

TOTAL MINISTRY NOTEBOOK

A PROGRAM FOR RENEWAL IN MINISTRY AND CONGREGATIONAL DEVELOPMENT

EDUCATIONAL PROGRAM

GUIDELINES PROCEDURES AND RESOURCES

*As Developed by the Bishop
and Commission on Ministry
of
The Episcopal Diocese of Nevada
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I. INTRODUCTION

IA. PREAMBLE

The discernment and calling forth of local clergy is a part of the recovery of an understanding of baptismal ministry in general. A central function of the church is to help its members discover their gifts for ministry, and challenge, educate, equip, and support the baptized in their various ministries. Most of these ministries will be centered in the world; some will be located more specifically within the church.

The role of all clergy is to provide support for the ministries of the members of the body of Christ. Priests do this sacramentally, providing an icon or image of the reconciling ministry of Jesus. Deacons do it by modeling servant ministry and continually calling the church to attend to the needs of the world outside its walls, as well as imaging the servant character of the church in the world. Bishops ensure that the pastoral needs of a larger part of the body of Christ are met by providing oversight and continuity, as well as imaging the fundamental unity of the body of Christ. It should be apparent that all baptized people have ministries that look presbyteral, diaconal, and episcopal.

The special calling of local clergy is to serve their communities in ministries of sacrament or servanthood. It is vital that all remember the fundamental calling of each order of ministry, that no baptized person can embody the ministries of all, and that the gifts of all are necessary for the whole and healthy and holy functioning of the body of Christ. In a community of mutuality, ideally all members are aware of their own interrelatedness. The church in recent centuries has not imaged this well, tending rather toward an omniscient priesthood that accumulates to itself the ministries of others rather than calling forth and supporting the ministries of others. Local clergy have a special gift in imaging that for all members of the body of Christ.

IB. MINISTRY OF THE BAPTIZED

Ministry of the baptized is all about living the Christian life, practicing the principles of the Christian community, as we understand those principles, in all our affairs. The manner in which we love God and neighbor as self serves as witness to that which we say we believe.

The purpose of the church is to enable and empower the baptized to live the Christian life. Those not affiliated with the church have all kinds of reasons not to partake in the life of the church, not the least of which is the extent to which we, the baptized, do not practice what we preach. Some of the most unhealthy relationships on the planet thrive within the confines of the church. If the second coming were to happen today, we would be sorely pressed to justify such unhealth. Thus, the greatest challenge to the church is to maintain its' focus - to enable & empower the baptized to live the Christian life at all times and in all places.

The ancient way to maintain focus is storytelling & remembering. This is the heart of the biblical tradition. It lies at the heart of our worship as well. We become familiar with, and recount over & over again, our stories superimposed over the ancient story, to be reminded that our story and the ancient story are one and the same.

To accomplish this, we need a familiarity with the biblical narratives, a foundation in the lore of the church, and on-going opportunities to reflect theologically on our life together. Here's where theological education comes in. The breadth and depth of education will vary from one person to the next, and be dependent on learning styles as well as interests & aptitudes. The manner in which we offer theological education to all the baptized must therefore be varied and vast.

Since theological education is the life-blood of the Christian community, it must take place within the context of that same community. To date, the two types of learning communities have been the monastic-seminary community and the worshiping community. The monastic-seminary community has been the normative style for training 'ministry professionals' for lack of a better description. Many seminary trained people, however, have found their 'professional' training to apply to their own baptismal vows and to be most valuable in light of their covenantal baptismal relationships. In other words, in retrospect, seminary training becomes baptismal training & spiritual formation, which all the baptized need.

The Episcopal Diocese of Nevada has created a legacy of baptismal training & spiritual formation rooted deeply in the local worshiping community. This legacy has a long reach back to the early Christian tradition of story telling & re-remembering. The ancient ones nurtured indigenous leadership while strengthening & challenging 'professional' leadership within the context of the worshiping community, all the while maintaining access to the monastic-seminary communities. Without both, theological education, and the church as a whole for that matter, run the risk of becoming myopic and self-serving.

Learning modes as well as interests & aptitudes vary greatly. Some draw what they need directly out of the experience of worship. Thus we need to remain cognizant that a variety of styles of worship which take into account peoples' varied needs, spiritual paths, and learning modes is paramount to our life together. The experience of worship which embraces the young and the old for some can be the most effective learning imaginable. Others need to explore, probe, and reflect on the fundamentals of the faith in light of questions or doubt. Still others require specific information, skills, and opportunities for reflection in order to apply their learning to particular leadership roles. A serious program for education in ministry, like the Diocesan School of Theology, will probably target the latter group. Yet all must be taken into account for effective education if we truly mean 'the ministry of the baptized' is about practicing the principles of the Christian community in all our affairs.

IC. STRUCTURE OF THE DIOCESE

The Anglican (and catholic) tradition has long taught that the diocese is the fundamental unit of the church, primarily because the bishop is seen as the sign of unity. We live in an age and a culture that tends to see congregations as the fundamental unit of the church, because that is the community in which most Christians learn and worship. There is a very real tension between those two views of the church, and, like all tension, it can be either creative or destructive. Nevada's long history as a missionary district meant both that most congregations operated fairly independently, and that some small amount of support, both financial and in terms of personnel, came from elsewhere, so there were links with the larger church.

Total ministry, mutual ministry, or ministry of all the baptized, is a theological way of seeing, that continues to remind us that we are fundamentally one body. At its best, it will draw us beyond our congregational walls. This Notebook is an attempt to share the experience (and, we hope, wisdom) of a significant history of ministry development in the Diocese of Nevada. It is experience shared both within this diocese and with the larger church.

Perhaps because of its western, frontier history, Nevada has long been willing to try new forms of ministry. Deaconesses and church army workers are a valued part of the history of ministry development here. Local ordination got its first real trial in the Lower 48 under the leadership of Wes Frensdorff. The Aregional vicar≡ system had a several-year trial here. We are now shifting into yet another stage in the history of ministry development in Nevada. It will not be the final solution, or the perfect invention, but, with the help of the Holy Spirit, it will move us ahead on the journey. It will in some way allow us to share good news with the world here in Nevada.

The significant recent shift in diocesan staffing expects that congregations will begin to move to another stage in self-sufficiency. In some ways and some congregations, regional vicars served very much like a traditional vicar B a priest who supplied sacramental services, attended vestry meetings, and had pastoral involvement in every parish crisis. That seems to have discouraged the development of ministry capacity in some congregations. The goal of ministry development is the emergence of groups of worshipping Christians who are largely responsible for their own day-to-day life B in providing for worship, pastoral and sacramental care at the stages and crises of life, in exercising mission in the world, in self-governance, and in seeking continuing education opportunities. These are mature Christian communities. In our recent shift to a diocesan staff of bishop and archdeacons, the role of the diocese becomes supportive to those functions B providing training and linkage to resources B as well as promoting interrelatedness between such communities.

There are a number of diocesan bodies involved in ministry development. The Commission on Ministry oversees the process in general, and in particular, the process of preparation for licensed and ordained ministries. The Standing Committee has a canonical responsibility to examine and recommend those in the ordination process. The Diocesan Council has fiscal responsibility for the resources to promote ministry development. And every congregation in the diocese participates, both through its members and their growth in ministry, and through their diocesan asking, which partially funds ministry development. We all share in this work of building up the body in love.

ID. DEFINITIONS

Archdeacon

An archdeacon is a priest or deacon acting as a staff officer of the Diocese with duties assigned by the Bishop

Bishop

The bishop is the chief priest and pastor of a diocese.

Craft Classes

Craft classes are classes intended to teach the practical aspects of specific jobs

Deacon

A deacon is a servant to those in need and assistant to bishops and priests in the liturgy.

Diocesan Deployment Officer

A diocesan deployment officer is a staff member of the Diocese responsible for coordinating applicants for clergy positions and assisting parishes with calling of clergy.

Episcopate

The episcopate refers to the ordained office or order of bishop.

Lay Eucharistic Minister

A lay eucharistic minister is a lay person who acts within the parish to assist in administration of the elements during celebration of the Holy Eucharist.

Lay Eucharistic Visitor

A lay eucharistic visitor is a lay person who takes Communion directly from the Eucharistic service to parish members who are ill or infirm and cannot attend.

Lay Reader

A lay reader is a lay person licensed by the Bishop to lead public worship at non-sacramental services.

Local Priest

A local priest is one called by the local congregation according to the provisions of the Episcopal Church Canons (III.9) and following the process outlined.

Preacher

A preacher is a person, either lay or ordained, who is licensed to preach.

Priest

A priest is one who gathers the Christian community in a given place for sacramental worship.

Rector

A rector is a priest duly elected and called according to the provisions of the Canons of the Episcopal Church (III.18.4) and the Canons of the Diocese of Nevada (XV.4). S/he has a stipended position which may be full or part-time, and is usually seminary trained.

II. EDUCATION

IIA. PHILOSOPHY OF EDUCATION

A POSITION STATEMENT ON EDUCATION AND MINISTRY

By
Josephine Borgeson, Deacon

Every member of the Church shares in its ministry. Yet to minister effectively members need both a foundation in the lore of the Church and an opportunity to reflect theologically on life situations. The need for breadth and depth in theological education will vary from member to member and over the life spans of individual members depending on their interests and vocations. If we are to be a ministering community, though, there can be no doubt that every member is entitled to a theological education.

Because theological education is a part of the life of the body of Christ, it takes place in community. There are two normal forms of learning communities in the Church. One is residential, the monastic-seminary community which is currently the norm for training professionals in ministry. The other is the local worshipping community. It is in this congregational context that indigenous leadership is nurtured and that professional leadership is challenged and strengthened.

Any attempt at education in ministry must take seriously the needs, abilities, and experiences of those whom it serves. This means that pedagogical methods have little place in working with adults. At the same time, one must recognize that not all adults are interchangeable parts. Some elect further theological education for the fellowship and sense of belonging which it offers. Others need to explore and probe the fundamentals of the faith because of questions and doubts they hold. Still others have a need for specific information and skills which they can use in their life situations and in their leadership roles in the Church. A serious program for education in ministry will probably have as its target the last group, but must also accommodate the needs of the other two groups.

At the same time that those doing education in ministry take seriously the needs of the participants, they must also consider what they teach. Any method of Christian education should hold in tension a content-centered and a person-centered approach, for Jesus himself is both person and content. Jesus the Teacher is Christ the Word. Practically, for education in ministry, this means that cognitive input will be intelligible and manageable, allowing participants to make the best use of their individual time. Time learners spend together will stress interchange of ideas, the sharing of life experiences, and theological modeling for relating the Church's lore to those experiences.

Since the majority of adult members of the Church are not called to professional ministry and have neither the time nor the resources to undertake residential theological education, local programs must be strengthened. More opportunities for education in ministry in a congregation, or, where that is not practical, in an area ministry or cluster of congregations, must be provided. Such opportunities have the advantage not only of not disrupting the lives and livelihoods of participants, but also of building on their experiences of ministry in congregation and community. They will not provide training preparatory to ministry, but training for those already engaged in the mission of the Church -- education in ministry.

Many ministries combine to make the life of the parish effective and responsive to its members. It is the vestry's responsibility, together with the rector, if there is one, to assure that these internal ministries are coordinated and appreciated. Two examples may help to illustrate this area of responsibility:

1. In one parish, after several years' exploration into how total ministry development could be expressed in their parish, the vestry decided to employ a part-time worker-priest to meet the sacramental needs of the parish. At the same time and in a well-defined job description, the vestry was clear that the oversight of the parish's ministry remained their responsibility; and it is one which they exercise with care and faithfulness. They support lay preachers-in-training; they organize and keep accountable the various

committees needed to keep its members heard and responsible; and they manage the church's stewardship of its resources well, with a sensitive awareness of community needs beyond the parish.

2. In a second parish, a local priest was concerned about how to coordinate lay eucharistic ministers for a shut-in and nursing home ministry that was very active. The major problem seemed to be the time involved for the priest in terms of setting up schedules, determining policy about frequency of visits, etc. Referring back to the canons, the most reasonable and appropriate solution to that set of concerns was to put it in the hands of the vestry. As it is the vestry's job to enable the ministries of its members, it is also part of that job to organize and schedule the work of the lay eucharistic ministers who represent that worshipping community to its members unable to attend.

These two examples illustrate ways in which the vestry may oversee the internal ministries of a parish congregation. It must be remembered that it is also of utmost importance that the vestry also enable the ministries of its members beyond the parish in the community to call the parish's ministry "total."

The next step in total ministry development is to begin discovering paradigms for this kind of ministry support; to share stories of what works in one community or parish, so that another community or parish might be stimulated to risk Awriting their own story as previously included in this writing. In turn such discoveries present a challenge to the Diocesan School of Theology to explore new educational tools and how to use them in ministry support and networking. Hand in hand with the challenge to provide training and education is the necessity for vestry members in every parish to pay attention to their own specific educational needs in the development of ministry in their parish and community.

In this context, it is important to note that wardens and vestries are not elected to be "in charge" or, worse, "in control" of parish life, but they are there to listen with the congregation to the Spirit's coordination of the ministry expressed by the people of the parish. It is especially true, in times of transition to a total ministry context from a more hierarchical system, that old roles can be assigned to different bodies. For instance, a parish that had been accustomed to having a full-time rector may, when that form of parish organization no longer exists for them, transfer the same authorities and prerogatives without benefit to the vestry or Executive Committee, or some similar group. The system remains the same and effective total ministry development is frustrated. For when someone(s) is "in charge" or "in control," it is a natural tendency to "let them do it" and complain about it.

Power in the sense of control is not a spiritual gift. True power is the breath of the Spirit moving among believers to keep them together as an effective, functioning Body. The work of wardens and vestries is to encourage that vision and that response in the life of the parish, especially as it applies to the ordinary things such as the budgets and businesses of parish life. Like parish clergy and diocesan bishops, they, too, are called to be servants within the community and not "cruise directors" or "chiefs" over the community.

Like other ministry roles assigned to the Body, the role of the vestry is one of servanthood for the support and enablement of the ministries of its members; and for the stewardship of all the gifts and treasures of the parish.

IIB. DIOCESAN SCHOOL OF THEOLOGY

The Diocesan School of Theology (the ASchool≡) is a major vehicle used for education for ministry in the diocese. Overseen by the Commission on Ministry, its ongoing expression is planned and implemented by the archdeacons in consultation with the bishop and the Christian Education Commission. It is made up of local congregations or clusters of congregations meeting throughout the diocese. Classes are offered to all interested members of the community, and provide continuing education for licensed and ordained ministries.

There are no educational prerequisites for participation in the School. Participants are expected to attend scheduled classes, participate in class activities, and perform whatever study or skill practice may be required. Students pay a small tuition to help defray the costs of providing the facilities, and are asked to purchase their own books or materials. There may be some scholarship assistance available through individual parishes.

The location of the School may vary from place to place and from year to year. Classes also vary each semester and the program is tailored to meet the needs of individuals and congregations. The curriculum covers the general areas of biblical study, pastoral skills, liturgy, Christian belief, evangelism, and contemporary society. The diocesan school prepares students for examinations required for licensing or ordination, but students may also utilize tutors as negotiated with the Commission on Ministry.

The School's schedules are sensitive to local congregational needs. In urban areas, weekly or monthly meetings are scheduled. In rural areas, where participants and instructors must travel considerable distances, one-day workshops on weekends are the general rule. When possible, meetings include time for worship and informal fellowship.

As the main instrument for education in ministry and mission, the School is the heart of the educational process for total ministry development in this diocese. Its intent is to be a source of ongoing education for all who are involved in ministry, and to combine imagination and a sensitivity to locale to help members of the Body express their common faith in the idiom and language of where it is.

Hence the School and the larger process which embraces it are more than the occasion for educating those who have felt some specific call to "ministry." Total ministry development is grounded in the understanding that all baptized persons have been called to ministry, and that education is an integral and continuing part of that vocation.

IIC. BASIC EDUCATION REQUIREMENTS

The following areas are considered foundational to the education of every baptized person. Competence in these areas is required for those to be ordained or licensed. Those studying for licensing or ordination are encouraged to take courses in these areas with others from their calling communities.

Basic Education is offered to all parishes. The form of the classes is designed to fit local needs. The curriculum contains three segments in each two-hour session; a brief lecture to set context, a longer discussion relating a given periscope to current issues, and a spiritual journey segment, incorporating right brain activities.

Course outlines are in the Appendix. Note: A parish may replace diocesan courses with other programs with COM approval. Basic Education course are:

Old Testament Survey (18 sessions)

New Testament Survey (12 sessions)

Anglican History (6 sessions)

Theology (6 sessions)

Early Church History (6 sessions)

Ethics (6 sessions)

IID. CRAFT CLASSES

These classes ideally combine people from several parishes to practice the skills necessary for a particular ministry in a hands-on manner and to become a support group. For licensed or ordained ministries, they typically meet monthly for 2 hours or every other month for 3 hours over a three year period. Pastoral skill training begins with an 11 session course on active listening followed by advanced training in a particular area. For premarital counseling we use The Prepare/Enrich material published by Life Innovations Inc. For others, we devise curriculum as it is needed, using local resources whenever possible.

Typical Craft Classes offered in Nevada include:

Practice of Presbyterate
Preachers In Training (See Appendix B for P.I.T course outline)
Diaconia in Practice

II.E. CONTINUING EDUCATION

Continuing education is a lifelong process. One of the basic assumptions in any Total Ministry environment is that all ordained, licensed and otherwise empowered ministries engage in continuing education not only throughout the periods of their ministries but throughout all of their lives as Christians. Specific requirements for continuing education have been established for all ordained and licensed ministries in this diocese.

II.E1. Requirements.

Each person ordained or licensed in this diocese is required to report on continuing education activity by 1 Advent, together with a plan for education in the following year. A suggested form follows:

Diocese of Nevada Continuing Education Report

Name:

Parish:

Date:

Please list continuing education activities for the past year. Include seminars and workshops (both conducted and attended), books read and classes. What did you find particularly helpful? Why? How has what you have learned benefited your ministry? Would you recommend anything you have done to others? Please use a separate sheet if necessary.

Please list your plan for continuing education in the coming year. List books, classes, workshops and seminars in which you plan to participate. How does this education address your personal growing edge? That of your parish? Please use a separate sheet if necessary.

Signed

Date:

Reviewed/Approved by

Date:

Note: This form may be reviewed by the rector if there is one or the vestry of the parish and should be submitted to the Commission On Ministry at the diocesan office by Advent 1 of each year.

II.E1. Continuing Education Grants

The Commission on Ministry has a limited amount of money available for the assistance of people in the diocese engaged in formal continuing education in ministry. The grants are available to members of the clergy or laity, paid or volunteer. Grants are generally made on the following basis: a) one-third of the cost of the program or class is to be paid by the individual(s); b) one-third by the parish or employer; and, c) one-third by grant.

To apply, send the following information to:

The Commission on Ministry Diocese of Nevada

1. A brief description of the program or class (es) in which you intend to participate and how this work will enhance your ministry and help the parish and diocese.

2. Estimated budget
 - A Tuition and/or other instructional costs
 - B Room and board (where applicable)
 - C Transportation (where applicable)
3. Statement indicating from where the employer/parish third will come.

As far as possible, the COM will grant requests on a first-come, first-served basis and issue funds promptly. After the program has been completed, the grant recipient shall write a brief letter to the Commission on Ministry with any evaluative remarks, including whether or not the program would be recommended to others. The coordinator of continuing education for the Commission on Ministry is available to consult with members of the diocese about continuing education.

IIF. APPROPRIATE BOUNDARIES AND BEHAVIORS TRAINING

There will also be required courses in Appropriate Boundaries and Behaviors for all leaders in the church and those who work with children. This includes both paid and volunteer positions. Specific requirements for who must receive this training and what the training is to cover will be included in a Sexual Misconduct Avoidance Policy document which is in preparation. The training will also address broadly the issue of healthy lifestyles including food, exercise, alcohol and drug use, including tobacco, spiritual direction, balanced life, etc. Clergy and lay leaders are supposed to be healthy examples, even though we're all clay vessels

III. DESCRIPTION OF MINISTRIES

IIIA. LAY MINISTRIES

Q. What is the ministry of the laity?

A. The ministry of lay persons is to represent Christ and his Church; to bear witness to them wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.
B Catechism, *The Book of Common Prayer*, p 855

The following sections outline some of the different types of lay ministries in the Diocese.

IIIA1. VESTRY

Canon XIV, Section I (A) of the Canons of the Diocese of Nevada reads as follows:

AThe vestry, in cooperation with the Ecclesiastical Authority, and in compliance with applicable diocesan policies, practices and standards, shall provide for the regular corporate worship and sacraments for the congregation; for the support and enablement of the ministries of its members; and for the stewardship of the resources of the congregation.≡

The vestry's role in the life of a congregation is often seen as that of a Board of Managers, with particular responsibility for the "business" of the parish which, in turn, focuses on fabric and finance. Those areas do require the vestry's attention, but the diocesan canon extends that responsibility into an additional significant context, that is "for the support and enablement of the ministries of its members."

In a diocese where the majority of parishes have no full-time rectors, the role of the vestry becomes increasingly important, for the vestry becomes the arena where parish ministry is enabled, defined, celebrated, extended, encouraged, and reassessed. This focus on ministry occurs in two general areas: the ministries which are necessary to the life of the organization, and those ministries which represent the life of the organism in the community.

IIIA2. PREACHER

CANON 111. 3.4

AA lay preacher is a person licensed to preach. Prior to licensing, the lay preacher shall be trained, examined, and found to be competent in the following subjects:

- a. *The Holy Scriptures, contents and background*
- b. *The Book of Common Prayer and The Hymnal*
- c. *The conduct of public worship*
- d. *Use of the voice*
- e. *Church History*
- f. *The Church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism*
- g. *Parish Administration*
- h. *Appropriate Canons*
Pastoral Care
- i. *Homiletics*

Persons so licensed shall only preach in congregations upon the initiative and under the supervision of the member of the clergy in charge.≡

1. Who needs a preaching license?

Enrollment as a preacher-in-training and work toward a preaching license is required of those called to a regular preaching ministry. This includes both lay persons and local clergy who preach on a regular schedule. Persons who preach only occasionally need not be licensed. Examples of an occasional preaching would be lay sermons on financial stewardship, reporting on or witnessing to ministries beyond the worshiping community, and homilies by ordained people on the meaning of particular sacraments or on problems within the community.

Who shall be called to preach? What qualities should people called by their congregations to the ministry of preaching have? What skills should they be developing? This list is a starting point. Congregations should feel free to add to the list to suit their situation. Individuals may want to add to the skills section as their training takes shape and progresses.

2. People called to the ministry of preaching should:

- A be sure of and emphatic about God's love and forgiveness;
- B be the kind of people who spur others to action;
- C be open to God's leading in their lives and prayerful in their approach to this ministry;
- D be intelligent, open-minded, and committed to lifelong learning;
- E have a sense of humor about themselves and the congregation;
- F have compassion for the oppressed and be tolerant of differences and diversities among people, yet not be afraid to confront in love;
- G be innovative, but afraid neither of simplicity or the hard truths of the Gospel.

3. People called to the ministry of preaching should be committed to growth in these skill areas:

A Interpretation

They should have the ability to relate the Good News to the twenty-first century. This requires a working knowledge of the Bible, Doctrine, and the Church Year. It also requires a knowledge of current events and of issues in everyday life.

B Public Speaking

They should have good public speaking skills and a good working knowledge of the language they will use in preaching. They should be able to express themselves concisely.

C Appropriateness

They should be good listeners as well as good speakers. They should be sensitive to the needs of the congregation.

A person called to preach shall be secure and growing in his/her own faith, able to communicate that personal faith, open to voice training, and demonstrate an ability to interpret the scriptures and creeds to children and adults.

Method: Selection by the congregation; approval of Vestry (and rector if applicable). Application made to Commission on Ministry, recommendation by Commission on Ministry, licensing by bishop.

4. A preacher-in-training shall follow a plan for training.

Method: Commission on Ministry approves a mentor and trainer, and appoints a COM representative to oversee the process of training. The preacher-in-training shall complete the PIT craft classes and the Basic Education Classes offered through the Diocesan School of Theology.

5. The preacher-in training shall complete the examinations associated with the Preacher-In-Training craft classes and the Basic Education Classes.

Method: Commission on Ministry conducts an examination, often by a subgroup of the COM and often within the community of the preacher-in-training.

6. The preacher-in-training will work with a mentor in the preparation of homilies.

Method: The preacher-in-training will submit homilies to the mentor for review before the homily is preached. The mentor will review the homily and provide support and guidance.

7. To be licensed as a preacher, a preacher-in-training shall satisfy the Commission on Ministry of his/her use of the Lectionary in the Book of Common Prayer, his/her understanding of the Church Year, of the use of The Hymnal (Canon III.3.4.b-c), and the conduct of public worship.

Method: Participation in classes or other study in the Church Year, Book of Common Prayer, and The Hymnal. Evaluation by mentor or trainer.

8. To be licensed as a preacher, a preacher-in-training shall satisfy the Commission on Ministry of his/her ability in public speaking (Canon III.3.4.d above).

Method: Participation in a voice training workshop or tutorial study. Evaluation of ability to read the scriptures, prepare sermon material, and to deliver a homily. Evaluation by mentor and local congregation.

9. To be licensed as a preacher, a preacher-in-training shall demonstrate his/her ability to prepare sermons and shall submit them for review by the COM:

Method: A. Two audio taped homilies accompanied by written texts upon completion of the PIT Craft Classes.

B. Two audio taped homilies accompanied by written text upon completion of training. (See guidelines for submission of homilies).

10. Licensed preachers must have a plan for continuing education and must report annually by Advent 1 to the COM.

Method: Licensed preachers will submit a review of continuing education completed within the past year as well as proposed plan of study for the coming year to the COM by Advent 1 of each year.

11. Licensed preachers will reapply for licensing every three years.

Method: The preacher will submit an application for re-licensing and an approval by the vestry (and rector, if applicable). An audio taped homily accompanied by a written text will also be submitted (See guidelines for submitting homilies).

IIIA3. LAY EUCHARISTIC MINISTER AND LAY EUCHARISTIC VISITOR

CANON III.3.5

(1) *A Lay Eucharistic Minister shall have function of administering the elements at any Celebration of Holy Eucharist in the absence of a sufficient number of priests or deacons assisting the celebrant,*

(2) *A Lay Eucharistic Visitor shall have the function of taking the Sacrament consecrated at the Celebration to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. This function is to be done directly following a Celebration of the Holy Eucharist on Sunday or other Principal Celebration.*

(3) *Qualifications, requirements, and guidelines for the selection, training, and use of Lay Eucharistic Ministers and Lay Eucharistic Visitors shall be established by the bishop.*

(4) *This ministry is not to take the place of the ministry of Priests and Deacons in the exercise of their office, including regular visitation of members unable to attend the Celebration of the Holy Eucharist. A Lay Eucharistic Minister should normally be under the direction of a deacon of the congregation, if there be one.*

Calling

A lay eucharistic minister or lay eucharistic visitor may either be self identified or called by a congregation of this diocese and licensed to help with the distribution of Holy Communion. A lay eucharistic minister functions during the celebration of the Holy Eucharist to assist in the distribution of the Holy Sacrament. A lay eucharistic visitor functions to bring Holy Communion to those who cannot be present for the parish Eucharist. These ministers may be self identified or may be commended by the parish. Lay eucharistic ministers are licensed by the vestry of the calling parish. Lay eucharistic visitors are licensed by the bishop following validation of the calling by the vestry. Lay eucharistic ministers are not required to be people who are experienced in leading worship services. Lay eucharistic visitors are often people who have an existing ministry of visitation or pastoral care.

Teamwork

Lay eucharistic ministers and lay eucharistic visitors work with the clergy. Because these ministries are not to be seen as a substitute for the office of deacon, no parish should consider calling lay eucharistic ministers or lay eucharistic visitors until it has studied the nature and function of the diaconate. Lay eucharistic ministers and lay eucharistic visitors should also be able to work with local clergy and the rector or any other clergy in a spirit of shared ministry.

Lay eucharistic visitors should be accompanied by other members of the congregation, as appropriate, rather than be "sacramental lone rangers" so that persons receiving communion have a tangible reminder of being in touch with the community.

Licensing

Licenses for lay eucharistic ministers will be issued by the vestry of the calling parish. Licenses for lay eucharistic visitors will be issued by the bishop, and are renewable every three years on the first

Sunday of Advent. All lay eucharistic ministers and lay eucharistic visitors are accountable to the rector of the parish, if there is one, and to the vestry of the congregation. The rector and/or vestry shall determine who shall serve in these ministries and shall validate to the bishop the calling and training of persons to be licensed as lay eucharistic visitors. The rector or COM may designate a trainer for the required training.

There shall be a period of training to precede initial licensing. During this period persons called to these ministries may share in the ministry under the supervision of the rector, a deacon of the parish, a priest of the parish in the absence of a deacon, or the designated trainer. This training period should include regular times of gathering for reading and study with the designated trainer.

A Manual for Lay Eucharistic Ministers, by Beth Wickenburg Ely and published by the Morehouse Barlow Group, is an excellent study tool. The training period should also include review of the pertinent canons of the Episcopal Church and the Diocese of Nevada and this workbook and the relationship of lay eucharistic ministers and lay eucharistic visitors to the other licensed ministries and the ordained offices in the life of the Church.

Prior to licensing by the bishop, lay eucharistic visitors shall receive training on appropriate behavior from a trainer.

Before re-licensing lay eucharistic ministers and lay eucharistic visitors shall demonstrate to the vestry, who in the case of lay eucharistic visitors, shall certify to the bishop, that they have exercised their ministry during the period of licensing.

Rite

The Standing Liturgical Commission has prepared a rite for Communion Under Special Circumstances, which is to be used by lay eucharistic visitors. This rite is available through the Commission on Ministry.

Process

1. The program shall be explained to the parish according to the following statement of purpose:

“Some member(s) of the congregation may be licensed (after appropriate training) to serve with the clergy in taking the Sacraments directly from the public Celebration of eucharist to those members of the congregation who cannot share in the public Celebration because of illness or some other infirmity. This accords with the practices of the early Church, and is an extension of the Eucharistic fellowship.

The intention is to bring such infirm persons as close to the Eucharistic community as possible. To achieve this, the sacramental sense of “time” is of some importance. There is a difference between taking the Blessed Sacrament to house or hospital-bound members at some convenient time as against doing so at the time closely tied to the household’s Eucharistic Gathering. The intention is to make arrangements for such a visit well ahead of time, so that such persons may be prepared and, in fact, “participate” in absentia (through reading of the scriptures, prayers and meditation) with the congregation while the Celebration is taking place. Then, after a short lapse, the lay eucharistic visitors come to complete and make real the sacramental tie through prayers and sacrament.

This lay ministry is not intended to relieve the clergy of a congregation of responsibility to carry out full and faithful ministry of Word and Sacrament to the sick and infirm on both a regular and emergency basis, especially periodically for a celebration of the Holy Eucharist with them.≡

2. The rector, if there is one, shall commend to the vestry for special license persons to serve as lay eucharistic ministers and lay eucharistic visitors, certifying that they have received appropriate training. Individuals may self identify themselves for this ministry to the rector, if there is one, or to the vestry of the parish. Individuals may also be commended for these ministries through a commendation process carried out by the parish.
3. The program will be coordinated by the parish deacon, if there be such, and under the supervision of the rector or other person assigned by the rector or by the COM for this purpose.
4. The training shall include:
 - A Centrality of the Holy Eucharist in the life of the Church and of each member.
 - B The nature of the Church as community and the need for each member to be "connected."
 - C The principles and concerns of ministry with the sick and infirm.
 - D Actual practice in the procedures of extending the Eucharistic Fellowship.
5. The following procedures and concerns shall be incorporated in the planning for home or hospital/institutional visits:
 - A Such Communion administration shall only take place immediately following the regular Eucharistic Celebration on a Sunday or other Principal Celebration, and would preferably follow immediately upon the conclusion of the regular Liturgy. Mention of those persons to be visited should be made in the service leaflet, and Intercession, or commissioning before or after the post communion prayer.
 - B An appointment shall have been made with the person(s) to whom the Sacrament is to be taken and they shall have been provided with instruction, including the Propers for the particular Celebration, so that, if able, they may, with members of their families or other persons, be attentive to the service at the same time as it is taking place in the congregation.
 - C Appropriate vessels shall be provided for the consecrated Bread and Wine.
 - D Upon arrival at the person's home or bed, the Liturgy will be that provided by the Standing Liturgical Commission. Appropriate preparation may have been made with candles and a table with white cloth.
 - E The vessels shall be returned to the church or other appropriate place as soon as possible, preferable immediately upon the completion of the rounds.

6. A report shall be made to the bishop every three years (by Advent 1) as a part of the process of re-licensing, detailing the exercise of these ministries. This report is to be prepared by every lay eucharistic visitor, and by the rector, or deacon of each parish where lay eucharistic visitors serve.

7. Licensed lay eucharistic visitors will submit a review of continuing education completed during the past 3 years as well as proposed plan of study for the coming three years to the COM by Advent 1 of each re-licensing year.

IIIA4. CATECHIST

Canon III.3.6.

A catechist is a person licensed to prepare persons for Baptism, Reception, and the Reaffirmation of Baptismal Vows. Prior to licensing, catechists shall be trained, examined and found competent in the following subjects:

- a. The Holy Scriptures, contents and background*
- b. The Book of Common Prayer and The Hymnal,*
- c. Church History,*
- d. The Church's Doctrine as set forth in the Creeds and an Outline of the Faith, commonly called the Catechism;*
- e. Methods of Catechesis.*

1. Who needs a catechist license?

All baptized Christians share in the Church's ministry of evangelism. Each of us is called upon to proclaim the Good News in word and action. However, inviting people into community is only half of the task. It is incumbent on the community as a whole to reach out and facilitate the incorporation and development of the gifts of those already in community. Those who are called to hold the community accountable for this task, to be the public face of the church for newcomers, and to assist in the development of the ongoing incorporation ministry of the community, should be licensed as Catechists.

2. People called to the ministry of a Catechist should:

- A have a natural gift for hospitality;
- B maintain a lively interest in the common life of the community;
- C show respect and affection for a wide diversity of people;
- D be articulate, with an open and inquiring mind, and a commitment to lifelong learning;
- E participate actively in the prayer life of the community;
- F be able to work as part of a team, including clergy and laity.

3. People called to the ministry of a Catechist should be able to develop the skills to work in three diverse areas:

- A Incorporation into the Common Knowledge of the parish. This is accomplished first and foremost by teaching, and helping others to teach. Examples of this are Pre-baptismal classes, Godparent training, Inquirers classes, and confirmation/renewal classes. Secondly, this is also accomplished by maintaining accountability in the parish that educational opportunities are provided for all ages. Both of these tasks are understood to be accomplished with the help of other teachers in the parish.
- B Incorporation into the Common Prayer of the parish. This involves introducing people to the rationale and history of liturgical prayer as it is practiced in this denomination and in a particular parish. Further, it requires working with worship

committees and clergy, to “sacramentalize” the life journeys of all parishioners, and especially newcomers, in the prayer life of the parish.

- C Incorporation into the Common Life of the parish. The inclusion of people into the social life of the parish is also key to this ministry. This includes facilitating informal social occasions for people to get to know one another, scheduling structured workshops to encourage and develop gifts discernment and cope with parish transition, individually introducing people with common interests, and holding the parish accountable for providing appropriate social opportunities for people of all ages. It is understood that this involves supporting the work of hospitality committees, youth leaders, the archdeacons and COM, and others.

Method: Calling by the congregation (or, in a large parish, the vestry) or diocese; approval of vestry and rector, if there is one. Application made to Commission on Ministry, recommendation by Commission on Ministry for training.

4. Training

A catechist-in-training shall follow a plan for training.

Method: Commission on Ministry approves a mentor and trainer, and appoints a COM representative to oversee the process of training. The catechist-in-training shall complete the CIT craft classes and the Basic Education Classes offered through the Diocesan School of Theology.

5. Examination

The catechist-in training shall complete the examinations associated with the Catechist-In-Training craft classes and the Basic Education Classes.

Method: Commission on Ministry conducts an examination, often by a subgroup of the COM and often within the community of the preacher-in-training.

6. Licensure

- A. To be licensed as a catechist, a catechist-in-training shall satisfy the COM and Bishop on his/her knowledge of the items specified in Canon III.3.6

Method: Participation in The Faith of the Church classes or tutorial study. Evaluation by Commission on Ministry in the Creeds and Catechism as for candidates for ordination.

- B. To be licensed as a catechist, a catechist in training shall have supervised experience in catechesis and education demonstrating the skills listed above.

Method: Outline a project in each of the three skill areas; incorporation into Common Knowledge, Common Prayer, and Common Life. Evaluation by mentor or trainer.

7. Licensed catechists must have a plan for continuing education and must report annually by Advent 1 to the COM.

Method: Licensed catechists will submit a review of continuing education completed within the past year as well as proposed plan of study for the coming year to the COM by Advent 1 of each year.

8. Licensed catechists will reapply for licensing every three years.

Method: The catechist will submit an application for re-licensing and an approval by the vestry (and rector, if applicable).

IIIA5. LAY READER

Canon III.3.7

A lay reader is a person who regularly leads public worship under the direction of a member of the clergy in charge of the congregation. Training and licensing shall be under the authority of the Bishop for those persons recommended by the member of the clergy in charge of the congregation, as provided by the Canons of the Diocese.

1. A lay reader is called by a congregation of this diocese and licensed by the bishop to lead the Prayer Book Offices as provided by the rubrics of *The Book of Common Prayer*. This license is not a reward for service rendered but a call to lead the people in the Prayer Book Offices both within the congregation in which the person is a member and in the wider community, such as in nursing homes, jails, and hospitals.

2. Licenses for lay readers will span the period of three years beginning Advent 1 and will be issued by the bishop. All lay readers are accountable to the rector of the parish, if there is one, or to the vestry of the parish. The vestry shall determine who shall serve in this ministry and how many persons shall be licensed. The rector or COM may designate a trainer for this ministry.

3. There will be a period of training to precede initial licensing. During this period persons called by their congregations may share in this ministry under the supervision of the rector, the COM, or the designated trainer. This training period should include regular times of gathering for prayer and study with the designated trainer.

4. *A Lay Minister's Guide to the Book of Common Prayer*, by Clifford W. Atkinson and published by The Morehouse Barlow Group, is an excellent study tool. The training period should also include review of the pertinent canons of the Episcopal Church and the Diocese of Nevada and the relationship of the lay reader to the other licensed ministries and the ordained offices in the life of the Church

5. Personal Requirements

- A A confirmed adult communicant in good standing
- B Regular in participation in the worship of the Church, and in receiving Holy Communion.
- C Active in the other affairs of the Church.
- D Regular in the financial support of the Church.
- E Willing and able to devote the necessary time for regular training and service.

6. Application Procedure

Application forms shall be furnished by the diocese and the original application is made to the rector, if there is one, or to the vestry. Prior to licensing the parish shall make a

recommendation to the Bishop with an endorsement from the vestry certifying that training has been accomplished.

7. Training

- A A period of supervised study during the year preceding the first Sunday in Advent when the license may be issued, covering the following subjects:
- 1) *The Guide For Lay Ministers*, or equivalent material.
 - 2) Training in the use of the voice.
 - 3) The Bible:
 - a) Background and History
 - b) Main divisions, and the time they span in history
 - 4) The Book of Common Prayer
 - a) The calendar
 - b) The outlines of:
 - i) The Holy Eucharist
 - ii) The Daily Offices
 - iii) Appropriate pastoral offices
 - iv) The Burial of the Dead
 - v) The use of the Lectionary
 - 5) Working knowledge of local ceremonial, sacristy and acolyte duties.
 - 6) Use of The Hymnal.
- B Satisfactory completion of an examination produced by the Commission on Ministry and administered by the rector or designated trainer appointed by the rector or COM which shall include:
- 1) Contents of *The Guide For Lay Ministers* or equivalent materials;
 - 2) Familiarity with the names and general significance of the main divisions for use in worship by the General Convention, and names and order of the Books of the Bible;
 - 3) Use of the Lectionary;
 - 4) Outlines of the Holy Eucharist, the Daily Offices and the Burial Office;
- C A statement in writing to the bishop by the rector or designated trainer with endorsement of the vestry: a) that all requirements have been met; b) that the candidate regularly participates in the regular worship and financial support of the parish; c) how the candidate has actively served as lay reader during the past year; and d) that the candidate is recommended for licensing.
- D A written report from the applicant covering his/her lay reading activities during the last licensing period must be submitted along with the request for licensing or re-licensing. This report should include attendance at lay reader conferences, regional or parish training or other forms of continuing education, as required.
- E. Licensed lay readers will submit a review of continuing education completed within the past year as well as proposed plan of study for the coming year to the COM by Advent 1 of each year.

IIIA6. LECTOR

Canon III.3.8

A Lector is a person trained in reading of the Word and appointed without license by the member of the Clergy in charge of the Congregation to read lessons or lead the Prayers of the People.

In the Diocese of Nevada the appointment may be by the rector, if there is one, or by the vestry of the parish.

Lectors are chosen from the active members of the congregation and should be people who can read aloud well. Their responsibilities are an important part of any service of worship.

They should have training at the local level in:

1. Use of the voice
2. Reading aloud
3. Use of the Lectionary
4. Quickly finding a biblical reference
5. Reading the various Prayers of the People with meaning, a sense of pause and pace.

Attendance at local, regional, or diocesan worship workshops is expected.

IIIB. ORDAINED OFFICES

The following sections outline the ordained offices.

IIIB1. DEACON

Q. What is the ministry of a deacon?

A. The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments.

Catechism, *The Book of Common Prayer*, p 856

With the increased renewal of the diaconate in the Church it is essential that the diaconate be understood in terms of its own meaning and integrity. The concept that it is primarily an "assistant" relationship of support to priesthood must be put to rest.

Jesus came into the world as a servant. He made *diakonia* an essential mark of the Church, as the instrument of service in the world. Servanthood is central in the life of the Church and for every disciple. Therefore we can speak of a "servanthood of all believers" as we speak of a "priesthood of all believers."

Holy Orders exist in the Church as signs of her nature, life, and mission. The episcopate is a sign of the unity, and hence the accountability, of the Church both within and beyond the gathered local congregation and a sign of our continuity through the centuries to the life and teaching of the apostles. The priesthood is a sign of the gathered community's life of offering and thanksgiving for the life, death, and resurrection of our Savior. The diaconate is the sign of servanthood to and within the life and mission of the Church and is not to deprive the membership of its call to service, but rather to spotlight it, to hold up the life of servanthood, and to enable and encourage service to happen both inside and outside the life of the congregation.

In the New Testament Church and in its early development the diaconate was rooted in service and caring for the needy persons of the Church and community. It is on the basis of these roots and traditions that the diaconate is being revitalized and renewed.

The deacon is charged in the exhortation at ordination "to interpret to the Church the needs, concerns, and hopes of the world," (*Book of Common Prayer*, p. 543). What the deacon does is also shared by all the members of the Church. Through the diaconate the centrality of service is underlined by locating it within one of the ordained offices. This is to make certain that this central mark of the Church's life and mission will not be neglected.

In service the deacon is especially involved in the pastoral concerns and mission of the Church, particularly toward those with special needs. The deacon exercises a prophetic ministry in discerning the needs of the community and where God is speaking to the Church through them; the deacon provides example, leadership, and training for the congregation and the diocese in order to carry out that service. The deacon takes initiative in helping the Church address the social problems and concerns of the community, especially as an advocate for the needy, neglected and oppressed, and through appropriate public and political action. While for each deacon the exercise of the office may vary in particulars, the person and activity of the deacon must exemplify the centrality of servanthood in the life and mission of the Church

In the ministry of the Word, besides proclaiming the Gospel in the Liturgy, the deacon may also participate in teaching and preaching, especially if particularly gifted for this ministry and if licensed to do so by the bishop.

In liturgy and sacrament the deacon models servanthood by assisting the priest or bishop, by preparing the altar at the offertory, by administering Holy Communion, and by cleansing the sacred vessels after the people have received Communion. It is also appropriate for the deacon to lead the Prayers of the People, or at least to call the attention of the congregation to particular needs, thanksgivings, and intercessions, as an expression of concern for the needs of the world and the Church. The deacon also invites the people to the confession of sin and dismisses the congregation at the end of the Eucharist, sending the people forth to service in the world. As an extension of sacramental participation, the deacon carries the Holy Communion to the sick and shut-ins and coordinates the ministry of lay eucharistic ministers.

Ordination to the diaconate may be accomplished through several national canons of the Episcopal Church. Requirements for each of these canons differ and are not included herein. They may be found under Title III of the Constitution and Canons of the Episcopal Church. Specific requirements for commendation and ordination under the authorities of Title III Canon 9 as utilized by this diocese are contained in the section of this manual entitled The Commendation Process.

IIIB2. PRIEST, PRESBYTER

Q. What is the ministry of a priest or presbyter?

A. The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God.

Catechism, *The Book of Common Prayer*, p 856

A careful reader of the Catechism will quickly realize that the first ministry of all Christians is to “represent Christ and his Church.” A priest does this in several particular ways, ways that are lived out according to the unique gifts of each person called to this office.

A pastor, fundamentally, is one who feeds and cares for others. Obviously, this draws on the shepherding imagery behind the word “pastor.” A good pastor in that sense gathers the flock together, encourages them to find nourishing food and water, and may lead them in new directions to find fresh pasture. All of those functions are vital to priestly ministry. A priest might fundamentally be called a reconciler, a bringer-together of those who would otherwise wander far apart. This is lived out in a variety of ways, and imaged liturgically by gathering the people for prayer and worship, particularly eucharist.

While the church is growing in its understanding that all the baptized share in pastoral ministry, we have a great deal of inertia around the idea that a pastor “does for” the flock. All of us take turns being sheep and shepherd, as Jesus himself did, looking early in his ministry to John the Baptist for pastoral ministry. The effective priest models a healthy balance between caring for others and, in turn, receiving care.

All of the other ministries noted in the Catechism flow out of a pastoral identity. Oversight is akin to climbing the hill to see what danger or opportunities lie ahead. Proclaiming the gospel, by word and example, feeds the flock and encourages all to try new ways of being B to grow into the full stature of Christ. Administering the sacraments, including blessing and absolution, not only feed the flock, but seek to heal wounds and encourage growth. In all they do, priests model the uniting of separate individuals into one body, one community in Christ.

Priests are ordained primarily for the sacramental/worship life of a congregation, and to model the reconciling and re-membering ministry noted above. All priests exercise the office within a particular context, usually the congregation that has called them. Upon occasion, presbyters may be licensed by the bishop for broader-ranging ministries - to more than one congregation, or a specialized “congregation” such as may be found in a prison, hospital, or university. As baptized members of the Church, they will also be engaged in other forms of ministry depending on their life situations, gifts, training, and time available. For this reason it is important for persons called as priests to have been active members of their congregations for several years and to be well known by their memberships.

Despite the prevalence of this language, no priest is “in charge” of a congregation. Priests exercise their office with the counsel of vestries and other members of their congregations, for all baptized persons have a part in “the life, worship, and governance of the Church” (*BCP* p 855). Priests have a specific duty to “share with the bishop in the overseeing of the Church” (*Ibid*, p 856). Rectors have certain canonical obligations for the worship life of a congregation, but even those canons recognize that other parts of a congregation's common life are the fundamental responsibility of the vestry.

Ordination to the priesthood may be accomplished through several national canons of the

Episcopal Church. Requirements for each of these canons differ and are not included herein. They may be found under Title III of the Constitution and Canons of the Episcopal Church. Specific requirements for commendation and ordination under the authorities of Title III Canon 9 as utilized by this diocese are contained in the section of this manual entitled The Commendation Process.

IIIB3. BISHOP

Q. What is the ministry of a bishop?

A. The ministry of a bishop is to represent Christ and his Church, particularly as apostle, chief priest, and pastor of a diocese; to guard the faith, unity, and discipline of the whole Church; to proclaim the Word of God; to act in Christ's name for the reconciliation of the world and the building up of the Church; and to ordain others to continue Christ's ministry.

B Catechism, *The Book of Common Prayer*, p 855

Again, the ministry of a bishop begins in representing Christ and his Church. The particular image that guides our understanding of episcopal ministry is that of the apostle, literally, "one who is sent." This image invites us to begin to think in terms of many flocks and many shepherds, linked together in a larger community. We might also use an organic image like that of a nervous system (but we hope not in the sense of nervousness or anxiety!) that has message-bearing and linking functions. There is something highly sensory about the apostolic ministry B gathering vision, hearing joys and complaints, smelling danger B that accords well with the nervous-system image.

The apostolic ministry has a rhythm that moves around a diocese as well as to other parts of the larger body, in the Episcopal Church and the Anglican Communion, continually working to build up the body as one.

IIIC. GUIDELINES FOR LOCAL CLERGY

General

Clergy ordained under Title III, Canon 9, are ordinarily licensed to serve only in the congregations which originally called them. Serving liturgically as an ordained person in another congregation or ministry setting requires the prior approval of the bishop. The bishop may authorize an archdeacon or other person to arrange for clergy, including local clergy, to provide sacramental services in a particular parish having a need. The local deacon or priest will not serve in another diocese without the prior approval of both bishops.

The role of local clergy varies from congregation to congregation and from person to person, but some general guidelines may aid in reaching an effective understanding between clergy and congregations.

Local clergy are not normally paid by the congregation for their ministry on behalf of the congregation, although their expenses should be reimbursed.

All clergy, including local clergy, serving in the Diocese of Nevada must be licensed or canonically resident in order to function liturgically. The bishop may give permission for others to function on a one-time basis.

Congregations with rectors present something of a canonical challenge to the use of local clergy. However, in the presence of a developing understanding of the ministry of all baptized persons and a theology of the mutuality of ministry, local clergy may be called by or transferred into such a parish. This will necessitate thorough conversation with the Commission on Ministry and the Bishop.

Given the above, congregations may have on their staffs both local clergy and clergy ordained under Title III, Canon 7 (or other canons), some may be employed by the parish and some not. The ministry role of each should be thoroughly discussed with the vestry, and a covenant of ministry drafted which reflects their mutual understanding.

Care also must be taken to ensure that the gifts of all clergy are being adequately employed. Redeployment might be urged, or re-licensing questioned, if a congregation appears to have a surplus of clergy. There are still a number of small and isolated congregations in this diocese who do not have clergy available on a regular basis, and if possible, the diocesan body needs to share these resources so that all may be nourished and fed.

Agreement between the bishop, congregation, and candidate for ordination

1. The deacon/priest ordained under Title III, Canon 9 of the Episcopal Church will initially only be licensed to serve in the congregation that originally called him/her.
2. Those so ordained ordinarily serve without salary and are not eligible for the Church Pension Fund or diocesan insurance. However, it is the congregation's duty to ensure that members of the clergy receive reimbursement for the normal expenses of ordained ministry on behalf of the congregation (e.g., mileage, attendance at diocesan meetings and events, and assistance with continuing education costs).

3. The congregation in which each member of the clergy serves shall execute a written covenant of ministry, outlining mutual expectations and responsibilities. This is to be reviewed by the bishop before an ordination (or licensing) occurs. In addition, congregations shall provide for annual mutual ministry reviews, to include the joys and disappointments of the past year, mutually agreed goals for the coming year, and any necessary revisions to the covenant of ministry. Assistance in preparing for these reviews may be obtained from the office of the bishop.
4. The deacon/priest shall make an annual plan for continuing education, and report that plan, as well as progress toward completion of the previous year's plan, to the bishop by the First Sunday of Advent.
5. Movement to another congregation will not automatically provide licensing by the bishop to function there. The canons of the Episcopal Church expect that such licensing will only happen after mutual exploration and the realization of a joint call (by both congregation and member of the clergy) to the exercise of ordained ministry.

DEALING WITH A CALL FOR LOCAL CLERGY IN A PARISH WITH A RECTOR

When such a call or discussion within a parish concerning such a call occurs, the COM should seek a meeting with the parish leadership, i.e. rector, vestry, community to discuss the following:

- The meaning of the words *Agatherer* and *Aservant* in the context of the particular parish and the specific community being gathered by the person to be commended.
- The needs of the community that lead them to consider that call.
- The potential problems which could occur if there is a transition to a new rector and assurances by the community that they are willing to help preclude those problems.
- The extra steps needed (as listed below) to preclude problems if there is a transition in rectors.

If discussion of these items leads the COM to recommend to the bishop that such a call be supported and if the bishop agrees, then the following steps should be taken if a commendation is made.

The COM should meet with the vestry, rector, and the individual and should develop a written agreement among all parties. It should include such things as:

- An agreement for a one year sabbatical by the local clergy should there be a change in rectors, which would be followed by a re-commendation process concerning the individual by the community.
- An agreement that if there is not a re-commendation, the local clergy may remain a member of the community and may serve liturgically in that community infrequently only as requested by the rector and vestry.
- An agreement that the time period can be changed from the one year nominal period to meet the needs of the parish but that a new time period (longer or shorter) must have the agreement of the vestry, the individual, the new rector, and the bishop who may request the COM to review the circumstances in the parish leading to a change in time period.
- An agreement which documents the understanding of the relationship between, and responsibilities of the rector and the local priest in this community.

Following that agreement, the COM will assist in establishing a support group for the individual if requested, perform its interviews, help with training, conduct examinations in community, make its recommendations and support the parish in the same manner as with other commendations for the priesthood.

IV. SPECIAL MINISTRIES

IVA. CALLING OF PERSONS WITH SPECIAL MISSIONARY FOCUS FOR ORDERS

"Communities which are small, isolated, remote, or distinct in respect to ethnic composition, language, or culture" [Title III. Canon 9, Sec. 1 (a)] takes many different configurations in this diocese.

The bishop, archdeacons, and COM engage in the process of calling persons appropriately gifted to serve with specific focus in communities, e.g. as Twelve-Step programs, refugees, jails and prisons, HIV/AIDS ministries.

While these persons will already be active in local parishes, they will not be ordained to serve in those parishes. They will, however, need the endorsement of the parish where they are members, with the understanding that parishes do support diocesan work beyond their own boundaries.

To accomplish that kind of support and endorsement, we are working to develop a process in the parish which will include: a visit to the vestry by the bishop and/or archdeacon prior to parish endorsement to explain the reasons for the diocesan call and the duties which will follow from that call; an occasion for greater parish involvement wherein the person called can be interviewed and the mission area to which s/he is called defined and explained.

Examples of this call to date are, the bishop, archdeacons, and COM have called one person as missionary to the marginalized, specifically serving the Twelve-Step programs and refugee communities; and a person to serve as a chaplain in the prisons of Northern Nevada.

IVB. ARCHDEACONS

Common responsibilities:

To assist congregations in ministry development, with contextually-appropriate responses to congregational differences.

To act as a link, both to other congregations and to the larger diocese.

To provide consultation as needed for particular congregational needs, in the process of developing congregational leadership. For example, assistance in planning vestry retreats, but not regular attendance at vestry meetings; or assistance in planning and implementing an inquirers= curriculum, not teaching it.

To provide regular sacramental or pastoral ministry only as part of the process of developing other congregational leadership. This would be a time-limited arrangement, not the norm, and subject to the norms of a ministry covenant.

To provide organizational and educational leadership for the Diocesan School in a geographic region, and teach as necessary.

To provide some level of pastoral support for congregational leaders in a geographic area of the diocese.

Examples of specific responsibilities assigned to individuals

A. To act as diocesan education officer, with linkage to resources within and beyond the diocese. To develop curricula designed to further ministry development needs within the diocese. To train and develop other educators. To maintain a resource bank of people and educational materials.

B. To act as diocesan deployment officer in the broad sense, in providing assistance to all congregations in developing and reviewing covenants of ministry. To provide assistance to congregations in the search process.

C. To act as social ministry officer, providing assistance to congregations in determining and developing appropriate outreach ministries.

V. COMMENDATION PROCESS

TOTAL MINISTRY DEVELOPMENT AND COMMENDATION FOR ORDAINED OFFICES

VA. BASIC PROCESS

Central to total ministry development is the commitment of the local congregation to be a ministering community with all members participating, as they are able. This involves:

1. Exploration of the meaning of the role of all the baptized in serving the mission of the Church through conferences or workshops, study courses, and other means of raising ministry consciousness.
2. An ongoing study or training program for ministry development within each congregation. This may include organization, study, and evaluation of the congregation's life around the SWEEPS model (Service, Worship, Evangelism, Education, Pastoral Care, & Stewardship) and/or participation in regional programs such as the Diocesan School of Theology.
3. A formal commitment to the goals of total ministry development by the vestry and clergy of the congregation.

A A congregation wishing to identify persons for the ordained offices shall:

- 1) Consult with the Commission on Ministry (the COM) and secure in principle the bishop's permission for a calling.
- 2) Commit itself to a period of both study and prayer involving as many members of the congregation as possible. During this time workshops aimed at discovering gifts as well as the needs of the parish, homilies or sermons, adult classes, discussions, and bulletin and newsletter articles shall be used to explore and present the mission and ministry of the parish. The role of the licensed and ordained offices in the life of the Church within the context of ministry of all the baptized shall be discussed within the parish. Included in this period of study and prayer shall be an explanation of the commendation process for the congregation. At this stage people should be encouraged to discuss the needs of the congregation, and the gifts of members of the congregation, but discouraged from discussing individuals in specific roles. Only toward the end of the study time should attention be focused on what sort of person might be called and that this is not an election or a popularity contest but a method of seeking the Holy Spirit's guidance for the congregation's life.
- 3) Decide to proceed with a calling through action of the vestry or a congregational meeting. This decision will be communicated at least one month prior to the commendation to the bishop, who will call the whole diocese to prayer for the Holy Spirit's guidance.
- 4) Announce a date or period of time in which a special meeting and/or worship service will be held to receive the people's individual commendations. A form for this should be provided by the congregation. It should be emphasized that only the bishop will view these commendations. The form should be filled out and sealed in an envelope and be collected and offered as a part of the Eucharist or in some other appropriate way.

- B When the bishop receives the commendations, the bishop will determine whether or not there is sufficient consensus to issue a call.
- 1) The bishop shall then contact the persons commended to explore the congregation's call with her, him, or them. Through counsel and prayer the individual(s) must determine if they believe that this call is truly a call from God which can lead to an affirmative response.
 - 2) If a person can respond affirmatively, the congregation will be informed of the person's decision. If none of the persons commended can affirm the call of the congregation, the people will be informed that at this time there is no call. Normally the names of persons who decline the call are not made known to the congregation.
 - i. The vestry or a congregational meeting shall then affirm each person called and endorse him or her to the bishop and COM. Such affirmation and endorsement shall be understood as a commitment to fully recommend, support, and advocate those called during the process which may lead to ordination.
 - ii. With the completion of the above commendation, the person or persons called enter into the official canonical process as outlined in the following pages.

PHASE 1: PRE-POSTULANCY

1. When a person is affirmed and recommended to the bishop and the COM for consideration as a postulant for Holy Orders, the applicant shall provide the bishop with the following information. Forms for most of these items may be obtained through the diocesan office. The COM will appoint a liaison person from the COM at this time who will assist in obtaining and completing these requirements.

- A Application for postulancy;
- B Certificate of Minister and Vestry
- C Authorization To Release Information, Release of Claims, and Indemnity and Hold Harmless Agreement
- D Social History Form
- E Required Mental Health Evaluation From Psychiatrist or Clinical Psychologist.
 - 1) The results of the MMPI or some other psychological instrument approved by the COM shall be communicated directly to the Bishop.
 - 2) Payment for the above examinations shall be made by the applicant or sponsoring congregation.
- F Required Medical Examination
 - 1) The services of one's own licensed medical doctor shall be used.
 - 2) Payment for the above examinations shall be made by the applicant or sponsoring congregation.
- G Life History Questionnaire
- H Behavior Screening Questionnaire

- I Background Investigation form provided by an agency specified by the diocese.
- J A short description of the applicant's lifetime spiritual journey.

2. The applicant shall have a personal interview with the bishop.
3. The applicant shall participate in a conference in which priesthood, diaconate, and the Church as a ministering community are explored, and the person's call and qualifications may be assessed by him or her in consultation with members of the COM, members of the congregation, who are present, and the bishop, if possible.
4. If the bishop so recommends, the applicant shall have an interview with the COM, or a committee of same, which interview may also include members from the sponsoring congregation.
5. The COM shall make its recommendation to the bishop.
6. The bishop may admit the person to postulancy and, in consultation with the COM, shall designate a supervisor, trainer, and COM liaison if not already done, as appropriate.

PHASE II: POSTULANCY

1. When an applicant is admitted to postulancy, the COM shall initiate a consultation to devise a plan for training to comply with the standard of learning as prescribed by Canon III. 9 and this document. This conference shall include the trainer as well as other members of the COM. The training program leading to ordination to the priesthood shall center on Scripture, the theological background for worship, the Sacraments, the Book of Common Prayer, planning and conduct of worship, and the pastoral concerns particularly appropriate for sacramental administration. The training program leading to ordination to the diaconate shall center on the study of Scripture and the empowerment of servant ministries in the congregation and the community as well as the functions of a deacon in the liturgy and sacramental administration.
2. Every postulant shall communicate with the bishop or ecclesiastical authority by letter four times a year, in the Ember weeks, reflecting progress in personal, spiritual, and educational development. Failure to do so may indicate a lack of desire to proceed.
3. With the written recommendation of the rector, if there is one, or the vestry, application for admission to candidacy may be made by the postulant on the form available from the diocesan office when:
 - A A period of at least six months has elapsed since admission as a postulant.
 - B The postulant has been engaged in a training program and has received the evaluation and recommendation of the trainer, which recommendation shall also be communicated by letter to the bishop.
 - C The vestry of the congregation shall have completed the endorsement certificate on the form provided by the diocesan office.
 - D There has been received the endorsement of the COM and the Standing Committee. Prior to this endorsement the Standing Committee may require an interview.

- E The Letter of Agreement between the bishop and the candidate for Holy Orders has been signed.
4. The bishop may then admit the postulant to candidacy.

PHASE III: CANDIDACY

1. Every candidate shall communicate with the bishop or ecclesiastical authority by letter four times a year, in the Ember weeks, reflecting on progress in personal, spiritual, and educational development. Failure to do so indicates a lack of desire to proceed.

2. When the COM is satisfied that the recommended course of study and examinations have been completed, it shall arrange for an interview to assess the candidate's readiness for ordination by such a process as it shall consider appropriate. This interview may include members of the candidate's congregation or other appropriate persons. At this time the focus shall be on the candidate's:

- A Commitment to faith in our Lord Jesus Christ and the Church;
- B Understanding of Scripture and the faith of the Church;
- C Understanding of the office and work of a deacon in the Church's mission, for those called to that office, with attention also to the administration of Holy Baptism, participation in the Eucharist, and other offices of the Book of Common Prayer.
- D Understanding of the office and work of a priest, for those called to that office, and the nature and administration of all the sacraments.

3. If found satisfactory and with the recommendation of the supervisor by letter to the bishop, and if at the very least a minimum of six months as a candidate has elapsed, the COM may recommend the candidate to the Standing Committee for its approval for ordination as a deacon or transitional deacon. The candidate shall make formal application for ordination to the diaconate on the form provided by the diocesan office. The vestry shall endorse the applicant for ordination using the form provided by the diocesan office.

4. The candidate shall review the Agreement with the bishop and/or supervisor.
5. Upon approval of the Standing Committee the bishop may ordain the person to the diaconate.

PHASE IV: DIACONATE AND CONTINUING EDUCATION

1. The deacon serves the congregation under the supervision of the rector, if there is one, or the appointed supervisor under the general oversight of the bishop as outlined in the Agreement.
2. Each deacon shall submit a plan for continuing education in consultation with the supervisor, the Commission, and the bishop. This plan will be reported on to the COM and updated annually by the First Sunday of Advent.

PHASE V: TRANSITIONAL DIACONATE

1. Under the direction of the supervisor, the transitional deacon shall continue training with special attention to the celebration of the sacraments.

2. Towards completion of a period of six months in the transitional diaconate, another interview may take place with the COM at its discretion. The transitional deacon shall make formal application for ordination to the priesthood on the form provided by the diocesan office. The vestry shall endorse the applicant for ordination using the form provided by the diocesan office.
3. With the recommendation of the COM and the approval of the Standing Committee, the bishop may ordain the person to the priesthood.

PHASE VI: PRIESTHOOD AND CONTINUING EDUCATION

1. The priest serves the congregation under the supervision of the rector, if there is one, or the appointed supervisor with the general oversight of the bishop as outlined in the Agreement.
2. Each priest shall submit a plan for continuing education in consultation with the supervisor, the Commission, and the bishop. This plan will be reported on to the COM and updated annually by the First Sunday of Advent.

VB. GUIDELINES FOR ASPIRANTS INTERVIEWS WITH COMMISSION ON MINISTRY/STANDING COMMITTEE

The following suggestions are offered as guidelines to assist aspirants to prepare for interviews with the Commission on Ministry and/or the Standing Committee.

1. Autobiography -
 - A Divide your life into five chapters (or four, or six).
 - B Give each a title.
 - C Describe the major challenges, crises, passages, turning points between (or in) the chapters.
 - D What other people would you like to introduce us to so that we might understand these chapters?
 - E What gives your life meaning today? What makes it worth living? Briefly, how have you come to this understanding?

2. Reflections on the call to ordination.
 - A To which office are you called? Why?.
Is your sense of call primarily personal?
Congregational?
Some mix?
 - B Describe the attitude of your family, household, closest friends and associates to your proposed ordination.
 - C Describe the attitudes of others: Members of your congregation Other friends and co-workers.
 - D Discuss the pluses and minuses of ordination for you and for your congregation in its ministry.

Those leading the interview please note: These ideas are offered to aspirant as guidelines only and it is not necessary to stick rigidly to them, however they cover the necessary basics. Two other technical points should be checked if not covered in the general interviewing; a) How long has the aspirant been a member of the Episcopal Church; b) Does the aspirant intend permanence in the community?

VI. APPENDICES

VIA. Appendix A

Basic Education Course Outline

SCRIPTURE SURVEY

TORAH AND FORMER PROPHETS

1. Exodus and Geographic Context
2. Genesis and Cultural Context
3. Leviticus, Numbers and Cultic Context
4. Deuteronomy and Literary Context
5. Joshua, Judges and economic context
6. Samuel, Kings and political context

LATTER PROPHETS

7. Period overview (monarchy, civil war, other empires)
8. Prophets of Israel- Amos, Hosea
9. Prophets of early Judah -First Isaiah, Micah, Zephaniah
10. Prophets of later Judah -Nahum, Habakkuk, Jeremiah
11. Prophets of Exile -Ezekiel, Second and Third Isaiah
12. Prophets of Restoration -Haggai, Zechariah, Obadiah, Malachi, Joel

WRITINGS AND APOCRYPHA

13. Chronicler- Chronicles, Nehemiah, Ezra
14. Historical- Maccabees, First Esdras
15. Wisdom -Job, Proverbs, Ecclesiastes, Sirach, Wisdom
16. Liturgical- Psalms (including 151), Song of Songs, Lamentations, Baruch (with addition)
17. Short Stories -Ruth, Jonah, Esther (with additions), Daniel 1-6 and 13-14, Tobit, Judith
18. Apocalyptic -Daniel 7-12,2 Esdras, Mark 13, Revelation, Enoch

GOSPELS

19. Synoptic search for the historical Jesus -Mark
20. Mathew
21. Luke
22. Thomas and other 'Gospels'
23. Development of Christology -John and Johanine Letters
24. Hebrews and Paul's Letters

EPISTLES

25. Acts, Philemon -Paul's life and writing style
26. Galatians, Romans
27. I Thessalonians, Corinthians
28. Ephesians, Colossians, 2 Thessalonians
29. Timothy, Titus
30. James, Jude, Peter

HISTORICAL SURVEY

EARLY CHURCH HISTORY

1. Creeds and Councils -Part One
2. -Part Two
3. -Part Three
4. The Shape of the Liturgy
5. Monastic Prayer and Mysticism
6. Christian Art and Architecture

ANGLICAN HISTORY

7. Christianity arrives in the British Isles -Celts and Augustine
8. The Reformation -Evangelicals and Anglo-Catholics
9. A national church becomes a world communion -missionary societies
10. Anglicanism arrives in America -struggle for an Episcopate
11. The Episcopal Church in the modern world -ecumenism, liturgical reform, social justice
12. Anglicanism in Nevada -Deaconesses, Church Army, Native Missionaries and Total Ministry

INTRODUCTION TO THEOLOGY

Rationale: To 'theologize' is to reflect on our varied experiences of God, and those of others as well. In this course we will struggle to bring together Scripture, Tradition and Reason in a deliberate way as we reflect on life experiences. The goal is not to have you memorize a set of prescribed doctrines, but rather to think theologically for yourself.

Structure: These course sessions begin with someone sharing their experience of God (a very un~Anglican 'testimony' to put it baldly). From there we move into looking at the historical faith of the church, as contained in the catechism. Each session then concludes with a discussion of how those doctrines do or don't relate to our contemporary situation. The method for this is the use of fanciful *E-mails from Angie*. Angie is your Goddaughter who has left home for the first time, as she begins her college education. As a dutiful Godparent you have always openly discussed religious issues with Angie, and now she's brimming with questions.

Outline: 7:00- 7:05 Evening service BCP 139

- | | |
|-----------|--|
| 7:05-7:15 | Guest Testimony <i>Howl have experienced God in...</i> |
| 7:15-8:05 | Presentation on the Catechism |
| 8:05-8:15 | Break |
| 8:15-9:00 | E-mail from Angie |

Sessions:

1. Dogmatics and the Theology of Inspiration
2. Christology
3. Pneumatology and the theology of prayer .
4. Sacramental Theology

5. Ecclesiology
6. Eschatology

VIB. Appendix B

P.I.T Course Outline

Year 1: Theory of Preaching

1. Know your history; Preaching styles over the years
 - 3) Exegesis of Scripture; overview of types of criticism
 - 4) Exegesis of Scripture; using commentaries
 - 5) Exegesis of Scripture; using redaction criticism
 - 6) Exegesis of Culture; novels of Shusako Endo
 - 7) Exegesis of Culture; the local newspaper
 - 8) Exegesis of Culture; biography as theology
 - 9) Responsible use of autobiography
 - 10) The sermon in the liturgy

Year 2: Practice of Preaching

1. A spirituality for preaching
2. Inclusiveness: language as a tool
3. Inclusiveness: structure for interculturalism
4. Forms: Discussion**
5. Forms: Dialogue
6. Forms: Midrash
7. Forms: Meditation
8. Forms: Performing/Visual Arts
9. Forms: Childrens

Year 3: Sustained Preaching

1. Feedback Forms and Groups
2. Intro to Support Groups
- 3.-9. Support Group Practice

** Other Possibilities

Multilogue (guerilla theater)
Dance/Movement
Music/Singing

etc.

VIC. TOTAL MINISTRY PROCESS

MINISTRY OF ALL THE BAPTIZED	ORDINATION SEMINARY TRACK	ORDINATION LOCAL TRACK	LICENSED MINISTRY	OTHER COM ACTIVITIES
EVANGELISM	SELF IDENTIFICATION	GIFTS DISCOVERY PROCESS	GIFTS DISCOVERY PROCESS	CONTACT PERSONS
IDENTIFICATION	MEETING WITH BISHOP	COMMENDATION	COMMENDATION OR SELF IDENTIFICATION	TRANSITION WORKSHOPS
EDUCATION	SUPPORT OF VESTRY	SUPPORT OF COMMUNITY	SUPPORT OF COMMUNITY	RETREATS
BAPTISM	MEDICAL PSYCHOLOGICAL BACKGROUND	MEDICAL PSYCHOLOGICAL BACKGROUND	FIRST VESTRY CERTIFICATE	SPECIAL MEETINGS
EDUCATION	INTERVIEW & REC. BY COM	INTERVIEW & REC. BY COM	INTERVIEW BY COM	PROVINCE VIII
COMMUNITY	POSTULANCY (6 MONTHS MIN)	POSTULANCY (6 MONTHS MIN)	FEEDBACK GROUP	MUTUAL MINISTRY REVIEW & EVALUATION
GIFTS DISCOVERY	SEMINARY	STUDY	STUDY	
AFFIRM	AFFIRMATION BY VESTRY	AFFIRMATION BY VESTRY	PRACTICE SERMONS FOR PREACHERS	
EQUIP	REC. OF COM	REC. OF COM	FEEDBACK GROUP	
SUPPORT	INTERVIEW BY STANDING COMMITTEE	INTERVIEW BY STANDING COMMITTEE	STUDY	
CONTINUING EDUCATION	CANDIDACY (6 MONTHS MIN)	CANDIDACY (6 MONTHS MIN)	SECOND VESTRY CERTIFICATE	
	SEMINARY	STUDY	PRACTICE SERMONS FOR PREACHERS	
	GOE	EXAMS BY COM	EXAMS BY COM	
	INTERVIEW & REC. BY COM	INTERVIEW & REC. BY COM		
	CERTIFICATES FROM VESTRY	CERTIFICATES FROM VESTRY		
	APPROVAL OF SC	APPROVAL OF SC		
	ORDINATION	ORDINATION	LICENSING	