

TOTAL MINISTRY GUIDEBOOK
FOR
THE DIOCESE OF
CENTRAL PENNSYLVANIA

*We are partners in Christ
with the love of God
on our lips and in our lives.*

Revised April 2004

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DISCERNMENT

Discernment is a process that allows us to distinguish between our own willfulness and God's will; between our own self-defined purpose and God's intended purpose for us; that is, God's call to us to ministry.

The verb discern comes from the Latin *discernere*, which means to separate or to distinguish accurately one choice, option or object from another.

The process of discernment, when applied to Christian vocation (the Latin root is *vocare*, meaning to call,) is the process by which we bring clarity and insight to the ministry to which we are being called by God.

The discernment process in terms of our calling (*vocare*) to ministry requires time and the intentional examination of our lives. See Appendices C and E for resource suggestions.

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

RESTLESSNESS VERSUS CALL

“You, O God, have made us for Yourself, and our heart is restless until it rests in You.”

Saint Augustine's comment suggests that we are called by God toward God. In the process of creation itself, there is in every human being the imprint of God. Indeed, it would appear that God's word is imprinted upon our very DNA, deep within our marrow and sown in our souls.

The restlessness of which St. Augustine wrote is something that remains with us throughout our lives. This restlessness within us and this pull toward God are an essential part of our spiritual and psychological development process.

This is not a restlessness that is necessarily resolved by obtaining status, prestige, power or wealth. It is essential as one confronts this restlessness that permeates much of our Christian journey that we distinguish between this attraction toward deeper communion with God (“our heart's restlessness”) and a specific call to our ministry as baptized Christians. It is especially important not to confuse our inner restlessness with a call to Holy Orders.

One of the gifts God gives us for discerning our “call” is the gift of community. Although it is God who calls us, it is in community that we learn to discern the difference between our spiritual restlessness and the ministries through which we are to serve God.

DISCERNING THE CALL WITHIN CHRISTIAN COMMUNITY

It is in the Sacrament of Baptism that we embrace and are embraced by the community known as the body of Christ, the Church. Within this community, we are encouraged to engage in a discernment process to examine the nature and meaning of whatever Christian ministry to which we are being called.

Discernment of Christian vocation, or one's call, begins with the certainty that God calls every baptized person to ministry. Each Christian is called to be a witness of the Good News of Jesus Christ in both word and deed, proclaiming the Gospel through service to others in the power of the Holy Spirit.

Through our Baptism, we come to understand that it is the body of Christ that nurtures and facilitates the process by which we discern the nature of our specific ministry. Within the framework of the Christian community, our discernment begins by examining and reflecting upon the promises we made in Baptism:

- Do I continue in the apostles teaching and fellowship, in the breaking of the bread and in the prayers? In what ways?
- Do I persevere in resisting evil? When I fall into sin, do I repent and return to the Lord?
- Do I proclaim by word and example the Good News of God in Christ in the various arenas of my life (workplace, social groups, home, civic organizations, etc.)?
- Do I seek and serve Christ in all persons, loving my neighbor as myself? In what ways?
- Do I strive for justice and peace among all people and respect the dignity of every human being? In what ways?

As we enter into dialogue about these questions with God and the community, we discover our particular strengths and weaknesses, our own gifts and shortcomings. We also begin to develop more clarity about the various ministries of God's people, and our own ministry.

As we attempt to discern our ministry, we need to do so within the full life of the Christian community.

TO WHAT MINISTRY ARE WE BEING CALLED?

Ultimately the question is not *whether* we have a definite ministry, for we are baptized into the ministries of the people of God. The question is "to what ministry are we each being called?" As we examine that question, we often enter into a period of great spiritual growth, especially if we remain in community and approach the process with humility and patience.

We are all encouraged to deepen and explore our spiritual life within this process of discernment. It is essential that anyone who engages the discernment process takes time to develop a disciplined spiritual life that is centered around:

PRAYER Prayer is our personal conversation with God. Through silence and meditation, the Daily Offices, intercession and thanksgiving, we keep the channels open for the Holy Spirit to lead, direct, nurture and energize us.

STUDY Through study we hear the ancient and contemporary stories of God working in the lives of people. Christian education is an essential component within the discernment process. Through study we deepen our awareness of and appreciation for God's grace in our lives, and we are invited to hear God's voice through history and tradition.

WORSHIP In worship, we are strengthened and nurtured by God's word and the Sacraments of the Church. Regular and full participation in corporate worship opens us to the gifts with which we have been blessed. Such gifts are what allow us to accomplish ministry.

SERVICE When Jesus sent out the disciples, they did not know precisely what to expect in terms of their ministry. They met the needs of the people they encountered on the roads and in the small villages. By engaging in servant ministry that puts us on the sidewalks, takes us into hospitals, places us among the poor, and requires us to work, to feed, to shelter, to clothe, and to visit our neighbors who may be disadvantaged, we often are provided greater insight into the nature of the particular ministry to which God has called us.

As we continue the process of discernment, it is important to:

- seek the spiritual and pastoral counsel of clergy,
- seek the spiritual and pastoral counsel of lay leaders within our community who are already engaged in intentional ministry,
- pursue Confirmation if that has not already occurred,
- pursue educational opportunities offered by the parish, the diocese, the Church at large,
- participate regularly with others in Bible study,
- participate in corporate prayer through the Daily Offices and Holy Eucharist.

Many have benefited from:

- working with a spiritual director,
- attending the School of Christian Studies' "Discovery of Gifts Weekend",
- attending Education for Ministry (EFM) classes,
- enrolling in regular classes offered by the School of Christian Studies,
- participating in the Cursillo movement,
- serving on a diocesan department or commission.

Such opportunities are available within our diocese. All baptized Christians are encouraged to talk with their rector about these opportunities.

Refer to Appendices B and C for more detail.

The discernment of call is an evolving process and may lead a person into uncharted territory and a variety of service. The hope is that each person will invite the Church, their congregation and the Diocese, to support them in this process.

THE VALUES WE UPHOLD IN DISCERNING A CALL TO MINISTRY

- That our process of discerning various calls to ministry is rooted in the history, doctrine, community and worship of the Episcopal Church.
- That God calls people both by inward spiritual experience and by the outward beckoning of a congregation.
- That each individual is treasured and held in the highest esteem.
- That there be open and honest conversation in our discernment, always.
- That we be prayerful, centered in God, patient and yearning for gracious guidance.
- That for those pursuing the ordained ministry, thorough evaluations and recommendations from sponsoring clergy and from vestries and bishop's committees are essential and vital.
- That the Church be active and bold in raising up both lay and ordained servants for the mission of the Church.

OUR THEOLOGY OF MINISTRY

A THEOLOGY OF THE CHURCH

Our theology of ministry inevitably is rooted in our definition of what it means to be the church, “the community of the New Covenant”. *The Book of Common Prayer* reminds us that in the Bible “the Church is described as the Body of which Jesus Christ is the head and of which all baptized persons are members.”¹

The church is:

ONE “because it is one Body, under one Head, our Lord Jesus Christ.”

HOLY “because the Holy Spirit dwells in it, consecrates its members, and guides them to do God’s work.”

CATHOLIC “because it proclaims the whole Faith to all people, to the end of time.”

APOSTOLIC “because it continues in the teaching and fellowship of the apostles and is sent to carry out Christ’s mission to all people.”²

MISSION AND MINISTRY

The Book of Common Prayer goes on to describe the mission, or purpose, of the church: “to restore all people to unity with God and each other in Christ.”³ The church’s mission is in and to the world to which Christ came and for which Christ died. By carrying out the mission of the church we live out what we know as grace—the relationship we have with God through Jesus Christ.

The church pursues its mission both in its life together in community and in the lives of its individual members “as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.” How does the church do this? It does so “through the ministry of all its members.”⁴

The church is called to life by the power of the Holy Spirit:

- to proclaim the Reign of God, the good news of God’s free, total, unconditional love for everyone.
- to share with Christ in the ministry of reconciliation: forgiveness, healing and peace.
- to make a society in which all persons can love fully, joyfully, peacefully, and justly.

This is the **mission of the church; ministry is the instrument** by which we accomplish it.

We need to learn to **use** this crucial word “ministry” in ways that refer to **all** of the baptized members of the church, naming any and all of those activities that they undertake that serve the mission of Christ in the world.

The church as a Eucharistic and growing fellowship is called to be a ministering community, not a community gathered around a minister. Every member of the church has

¹ *The Book of Common Prayer* (New York: Church Hymnal Corporation and Seabury Press, 1977), 854.

² Ibid; 854

³ Ibid; 855

⁴ Ibid; 855

been given gifts by God in birth and baptism. Each is called to offer these gifts in service for both the life and mission of the church. Ministry, as we learn from the example and teaching of Jesus, is always total ministry — God’s claim on the whole church in its mission to all of God’s creatures.

TOTAL MINISTRY IS CENTRAL TO THE LIFE AND MISSION OF THE CHURCH.

For some people, a local Episcopal congregation is all the church they know. For others, “the church” means a worldwide network of Christians and resources encompassing many denominations. For still others, “the church” is the whole company of believers, past, present and future, eternally united in the saving Body of Christ. Whatever our primary sense and experience of “the church”, we each pursue our daily ministries from within a particular community of faith. We can see ministry taking place in *at least* three areas of the life of the church. The church is called to affirm, support, and continue to enable all these ministries of the people of God.

Every Christian is engaged in ministry in her or his life situation within their family, neighborhood, circle of friends, place of work, and myriad forms of daily contact. Some persons exercise their whole ministry in this area. These are the ministries to which we are each called by our baptism, which is the foundation upon which the life of the church is built.

Most Christians are especially gifted for ministry in the world, sharing the Gospel, helping persons in need, shaping and changing the society through public service and citizen involvement. From among these persons some are called to serve as ordained deacons, enabling these particular sorts of ministries among God’s people.

Some Christians have particular gifts for ministry within the life of the community of the church which help to sustain and administer the church as a place where all can worship God, learn about the wonders of the world and our roles in it, and be formed in caring, loving relationships. From among these persons some are called to serve as ordained priests, enabling others to practice their gifts in these particular areas of ministry.

Every congregation has within its membership sufficient gifts for ministry to carry on its life, and to carry out its mission. Most of the congregation are laypersons; a few at most will be ordained. The sustenance of ministry is primarily something that happens in and through the life of local congregations, as supplemented by the resources that can be offered at the diocesan level.

Ministry, thus, is in no way limited to those persons who are called out from within the local congregation by the Holy Spirit, affirmed by their diocese, and ordained by the bishop to exercise the offices of priest or deacon. No ministry holds a place of privilege over another, for each is founded upon the common bond of all the followers of Christ—our call to ministry in baptism.

BAPTISM AS CALL TO MINISTRY WITHIN COMMUNITY

Despite the many differences among congregations and among members of a single congregation, baptism is the rite of initiation that we all share. Through baptism, we become members of the community of Christ; we become ministers. Christian ministry is what people do in response to Christ's love. Ministry happens when we know in our hearts that we are loved by God, and we seek to share that love with others through service. As the church, we extend the ministry of Christ across the centuries and across oceans and continents, sharing God's love in Christ with all persons whom we meet.

The baptismal call is foundational for all ministries. All Christians are ministers by their baptism. Those who are ordained are not ministers any more than those who have entered the ministry of the church through baptism. Our ministry derives from the promises made at baptism — the Baptismal Covenant—that can be fulfilled only with the support of other baptized Christians.

During the service of Holy Baptism, sponsors and members of the congregation are asked: “Will you who witness these vows do all in your power to support these persons in their life in Christ?”

“We will!”⁵ we respond. This covenant of support for each other is an essential aspect of all Christian life, binding members of the community together in our shared commitment to follow Jesus Christ and to minister in Christ's name.

SCRIPTURE

The Holy Scriptures are full of examples of people called to God's ministry. Abraham and Sarah are called to leave their familiar home and journey to a new place. The Hebrew people are called out of Egypt to witness to God's power and faithfulness. The prophets of the Hebrew Bible, the Christian Old Testament, are called forth to proclaim God's will when the people have lost their way.

The Gospels of the Christian New Testament relate Jesus' own call at baptism and Jesus' calling out, in turn, to others to join in ministry to the poor, the hungry, the sick, and the hopeless. One prominent New Testament word for ministry, *diakonia*, originally meant waiting on tables. It gradually came to mean one who serves others, that is, one who ministers. In the early church, anything that led to the building up of the community of the followers of Jesus was *diakonia*-service, ministry. Thus every Christian participated in this service; every Christian was a minister.

THEOLOGY OF BAPTISM

In the liturgy of baptism, the whole congregation agrees to support the baptized in the baptismal covenant—welcoming the baptized into the total ministry of the church. In responding to these baptismal promises over a lifetime, the committed Christian is graced with a new way of seeing the world, and in gratitude for God's saving love, seeks to respond in service to others. There are as many ways of channeling this service as there are Christians.

⁵ Ibid; 303

Being a Christian can be difficult in a world scarred by anger, hatred, mistrust, and the countless other sources of friction in our lives. We are constantly learning how to be examples of Christ's love to those around us—to be part of the total ministry of the church throughout the totality of our lives.

A strong theology of baptism helps us to resist the tendency to make “ministry” into a mere profession. Once we understand the roots of ministry in baptism, it becomes clear that lay people—that is to say, all the baptized—must not allow themselves to become either passive consumers of ministry or those on whose behalf ministry is done by a ‘professional’, most often ordained, minister.

If used properly, taken seriously, and followed to its logical conclusions, the rite of Holy Baptism could revolutionize the liturgical, political, educational and missionary life of the Episcopal Church.⁶

Once we understand that all members of the church have been called in baptism to the ministries of Christ in the world, we will no longer be tempted to see the role of the laity as that of assisting the clergy to run the institutional structure of the parish. The discernment of the particular calling of each and every member will become much more than just the recruitment of volunteers.

Our theology of baptism focuses our attention on all the varied ministries of God's peoples, most lay and some ordained. It focuses our attention wherever God is calling persons to minister, both within the institution of the church and outside its walls among God's good creation.

As members of the Episcopal Church, we are called to fulfill the vows of our baptismal covenant:

- to affirm the statement of our common faith as handed down to us in the Apostles' Creed,
- to continue in the Apostles' teaching and fellowship, in the breaking of bread, and in the prayers,
- to persevere in resisting evil and, when falling into sin, to repent and return to the Lord,
- to proclaim by word and example the Good News of God in Christ,
- to seek and serve Christ in all persons, loving our neighbors as ourselves,
- to strive for justice and peace among all people, and to respect the dignity of every human being.

As Episcopalians, we believe that in baptism God gives each individual a unique and equally valid ministry to serve as a living example of God's love for all of creation. Opportunities to share God's gracious love abound in family life and friendships, among colleagues and co-workers on the job, among classmates in school or teammates on the

⁶ The Right Rev. A. Theodore Eastman, The Baptizing Community, (Harrisburg, Morehouse Publishing, 1991)

playing field. Christians are called to make a difference in the world around them, to share in realizing the healing, justice, and peace of God—to “minister” as Christ calls us to do.

We believe that our shared life and worship, private prayer and devotion, and the opportunities for education in our parishes, all empower each of us to explore and follow that call to manifest God’s love in the world. In order to realize fully the implications of such a theology of ministry, the church needs to affirm the “total ministry of all the baptized”. Total ministry is shared in common; it is “reciprocal ministry” done by, and received by, each member of the community. This means that all ministry is Christ’s; every baptized person is an active participant in Christ’s ministry, each according to his or her gifts. This means that the main arena for ministry, whether by lay or ordained persons, is in the midst of everyday life. For it was among ordinary people that God in Christ came to share our destiny as God’s creatures, loving us as we are, and commanding us to do likewise.

THE FOUR MAIN FORMS OF THE MINISTRY OF THE CHURCH

According to *The Book of Common Prayer*, each of the four main forms of ministry in the church: laity, bishops, priests, and deacons are called to “represent Christ and his Church”. (BCP 855) Yet each person is called to do this in a particular way, according to his or her part in the larger body of Christ.

The form of ministry with which we each begin, and the form in which most of Christ’s ministry is to be carried out, is the ministry of the layperson, the ministry of the baptized.

Other forms of ministry occur when some among the baptized are set apart in particular ‘offices’ or roles with authority and responsibilities for certain fundamental needs of the church’s life.

Some will be called to the diaconate, as image and catalyst for the servant ministry of the whole church.

Others may be called by the community to prepare for leadership in the priesthood, as preacher of the Word and minister of the Sacraments of Christ’s abiding presence.

Some priests will be called by dioceses to serve as bishops, as guardians of the faith and administrators of the church.

The total ministry of the church is fulfilled only when ministry in each of its four main forms is encouraged and sustained by the community of Christ’s followers.

LAY PERSONS are called to ministry particularly to “bear witness to Christ wherever they may be.”⁷⁷

⁷⁷ Ibid; 855

“According to the gifts given them” by the power of the Holy Spirit, lay persons are called “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.”⁸

This ministry is carried out primarily in the world; at home and at work, at school and at play in the local community.

In addition, some minister within the community of faith, through leadership in worship, education, caring, community building, or administration.

A few of these may be licensed readers, pastoral leaders, preachers, Eucharistic visitors, or catechists; some serve as lectors and Eucharistic ministers in worship.

This ministry, which is an enactment of our new life in baptism, is the root from which all other ministries grow. If it withers, so must the other three branches of ministry according to which the church is ordered. If it prospers, so will the ministries of bishops, priests, and deacons—the servants of the servants of God.

BISHOPS are called to ministry as “apostle, chief priest and pastor of a diocese.”⁹

The bishop is called to:

- guard the faith, unity, and discipline of the whole church,
- proclaim the Word of God,
- act in Christ’s name for the reconciliation of the world and the building up of the Church,
- ordain others to continue Christ’s ministry.

Because the locus of the bishop’s responsibility is the diocese, the form of ministry carried out by the bishop plays an important role within the lives and ministries of all the laity and the clergy who fall within the bishop’s jurisdiction.

PRIESTS of the church are called to ministry “particularly as pastor to the people.”¹⁰

The ministry of a priest of the church is “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.” In this capacity, one is called to be:

- Pastor
- Priest
- Teacher
- One who shares in the governance of the institution of the church
- Because the locus of the priest’s responsibility is the setting in which the Word is preached, the sacraments administered, and the faithful equipped for their service in the world; the form of ministry carried out by the priest is the building up of the

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid; 856

community of the faithful. Usually this occurs in a parish, but may take place in a mission, hospital, educational institution, prison, or other setting, as well.

DEACONS are called to ministry “particularly as a servant of those in need.”

The diaconal role is carried out in transition to the priesthood, or as a permanent form of ministry. In either case, the deacon is called:

- to serve as catalyst, encourager, and guide for lay members in their ministries in the world, especially those oriented to persons in need,
- to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments.

Because the locus of the deacon’s responsibility is that fluid boundary between the institutional church and the structures of the world, the form of ministry carried out by the deacon is primarily servanthood, both inside and outside the parish. The deacon is the minister particularly commissioned to raise up and empower the ministry of the laity—giving witness to the integration of personal life, employment, and the church—pointing the church toward the narrow and forgotten alleys where the neediest of God’s people are confined, seemingly out of sight, out of luck, out of love.

Together, these ministries of the institutional church—involving lay persons, bishops, priests, and deacons—serve the total ministry of Christ’s people by providing each of us the means to return to our everyday lives better prepared, strengthened, and nourished for our lives as baptized persons.

*The ways in which we understand
these roles played by each person
in Christ’s church
is what we call our
THEOLOGY OF MINISTRY.*

HISTORY & STRUCTURE

CONTEMPORARY HEIR TO THE EARLY CHURCH

The Church exists to bring its members into partnership with God, to fulfill God's will in the world. But we live in a time of rapid change and increasing stress. Even lifelong Episcopalians have difficulty defining the role of their Church in this era. Joyful adoration and service can look very different now from the way they looked in 1950 or 1970. Those who have been in the Church for many years must continually re-examine familiar traditions and expectations, and adapt them so the essentials can be conveyed to those who are newer in the faith.

Throughout history, congregations have sought opportunities for Christian witness and service in the surrounding community. Congregational leaders are called to provide examples of faithfulness, prayerfulness and enthusiastic commitment to the mission and ministry of the Church, calling forth the gifts, talents, ministries and insights of all the members. Together, all become partners with God in the work of the Gospel, in the local neighborhood and beyond.

Each congregation offers opportunities for friendship, companionship, and support for each individual's faith and commitments. These enhance the involvement of parish members in local activities and in worthwhile civic responsibilities. But ministry is much more than good citizenship. The primary task of a community of faith is to nurture the spiritual lives of all its members, out of which vision and energy for ministry flow. When grounded in corporate worship and encouragement of individual prayer and spiritual growth, the Christian community becomes a place of reconciliation in a broken world, of faithful stewardship in a materialistic consumer culture.

A SKETCH OF OUR ENGLISH ROOTS

An Apostolic Christian community existed in Britain as early as 200 AD. The Roman Church sent a mission to England, headed by St. Augustine of Canterbury, in 597 AD. The Celtic and Roman branches of the church were joined following the Council of Whitby in 664 AD. Through the succeeding centuries, a good deal of friction developed between the English and Roman churches, culminating in 1534 in separation of the Church of England from Rome by an Act of Supremacy passed by the English Parliament.

English settlers brought their church to the New World in the early 1600's. An independent Episcopal Church in the United States was formed after the Revolutionary period when American bishops were consecrated into apostolic succession. Samuel Seabury of Connecticut was the first, consecrated in Scotland in 1784 by 'non-juring' bishops who had fled England to avoid pledging allegiance to Protestant monarchs. In 1787, under enabling legislation passed by England's Parliament, English bishops consecrated Pennsylvania's own William White and New York's Samuel Provoost. James Madison of Maryland was consecrated in 1790, thus providing the church in the United States with the necessary three bishops to perform consecrations locally.

THE ANGLICAN COMMUNION

The Episcopal Church is part of the worldwide Anglican Communion, 38 self-governing national or regional churches, most originating from the Church of England. The Archbishop of Canterbury is the titular and spiritual head of the Anglican Communion, but has no direct authority over the Church in the United States, or any others outside England itself. Every eighth year, all bishops of the Communion are called together by the Archbishop of Canterbury at the Lambeth Conference, where they discuss matters of import to the entire Communion. Total membership of the Anglican Communion now numbers over 70 million in 164 countries, gathered in some 64,000 congregations in more than 500 dioceses. Growth today is most rapid on the African continent.

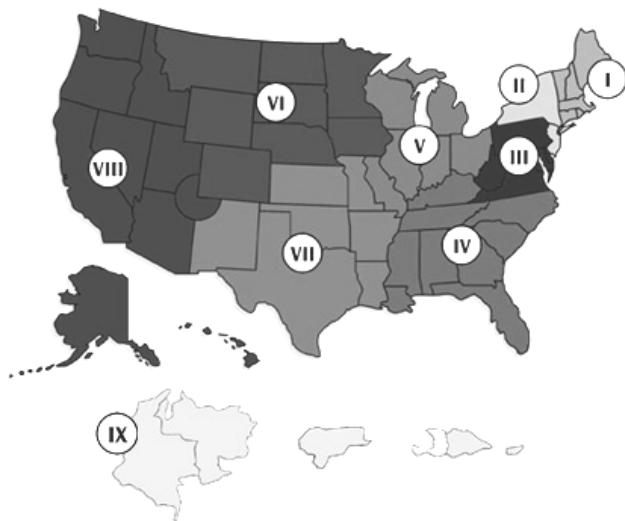
THE EPISCOPAL CHURCH IN THE UNITED STATES

The governing body of the Episcopal Church in the United States is the General Convention, consisting of the House of Bishops (all bishops) and the House of Deputies (elected clergy and laity from every diocese). Between the triennial meetings of the General Convention, the work of the national church is carried out by a number of committees, commissions, boards and agencies. Staff in the Episcopal Church Center in New York City, under the direction of the Presiding Bishop and the Executive Council, supports these mostly volunteer groups.

The Episcopal Church is comprised of 100 domestic dioceses, loosely organized into eight regional provinces, plus eight Latin American and Caribbean dioceses in Province IX. The Church also sponsors missionaries in countries around the world. The 100 domestic dioceses include just over 7,400 congregations, with 2.25 million baptized members. Some 8,000 clergy serve these congregations; another 7,000 are retired or engaged in non-parochial ministries or secular work. There are about three hundred active and retired bishops eligible to sit in the House of Bishops.

Provinces are regional networks of dioceses, encouraging communication and cooperation in such areas as youth ministry and clergy deployment. Province III includes thirteen dioceses in the mid-Atlantic states of Pennsylvania, Delaware, Maryland, Virginia, West Virginia and the District of Columbia. It contains about 1,145 congregations, with over 400,000 baptized members served by 1,200 active clergy.

EPISCOPAL CHURCH OF THE UNITED
STATES
BY PROVINCE

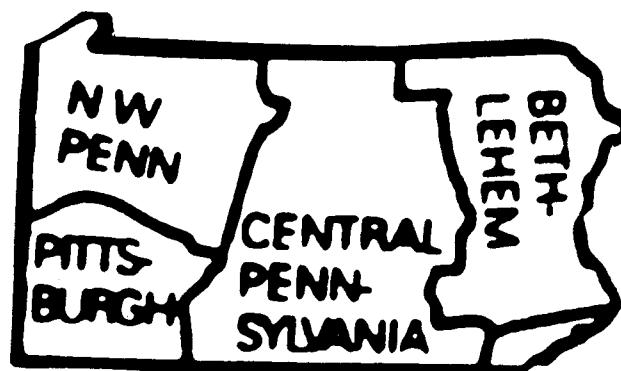


THE DIOCESE OF CENTRAL PENNSYLVANIA

“We are partners in Christ with the love of God on our lips and in our lives.”

This Diocesan Mission Statement guides the 71 congregations and nearly 18,000 baptized members in their various ministries. The Commonwealth of Pennsylvania originally was one diocese, but has since been divided into:

- the Diocese of Pennsylvania
- the Diocese of Bethlehem
- the Diocese of Pittsburgh
- the Diocese of Northwestern Pennsylvania
- the Diocese of Central Pennsylvania



The leadership staff of the diocese consists of the Bishop, the Canon to the Ordinary and the Archdeacon. There are approximately 130 ordained priests and deacons; about one half of these are retired or part time in assigned ministries. In order to provide an effective coordination of the work of the church, the Diocese of Central Pennsylvania is divided into seven geographical convocations: Altoona, Harrisburg, Lancaster, Southern, Susquehanna, Northern Tier and West Branch. The purpose of the convocation is to serve as an agent for the strategy and program of the Diocese in its area. It also is to plan and implement local programs and activities appropriate to the needs and potentials of the churches within the convocation. Each convocation has one clergy and one lay co-convener.

The mission and ministry of the diocese is supported by its bishop, staff and various committees.

GOVERNANCE OF THE DIOCESE OF CENTRAL PENNSYLVANIA

The governance and carrying out of the work of the Diocese of Central Pennsylvania is done through a variety of means. First and foremost is the annual Diocesan Convention. This is the primary legislative body for the Diocese. The Bishop, diocesan officers, all clergy with canonical status in the diocese, along with lay delegates from each congregation, make up membership for Convention. Each congregation's lay delegation is determined by the size of the parish. Every congregation is entitled to one delegate, with an additional delegate for each 100 baptized members for the first 500 members. Above a membership of 500, each congregation is entitled to an additional delegate for each 200 baptized members. Delegate selection by congregations is prescribed by individual parish by-laws.

The Diocesan Convention makes the fundamental decisions affecting diocesan life. It adopts the diocesan budget and establishes the process by which this budget is funded by the parishes. Conventions also establish diocesan themes for ministry and provide a broad perspective for the mission of the Church in Central Pennsylvania and beyond.

DIOCESAN COUNCIL OF TRUSTEES is the committee responsible for holding legal title to all real estate owned by the diocese. In addition, it is the primary body which oversees the implementation and evaluation of programs adopted by Convention. It meets four times a year, with each meeting having a particular emphasis. In June, following convention, it re-organizes, elects a presiding officer and members of the Executive Committee of Council and assigns responsibility for resolutions of convention requiring action. In October, the Council works on developing the diocesan vision, examines the effectiveness of current ministry and explores themes for the future. In January, it receives formal reports from departments and committees and reviews requests for diocesan support. Its March meeting centers on preparing for the next convention.

The membership of Council consists of the Bishop and officers of the diocese, president of the Standing Committee, chair of the Finance Committee, president of the Episcopal Church Women, a youth representative, the seven conveners of convocations, one representative from each convocation of the opposite order of the convener, and six clergy and six lay persons elected by convention.

THE STANDING COMMITTEE is another committee of the diocese that shares in the oversight and governance of the Church. It serves as a council of advice for the Bishop, and during a vacancy in the episcopacy itself, functions as the ecclesiastical authority for the diocese. This committee is responsible for filling all appointed committee vacancies that may occur between conventions. The Diocesan Convention elects members for the Standing Committee. The Standing Committee consists of six clergy and six laypersons, and meets four times a year.

THE ROLE OF THE CONGREGATION

Since colonial times, the Episcopal Church has had its primary existence in local congregations, usually serving specific neighborhoods. The ideal church was staffed by at least one full-time stipendiary priest, and each was financially self-sufficient through the offerings of many members and through endowment (usually bequeathed from earlier generations of members). Another common pattern has been small churches with few resources and an intermittent supply of ordained clergy. In small communities and rural areas, from the pioneering days of western expansion to the economic wilderness of today's urban and rural landscapes, small congregations have been the rule. Of these, a significant number have not been served by full-time clergy.

Regardless of size and resources, the experience and expectation of "Church" for most congregations, in most places, for generations, has been that of a local community which gathers regularly for worship, religious education and some form of service in the world. Baptism in one of these local Christian communities confers membership not only in the local congregation, but in the whole Church—from convocation and diocese to province, the national Episcopal Church, the international Anglican Communion, and the worldwide fellowship of all who confess Jesus Christ. For many people, the local church is the home where, in the words of Robert Frost, "when you go there, they have to take you in". It is the gathering of people beyond one's immediate family where one is invited, accepted, nurtured, needed and "at home."

The local congregation is also the guardian and transmitter of wisdom the Judeo-Christian heritage has accumulated to enable human beings to cope with their predicament. Preserving and interpreting God's revelation to each successive generation, the local congregation is bearer of the Good News, the Gospel of Jesus Christ.

Beyond needs for coping with particular problems, people also bring to the local congregation their deepest spiritual hungers, their search for meaning and connection and ultimate relationship. Many do not articulate those needs, but find them addressed nevertheless in the steady framework of the liturgy, the seasons of the Christian Year, the faithful preaching of the Word, the communion and community of the Eucharist.

THE MODERN EPISCOPAL CONGREGATION

In the Anglican Communion, as in other branches of Christianity that maintain the historic episcopate, local congregations carry out the mission inherited from the apostles under the pastoral direction of a bishop. The bishop elected to lead the diocese delegates sacramental and administrative authority to the clergy called by each congregation, who in turn serve and equip lay ministers to carry out the work of the Gospel in each community.

The congregation is thus the local agency of Christ's "Great Commission" to the apostles: Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,²⁰ and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."¹¹

¹¹ New Revised Standard Version Bible, copyright 1989, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A: Matthew 28:16-20

It is also the local embodiment of the Church, charged with its mission:
... to restore all people to unity with God and each other in Christ as it prays and worships, proclaims the Gospel, and promotes justice, peace and love.¹²
Church leaders are always at risk of becoming so mired in maintaining the institutional life of a congregation that its “real work” gets neglected. This risk can be checked if the institution is understood primarily as an instrument for spreading the Good News of the Gospel. The church exists to support its members to live in the new Covenant—in which God’s love for us, manifest in the life, death and resurrection of Jesus Christ, overcomes sin and opens the path to salvation for those who accept God’s mercy.

A COMMUNITY INTERNALLY ORDERED FOR MINISTRY

The Christian community, like any other community, arranges its common life in order to be faithful to its call and to carry out its mission. Provision must be made for its own growth, corporate worship, encounter with Scripture, nurturing of members from birth to death, as well as outreach to the larger world. It needs “to equip the saints for the work of ministry and the building up of Christ’s body”¹³

How is it that “the saints,” i.e., all those whom the Spirit has moved to follow Christ, are to be equipped? What do they need for the journey as they follow Jesus in the Way? Word and Sacrament equip the saints for mission and ministry. The preaching of the Gospel and the administration of the sacraments, especially Baptism and Eucharist, gird the community for its journey, and sustain and energize its life for the sake of its mission.

ROLES OF LAY PERSONS IN COMMUNITY

The journey into the world to proclaim the Good News is the responsibility of the whole community, the body of Christ, all the baptized. It is the office of the laity:

- to bear witness to Christ wherever they may be,
- to carry on Christ’s work of reconciliation in the world, according to the gifts given them,
- to take their place in the life, worship, and governance of the Church.¹⁴

The role of the laity is thus, in principle, so varied and multi-faceted as to be beyond enumeration. Each of us carry Christ with us—to our homes, offices, schools, factories, stores, playing fields and neighborhoods, and in our local churches.

¹² BCP 854.

¹³ BCP 855.

ROLES OF ORDAINED PERSONS IN COMMUNITY

Ministry and mission are the responsibility of every Christian without exception. For practical reasons, Christians developed historical offices with authority and responsibilities for certain fundamental needs of the church's life.

Through the ordained offices—defined in Anglican tradition as the three-fold Holy Orders of bishop, priest and deacon—the entire Christian community makes provision for the journey. The ordained function as navigators, supply stewards and scouts for the whole community, as it journeys to all the peoples of the world, through all the streets and by-ways to invite everyone to the Heavenly Banquet.

SEVEN SIGNS OF A HEALTHY CHRISTIAN COMMUNITY

A CLEAR DEFINITION OF THE CHRISTIAN MISSION IN THE LOCALITY: While The Diocese of Central Pennsylvania has its mission statement, it is important to affirm and implement a written mission statement for each local ministry of the Episcopal Church and to set priorities for use of time and material resources.

REGULAR WELL-ATTENDED CORPORATE WORSHIP: to provide ministry of Word and Sacraments, including participation by lay people in well-ordered liturgy; proclaiming the Gospel and stimulating spiritual renewal and Christian action.

A POSITIVE MEMBERSHIP PICTURE: to achieve a sufficient base of members to carry on a strong ministry without wearing out laity or clergy; with enough new people entering to replace those who move or die; preferably to achieve a gradual increase in membership.

A HEALTHY INCLUSION OF CHILDREN: to actively engage children and young people in its life and work — in education programs, in youth service projects, as readers and ushers, acolytes, junior altar guild members, choir members, as helpers at church suppers, fairs, bazaars and other fellowship gatherings, and as sponsors of younger children in church-organized recreational and cultural activities. Through such involvement, children experience what it means to belong to the Body of Christ and to take their part as ministers in God's service in the world.

STRONG STEWARDSHIP: to develop awareness of the Creator's boundless gifts and encourage gratitude and generosity in response; to develop a tithing spirit of proportional giving— of time, talent and treasure—to meet the congregation's internal needs, provide resources for its ministry in the community, and support the ministries of the diocese and the larger Church.

A RESPONSIBLE PRESENCE IN LOCAL NEIGHBORHOODS: to maintain buildings for community use and to develop serving relationships with neighborhood people, whether they are potential members or not.

AN INTERNAL RENEWAL PROCESS: to plan and evaluate on a regular basis, with outside help as needed, to ensure that the congregation's life remains rooted in prayer and worship and its activities focus on supporting its members in their daily vocations.

These elements equip the congregation to carry out its mission. Vision and objectives guide the commitment of members' time and talents, the design and use of buildings, and financial priorities. The grace of God, channeled through the community, enables all to function as the Body of Christ.

Congregations respond to the spiritual needs of individuals and families in various stages of religious commitment and service and in all the "passages" of contemporary life. At the same time, members of the congregation are trustees of what the community has received from God, responsible for using those resources in the world beyond as well as within the church community.

Congregational leaders, lay and ordained, are responsible for providing support, encouragement and recognition to all the ministries of the congregation. They hold up an ever-expanding vision of the whole church—a vision based on the stories, histories and traditions of the whole congregation, and on the gifts, strengths and talents of its individual members.

Within this framework of friendship, nurture and nourishment, inner ears can be opened to listen to one another and to God. From this listening comes the gradual discernment of every one of us to minister, to serve, to use our gifts as God's instruments to meet the needs of the world.

WHERE YOUR GREAT GLADNESS AND THE WORLD'S DEEP HUNGER MEET.

Frederick Buechner describes vocation as "where your great gladness and the world's deep hunger meet."¹⁵ Great gladness comes when one's natural gifts and cultivated talents are fully employed in an undertaking of significance.

Identifying that meeting point is a task of discernment. It is a communal task through which the Christian community supports the growth in ministry of each of its members. The congregation can explore how the world's deep hunger and the great gladness of every member come together, and help to make that union possible. Discernment makes God's call specific and recognizable in the lives of each member. This makes a rich variety of ministries available to the world.

Congregations support each member in recognizing and responding to "the world's deep hunger" through preaching, educational programs, community service and cultivation of an awareness of the world beyond the church doors. The glad response arises when the responsibility of all baptized people to minister in the name of Christ is regularly articulated and affirmed. When members of all ages are continually invited and challenged to identify and exercise their individual gifts, the whole community is strengthened for its corporate witness and service

¹⁵ Frederick Buechner, Wishful Thinking : A Theological ABC (Harper SanFrancisco; October 1993).

THE MINISTRY OF THE BAPTIZED

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

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

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

Most workplaces provide ample opportunity for such generous and redeeming ministry of presence. Most workplaces also offer conflicts and ethical dilemmas that cry out for reconciliation and prayerful discernment. It is not easy to live righteously in the eyes of God, in the midst of the distractions, temptations and evil of the world. To do so requires recollection and mindfulness, patience and charity, and the ability to acknowledge faults, seek forgiveness and try again, and again, and again. It requires trusting that God will empower us each time we seek guidance and open ourselves to receive it.

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

MINISTRY BEYOND CHURCH DOORS

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

- able to proclaim the Good News,
- living as a faithful steward of God-given gifts,
- reflecting Christ's compassion to those who are afflicted,
- seeking ways to reach out to the oppressed,
- working diligently for justice and peace.

In reality, we know there is much anger, hatred, ignorance, mistrust and sin in our lives. We are constantly re-learning how to open ourselves to the action of God's Spirit, that we may be channels of God's love.

A supportive congregation will be involved in guiding and sustaining the ministries of its members in their daily lives — their lives in Christ — whatever their occupation or profession. As William Law wrote in the 17th century:

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

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

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

Clergy must live wholly unto God in one particular way; in the exercise of holy offices, in the ministration of prayers and Sacraments, and a zealous distribution of spiritual goods. But those of other employments are, in their particular ways, as much obliged to act as the servants of God, and live wholly unto God in their several callings. This is the only difference between clergy and people of other callings.¹⁶

The Very Rev. James C. Fenhagen, retired dean of the General Theological Seminary, has written:

We are being led to find deep satisfaction in small things... to find the satisfaction in ministry not in what is dramatic or successful in the world's eyes, but more in the satisfaction of faithfulness and rootedness and the deep pleasure which comes when, by us through the Spirit, we see lives transformed and values changed because of the baptized who see themselves working in the world committed to making a difference. Sunday after Sunday, the Eucharist empowers the church. Life is uncertain, but for us the victory has been won by the resurrection of Christ. It is participating in this victory that gives our ministry power.¹⁷

¹⁶ William Law, A Serious Call to a Devout and Holy Life (Grand Rapids, MI: Christian Classics Ethereal Library, 2000)

¹⁷ Fenhagen, James C. and Celia Allison Hahn. Ministry for a New Time. (Once and Future Church Series). (New York: Alban Institute, 1995).

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

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

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

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

MINISTRIES WITHIN THE GATHERED CHURCH

Five major elements characterize the life of most congregations, sustain energy, and support member's ministries in the world: worship, Christian education, pastoral ministry, outreach and evangelism, and stewardship and administration.

WORSHIP

Corporate worship is the primary point of contact and shared experience for all members. It is the community's center of religious expression, from which all other ministries of the congregation originate and are re-generated.

The call to the great majority of the baptized is to participate in corporate worship wholeheartedly "in the pew." Here we render our grateful praise and thanksgiving, confess our sins, intercede for those in need, and seek guidance and strength for the tasks that lie ahead—whatever our daily vocation may be. All baptized people may also assist in planning and conducting worship, and serve as acolytes, choir or altar guild members, lectors and ushers.

Since the earliest beginnings of the Episcopal Church, the canons have provided for licensed readers to assist the clergy and to conduct certain services when no clergy are available. In 1991, a major revision of Title 3, the ministry canon (see Appendix F), formalized a number of additional roles and established criteria for preparation and procedures for licensing. In 2003, an additional revision of Title 3 (see Appenndix F), further refined these positions.

The Diocese of Central Pennsylvania provides licenses for the following ministries of baptized and confirmed parishioners, under the supervision of a priest:

- A **WORSHIP LEADER** is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. **THIS DOES NOT INCLUDE PREACHING.**
- A **PREACHER** is a lay person authorized to preach. Person so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.
- A **EUCCHARISTIC MINISTER** is a lay person authorized to administer the Consecrated Elements at the Celebration of Holy Eucharist. A Eucharistic Minister acts under the direction of a deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.
- A **EUCCHARISTIC VISITOR** is a lay person authorized to take the Consecrated elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Training for licensing:

- A **WORSHIP LEADER** (formerly “Lay Reader”) and A **EUCCHARISTIC MINISTER** are trained by the local clergy. After training has occurred, please request an application for licensing from the Diocesan Office Center.
- A **EUCCHARISTIC VISITOR** is required to attend a diocesan training session. Please call the Diocesan Office Center for a training schedule and an application.
- A **PREACHER** is required to attend the SCS offering on preaching and be certified for this ministry. After certification, please request an application for licensing from the Diocesan Office Center.

Licenses for the above ministries are for 3 years. Renewal of licenses occurs in the month of August of your third year licensed.

Each Diocese of the Episcopal Church will have its own specific applications of this canon. People interested in training for worship ministries should speak with the priest in charge of their parish.

CHRISTIAN EDUCATION

Next to worship, Christian Education probably has the most influence on the life of church members. Most congregations sponsor educational programs and religious instruction for people of all ages, including church-school classes for children, inquirer’s and Confirmation classes, adult forums, youth groups, parenting programs and vacation Bible schools. These offer opportunities for life-long learning, ever-deepening exposure to the riches of Scripture and tradition, church doctrine and history, the inspirational lives of the

saints, the example of the great prophets and martyrs and the powerful witness of prayerful men and women throughout history.

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

In the Diocese of Central Pennsylvania, opportunities for growth and learning beyond the parish are offered in the School of Christian Studies, Education For Ministry (EFM), Youth and Adult Retreats and Conferences, and Department of Christian Education Workshops. Notifications of these and other opportunities are disbursed through Diocesan communications.

PASTORAL MINISTRY

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

Pastoral activities that support the life of the congregation thus extend well beyond conventional "pastoral visits" from the clergy. They include prayer chains and telephone support networks, preparing and sharing food, arranging congregational fellowship, and the multitude of ways in which every Christian expresses care for each other through prayer and presence.

Some communities have hospitals that offer training in pastoral ministry. Many congregations offer training to their people in pastoral ministries.

OUTREACH

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

THE SICK: bringing flowers, food and companionship to the sick or shut-in; assisting with worship and fellowship in nursing homes; preparing meals for the homebound; walking for cancer research; running to raise money for AIDS; praying for healing;

THE POOR AND OPPRESSED: sharing food, clothes, furnishings and money with the needy at home and abroad; staffing soup kitchens, clothing exchanges and shelters; visiting prisoners; working for just labor laws and full employment; addressing the underlying causes of poverty, hunger, homelessness;

THE YOUNG AND THE WEAK: providing child-care, pre-school programs and after-school programs; sponsoring scout troops, sports and crafts programs; tutoring, mentoring; housing and staffing counseling centers and 12-step programs.

THE POWERFUL BUT STRESSED OR TROUBLED: support for others whose needs are not physical but emotional and/or spiritual, opportunities for sharing one's journey in Christ.

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

EVANGELISM

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

THE NEW MEMBER: inviting a person to one's church; welcoming the new members into your midst.

NEIGHBORHOOD BIBLE STUDIES: sharing one's own knowledge and experience of the Word.

STEWARDSHIP

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

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

ADMINISTRATION

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

MINISTRY OF DAILY LIFE

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

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

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

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

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

Being intentional about identifying gifts and talents may bring surprising results when unused or hidden attributes are brought to light. The cook may learn that others appreciate her reading ability as a lector. The mechanic may become a welcome visitor to the elderly. The doctor may become the fastest dishwasher on the kitchen crew.

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

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

THE MINISTRY OF THE DEACON

God now calls you to a special ministry of servanthood directly under your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely.

As a deacon in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world. You are to assist the bishop and priests in public worship and in the ministration of God's Word and Sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself.¹⁸ BCP 543

A deacon is a person called by God and the Church to lifelong, well-trained, specialized, sacrificial service in Christ's name to all people in need. A deacon embodies the servant ministry of Christ "who came not to be served but to serve."¹⁹

Deacons are dedicated men and women who have a commitment to serve others, especially the poor, the forgotten, the vulnerable, the sick, the oppressed, and the marginalized. They respond to a call for Servant Leaders in Christ's Church in the traditional diaconal roles of servant, advocate, prophet, witness, and partner in ministry.

The deacon supports individual lay members of the church in finding and activating their own ministries in the world, enhancing the baptismal ministry of all people, especially in Outreach Ministries.

ROLES OF THE DEACON

The role of the deacon in the church is defined in the National and Diocesan Canons, in the liturgy for the Ordination of a Deacon and in the Catechism.

The primary responsibilities of the deacon are:

- The mission/social ministry (outreach) of the Church
- The bridge ministry with the laity, the community and the Church
- The liturgical function in the service.

¹⁸ BCP 543

¹⁹ NRSV Mark 10:45

In our church today, deacons:

- Are called to find new and bold ways to recall and make visible the connection of the world and Church and to “interpret to the Church the needs, concerns, and hopes of the world,”²⁰
- Are to love and serve the world as Christ loves and serves the world,
- Need to be well grounded in the traditions of the Church,
- Need a clear awareness of the realities of the Church,
- Seek to minister in and to a new and rapidly changing world,
- Will draw all the members of the Church into the developing vision of the future Church and its ministry, in which all baptized persons share in the joy and suffering of truly serving the world in the name of Christ,
- Make a special witness to the Church, challenging the Church to move from preoccupation with its internal issues,
- Are charged by Christ with the responsibility to make his love known and felt in the world which God the Father created and in which the Holy Spirit is alive and active,
- Need to be well educated in the Bible and other parts of the Christian tradition, especially those that relate to ministry,
- Are people who feel a special vocation to witness to Christ’s love in their own lives,
- Believe themselves called to a special ministry in the world and to active participation in carrying out the mission of the Church.

THE DEPLOYMENT OF DEACONS

All deacons begin with a two-year, renewable assignment to a parish in the diocese and are to be engaged in servant ministry. They serve under the authority of the Bishop.

SUPPORT FOR THE MINISTRIES OF DEACONS

Those who have been ordained as deacons are supported and encouraged in order to be as effective as possible in their ministries. The time constraints of life in ministry, secular employment and family are given consideration and support. The Deacons of the Diocese of Central Pennsylvania gather together on a regular basis for education and collegial opportunities.

The Archdeacon for Deacons is one of the deacons of the diocese who consults with the Bishop about the well-being, ongoing education and deployment of deacons.

Allowances for continuing education and attendance at diocesan functions will be provided in accordance with the clergy resolutions at Diocesan Convention.

Unless professionally employed by the church, the deacon shall serve the Church without cash stipend, housing or housing allowance, health insurance coverage or pension. The deacon will receive reimbursement for expenses incurred in the work of ministry

²⁰ BCP 543

THE MINISTRY OF THE PRIEST

Now you are called to work as a pastor, priest, and teacher, together with your bishop and fellow presbyters, and to take your share in the councils of the Church. As a priest it will be your task to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your life in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor. You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ's body and blood, and to perform the other ministrations entrusted to you. In all that you do, you are to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come.²¹

In the earliest days of the Church, the sacramental and pastoral role of priests and the administrative role of the episcopate were combined in the apostles, who performed all those functions within a local community. As the church and its local communities grew, responsibilities within each apostolic jurisdiction (diocese) were divided, and bishops assigned to priests the functions of sacramental and pastoral care for particular congregations.

This role, with authority conferred by the bishop through ordination, gives the priest primary responsibility for the teaching and worship in the community. The priest leads the congregation's liturgical life, presides at the Eucharist, interprets and responds to Scripture through preaching – those activities constituting the community as the Body of Christ through its worship of Almighty God.

All the baptized are commissioned to represent Christ and his Church. It is the priest's role to do so, "particularly as pastor to the people"²² This role also involves sharing with the bishop in the oversight of the Church, proclaiming the Gospel, administering the Sacraments, and blessing and declaring pardon in the name of God. The priest is the one who is charged with the gathering together of all the baptized, assuring that they are equipped to be sent forth into the world "to carry on Christ's work of reconciliation in the world," taking on their own appropriate "place in the life, worship and governance of the Church"²³.

The authority of the priest, as the late Urban Holmes has summarized, comes "both from God and the church." The priest is called to speak both **to** and **for** the community of the baptized, by calling the baptized into community and then calling that community to assume its responsibilities as people of God.

²¹ BCP 531

²² Ibid; 856

²³ Ibid.

ROLES OF THE PRIEST

In the ordination service, the priest is called to work as a pastor, priest, and teacher, and to share in the councils of the Church.²⁴ In this Diocese, the expectation is that priests are based in parish life, although they may minister in many other settings.

PASTOR

*You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor.*²⁵

The office of the priest is an extension of the bishop's ministry as chief pastor and guardian of the faith. The priest as pastor seeks to bring God's healing and love to others both by personal attributes and resources and by identifying and enabling the baptized for their own ministries. The priest also provides individual pastoral care through spiritual counseling and crisis support, but needs to know personal limits and be able to refer those needing in-depth psychological counseling. Pastoral ministry is found not only through individual pastoral care but also through the fellowship of the community of gathered Christians. The priest has a responsibility for coordinating the many expressions of pastoral care within a congregation, with special attention to the health, wisdom and wholeness of the care offered.

PRIEST

*You are to preach, to declare God's forgiveness to penitence sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ's body and blood, and to perform the other ministrations entrusted to you.*²⁶

The priest is called forth by God and the Church to declare and mediate God's grace and love to God's people. The sacramental functions of the priest both welcome the follower of Christ into the household of faith through baptism and nurture those same persons through the worship life of the parish—focused in the Eucharist. In order to play this important role, the priest must first learn how to receive and be open to God's grace in his or her own life, and to be directed by God as an instrument of reconciliation in the church and the world. This depends on a strong relationship with God, and on caring, healthy relationships with others. In the ministration of the sacraments, as in pastoral care, people are very vulnerable and place great trust on the one holding the priestly office. The priest is called to remain firmly connected to God to honor that trust, always remembering that at the heart of priestly ministry is God's initiative to be reconciled to us, and to reconcile us to each other.

²⁴ Ibid; 531

²⁵ Ibid.

²⁶ Ibid.

TEACHER

*As a priest, it will be your task to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your life in accordance with its precepts.*²⁷

The priest teaches by word through preaching, various opportunities to act as Christian educator, and in the many other settings in which the relationship of the scripture and the tradition of church to the daily life can be expressed. Priests act as teachers when they prepare people for baptism and confirmation, when they lead inquirers' classes, or when helping couples plan for marriage. Of equal importance is the teaching that is done through the priest's life itself, as she or he models what it means to be a follower of Jesus Christ. It is hoped that the priest would model a balanced, well-rounded life in Christ, teaching others about God's will for justice, mercy, compassion, love, and forgiveness, as it relates to our social and political lives together. The priest needs to remain centered in prayer and to be well informed on the issues of the world, and must remain attentive to doing God's will, in order to resist those temptations to self righteousness or self promotion that may come with seeking to bring change in church or society.

SHARING IN THE COUNCILS OF THE CHURCH

*You are called, together with your bishop and fellow presbyters, to take your share in the councils of the church.*²⁸

Ordination begins with an expression of explicit responsibility for sharing in the governance of the institution of the Church. This takes many forms in the daily life of a priest both within the local parish, the diocese, and the national church.:

- participating actively with lay leaders in managing the affairs of the congregation,
- presiding at vestry meetings and annual parish meetings, if rector (or delegating someone to do so),
- attending and voting at diocesan convention,
- serving in appointed or elected diocesan, provincial, national and international church positions,
- staying informed about issues facing the church and participating in appropriate dialogue and decision-making processes,
- Participating in the ecumenical life of the Church, as witness to the unity of all God's peoples.

A LIFE OF COMMITMENT

The office of the priest is a sacramental office, in which the priest is an icon for the Church and for the world of what it means to live our lives as an offering to God. To be a priest means having the character and substance to be for the Church a role model and a conduit of grace—even in brokenness. The ability to be such a person comes only if a priest is

²⁷ Ibid.

²⁸ Ibid.

grounded through their baptism in a deep and continuing relationship with God through Jesus Christ. The priest, as one who is open to receive the love of Jesus Christ, is called to a ministry that facilitates the flow of that love into the lives of others. The priest, as one who is dedicated to the ministry of reconciliation, is called to the development of communities of people grounded in Jesus Christ.

The priest is one who is to remind the followers of Christ that the vocation of all Christians is to be deliberately and explicitly consecrated to God. The priest stands as a continuing reminder and example to every member of the Christian community that being a Christian is a full time commitment; that following Jesus Christ is not a part time activity, but is a way of living in the world that points beyond creation, sin, and death, to the creator, the redeemer, the spirit who is the source of all life.

In order to engage in this important work and to stay in touch with the sources of authority for it, the priest is directed in the ordination service to several sources of support and guidance. The Examination²⁹ includes the following questions:

- Will you respect and be guided by the pastoral direction and leadership of your bishop?
- Will you be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?
- Will you persevere in prayer, both in public and in private, asking God's grace both for yourself and for others, offering all your labors to God, through the mediation of Jesus Christ, and in the sanctification of the Holy Spirit?

Responding "I will,"³⁰ the ordinand makes a commitment to a disciplined life of obedience, study and prayer as the essential foundation for ministry with others. All Christian ministry is the fruit of one's relationship with God. Priestly ministry demands special attention to this, because the relentless demands of liturgical leadership and preaching, pastoral care, and administration can so easily distract from the priest's own spiritual life and growth.

The Examination at ordination also asks:

- Will you endeavor so to minister the word of God and the sacraments of the New Covenant, that the reconciling love of Christ may be known and received?
- Will you undertake to be a faithful pastor to all whom you are called to serve, laboring together with them and with your fellow ministers to build up the family of God?
- Will you do your best to pattern your life (and that of your family, or household, or community) in accordance with the teachings of Christ, so that you may be a wholesome example to your people?

Again, the ordinand responds, "I will, with God's help."³¹ Through word and sacrament, through faithful pastoral service, the priest is to extend Christ's ministry of reconciliation and build up the whole family of God.

²⁹ Ibid; 532

³⁰ Ibid.

³¹ Ibid.

THE DEPLOYMENT OF PRIESTS

Those ordained to the priesthood are ordained for the whole Church, not just the Diocese of Central Pennsylvania. While the Diocese cannot guarantee placement for the newly ordained, it will do all that it can to assist the newly ordained in obtaining a position. Those who go through the process for ordination, therefore, should not expect that a position will be available upon completion of their studies and other requirements for ordination.

SUPPORT FOR THE MINISTRIES OF THE PRIESTHOOD.

Support for priests of the Diocese of Central Pennsylvania include the Diocesan Clergy Association, yearly clergy/spouse conferences, convocational clericus gatherings, Bishop/Clergy days, winter clergy conference, the ecumenical State Pastors Conference (sponsored by the Pennsylvania Council of Churches) as well as a variety of continuing education opportunities from seminaries.

LETTER FROM ONE PRIEST TO ANOTHER

This is an excerpt of Steve Jacobson's book, *Hearts to God—Hands to Work* (Alban Institute)

From Warner White to Harry Woolman:

For your congregation you are not just Harry Woolman. You are ***The Priest***. You are a walking image of something deep in the human soul. To understand what is going on in a parish you must be very clear about the difference between the rector as a person (you, Harry) and you as symbol-Priest.

For example, from time to time I call on someone in the hospital who is from out of town. Almost always they greet me with warmth and trust. I do very simple things for them. I inquire about their health. We talk a little. I say a prayer. I anoint them—the ordinary things that clergy do. Yet they often react with immense gratitude and admiration for me. I swell inside. I have a sense of great power, of being bigger than life for them. I also have a sense of unreality. I'm just me. What I've done is very ordinary, and yet they are reacting as if it were very extraordinary.

What has happened? Is it me, Bill Hampton, they are reacting to? I think not, for the reaction is far out of proportion to what I in my real personhood have done. No. They're reacting to ***The Priest***. What they are seeing is not me, but me-as-symbol. I'm feeling larger than life because this person is seeing me as larger than life. To be a Priest is to be singled out to be for others a symbol of divine power and caring. Priesthood is not a property belonging to you or me; it is a clothing we put on for others.

From time to time parents tell me in laughter of ways in which their children confuse me with God or with Jesus. The children hear that I'm going on vacation and they ask their parents if there will be church, since "God is going away."

We laugh. Isn't that just like children! But down deep it's also like adults! The Priest-symbol triggers deep hopes and fears and longings. Clothed in Priesthood, you and I evoke the longing for a loving father, for the perfectly caring one who will make things all right. We evoke fears of wrath, of failing to please. We evoke deep hopes of being understood and valued by one who really matters.

In a parish, the Priest is not only a symbol. The Priest is also a human being. The Priest's mere humanity shows. The tension between these two factors, the Priest as symbol and the Priest as human being, is probably the most difficult problem for Priests and parishes to live with. It means that at all times there are disappointed parishioners, parishioners who long deeply for ***The Priest***, for the larger than life holy one of God who will rescue them and care for them—and what they find instead is Harry Woolman or Bill Hampton. Make no mistake. The large gap between ***The Priest*** and our personal reality is a serious scandal to many persons. They hope for much more than we are able to be for them, and their disappointment is deep.

THE MINISTRY OF THE BISHOP

A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and Kings of kings.

You are called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ.

With your fellow bishops you will share in the leadership of the Church throughout the world. Your heritage is the faith of patriarchs, prophets, apostles, and martyrs, and those of every generation who have looked to God in hope. Your joy will be to follow him who came, not to be served, but to serve, and to give his life a ransom for many³².

The bishop of a diocese has a profound role in, and impact upon, the total ministry of the baptized. For the bishop is the one called to represent Christ and his Church “particularly as apostle, chief priest, and pastor of a diocese.”³³ The bishop signifies the oneness and the apostolic continuity of the community of the baptized, a living symbol of the wholeness of the body of Christ and its faithful participation in the witness of the apostles. Thus it is no small matter that the bishop is called upon to “guard the faith, unity, and discipline of the whole Church.”³⁴ The bishop is the one in a diocesan family who is called “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.”

It is the bishop of a diocese who “is chosen to be a guardian of the Church’s faith,”³⁵ one who “is called to be one with the apostles in proclaiming Christ’s resurrection and interpreting the Gospel, and to testify to Christ’s sovereignty as Lord of lords and King of kings.” It is through the office of the bishop that the baptized are called to remember who they are and what God has called the whole church to be. Therefore the bishop is charged in the examination during ordination to keep ever in mind that “Your heritage is the faith of patriarchs, prophets, apostles, and martyrs, and those of every generation who have looked to God in hope”.³⁶ The role of the bishop is to link the life of the church in the present with the faith that has borne it from the beginning, never forgetting that it is we who are called to hand on to the next generation a faithful witness to Christ that is adequate to the challenges of the future.

³² Ibid; 517

³³ Ibid; 855

³⁴ Ibid.

³⁵ Ibid; 519

³⁶ Ibid; 517

The ministry of the bishop is the highest model of servanthood. “Your joy,” the examination concludes, “will be to follow him who came, not to be served, but to serve, and to give his life a ransom for many”³⁷ —as one who is “merciful to all,” showing “compassion to the poor and strangers,” and defending “those who have no helper”³⁸ (BCP 518).

In this light we are to understand the question put to the one being ordained a bishop: “Will you encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God’s grace, pray for them without ceasing, and celebrate with them the sacraments of our redemption?”³⁹ Episcopal ministry is, therefore, by its very nature collegial and collaborative; a bishop is called **to share** with other bishops the “government of the whole Church,” **to sustain and take counsel with** “fellow presbyters,” and **to guide and strengthen** ... deacons and all others who minister in the Church”⁴⁰.

The total ministries of all Christ’s baptized are the focus of the Episcopal office, for the bishop is the one called “to feed and tend the flock of Christ, and exercise without reproach the high priesthood to which a bishop is called, serving ... day and night in the ministry of reconciliation, declaring pardon in Christ’s name, offering the holy gifts, and wisely overseeing the life and work of the Church”.⁴¹ The integration and coordination of all the ministries of God’s people is integral to the very reason for being a bishop, who is the one who calls all of the bishop’s flock to accountability for their gifts and ministries.

Thus, the local congregation—not just the college of other bishops—is a fitting partner to support and encourage the ministry of the bishop. This is symbolized, among other ways, by the presence of the bishop at Confirmation, the point at which baptized persons enter into public affirmation of their own ministries in community. Here the bishop and the parish together witness to the mutuality of their ministries, their need for one another and the manifold gifts of the spirit that they represent.

Likewise, the bishop is a crucial part of the whole process in which the diocese engages as persons seek to discern the ministries to which God and the church are calling them. It is an important part of the bishop’s ministry to help teach God’s people **to listen**, and to help them **to hear** what God and the Church are saying to them, **to see** the work that needs to be done, and **to understand** themselves as part of the one, holy, catholic and apostolic community of the baptized, as together they all learn how to “act in Christ’s name for the reconciliation of the world and the building up of the Church”.⁴²

³⁷ Ibid.

³⁸ Ibid; 518

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid; 521

⁴² Ibid; 855

For all these reasons Episcopalians have come to treasure the episcopate, to value the importance of the ministry of the bishop within the ministries of all the baptized. All those engaged in the ministries of the baptized do well never to forget the role and function of the bishop. A diocese flourishes as it seeks out faithful and inspired candidates for episcopal leadership, and then learns how to minister in authentic collegiality with those called to be “apostle, chief priest, and pastor of a diocese”⁴³. The total ministries of all persons in the Church are embodied in the inclusivity of the episcopal office, which signifies the very unity of the Church for which we strive, and through which we represent Christ to a broken world in need of God’s reconciling love.

⁴³ Ibid.

EDUCATIONAL PREPARATION FOR MINISTRY

The education of a Christian is a life-long enterprise. It is a continuing effort to grow in the grace of Jesus Christ, to increase our knowledge of scripture and tradition, and to develop skills for ministry.

Christian education for lay persons is primarily intended to support and enrich Christian witness and living in the world, but also includes instruction in lay leadership skills that are helpful for congregational life (i.e. Eucharistic Ministers, Vestry service, teaching, youth ministry...)

OPPORTUNITIES FOR ALL THE BAPTIZED

People who are new to the Episcopal Church are encouraged to participate in Baptismal Preparation (if not baptized) or Confirmation Preparation at their parish or other faith community. While a person may have experienced Confirmation in another church, this is an opportunity to learn about the spirit, life and ministry of the Episcopal Church. Such study and reflection may lead to Confirmation, a Reaffirmation of your Baptismal Vows, or Reception (a liturgical welcome to the Episcopal Church).

Local on-going Christian education offerings in parishes often include Bible studies, prayer groups, Sunday morning adult forums, retreats, and topical classes and seminars throughout the year.

The Diocese of Central Pennsylvania offers classes, open to everyone, through our School of Christian Studies (SCS). A schedule of classes offered is available at Parish Offices, the Diocesan Office, and are published in the diocesan newspaper, TIDINGS. For a list of current courses, contact the Dean or see the diocesan website.

During the year, there are many retreats and workshops offered that are open to all, some of which are ecumenically sponsored. Some of the subjects in a year might include: parenting, pastoral skills, evangelism, dealing with racism, Cursillo, ministry of the environment, the spiritual life, etc. These opportunities will be made known in parish newsletters, Sunday bulletins, "News and Notes", and in TIDINGS.

Some regions of the diocese offer a very effective study program called "Education for Ministry" (EFM), a four year group study program produced by our seminary in Sewanee, Tennessee.

There are two seminaries located in our diocese that offer courses to the general population: Gettysburg Seminary (Lutheran), and Lancaster Theological Seminary (United Church of Christ). Many of the 29 colleges and universities in our region offer courses in Bible study and various aspects of religion.

THEOLOGICAL EDUCATION FOR DEACONS

An applicant for postulant for the Holy Order of Deacon is encouraged to hold an accredited baccalaureate degree, or its equivalent as determined by the Diocesan School of Christian Studies and the Commission on Ministry.

Applicants are expected to have served as an “Intern” in a parish or other faith community other than their own before submitting formal application for Postulancy. This allows for broader experience in ministry and theological reflection during the period of discernment.

Attendance at the School of Christian Studies’ (SCS) “Exploring Your Ministry” course, “Discovery of Gifts” conference, and “Affirmation of Ministry” weekend are required discernment activities before submitting formal application for Postulancy.

Upon being made a postulant, the postulant meets with the Board of Christian Studies for consultation on the Formation Program to be pursued.

The Bishop shall receive regular reports on the educational progress of postulants and candidates from the Formation Program they are pursuing.

Each Candidate shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the Candidate's academic, diaconal, human, spiritual, and practical development.

Before ordination each Candidate shall be prepared in and demonstrate basic competence in five general areas:

- Academic studies including, The Holy Scriptures, theology and the tradition of the Church
- Diakonia and the diaconate
- Human awareness and understanding
- Spiritual development and discipline
- Practical training and experience

The Formation Process shall include sexual misconduct prevention training, training regarding Title IV of the National Canons, and anti-racism training.⁴⁴

Completion of a course in Clinical Pastoral Education (CPE) and/or other training suitable to the candidate’s gifts and intended ministry is required as directed by the Commission on Ministry and the Bishop.

It is expected that deacons will continue their education throughout their ministry as a disciplined lifestyle, and will specifically designate at least two weeks a year for continuing formation. Deacons are encouraged to participate in appropriate groups for reflection and evaluation.

⁴⁴ Canon 6, Sec. 3(c)

THEOLOGICAL EDUCATION FOR PRIESTS

An applicant for postulant for the Holy Order of Priesthood is expected to hold an accredited baccalaureate degree. If the Postulant has not previously obtained a baccalaureate degree, the Commission, Bishop and Postulant shall design a program of such additional academic work as may be necessary to prepare the Postulant to undertake a program of theological education.

Applicants are expected to have served as an “Intern” in a parish or other faith community other than their own before submitting formal application for Postulancy. This allows for broader experience in ministry and theological reflection during the period of discernment.

Attendance at the School of Christian Studies’ (SCS) “Exploration of Ministry” course, “Discovery of Gifts” conference, and “Affirmation of Ministry” weekend are required discernment activities before submitting formal application for Postulancy.

Upon being made a postulant, the Postulant meets with the Bishop to consult on the expectations of the Formation Program they are pursuing.

Study for the priesthood is usually accomplished by attending a three-year Masters of Divinity program at an accredited seminary of The Episcopal Church. Exceptions to this standard may be made at the discretion of the Bishop.

The Bishop shall receive regular reports on the educational progress of postulants and candidates from the Formation Program they are pursuing.

Each Postulant or Candidate for ordination to the priesthood shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the individual's academic experience and personal and spiritual development.

Successful completion of a course in Clinical Pastoral Education is expected, as well as other practical training for future ministry as directed by the Bishop and the COM.

Before ordination to the transitional diaconate, a candidate will take the General Ordination Examinations and show proficiency in:

- The Holy Scriptures;
- Church History, including the Ecumenical Movement;
- Christian Theology, including Missionary Theology and Missiology;
- Christian Ethics and Moral Theology;
- Studies in contemporary society, including racial and minority groups;
- Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Book of Common Prayer and the Hymnal, and authorized supplemental texts
- Theory and practice of ministry.

Should the GOE's diagnose any area that requires further study by the Candidate, the Candidate will meet with the Bishop and the Examining Chaplains to plan a course for further development in that area. The Bishop and the COM will determine whether ordination plans should proceed or be delayed.

The Bishop shall receive notice that the Candidate has completed the course of study. An evaluation and recommendation is required.

It is expected that priests will continue their education throughout their ministry as a disciplined lifestyle, and specifically designate AT LEAST two weeks a year for continuing education opportunities. It is further expected that if a parish priest is granted a sabbatical, that leave should be primarily focused toward formation.

THEOLOGICAL EDUCATION OF CLERGY PREVIOUSLY ORDAINED OR LICENSED IN OTHER CHURCHES

The person must furnish to the Bishop and the COM evidence of satisfactory theological training in their previous Christian body.

The candidate will meet with the diocesan Examining Chaplains and show proficiency in:

- Church History, particularly the history of the Anglican Communion
- Doctrine: the Church's teaching, set forth in the Creeds and An Outline of Faith
- Liturgics: principles and history of Christian worship; the contents of the Book of Common Prayer
- Canon Law: the Constitution and Canons of the General Convention and of the Diocese of Central Pennsylvania
- Practical Theology:
 - the office and work of a deacon and a priest
 - the conduct of public worship
 - the use of voice in reading and speaking
- The points of Doctrine, Discipline, Polity and Worship in which the Communion from which the applicant comes differs from this Church.

Standard expectation will be that the candidate shall attend one year at an accredited seminary of The Episcopal Church for Anglican Studies. Should circumstances be such that this is not practical or possible, the Bishop shall work out a formation program with a priest of the diocese as a mentor.

RECRUITMENT

Resolved, the House of Deputies concurring, That in support of this church's 20/20 program for evangelism, and in recognition of the joys and challenges of 21st century ministry, and in acknowledgment that this ministry requires specific strategies and skills in:

- intercultural leadership,
- contemporary foreign language courses,
- anti-racism education,
- church planting,
- congregational revitalization,
- evangelism,
- management of change,
- negotiation of conflict;

This 74th General Convention strongly urges that dioceses carry out recruitment, discernment, and evaluation of persons for lay and ordained ministries that consider these strategies and skills as integral aspects of church leadership. That the seminaries and diocesan schools for ministry of the Episcopal Church be urged to review and renew curricula, providing inclusion of these strategies and skills; and that opportunities across the church for continuing education, focus on these strategies and skills, most especially in the coming triennium, in order to lay a strong foundation for 20/20 evangelism.

RECRUITMENT FOR THE MINISTRY OF THE BAPTIZED IN THE WORLD

God is continually at work “recruiting” people of all ages to be faithful servants in the daily events of their lives. The Church and its leaders have the responsibility to enable its people to connect their faith and spirituality with all of their daily activities. Where we are at any moment, whether at home, work, church or in the community, is the arena in which we are ministers for Christ.

As the Most Reverend George Carey, former Archbishop of Canterbury, said:

“I believe in the ministry of laypeople and I believe in the importance of shared ministry of laypeople with clergy. It is the lay members who are unquestionably those with the keenest perception of the needs of our world. They have insights which the clergy do well to heed, and they have countless opportunities to make Christ known in his world.

...yet when they cross the threshold of our churches they are treated as amateurs; their professional competence is ignored and they are, to all intents and purposes "de-skilled." To add insult to injury, the impression is given that all the exciting challenges are being kept in the hands of the few—the professional clergy. However dedicated, articulate, and able these men and women may be, can we really accept that they are the sole recipients of all the gifts required for ministry?

The tragedy is that laypeople are given jobs or responsibilities which bear little relation to their undoubted gifts. This is not only tragic for them, it is a tragedy for the Church which loses out on the very resources God has provided for its well-being and growth.”

So what is the good news? It is this: you laypeople have been discovered! Not that you have been hiding, but the Church is waking up to the fact that its task is too big and too important to be left in the hands of the few, especially the few whose training and experience is mis-matched when set against many of the needs of today's world. The good news is that many laypeople want their undoubted gifts to be used to the glory of God, and they are trying to get that message across. The good news is that when the gifts of laypeople are tapped, churches begin to grow and get a vision of involvement and service. Ordained and non-ordained persons of all ages are called to God's mission and ministry.”⁴⁵

⁴⁵ Archbishop George L. Carey, The address was delivered at a conference sponsored by Trinity Church, New York, which was convened in Washington, D.C., on September 11, 1992 and later published in Encounter with Canterbury, (Forward Movement Publications, 1992)

Our catechism explains this call of which the Archbishop speaks.

What is the Mission of the Church?

The Mission of the Church is to restore all people to unity with God and with each other in Christ.

How does the Church pursue its mission?

The Church pursues its mission as it prays and worships, proclaims the gospel, and promotes justice, peace, and love.

Through whom does the Church carry out its mission?

The Church carries out its mission through the ministry of all its members.⁴⁶

MINISTRY HAPPENS OUTSIDE THE CHURCH

To continue with the words of the Most Reverend George Carey,

“We have grown up with a "geocentric" vision that what we do as Christians in the Church is more significant in our discipleship than what we do in our daily activity as executives, university professors, engineers, lawyers, and so on. A Copernican vision is required of us to see at the center of God's mission not the splendid work of Church life but the equally splendid wilderness of the world where there are few places for Christians to hide, where moral and ethical signposts are blurred or non-existent, and where we are outnumbered by the indifferent, the unholy, and the cultured despisers of our day.

The Copernican revolution I am proposing would call for a suspension of all normal church activities to enable a start from a wholly new perspective. That is: not to seek survival as an institution but to aim to be the Church of Jesus Christ in his world.

It will mean not looking to what you as laypeople do or what office you hold in the Church but outward at who you are and what you do in your daily lives. So the TV producer will consider how, exactly, he/she brings Christianity into the preparation and presentation of programs; the engineer will reflect on his design, his professional relationships and influence on the work of others from a Christian standpoint; the corporate director will view the policy proposals of management within a perspective of servant-leadership.

Furthermore, in the home parents, children and extended family will see their interactions not just as routine or happy or annoying but as an on-going prayer and part of their God-given ministry and mission.⁴⁷

⁴⁶ BCP 855

⁴⁷ Carey speech

PRIESTHOOD IN THE WORLD

If we accept that God has put each of us in a certain place-be it boardroom, college, factory, or wherever-then that is the place where we are called to exercise a royal priesthood as Christians in the world. This is no more than owning what New Testament theology makes very plain, that each of us shares in the priesthood of Christ, and that priesthood is to be expressed where we are. Now let me offer three suggestions to demonstrate how this priesthood in the world can be worked out.

First, it takes our Christian humanity seriously. The gospel is all about power in weakness. Where power is evident in human structures it depends upon human strength, ingenuity, force and manipulation. Many of you work in organizations and corporations where success is measured in dollars and where in highly competitive markets the weak go to the wall. Such places can mask the cries of the weak and those who feel inadequate. Yet it is precisely here that the Christian can work in God's power, able to feel for the vulnerable and weak. And at the highest levels of business, where profits are measured and key decisions are made, Christian ideals of stewardship and responsibility can prompt the sharp questions on investment, welfare, distribution and so on. In this sense the Christian "lay priest" is a sign of God's presence and the truth of the biblical principle: "Not by might, not by power but by my Spirit, says the Lord."

Second, it takes our gifts seriously. Recognizing the gifts God has given us is a first step to their use. I know that many of you, here and with us around the country, have proven and attested gifts of leadership. I say to you: use this priceless gift both in the world and in the Church. There has never been a greater need for imaginative men and women who can be trusted to lead us with conviction and wisdom.

Third, this lay priesthood takes our prophetic witness seriously. A witness is someone who has evidence to communicate. Our witness as Christians is a God who cares for all people and who wants all to be brought into a loving relationship with himself. Every Christian who goes into the world is potentially a creative, prophetic and exciting witness to the Christ we worship. But, let me ask you, does the evidence of our actions bear out this truth?

If we claim to live in Christ, then there is an on-going story of that life, that walk, to be telling-and that is truly prophetic. It is also authentic and we should never be ashamed to "tell it like it is."

However, I am concerned not to lose the other strand of the prophetic witness which is as much about what we do as what we say. For example, the Christian executive who notices the widening gap between what the company says about its products and the product itself. His concern is one of company ethics and personal morality. What is he to do? And what risks does he take in following a Christian conscience? Career prospects,

popularity with peers, loyalty to the boss, his very job-all are called into question. Maybe: "Seek ye first the quiet life..." is the better option!

Or what of the woman in politics who finds that adherence to the ideals once founded upon a Christian ethic are slowly being replaced by a cynical pragmatism and disregard of the issues. She may protest inwardly and vow to be different, to reverse the slide within the organization-but how, and at what price?

Do you detect in these illustrations a common factor? It is the loneliness of the truly prophetic voice of Christian witness-the voice crying in the wilderness, perhaps. To whom can they go? Not to colleagues for risk of being disowned or ostracized; not to the Church which is insufficiently informed to understand and resource. Though let me not be so hasty. Remember my model of the "inside-out" church. My conviction is that the Church is engaged with the world and its demands upon individuals and institutions will be able to support, encourage and equip not only those at the front-line but also those requiring first-aid. That will be a Church which takes seriously the injunction to bear one another's burdens.⁴⁸

Archbishop Carey speaks of not just the leaders, or the powerful, or the famous but each one of us. Christians of all ages at home, school and work have life-changing gifts to offer to the world, even in acts that seem as minor as kindness to the outcast or teased student/peer, reporting concern about business practices to one's boss, or insisting that the board of a Fortune 1000 business exercise right and ethical practices.

It is often tempting to be deceived into believing that the supporting casts of children, students, homemakers and millions of workers have little power, yet our daily news tells us otherwise. For example, 20 years ago a graduate student left school to start a soup kitchen as a result of gathering material for her dissertation on children and hunger. She saw overwhelming need as a result of her research and began serving breakfast and lunch to inner-city children. Today that soup kitchen has expanded to include a daycare center, after school and teen programs, and a computer center. It also distributes clothing, shoes, books and other items, as well as delivering sandwiches to people on the streets of Washington D.C.

Nine Episcopalian middle school students collected 18 bags of trash from a nearby river, 15 of which contained recyclable materials. A 10-year-old began collecting canned foods for the hungry in Philadelphia and collected over \$2000 of canned goods in a few months. His efforts hit headline news and spurred enormous donations. Many physicians have started clinics to serve persons who have no insurance, often obtaining services from specialists as well. Elementary school children collected 1,000,000 soda can tabs to learn about that number and then donated the tabs to help provide needed medical services (such as dialysis) for others. And then there are the students who give up popularity to protect outcast and estranged students from teasing and shunning and the homemakers going

⁴⁸ Ibid.

against the neighborhood's cultural norms to insist on instilling peace and justice values in their children.

What do we do and what risks do we take? Career prospects or job security, popularity with peers, family approval, materialistic comforts are all called into question. Maybe: "Seek ye first the quiet life. . ." is the better option! Utilizing our gifts can be dangerous and lonely work. Many ministers have found themselves disowned and alone, as Christ was.

There are enormous ramifications of the more than 2,000,000 American Episcopalians making daily life choices in which the potential injustices of driving an SUV, U.S. immigration policy, peace and justice issues and big-box development are taken into account. We need increasingly to become a church that is sufficiently informed and has worked on deep and broad resources for these many issues, demands and challenges.

THE ROLE OF THE CHURCH

And so finally to my third idea which is concerned with how we may empower laypeople for their ministry in the world. Here are some reactions to help our thinking in this important area. First, it will require a radical change of attitude from us all. It will mean being prepared not to jettison all that we have for the sake of something new and different, but of humbly accepting that the local church and its structures must come second to the needs of those serving Christ in the world and the real needs of the communities in which we live. That is the natural consequence of turning the Church inside out. But the further revolutionary consequence will be a re-formed Church which facilitates this new vision of its mission. For example, what would be the effects on theological teaching, on worship and the role of home-based or other support groups? There will, of course, be implications for Christians in the world of business because the tension between Church and world cannot be construed simply in terms of the local church being a support base.

The bottom line, we might say, is: What is it to be the Church of Jesus Christ in your work? And this dares us to ask the question: How far does the corporation, the college, the council serve the kingdom of God, both in policy objectives and in operational procedures? As I have sought to argue, Christian involvement does not begin and end with pastoral care of staff and employees; it must support business practice which is consistent with Christian belief.

And if all this adds up in your mind to an adventurous, risky faith, then my guess is you are already catching the vision, because this is the only worthwhile faith I know.⁴⁹

⁴⁹ Ibid.

RECRUITMENT OF THE BAPTIZED IN THE INSTITUTIONAL CHURCH

The parish is where God's people gather to be fed, strengthened, equipped and sent forth to serve. The non-ordained priests in a parish have a key role in this since they fulfill the majority of functions in a parish, whether as leaders, members, students or worship attendees. The church needs to be intentional in helping people to discern their specific calls to ministry within parish life. "Recruiting" people to participate in ministry is an on-going activity for every parish. It involves calling, training and supporting people in using their gifts.

ATMOSPHERE AND EXPECTATION. It is hoped that our congregations will have an atmosphere of participation and inclusion that is based on the premise that all the baptized are called to ministry, many and various ministries. As Richard Bamforth wrote in *Episcopal Life*:

Highlighting vocation and lay ministry is long overdue, but I see no attempts at public recognition and liturgical celebration of the diverse callings of God's people. . . . in order to solemnize all the dimensions of lay vocation, let's set aside one Sunday a year for recognition and celebration of them. Just imagine the procession with carpenters and nurses, teachers and sales personnel, cooks, police officers, stockbrokers, mechanics, farmers, fisher folk, artists, secretaries, and gravediggers. All can wear or carry the garb or symbols of their calling, acknowledging what God has moved, enabled and called them to be. Let the preacher be a gifted layperson and the priest listen in awe from the front pew.

I suggest the occasion be the Third Sunday of Epiphany, when vocation is heralded as one of the ways Christ is made manifest. An alternative might be the Sunday nearest Labor Day. Others may come up with far better ideas, but how can we do less? God the Holy Spirit calls us each and all to play an amazing diversity of roles in life. It is time to celebrate liturgically both the call and our response.⁵⁰

Physicians and housekeepers and plumbers and homemakers and children could be prayed over regularly in their various roles and ministries. People could be affirmed not only for reading lessons, being Lay Eucharistic Ministers and running continuing education for their parish, but also for coming to church or praying for their parish.

YOUNG PEOPLE. Parents and the whole church on behalf of infants and toddlers (per their baptismal promises), children and adolescents all have gifts that benefit the church. All young people need to be encouraged to identify their gifts and ministry with the congregation, as well as their ministries and talents outside the life of the congregation. They can be assigned a "mentor" to encourage them both personally and spiritually and to support them in the "life of ministry" so their lives are a ministry.

⁵⁰ Richard Bamforth, "Highlighting Vocation and Lay Ministry," *Episcopal Life*, January 2003.

APPROPRIATE CALLING. As former Archbishop Carey says,

“The tragedy is that lay people are given jobs or responsibilities, which bear little relation to their undoubted gifts. This is not only tragic for them; it is a tragedy for the church, which loses out on the very resources God has provided for its well-being and growth.”⁵¹

Many congregations use a “shotgun” approach to fill service slots within the job to do the best they can to get anyone to “do the job.” Whenever possible, appropriate asking of specific persons chosen for specific gifts and talents is a more successful approach. For example, often a mother with children is asked to teach Sunday School just because she has children. We need better ways of finding out about someone’s interests and abilities. A good “Time and Talent” survey can help give direction in appropriate asking. However, it is also important to remember that most parishioners have numerous abilities outside their vocation and may be very interested in pursuing these abilities within the church.

SHARED LEADERSHIP. When a person is called to serve in a particular ministry, it is useful to have a stated length of time for this ministry. They may wish to continue after their “terms” or move on. With this system, there is more movement in ministry positions within a congregation, more sense of shared ministry, and decreased possibility of “burn out.”

MINISTRY IN THE LARGER CHURCH COMMUNITY AND THE DIOCESE. When a congregation notices a parishioner’s particular talents and interests that are needed in the larger community of diocesan life, it is good and appropriate to encourage, direct and affirm callings to ministry beyond that person’s specific parish life.

DIOCESAN INVOLVEMENT. National Canon 111.1 says “Each Diocese shall make provision for the affirmation and development of the ministry of all baptized persons, including:

- (a) Assistance in understanding that all baptized persons are called to minister in Christ's name, to identify their gifts with the help of the Church and to serve Christ's mission at all times and in all places.
- (b) Assistance in understanding that all baptized persons are called to sustain their ministries through commitment to life-long Christian formation.”

This task is enormous and needs clear definition, roles and delegation to occur.

⁵¹ Carey speech

RECRUITMENT FOR THE MINISTRY OF THE ORDAINED

God calls some into ministry as a deacon or a priest. The church has the responsibility to be proactive in discerning those called by God to be ordained leaders. Information on the process of discernment in the parish or other faith community may be found in Appendix C. There are several trends in the ministry of the ordained that shape the “recruitment” activity of our church in our time.

- The average age at ordination has risen from 32 in 1970 to over 44 years of age in 2000.⁵² We need clergy of the younger generation to minister to their generation and to represent their generation in the life of the large Church.
- Only 3% of seminarians today are from minority populations. We need minority clergy who can represent their cultures and backgrounds.
- Clergy today need skills that enable them to minister to congregations where the populations are increasingly unchurched and parishioners have low denominational loyalty.
- Our diocese has an increasing number of congregations who cannot afford full-time ordained leadership, so clergy are needed who are otherwise employed and can offer part-time services to parishes. Our Church is developing appropriate ways of providing ordained leadership for new configurations of congregational life and ways of enabling new models of ordained ministry.

In the Anglican tradition, one’s call to ordained ministry has two dimensions. As described in *Discernment and Call* (Chapter 1), a person may perceive a personal, inner sense of call that has nagged at them for years or that is a recent awareness. The other dimension is the Church’s call to ministry, which is the community “recruiting” by seed-planting or challenging a parishioner to consider ordination because they have experienced the leadership skills and spiritual life in the person that has the makings of an outstanding ordained leader.

IN OUR SEARCH FOR FIT PERSONS, THESE ARE THE QUALITIES WE SEEK IN ORDAINED PERSONS:

Relationship with God:

- A faith in God that is grounded in and harmonious with Scripture, reason and tradition as reflected in *The Book of Common Prayer*.
- A love of Jesus Christ that inspires and empowers others.
- Openness to mystery and the work of the Holy Spirit, the fruits of which give one the ability to act with faith in ambiguous situations.

⁵² ECUSA Office of Ministry Development 2003

- A practice of prayerfulness, servanthood and participation in Christian and world communities that demonstrates durable Christian faith and witness.

Personal Attributes:

- Personal maturity and emotional stability that enables one to minister to and with others.
- Demonstrated ability to be a leader in the midst of the community of faith, modeling the leadership values described in the ordination services of The Book of Common Prayer.
- Cognitive abilities—the ability to comprehend, analyze and synthesize complex and diverse information. The ability to communicate the significance of Christian faith orally and in writing.
- A sense of perspective, often demonstrated through a sense of humor or the ability not to take oneself too seriously.
- A growing knowledge of one’s own gifts and limitations, and the ability to set personal boundaries.
- An awareness of the struggle to live a healthy, balanced life, recognizing that the capacity to care for ourselves in various aspects of our lives (emotional, spiritual and physical health) affects our ability to care for others and to maintain perspective in the ministry to which we are called.
- An understanding of who one is as a person and the knowledge that the call to ministry comes from and is sustained by the grace of God. (Validation for ministry comes from both external and internal sources. It is helpful to have the ability to be satisfied and fulfilled in an environment where praise may not be regularly accorded.)
- Integrity and commitment to the life-long development and deepening of moral character patterned after the life of Christ.
- The ability to relate to people of various religious and cultural backgrounds.
- The ability to care for and serve people; the capacity to be with others in times of crisis and to follow up when the crisis is passing or past.
- The ability to listen to and accept constructive criticism.

Commitment to the Church and its ministry:

- Exploration of whether one is being called to an ordained vocation in the Church's ministry implies willingness to accept responsibility, practice obedience, seek God's will and give of yourself to others (whether ultimately ordained or not). Church leadership involves a mixture of privilege, authority, public visibility and accountability, all of which must be acceptable to anyone who enters this process.
- Recognition and acceptance that ordained ministry is a vocation and not a "career," a service for the benefit and building up of others, not for self-alone, entered into for the glory of God.
- Recognition and acceptance that the Church's governance is based on the belief that God leads through community through canons, mutual discernment, testing and evaluation, episcopal oversight and councils of the faithful.
- Confidence that the Holy Spirit works within the structure of the church to discern and achieve God's purposes.
- Acceptance of Scripture as the revealed Word of God, containing all things necessary for salvation, and of The Book of Common Prayer as our Church's summary expression of belief, doctrine and liturgy.
- Acceptance that ordination is for the benefit of others. Commitments made by others to the ordained person are usually less than the commitments asked and expected of him or her.
- An understanding of the variety of ministries, both ordained and non-ordained and how they are related to a shared ministry.
- A willingness to wrestle with the Church's prophetic role in society and to recognize the baptismal imperative to speak out against any injustice or oppression, of whatever nature, that keeps people from participating in and enjoying basic human rights and necessities.

APPENDIX A THE BAPTISMAL COVENANT

Celebrant Do you believe in God the Father?

People I believe in God, the Father almighty, creator of heaven and earth.

Celebrant Do you believe in Jesus Christ, the Son of God?

People I believe in Jesus Christ his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried,

He descended to the dead. On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

Celebrant Do you believe in God the Holy Spirit?

People I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Celebrant Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers ?

People I will, with God's help.

Celebrant Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

People I will, with God's help.

Celebrant Will you proclaim by word and example the Good News of God in Christ?

People I will, with God's help.

Celebrant Will you seek and serve Christ in all persons, loving your neighbor as yourself?

People I will, with God's help.

Celebrant Will you strive for justice and peace among all people, and respect the dignity of every human being?

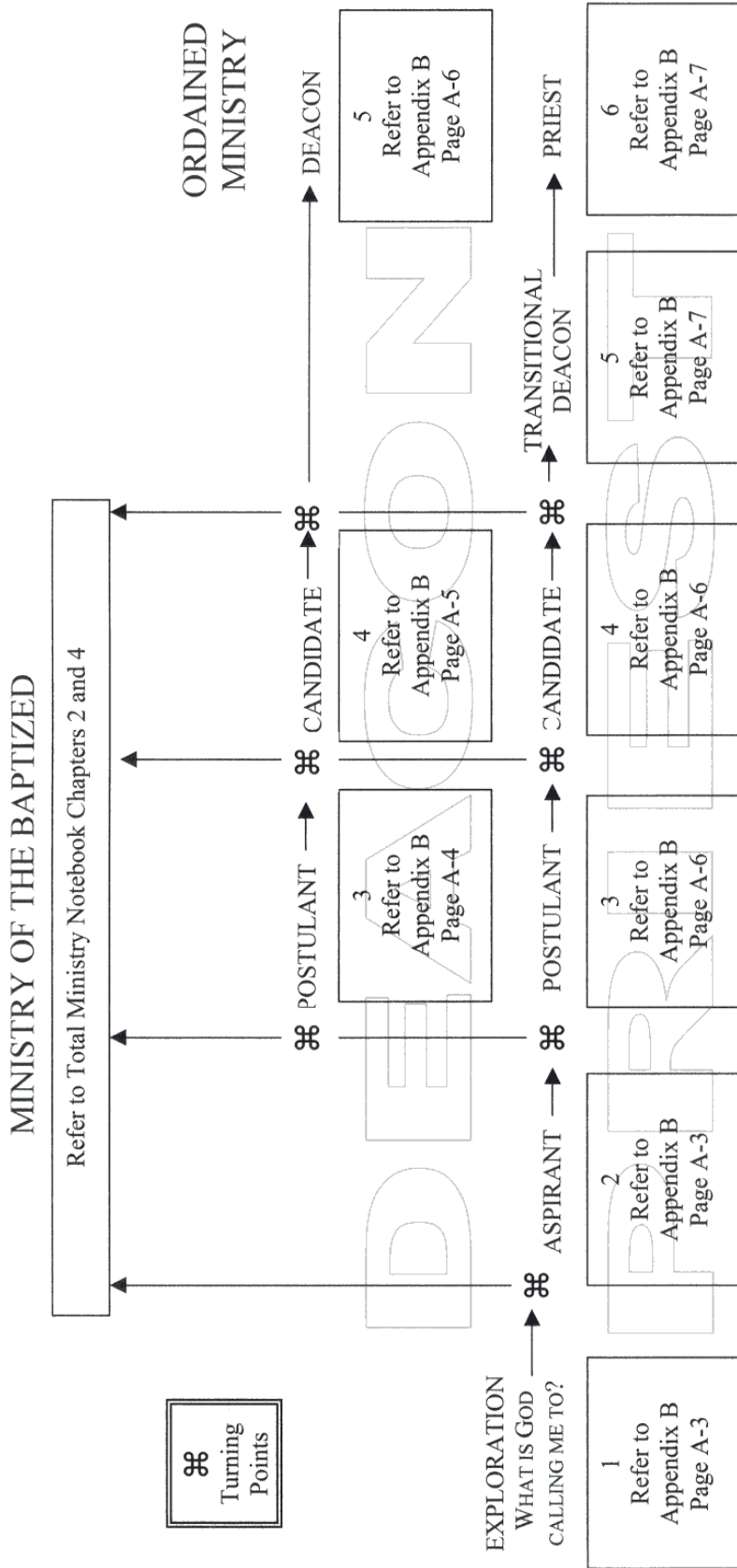
People I will, with God's help

Book of Common Prayer, pp. 304-305

APPENDIX B THE ORDINATION PROCESS

No person shall be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age, except as otherwise provided by these Canons. No right to licensing, ordination, or election is hereby established.⁵³

⁵³ ECUSA National Constitution & Canons Title 3, Canon 1, Section 2



A person beginning the process toward ordination must be an active, confirmed or received communicant of the sponsoring Episcopal parish. The person discerning a call must engage in a process of not less than two years as outlined in the Exploration of Ministry as outlined here.

EXPLORATION OF THE MINISTRY

- ✘ Begin conversation about ministry call and vocation with Rector of home parish, and if there is no Rector, a neighboring priest designated by the Bishop. This conversation should occur over a year or more.
- ✘ Attend the School of Christian Studies (SCS), "*Exploring Your Ministry*" Course. This course is offered annually and runs September through May.
- ✘ During "*Exploring Your Ministry*" meet with a Ministry Discernment Committee in your parish. See Appendix C.
- ✘ Engage in Spiritual Direction

NOMINATION

- ✘ Near the end of "*Exploring Your Ministry*" arrange a visit with the Bishop so he/she can meet you and begin to know your story.
- ✘ Arrange for three letters of recommendation to attend the September BACOM (Bishop's Advisory Conference on Ministry) to begin diocesan discernment:
 - the Dean of the School of Christian Studies,
 - the Vestry of your parish, via the recommendation of your Parish Discernment Committee,
 - your Rector.

Letters should be in to Diocesan Center by mid-July.

- ✘ Attend BACOM if invited by the Bishop
- ✘ Meet with the Bishop and your Rector following BACOM for discussion about whether or not application for Postulancy is recommended and encouraged at this time.
- ✘ It is anticipated that at this time there will be as much clarity as possible whether or not one is pursuing ordination to the Diaconate (often referred to as "Permanent" or "Vocational" Diaconate) or to the Priesthood.

TIME OF ASPIRATION AND APPLICATION OF ADMISSION TO POSTULANCY

- ✘ Continue Spiritual Direction
- ✘ Determine Internship experience in consultation with sponsoring priest and Bishop; explore Internship placement (See Appendix G)
- ✘ Continue to meet with your home Parish Ministry Discernment Committee
- ✘ Work on your Postulancy Application:
 - 1) Written statement asked for on Application Form,
 - 2) Written canonical endorsement for Postulancy by Vestry of home parish, via your Parish Ministry Discernment Committee submitted,
 - 3) Written Assessment and recommendation by your Rector submitted,
 - 4) Assessment and Recommendation of Internship Rector submitted,

- 5) Background check initiated by Bishop's Office, cost borne by applicant*,
- 6) Psychological Assessment arranged with The Samaritan Counseling Center, Lancaster PA, cost borne by applicant*,
- 7) Medical examination submitted, cost borne by applicant*,
- 8) BA academic records, or equivalency of BA required and submitted for those discerning priesthood.

* Anticipate total costs of approximately \$1200.00. Applicant is encouraged to seek financial support from his or her sponsoring parish for these costs. If further assistance is needed, please contact the Bishop. ***It is the commitment of this Diocese that financial costs not deter or discourage application for ordained ministry.***

- ✘ If you desire, the Bishop will be available to meet with you about any aspects of the process.
- ✘ Certification of completion of Sexual Harassment Training, Child Abuse Training and Anti-Racism Training is required.
- ✘ When application is complete, interview with Commission on Ministry (usually in March or April). Sponsoring priest accompanies applicant.
- ✘ The Bishop receives the COM recommendation and decision is made about admission to Postulancy.
- ✘ Applicant does not meet with the Standing Committee, but the SC receives testimonial of the COM action and the Bishop's decision.

All information derived from the background check and the physical and psychological exams will be restricted to the applicant and the Bishop only. The Bishop will give a verbal synopsis of this information to the Standing Committee, the Commission on Ministry and the Examining Chaplains when appropriate. If the applicant moves to another diocese during the ordination discernment process, the diocesan copies of this information does not go with him or her.

The Commission on Ministry will designate a mentor following the interview for Postulancy. The mentor is intended to assist the applicant during the ordination discernment process.

FORMATION FOR DEACONS

PERIOD OF POSTULANCY FOR THOSE PURSUING ORDINATION AS A DEACON

- ✘ Generally the period of Postulancy is a year or more
- ✘ Continue Spiritual Direction
- ✘ Write Ember Day Letters to Bishop informing him/her of matters spiritual, personal and professional that are impacting your life and your formation for ordained ministry
- ✘ Consult with Dean of the School of Christian Studies to develop your theological formation and begin School of Christian Studies courses
- ✘ Meet with Examining Chaplains for subject examination as courses are completed
- ✘ Complete one unit of Clinical Pastoral Education (CPE) or an equivalent practical experience that you, the COM and the Bishop believe will prepare one for ministry of service and also provide self-awareness.
- ✘ Meet periodically with Parish Ministry Discernment Committee
- ✘ Complete Candidacy application and return to Bishop's Office:
 - 1) Assessment and Recommendation for Candidacy by the Rector submitted,
 - 2) Assessment and Canonical Certificate by the Vestry,
 - 3) Assessment and recommendation by CPE Supervisor or equivalent Practical Ministry Experience submitted,
 - 4) Report on status of studies from the Dean of the SCS
 - 5) Candidacy interview with the Commission on Ministry, accompanied by sponsoring priest.
 - 6) Meeting with the Standing Committee. While this is not a formal interview, the Standing Committee does want to meet prospective Candidates before certifying that proper process and discernment is occurring.

Note: While National Canons indicate psychological and medial exams at this juncture, the Diocese of Central PA chooses to require them earlier – in the application for Postulancy.
- ✘ The Bishop may admit the Postulant as a Candidate and sends notification of Candidacy to Postulant, Rector and Vestry, and Standing Committee.

PERIOD OF CANDIDACY FOR THOSE PURSUING ORDINATION AS A DEACON

- ✘ Generally the period of Candidacy is a minimum of a year or more.
- ✘ Continue Spiritual Direction
- ✘ Write Ember Day letters to the Bishop informing him/her of matters spiritual, personal and professional that impact your life and preparation for ordained ministry.
- ✘ Meet with Examining Chaplains for examination as SCS courses are completed
- ✘ Meet periodically with Parish Ministry Discernment Committee
- ✘ Make formal application for ordination as a Deacon:
 - 1) Application includes paper on vision of exercise of diaconal ministry,
 - 2) Update medical exam submitted – cost to the diocese,
 - 3) Follow-up psychological exam with Samaritan Counseling Center submitted – cost to the diocese,
 - 4) Recommendation for ordination as a Deacon from sponsoring priest,
 - 5) Canonical recommendation from Vestry,
 - 6) Recommendation from the Dean of the School of Christian Studies,
 - 7) Interview with Bishop and sign declaration as per Article III of the Constitution,
 - 8) Ordination interview with the Commission on Ministry, accompanied by sponsoring priest
 - 9) Standing Committee reviews certificates and recommends by Testimonial – no personal interview,
 - 10) Bishop decides on readiness for ordination.

PLANNING FOR ORDINATION AS A DEACON

- ✘ Consultation with the Archdeacon for Deacons and the Bishop concerning first two-year deployment.
- ✘ Submission of photograph and biographical sketch to Diocesan Center
- ✘ Secure two clergy and two lay persons to act as presenters at ordination
- ✘ Meet with Bishop concerning preparation for ordination

FORMATION FOR PRIESTS

PERIOD OF POSTULANCY FOR THOSE PURSUING MINISTRY AS A PRIEST

- ✘ Generally the time of Postulancy is a year and a half.
- ✘ Continue Spiritual Direction
- ✘ Write Ember Day letters to the Bishop informing him/her of matters spiritual, personal and professional that impact your life and your formation for ordination.
- ✘ Consult with Bishop about theological education and formation.
- ✘ Begin Seminary education, or other avenue of theological education as agreed with Bishop.
- ✘ Complete one unit of Clinical Pastoral Education (CPE), usually during first summer of theological education.

- ✘ Following at least one year of theological education and the completion of CPE, complete application for Candidacy:
 - 1) Written assessment and recommendation by sponsoring priest,
 - 2) Written Assessment and endorsement by Vestry,
 - 3) Written Assessment and recommendation from CPE Supervisor,
 - 4) Written interim academic report.
 - 5) Candidacy Interview with Commission on Ministry, accompanied by sponsoring priest.
 - 6) Meeting with Standing Committee. While this is not a formal interview, the Standing Committee does want to meet prospective Candidates before certifying that proper process and discernment is occurring.
- ✘ The Bishop may admit the Postulant as a Candidate and sends notification of Candidacy to Postulant, Rector and Vestry, and Standing Committee.

PERIOD OF CANDIDACY FOR THOSE PURSUING MINISTRY AS A PRIEST

- ✘ Generally the period of Candidacy is a minimum of a year or more.
- ✘ Continue Spiritual Direction
- ✘ Write Ember Day letters to the Bishop informing him/her of matters spiritual, personal and professional that impact your life and your preparation for ordination.
- ✘ Meet with Parish Ministry Discernment Committee when possible.
- ✘ Complete General Ordination Exams.
- ✘ Make formal application to Bishop for Ordination as a Transitional Deacon:
 - 1) Written recommendation of sponsoring priest,
 - 2) Canonical endorsement of sponsoring Vestry,
 - 3) Successful completion of theological course of study,
 - 4) Assessment and recommendation by seminary, or Dean of School of Christian

Studies,

- 5) Interview with Bishop and sign declaration as per Article III or the Constitution,
- 6) Updated Medical examination submitted – cost to the diocese,
- 7) Follow-up psychological exam with Samaritan Counseling Center submitted – cost to the diocese,
- 8) Interview with the Commission on Ministry, accompanied by sponsoring priest,
- 9) Standing Committee reviews certificates and recommends by Testimonial – no personal interview required,
- 10) Bishop decides on readiness for ordination.

PLANNING FOR ORDINATION AS A TRANSITIONAL DEACON

- ✘ Consultation with the Archdeacon for Deployment and the Bishop concerning placement. This conversation begins a year prior to expected ordination, and the CDO Profile work is completed.
- ✘ Submission of photograph and biographical sketch to Diocesan Center
- ✘ Secure two clergy and two lay persons to act as presenters at ordination
- ✘ Meet with Bishop concerning preparation for ordination.

PERIOD OF TRANSITIONAL DIACONATE

- ✘ This time is canonically a year, but may be shorted to not less than six months for reasons of mission strategy.
- ✘ Attend Fresh Start Program.
- ✘ Attend quarterly meetings with Bishop of the newly ordained for theory and practice of ministry
- ✘ Continue Spiritual Direction

APPLICATION FOR ORDINATION TO PRIESTHOOD

- ✘ Meet with Bishop for conversation about readiness and planning.
- ✘ Letter of support from sponsoring priest
- ✘ Canonical letter of support from Vestry where you are serving
- ✘ Interview with Commission on Ministry
- ✘ Standing Committee reviews certificates and recommends by Testimonial
- ✘ Readiness determined and ordination set by Bishop
- ✘ After ordination, continue with Fresh Start

APPENDIX C GUIDELINES

For Sponsoring Clergy And Vestries Considering Recommending A Parishioner For Holy Orders

The separate assessments and recommendations of the Priest and Vestry of a parishioner who is testing a possible call to Holy Orders are critical and demanding responsibilities. These assessments and recommendations occur at the beginning of an aspirant's inquiry about the possibility of becoming a Postulant for Holy Orders, and are forwarded to the Bishop and the COM in written form.

It is required that the Priest and Vestry appoint a Ministry Discernment Committee to meet with the inquiring parishioner and to explore with them the content of call to ministry. In most situations the conversation about call occurs with a Rector and a Ministry Discernment Committee and a member of the COM over a year or more. Please note that a parishioner should be active in a Diocese of Central Pennsylvania parish for at least two years before discernment about ordained ministry is formally pursued.

INVITATION TO THE BISHOP'S ADVISORY CONFERENCE ON MINISTRY (BACOM)

When a person has been exploring and discerning call to ministry with his/her Rector, a Ministry Discernment Committee and has been attending the *Exploring Your Ministry* course in the School of Christian Studies, she or he may be invited by the Bishop to attend BACOM. The Bishop needs written recommendations that the person is ready to enter into discernment at the diocesan level. See Total Ministry Notebook page B-2. These recommendations should be in the Bishop's hands 2 ½ months before BACOM is scheduled.

1. A written recommendation from the Dean of the School of Christian Studies
2. A written recommendation from one's Rector, or Priest-in-Charge.
3. A written recommendation from one's Vestry, via the Ministry Discernment Committee

Please note that these letters are *not* recommendations for ordination. These are simply recommendations that this person attend BACOM and begin a dialogue and discernment with the Commission On Ministry. Whether or not one formally applies to become a Postulant for Holy Orders will be determined in conference with the Bishop following BACOM. If and when one applies to be interviewed for Postulancy, recommendations about ordination are made at that juncture.

BACOM is usually held overnight for a day and a half. Attendees have opportunity to visit with Commission on Ministry members individually and as a group.

WHAT IS THE COMMISSION ON MINISTRY LOOKING FOR?

Some of the things that the COM would like to see clearly in place are:

- **FAITH** That the person exudes Christian faith in a genuine, natural way. That the person's faith is evident and not hidden.
- **LEADERSHIP** That the person can lead. That there has been enough experience in various leadership roles that a style of leadership has emerged that has been effective.
- **RELATIONSHIP** That the person is a people-person. That they are relatively comfortable one-on-one, with groups, and with the crowd. That they are someone people would feel comfortable being with and talking to.
- **HEALTH** That the person is healthy enough in mind, body, relationships and spirit that their measure of health will support ministry rather than interfere with ministry.
- **COMPASSION** That there is something about the prayer, character and lifestyle of this person that the needs and well being of others is clearly on the forefront of their agenda.

Things the COM and Bishop would like to discern as potential developments to be acquired, if not currently in place:

- The capacity to learn and grow; the possibility of being formed and transformed by theological education.
- A Missionary Spirit
- Comfort with the whole Church, and not just a camp within it
- Appropriate flexibility that will make for successful pastoral ministry
- Grounding in the communal culture, ministry and mission of The Episcopal Church
- The ability to function and be accountable in a community with various councils that have authority and with Episcopal authority

WRITTEN ASSESSMENTS

- 1) The Rector makes known to the Vestry that a parishioner is exploring and discerning call to ministry, and whether it is a continuing baptismal ministry or ordained ministry. The Rector and Vestry form a Ministry Discernment Committee.
- 2) The Priest and the Vestry (with help of a Ministry Discernment Committee) write separate assessments and recommendations to the Bishop and the COM. These assessments are in addition to the required canonical certificates.
- 3) These written assessments and recommendations occur during or immediately following the person's attendance at the Exploring Your Ministry year of the School of Christian Studies, and **before** the annual BACOM Conference.
- 4) The purpose of these letters is to tell the Bishop and the Commission on Ministry:
 - a) Your assessment whether or not this person is seen and known by his/her congregation as having a vocation and the aptitude for service as a Deacon or Priest of the Church, or that of a continuing baptismal ministry, and why.
 - b) Whether or not you support and encourage further discernment by the diocese to understand the person's call, and why.
 - c) Whether or not you support their participation in the BACOM Conference.

The Ministry Discernment Committee should meet with the discerning parishioner monthly for the first six months of the yearlong process. If the person decides to apply for Holy Orders, the Discernment Committee plays a critical role in the process. Confidentiality is imperative. Prayer, openness and honesty are required. The Ministry Discernment Committee is neither an advocate group nor a support group for the parishioner. Resources for the discernment process are listed in appendix E.

Using the understandings about ministry expressed in this document entitled DIOCESE OF CENTRAL PENNSYLVANIA MINISTRY HANDBOOK, The Ministry Discernment Committee:

1. Hears the parishioner express his/her story.
2. Engages in discussion about the meaning and the varieties of ministry in our Church.
3. Ascertains the parishioner's motivation for exploring call.
4. Helps the parishioner understand how he/she is being perceived in the parish or other faith community
5. Through questions, sharing and conversation the Ministry Discernment Committee explores all of the areas in "QUALITIES WE SEEK IN ORDAINED PERSONS"⁵⁴ under the major headings: a) relationship with God, b) personal attributes, c) commitment to the church and its ministry.
6. Prayerfully and honestly assesses whether the parishioner should be encouraged to continue their baptismal ministry or an ordained ministry, and articulate why. Shares their report with the parishioner, and explains the steps in the process for ministry.
7. Presents their assessment and recommendation to the Vestry for consideration.
8. The Vestry meets with the parishioner as many times as necessary, shares the content of their assessment and recommendation, and forwards it to the Bishop and COM.
9. The written assessment should contain examples of your experience of this person to substantiate the recommendation.
10. The written assessment should reach an ultimate conclusion and be signed by all members of the Vestry. If consensus is lacking, it should so state, and allow for minority opinions.
11. Should the assessment and recommendation be that the parishioner is best suited to serve in a continuing baptismal ministry, and not ordination, the Priest and Vestry should be prepared to support and encourage that continuing ministry.
12. Should the assessment and recommendation support ordination and encourage further diocesan discernment, the Priest and Vestry should be prepared to support and encourage the parishioner if they pursue a path to ordination.

Historically, vestries have been reticent in sharing perceived difficulties with the Bishop and with the parishioner about him/her pursuing ordination. While the Priest and Vestry have an on-going pastoral relationship with the parishioner, it is immensely important for the Vestry and the Ministry Discernment Committee to be forthright, honest and thorough at this early point and to remember that they are carrying out a vital responsibility for the whole Church and not just their parish or other faith community in this matter.

⁵⁴ Appendix D

APPENDIX D QUALITIES WE SEEK IN ORDAINED PERSONS

IN OUR SEARCH FOR FIT PERSONS, THESE ARE THE QUALITIES WE SEEK IN ORDAINED PERSONS

A. Relationship with God:

1. A faith in God that is grounded in and in harmony with Scripture, reason and tradition as reflected in *The Book of Common Prayer*.
2. A love of Jesus Christ that can inspire and empower others.
3. An openness to mystery and the work of the Holy Spirit, the fruits of which give one the ability to act with faith in ambiguous situations.
4. A practice of prayerfulness, servanthood and participation in Christian community that demonstrates durable Christian faith and witness.

B. Personal Attributes:

1. Personal maturity and emotional stability enabling one to minister with others.
2. Demonstrated ability to be a leader in the midst of the community of faith, modeling the leadership values described in the ordination services of *The Book of Common Prayer*.
3. Cognitive abilities – the ability to comprehend, analyze and synthesize complex and diverse information. The ability to communicate orally and in writing the significance of Christian faith.
4. A sense of perspective, often demonstrated through a sense of humor or the ability not to take oneself too seriously.
5. A growing knowledge of one's own gifts and limitations, and the ability to set personal boundaries.
6. An awareness of the struggle to live a healthy, balanced life, recognizing that the capacity to care for ourselves in various aspects of our lives (emotional, spiritual and physical health) affects our ability to care for others and to maintain perspective in the ministry we are called to.
7. An understanding of who one is as a person and the knowledge that the call to ministry comes from and is sustained by the grace of God. (Validation for ministry comes from both external and internal sources. It is helpful to have the ability to be satisfied and fulfilled in an environment where praise may not be regularly accorded.)
8. Integrity and commitment to the development of moral character patterned after the life of Christ.
9. The ability to relate to people with varying religious and cultural backgrounds.

10. The ability to care for and serve people; the capacity to be with others in times of crisis.
11. The ability to listen to and to accept constructive criticism.

C. Commitment to the Church and its ministry

1. A willingness to explore whether one is being called to an ordained vocation in the Church's ministry implies willingness to accept responsibility, practice obedience, seek God's will, and give of yourself to others (whether ordained or not). Church leadership involves a mixture of privilege, authority, public visibility, and accountability, all of which must be acceptable to anyone who enters this process.
2. Recognition and acceptance that ordained ministry is a vocation and not a "career", a service for the benefit and up building of others, not for self alone, entered into for the glory of God.
3. Recognition and acceptance that the Church's governance is based on the belief that God leads through community: through canons, mutual discernment, testing and evaluation, episcopal oversight and councils of the faithful.
4. Confidence that the Holy Spirit works within the structure of the church to discern and achieve God's purposes.
5. Acceptance of Scripture as the revealed Word of God, containing all things necessary for salvation, and of *The Book of Common Prayer* as our Church's summary expression of belief, doctrine and liturgy.
6. Acceptance that ordination is for the benefit of others. Commitments made to the ordained person will probably be less than the commitments asked of him or her.

D. An understanding of the variety of ministries, particularly the ministry of the laity and those ordained, and how they are related to a common and shared ministry.

E. A willingness to wrestle with the Church's prophetic role in society and to recognize the imperative to speak out against any injustice or oppression, of whatever nature, that keeps people from participating and enjoying basic human rights and basic human necessities.

APPENDIX E MINISTRY CANONS

CANON 1: Of the Ministry of All Baptized Persons

Sec. 1. Each Diocese shall make provision for the affirmation and development of the ministry of all baptized persons, including:

- (a) Assistance in understanding that all baptized persons are called to minister in Christ's name, to identify their gifts with the help of the Church and to serve Christ's mission at all times and in all places.
- (b) Assistance in understanding that all baptized persons are called to sustain their ministries through commitment to life-long Christian formation.

Sec. 2. No person shall be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age, except as otherwise provided by these Canons. No right to licensing, ordination, or election is hereby established.

CANON 2: Commissions on Ministry

Sec. 1. In each Diocese there shall be a Commission on Ministry ("Commission") consisting of Priests, Deacons, if any, and Lay Persons. The Canons of each Diocese shall provide for the number of members, terms of office, and manner of selection to the Commission.

Sec. 2. The Commission shall advise and assist the Bishop:

- (a) In the implementation of Title III of these Canons.
- (b) In the determination of present and future opportunities and needs for the ministry of all baptized persons.
- (c) In the design and oversight of the ongoing process for recruitment, discernment, formation for ministry and assessment of readiness therefore.

Sec. 3. The Commission may adopt rules for its work, subject to the approval of the Bishop; Provided that they are not inconsistent with the Constitution and Canons of this Church and of the Diocese.

Sec. 4. The Commission may establish committees consisting of members and other persons to report to the Commission or to act on its behalf.

Sec. 5. The Bishop and Commission shall ensure that the members of the Commission and its committees receive ongoing education and training for their work.

CANON 3: Of Discernment

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

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

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

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

CANON 4: Of Licensed Ministries

Sec. 1.

(a) A confirmed communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing, may be licensed by the Ecclesiastical Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor or Catechist. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons and the duration of licenses shall be established by the Bishop in consultation with the Commission on Ministry.

(b) The Presiding Bishop or the Bishop Suffragan for the Armed Forces may authorize a member of the Armed Forces to exercise one or more of these ministries in the Armed Forces in accordance with the provisions of this Canon. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons shall be established by the Bishop granting the license.

Sec. 2.

(a) The Member of the Clergy or other leader exercising oversight of the congregation or other community of faith may request the Ecclesiastical Authority with jurisdiction to license persons within that congregation or other community of faith to exercise such ministries. The license shall be issued for a period of time to be determined under Canon I

and may be renewed. The license may be revoked by the Ecclesiastical Authority upon request of or upon notice to the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

(b) In renewing the license, the Ecclesiastical Authority shall consider the performance of the ministry by the person licensed, continuing education in the licensed area, and the endorsement of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith in which the person is serving.

(c) A person licensed in any Diocese under the provisions of this Canon may serve in another congregation or other community of faith in the same or another Diocese only at the invitation of the Member of the Clergy or other leader exercising oversight, and with the consent of the Ecclesiastical Authority in whose jurisdiction the service will occur.

Sec. 3. A Pastoral Leader is a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances, as defined by the Bishop.

Sec. 4. A Worship Leader is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Sec. 5. A Preacher is a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Sec. 6. A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Sec. 7. A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Sec. 8. A Catechist is a lay person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

CANON 5: Of General Provisions Respecting Ordination

Sec. 1.

(a) The canonical authority assigned to the Bishop Diocesan by this Title may be exercised by a Bishop Coadjutor, when so empowered under Canon III.25, by a Bishop Suffragan when requested by the Bishop Diocesan, or by any other Bishop of the Anglican Communion canonically in charge of a Diocese, at the request of the ordinand's Bishop.

(b) The Council of Advice of the Convocation of American Churches in Europe, and the board appointed by a Bishop having jurisdiction in an Area Mission in accordance with the provisions of Canon I.11.2.(c), shall, for the purpose of this and other Canons of Title III have the same powers as the Standing Committee of a Diocese.

(c) In case of a vacancy in the episcopate in a Diocese, the Ecclesiastical Authority may authorize and request the President of the House of Bishops of the Province to take order for an ordination.

Sec. 2.

(a) No Nominee, Applicant, Postulant or Candidate for ordination shall sign any of the certificates required by this Title.

(b) Testimonials required of the Standing Committee by this Title must be signed by a majority of the whole Committee, at a meeting duly convened, except that testimonials may be executed in counterparts, each of which shall be deemed an original.

(c) Whenever the letter of support of a Vestry is required, the letter must be signed and dated by at least two-thirds of all of the members of the Vestry, at a meeting duly convened, and by the Rector or Priest-in-Charge of the Parish or other faith community, and attested by the Clerk of the Vestry. Should there be no Rector or Priest-in-Charge, the letter shall be signed by a Priest of the Diocese acquainted with the nominee and the Parish, the reason for the substitution being stated in the attesting clause.

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

(e) If the applicant is a member of a Religious Order or Christian Community recognized by Canon III.30 the letters of support referred to in Canon III.6 or Canon III.8 and any other requirements imposed on a congregation or Member of the Clergy, may be given by the Superior or person in charge, and Chapter, or other comparable body of the Order or Community.

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

CANON 6: Of the Ordination of Deacons

Sec. 1. Selection

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

(a) Nomination. A confirmed adult communicant in good standing, may be Nominated for ordination to the diaconate by the person's congregation or other community of faith. The Nomination shall be in writing, and shall include

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

- (7) A letter of support by the applicant's discernment community, including a statement committing the discernment community to involve itself in the applicant's preparation for ordination to the Diaconate. If it be a congregation, the letter shall be signed by a two-thirds majority of the Vestry or comparable body, and the Member of the Clergy or leader exercising oversight.
- (8) An acceptance in writing by the nominated person.

The nomination shall be submitted to the Bishop, who may admit the person as a Postulant for ordination to the Diaconate.

- (b) Postulancy. Postulancy is the time between nomination and candidacy and includes a process of exploration of and decision on the Postulant's call to the diaconate.
 - (1) There shall be a thorough investigation of the Postulant which shall include:
 - (i) a background check, and
 - (ii) medical and complete psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral
 - (iii) Reports of all investigations and examinations shall be kept on file by the Bishop.
 - (2) The Bishop, or the Bishop's designee, may interview the Postulant. The Commission or a designated committee shall interview the Postulant, and the Commission or designated committee shall submit a recommendation to the Bishop.
 - (3) The Bishop may then admit the Postulant as a Candidate, informing the Candidate and the Member of the Clergy or other leader of the Candidate's discernment community in writing.

Sec. 2. Candidacy

- (a) Candidacy is a time, no less than one year in length, of formation in preparation for ordination to the Diaconate, established by a formal commitment by the Candidate, the Bishop, the Commission and the congregation or other community of faith.
- (b) The Bishop may assign the Candidate to any congregation of the diocese or other community of faith after consultation with the Member of the Clergy or other leader exercising oversight.
- (c) At the Bishop's sole discretion, any Candidate may be removed from the list of Candidates, with written notice of the removal being given to the Candidate and the Member of the Clergy or other leader exercising oversight of the nominating congregation or other community of faith and the Commission.

Sec. 3. Preparation for Ordination

- (a) The Bishop, in consultation with the Commission, shall determine the length of time and extent of formation needed to prepare each Candidate for ordination.
- (b) Before ordination each Candidate shall be prepared in and demonstrate basic competence in five general areas:
 - (1) Academic studies including, The Holy Scriptures, theology and the tradition of the Church.
 - (2) Diakonia and the diaconate,
 - (3) Human awareness and understanding,
 - (4) Spiritual development and discipline,
 - (5) Practical training and experience,
- (c) The formation process shall include sexual misconduct prevention training, training regarding Title IV of these Canons, and anti-racism training.
- (d) Formation shall reflect the local culture and each Candidate's background, age, occupation, and ministry. Prior education and learning from life experience may be considered as part of the formation required for ordination.
- (e) Wherever possible, formation shall take place in community, including persons in preparation for the diaconate, or others preparing for ministry.
- (f) Each Candidate shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the Candidate's academic, diaconal, human, spiritual, and practical development.
- (g) During Candidacy each Candidate's progress shall be evaluated from time to time, and there shall be a written report of the evaluation by those authorized by the Commission to be in charge of the evaluation program. Upon certification by those in charge of the Candidate's program of preparation that the Candidate has successfully completed preparation and is ready for ordination, a final written assessment of readiness for ordination to the Diaconate shall be prepared as determined by the Bishop in consultation with the Commission. This report shall include a recommendation from the Commission regarding the readiness of the Candidate for ordination. Records shall be kept of all evaluations, assessments and the recommendation and shall be made available to the Standing Committee.

- (h) If the medical examination, psychological examination, or background check have taken place more than 36 months prior to ordination, they must be updated.
- (i) Before ordination each Candidate must have reached the age of twenty-four, and made application for ordination.
- (j) Upon certification in writing by the Standing Committee that all canonical requirements have been met and that there is no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds and that they recommend ordination, the Bishop may ordain the Candidate a Deacon.

CANON 7: Of the Life and Work of Deacons

Sec. 1. Deacons serve directly under the authority of and are accountable to the Bishop.

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

Sec. 3. The Bishop may establish a Council on Deacons (“Council”) to oversee, study, and promote the diaconate.

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

- (a) Deacons may have a letter of agreement, subject to the Bishop’s approval, setting forth mutual responsibilities in the assignment.
- (b) Deacons shall report annually to the Bishop or the Bishop’s designee on their life and work.
- (c) Deacons may serve as administrators of congregations or other communities of faith, but no Deacon shall be in charge of a congregation or other community of faith.
- (d) Deacons may accept chaplaincies in any hospital, prison, or other institution.

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

Sec. 6.

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

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

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

(Date) _____ (Signed) _____

(2) Such testimonial shall be called Letters Dimissory. If the Ecclesiastical Authority accepts the Letters Dimissory, the canonical residence of the Deacon so transferred shall date from the acceptance of the Letters Dimissory, of which prompt notice shall be given both to the applicant and to the Ecclesiastical Authority from which it came.

(3) Letters Dimissory not presented within six months from the date of transmission to the applicant shall become void.

(4) A statement of the record of payments to The Church Pension Fund by or on behalf of the Deacon concerned shall accompany Letters Dimissory.

Sec. 7. A Deacon may retire from active service for reasons of age or infirmity with the consent of the Bishop at any time and shall retire for reasons of age or infirmity at the request of the Bishop. The Bishop

may, with the consent of the Deacon, assign a retired Deacon to any congregation, other community of faith or non-parochial ministry, for a period not to exceed twelve months, and this period may be renewed.

CANON 8: Of the Ordination of Priests

Sec. 1. The Bishop, in consultation with the Commission, shall establish procedures to identify and select persons with evident gifts and fitness for ordination to the Priesthood.

Sec. 2. Of General Provisions concerning Postulancy and Candidacy

(a) Postulancy is a time, no less than six months in length, for the exploration of and decision on the Postulant's call to the Priesthood.

(b) Candidacy is a time of formation in preparation for ordination to the Priesthood, established by a formal commitment by the Candidate, the Bishop, the Commission and the congregation or other community of faith. The period of Candidacy shall be no less than six months.

(c) The combined period for Postulancy, Candidacy and Diaconate under this Canon shall be no less than 18 months.

(d) The responsibilities for the formation and preparation of Postulants and Candidates shall include the following.

(1) Each Postulant or Candidate for ordination to the Priesthood shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the individual's academic experience and personal and spiritual development.

(2) The congregation or other community of faith shall nominate appropriate persons for the ordination process, nurture them in their faith, and provide continuing support for such persons through Postulancy, Candidacy, and ordination.

(3) The Bishop and the Commission shall work closely with the Postulant or Candidate to develop and monitor a program of preparation for ordination to the Priesthood in accordance with Canon III.8.4 and to ensure that pastoral guidance is provided throughout the period of preparation.

(4) The Standing Committee shall certify that all canonical requirements for ordination have been met and make a recommendation regarding ordination as prescribed in sections 6 and 7 of this canon.

(5) The seminary or other formation program shall provide for, monitor and report on the academic performance and personal qualifications of the Candidate or Postulant for ordination. These reports will be made upon request of the Bishop and Commission, but at least once per year.

(e) Prior to ordination as a deacon under this canon, the following must be accomplished:

(1) a thorough background check of the applicant,

(2) sexual misconduct prevention training, training regarding Title IV of these Canons, and anti-racism training,

(3) thorough examinations, both medical and psychological, by professionals approved by the Bishop, using the forms prepared by the Church Pension Fund for this purpose, and if desired or necessary, psychiatric referral. These reports shall be kept on file by the Bishop.

(4) If the medical examination, psychological examination, or background check have taken place more than 36 months prior to ordination as a Deacon under this canon, they must be updated.

Sec. 3. Postulancy

(a) A person nominated for admission as a Postulant for ordination to the Priesthood shall provide to the Bishop the following.

(1) Full name and date of birth,

(2) The length of time resident in the Diocese,

(3) Evidence of Baptism and Confirmation,

(4) Whether an application or Nomination has been made previously for Postulancy in any diocese,

(5) A description of the process of discernment by which the nominee has been identified for ordination to the Priesthood,

(6) The level of education attained and, if any, the degrees earned and areas of specialization, including official transcripts,

(7) A letter of support by the nominee's congregation or other community of faith, including a statement committing the congregation or other community of faith to involve itself in the nominee's preparation for ordination to the Priesthood. If it be a congregation, the letter shall be

signed and dated by a two-thirds majority of the Vestry, and the Member of the Clergy or leader exercising oversight,

(8) A written request from the nominee for admission to Postulancy.

(b) Before granting admission as a Postulant, the Bishop:

(1) shall determine that the person is a confirmed adult communicant in good standing of a congregation or other community of faith.

(2) shall confer in person with the nominee,

(3) shall consult with the nominee regarding financial resources which will be available for the support of the Postulant throughout preparation for ordination. During Postulancy and later Candidacy, the Bishop or someone appointed by the Bishop shall review periodically the financial condition and plans of the Postulant.

(c) On the basis of the application and the personal interview, the Bishop shall notify the nominee and the Commission whether the application process may proceed.

(d) If the Bishop approves proceeding, the Commission, or a committee of the Commission, shall meet with the nominee to review the application and prepare an evaluation of the nominee's qualifications to pursue a course of preparation for ordination to the Priesthood. The Commission shall present its evaluation and recommendations to the Bishop.

(e) The Bishop may admit the nominee as a Postulant for ordination to the Priesthood. The Bishop shall record the Postulant's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Postulant, the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Postulant may be attending or proposes to attend, or the director of Postulant's program of preparation, of the fact and date of such admission.

(f) Any Postulant may be removed as a Postulant at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Candidate and the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Postulant may be attending or the director of the program of preparation.

(g) No Bishop shall consider accepting as a Postulant any person who has been refused admission as a Candidate for ordination to the Priesthood in any other Diocese, or who, having been admitted, has afterwards ceased to be a Candidate, until receipt of a letter from the Bishop of the Diocese refusing admission, or in which the person has been a Candidate, declaring the cause of refusal or of cessation. If the Bishop decides to proceed the Bishop shall send the letter to the Commission.

Sec. 4. Formation. Postulants shall pursue the program of preparation for ordination to the Priesthood developed by the Bishop and Commission. The program shall include theological training, practical experience, emotional development, and spiritual formation.

(a) If the Postulant has not previously obtained a baccalaureate degree, the Commission, Bishop and Postulant shall design a program of such additional academic work as may be necessary to prepare the Postulant to undertake a program of theological education.

(b) Prior education and learning from life experience may be considered as part of the formation required for the Priesthood.

(c) Whenever possible, formation for the Priesthood shall take place in community, including other persons in preparation for the Priesthood, a ministry team, or others preparing for ministry.

(d) Formation shall take into account the local culture and each Candidate's background, age, occupation, and ministry.

(e) Subject areas for study during this program of preparation shall include:

(1) The Holy Scriptures;

(2) Church History, including the Ecumenical Movement;

(3) Christian Theology, including Missionary Theology and Missiology;

(4) Christian Ethics and Moral Theology;

(5) Studies in contemporary society, including racial and minority groups;

(6) Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Book of Common Prayer and the Hymnal, and authorized supplemental texts; and

(7) Theory and practice of ministry.

Sec. 5. Candidacy

- (a) A person desiring to be considered as a Candidate for ordination to the Priesthood shall apply to the Bishop. Such application shall include the following:
- (1) the Postulant's date of admission to Postulancy, and
 - (2) a letter of support by the Postulant's congregation or other community of faith. If it be a congregation, the letter shall be signed and dated by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight.
- (b) Upon compliance with these requirements, and receipt of a statement from the Commission attesting to the continuing formation of the Postulant, the Bishop may admit the applicant as a Candidate for ordination to the Priesthood. The Bishop shall record the Candidate's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Candidate, the Member of the Clergy or leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or proposes to attend, or the director of the Candidate's program of preparation, of the fact and date of such admission.
- (c) A Candidate must remain in canonical relationship with the Diocese in which admission has been granted until ordination to the Diaconate under this Canon, except as provided in Canon III.8.5(d).
- (d) For reasons satisfactory to the Bishop, the Candidate may be transferred to another Diocese upon request, provided that the Bishop of the receiving Diocese is willing to accept the Candidate.
- (e) Any Candidate may be removed as a Candidate at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Candidate and the Member of the Clergy or other leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or the director of the program of preparation.
- (f) If a Bishop has removed the Candidate's name from the list of Candidates, except by transfer, or the Candidate's application for ordination has been rejected, no other Bishop may ordain the person without readmission to Candidacy for a period of at least twelve months.

Sec. 6. Ordination to the Diaconate

- (a) A Candidate must first be ordained Deacon before being ordained Priest.
- (b) To be ordained Deacon under this canon, a person must be at least twenty-one years of age.
- (c) No one shall be ordained Deacon under this canon within six months of admission as a Candidate nor within one year of admission as Postulant
- (d) The Bishop shall obtain in writing:
- (1) an application from the Candidate requesting ordination as a Deacon under this canon, including the Candidate's dates of admission to Postulancy and Candidacy;
 - (2) a letter of support from the Candidate's congregation or other community of faith, signed and dated by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight;
 - (3) a certificate from the seminary or other program of preparation, showing the Candidate's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Candidate's other personal qualifications for ordination together with a recommendation regarding ordination to the Diaconate under this canon.
- (e) The Standing Committee shall obtain:
- (1) the application for ordination to the Diaconate under this canon specified in Canon III.8.6.(d)(1), including the accompanying letter of support by the Candidate's congregation or other community of faith specified in Canon III.8.6.(d)(2),
 - (2) certificates from the Bishop who admitted the Candidate to Postulancy and Candidacy, giving the dates of admission, and
 - (3) a certificate from the Commission giving a recommendation regarding ordination to the Diaconate under this canon.
- (f) On the receipt of such certificates, the Standing Committee, a majority of all the members consenting, shall certify that the canonical requirements for ordination to the Diaconate under this canon have been met and there is no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds and that they recommend ordination, by a testimonial addressed to the Bishop in the form specified below and signed by the consenting members of the Standing Committee.

To the Right Reverend _____, Bishop of _____ We, the Standing Committee of _____, having been duly convened at _____, do testify that A.B., desiring to be ordained to

the Diaconate and Priesthood under Canon III.8, has presented to us the certificates as required by the Canons indicating A.B.'s preparedness for ordination to the Diaconate under Canon III.8; and we certify that all canonical requirements for ordination to the Diaconate under Canon III.8 have been met; and we find no sufficient objection to ordination. Therefore, we recommend A. B. for ordination. In witness whereof, we have hereunto set our hands this ____ day of ____, in the year of our Lord ____.

(Signed) _____

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

Sec. 7. Ordination to the Priesthood

(a) A person may be ordained Priest

- (1) after at least six months since ordination as a Deacon under this canon, and
- (2) upon attainment of at least twenty-four years of age, and
- (3) If the medical examination, psychological examination, and background check have taken place or been updated within 36 months prior to ordination as a Priest.

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

- (1) an application from the Deacon requesting ordination as a Priest, including the Deacon's dates of admission to Postulancy and Candidacy and ordination as a Deacon under this canon,
- (2) a letter of support from the Deacon's congregation or other community of faith, signed by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight,
- (3) evidence of admission to Postulancy and Candidacy, including dates of admission, and ordination to the Diaconate,
- (4) a certificate from the seminary or other program of preparation, showing the Deacon's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Deacon's other personal qualifications for ordination together with a recommendation regarding ordination to the Priesthood, and
- (5) a statement from the Commission attesting to the successful completion of the program of formation designed during Postulancy under Canon III.8.4, and recommending the Deacon for ordination to the Priesthood.

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

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

(Signed) _____

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

(e) No Deacon shall be ordained to the Priesthood until having been appointed to serve in a Parochial Cure within the jurisdiction of this Church, or as a Missionary under the Ecclesiastical Authority of a Diocese, or as an officer of a Missionary Society recognized by the General Convention, or as a Chaplain of the Armed Services of the United States, or as a Chaplain in a recognized hospital or other welfare institution, or as a Chaplain or instructor in a school, college, or other seminary, or with other opportunity for the exercise of the office of Priest within the Church judged appropriate by the Bishop.

(f) A person ordained to the Diaconate under Canon III.6 who is subsequently called to the Priesthood shall fulfill the Postulancy and Candidacy requirements set forth in this canon. Upon completion of these requirements, the Deacon may be ordained to the Priesthood.

CANON 9: Of the Life and Work of Priests

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

Of Mentoring for Newly Ordained Priests

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

Of the Appointment of Priests

Sec. 3.

(a) Rectors.

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

(2) No Parish may elect a Rector until the names of the proposed nominees have been forwarded to the Ecclesiastical Authority and a time, not exceeding sixty days, given to the Ecclesiastical Authority to communicate with the Vestry, nor until any such communication, has been considered by the Vestry at a meeting duly called and held for that purpose.

(3) Written notice of the election of a Rector, signed by the Wardens, shall be forwarded to the Ecclesiastical Authority. If the Ecclesiastical Authority is satisfied that the person so elected is a duly qualified Priest and that such Priest has accepted the office to which elected, the notice shall be sent to the Secretary of the Convention, who shall record it. Race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age, except as otherwise specified by these Canons, shall not be a factor in the determination of the Ecclesiastical Authority as to whether such person is a duly qualified Priest. The recorded notice shall be sufficient evidence of the relationship between the Priest and the Parish.

(4) Rectors may have a letter of agreement with the Parish setting forth mutual responsibilities, subject to the Bishop's approval.

(b) Priests-in-Charge. After consultation with the Vestry, the Bishop may appoint a Priest to serve as Priest-in-Charge of any congregation in which there is no Rector. In such congregations, the Priest-in-Charge shall exercise the duties of Rector outlined in Canon III.9.4 subject to the authority of the Bishop.

(c) Assistants. A Priest serving as an assistant in a Parish, by whatever title designated, shall be selected by the Rector, and when required by the Canons of the Diocese, subject to the approval of the Vestry, and shall serve under the authority and direction of the Rector. Before the selection of an assistant the name of the Priest proposed for selection shall be made known to the Bishop and a time, not exceeding thirty days, given for the Bishop to communicate with the Rector and Vestry on the proposed selection. Any assistant shall serve at the pleasure of the Rector and may not serve beyond the period of service of the Rector, except that pending the call of a new Rector, an assistant may continue in the service of the Parish if requested to do so by the Vestry under such conditions as the Bishop and Vestry shall determine. An assistant may continue to serve at the request of a new Rector. Assistants may have a letter of agreement with the Rector and the Vestry setting forth mutual responsibilities subject to the Bishop's approval.

(d) Chaplains.

(1) A Priest may be given ecclesiastical endorsement for service as a Chaplain in the Armed Services of the United States of America or as a Chaplain for the Veterans' Administration, or in any Federal Correctional Institution, by the Office of the Bishop Suffragan for the Armed Forces subject to the approval of the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident.

(2) Any Priest serving on active duty with the Armed Services shall retain the Priest's canonical residence and shall be subject to the ecclesiastical supervision of the Bishop of the Diocese of which the Priest is canonically resident, even though the Priest's work as a Chaplain shall be subject to the general supervision of the Office of the Bishop Suffragan for the Armed Forces, or such other Bishop as the Presiding Bishop may designate.

- (3) Any Priest serving on a military installation or at a Veterans' Administration facility or Federal Correctional Institution shall not be subject to Canons III.9.3.(e)(1) or III.9.4.(a). When serving other than on a military installation or at a Veterans' Administration facility, or Federal Correctional Institution, a Chaplain shall be subject to these Sections.
- (e) Non-ecclesiastical or Non-parochial Employment of Priests
- (1) Any Priest who has left a position in this Church without having received a call to a new ecclesiastical position and who desires to continue the exercise of the office of Priest shall notify the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident and shall advise the Bishop that reasonable opportunities for the exercise of the office of Priest exist and that use will be made of such opportunities. After having determined that the person will have and use opportunities for the exercise of the office of Priest, the Bishop, with the advice and consent of the Standing Committee, may approve the Priest's continued exercise of the office on condition that the Priest report annually in writing, in a manner prescribed by the Bishop, as provided in Canon I.6.2.
- (2) A Priest who would be permitted under Canon III.18 to renounce the exercise of ordained office, who desires to enter into other than ecclesiastical employment, may declare in writing to the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident a desire to be released from the obligations of the office and a desire to be released from the exercise of the office of Priest. Upon receipt of such declaration, the Ecclesiastical Authority shall proceed in the same manner as if the declaration was one of renunciation of the ordained Priesthood under Canon III.18.
- (3) (i) A Priest not in parochial employment moving to another jurisdiction shall report to the Bishop of that jurisdiction within sixty days of such move.
- (ii) The Priest:
- (a) May officiate or preach in that jurisdiction only under the terms of Canon III.9.5.(a).
- (b) Shall provide notice of such move, in writing and within sixty days, to the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident.
- (c) Shall forward a copy of the report required by Canon I.6.2 to the Ecclesiastical Authority to whose jurisdiction the Priest has moved.
- (iii) Upon receipt of the notice required by Canon III.9.3.(e)(ii)(b), the Ecclesiastical Authority shall provide written notice thereof to the Ecclesiastical Authority into whose jurisdiction the person has moved.
- (4) If the Priest fails to comply with the provisions of this Canon, the Bishop of the Diocese in which the Priest is canonically resident may proceed in accordance with Canon IV.11.

Of Letters Dimissory

Sec. 4.

(a) A Priest desiring to become canonically resident within a Diocese shall present to the Ecclesiastical Authority a testimonial from the Ecclesiastical Authority of the Diocese of current canonical residence, which testimonial shall be given by the Ecclesiastical Authority to the applicant, and a duplicate thereof may be sent to the Ecclesiastical Authority of the Diocese to which transfer is proposed. The testimonial shall be accompanied by a statement of the record of payments to The Church Pension Fund by or on behalf of the Priest concerned and shall be in the following words:

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

(Date) _____ (Signed) _____

- (b) Such a testimonial shall be called Letters Dimissory. If the Ecclesiastical Authority accepts the Letters Dimissory, the canonical residence of the Priest transferred shall date from such acceptance, and prompt notice of acceptance shall be given to the applicant and to the Ecclesiastical Authority issuing the Letters Dimissory.
- (c) Letters Dimissory not presented within six months of their date of receipt by the applicant shall become void.
- (d) If a Priest has been called to a Cure in a congregation in another Diocese, the Priest shall present Letters Dimissory. The Ecclesiastical Authority of the Diocese shall accept Letters Dimissory within three months of their receipt unless the Bishop or Standing Committee has received credible information concerning the character or behavior of the Priest concerned which would form grounds for canonical inquiry and

presentment. In such a case, the Ecclesiastical Authority shall notify the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident and need not accept the Letters Dimissory unless and until the Priest shall be exculpated. The Ecclesiastical Authority shall not refuse to accept Letters Dimissory based on the applicant's race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age.

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

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

(Date) _____ **(Signed)** _____

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

Of Priests and Their Duties

Sec. 5.

- (a) (1) The Rector shall have full authority and responsibility for the conduct of the worship and the spiritual jurisdiction of the Parish, subject to the Rubrics of the Book of Common Prayer, the Constitution and Canons of this Church, and the pastoral direction of the Bishop.
- (2) For the purposes of the office and for the full and free discharge of all functions and duties pertaining thereto, the Rector shall at all times be entitled to the use and control of the Church and Parish buildings together with all appurtenances and furniture, and to access to all records and registers maintained by or on behalf of the congregation.
- (b) (1) It shall be the duty of the Priest to ensure all persons in their charge receive Instruction in the Holy Scriptures; in the subjects contained in An Outline of the Faith, commonly called the Catechism; in the doctrine, discipline and worship of this Church; and in the exercise of their ministry as baptized persons.
- (2) It shall be the duty of Priests to ensure that all persons in their charge are instructed concerning Christian stewardship, including:
- (i) reverence for the creation and the right use of God's gifts;
 - (ii) generous and consistent offering of time, talent, and treasure for the mission and ministry of the Church at home and abroad;
 - (iii) the biblical standard of the tithe for financial stewardship; and
 - (iv) the responsibility of all persons to make a will as prescribed in the Book of Common Prayer.
- (3) It shall be the duty of Priests to ensure that persons be prepared for Baptism. Before baptizing infants or children, Priests shall ensure that sponsors be prepared by instructing both the parents and the Godparents concerning the significance of Holy Baptism, the responsibilities of parents and Godparents for the Christian training of the baptized child, and how these obligations may properly be discharged.
- (4) It shall be the duty of Priests to encourage and ensure the preparation of persons for Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and to be ready to present them to the Bishop with a list of their names.
- (5) On notice being received of the Bishop's intention to visit any congregation, the Rector shall announce the fact to the congregation. At every visitation it shall be the duty of the Rector and the Wardens, Vestry or other officers, to exhibit to the Bishop the Parish Register and to give information as to the state of the congregation, spiritual and temporal, in such categories as the Bishop shall have previously requested in writing.
- (6) The Alms and Contributions, not otherwise specifically designated, at the Administration of the Holy Communion on one Sunday in each calendar month, and other offerings for the poor, shall be deposited with the Rector or with such Church officer as the Rector shall appoint to be applied to such pious and charitable uses as the Rector shall determine. When a Parish is without a Rector or Priest-in-Charge, the Vestry shall designate a member of the Parish to fulfill this function.
- (7) Whenever the House of Bishops shall publish a Pastoral Letter, it shall be the duty of the Rector to read it to the congregation on some occasion of public worship on a Lord's Day, or to cause copies of the same to be distributed to the members of the congregation, not later than thirty days after receipt.

- (8) Whenever the House of Bishops shall adopt a Position Paper, and require communication of the content of the Paper to the membership of the Church, the Rector shall so communicate the Paper in the manner set forth in the preceding section of this Canon.
- (c) (1) It shall be the duty of the Rector to record in the Parish Register all Baptisms, confirmations (including the canonical equivalents in Canon I.17.1(d)), Marriages and Burials.
- (2) The registry of each Baptism shall be signed by the officiating Member of the Clergy.
- (3) The Rector shall record in the Parish Register all persons who have received Holy Baptism, all communicants, all persons who have received Confirmation (including the canonical equivalents in Canon I.17.1(d)), all persons who have died, and all persons who have been received or removed by letter of transfer. The Rector shall also designate in the Parish Register the names of (1) those persons whose domicile is unknown, (2) those persons whose domicile is known but are inactive, and (3) those families and persons who are active within the congregation. The Parish Register shall remain with the congregation at all times.

Of Licenses

Sec. 6.

- (a) No Priest shall preach, minister the Sacraments, or hold any public service, within the limits of any Diocese other than the Diocese in which the Priest is canonically resident for more than two months without a license from the Ecclesiastical Authority of the Diocese in which the Priest desires to so officiate. No Priest shall be denied such a license on account of the Priest's race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age, except as otherwise provided in these Canons. Upon expiration or withdrawal of a license, a priest shall cease immediately to officiate.
- (b) No Priest shall preach, read prayers in public worship, or perform any similar function, in a congregation without the consent of the Rector or Priest-in-Charge of that congregation, except as follows:
- (1) In the absence or disability of the Rector or Priest-in-Charge, and if provision has not been made for the stated services of the congregation or other community of faith, a Warden may give such consent.
- (2) If there be two or more congregations or Churches in one Cure, as provided by Canon I.13.3.(b), consent may be given by the majority of the Priests-in-Charge of such congregations, or by the Bishop; Provided, that nothing in this Section shall prevent any Member of the Clergy of this Church from officiating, with the consent of the Rector or Priest-in-Charge, in the Church or place of public worship used by the congregation of the consenting Rector or Priest-in-Charge, or in private for members of the congregation; or in the absence of the Rector or Priest-in-Charge, with the consent of the Wardens or Trustees of the congregation; Provided further, that the license of the Ecclesiastical Authority provided in Canon III.9.5.(a), if required, be obtained.
- (3) This Canon shall not apply to any Church, Chapel, or Oratory, which is part of the premises of an incorporated institution created by legislative authority, provided that such place of worship is designated and set apart for the convenience and use of such institution, and not as a place for public or parochial worship.
- (c) No Rector or Priest-in-Charge of any congregation of this Church, or if there be none, no Wardens, Members of the Vestry, or Trustees of any congregation, shall permit any person to officiate in the congregation without sufficient evidence that such person is duly licensed and ordained and in good standing in this Church; Provided, nothing in these Canons shall prevent:
- (1) The General Convention, by Canon or otherwise, from authorizing persons to officiate in congregations in accordance with such terms as it deems appropriate; or
- (2) The Bishop of any Diocese from giving permission
- (i) To a Member of the Clergy of this Church, to invite Clergy of another Church to assist in the Book of Common Prayer Offices of Holy Matrimony or of the Burial of the Dead, or to read Morning or Evening Prayer, in the manner specified in Canon III.9.5; or
- (ii) To Clergy of any other Church to preach the Gospel, or in ecumenical settings to assist in the administration of the sacraments; or
- (iii) To godly persons who are not Clergy of this Church to address the Church on special occasions.
- (iv) To the Member of the Clergy or Priest-in-Charge of a congregation or if there be none, to the Wardens, to invite Clergy ordained in another Church in communion with this Church to officiate on an occasional basis, provided that such clergy are instructed to teach and act in a manner consistent with the Doctrine, Discipline, and Worship of this Church.

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

(e) (1) Any Priest desiring to officiate temporarily outside the jurisdiction of this Church but in a Church in communion with this Church, shall obtain from the Ecclesiastical Authority of the Diocese in which the person is canonically resident, a testimonial which shall set forth the person's official standing, and which may be in the following words:

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

(Date) _____ (Signed) _____

Such testimonial shall be valid for one year and shall be returned to the Ecclesiastical Authority at the end of that period.

(2) The Ecclesiastical Authority giving such testimonial shall record its issuance, the name of the Priest to whom issued, its date and the date of its return.

Of Retirement

Sec. 7. Upon attaining the age of seventy-two years, a Priest occupying any position in this Church shall resign that position and retire from active service, and the resignation shall be accepted. Thereafter, the Priest may accept any position in this Church, including, with the permission of the ecclesiastical authority, the position or positions from which resignation pursuant to this Section has occurred; Provided,

(a) tenure in the position shall be for a period of not more than one year, which period may be renewed from time to time,

(b) service in the position shall have the express approval of the Bishop of the Diocese in which the service is to be performed, acting in consultation with the Ecclesiastical Authority of the Diocese in which the Priest is canonically resident.

(c) Anything in this Canon to the contrary notwithstanding, a Priest who has served in a non-stipendiary capacity in a position before retirement may, at the Bishop's request, serve in the same position for six months thereafter, and this period may be renewed from time to time.

APPENDIX F THE RELATIONSHIP OF ORDAINED AND NON-ORDAINED MINISTRY

The relationship of lay and ordained ministry has varied considerably from place to place and from time to time. So too has the church's understanding of the kind of preparation necessary for Church membership, for service and for leadership. Some early church communities required a two or three year catechumenate — a period of instruction and training prior to baptism.

With such extensive preparation for everyone, the subsequent ordination of a few to diaconal or priestly ministry was almost incidental. All were disciples following in *The Way*, all were ministers of the Gospel. The community identified persons with the particular pastoral, teaching or leadership skills needed and commissioned them for various ministries. Some involved ordination and most did not.

Like every other institution, the Western Church developed a framework and life of its own. It became increasingly complex and specialized, especially after it emerged from generations of persecution to become the established religion of the waning Roman Empire.

Modeling its own governance after that of the state, prince-bishops commanded cadres of monks, nuns and clergy. These “official” religious not only tended to the spiritual life of the nation but also performed many of the functions today carried out by schools, hospitals, social work agencies, courts, even prisons. Property was amassed to support this work, and as secular governments crumbled under waves of migration in the Middle Ages, the trans-national Church was one of the few surviving institutions of “civilization.”

The clergy and members of religious communities (e.g., monks and nuns) came to be identified as “the Church.” They were the people who provided ministry to and for everyone else. The laity were chiefly consumers of religious services. Their time, energies and commitments were focused on making a living, raising a family, and surviving famine, disease and war. The separation of “ministry” from “secular” life took different forms in twelfth century England, fifteenth century France, or eighteenth century Pennsylvania, but the basic pattern remained the same. Clergy preached, taught, baptized, married and buried, absolved and blessed, administered the Holy Communion, and conducted the affairs of “the Church.” Lay people went about their lives “in the world.” That, at least, is the image we have inherited.

In the twentieth century, the notion that “ministry” is something performed only by clergy has been increasingly challenged. Biblical scholarship and historical studies have broadened our understanding of life in the early church. Ministry “in the world” has always required the voice and labor of faithful laity — teaching the young, feeding the hungry, tending the sick, visiting those in prison, and addressing the structures of injustice that perpetuate poverty, oppression and destruction of the created order. Renewed awareness of this helps overcome the tendency to limit “ministry” to what happens inside the church.

The re-emphasis on the Baptismal Covenant and the ministry of the laity found in *The 1979 Book of Common Prayer* reflects and reinforces this awareness.

The Episcopal Church is becoming more intentional about equipping all its members for ministries in the world. This is symbolized within our worship through increasing use of lay readers, chalice bearers, and Eucharistic ministers. Services of institution and celebration for church schoolteachers, altar guilds, vestries and other internal ministries likewise symbolize the importance of lay people in the Body of Christ.

In corporate worship, the congregation is present for each other in the different times and seasons of life. Members stand with each other in sickness and health, in joy and bereavement, in good times and bad. They wrestle together with issues that society raises and seek the light of the Gospel in each new situation. Empowered by Christ, they reach beyond their own borders to those who have no helper.

APPENDIX G INTERNSHIPS IN THE DIOCESE OF CENTRAL PENNSYLVANIA

The Internship consists of a period of time spent in a parish other than one's home parish under the supervision of clergy at the Internship Parish. The purpose of an Internship is to be exposed to deeper discovery of parish life and broadening experience of the Episcopal Church as the Intern continues discernment about ministry. Internship placement is determined in consultation with the Bishop, the Dean of the School of Christian Studies, and the Internship priest.

In most cases, an Internship occurs prior to interviewing with the Commission on Ministry for Postulancy, although some may occur during Postulancy. Ideally, an Internship follows the "Exploring Your Ministry" year in the School of Christian Studies. Internship is also open to people not discerning a ministry in Holy Orders.

The normal length of the Internship is 4-5 months including a Festival Season (for example August through Christmas or Epiphany through Easter). It is expected that the Intern would devote 6-10 hours a week to the internship but would be at his/her home parish one Sunday each month.

EXPECTATIONS OF PARTICIPATING PARISHES

The Rector of the "Home Parish or Other Faith Community" is to share with that parish or other faith community what is happening and why.

The Internship Parish should welcome the Intern liturgically, perhaps adapting "A Form of Commitment to Christian Service" (BCP p. 420). A small Intern Discernment Committee (hopefully including a member of the Vestry) is also announced, and it is their purpose to meet periodically with the Intern for support, learning, feedback and conversation about life in the Intern Parish. The Intern Committee does not report to the Bishop or the Commission on Ministry.

EXPECTATIONS OF SUPERVISING CLERGY

1. Arrange initial conversation with Intern.
2. Be responsible for a written Letter of Agreement that clarifies
 - ◆ the activities, expectations and Review-of-ministry of the Intern,
 - ◆ the role of the Intern Discernment Committee
 - ◆ the role of the Supervisor, including either weekly or bi-weekly one-on-one meetings to discuss what the Intern is experiencing and conversation about vocation.Copy sent to the Bishop's Office.
3. Select an Intern Committee.
4. Work with the Intern and consult with the home Rector in order to discover areas of parish ministry that would be helpful and appropriate for the Intern to experience,

- recognizing that the Intern will be present for a limited period of time – (administrative, educational, liturgical, pastoral, social ministry, etc.)
5. Provide one or more opportunities to preach.
 6. Schedule a closing event for the Intern at the end of the internship.
 7. Provide a written review, created in consultation with the Intern, to the Bishop. This review should include comments about:
 - ◆ the Intern’s manner and ability to “wear” the Christian **Faith** publicly,
 - ◆ the Intern’s ability and style of **leadership**,
 - ◆ the Intern’s essential personality and **manner of relating with/to people**.
 8. Consult with the Bishop or the Canon to the Ordinary about any questions or concerns along the way.

EXPECTATIONS OF THE INTERN

1. Participate in the development of a Letter of Agreement, contributing ideas about areas of parish life the Intern wishes to explore.
2. Meet regularly with the Supervising Clergy Person and be prepared for conversation about parish ministry, vocational self-understanding, and theological reflection about what is being experienced.
3. Meet monthly with the Intern Discernment Committee, with same agenda as #2.
4. Provide input for the Supervising Clergy Person’s review.
5. Write a statement of personal reflection and learning to be sent to the Bishop.
6. Meet with home parish or other faith community Rector to share internship experience.
7. Should continue to be present in the home parish or other faith community at least once a month during the internship, and should keep in touch with their Parish or other faith community Discernment Committee

CHARACTERISTICS OF A GOOD SUPERVISOR-INTERN RELATIONSHIP

1. The Supervisor is aware of and sensitive to the Intern’s experience of a new style of leadership and a different parish culture. The Intern is open to different, new and broadening experience.
2. Expectations are clear and mutual, and the relationship has the flexibility to renegotiate those expectations for unusual and appropriate reasons.
3. The Supervisor does not micro-manage but encourages initiative, and the Intern has the inner and outer freedom to explore ministry and leadership.
4. While the relationship is relatively brief it is hoped that a mutual trust will occur quickly and that supervisory conversation will involve theological reflection as well as very practical ministry matters with an honesty and openness.

APPENDIX H FORMS

Recommendation of Ministry Discernment Committee for Nomination (BACOM)	H 2-3
Introducing Myself To BACOM.....	H 4-5
Endorsement of Postulancy for Holy Orders	H 6
Medical Examination Form.....	H 7-10
Psychiatric Evaluation Form	H 11

RECOMMENDATION OF MINISTRY DISCERNMENT COMMITTEE FOR NOMINATION (BACOM)

Areas to be covered by a Ministry Discernment Committee, a Vestry and a Priest in assessing and recommending a parishioner pursuing ordination:

I. A description of the number of meetings with the parishioner over what length of time.

II. Describe the parishioner's past and current history of ministry. Be specific.

III. Using QUALITIES WE SEEK IN ORDAINED PERSONS⁵⁵, describe your experiences of this person:

⁵⁵ A Ministry Guidebook for the Diocese of Central Pennsylvania: Appendix D; 2004.

IV. Please describe areas needing development. Be specific, using examples.

V. What is your general sense of this parishioner's suitability for ordination?

VI. Are there any other significant factors that the Bishop and COM should know?

VII. Do you recommend this person for diocesan discernment and attendance at the next BACOM?

Signed: _____

Date: _____

INTRODUCING MYSELF TO BACOM

Please return to:
The Rt. Rev. Michael W. Creighton
Diocese of Central Pennsylvania
PO Box 11937
Harrisburg, PA 17108

Date _____

Name

Address

Phone Nos. _____ E-mail _____

Date of birth (optional) _____

Current Parish _____

Rector _____ Years a member of this parish _____

Baptismal Date _____ Place _____

Episcopal Church Confirmation or Reception Date _____

Place _____

How long have you been meeting with a Ministry Discernment Committee? _____

How long have you been meeting with a Spiritual Director? _____

Education History

Describe your household

Employment History

No person shall be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age, except as otherwise provided by these Canons. No right to licensing, ordination, or election is hereby established.

On separate pages, please write the following for us as a beginning of our conversation:

- 1) A **brief** introductory letter articulating why you would like to attend BACOM
- 2) A **single page** that describes your spiritual journey, sharing important events and moments that have shaped your relationship with the church, God, family, vocation and faith.
- 3) A **paragraph** for us on each of these subjects:
 - a) Your spiritual practice/prayer life. What disciplines and practices enrich you? What 'ups' and 'downs' have you had in this area?
 - b) Your experience and style of leadership. Example or two.Your favorite aspects of parish life. What about your parish and the life of the church energizes you and bubbles up as your favorite part of parish life?

ENDORSEMENT OF POSTULANCY FOR HOLY ORDERS
DIOCESE OF CENTRAL PENNSYLVANIA

TO THE BISHOP AND THE COMMISSION ON MINISTRY
HARRISBURG, PENNSYLVANIA

Date _____

WE, whose names are hereunder written, give it as our judgment that

is a confirmed, adult communicant in good standing in this parish. We declare that, in our opinion, this person possesses such qualifications as would be fitting for admission as a Postulant for Holy Orders.

Our judgment is based on:

- (a) Personal knowledge of the applicant, or
- (b) Evidence satisfactory to us

(Signed) _____
Minister of the Parish of

Vestry of the Parish

Attestation of the foregoing Certificate

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of _____ Parish, on the _____ day of _____ in the year 200 , and that the names attached are those of all (or a two-thirds majority of all) the members of the Vestry.

(Signed) _____
Clerk or Secretary of the Vestry



CHURCH

The Church
Pension Fund

Medical Examination

Required Under TITLE III, CANON 4, Sec. 2e ("of Postulants for Holy Orders"), Under TITLE III, CANON 6, Sec. 3 ("of Ordination to Deacons"), Under TITLE III, CANON 12, Sec. 1c ("of Clergy Ordained by Bishops of Other Churches in Communion with This Church"), and Under TITLE III, CANON 22, Sec. 3b ("of the Election and Ordination of Bishops") of the Constitution and Canons (1994) for the Government of the Episcopal Church.

Name		Date of Birth
Your Home Address		Phone Number/Fax Number
Marital Status	Children and Ages	
Notify in Case of Illness		Phone Number/Fax Number
Personal Physician	Physician's Address	Phone Number/Fax Number

Please answer all questions below "Yes" or "No"; provide full details in space at bottom for any questions answered "Yes."

Have You	Yes	No
1. Ever been rejected or paid extra money for insurance?	<input type="checkbox"/>	<input type="checkbox"/>
2. Ever received Workmen's Compensation or other disability benefits?	<input type="checkbox"/>	<input type="checkbox"/>
3. Been rejected for employment on account of any physical or mental condition?	<input type="checkbox"/>	<input type="checkbox"/>
4. Ever received prescription drugs for mental illness or substance abuse?	<input type="checkbox"/>	<input type="checkbox"/>
5. Ever been a patient in a hospital?	<input type="checkbox"/>	<input type="checkbox"/>
6. Had any accidents, injuries or operations or contemplate any operation?	<input type="checkbox"/>	<input type="checkbox"/>
7. Received disability benefits or medical leave for any medical/psychiatric condition?	<input type="checkbox"/>	<input type="checkbox"/>
8. Had your medical or psychiatric fitness for a job or educational studies questioned by a supervisor or a supervising institution?	<input type="checkbox"/>	<input type="checkbox"/>
9. Ever left school or any position because of ill health?	<input type="checkbox"/>	<input type="checkbox"/>
10. Lost time from work or school in the past three years for medical reasons?	<input type="checkbox"/>	<input type="checkbox"/>

Provide *full details* here for all questions answered "Yes." *Full details* include the condition, dates and durations. List the question number when answering. Use additional sheets if necessary.

1. (a) How long have you known applicant _____ (b) in what relationship? _____

2. (a) height without shoes: _____ (b) weight: _____

Vital Signs

Temperature _____ Pulse _____ Respiration _____ Blood Pressure _____
(arm, R or L position)

Physical Examination: Check for within normal limits. Note positive findings in the space below.

Head

- Eyes: vision
- conjunctivae and sclerae
- pupils size
- reaction
- equality
- appearance
- Ears: hearing
- air and bone conduction
- appearance of tympanic membranes
- Nose: obstruction to breathing
- septal deviation and/or perforation
- discharge
- Mouth: sores
- dental status
- appearance and palpation of mucosa, tongue, gums, floor of mouth
- appearance of tonsils, pharynx
- appearance & movement of uvula, palate
- gag reflex

Lymph Nodes

Enlargement, consistency and/or tenderness of cervical, axillary, epitrochlear, popliteal, and inguinal glands

Chest

- Appearance and function of chest wall
- Breasts: appearance, asymmetry, tenderness, masses, nipple discharge
- Lungs: type of respiration, character of breath sounds; presence of rales, rhonchi, wheezes or rubs

Heart

- Apex location, precordial movements or thrills
- Auscultation:
 - heart sounds: S1, S2, S3, S4
 - presence of murmurs, clicks, rub, split sounds
 - radiation of murmurs

Neck

- Palpable masses
- Thyroid
- Location of trachea
- Venous engorgement
- Bruits
- Flexibility

Pulses

- Carotids
- Brachials
- Radials
- Femorals
- Dorsalis pedis
- Posterior Tibials

Summary of positive findings:

Empty box for summary of positive findings.

	Yes	No		Yes	No
Infectious Diseases			Respiratory System		
Pneumonia	<input type="checkbox"/>	<input type="checkbox"/>	Sinus infection	<input type="checkbox"/>	<input type="checkbox"/>
Frequent Sore Throats	<input type="checkbox"/>	<input type="checkbox"/>	Asthma	<input type="checkbox"/>	<input type="checkbox"/>
Dysentery (Chronic)	<input type="checkbox"/>	<input type="checkbox"/>	Hay fever	<input type="checkbox"/>	<input type="checkbox"/>
Infantile Paralysis (Polio)	<input type="checkbox"/>	<input type="checkbox"/>	Bronchitis	<input type="checkbox"/>	<input type="checkbox"/>
Syphilis	<input type="checkbox"/>	<input type="checkbox"/>	Pleurisy	<input type="checkbox"/>	<input type="checkbox"/>
Gonorrhea	<input type="checkbox"/>	<input type="checkbox"/>	Tuberculosis	<input type="checkbox"/>	<input type="checkbox"/>
Skin diseases or eczema	<input type="checkbox"/>	<input type="checkbox"/>	Chronic cough	<input type="checkbox"/>	<input type="checkbox"/>
Fevers	<input type="checkbox"/>	<input type="checkbox"/>	Chronic hoarseness	<input type="checkbox"/>	<input type="checkbox"/>
Recurrent Chills	<input type="checkbox"/>	<input type="checkbox"/>	Coughing up blood	<input type="checkbox"/>	<input type="checkbox"/>
Lymph node enlargement	<input type="checkbox"/>	<input type="checkbox"/>	Tobacco use	<input type="checkbox"/>	<input type="checkbox"/>
	Yes	No		Yes	No
Heart and Blood Vessels			Nervous System		
High or low blood pressure	<input type="checkbox"/>	<input type="checkbox"/>	Epileptic or other fits	<input type="checkbox"/>	<input type="checkbox"/>
Heart disease	<input type="checkbox"/>	<input type="checkbox"/>	Migraine	<input type="checkbox"/>	<input type="checkbox"/>
Pain in chest	<input type="checkbox"/>	<input type="checkbox"/>	Meningitis	<input type="checkbox"/>	<input type="checkbox"/>
Rheumatic fever	<input type="checkbox"/>	<input type="checkbox"/>	Mental or nervous diseases (family)	<input type="checkbox"/>	<input type="checkbox"/>
Heart murmur	<input type="checkbox"/>	<input type="checkbox"/>	Mental or nervous diseases (self)	<input type="checkbox"/>	<input type="checkbox"/>
Palpitations	<input type="checkbox"/>	<input type="checkbox"/>	Dizzy spells	<input type="checkbox"/>	<input type="checkbox"/>
Shortness of breath	<input type="checkbox"/>	<input type="checkbox"/>	Fainting spells	<input type="checkbox"/>	<input type="checkbox"/>
Swollen ankles	<input type="checkbox"/>	<input type="checkbox"/>	Visual problems	<input type="checkbox"/>	<input type="checkbox"/>
Anemia or blood disease	<input type="checkbox"/>	<input type="checkbox"/>	Deafness	<input type="checkbox"/>	<input type="checkbox"/>
Coagulation disorder	<input type="checkbox"/>	<input type="checkbox"/>	ringing ears, hearing difficulty	<input type="checkbox"/>	<input type="checkbox"/>
Elevated cholesterol	<input type="checkbox"/>	<input type="checkbox"/>	Paralysis	<input type="checkbox"/>	<input type="checkbox"/>
	Yes	No	Weakness of limbs	<input type="checkbox"/>	<input type="checkbox"/>
Digestive System			Miscellaneous		
Ulcers	<input type="checkbox"/>	<input type="checkbox"/>	Cancer	<input type="checkbox"/>	<input type="checkbox"/>
Jaundice	<input type="checkbox"/>	<input type="checkbox"/>	Lymphoma or Other Blood Disease	<input type="checkbox"/>	<input type="checkbox"/>
Hepatitis	<input type="checkbox"/>	<input type="checkbox"/>	Diabetes or sugar disease (family)	<input type="checkbox"/>	<input type="checkbox"/>
Recurrent diarrhea	<input type="checkbox"/>	<input type="checkbox"/>	Diabetes or sugar disease (self)	<input type="checkbox"/>	<input type="checkbox"/>
Bloody stools	<input type="checkbox"/>	<input type="checkbox"/>	Thyroid disease	<input type="checkbox"/>	<input type="checkbox"/>
Marked over or underweight	<input type="checkbox"/>	<input type="checkbox"/>	Foot problems	<input type="checkbox"/>	<input type="checkbox"/>
Recent weight loss	<input type="checkbox"/>	<input type="checkbox"/>	Back pain	<input type="checkbox"/>	<input type="checkbox"/>
Gall bladder disease	<input type="checkbox"/>	<input type="checkbox"/>	Joint pain	<input type="checkbox"/>	<input type="checkbox"/>
Hernia (rupture)	<input type="checkbox"/>	<input type="checkbox"/>	Allergy to any food, medicine or injection	<input type="checkbox"/>	<input type="checkbox"/>
	Yes	No	Blood transfusions	<input type="checkbox"/>	<input type="checkbox"/>
Genitourinary System			Arthritis	<input type="checkbox"/>	<input type="checkbox"/>
Kidney disease	<input type="checkbox"/>	<input type="checkbox"/>	Use of nicotine on daily basis in the past five years.	<input type="checkbox"/>	<input type="checkbox"/>
Kidney stones	<input type="checkbox"/>	<input type="checkbox"/>	Have you ever been a habitual user of any habit forming drugs or received treatment for alcoholism or drug abuse?	<input type="checkbox"/>	<input type="checkbox"/>
Prostate disease	<input type="checkbox"/>	<input type="checkbox"/>	Have you ever had any illnesses (mental or physical) or accidents other than those mentioned?	<input type="checkbox"/>	<input type="checkbox"/>
Bladder disease	<input type="checkbox"/>	<input type="checkbox"/>			
Blood in urine	<input type="checkbox"/>	<input type="checkbox"/>			
Pain in passing urine	<input type="checkbox"/>	<input type="checkbox"/>			
Urinary tract infection	<input type="checkbox"/>	<input type="checkbox"/>			

I hereby declare that my answers to the above questions are full and true.

Signed at _____ in my presence,
this _____ day of _____, 19 _____.

(Full signature of applicant)

(Physician)

(con't from previous page)

Spine

- Mobility
- Tenderness
- Curvature

Abdomen

- Appearance (distended, flat, scaphoid)
- Abnormal movements
- Dilated veins
- Striae
- Auscultation:**
 - bowel sounds
 - bruits
 - rubs
- Percussion:**
 - distention
 - organ size (liver, spleen, bladder)
- Palpation:**
 - resistance
 - tenderness
 - rebound
 - organs (liver, spleen, bladder)
 - masses
 - epigastric or incisional hernia

Neurological

- Mental status
- Cranial nerves
- Cerebellar function
- Muscle strength
- Reflexes
- Gait and station
- Rapid Sensory exam including vibratory

Extremities

- Skin color
- Temperature
- Texture
- Varicosities
- Clubbing
- Edema
- Joint Motions
- Muscular Abnormalities
- Circumference

Genital , Prostate or Pelvic Examination

List any abnormal findings:

Rectal Exam and Stool Sample

List positive findings:

LABORATORY

- CBC _____
- Fasting Chem Profile _____
- U/A _____
- EKG (if indicated) _____
- PPD _____

On the basis of your examination, is the candidate free from any medical condition or other impediment that would render him/her unsuitable for the tasks of ordained ministry? (If you have any confidential information that would render the candidate unacceptable, please so indicate here and forward details to the Bishop by confidential communication.)

This report should be mailed by examiner directly to the Bishop, and the information should be treated as strictly confidential.

Examiner's Signature M.D.

Address

Phone Number/Fax Number

**REQUIRED EVALUATION REPORT
FROM THE PSYCHIATRIST
(FORM 1)**

**For submission by the Bishop
to the Standing Committee or other Canonically Established Bodies
if so desired or required**

To The Right Reverend _____

The Bishop of _____

Name of Applicant: _____

Date and Length of Examination: _____

1. Is there any serious maladjustment or limitation of the personality that, in your opinion, would disqualify the applicant for the ordained ministry of the Church?
Yes No

2. Are there any signs in the present behavior of the applicant that suggest that, in your opinion, this person may become ill under the pressure of clergy life?
Yes No

3. What is your impression of the applicant's ability to respond adequately and appropriately to the emotional demands placed upon him by the work of the ordained ministry?
Good Fair Doubtful Poor
No Comment

4. What is your impression of the likelihood of the applicant becoming unstable or dysfunctional as a result of nervous strain engendered by the role of the ordained minister?
Unlikely Likely Probably
No Comment

Signature of Examiner (M.D.) Date

Address

Telephone number

APPENDIX I RESOURCE LIST

MATERIALS FOR PARISH MINISTRY DISCERNMENT COMMITTEES

LISTENING HEARTS - DISCERNING CALL IN COMMUNITY

The Diocese recommends that each Ministry Discernment Committee member be provided with and use the process outlined in the Franham book and manual. Both are available from Morehouse Publishing (www.morehousegroup.com); 800-877-0012

Farnham, Suzanne G. et al, *Listening Hearts - Discerning Call in Community*, revised edition. 1994, Morehouse. June 1. 1991; 144 pages; \$10.95.

Farnham, Suzanne G. et al, *Listening Hearts - Manual for Discussion Leaders*, Morehouse. October 1, 1993; 36 pages \$5.95

This seminal work in the Listening Hearts series draws on centuries of classic Christian literature and “the silence of prayerful listening” to show how to recognize and define God’s call. It explains how to eliminate barriers and prepare one’s heart to receive that call—whether it is emphatic, subtle, or seemingly obscure.

The authors address the challenge of remaining faithful and attentive to God’s call and tell how a faith community can be a source of spiritual, psychological, physical, and financial support.

Listening Hearts is designed for use in prayer and meditation and as the basis for group discussion. It provides suggestions on forming discernment groups and ministries, questions to raise in discerning call, as well as an informal history of the ministry and its research methods.

*The accompanying manual is a step-by-step guide that tells how to prepare for and conduct discussion sessions based on the book *Listening Hearts*. Inquirers, candidates and anyone who seeks God’s call through group reflection will find the *Listening Hearts* experience invaluable for spiritual growth.*

READING

ANGLICAN AND EPISCOPAL THEOLOGY/HISTORY & TRADITION

- The New Church's Teaching Series, 1997, Cowley Publications
Williams, Rowan, *Anglican Identities*, 2004, Cowley
Holmes, David, *A Brief History of the Episcopal Church*, 1993, Trinity Press International.
Pritchard, Robert, *A History of the Episcopal Church*, 1991, Morehouse.
Sykes, Stephen, and Booty, John, ed., *Study of Anglicanism*, 1988, Fortress.
Harris Thompsett, Fredrica, *Living With History*, New Church Teaching Series, Cowley, 1999.

DISCERNMENT

- Barna, George, *The Power of Vision*, 1991, Regal.
Bolles, Richard, *The Three Boxes of Life*, Ten Speed Press.
Boyle, *Screaming Hawk*, 1994, Station Hill Press
On Diaconal Ministry.
Bridges, William, *Managing Transitions*, 1991, Addison-Wesley.
Bridges, William, *Transitions: Making Sense of Life's Transitions*, 1980, Addison-Wesley.
Campbell, Dennis M., *Who Will Go For Us?*, 1994, Abingdon Press
Farrington, Debra K, *Listening to Hear with the Heart*, 2003, Jossey-Bass Publishers
Forrester, Kevin Thew, *I Have Called You Friends*, 2003, Church Publishing
Kidd, Sue Monk, *When the Heart Waits*, 1990, Harper.
Lonsdale, David, *Listening to the Music of the Spirit*, 1993, Ave Maria Press, Notre Dame, IN.
Nouwen, Henri, *The Way of the Heart*, 1981, Harper & Row, San Francisco.
Pennington, Basil, *Called to the Center*. 1995, New City Press.
Peterson, Eugene, *Under the Unpredictable Plant*, 1992, Wm B. Eerdmans.

THE MINISTRY OF THE BAPTIZED

- Banks, Robert, ed., *Faith Goes to Work*, Alban Institute.
Borgeson, Josephine and Wilson, Lynne, eds., *Reshaping Ministry*, Jethro Publications.
Brother Lawrence, *The Practice of the Presence of God*.
Carey, George, *Encounter with Canterbury*, 1992, Forward Movement.
Crabtree, Davida Foy, *The Empowering Church: How One Congregation Supports Lay People's Ministries In the World*, Alban Institute.
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Diehl, William E., *In Search of Faithfulness*.
Diehl, William E., *The Monday Connection: A Spirituality of Competence, Affirmation and Support in the Workplace*, Harper, San Francisco.
Diehl, William E., *Thank God, It's Monday!*, Augsburg Fortress.
Dozier, Verna, *Authority of the Laity*, 1982, Alban Institute.
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Dozier, Verna, *The Dream of God: A Call to Return*, Cowley.
Frensdorff, Wesley, *Ministry and Orders: A Tangled Skein*, 1985, Education for Mission and Ministry, The Episcopal Church Center.
Frensdorff, Wesley, *The Captivity of Sacraments*.
Leech, Kenneth, *Spirituality and Pastoral Care*, 1989, Cowley.
McBrien, Richard P., *Ministry*, 1988, Harper, San Francisco.

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 Page, Patricia, *All God's People Are Ministers*, Augsburg.
 Pittenger, Norman, *The Ministry of All Christians*, 1983, Morehouse.
 Rowthorn, Anne, *The Liberation of the Laity*, Morehouse.
 Sample, Tex, *Blue Collar Ministry*, Judson Press.
 Sayers, Dorothy, *The Mind of the Maker*, 1979, Harper & Row.
 Sedgwick, Timothy, *The Making of Ministry*, Cowley
 Sinetar, Marsha, *Ordinary People as Monks and Mystics*, 1986, Paulist Press.
 Stevens, R. Paul, *Liberating the Laity: Equipping All the Saints for Ministry*, Inter Varsity Press.
 Thompsett, Frederica Harris, *We Are Theologians: Strengthening the People of the Episcopal Church*, Cowley.
 Westerhoff, Caroline, *Calling: A Song for the Baptized*, 1994, Cowley.
 Westerhoff, John and Caroline Hughes, *Living Into Our Baptism*. St. Mark's Press.
 Williman, William H., *Remember Who You Are - Baptism, a Model for Christian Life*, 1980, Upper Room Books, Nashville, TN.

DIACONAL MINISTRY

Barnett, James A., *The Diaconate - A Full and Equal Order*, Revised Edition, 1994, Trinity Press.
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 Collins, John N., *Deacons and the Church: Making Connections Between Old and New*, 2003, Morehouse.
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 Plater, Ormonde, *Many Servants: An Introduction to Deacons*, 1991, Centre for the Diaconate, 271 Main Street, Providence RI 02903.
 Sprague, Minka Shura. *Praying from the Free-Throw Line--For Now*. Essays by NY deacon, 1999 Church Publishing

Many resources from the North American Association of Deacons:
<http://www.diakonoi.org/naadres.html>

ON THE PRIESTHOOD

Bradshaw, Paul, "Liturgical Presidency in the Early Church", Grove Liturgical Study # 36
 Brown, Raymond, *Priest and Bishop*, 1970, Paulist Press.
 Coburn, John B. , *Grace in All Things*, 1995, Cowley.
 Countryman, Bill, *Language of Ordination*, 1992, Trinity Press International.
 Dwinell, Michael, *Fire Bearer*, 1993, Ligouri Publications.
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Schmidt, Frederick W. , Scheiss, Betty Bone, *A Still Small Voice, Women, Ordination and the Church*, 1996 Syracuse University Press

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deWali, Esther, *Seeking God*
Dyckman, Kathrine Marie SNJM and Carroll, Patrick, *Inviting the Mystic. Supporting the Prophet: An Introduction to Spiritual Direction*, Paulist Press.
Fenhagen, James C. *Invitation to Holiness*, Morehouse.
Haughey, John, *Converting Nine to Five: A Spirituality of Daily Work*, Crossroad.
Leech, Kenneth, *The Eve of the Storm: Living Spiritually in the Real World*, Harper, San Francisco.
Palmer, Parker J. *The Active Life: Wisdom for Work, Creativity and Caring*, Harper, San Francisco.
Stevens, R. Paul, *Disciplines of the Hungry Heart: Christian Living Seven Days a Week*, Harold Shaw Publishers.

COURSES, PROGRAMS AND INSTITUTES

Education for Ministry (EFM)

School of Theology, University of the South, 335 Tennessee Avenue, Sewanee, TN 37383-1000

Participants in the EFM program study the entire sweep of the Christian tradition from the earliest period to the present. Students learn the disciplines of biblical exegesis and interpretation, systematic theology, church history, ethics, liturgics and ascetical theology.

The School of Christian Studies. Diocese of Central PA.

Courses offered within the Diocese of Central Pennsylvania to discern the ministries to which Baptism calls each one of us, to prepare to meet the needs of those among whom we are called to minister and to continue our education in faith and ministry, whether laity, Deacon, or Priests. Two courses of study are offered: Among courses of study offered are the year long course, Exploring Your Ministry, and a core course of study offering one class each semester.

The Alban Institute, 4125 Nebraska Avenue, NW Washington, D.C.

An ecumenical coalition of consultants who focus on research, consultation, continuing education, training and other programs that enhance congregational life.

Trinity Institute, 74 Trinity Place, New York, NY 10006

A continuing education opportunity, featuring well-known keynote speakers, for clergy and laity, offered at Trinity Church in New York, with numerous downlink sites.

Pennsylvania Pastor's Conference, Pennsylvania Council of Churches, 900 S. Arlington Ave., Suite 100, Harrisburg, PA 17109-5089
An annual continuing education event, featuring keynote speakers and workshops, for pastors, educators and other church workers.

SEMINARIES

The General Theological Seminary
175 Ninth Avenue
New York, NY 10011
(212)243-5150

Nashotah House
2777 Mission Road
Nashotah WI 53058-9793
(414)646-3371

Berkeley Divinity School at Yale
363 South Ronan
New Haven, CT 06511
(203)432-6105

The Protestant Episcopal Theological
Seminary in Virginia
Seminary Post Office
Alexandria VA 22304
(703)370-6600

Bexley Hall
1100 South Goodman
Rochester NY 14620
(716)271-1320

The School of Theology of the University
of the South
Sewanee TN 37375
(615)598-1000

Church Divinity School of the Pacific
2451 Ridge Road
Berkeley CA 94709
(510)204-0733

Seabury-Western Theological Seminary
2122 Sheridan Road
Evanston IL 60201
(708)328-9300

Episcopal Divinity School
99 Brattle
Cambridge MA 02138
(617)868-3450

Trinity Episcopal School for Ministry
311 Eleventh
Ambridge PA 15003
(412)266-3838

The Episcopal Theological Seminary
of the Southwest
Box 2247
Austin TX 78768
(512)472-4133

RELIGIOUS COMMUNITIES

Religious live a vowed life. The vows vary from community to community. Check with your clergy for recommendations and more information.

TRADITIONAL ORDERS FOR MEN

The Order of St. Benedict

Community of monks in the Episcopal Church living the Benedictine rule.

Order of St. Francis, Franciscan Order of the Divine Compassion

An international, traditional, conservative, Franciscan, Catholic Religious Order. The First Order admits unmarried celibate men (Friars).

The Order of the Holy Cross

A Benedictine monastic community for clergy and laymen.

Order of St. Benedict, Servants of Christ Priory

A religious order of clergy and laymen living in community under the rule of St. Benedict, dedicated to prayer, study, and works of mercy.

Society of St. Francis

Community of men (lay and ordained) living under the vows of poverty, chastity and obedience. After the example of Francis of Assisi, the brothers engage in urban ministries, retreats, prayer and study.

Society of St. John the Evangelist

A community of lay and ordained brothers who take life vows of poverty, celibacy and obedience. First Anglican religious order for men, founded by Richard Meux Benson at Oxford, England in 1866.

TRADITIONAL ORDERS FOR WOMEN

All Saints Sisters of the Poor

Life of liturgical prayer—guests, retreats, scriptorium.

Community of the Ascension

Sisters live in community and share a life of prayer, study and work. Major outreach ministry is Project Help Stay Out, a program of options and opportunities for women who have been incarcerated.

Community of the Holy Spirit

Augustinian Rule. Liturgical prayer, Christian ed, church related institutions, chaplaincy and spiritual direction.

The Community of St. Francis

Franciscan sisters living a life of prayer, study and work with special concerns for the poor and deprived.

Community of St. John Baptist

Retreat House, parish or other faith community work, Christian ed, spiritual direction.

Order of Poor Sisters of St. Clare, Franciscan Order of the Divine Compassion

An international, conservative, Franciscan, Catholic Religious Order. The Second Order admits unmarried celibate women (Poor Sisters of St. Clare)

Society of St. Margaret

Episcopal religious community of women seeking to find Jesus present in worship, common life and ministries that concentrate on responding to the needs of the time.

TRADITIONAL ORDERS FOR MEN AND WOMEN

The Order of Julian of Norwich

Mixed, traditionally monastic, semi-enclosed, contemplative community, following the spirituality of Dame Julian. Associate and Oblate affiliations for laity and clergy.

OTHER CHRISTIAN COMMUNITIES

Brotherhood of St. Gregory

Open to Anglican men, clergy and lay, single or married, living under a common rule and service to the church on parochial, diocesan and national levels. The brothers live individually, in small groups or with their families, and support the Community's activities from their secular or church-related employment.

Community of the Paraclete

The Brothers and Sisters are single or married, leading a life of prayer and ministry under a Rule and Vows. Our work is to bring healing and wholeness to those who are broken in spirit, mind and body, through the power of the Holy Spirit of God.

Order of the Ascension

Christian community with promise of stability, obedience and conversion of life. Special concern for parish revitalization, compassion and justice in society. Annual retreat, education.

Third Order of Society of St. Francis, American Province

This Order is for clergy and laypersons, married or single, who are called to follow the Gospel way of St. Francis. Rules of life must address matters such as simplicity, corporate and private prayer, spiritual direction, study and work for God's Kingdom. Local fellowship groups and area convocations promote community where diversity is respected and the Christ life is nurtured.

APPENDIX J GLOSSARY

Affirmation of Ministry Weekend—A weekend retreat attended by all at the end of the *Exploring Your Ministry* course. This time is spent discerning and articulating one's particular call to ministry.

Anglican — The Church in communion with, and recognizing the leadership of, the see of Canterbury.

Apostolic Succession — The belief that the church today is in direct continuity with the church of the apostles. It is impossible to prove or disprove this continuity; the question of apostolic succession resides more in the office of the Bishop, part of whose duty it is to ensure that the faith taught today is the faith of the apostles.

Applicant — One who officially has applied to the Bishop of Central Pennsylvania for ordination to Holy Orders.

Archdeacon — A clergy person delegated by the Bishop to oversee diocesan mission, congregational development and ministry deployment.

Archdeacon for Deacons — A Deacon given the responsibility for communicating with all of the Deacons of the diocese and arranging gatherings of them for support and continuing education.

Aspirant — One who aspires to proceed toward Holy Orders.

BACOM — The Bishop's Advisory Commission On Ministry, an ad hoc evaluative body that conducts an annual weekend retreat for applicants for holy orders. It conducts an assessment through exercises and individual interviews, and makes a detailed written descriptive report to the Bishop.

Baptismal Covenant — The promises made by the congregation in behalf of a person, or persons, at the time of their baptism. (BCP pp. 305-305)

Baptismal Ministry — The call and grace given us at baptism by the power of the Holy Spirit to live an integrated life of love and service to God and others through our being and action.

BCP — Book of Common Prayer

Call — The unique charge to ministry in a particular time and place, awareness of which arises out of a mutual ongoing process of discernment, prayer, communication, study and relationship.

Candidate—A person who has been admitted into Candidacy, the second official step toward ordained ministry.

Canon (person)—One, ordained or lay, who has been designated as a staff member for the work of the Bishop in a diocese, an/or the pastoral work of the cathedral itself.

Canon (rules)— The Canons (and Constitution) are the set of operating laws and by-laws that define the organization, decision-making practices, and governance of the Church. There are Constitutions and Canons for the Episcopal Church, and for the Diocese of Central Pennsylvania, each created and revised by their respective conventions.

Canonical—Pertaining to the laws of the church.

Canonical Status—Every Priest and Deacon is canonically resident in a particular diocese. Only in that diocese is he or she licensed to function sacramentally.

Canon to the Ordinary—A Priest who serves the diocese as the executive officer under the direction of the Bishop of the diocese.

Canonical Examination—an exam administered by Diocesan Examining Chaplains to measure the required proficiency in five canonical areas. Applicants to the permanent Diaconate are required to take these tests.

Catechist—One who teaches the basics of Christian faith.

Chalice Bearer—see Eucharistic Minister.

Church Deployment Office—(CDO) An office at the Episcopal Church Center in New York that maintains a computer database listing clergy and lay professionals, and available positions in the Church; especially for the use of search committees.

Clinical Pastoral Education (CPE)—An accredited program of education that focuses on discovering and forming the student’s pastoral style, abilities and psychological and spiritual well-being in circumstances where the student is practicing pastoral care for others. CPE is usually conducted by a hospital Chaplaincy Program.

Commission on Ministry (COM)—A canonically established body that assists the Bishop in determining needs, recruiting and selecting persons for ministry, as well as in their guidance, pastoral care and education.

Communicant—A baptized person who is faithful in corporate worship and has received the Sacrament of Holy Communion in this church at least three times during the preceding 12 months (unless good cause prevented).

Communicant in Good Standing—A communicant who is 16 years or older and who is a recorded contributor to the support of the Church, sharing in worship and prayer, working and giving for the Kingdom of God.

Cursillo—a weekend retreat directed by lay volunteers intended as a short course in Christianity, providing a vivid experience of Jesus’ love.

Deacon—a baptized person called and empowered by God to the Christian community as a model of servanthood for all people. A person who is ordained to be a Deacon for life is the Deacon referred to in this guide.

Diaconate—The servanthood ministry of Deacon.

Diakonia—a word derived from the Greek literature, which has evolved to mean “service ministry” and is the etymological origin of the word “Deacon” as used in the Episcopal Church.

Council of Trustees— The Council of Trustees for the Mission of the Diocese holds title to all real estate and other assets owned by the Diocese and has full power to deal with said real estate and assets after consultation with the Bishop. The Council carries out the corporate and work of the Annual Convention. The Council of Trustees is composed of the following members, all of whom are entitled to vote: the Bishop, the Bishop Coadjutor and Suffragan Bishop, if there be such, the Administrative Officers, the Chancellor, the

Secretary, the Treasurer, the Registrar, the President of the Standing Committee, the presiding officer of the Episcopal Churchwomen, a representative of the Youth Advisory Board, and the seven Convocation Convenors in office at the time, and six members elected by the Annual Convention.

Diocesan Mission Statement—“We are partners in Christ with the love of God on our lips and in our lives.”

Discernment—The process of testing, clarifying, and evaluating a perceived call to a particular ministry in the body of Christ. This process is a dialogue between each person and the church, in the trust and belief that the Holy Spirit will provide guidance to an understanding and acceptance of the truth concerning his/her call to various ministries.

Disciples of Christ in Community (DOCC)—A group study program produced by the Episcopal Seminary at Sewanee, Tennessee.

Discovery of Gifts Conference—an annual weekend retreat offered by the School of Christian Studies, designed to explore an individual’s personal and spiritual gifts that can contribute to the ministries of God’s people.

Education For Ministry (EFM)—a four-year group study program produced by The School of Theology at the University of the South at Sewanee, Tennessee.

Ember Day Letters—Postulants and Candidates communicate regularly with the Bishop through Ember Day letters. This correspondence provides opportunities to share prayerful reflections about academic, personal and spiritual experiences.

Ember Days— Wednesday, Friday and Saturday after the First Sunday in Lent, Pentecost, Holy Cross Day (September 14) and December 13.

Episcopacy—A word derived from the Greek word for “overseer.” According to the catechism, “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.” (BCP, 855)

Eucharistic Ministers—Lay people who have been trained and authorized to administer the chalice during a Eucharist in the church.

Eucharistic Visitors Lay people who have been trained and authorized to administer the sacraments directly from a corporate Eucharist service to assigned individuals in their homes or institutions.

Examining Chaplains—The Examining Chaplains of the Diocese of Central Pennsylvania, appointed by the Bishop and working with the COM, assist Postulants and Candidates in understanding educational requirements, and conduct preparation and testing of Candidates in areas required by church canons.

Exploring Your Ministry—A one-year course of discernment and study, offered by the diocesan School of Christian Studies.

General Ordination Examination (GOE)—The GOE, written and administered by the national Episcopal Church’s General Board of Examining Chaplains, is a comprehensive examination of a person’s knowledge of

- The Holy Scriptures;
 - Church History, including the Ecumenical Movement;
 - Christian Theology, including Missionary Theology and Missiology;
 - Christian Ethics and Moral Theology;
 - Studies in contemporary society, including racial and minority groups;
 - Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Book of Common Prayer and the Hymnal, and authorized supplemental texts
 - Theory and practice of ministry.

Holy Orders—(1.) The sacrament of ordination; (2.) the rank or status of a Deacon, Priest, and Bishop.

Internship—A period of service by a layperson, usually six to twelve months, under the direction and supervision of a Priest, learning and performing assigned ministerial activities. Lay internships are coordinated by the Canon to the Ordinary.

Laity—The word “laity” derives from the Greek word “laos”, which literally means “the people”. The word refers to the non-ordained membership of the church, and is often used in the context of newly emerging concepts of leadership, ministry and service both within and outside the walls of the church.

Lay Professional—One who is pursuing a career calling in the church as a layperson.

Lector—A person trained in reading of the Word and the Prayers of the People.

Mentor—As used by the COM in the process toward holy orders: A member of the COM who is appointed to provide companionable support and guidance to the aspirant and will serve as a liaison to the Commission and Diocese for the remainder of one’s movement toward ordination.

Ministry Discernment Committee—A group of people in a parish or other community of faith who aid a parishioner who is interested in pursuing ordained ministry in the discernment, assessment and recommendation process.

Non-Juring—Bishops who refused to swear allegiance to the king.

Ordinary—The Bishop authorized to exercise jurisdiction over a diocese.

Ordination—The sacrament of admission to Holy Orders by the laying-on of hands by a Bishop to make a candidate a Deacon, or a Deacon a Priest, or the laying-on of hands by three or more Bishops to make a Priest a Bishop.

Pastoral Leader—A layperson licensed by the Bishop to exercise pastoral or administrative responsibility in a congregation.

Postulant—A person who has been admitted into the first official step in the process toward ordained ministry.

Preacher—A person who has been licensed to preach by the Bishop.

Presbyter—In the Episcopal Church, any priest.

Prophetic Ministry—To take seriously God’s call through the prophets to engage the people of the world in God’s call; to return to the Biblical injunction to speak for those without a voice.

Reader—A layperson licensed by the Bishop to conduct public worship under the direction of a member of clergy.

Sacramental Office—The role of one within the church who is authorized to perform one or more of the sacraments (Baptism, Eucharist) or sacramental rites (Confirmation, Ordination, Holy Matrimony, Reconciliation and Unction.)

School of Christian Studies (SCS)—A diocesan school which offers courses to aid in discerning individual ministries, continuing education in the Christian faith and ministries, and preparation for ordination as permanent Deacons.

Spiritual Director—A person who guides another on their spiritual journey.

Standing Committee—Canonical committee, consisting of twelve members: six clergy persons, two of whom may be deacons, and six laypersons. It serves as the Ecclesiastical Authority of the Diocese in the absence of a Bishop, and performs all other duties assigned by the Constitution and Canons. The Standing Committee must approve postulants for candidacy, and give testimony of candidate's suitability for Holy Orders to the Bishop before Ordination.

Total Ministry—A model of ministry development that emphasizes that all ministry is Christ's and every baptized person is an active participant in Christ's ministry. The model lays stress on the sacramental nature in the totality of life. The arena for ministry is in the midst of daily life.

Transitional Deacon—A person who has been ordained Deacon for a specific period of time in preparation for the Priesthood.