish.

Section 2G: Eucharistic Minister

A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a celebration of Holy Eucharist. A Eucharistic Minister acts under the direction of a Deacon, if any, or the member of the clergy exercising oversight of the congregation or other community of faith.

The Eucharistic Minister is a confirmed communicant in good standing functioning with permission of the Bishop and under the direction of the congregation's Priest-in-Charge. Once licensed, the Eucharistic Minister functions solely at the discretion of the Priest-in-Charge and, if possible, under the supervision of the Deacon, and is licensed to assist with the distribution of communion during the Holy Eucharist. The license is only valid for the congregation in which the Eucharistic Minister is a member at the time of licensing. The Eucharistic Minister will receive annual training and review under the direction of the Priest-in-Charge.

Training

The applicant for Eucharistic Minister will be trained and found competent to the Priest-in-Charge's satisfaction in the following areas:

- Understanding the service of Holy Eucharist
- Understanding the names and uses of altar vessels and linens and of liturgical space
- Ability to administer the Consecrated Elements
- Sensitivity to people with special needs
- Completion of clergy- or lay-led practice sessions
- Participation in an instructed Holy Eucharist led by clergy
- Safeguarding God's Children
- Anti-Racism Training
- Suggested Coursework

Safeguarding training is provided through the Convocation's Safeguarding policy. EICS will provide occasional workshops in other areas. Training may be offered as well by clergy in the congregation served by the Eucharistic Minister.

Certification

The Priest-in-Charge shall request renewal of the Eucharistic Minister's license every three years. The license can be revoked by the Bishop at any time upon request of the Priest-in-Charge.

Documentation

The Priest-in-Charge will maintain documentation for the Eucharistic Minister that shall contain the following:

- Training, examination and competency in the areas listed above in "Training". This could be in the form of dates for training sessions held, sig- in sheets for training sessions, and documentation of confirmation.
- A copy of the application sent to the bishop by the clergy in charge of the congregation.
- A copy of the certificate from the bishop licensing the person to be a Eucharistic Minister.

Documentation of licensing of Eucharistic Ministers will be maintained and displayed in the parish.



Application Form for Licensed Ministry

Last name: _____

First name: _____

Parish affiliation: _____

Licensed Ministry sought: _____

Mailing address (complete) _____

e-mail: _____

Mobile phone: _____

Date and Place of Baptism: _____

Date and Place of Confirmation: _____

Church Denomination Affiliation: _____

*(please list any churches of which
you consider yourself a member at present)*

Roles undertaken in your Episcopal parish/mission:

Courses taken: (Please list any relevant academic qualifications in terms of theological or pastoral formation; include institution where taken):

Other relevant training

Signature of sponsoring clergy:*

Congregation

Signature of Applicant:

Date:

**Note: Applications for Pastoral Leader, Worship Leader, Preacher, Evangelist, and Catechist must be accompanied by a letter of reference from the sponsoring clergy, setting out the nature of the ministry to be exercised and the qualifications of the applicant in serving this ministry.*

Section 3: Holy Orders

Ordained ministry in The Episcopal Church

As noted in Section I, The Episcopal Church, throughout its history, has maintained the threefold nature of ordained ministry inherited from the earliest, undivided church.

Deacons (from the Greek *διακονος*) were the first order of ministry to emerge following the day of Pentecost and the commissioning of the apostles to be the leaders of the church, the newly constituted Body of Christ alive and at work in the world. As the church grew, and as the ministry of serving the needs of the poor and vulnerable in fulfillment of Christ's commandment of neighbor-love became a hallmark of the early church, the need grew to commission individuals gifted for the ministry of service to others on behalf of the community of faith. All baptized Christians are called to care for and serve the poor in Christ's name; deacons have a unique responsibility to interpret the world's needs into the church's life and witness, and to bring the church's ministry to the world. A sign of this responsibility are found in the liturgical roles typically reserved for deacons—proclaiming the Gospel in the service of Eucharist, leading the intercessions offered by the people, and dismissing the people out into the world. Deacons historically have a direct responsibility to the bishop, which is expressed in, but not limited by, service in the setting of a congregation.

All people in ordained ministry are first ordained as deacons. Some people are called to a distinctively diaconal ministry; in the Episcopal Church, these people are known as Vocational Deacons. Those in whom the church has discerned a call to the priestly ministry are sometimes referred to as "Transitional" Deacons; they will go on to be ordained to the priesthood after serving the church as a deacon for a period of time defined by the canons, and determined by the bishop. In a sense, however, all ordained ministry has its foundation in diaconal ministry.

Those in whom the church discerns a call to the Vocational Diaconate sometimes serve as deacons in the congregation that sponsored them for ordination. Of course, once ordained, a deacon—Vocational or Transitional—is a deacon in the whole church. Moreover, as noted above, deacons—in the words of our canons—"serve directly under the authority of, and are accountable to the bishop, or in the absence of the bishop, the Ecclesiastical Authority of the Diocese." This means the bishop has the authority to assign deacons to ministries in the Convocation.

Priests (from the Greek *πρεσβυτερος*, literally "an elder") were the last of the orders of ministry to emerge in the history of the church. Scripture mentions the ordination of elders (Acts 14:23), but does not provide a clear record of the emergence of this ministry (in contrast to that of bishops and deacons). Still, it is clear that the ministry of priests emerged very early and from sheer necessity. The sacramental life of the church—the authority to bless, to absolve, to consecrate the Eucharist, to invoke God's divine presence in the physical world of creation by sanctifying things set apart for God's service—had remained uniquely the role of the apostles, and later, as their successors, bishops. But the growth of the early church meant that bishops alone could not adequately provide the sacramental ministry needed by faithful communities. As churches grew in places apart from the bishop's seat in a given place, leaders were needed whose depth of faith and strength of character was such that the bishop could entrust to them those aspects of the church's sacramental ministry necessary for life together in Christian community.

Priests, like deacons, are never members of the congregations they serve. Their membership is in the clergy of the diocese (or in our case, Convocation) of which they are a part. They are expected

to live in mutual accountability to each other, and in communion with the bishop whose ministry they exercise in a given congregation. The expectations guiding the exercise of the priestly ministry, and of the personal and professional conduct of priest, are found in both formal and informal sources—the canons of the church, the customary set out by a bishop, and the received traditions and best practices of the church.

This is one of the reasons why it is a long-established practice of the church that a priest, when ordained, does not return to the sponsoring congregation to function in priestly ministry. The responsibilities of formation, pastoral confidences, and admonition that are part of the life and work of priests cannot be exercised as the church needs them to be exercised among people whom one has first known as a fellow-member of that community. If the sense of call to ordained ministry is felt to be one that will be expressed within one's own community, the church understands that as a call to the Vocational Diaconate.

Bishops (επισκοπον) are understood to be the successors of the apostles, with a ministry that calls them to “contend for the faith that was once for all entrusted to the saints” (Jude 1:3). The bishop is the chief pastor of the church and the chief defender of the integrity of the faith—spoken of, in our church, as “the doctrine, discipline, and worship” of The Episcopal Church. As a reflection of the way in which our Anglican inheritance was shaped and influenced by the experience of Revolution in America, bishops in our church are elected by the people and clergy whom they will lead in a diocese; and, in a further expression of that idea, the election of a bishop in this church must be consented to by a majority of both those bishops with jurisdiction over dioceses and the people of the church, as reflected in the Standing Committees (comprising both lay and clergy members) of each diocese.

The purpose of ordained ministry in God's church

Taking all this in view helps to explain why it is certain orders of ministry are authorized to do certain things and not others. Those rules are part of our tradition, yes, but they are not only that; they emerged from, and continue to serve, the needs of the church brought into being by the Holy Spirit at Pentecost.

This point cannot be too strongly stressed, and we invite you to give it prayerful consideration as you consider your own vocation in the church. A vocation to ordained ministry must bring together two things, identified through a process of discernment as fruitfully connected: The gifts, skills, and character of an individual Christian desiring to serve the church; and the needs of the church for ordained ministry, as the church has discerned them. Ordination never has the purpose or the function of validating an individual's spirituality or giving public approbation for the strength of one's faith. This church neither identifies candidates for ordained ministry nor ordains new members of the clergy based only on a consideration of their way of articulating their sense of a vocational call.

One other word of caution. In the tradition of the church, certain forms of distinction are given to ordained clergy, as a mark of respect or honor. Examples of this include the use of honorific titles (“The Reverend,”) or the wearing of distinctive vesture in the liturgy (stoles, chasubles) or in day-to-day life (clerical collars). All of these things are products of tradition; they have no standing either in Scripture or (in this church) in canon.

All those who come discerning a call to ordained ministry have genuine gifts to offer; and one purpose of the discernment process is to identify and clarify those gifts and to consider their alignment with the needs of the church. At the same time, all those who come discerning a call also bring to that conversation needs of their own—needs for inclusion, for acceptance, for service, for leadership. That is entirely legitimate, and the work of discernment is done best when both gifts and needs can be fully and prayerfully examined. That said, the need for distinction—a desire to be

seen as somehow different, set apart, or above others—is not well aligned with success in the life of ordained ministry. The teaching of the Epistle to the Philippians about the kenotic nature of Christ’s ministry is wise counsel to those beginning the work of discerning a call to ordained ministry in the church; a deep capacity for self-awareness, as well as the humility that grounds the discipline of “self-emptying” to be filled with God’s grace, is the best foundation on which to build a life of service in orders.

The Needs of the Church in Our Time and Context

Each diocese in the Episcopal Church must discern God’s call in mission for the years ahead, and how that call shapes the church’s evolving needs for leaders in ordained roles. At the same time, once ordained in any capacity, one is ordained in the whole church—not merely in the Convocation or a given diocese. Because of this, a particular responsibility rests with the leadership of the Convocation, and especially the bishop and the Commission on the Ministry of the Baptized, to discern those needs within the Convocation, while being apprised of the wider trends shaping the needs of the whole church for ordained ministry.

This document is written in the first half of the twenty-first century, within the mission context of Europe. The Episcopal Church is present in eighteen countries; the Convocation encompasses seven of these. Our context is profoundly secularized. Anglicanism, the broad tradition of which we are a part, has no native home in continental Europe. Of the four Anglican jurisdictions present in Europe, two are the result of expatriate communities forming for worship (The Episcopal Church and the Church of England), while two others are nationally defined and the result of a conscious, costly choice to separate from the Roman Catholic Church at the time of the First Vatican Council (The Iglesia Española Reformada Episcopal in Spain, and the Igreja Lusitana Católica Apostólica Evangélica in Portugal).

Our communities are a mix of expatriates from the United States and other English-speaking countries and the local communities we serve. While most of our parishes were founded by American expatriates, they are no longer a majority community in any of the Convocation’s congregations. We are multilingual and multiracial, drawn from many continents and cultures, and representing many of the Provinces of the Anglican Communion. Presiding Bishop Michael Curry has spoken of us as “the most diverse judicatory in the entire Episcopal Church,” and we recognize ourselves in that description.¹

We have discerned a call to ministry in the Convocation as a migrant church and a church on the move. We believe God calls us to a ministry far beyond chaplaincy to a local community of English-speakers, but to a vibrant ministry of service to those who, like us, are migrants in our midst. That can take many forms; people experiencing the vulnerability of dislocation and refugee status, as well as people migrating away from the secularism of their culture and upbringing into an exploration of faith in Jesus Christ.

We also know that The Episcopal Church has been marked by its growth as a church on the frontier. There is an important and legitimate critique being brought to the “doctrine of discovery” that justified the westward movement of European migration, first across the Atlantic and then across the North American continent—a movement that was enabled by enslavement and resulted in the destruction of countless indigenous communities and the lives that flourished in them. Yet it is possible at one and the same time to acknowledge and lament that reality and still see how the formative ideas about ministry in the Episcopal Church—and especially our understanding of missiology, the response of the church to God’s call in mission—were shaped by the experience

1. Other churches in Europe have called themselves, or claimed to be, “Anglican”; but claiming something does not make it so. The test of whether or not a church is Anglican is simply whether it is in communion with the See of Canterbury. The four jurisdictions identified above are.

of moving with the frontier. (This lies at the heart of why the formal name of our church is “The Domestic and Foreign Missionary Society” of the Episcopal Church. We, in the Convocation, are a large part of what “Foreign” signifies in that name.

In no small way, the Convocation is where The Episcopal Church lives out its frontier experience in the early twenty-first century. We are the church on the frontier—on the frontiers of secularism, on the frontiers of a place where we have no part in the deep local religious histories of the places in which we gather and serve. We are a church exploring the frontiers of truly diverse, truly multilingual, truly multicultural faith communities—all the while seeking to discern, name, and uphold what makes us at the same time distinctively Episcopal.

The Church’s Needs for Ordained Leadership

With all this in view, the ordained leaders the church needs in the coming decades will bring gifts and passions that can help communities flourish as they respond to God’s call in mission. These gifts are:

- A deep and grounded spirituality and sense of confidence in God’s presence and purpose in their lives.
- A demonstrated capacity for leadership in communities and organizations.
- A willingness to engage in conversation with others about matters of spiritual life and meaning, founded on skills for listening and a capacity for empathetic understanding.
- An ability to offer a compelling, apologetic argument for the Christian faith.
- A capacity for living by a rule of life, and a willingness to conduct one’s personal and professional life within the discipline of the profession of ministry.
- Skills in languages and cross-cultural living and working.
- A commitment to seeking, developing, and celebrating the gifts of all people for the full expression of the ministry of the church.
- A willingness to work through the church to extend the gifts of sacramental life to all people, regardless of race, class, ethnicity, sexual orientation, or gender identity.

Aspirants for entry into the ordination process will be asked to share with those who walk with them in discernment how they see their own lives reflecting these needs of the church.

Discernment, Formation, and Deployment

The canons of the Episcopal Church, together with long-established practices for the work of discernment, shape the path from aspiration to ordination. As a general observation, there are three phases to this work:

The process of *discernment* which brings together those sensing a call to ordained ministry with representatives of a congregation and the wider church to explore together this call with reference to the church’s needs. At different points along this path, the bishop decides whether an aspirant should proceed to the next step of the process. The end of the discernment process is a determination as to whether an aspirant is admitted as a postulant to the ordination process.

The process of *formation* for the ministry to which the postulant is called. The time of formation prepares a postulant for the requirements set out in the canons for those being ordained as deacons and priests in the church. The first stage in this process is formation as a postulant for ministry; within a period of time set out by the canons, customarily after eighteen months of postulancy, determination is made as to whether a postulant should proceed to become a candidate for ordination. When the period of candidacy has been successfully completed, the bishop presents

the candidate to the Council of Advice asking for their approval to ordain the individual; and upon receiving that approval, the individual is an ordinand.

Note that at various points along this path, decisions are made as to whether an individual proceeds to the next step in the formation process. In essence, this means that the time of formation is also a period of continuing discernment. At any point, an individual in the formation process may decide not to continue with their formation, and leave the process leading toward ordination. In addition, at any time up to approval as an ordinand the bishop may remove an individual from the process of formation and terminate their continued participation in the ordination process in the Convocation.

The *deployment* process is the time at which a newly ordained person first enters into the work of that order of ministry. It is a time of continued formation in the life and work of ministry, and responding to new expectations about gathering with clergy colleagues, being in relationship with the bishop, and taking part in programs designed to further one's preparation for service to the church.

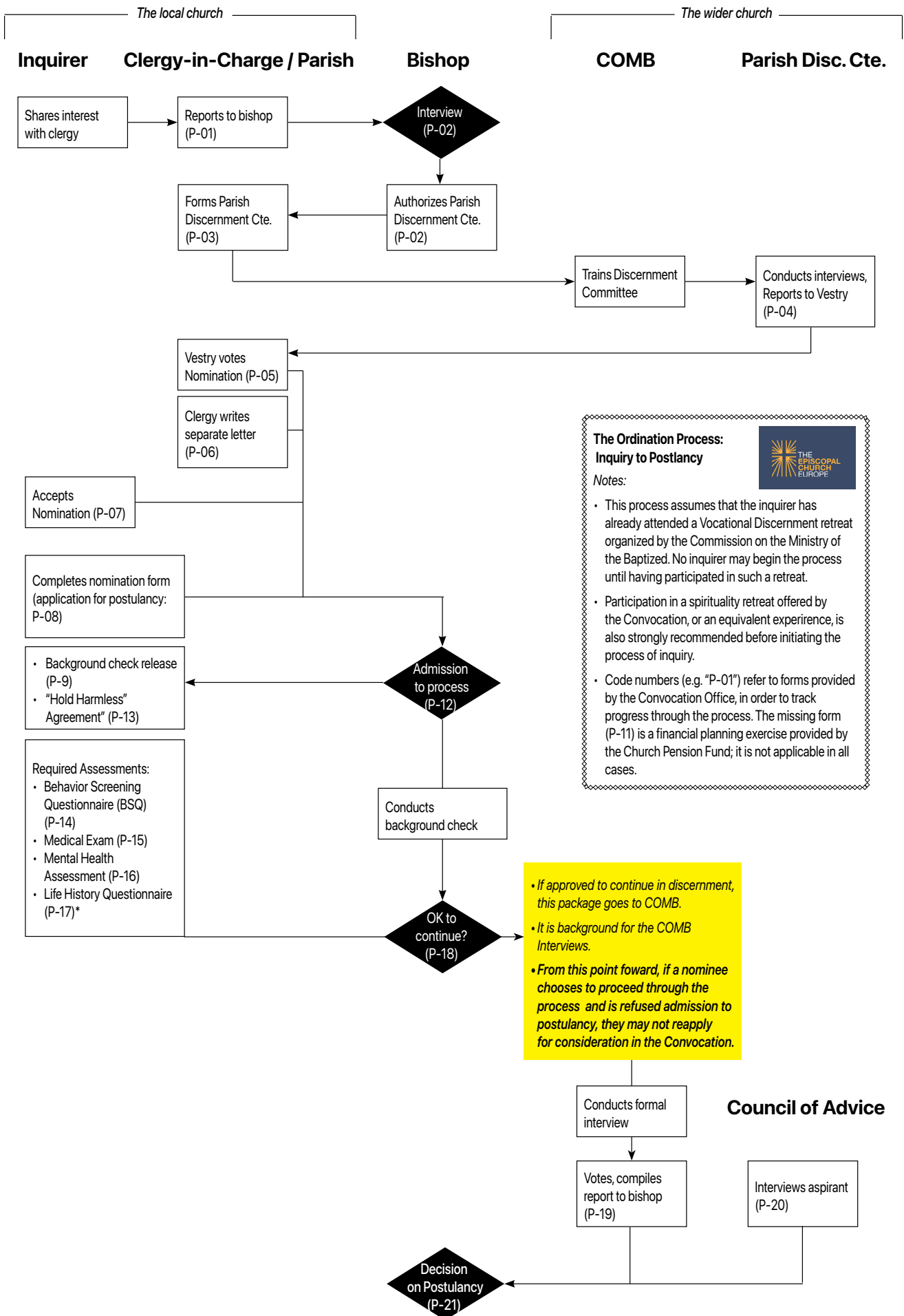
The Discernment Process

The Discernment process is designed to help an individual and the wider church discern together whether that person is called to an ordained ministry in the church God is calling into the future.

Whether an individual senses a call to ordination as a deacon or a priest, the initial steps of the process are the same. As a part of these early steps, an individual is expected to be open to questions about the nature of their vocation, and the clarity of their understanding about the ministry of the order to which they are called.

The narrative description below follows the path illustrated in the flowchart included as Figure 1 (next page). As an introductory note, it is the expectation of the Commission on the Ministry of the Baptized that any person seeking to become an aspirant in the Convocation will have been part of a congregation of the Convocation for a period of at least two years, and ideally will have taken an active part in parish organizations during that time. In addition, it is an expectation of COMB that any individual beginning a formal process of discernment will have taken part in a Discernment Conference organized by COMB.

- The individual aspirant meets with the clergy in charge of the congregation to express an interest in ordained ministry.
- Following this conversation, the clergy in charge decides whether it is appropriate to inform the bishop of the individual's interest.
- The bishop then interviews the individual, most likely during the next congregational visitation. This interview should take place in the presence of the clergy in charge.
- Following this conversation, the bishop decides whether to authorize the formation of a parish discernment committee. The bishop also notifies COMB of this decision. The individual then becomes a Nominee.
- The clergy in charge of the congregation, working with the Nominee, identifies a group of between five and seven people to serve as a parish discernment committee. The clergy in charge notifies the bishop's office of the membership of this committee for the bishop's approval.
- A member of COMB trains the parish discernment committee on how to approach their work. It is important that members of this committee have the ability to consider both the gifts of the individual Nominee and the needs of the church in undertaking their conversations. A member of COMB may be a member of the parish discernment committee.
- The Committee comes to a decision and makes a recommendation to the Vestry.



*This document is only shared with the mental health evaluator and is not shared with either the bishop or COMB.

- ❑ If the recommendation of the committee is to support the Nominee in moving ahead in the process, the Vestry (or Bishop' Committee) votes on that recommendation. The recommendation takes the form of a letter from the Vestry to the bishop supporting the Nominee for postulancy, and must be signed by two-thirds of the members of the Vestry. The canons require that the Vestry's letter also include a commitment on the part of the community to "pledge to contribute financially" to the Nominee's preparation for ministry, and to "involve itself in the Nominee's preparation for ordination" to the order to which they are called.
- ❑ The clergy-in-charge submits a separate letter, alongside this recommendation, giving their views on the Nominee's gifts for the ordained ministry of the church. Both of these documents are submitted to the bishop's office.
- ❑ If the Vestry has voted to support the nomination, the Nominee formally accepts the nomination of the Vestry in a communication sent to the bishop's office.
- ❑ The Nominee also completes the "Application for Postulancy" form and submits this to the bishop's office.
- ❑ With the Vestry's nomination form, clergy letter, acceptance of nomination, and application for Application for Postulancy in hand, the bishop now decides whether the Nominee should move forward formally in the discernment process. If the bishop decides that the individual should not continue, the process of exploration may be repeated at a later date, at the bishop's discretion. An individual admitted to the discernment process at this point is formally an "Aspirant." The bishop's decision is communicated to the individual in writing, with a copy provided to the clergy in charge of the sponsoring congregation.
- ❑ If admitted to the formal process, the Aspirant must take the following steps before a formal interview with the Commission on the Ministry of the Baptized:
 - ❑ Completion of the Background Check Release form
 - ❑ Completion of the "Hold Harmless" agreement
 - ❑ Completion of the "Behavior Screening Questionnaire"
 - ❑ Completion of the Medical Examination form. Note: This form may be completed by a physician of the aspirant's choosing.
 - ❑ Completion of the "Life History Questionnaire" (of which more below).
- ❑ All of these forms are sent to the bishop's office and are made part of the Aspirant's file.
- ❑ The bishop appoints a mental health professional to conduct an interview with the Aspirant. If it is necessary for the Aspirant to travel for this interview, the Convocation will provide for the costs of travel and lodging consistent with the Convocation's travel policies.
- ❑ The aspirant sends the "Life History Questionnaire" directly to the mental health professional. This document is not sent to the bishop's office and is not part of the applicant's file; its purpose is to provide background to the mental health professional.
- ❑ Following the interview, the mental health professional appointed by the bishop sends a completed "Mental Health Assessment" form to the bishop's office.
- ❑ The bishop, with all of the above information in hand, decides whether the aspirant should proceed forward to a formal interview with the Commission on the Ministry of the Baptized. If the bishop decides not to permit the aspirant to continue forward in the process, that decision is communicated in writing. The bishop also determines whether the aspirant may reenter the process in the Convocation at a later date.

- ❑ If the Aspirant moves forward in the process, a time for a formal interview with members of the Commission on the Ministry of the Baptized is arranged. This is typically at a retreat organized for the purpose, with other Aspirants.
- ❑ The Aspirant's file, as held in the bishop's office, is shared with members of COMB as background for the conduct of their interviews.
- ❑ If the Aspirant chooses to move forward to a formal interview with the Commission on the Ministry of the Baptized, and the outcome of the process is to determine that the Aspirant is not called to ordained ministry, the Aspirant may not again apply for postulancy in the Convocation. It is important to keep this in mind in weighing the decision of whether or not to proceed with formal interviews.
- ❑ The members of COMB conduct their interviews with the Aspirant, following which the Commission sends to the bishop a report on the Aspirant with a recommendation.
- ❑ The Council of Advice also conducts an interview with the Aspirant, typically via web conference.
- ❑ With the recommendation from COMB in hand, the bishop makes a decision as to whether to permit the Aspirant to move forward in the discernment process.
- ❑ The canons require that before granting admission as a postulant, the bishop shall:
 - ❑ Determine that the aspirant is a confirmed adult communicant in good standing in the Episcopal Church;
 - ❑ Confer in person with the Aspirant; and,
 - ❑ In the case of those considered for postulancy to the priesthood, consult with the Aspirant regarding financial planning and the resources that the aspirant will draw on while preparing for ordination.
- ❑ Upon admission, the Aspirant becomes a Postulant, within the meaning of the General Canons of the Episcopal Church.

The Formation Process: Postulancy and Candidacy

The formation process involves the individual, the sponsoring congregation, any institutions of education attended by the individual, the Commission on the Ministry of the Baptized, the Director of Ordinands, the Council of Advice, and the bishop. The bishop's role is to determine, at specific points along the path, whether an individual proceeds from one step to the next of a process; and to set in place a means of assuring that the requirements of the canons are fulfilled as each person moves towards ordination. A more detailed description of the Formation process is set forth in a handbook for postulants and candidates.

The canons set out two phases of the formation process: Postulancy and Candidacy. Both are times of preparation for the ministry to which one has been called. In addition, both are times of continued discernment, with the understanding that as one learns more about the nature and expectations of ordained ministry, a clearer view will be formed about one's own sense of call to that ministry.

Some of the requirements of postulancy and candidacy are set out in the canons. They must write to the bishop for times each year (on the Ember Days), reporting on their academic and spiritual growth and sense of call. They must be in relationship with the Convocation's Director of Ordinands, with whom they will develop a Plan for Formation appropriate to the needs of the church in ministry, their personal circumstances, and the canonical requirements for ordination.

Other requirements are put in place by the Commission on the Ministry of the Baptized and the European Institute for Christian Studies, the Convocation's commission for formation. Postulants and Candidates should attend an annual retreat at a time organized by the Convocation. They must

have a Spiritual Director, with whom they meet at least twice a year. They should also enter into the discipline expected of all ordained clergy in the church of reading the daily office.

While the canonical requirements for Vocational Deacons and those called to ordination as a priest vary in some ways, certain requirements and provisions are common to both:

- Once an individual is a postulant, at a certain point determined by the Plan for Formation they must apply to be made a candidate for ordination.
- Candidates must remain in canonical relationship with the Convocation, unless, for reasons acceptable to the bishop, the Candidate requests to be transferred in that status to another diocese. (Postulants may not transfer their canonical relationship.)
- The bishop has sole discretion over whether to remove a postulant or a candidate from the ordination process. The decision to do so must be communicated in writing to the individual and the individual's sponsoring parish, the Commission on the Ministry of the Baptized, the Director of Ordinands, and the Council of Advice.
- Once an individual is a candidate, at a certain point determined by the Plan for Formation they must apply for ordination to the order to which they and the church have discerned they are called.
- All those preparing for ordination in this church must document that they have received training regarding:
 - » Prevention of sexual misconduct against both children and adults;
 - » Civil requirements for reporting and pastoral opportunities for responding to evidence of abuse;
 - » The Constitution and Canons of The Episcopal Church, with particular emphasis on the disciplinary canons (Title IV); and
 - » The church's teaching on racism.
- An individual must be at least twenty-four years of age when first ordained.
- The Commission on the Ministry of the Baptized must provide to the bishop a certificate recommending ordination of the individual.
- The bishop must present to the Council of Advice certain documents specified by the canons; and the Council of Advice must vote to certify that the canonical requirements for ordination have been met.

The Deployment Process

Once ordained, a member of the clergy is a member of the clergy of the Convocation (or of the diocese in which they then serve), and no longer a member of the parish that sponsored them for ordination. They live under the discipline of the canons of the church.

It is important to note that ordination as either a deacon or a priest in The Episcopal Church does not provide any assurance of employment in that order of ministry. Employment in The Episcopal Church is a matter undertaken at the level of individual congregations, and there is no minimum compensation provided by the Convocation (or any diocese) to any ordained member of the clergy when they are not providing their services to a congregation.

All ordained clergy are expected to create and maintain individual profiles on the website of the Office of Transition Ministry. The Archdeacon of the Convocation is a resource for clergy seeking information about creating or updating their OTM profile.

All ordained clergy in the Convocation are also expected to take part in two retreats each year organized by the bishop's office, as well as in the annual Convention of the Convocation, unless prohibited for reasons communicated to the bishop.

As noted above, Deacons are, by canon, directly answerable to the bishop, and it is for the bishop to determine both where they serve and under what provisions. Ideally, if a deacon is serving a congregation, a Letter of Agreement between the deacon, the congregation, and the bishop will be put in place clarifying the ministry to be served; the resources to be provided to the deacon in the conduct of their ministry; and providing for periodic mutual ministry reviews.

Priests operate more autonomously as ordained clergy. When newly ordained, the canons require that the bishop assign a mentor priest to them to help in their continued formation for ministry, for a period of at least a year. Those not working in a congregation setting must provide to the bishop's office an annual report on how they have exercised their ministry (Canon I.6.2). Priests working in secular employment must request permission to do so from the bishop; and any priests who move into the geographic area of the Convocation, described as the member states of the Council of Europe, and who do not have an appointment in a congregation of the Convocation, must advise the bishop's office of their presence within sixty days of arriving (Canon III.9.3(e)(2)).

A Closing Word

In the Episcopal Church, ordained ministry is a distinct, but not a higher, form of ministry in God's church. Like all forms of ministry, it exists for the purpose of answering to God's call in mission. The essence of that call, as taught in "An Outline of the Faith," is "to restore all people to unity with God and each other in Christ" (BCP, p. 855). All expressions of ministry, in any part of the church, are best understood to be focused on the work of the church, and not the needs of the individual ministers.

That in itself is a countercultural stance over and against the culture within the Western, wealthy, secular cultures in which our church is called to serve. In our conversations with those who seek to discern a call to ordained ministry in the church, we seek a deep understanding of the teaching of Jesus to his disciples:

"You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served, but to serve...." (Matthew 20:25-28a)

Section 4: Excerpts from the General Canons

The following pages are an excerpt from the Constitution and Canons of The Episcopal Church as revised by the Eightieth General Convention of 2022. The pages excerpted, all from Title III (Ministry), present the sections having to do with:

Canon 3: Of Discernment

Canon 4: Of Licensed Lay Ministries

Canon 5: Of General Provisions Respecting Ordination

Canon 6: Of the Ordination of Deacons

Canon 7: Of the Life and Work of Deacons

Canon 8: Of the Ordination of Priests

Canon 9: Of the Life and Work of Priests

Canon 3: Of Discernment

Sec. 1. The Bishop and Commission shall provide encouragement, training, and necessary resources to assist each congregation in developing an ongoing process of community discernment appropriate to the cultural background, age, and life experiences of all persons seeking direction in their call to ministry.

Discernment communities.

Sec. 2. The Bishop, in consultation with the Commission, may utilize college and university campus ministry centers and other communities of faith as additional communities where discernment takes place. In cases where these discernment communities are located in another jurisdiction, the Bishop will consult with the Bishop where the discernment community is located.

Recruiting leadership.

Sec. 3. The Bishop and Commission shall actively solicit from congregations, schools and other youth organizations, college and university campus ministry centers, seminaries, and other communities of faith names of persons whose demonstrated qualities of Christian commitment and potential for leadership and vision mark them as desirable candidates for positions of leadership in the Church.

Support for discernment process.

Sec. 4. The Bishop, Commission, and the discernment community shall assist persons engaged in a process of ministry discernment to determine appropriate avenues for the expression and support of their ministries, either lay or ordained.

Canon 4: Of Licensed Ministries

Selection and license.

Sec. 1

a. A confirmed communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing, may be licensed by the Ecclesiastical Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Evangelist, or Catechist. Requirements and guidelines for the selection, training, continuing education, and deployment of such

persons, and the duration of licenses shall be established by the Bishop in consultation with the Commission on Ministry.

- b. The Presiding Bishop or the Bishop Suffragan for the Armed Forces of the United States, Veterans' Administration Medical Centers, and Federal Correctional Institutions may authorize a member of the Armed Forces to exercise one or more of these ministries in the Armed Forces in accordance with the provisions of this Canon. Requirements and guidelines for the selection, training, continuing education and deployment of such persons shall be established by the Bishop granting the license.

Member of the Armed Forces.

Sec. 2

Terms.

- a. The Member of the Clergy or other leader exercising oversight of the congregation or other community of faith may request the Ecclesiastical Authority with jurisdiction to license persons within that congregation or other community of faith to exercise such ministries. The license shall be issued for a period of time to be determined under Canon III.4.1.a and may be renewed. The license may be revoked by the Ecclesiastical Authority upon request of or upon notice to the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.
- b. In renewing the license, the Ecclesiastical Authority shall consider the performance of the ministry by the person licensed, continuing education in the licensed area, and the endorsement of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith in which the person is serving.
- c. A person licensed in any Diocese under the provisions of this Canon may serve in another congregation or other community of faith in the same or another Diocese only at the invitation of the Member of the Clergy or other leader exercising oversight, and with the consent of the Ecclesiastical Authority in whose jurisdiction the service will occur.

Renewal.

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- Pastoral Leader.* **Sec. 3.** A Pastoral Leader is a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances, as defined by the Bishop.
- Worship Leader.* **Sec. 4.** A Worship Leader is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.
- Preacher.* **Sec. 5.** A Preacher is a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.
- Eucharistic Minister.* **Sec. 6.** A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.
- Eucharistic Visitor.* **Sec. 7.** A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.
- Catechist.* **Sec. 8.** A Catechist is a lay person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.
- Evangelist.* **Sec. 9.** An Evangelist is a lay person who presents the good news of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the Church. An Evangelist assists with the community's ministry of evangelism in partnership with the
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Presbyter or other leader exercising oversight of the congregation, or as directed by the Bishop.

Canon 5: Of General Provisions Respecting Ordination

Sec. 1

Episcopal authority.

- a. The canonical authority assigned to the Bishop Diocesan by this Title may be exercised by a Bishop Coadjutor, when so empowered under Canon III.11.9.a, and at the request of the Bishop Diocesan, by a Bishop Suffragan, or by any other Bishop of a Church in full communion with this Church who was ordained in the historic succession, at the request of the ordinand's Bishop.
- b. The Council of Advice of the Convocation of Episcopal Churches in Europe, and the board appointed by a Bishop having jurisdiction in an Area Mission in accordance with the provisions of Canon I.11.2.c, shall, for the purpose of this and other Canons of Title III have the same powers as the Standing Committee of a Diocese.
- c. In case of a vacancy in the episcopate in a Diocese, as defined in Canon III.12.4.d, the Ecclesiastical Authority may authorize and request the President of the House of Bishops of the Province to take order for an ordination.

Sec. 2 No Nominee, Postulant, or Candidate for ordination shall sign any of the certificates required by this Title.

- a. Testimonials required of the Standing Committee by this Title must be signed by a majority of the whole Committee, at a meeting duly convened, except that testimonials may be executed in counterparts, any of which may be delivered by facsimile or other electronic transmission, each of which shall be deemed an original.
- b. Whenever the letter of support of a Vestry is required, the letter must be signed and dated by at least two-thirds of all of the members of the Vestry, at a meeting duly convened, and by the Rector or Priest-in-Charge of the Parish, and attested by the Clerk of the Vestry. Should there be no Rector or Priest-in-Charge, the letter

Testimonials.

Vestry's letter of support.

shall be signed by a Priest of the Diocese acquainted with the nominee and the Parish, the reason for the substitution being stated in the attesting clause.

- c. If the congregation or other discernment community of which the nominee is a member is not a Parish, the letter of support required by Canon III.6 or Canon III.8 shall be signed and dated by the Member of the Clergy and the council of the congregation or other community of faith, and shall be attested by the secretary of the meeting at which the letter was approved. Should there be no Member of the Clergy, the letter shall be signed and dated by a Priest of the Diocese acquainted with the nominee and the congregation or other community of faith, the reason for the substitution being stated in the attesting clause.

Member of a Religious Order or Community.

- d. If the applicant is a member of a Religious Order or Christian Community recognized by Canon III.14, the letters of support referred to in Canon III.5 or Canon III.6 and any other requirements imposed on a congregation or Member of the Clergy may be given by the Superior or person in charge, and Chapter, or other comparable body of the Order or Community.

Dispensations.

Sec. 3. An application for any dispensation permitted by this Title from any of the requirements for ordination must first be made to the Bishop, and if approved, referred to the Standing Committee for its advice and consent.

Canon 6: Of the Ordination of Deacons

Sec. 1. Selection

Selection and nomination of Deacons.

The Bishop, in consultation with the Commission, shall establish procedures to identify and to select persons with evident gifts and fitness for ordination to the Diaconate.

Sec. 2. Nomination

A confirmed adult communicant in good standing, may be nominated for ordination to the diaconate by the person's congregation or other community of faith.

- a. The Nomination shall be in writing and shall include a letter of support by the Nominee's congregation or other community of faith committing the community to
1. pledge to contribute financially to that preparation, and
 2. involve itself in the Nominee's preparation for ordination to the Diaconate.

If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight.

- b. The Nominee, if in agreement with the nomination, shall accept the nomination in writing and shall provide the following to the Bishop:

Application for admission as Postulant.

1. Full name and date of birth.
2. The length of time resident in the Diocese.
3. Evidence of Baptism and Confirmation.
4. Whether an application has been made previously for Postulancy or the person has been nominated in any Diocese.
5. A description of the process of discernment by which the Nominee has been identified for ordination to the Diaconate.
6. The level of education attained and, if any, the degrees earned, and areas of specialization, together with copies of official transcripts.

Sec. 3. Postulancy

Postulancy is the time between nomination and candidacy and may initiate the formal preparation for ordination. Postulancy involves continued exploration of and decision about the Postulant's call to the Diaconate.

Postulancy for the Diaconate.

- a. Before granting admission as a Postulant, the Bishop shall

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1. determine that the Nominee is a confirmed adult communicant in good standing, and
2. confer in person with the Nominee,
- Application review.* **b.** If the Bishop approves the Nominee proceeding into Postulancy, the Commission, or a committee of the Commission, shall meet with the Nominee to review the application and prepare an evaluation of the Nominee's qualifications to pursue a program of preparation for ordination to the Diaconate. The Commission shall present its evaluation and recommendations to the Bishop.
- Previous refusal or cessation.* **c.** No Bishop shall consider accepting as a Postulant any person who has been refused admission as a Candidate for ordination to the Diaconate in any other Diocese, or who, having been admitted, has afterwards ceased to be a Candidate, until receipt of a letter from the Bishop of the Diocese refusing admission, or in which the person has been a Candidate, declaring the cause of refusal or of cessation.
- Admission to Postulancy.* **d.** The Bishop may admit the Nominee as a Postulant for ordination to the Diaconate. The Bishop shall record the Postulant's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Postulant, the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the director of the Postulant's program of preparation, of the fact and date of such admission.
- Ember Weeks.* **e.** Each Postulant for ordination to the Diaconate shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the Postulant's academic, diaconal, human, spiritual, and practical development.
- Removal.* **f.** Any Postulant may be removed as a Postulant at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Postulant and the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith,
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the Commission, the Standing Committee, and the director of the program of preparation.

Sec. 4. Candidacy

Candidacy is a time of education and formation, in preparation for ordination to the Diaconate, established by a formal commitment by the Candidate, the Bishop, the Commission, the Standing Committee and the congregation or other community of faith.

Definition of Candidacy.

- a. A person desiring to be considered as a Candidate for ordination to the Diaconate shall apply to the Bishop. Such application shall include the following:
 1. the Postulant's date of admission to Postulancy, and
 2. a letter of support by the Postulant's congregation or other community of faith. If it be a congregation the letter shall be signed and dated by at least two-thirds of the Vestry or comparable body and by the Member of the Clergy or other leader exercising oversight.

- b. Upon compliance with these requirements, and receipt of a written statement from the Commission attesting to the continuing formation of the Postulant, and having received approval in writing of the Standing Committee who shall have interviewed the Postulant and who shall have had an opportunity to review the documentation relating to the application of the Postulant, the Bishop may admit the Postulant as a Candidate for ordination to the Diaconate. The Bishop shall record the Candidate's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Candidate, the Member of the Clergy or other leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or proposes to attend, or the director of the Candidate's program of preparation, of the fact and date of such admission.

Admission to Candidacy.

- c. A Candidate must remain in canonical relationship with the Diocese in which admission has been granted until

Transfers to another Diocese.

ordination to the Diaconate under this Canon, except, for reasons acceptable to the Bishop, the Candidate may be transferred to another Diocese upon request, provided that the Bishop of the receiving Diocese is willing to accept the Candidate.

Candidate may be removed.

- d. Any Candidate may be removed as a Candidate, at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Candidate and the Member of the Clergy or other leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the director of the program of preparation.
- e. If a Bishop has removed the Candidate's name from the list of Candidates, except by transfer, or the Candidate's application for ordination has been rejected, no other Bishop may ordain the person without readmission to Candidacy for a period of at least twelve months.

Sec. 5. Preparation for Ordination

- a. The Bishop and the Commission shall work with the Postulant or Candidate to develop and monitor a program of preparation for ordination to the Diaconate in accordance with this Canon to ensure that pastoral guidance is provided throughout the period of preparation.
- Assignment.*
- b. The Bishop may assign the Postulant or Candidate to any congregation of the Diocese or other community of faith after consultation with the Member of the Clergy or other leader exercising oversight.
- Formation.*
- c. Formation shall take into account the local culture and each Postulant or Candidate's background, age, occupation, and ministry.
 - d. Prior education and learning from life experience may be considered as part of the formation required for ordination.
 - e. Wherever possible, formation for the Diaconate shall take place in community, including other persons in preparation for the Diaconate, or others preparing for ministry.

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- f. Before ordination each Candidate shall be prepared in and demonstrate basic competence in five general areas: *Competencies.*
1. Academic studies including, The Holy Scriptures, theology, and the tradition of the Church.
 2. Diakonia and the diaconate.
 3. Human awareness and understanding.
 4. Spiritual development and discipline.
 5. Practical training and experience.
- g. Preparation for ordination shall include training regarding *Training.*
1. prevention of sexual misconduct against both children and adults.
 2. civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 3. the Constitution and Canons of The Episcopal Church, particularly Title IV thereof.
 4. the Church's teaching on racism.
- h. Each Candidate for ordination to the Diaconate shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the Candidate's academic, diaconal, human, spiritual, and practical development. *Ember Weeks.*
- i. During Candidacy each Candidate's progress shall be evaluated from time to time, and there shall be a written report of the evaluation by those authorized by the Commission to be in charge of the evaluation program. Upon certification by those in charge of the Candidate's program of preparation that the Candidate has successfully completed preparation and is ready for ordination, a final written assessment of readiness for ordination to the Diaconate shall be prepared as determined by the Bishop in consultation with the Commission. This report shall include a recommendation from the Commission regarding the readiness of the Candidate for ordination. Records shall be kept of all evaluations, assessments, and the recommendation, and shall be made available to the Standing Committee. *Evaluation of progress.*

*Examinations
and evaluations.*

- j.** Within thirty-six months prior to ordination as a Deacon, the following must be accomplished
 1. a background check, according to criteria established by the Bishop and Standing Committee.
 2. medical and psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by the Standing Commission on Ministry and Formation in accordance with principles and directions adopted by the General Convention and if desired or necessary, psychiatric referral.
- k.** Reports of all investigations and examinations shall be kept permanently on file by the Bishop and remain a part of the permanent diocesan record.

Sec. 6. Ordination to the Diaconate

- a.** A person may be ordained Deacon:
 1. after at least eighteen months from the time of written acceptance of nomination by the Nominee as provided in III.6.2.b, and
 2. upon attainment of at least twenty-four years of age.

*Ordination
papers.*

- b.** The Bishop shall obtain in writing and provide to the Standing Committee:
 1. an application from the Candidate requesting ordination as a Deacon under this Canon.
 2. a letter of support from the Candidate's congregation or other community of faith, signed and dated by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight.
 3. written evidence of admission of the Candidate to Postulancy and Candidacy, giving the dates of admission.
 4. a certificate from the seminary or other program of preparation showing the Candidate's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Candidate's other personal qualifications for ordination together with a recommendation

regarding ordination to the Diaconate under this Canon.

5. a certificate from the Commission giving a recommendation regarding ordination to the Diaconate under this Canon.
- c. On the receipt of such certificates, the Standing Committee, if a majority of all members consent, shall certify that the Canonical requirements for ordination to the Diaconate under this Canon have been met, that there is no sufficient objection on medical, psychological, moral, or spiritual grounds and that they recommend ordination. The Standing Committee shall evidence such certification, by a testimonial, addressed to the Bishop in the form specified below and signed by the consenting members of the Standing Committee.

*Standing
Committee to
consent.*

To the Right Reverend _____, Bishop of _____ We, the Standing Committee of _____, having been duly convened at _____ at _____, do testify that A.B., desiring to be ordained to the Diaconate under Canon III.6 has presented to us the certificates as required by the Canons indicating A.B.'s preparedness for ordination to the Diaconate under Canon III.6; and we certify that all canonical requirements for ordination to the Diaconate under Canon III.6 have been met; and we find no sufficient objection to ordination. Therefore, we recommend A.B. for ordination. In witness whereof, we have hereunto set our hands this _____ day of _____, in the year of our Lord _____.

(Signed) _____

- d. The testimonial having been presented to the Bishop, and there being no sufficient objection on medical, psychological, moral, or spiritual grounds, the Bishop may ordain the Candidate to the Diaconate under this Canon; and at the time of ordination the Candidate shall subscribe publicly and make, in the presence of the Bishop, the declaration required in Article VIII of the Constitution.

*Declaration of
conformity.*

Canon 7: Of the Life and Work of Deacons

Sec. 1. Deacons serve directly under the authority of and are accountable to the Bishop, or in the absence of the Bishop, the Ecclesiastical Authority of the Diocese.

Community of Deacons.

Sec. 2. Deacons canonically resident in each Diocese constitute a Community of Deacons, which shall meet from time to time. The Bishop may appoint one or more of such Deacons as Archdeacon(s) to assist the Bishop in the formation, deployment, supervision, and support of the Deacons or those in preparation to be Deacons, and in the implementation of this Canon.

Council on Deacons.

Sec. 3. The Bishop may establish a Council on Deacons to oversee, study, and promote the Diaconate.

Rights and responsibilities.

Sec. 4. The Bishop, after consultation with the Deacon and the Member of the Clergy or other leader exercising oversight, may assign a Deacon to one or more congregations, other communities of faith or non-parochial ministries. Deacons assigned to a congregation or other community of faith act under the authority of the Member of the Clergy or other leader exercising oversight in all matters concerning the congregation.

- a. Subject to the Bishop's approval, Deacons may have a letter of agreement setting forth mutual responsibilities in the assignment, and, if such a letter exists, it is subject to renegotiation with the Vestry/Bishop's Committee after the resignation of the Rector or the Priest-in-Charge.
- b. Deacons shall report annually to the Bishop or the Bishop's designee on their life and work.
- c. Deacons may serve as administrators of congregations or other communities of faith, but no Deacon shall be in charge of a congregation or other community of faith.
- d. Deacons may accept chaplaincies in any hospital, prison, or other institution.
- e. Deacons may participate in the governance of the Church.

f. For two years following ordination, new Deacons shall continue a process of formation authorized by the Bishop.

g. The Bishop or the Bishop's designee, in consultation with the Commission, shall assign each newly ordained Deacon a mentor Deacon where a suitable mentor Deacon is available. The mentor and Deacon shall meet regularly for at least one year to provide guidance, information, and a sustained dialogue about diaconal ministry.

Mentors.

Sec. 5. The Bishop and Commission shall require and provide for the continuing education of Deacons and keep a record of such education.

Continuing education.

Sec. 6

a. A Deacon may not serve as Deacon for more than two months in any Diocese other than the Diocese in which the Deacon is canonically resident unless the Bishop of the other Diocese shall have granted a license to the Deacon to serve in that Diocese.

License to serve in another Diocese.

b. 1. A Deacon desiring to become canonically resident within a Diocese shall request a testimonial from the Ecclesiastical Authority of the Diocese in which the Deacon is canonically resident to present to the receiving Diocese, which testimonial, if granted, shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese to which transfer is proposed. The testimonial shall be in the following words:

Letters Dimissory.

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of _____, is a Deacon of _____ in good standing, and has not, so far as I know or believe, been justly liable to evil report for error in religion or for viciousness of life, for the last three years.

(Date) _____

(Signed) _____

2. Such testimonial shall be called Letters Dimissory. If the Ecclesiastical Authority accepts the Letters Dimissory, the canonical residence of the Deacon so transferred shall date from the acceptance of the Letters Dimissory, of which prompt notice shall be given both to the applicant and to the Ecclesiastical Authority from which it came.
3. Letters Dimissory not presented within six months from the date of transmission to the applicant shall become void.
4. A statement of the record of payments to The Church Pension Fund by or on behalf of the Deacon concerned shall accompany Letters Dimissory.

Resignation.

Sec. 7. On reaching the age of seventy-two years, a Deacon shall resign from all positions of active service in this Church, and the resignation shall be accepted. The Bishop may, with the consent of the Deacon, assign a resigned Deacon to any congregation, other community of faith or ministry in another setting, for a term not to exceed twelve months, and this term may be renewed.

Sec. 8. Release and Removal from the Ordained Ministry of this Church

Release and removal of a Deacon.

If any Deacon of The Episcopal Church shall express, in writing, to the Bishop of the Diocese in which such Deacon is canonically resident, an intention to be released and removed from the ordained Ministry of this Church and from the obligations attendant thereto, including those promises made at Ordination in the Declaration required by Article VIII of the Constitution of the General Convention, it shall be the duty of the Bishop to record the matter. The Bishop, being satisfied that the person so declaring is acting voluntarily and for causes which do not affect the person's moral character, and is neither the subject of information concerning an Offense that has been referred to an Intake Officer nor a Respondent in a pending disciplinary matter as defined in Title IV of these Canons, shall lay the matter before the Standing Committee, and with the advice and consent of a majority of the Standing Committee the Bishop

may pronounce that the person is released and removed from the ordained Ministry of this Church and from the obligations attendant thereto, and is deprived of the right to exercise in The Episcopal Church the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordination. The Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, at the person's request, give a certificate to this effect to the person so released and removed from the ordained Ministry.

In disciplinary cases.

Sec. 9. If a Deacon submitting the writing described in Section 8 of this Canon be the subject of information concerning an Offense that has been referred to an Intake Officer or a Respondent in a pending disciplinary matter as defined in Title IV of these Canons, the Ecclesiastical Authority to whom such writing is submitted shall not consider or act upon the written request unless and until the disciplinary matter shall have been resolved by a dismissal, Accord, or Order and the time for appeal or rescission of such has expired.

Declaration.

Sec. 10. In the case of the release and removal of a Deacon from the ordained Ministry of this Church as provided in this Canon, a declaration of release and removal shall be pronounced by the Bishop in the presence of two or more Members of the Clergy, and shall be entered in the official records of the Diocese in which the Deacon being released and removed is canonically resident. The Bishop who pronounces the declaration of release and removal as provided in this Canon shall give notice thereof in writing to every Member of the Clergy, each Vestry, the Secretary of the Convention and the Standing Committee of the Diocese in which the Deacon was canonically resident; and to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Presiding Bishop, the Recorder of Ordinations, the Secretary of the House of Bishops, the Secretary of the House of Deputies, The Church Pension Fund, and the Board for Transition Ministry.

Sec. 11. Return to the Ordained Ministry of this Church after Release and Removal.

*Return to
ordained
Ministry.*

- a. When a Deacon who has been released and removed from the ordained Ministry of this Church under Canon III.7.8 desires to return to that Ministry, the person shall apply in writing to the Bishop of the Diocese in which the Deacon was last canonically resident, attaching the following:
 1. Evidence of previous ordination in The Episcopal Church;
 2. Evidence of appropriate background checks, certifications and proof of completion of applicable trainings including abuse prevention and anti-racism trainings;
 3. A statement from no fewer than two members of the clergy who know the applicant in support of the application;
 4. A statement of the reasons for seeking to return to the ordained Ministry of this Church.
- b. If the Bishop so chooses, the Bishop may give permission for the Deacon to continue the process toward reinstatement, which may include the following:
 1. Active participation in a congregation for a period of time at the Bishop's discretion;
 2. Regular contact with the Bishop or the Bishop's designee during the course of the process;
 3. Evaluation by a licensed mental health professional of the Bishop's choosing for the purposes of evaluation and of determining fitness for resumption of ordained ministry in this church;
 4. Two references from those who are able to discuss the Deacon's former ministry;
 5. Meeting with the Standing Committee, who shall have the benefit of the materials above and who shall provide to the Bishop its recommendation regarding reinstatement.
- c. Before the person may be permitted to return to the ordained Ministry of this Church, the Bishop shall

require the Deacon seeking to return to the ministry to sign a written declaration as required in Article VIII of the Constitution, without recourse to any other ecclesiastical jurisdiction and execute such declaration in the presence of the Bishop and two or more members of the clergy of this Church.

- d. Thereafter the Bishop, taking into account the facts and circumstances surrounding the Deacon's removal and release, may permit, with the advice and consent of the Standing Committee, the return of the Deacon into the ordained Ministry of this Church.
- e. The provisions of this Canon III.7.11 shall not be applicable to any Deacon who has been removed, released, or deposed from their ministry as the result of any proceeding of Title IV of these Canons.
- f. Notice of the Deacon's return to the ordained Ministry of this Church shall be provided in writing to the same persons and entities receiving notice under Canon III.7.10.

Canon 8: Of the Ordination of Priests

Sec. 1. Selection

The Bishop, in consultation with the Commission, shall establish procedures to identify and select persons with evident gifts and fitness for ordination to the Priesthood.

Selection and nomination to the Priesthood.

Sec. 2. Nomination

A confirmed adult communicant in good standing may be nominated for ordination to the Priesthood by the person's congregation or other community of faith.

- a. The Nomination shall be in writing and shall include a letter of support by the Nominee's congregation or other community of faith committing the community to:
 - 1. pledge to contribute financially to that preparation, and
 - 2. involve itself in the Nominee's preparation for ordination to the Priesthood.

Application for admission to Postulancy.

If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight.

- b. The Nominee, if agreeing, shall accept the nomination in writing, and shall provide the following to the Bishop:
 1. Full name and date of birth.
 2. The length of time resident in the Diocese.
 3. Evidence of Baptism and Confirmation.
 4. Whether an application has been made previously for Postulancy or the person has been nominated in any Diocese.
 5. A description of the process of discernment by which the Nominee has been identified for ordination to the Priesthood.
 6. The level of education attained and, if any, the degrees earned and areas of specialization, together with copies of official transcripts.

Sec. 3. Postulancy

Postulancy for the Priesthood.

Postulancy is the time between nomination and candidacy and may initiate the formal preparation for ordination. Postulancy involves continued exploration of and decision about the Postulant's call to the Priesthood.

- a. Before granting admission as a Postulant, the Bishop shall
 1. determine that the person is a confirmed adult communicant in good standing.
 2. confer in person with the Nominee.
 3. shall consult with the Nominee regarding financial resources which will be available for the support of the Postulant throughout preparation for ordination. During Postulancy and later Candidacy, the Bishop or someone appointed by the Bishop shall review periodically the financial condition and plans of the Postulant.

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- b. If the Bishop approves proceeding, the Commission, or a committee of the Commission, shall meet with the Nominee to review the application and prepare an evaluation of the Nominee's qualifications to pursue a program of preparation for ordination to the Priesthood. The Commission shall present its evaluation and recommendations to the Bishop. *Application review.*
- c. No Bishop shall consider accepting as a Postulant any person who has been refused admission as a Candidate for ordination to the Priesthood in any other Diocese, or who, having been admitted, has afterwards ceased to be a Candidate, until receipt of a letter from the Bishop of the Diocese refusing admission, or in which the person has been a Candidate, declaring the cause of refusal or of cessation. *Previous removal or cessation.*
- d. The Bishop may admit the Nominee as a Postulant for ordination to the Priesthood. The Bishop shall record the Postulant's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Postulant, the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Postulant may be attending or proposes to attend, or the director of Postulant's program of preparation, of the fact and date of such admission. *Admission to Postulancy.*
- e. Each Postulant for ordination to the Priesthood shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the Postulant's academic experience and personal and spiritual development. *Ember Weeks.*
- f. Any Postulant may be removed as a Postulant at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Postulant and the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the director of the program of preparation. *Removal.*

Sec. 4. Candidacy*Definition of Candidacy.*

Candidacy is a time of education and formation in preparation for ordination to the Priesthood, established by a formal commitment by the Candidate, the Bishop, the Commission, the Standing Committee, and the congregation or other community of faith.

Application for Candidacy.

- a.** A person desiring to be considered as a Candidate for ordination to the Priesthood shall apply to the Bishop. Such application shall include the following:
1. the Postulant's date of admission to Postulancy, and
 2. a letter of support by the Postulant's congregation or other community of faith. If it be a congregation, the letter shall be signed and dated by at least two-thirds of the Vestry or comparable body and by the Member of the Clergy or other leader exercising oversight.

Admission to Candidacy.

- b.** Upon compliance with these requirements, and receipt of a statement from the Commission attesting to the continuing formation of the Postulant, and having received approval in writing of the Standing Committee who shall have interviewed the Postulant and who shall have had an opportunity to review the documentation relating to the application of the Postulant, the Bishop may admit the Postulant as a Candidate for ordination to the Priesthood. The Bishop shall record the Candidate's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Candidate, the Member of the Clergy or leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or proposes to attend, or the director of the Candidate's program of preparation, of the fact and date of such admission.

Transfer to another Diocese.

- c.** A Candidate must remain in canonical relationship with the Diocese in which admission has been granted until ordination to the Diaconate under this Canon, except, for reasons acceptable to the Bishop, the Candidate may be transferred to another Diocese upon request, provided

that the Bishop of the receiving Diocese is willing to accept the Candidate.

- d. Any Candidate may be removed as a Candidate at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Candidate and the Member of the Clergy or other leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or the director of the program of preparation. *Candidate may be removed.*
- e. If a Bishop has removed the Candidate's name from the list of Candidates, except by transfer, or the Candidate's application for ordination has been rejected, no other Bishop may ordain the person without readmission to Candidacy for a period of at least twelve months.

Sec. 5. Preparation for Ordination

- a. The Bishop and the Commission shall work with the Postulant or Candidate to develop and monitor a program of preparation for ordination to the Priesthood and to ensure that pastoral guidance is provided throughout the period of preparation.
- b. If the Postulant or Candidate has not previously obtained a baccalaureate degree, the Commission, Bishop, and Postulant or Candidate shall design a program of such additional academic work as may be necessary to prepare the Postulant or Candidate to undertake a program of theological education. *Pre-theological education.*
- c. Formation shall take into account the local culture and each Postulant or Candidate's background, age, occupation, and ministry. *Formation.*
- d. Prior education and learning from life experience may be considered as part of the formation required for the Priesthood.
- e. Whenever possible, formation for the Priesthood shall take place in community, including other persons in preparation for the Priesthood, or others preparing for ministry.

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- Theological education.*
- f. Formation shall include theological training, practical experience, emotional development, and spiritual formation.
 - g. Subject areas for study during this program of preparation shall include:
 1. The Holy Scriptures.
 2. History of the Christian Church.
 3. Christian Theology.
 4. Christian Ethics and Moral Theology.
 5. Christian Worship according to the use of the Book of Common Prayer, the Hymnal, and authorized supplemental texts.
 6. The Practice of Ministry in contemporary society, including leadership, evangelism, stewardship, ecumenism, interfaith relations, mission theology, and the historical and contemporary experience of racial and minority groups.
- Training.*
- h. Preparation for ordination shall include training regarding
 1. prevention of sexual misconduct against both children and adults.
 2. civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 3. the Constitution and Canons of The Episcopal Church, particularly Title IV thereof, utilizing, but not limited to use of, the Title IV training website of The Episcopal Church.
 4. the Church's teaching on racism.
- Ember Weeks.*
- i. Each Postulant or Candidate for ordination to the Priesthood shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the Candidate's academic experience and personal and spiritual development.
- Evaluation of progress.*
- j. The seminary or other formation program shall provide for, monitor, and report on the academic performance
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and personal qualifications of the Postulant or Candidate for ordination. These reports will be made upon request of the Bishop and Commission, but at least once per year.

- k. Within thirty-six months prior to ordination as a Deacon under this Canon, the following must be accomplished *Examinations and evaluations.*
1. a background check, according to criteria established by the Bishop and Standing Committee.
 2. medical and psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by the Standing Commission on Ministry and Formation in accordance with principles and directions adopted by the General Convention, and if desired or necessary, psychiatric referral.
- l. Reports of all investigations and examinations shall be kept permanently on file by the Bishop and remain a part of the permanent diocesan record.

Sec. 6. Ordination to the Diaconate for those called to the Priesthood

- a. A Candidate must first be ordained Deacon before being ordained Priest. *Ordination of Deacons with a call to the Priesthood.*
- b. To be ordained Deacon under this Canon, a person must be at least twenty-four years of age.
- c. The Bishop shall obtain in writing and provide to the Standing Committee: *Ordination papers.*
1. an application from the Candidate requesting ordination as a Deacon under this Canon.
 2. a letter of support from the Candidate's congregation or other community of faith, signed and dated by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight.
 3. written evidence of admission of the Candidate to Postulancy and Candidacy, giving the date of admission.
 4. a certificate from the seminary or other program of preparation showing the Candidate's scholastic

record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Candidate's other personal qualifications for ordination together with a recommendation regarding ordination to the Diaconate under this Canon.

- 5. a certificate from the Commission giving a recommendation regarding ordination to the Diaconate under this Canon.

Standing Committee to consent and certify Candidates.

- d. On the receipt of such certificates, the Standing Committee, a majority of all the members consenting, shall certify that the canonical requirements for ordination to the Diaconate under this Canon have been met and there is no sufficient objection on medical, psychological, moral, or spiritual grounds and that they recommend ordination, by a testimonial addressed to the Bishop in the form specified below and signed by the consenting members of the Standing Committee.

To the Right Reverend _____, Bishop of _____ We, the Standing Committee of _____, having been duly convened at _____ at _____, do testify that A.B., desiring to be ordained to the Diaconate and Priesthood under Canon III.8 has presented to us the certificates as required by the Canons indicating A.B.'s preparedness for ordination to the Diaconate under Canon III.8; and we certify that all canonical requirements for ordination to the Diaconate under Canon III.8 have been met; and we find no sufficient objection to ordination. Therefore, we recommend A.B. for ordination. In witness whereof, we have hereunto set our hands this _____ day of _____, in the year of our Lord _____.

(Signed) _____

Declaration of conformity.

- e. The testimonial having been presented to the Bishop, and there being no sufficient objection on medical, psychological, moral, or spiritual grounds, the Bishop may ordain the Candidate to the Diaconate under this Canon; and at the time of ordination the Candidate shall

subscribe publicly and make, in the presence of the Bishop, the declaration required in Article VIII of the Constitution.

Sec. 7. Ordination to the Priesthood

a. A person may be ordained Priest:

1. after at least six months since ordination as a Deacon under this Canon and eighteen months from the time of acceptance of nomination by the Nominee as provided in III.8.2.b, and *Ordination requisites.*
2. upon attainment of at least twenty-four years of age, and
3. if the medical evaluation, psychological evaluation, and background check have taken place or been updated within thirty-six months prior to ordination as a Priest.

b. The Bishop shall obtain in writing and provide to the Standing Committee:

Ordination papers.

1. an application from the Deacon requesting ordination as a Priest, including the Deacon's dates of admission to Postulancy and Candidacy and ordination as a Deacon under this Canon,
2. a letter of support from the Deacon's congregation or other community of faith, signed by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight,
3. evidence of admission to Postulancy and Candidacy, including dates of admission, and ordination to the Diaconate,
4. a certificate from the seminary or other program of preparation, written at the completion of the program of preparation, showing the Deacon's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Deacon's other personal qualifications for ordination together with a recommendation regarding ordination to the Priesthood, and

- 5. a statement from the Commission attesting to the successful completion of the program of formation designed during Postulancy under Canon III.8.5, and proficiency in the required areas of study, and recommending the Deacon for ordination to the Priesthood.

Standing Committee to consent and certify for ordination to Priesthood.

- c. On the receipt of such certificates, the Standing Committee, a majority of all the members consenting, shall certify that the canonical requirements for ordination to the Priesthood have been met and there is no sufficient objection on medical, psychological, moral, or spiritual grounds and that they recommend ordination, by a testimonial addressed to the Bishop in the form specified below and signed by the consenting members of the Standing Committee.

To the Right Reverend _____, Bishop of _____ We, the Standing Committee of _____, having been duly convened at _____, do testify that A.B., desiring to be ordained to the Priesthood, has presented to us the certificates as required by the Canons indicating A.B.'s preparedness for ordination to the Priesthood have been met; and we certify that all canonical requirements for ordination to the Priesthood have been met, and we find no sufficient objection to ordination. Therefore, we recommend A.B. for ordination. In witness whereof, we have hereunto set our hands this _____ day of _____, in the year of our Lord _____.

(Signed) _____

Declaration of conformity.

- d. The testimonial having been presented to the Bishop, and there being no sufficient objection on medical, psychological, moral, or spiritual grounds, the Bishop may ordain the Deacon to the Priesthood; and at the time of ordination the Deacon shall subscribe publicly and make, in the presence of the Bishop, the declaration required in Article VIII of the Constitution.

Exercise of office before ordination.

- e. No Deacon shall be ordained to the Priesthood until having been appointed to serve in a Parochial Cure within the jurisdiction of this Church, or as a Missionary

under the Ecclesiastical Authority of a Diocese, or as an officer of a Missionary Society recognized by the General Convention, or as a Chaplain of the Armed Services of the United States, or as a Chaplain in a recognized hospital or other welfare institution, or as a Chaplain or instructor in a school, college, or other seminary, or with other opportunity for the exercise of the office of Priest within the Church judged appropriate by the Bishop.

- f. A person ordained to the Diaconate under Canon III.6 who subsequently expresses a call to the Priesthood shall apply to the Bishop Diocesan and the Commission on Ministry. The Commission on Ministry and Bishop Diocesan shall ensure that the Deacon meets the formational requirements set forth in III.8.5.g and shall recommend such additional steps as may be necessary and required. Upon completion of these requirements and those required for Postulancy and Candidacy as set forth in Canon III.8, the Deacon may be ordained to the Priesthood.

Deacons called to the Priesthood.

Canon 9: Of the Life and Work of Priests

Sec. 1. The Bishop and Commission shall require and provide for the continuing education of Priests and keep a record of such education.

Continuing education.

Sec. 2. Mentoring for Newly Ordained Priests Each newly ordained Priest, whether employed or not, shall be assigned a mentor Priest by the Bishop in consultation with the Commission on Ministry. The mentor and new Priest shall meet regularly for at least a year to provide guidance, information, and a sustained dialogue about priestly ministry.

Mentors.

Sec. 3. The Appointment of Priests

a. Rectors.

1. When a Parish is without a Rector, the Wardens or other officers shall promptly notify the Ecclesiastical Authority in writing. If the Parish shall for thirty days fail to provide services of public worship, the Ecclesiastical Authority shall make provision for such worship.

Parish without a Rector.

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| <i>Election of a Rector.</i> | 2. No Parish may elect a Rector until the names of the proposed nominees have been forwarded to the Ecclesiastical Authority and a time, not exceeding sixty days, given to the Ecclesiastical Authority to communicate with the Vestry, nor until any such communication has been considered by the Vestry at a meeting duly called and held for that purpose. |
| <i>Written notice to Ecclesiastical Authority.</i> | 3. Written notice of the election of a Rector, signed by the Wardens, shall be forwarded to the Ecclesiastical Authority. If the Ecclesiastical Authority is satisfied that the person so elected is a duly qualified Priest and that such Priest has accepted the office to which elected, the notice shall be sent to the Secretary of the Convention, who shall record it. Race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age, except as otherwise specified by these Canons, shall not be a factor in the determination of the Ecclesiastical Authority as to whether such person is a duly qualified Priest. The recorded notice shall be sufficient evidence of the relationship between the Priest and the Parish. |
| <i>Agreement.</i> | 4. Rectors may have a letter of agreement with the Parish setting forth mutual responsibilities, subject to the Bishop's approval. |
| <i>Priests-in-Charge.</i> | <p>b. Priests-in-Charge.
After consultation with the Vestry, the Bishop may appoint a Priest to serve as Priest-in-Charge of any congregation in which there is no Rector. In such congregations, the Priest-in-Charge shall exercise the duties of Rector outlined in Canon III.9.6 subject to the authority of the Bishop.</p> <p>c. Assistants.
A Priest serving as an assistant in a Parish, by whatever title designated, shall be selected by the Rector, and when required by the Canons of the Diocese, subject to the approval of the Vestry, and shall serve under the authority and direction of the Rector. Before the selection</p> |
| <i>Rector to select assistants.</i> | |

of an assistant the name of the Priest proposed for selection shall be made known to the Bishop and a time, not exceeding sixty days, given for the Bishop to communicate with the Rector and Vestry on the proposed selection. Upon resignation by the Rector, death of the Rector, or in the event of the dissolution of a pastoral relationship between the Rector and the Vestry, an assistant may continue in the service of the Parish if requested to do so by the Vestry under such conditions as the Bishop and Vestry shall determine. An assistant may continue to serve at the request of a new Rector. Assistants may have a letter of agreement with the Rector and the Vestry setting forth mutual responsibilities and containing a clearly articulated dissolution clause, subject to the Bishop's approval.

*In case of
vacancy.*

d. Chaplains.

1. A Priest may be given ecclesiastical endorsement for service as a Chaplain in the Armed Forces of the United States of America or any other Federal Ministries including the Department of Veterans' Affairs, and the Federal Bureau of Prisons, by a Bishop Suffragan elected pursuant to Article II.7 of the Constitution, subject to the approval of the Bishop of the Diocese in which the Priest is canonically resident.
2. Any Priest serving as a Chaplain in an active duty, Reserve or National Guard capacity with the Armed Forces or employed as a Chaplain in the Department of Veterans' Affairs or the Federal Bureau of Prisons shall retain the Priest's canonical residence and shall be subject to the ecclesiastical authority of the Diocese in which the Priest is canonically resident, even though the Priest's work as a Chaplain shall be subject to the ecclesiastical supervision of the Bishop Suffragan elected pursuant to Article II.7 of the Constitution; *provided, however*, that in the event of a vacancy the charge thereof shall devolve upon the Presiding Bishop, with the power of appointing some other Bishop as the substitute in charge until the vacancy is filled by the House of Bishops.

*Endorsement of
Chaplains.*

*Active duty
Chaplains.*

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- Areas of service.*
3. Any Priest serving as a Chaplain on a military installation, Department of Veterans' Affairs Medical Center, or Federal Bureaus of Prisons Correctional Institution shall not be subject to Canons III.9.3.e.1 or III.9.4.a. When serving other than on a military installation, Department of Veterans' Affairs Medical Center or Federal Bureau of Prisons Correctional Institution, a Chaplain shall be subject to these Sections.
- e. Employment of Priests in Other Settings.
- Non-parochial Priests.*
1. Any Priest who has left a position in this Church without having received a call to a new ecclesiastical position and who desires to continue the exercise of the office of Priest shall notify the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident and shall advise the Bishop that reasonable opportunities for the exercise of the office of Priest exist and that use will be made of such opportunities. After having determined that the person will have and use opportunities for the exercise of the office of Priest, the Bishop, with the advice and consent of the Standing Committee, may approve the Priest's continued exercise of the office on condition that the Priest report annually in writing, in a manner prescribed by the Bishop, as provided in Canon I.6.2.
- Moving to another jurisdiction.*
2.
 - a. A Priest not in parochial employment moving to another jurisdiction shall report to the Bishop of that jurisdiction within sixty days of such move.
 - b. The Priest:
 - i. May officiate or preach in that jurisdiction only under the terms of Canon III.9.7.a.
 - ii. Shall provide notice of such move, in writing and within sixty days, to the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident.

- iii. Shall forward a copy of the report required by Canon I.6.2 to the Ecclesiastical Authority to whose jurisdiction the Priest has moved.
- c. Upon receipt of the notice required by Canon III.9.3.e.2.b.ii, the Ecclesiastical Authority shall provide written notice thereof to the Ecclesiastical Authority into whose jurisdiction the person has moved.
3. If the Priest fails to comply with the provisions of this Canon, such failure may be considered a breach of Canon IV.4.1.h.3 occurring in the Diocese in which the Priest is canonically resident. *Failure to comply.*

Sec. 4. Letters Dimissory

- a. A Priest desiring to become canonically resident within a Diocese shall present to the Ecclesiastical Authority a testimonial from the Ecclesiastical Authority of the Diocese of current canonical residence, which testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese to which transfer is proposed. The testimonial shall be accompanied by a statement of the record of payments to The Church Pension Fund by or on behalf of the Priest concerned and may include a portfolio of training, continuing education and exercise of ministries. The testimonial shall be in the following form: *Testimonial for transfer.*

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of _____, is a Priest of _____ in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for the last three years.

(Date) _____

(Signed) _____

Acceptance of Letters Dimissory.

- b. Such a testimonial shall be called Letters Dimissory. If the Ecclesiastical Authority accepts the Letters Dimissory, the canonical residence of the Priest transferred shall date from such acceptance, and prompt notice of acceptance shall be given to the applicant and to the Ecclesiastical Authority issuing the Letters Dimissory.

Voided letters and nonacceptance.

- c. Letters Dimissory not presented within six months of their date of receipt by the applicant shall become void.
- d. If a Priest has been called to a Cure in a congregation in another Diocese, the Priest shall present Letters Dimissory. The Ecclesiastical Authority of the Diocese shall accept Letters Dimissory within three months of their receipt unless the Bishop or Standing Committee has received credible information concerning the character or behavior of the Priest concerned which would form grounds for canonical inquiry and proceedings under Title IV. In such a case, the Ecclesiastical Authority shall notify the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident and need not accept the Letters Dimissory unless and until the Priest shall be exculpated. The Ecclesiastical Authority shall not refuse to accept Letters Dimissory based on the applicant's race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities, or age.

Certificate of transfer.

- e. A Priest shall not be in charge of any congregation in the Diocese to which the person moves until obtaining from the Ecclesiastical Authority of that Diocese a certificate in the following form:

I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Priest in good standing.

(Date) _____

(Signed) _____

- f. No person who has been refused ordination or reception as a Candidate in any Diocese, and is thereafter ordained in another Diocese, shall be transferred to the Diocese in which such refusal has occurred without the consent of its Ecclesiastical Authority. *In case of previous refusal.*

Sec. 5. Transfer to Churches in Full Communion with This Church

- a. A Priest desiring to become canonically resident within a Diocese or equivalent jurisdiction of a Church in full communion with The Episcopal Church (as identified in Canon I.20) shall request a testimonial from the Ecclesiastical Authority of the Diocese of current canonical residence, which testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese or equivalent jurisdiction to which transfer is proposed. The testimonial may include a portfolio of training, continuing education, and exercise of ministries. The testimonial shall be in the following form or in the form specified by the receiving Diocese or equivalent jurisdiction. *Transfer of canonical residency.*

I hereby certify that A.B., who has signified to me the desire to be transferred to the Ecclesiastical Authority of _____, is a Priest of the Diocese of _____ of The Episcopal Church in good standing, and has not, so far as I know or believe, been justly liable to evil report, for error in religion or for viciousness of life, for the last three years.

(Date) _____

(Signed) _____

- b. If the Ecclesiastical Authority of the Diocese or equivalent jurisdiction of the Church in full communion with The Episcopal Church accepts the testimonial, the canonical residence of the Priest transferred shall date from such acceptance, and notice of acceptance shall be promptly forwarded by the Priest to the Ecclesiastical Authority in the sending Diocese. Such notification from the receiving Ecclesiastical Authority may be in the following form:

I hereby certify that A.B. has been canonically transferred to my jurisdiction and is a Priest in good standing.

(Date) _____

(Signed) _____

- c. Upon receipt of said acceptance, the Ecclesiastical Authority of the sending Diocese shall notify the Church Pension Fund and the Recorder of Ordinations of the priest’s departure from The Episcopal Church.

Limitations.

- d. This provision shall not be used for Priests who seek to enter churches not in full communion with The Episcopal Church or for those who seek transfer to another Province of the Anglican Communion while remaining geographically within the boundaries of The Episcopal Church. In such cases the provisions of Canon III.9.9 shall be followed.

Sec. 6. Rectors and Priests-in-Charge and Their Duties

Authority and responsibility.

- a. 1. The Rector or Priest-in-Charge shall have full authority and responsibility for the conduct of the worship and the spiritual jurisdiction of the Parish, subject to the Rubrics of the Book of Common Prayer, the Constitution and Canons of this Church, and the pastoral direction of the Bishop.

Control of buildings.

- 2. For the purposes of the office and for the full and free discharge of all functions and duties pertaining thereto, the Rector or Priest-in-Charge shall at all times be entitled to the use and control of the Church and Parish buildings together with all appurtenances and furniture, and to access to all records and registers maintained by or on behalf of the congregation.

Instruction in faith and ministry.

- b. 1. It shall be the duty of the Rector or Priest-in-Charge to ensure all persons in their charge receive Instruction in the Holy Scriptures; in the subjects contained in An Outline of the Faith, commonly called the Catechism; in the doctrine, discipline, and

worship of this Church; and in the exercise of their ministry as baptized persons.

2. It shall be the duty of Rectors or Priests-in-Charge to ensure that all persons in their charge are instructed concerning Christian stewardship, including:
 - i. reverence for the creation and the right use of God's gifts;
 - ii. generous and consistent offering of time, talent, and treasure for the mission and ministry of the Church at home and abroad;
 - iii. the biblical standard of the tithe for financial stewardship; and
 - iv. the responsibility of all persons to make a will as prescribed in the Book of Common Prayer.

Christian stewardship.
3. It shall be the duty of Rectors or Priests-in-Charge to ensure that persons be prepared for Baptism. Before baptizing infants or children, Rectors or Priests-in-Charge shall ensure that sponsors be prepared by instructing both the parents and the Godparents concerning the significance of Holy Baptism, the responsibilities of parents and Godparents for the Christian training of the baptized child, and how these obligations may properly be discharged.

Preparing persons for Baptism.
4. It shall be the duty of Rectors or Priests-in-Charge to encourage and ensure the preparation of persons for Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and to be ready to present them to the Bishop with a list of their names.

Confirmation, Reception, and Reaffirmation.
5. On notice being received of the Bishop's intention to visit any congregation, the Rector or Priest-in-Charge shall announce the fact to the congregation. At every visitation it shall be the duty of the Rector or Priest-in-Charge and the Wardens, Vestry or other officers, to exhibit to the Bishop the Parish Register and to give information as to the state of the congregation, spiritual and temporal, in such

Duty to announce and inform the Bishop.

- categories as the Bishop shall have previously requested in writing.
- Alms and Contributions.*
6. The Alms and Contributions, not otherwise specifically designated, at the Administration of the Holy Communion on one Sunday in each calendar month, and other offerings for the poor, shall be deposited with the Rector or Priest-in-Charge or with such Church officer as the Rector or Priest-in-Charge shall appoint to be applied to such pious and charitable uses as the Rector or Priest-in-Charge shall determine. When a Parish is without a Rector or Priest-in-Charge, the Vestry shall designate a member of the Parish to fulfill this function.
- Duty to read Pastoral Letters and Position Papers.*
7. Whenever the House of Bishops shall publish a Pastoral Letter, it shall be the duty of the Rector or Priest-in-Charge to read it to the congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of the congregation, not later than thirty days after receipt.
8. Whenever the House of Bishops shall adopt a Position Paper, and require communication of the content of the Paper to the membership of the Church, the Rector or Priest-in-Charge shall so communicate the Paper in the manner set forth in the preceding section of this Canon.
- Parish Register.*
- c. 1. It shall be the duty of the Rector or Priest-in-Charge to record in the Parish Register all Baptisms, Confirmations (including the canonical equivalents in Canon I.17.1.d), Marriages and Burials.
2. The registry of each Baptism shall be signed by the officiating Member of the Clergy.
- Records to be entered in the Register.*
3. The Rector or Priest-in-Charge shall record in the Parish Register all persons who have received Holy Baptism, all communicants, all persons who have received Confirmation (including the canonical equivalents in Canon I.17.1.d), all persons who have died, and all persons who have been received or removed by letter of transfer. The Rector or Priest-

in-Charge shall also designate in the Parish Register the names of (1) those persons whose domicile is unknown, (2) those persons whose domicile is known but are inactive, and (3) those families and persons who are active within the congregation. The Parish Register shall remain with the congregation at all times.

Sec. 7. Licenses

- a. No Priest shall preach, minister the Sacraments, or hold any public service, within the limits of any Diocese other than the Diocese in which the Priest is canonically resident for more than two months without a license from the Ecclesiastical Authority of the Diocese in which the Priest desires to so officiate. No Priest shall be denied such a license on account of the Priest's race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities, or age, except as otherwise provided in these Canons. Upon expiration or withdrawal of a license, a priest shall cease immediately to officiate. *License to officiate in a Diocese.*
- b. No Priest shall preach, read prayers in public worship, or perform any similar function, in a congregation without the consent of the Rector or Priest-in-Charge of that congregation, except as follows: *Consent of Rector.*
1. In the absence or impairment of the Rector or Priest-in-Charge, and if provision has not been made for the stated services of the congregation or other community of faith, a Warden may give such consent. *Exceptions.*
 2. If there be two or more congregations or Churches in one Cure, as provided by Canon I.13.3.b, consent may be given by the majority of the Priests-in-Charge of such congregations, or by the Bishop; *provided* that nothing in this Section shall prevent any Member of the Clergy of this Church from officiating, with the consent of the Rector or Priest-in-Charge, in the Church or place of public worship used by the congregation of the consenting Rector or Priest-in-Charge, or in private for members of the congregation; or in the absence of the Rector or

Priest-in-Charge, with the consent of the Wardens or Trustees of the congregation; *provided further*, that the license of the Ecclesiastical Authority provided in Canon III.9.7.a, if required, be obtained.

3. This Canon shall not apply to any Church, Chapel, or Oratory, which is part of the premises of an incorporated institution created by legislative authority; *provided* that such place of worship is designated and set apart for the convenience and use of such institution, and not as a place for public or parochial worship.

Evidence required to officiate.

- c. No Rector or Priest-in-Charge of any congregation of this Church, or if there be none, no Wardens, Members of the Vestry, or Trustees of any congregation, shall permit any person to officiate in the congregation without sufficient evidence that such person is duly licensed and ordained and in good standing in this Church; *provided*, nothing in these Canons shall prevent:
 1. The General Convention, by Canon or otherwise, from authorizing persons to officiate in congregations in accordance with such terms as it deems appropriate; or

Proviso.

2. The Bishop of any Diocese from giving permission
 - i. To a Member of the Clergy of this Church, to invite Clergy of another Church to assist in the Book of Common Prayer Offices of Holy Matrimony or of the Burial of the Dead, or to read Morning or Evening Prayer, in the manner specified in Canon III.9.5; or
 - ii. To Clergy of any other Church to preach the Gospel, or in ecumenical settings to assist in the administration of the sacraments; or
 - iii. To godly persons who are not Clergy of this Church to address the Church on special occasions; or
 - iv. To the Member of the Clergy or Priest-in-Charge of a congregation or if there be none, to the Wardens, to invite Clergy ordained in another

Bishop may authorize other officiants.

Church in full communion with this Church to officiate on an occasional basis, *provided* that such clergy are instructed to teach and act in a manner consistent with the Doctrine, Discipline, and Worship of this Church.

- d. If any Member of the Clergy or Priest-in-Charge, as a result of impairment or any other cause, shall neglect to perform regular services in the congregation, and refuse, without good cause, to consent to any other duly qualified Member of the Clergy to perform such services, the Wardens, Vestry, or Trustees of the congregation shall, upon providing evidence to the Ecclesiastical Authority of the Diocese of such neglect or refusal and with the written consent of the Ecclesiastical Authority, have the authority to permit any duly qualified Member of the Clergy to officiate.

Neglect of services or refusal to officiate.

- e. Any Priest desiring to officiate temporarily outside the jurisdiction of this Church but in a Church in full communion with this Church, shall obtain from the Ecclesiastical Authority of the Diocese in which the person is canonically resident, a testimonial which shall set forth the person's official standing, and which may be in the following form:

Officiating outside the Church's jurisdiction.

I hereby certify that A.B., who has signified to me the desire to be permitted to officiate temporarily in churches not under the jurisdiction of The Episcopal Church, yet in full communion with this Church, is a Priest of _____ in good standing, and as such is entitled to the rights and privileges of that Order.

(Date) _____

(Signed) _____

Such testimonial shall be valid for one year and shall be returned to the Ecclesiastical Authority at the end of that period. The Ecclesiastical Authority giving such testimonial shall record its issuance, the name of the Priest to whom issued, its date and the date of its return.

Sec. 8. Resignation

Resignation at age seventy-two.

On reaching the age of seventy-two years, a Priest shall resign from all positions in this Church, and the resignation shall be accepted. Thereafter, the Priest may accept any position in this Church, including, with the permission of the Ecclesiastical Authority, the position or positions from which resignation pursuant to this Section has occurred; *provided*,

Proviso.

- a. tenure in the position shall be for a term of not more than twelve months, which term may be renewed from time to time,
- b. service in the position shall have the express approval of the Bishop of the Diocese in which the service is to be performed, acting in consultation with the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident.
- c. Anything in this Canon to the contrary notwithstanding, a Priest who has served in a non-stipendiary capacity in a position before resignation may, at the Bishop's request, serve in the same position for a term not to exceed twelve months thereafter, and this term may be renewed.

Sec. 9. Release and Removal from the Ordained Ministry of this Church

Release and removal of a Priest.

If any Priest of The Episcopal Church shall express, in writing, to the Bishop of the Diocese in which such Priest is canonically resident, an intention to be released and removed from the ordained Ministry of this Church and from the obligations attendant thereto, including those promises made at Ordination in the Declaration required by Article VIII of the Constitution of the General Convention, it shall be the duty of the Bishop to record the matter. The Bishop, being satisfied that the person so declaring is acting voluntarily and for causes, which do not affect the person's moral character, and is neither the subject of information concerning an Offense that has been referred to an Intake Officer nor a Respondent in a pending disciplinary matter as defined in Title IV of these Canons, shall lay the matter before the Standing Committee, and with the advice and consent of a majority of the Standing Committee the Bishop

may pronounce that the person is released and removed from the ordained Ministry of this Church and from the obligations attendant thereto, and is deprived of the right to exercise in The Episcopal Church the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in Ordination. The Bishop shall also declare in pronouncing and recording such action that it was for causes which do not affect the person's moral character, and shall, at the person's request, give a certificate to this effect to the person so removed and released from the ordained Ministry.

Sec. 10.

A Priest who could under this Canon be released and removed from the ordained Ministry of this Church, and who desires to enter into other than ecclesiastical employment, may express in writing to the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident a desire to be released and removed from the obligations of the office and a desire to be released and removed from the exercise of the office of Priest. Upon receipt of such writing, the Ecclesiastical Authority shall proceed in the same manner as prescribed in Section 8 of this Canon.

Request for release.

Sec. 11.

If a Priest submitting the writing described in Section 8 or 9 of this Canon be the subject of information concerning an Offense that has been referred to an Intake Officer or a Respondent in a pending disciplinary matter as defined in Title IV of these Canons, the Ecclesiastical Authority to whom such writing is submitted shall not consider or act upon the written request unless and the disciplinary matter shall have been resolved by a dismissal, Accord, or Order and the time for appeal or rescission of such has expired.

In disciplinary cases.

Sec. 12.

In the case of the release and removal of a Priest from the ordained Ministry of this Church as provided in this Canon, a declaration of release and removal shall be pronounced by the Bishop in the presence of two or more Priests, and shall be entered in the official records of the Diocese in which the Priest being released and removed is canonically resident. The Bishop who pronounces the declaration of release and

Declaration.

removal as provided in this Canon shall give notice thereof in writing to every Member of the Clergy, each Vestry, the Secretary of the Convention and the Standing Committee of the Diocese in which the Priest was canonically resident; and to all Bishops of this Church, the Ecclesiastical Authority of each Diocese of this Church, the Presiding Bishop, the Recorder of Ordinations, the Secretary of the House of Bishops, the Secretary of the House of Deputies, the Church Pension Fund, and the Board for Transition Ministry.

Sec. 13. Return to the Ordained Ministry of this Church after Release and Removal.

*Return to
ordained
Ministry.*

- a. When a Priest who has been released and removed from the ordained Ministry of this Church under Canon III.9.8 desires to return to that Ministry, the person shall apply in writing to the Bishop of the Diocese in which the Priest was last canonically resident, attaching the following:
 1. Evidence of previous ordination in The Episcopal Church;
 2. Evidence of appropriate background checks, certifications and proof of completion of applicable trainings including abuse prevention and anti-racism trainings;
 3. A statement from no less than two members of the clergy known to the applicant in support of the application;
 4. A statement of the reasons for seeking to return to the ordained Ministry of this Church.
- b. If the Bishop so chooses, the Bishop may give permission for the Priest to continue the process toward reinstatement, which may include the following:
 1. Active participation in a congregation for a period of time at the Bishop's discretion;
 2. Regular contact with the Bishop or the Bishop's designee during the course of the process;
 3. Evaluation by a licensed mental health professional of the Bishop's choosing for the purposes of

evaluation and of determining fitness for resumption of ordained ministry in this church;

4. Two references from those who are able to discuss the Priest's former ministry;
 5. Meeting with the Standing Committee, who shall have the benefit of the materials above and who shall provide to the Bishop its recommendation regarding reinstatement.
- c. Before the Priest may be permitted to return to the ordained Ministry of this Church, the Bishop shall require the Priest seeking to return to the ministry to sign a written declaration as required in Article VIII of the Constitution, without recourse to any other ecclesiastical jurisdiction and execute such declaration in the presence of the Bishop and two or more members of the clergy of this Church.
- d. Thereafter the Bishop, taking into account the facts and circumstances surrounding the Priest's removal and release, may permit, with the advice and consent of the Standing Committee, the return of the person into the ordained Ministry of this Church.
- e. The provisions of this Canon III.9.13 shall not be applicable to any Priest who has been removed, released, or deposed from their ministry as the result of any proceeding of Title IV of these Canons.
- f. Notice of the Priest's return to the ordained Ministry of this Church shall be provided in writing to the same persons and entities receiving notice under Canon III.9.12.

Sec. 14. Reconciliation of Disagreements Affecting the Pastoral Relation

When the pastoral relationship in a parish between a Rector and the Vestry or Congregation is imperiled by disagreement or dissension, and the issues are deemed serious by a majority vote of the Vestry or the Rector, either party may petition the Ecclesiastical Authority, in writing, to intervene and assist the parties in their efforts to resolve the disagreement. The written petition shall include sufficient

Petitions to reconcile.

Section 5: Glossary

Accredited seminaries or institutions: seminaries or institutions whose programs have been approved by the Convocation of Episcopal Churches in Europe.

Acolyte: In contemporary Anglicanism, a general term which covers not only servers, torchbearers, and lighters of candles but also crucifers, thurifers, and banner-bearers.

Agape: A Greek term for one of the four types of love in the Bible. Jesus showed agape love and commands his followers to do likewise.

Anglicanism: The doctrines, principles, or system of the Anglican church.

Anglican Communion, The: churches in communion with the See of Canterbury throughout the world. Member churches exercise jurisdictional independence but share a common heritage concerning Anglican identity and commitment to scripture, tradition, and reason as sources of authority. Churches in the Anglican Communion continue to reflect the balance of Protestant and Catholic principles that characterized the via media of the Elizabethan settlement.

Applicant: A person seeking to begin a vocational discernment process in and with the help of a local congregation.

Ascetical theology: The organized study or presentation of spiritual teachings found in Christian Scripture and the earliest Christian writers and witnesses that help the faithful to more perfectly follow Christ and attain to Christian perfection.

Aspirant: A nominee who has applied and not yet been approved for postulancy, but who has been accepted by the bishop and COMB for a period of vocational discernment, personal and spiritual growth, and theological education.

Baptism: the full initiation by water and the Holy Spirit into Christ's Body, the church. God establishes an indissoluble bond with each person in baptism. God adopts us, making us members of the church and inheritors of the Kingdom of God (BCP, pp. 298, 858). In baptism we are made sharers in the new life of the Holy Spirit and the forgiveness of sins. Baptism is the foundation for all future church participation and ministry.

Bishop: In this document, this phrase generally refers to the bishop in charge of the Convocation. The bishop holds overall responsibility for the development of lay and ordained ministry, including the ordination process; for licensing of lay ministers; the admission of postulants and candidates; and ordination.

Bishop's Committee: A group of people selected or approved by the bishop to provide administrative and pastoral direction to the members of a mission church.

Call: A term often used in connection with a vocation (see "vocation").

Candidate for Holy Orders: A person who has completed the time of postulancy and may still be in the process of theological education, and who, having fulfilled the necessary canonical steps, is in the final phase of preparation and examination for being qualified and fit for ordained ministry. This is the last stage before being accepted by the bishop for ordination.

Candidate for Licensed Lay Ministry: a Nominee in the final phase of formation for licensed lay ministry.

Canonical Residence: All members of the clergy in the Episcopal Church are understood to be canonically resident (or "incardinated") in a specific geographical division of the church—typically

a diocese, or (in our case) the Convocation. Clergy are never members of a congregation; their membership is defined and determined by the place of their canonical residence. See *a/so* Member of the clergy.

Canons: The rules of The Episcopal Church (together with its Constitution), as last revised, under which it operates. The Convocation, as part of The Episcopal Church, is enabled by, and subject to the authority of, the canons. The canons pertaining directly to the procedures described in these guidelines are found within Title III, "Ministry." Nothing in these guidelines should be construed as in any way contradictory to the Constitution and Canons.

Catechist: A person trained and licensed to prepare Candidates for Baptism (and their parents and godparents in the case of young children), Confirmation, Reception and the individual Reaffirmation of Baptismal Vows. A catechist may be responsible for training and equipping the Sunday School teachers in a parish or group of parishes. A catechist may also be a person especially equipped to help the members of a congregation to understand and live out their calling as baptized Christians at the heart of God's world (Title III, Canon 4, especially Sec. 8).

Catechism: Church doctrine as set forth in the Creeds and An Outline of Faith.

Christology: The doctrine of Christ. The traditional scope of Christology covers an exposition of the person of Christ, usually in terms of the Chalcedonian Definition, a carefully balanced formula designed to express both the full humanity of Jesus of Nazareth and his full divinity as the Son of God.

Clergy, Members of the: Persons in holy orders, ordained for the ministry of bishop, priest, or deacon. The canons of the Episcopal Church concerning ordination for these ministries are equally applicable to all persons.

Clinical Pastoral Education (CPE): Education to teach pastoral care to clergy and others. CPE is the primary method of training hospital and hospice chaplains and spiritual-care providers in the United States, the United Kingdom, Canada, Australia and New Zealand.

COMB country liaison: The COMB contact person for the churches and the clergy in a country who explains and interprets the vocational discernment process. Once an aspirant's nomination has been approved by the bishop, the person is assigned a COMB mentor.

COMB mentor: The COMB member who is assigned to work with the Nominee to clarify the steps toward licensed lay or ordained ministry. The mentor reports to COMB on the progress of the person in the process. EICS will also assign an academic advisor for the Nominee's formation.

Commission on the Ministry of the Baptized (COMB, hereinafter also referred to as "the Commission"): A group appointed by the bishop, comprised equally of lay and ordained persons, to assist the bishop in discerning vocations to ordained ministries in the Convocation. The Commission makes advisory recommendations to the bishop regarding petitioners for certain lay and all ordained ministries.

Confirmation: the Episcopal Church's theology of Confirmation has continued to evolve along with its understanding of baptism. Confirmation is no longer seen as the completion of Christian initiation, nor is Confirmation a prerequisite for receiving communion. Baptism is full initiation by water and the Holy Spirit into Christ's body the church (BCP, p. 298). Accordingly, Confirmation has been increasingly understood in terms of a mature, public reaffirmation of the Christian faith and the baptismal promises.

Congregation: A group of people who make up a parish or mission church affiliated with the Convocation.

Consecrated Elements: The consecrated bread and wine of the Eucharist.

Consequentialism: The doctrine that the morality of an action is to be judged solely by its consequences.

Convocation: The Convocation of Episcopal Churches in Europe, a part of The Episcopal Church and as such also part of The Anglican Communion.

Council of Advice: A body of four clerical and four lay representatives, elected by the Convention of the Convocation, which serves in the same capacity as the Standing Committee of a diocese (Canon I.15.9)), as well as fulfilling other governance and legal roles. The Council's role in the discernment process is to interview postulants as they proceed to candidacy, and to give advice and consent to the bishop for admitting postulants to candidacy; to interview candidates applying for ordination, and to give advice and consent to the bishop for their ordination; and to certify that all canonical requirements for ordination have been met.

Deontology: A group of theoretical approaches to moral reasoning focusing on which choices are morally required, forbidden, or permitted. Cf. *Consequentialism*.

Diaconate: A full order equal to the laity, the presbyterate, and the episcopate, the diaconate plays an important role in many dioceses and congregations. As commonly used, the term refers to those ordained deacon as a permanent vocation. Those ordained deacon as a preliminary step toward ordination as a priest, as required by canon, are called "transitional deacons."

Discernment Committee: A group of Christians from one's congregation who follow a formal process instituted by the Commission's Guidelines for Discernment Committees in the Convocation of Episcopal Churches in Europe for helping a person discern God's call. This process is guided by a liaison from the Commission, conducted under the authority of the person's priest, and undertaken in consultation with the bishop.

Discernment process: A process of interviews, guidance and training offered to someone discerning a call to ordained ministry or to someone pursuing acceptance for a licensed lay ministry.

Divine Command theory: A meta-ethical theory which proposes that an action's status as morally good is equivalent to whether it is commanded by God. The theory asserts that what is moral is determined by what God commands, and that to be moral is to follow his commands.

Ecclesiology: from the Greek *ekklesia*, "church," and *logia*, "doctrine," the term refers to the doctrine of the church.

Episcopacy: Government of the church by bishops.

Eros: One of the four words in Ancient Greek which can be rendered into English as "love." Eros is the term for sexual love itself, as well as the god's name.

Eschatology: Theology of the last things, the end of time and history, the coming of the Kingdom of God.

Eucharistic Minister: A person licensed by the bishop who is trained to administer the elements at the Eucharist in the absence of sufficient numbers of priests or deacons assisting the celebrant.

Eucharistic Visitor: A person licensed by the bishop who is trained to take the Sacrament (consecrated at a celebration of the Eucharist immediately beforehand) to members of the congregation unable to attend due to illness or infirmity. (Title III, Canon III.4. esp. Sec. 6 and 7)

European Institute of Christian Studies (EICS): A commission of lay and ordained persons appointed by the bishop to provide and oversee the formation of those seeking lay and ordained ministries in the Convocation. EICS works closely with the bishop and Commission to ensure the requirements of The Episcopal Church and the Convocation regarding education of people in training.

Evangelist: A lay person trained and licensed to present the Good News of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the church (Canon III. Sec 4.9).

Field Placement: The preparation of the postulant that involves supervised practical application of the theoretical course in a church environment. The practicum provides students with the opportunity to integrate and apply classroom learning in a church work environment, which allows them to observe and learn from clergy in the field.

Formation: Education involving study, training, supervision, and theological reflection.

General Ordination Examination (GOE): The General Convention of 1970 created the General Board of Examining Chaplains (GBEC), with responsibility to prepare at least annually a General Ordination Examination for candidates for ordination to the priesthood, covering (1) the Holy Scriptures; (2) the history of the Christian church, including the ecumenical movement; (3) Christian theology; (4) Christian ethics and moral theology, including environmental ethics and theology; (5) Christian worship according to the use of the Book of Common Prayer, the Hymnal, and authorized supplemental texts; and (6) the practice of ministry in contemporary society, including leadership, evangelism, stewardship, ecumenism, interfaith relations, mission theology, environmental stewardship and care of creation, and the historical and contemporary experience of racial and minority groups (Title III, Canon 8, Sec. 5(g)).

Good News, the: The message of God's plan of salvation as revealed in Jesus Christ and disclosed in the narrative of the four gospels. The message of good news is described as theology in many of the New Testament letters. It relates to the saving acts of God due to the work of Jesus on the cross and Jesus' resurrection from the dead which bring reconciliation ("atonement") between people and God.

Homiletics: The art of preaching or writing sermons or other religious discourse.

Intercessor: A person specially gifted in intercessory prayer.

Intinction: The Eucharistic practice of partly dipping the consecrated bread, or host, into the consecrated wine before consumption by the communicant.

Layperson: Any baptized person who has not been ordained either to the diaconate or to the priesthood.

Lector: A parishioner trained and appointed by the Member of the Clergy to read the Lessons, lead the Psalms, or lead the Prayers of the People.

Letter of support (Vestry): A formal document certifying the commitment of a nominee's congregation or other community of faith to contribute financially to the costs of that person's preparation for ministry, and involve itself in the nominee's preparation for ordination to the diaconate (Canon III.6.2(a)).

Licensed Lay Ministries: Any of the seven lay ministries provided for in the canons (Title III, Canon 4, Sections 3-9) whose exercise requires the support of a member of the clergy in charge of a congregation and licensing by the bishop (Pastoral Leader, Worship Leader, Preacher, Evangelist, Catechist, Eucharistic Minister, and Eucharistic Visitor). Lectors and intercessors may be appointed by a Member of the Clergy in charge without licensing, but as in all forms of ministry should receive appropriate instruction and preparation.

Member of the clergy: Any deacon, priest and bishop. A member of the clergy is never a member of a congregation in the Episcopal Church; their membership is understood to be among and within the clergy, in the diocese within which they are canonically resident.

Missiology: The study of the missionary function of the Christian church.

Mission: (1) The discernment and living out of God's purpose in the world. (2) A congregation that is not self-supporting and which is served by a priest as its vicar—literally, a priest who serves vicariously as the bishop's presence in the community. See *also* Bishop's Committee.

Nominee: A person who, with the support in writing (including financial help if appropriate) of a member of the clergy and his/her congregation, is seeking a public ministry in the Convocation, either as a licensed Pastoral Leader or as a deacon or priest, but who has not yet been officially received as a Postulant or accepted for training as a licensed pastor.

Ordained Ministries: The diaconate, the priesthood, and the episcopate.

Parish: A self-supporting congregation under a rector.

Parishioner: A person recorded on the electoral roll of a parish or mission.

Pastoral Leader: A person trained and licensed to exercise pastoral leadership and/or administrative responsibility in an existing or newly planted congregation (Title III, Canon 4, Sec. 3). This license requires the most extensive formation of all licensed lay ministries. (It replaces for the most part the office of Licensed Lay Reader. The term "Lay Reader" is no longer used in the Canons.)

Personal statement: An article detailing the person's spiritual journey.

Philia: Often translated "brotherly love," is one of the four ancient Greek words for love: philia, storge, agape and eros.

Postulant: A person who has been accepted by the bishop, as provided for in the canons, for a period of vocational discernment, personal and spiritual growth, and theological formation for the purpose of entering upon an ordained ministry in the church.

Preacher: A person trained and licensed to proclaim the Good News of God in Christ Jesus in the world at large, as well as in the worshiping community. This ministry is understood always to be exercised under the direction of a member of the clergy or other leader exercising oversight (Title III, Canon 4, Sec. 5).

Priesthood: The body of people ordained as priests.

Priest-in-Charge: A priest serving a parish in the role of its clergy in charge who is not its incumbent. A priest-in-charge serves a parish with the same canonical authority given to rectors, but for a set period of time.

Reception (Christian Commitment): The act of publicly affirming one's faith and commitment to the responsibilities of one's baptism in the presence of a bishop by a baptized person who has been a member of another Christian fellowship and who wishes to be affiliated with the Episcopal Church.

Reaffirmation (of baptismal vows): the presentation to a bishop of a person already baptized in the context of a service of Baptism or Confirmation to reaffirm his or her baptismal vows.

Rector: A priest in charge of a parish that is fully self-supporting.

Safeguarding: A policy and educational program of the Convocation to protect the welfare of children, youth, and vulnerable adults, and to provide a means of reporting misconduct.

Spiritual life: Life in the context of faith.

Spiritual Director: A person of deep spiritual character and commitment trained to serve as a confidential guide to prayer and spiritual life. A spiritual director helps individuals explore the darkness of self-doubt, confusion, fear, and anger, and to address those obstacles that block one's openness to God's loving presence.

Synoptic Gospels: The Gospels of Matthew, Mark, and Luke, which describe events from a similar point of view, as contrasted with that of John.

Systematic theology: A discipline of Christian theology that formulates an orderly, rational and coherent account of the Christian faith and beliefs.

Teleology: the explanation of phenomena by the purpose they serve rather than by postulated causes.

Usher: Someone who helps the orderly conduct of a service, as well as incarnating the welcome and hospitality of the congregation.

Vestry: The Vestry is the legal representative of the Parish with regard to all matters pertaining to its corporate property. The number of Vestry members and the term of office varies from parish to parish. Vestry members are usually elected at the annual parish meeting. The presiding officer of the Vestry is the Rector. The basic responsibilities of the Vestry are to help define and articulate the mission of the congregation; to support the church's mission by word and deed, to select the Rector, to ensure effective organization and planning, and to manage resources and finances.

Vicar: The title generally applies to the priest in charge of a mission congregation. The diocesan bishop is the Rector, and the priest representing the bishop is the Vicar. The term is derived from the Latin *vicarius*, "substitute."

Virtue ethics: An approach to moral theory that emphasizes the development and role of virtues, or moral character, as a guide to normative reasoning. Virtue ethics may be seen in contrast to approaches that emphasize duties or rules (deontology), or that emphasize the consequences of actions (consequentialism).

Vocation: From the Latin *vocare*, "to call," vocation is the "calling" one infers from the external and internal signs which evolve over time. Vocation may involve a task or job, but it also concerns a way of life. All Christian vocations—lay or ordained, single, married, or religious—are specific expressions of Christian identity rooted in the baptismal covenant.

Vocational Discernment Conference: A retreat structured to help anyone seeking God's will for his or her life hosted by the Commission, usually held around the beginning of Advent. Attendance is required for people considering ordination or certain licensed lay ministries (Pastoral Leader, Worship Leader, Preacher, Catechist and Evangelist).

Vocational Discernment Process: The process, beginning at the congregational level and moving forward first to the bishop and then to COMB, by which a petitioner clarifies the nature of the ministry that they seek, and is either licensed to a lay ministry, ordained, or asked to undertake another form of ministry.

Worship Leader: A person authorized to lead Morning or Evening Prayer in a congregation with permission of the bishop and under the direct supervision of the clergy or a Pastoral Leader.

