

GUIDELINES

For those seeking ordination to the Diaconate or Priesthood
or licensing as Lay Ministers in the
Convocation of American Churches in Europe
23 February 2008

In accord with Title III Canon 2 Section 3 (III.2.3) of the Constitution & Canons of the Episcopal Church (2006), the following guidelines have been approved by the Bishop in Charge and adopted by the Commission on the Ministry of the Baptized of the Convocation of American Churches in Europe.

These guidelines were first approved by the Commission on the Ministry of the Baptized in May, 2000, and updated in 2008. While they provide for the process by which ordination and licensed lay ministries are provided for in the Convocation, certain exceptional circumstances may arise from time to time for which special provision might be made.

I. Definitions of terms used in these Guidelines:

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

Bishop: The Bishop in Charge of the Convocation. The Bishop is responsible overall for the development of lay and ordained ministry, including the ordination process; for licensing of lay ministers; the admission of Postulants and Candidates; and ordination.

Candidate: A person who has completed postulancy and may still be in the process of theological education, and who, having fulfilled the necessary canonical steps, is in the final phase of preparation and examination for being qualified and fit for ordained ministry.

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

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

Congregation: A parish or mission church affiliated with the Convocation.

Convocation: The Convocation of American Churches in Europe, a part of The Episcopal Church.

Council of Advice: A body of four clerical and four lay representatives, elected by the Convention of the Convocation, which serves in much the same capacity as the Standing Committee of a diocese (Canon III.5.1(b)). The Council's role is to interview Postulants as they proceed to Candidacy and give consent to Candidacy, and for ordination, to certify that all canonical requirements for ordination have

been met. The Bishop's own policy is to ask the Council to interview Candidates in order to advise him.

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

Licensed Lay Ministries: Any of the five lay ministries provided for in the Canons (III.4.3-8) whose exercise requires the support of a Member of the Clergy in charge of a congregation and licensing by the Bishop (Lay Pastoral Leader, Worship Leader, Preacher, Catechist, Eucharistic Minister, or Eucharistic Visitor). Lectors and intercessors may be appointed by a Member of the Clergy in charge without licensing, but like all forms of ministry should receive appropriate instruction and preparation.

Nominee: A person who, with the support in writing (including financial help if necessary) of a priest and congregation, is seeking a public ministry in the Convocation, either as a licensed lay pastoral leader or as an ordained deacon or priest, but who has not yet been officially received as a Postulant or accepted for training as a licensed lay pastor.

Ordained Ministries: The Diaconate and the Priesthood.

Postulant: A person who has been accepted by the Bishop, as provided for in the Canons, for a period of vocational discernment, personal and spiritual growth, and theological education en route to ordination.

Vocational Discernment Conference: A retreat structured to help anyone seeking God's will for his or her life hosted by the Commission, usually held around the beginning of Advent. Attendance is required for people considering ordination.

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

II. Commission on the Ministry of the Baptized

The Canons require that "each diocese shall make provision for the development and affirmation of the ministry of all baptized persons in the Church and in the world" (Canon III.1).

In the Convocation of American Churches in Europe, the Bishop is assisted in the implementation of this Canon by the clerical and lay members of the Commission on the Ministry of the Baptized. The Bishop and the Commission are called especially to collaborate

- (a) in determining present and future needs for ministry in the Convocation;
- (b) in recruiting and selecting persons for Holy Orders and in guiding and examining Postulants, Candidates and Deacons in preparation for Priesthood; and
- (c) in supporting the development, training, utilization and affirmation of the ministry of the Laity in the world (Canon III.2.2).

To assist in the achievement of these objectives the Commission can form subcommittees as needed. However, the entire Commission shares in the vocational discernment process, and all members interview petitioners seeking a formal public ministry, lay or ordained, within the Convocation of American Churches in Europe.

The Commission serves in an advisory capacity to the Bishop, who receives its recommendations for each petitioner for licensed lay pastoral leadership, postulancy, candidacy, and ordination. The final decision on how to respond to a petitioner is the Bishop's alone, however, provided that the necessary endorsements, as required by the Canons, have been obtained from a Vestry or Bishop's Committee, and the Council of Advice.

III. Licensed Lay and Ordained Ministries

All ministry depends on the Holy Spirit, active in the life and witness of Christian men and women who desire to live out their baptismal promises faithfully from day to day. Thus, anyone aspiring to a licensed lay or ordained ministry in the Convocation must already have demonstrated a capacity for faithfulness and a gift for leadership in the secular world where the overwhelming number of Christians are called to live out their discipleship in the name of our Lord and Savior Jesus Christ.

Ministry in the Church is also inherently communal: that is, it is exercised in a local congregation for the building up of the people of God. A call, while it may be sensed individually, must therefore be encouraged and affirmed by the larger community of the church.

Furthermore, all ministry in the Convocation takes place in settings which are by nature international and multi-cultural. Those wishing to exercise a licensed lay or ordained ministry must therefore be at home in such an environment, ready to welcome and to affirm the presence of local people in the congregation, and be open to providing possibilities for worship, instruction, and Christian nurture in the local language(s).

In this way the privilege of worshipping God in one's mother-tongue, which we Anglicans and Episcopalians have enjoyed for over four centuries, will be extended to Anglicans on the European mainland who speak a range of languages other than English. In that way we shall be faithful to the heritage we have received from our forebears in the worldwide Anglican family.

A. The following ordained ministries (other than the episcopacy) are exercised in the Convocation, either by canonically resident clergy or those clergy canonically resident in another diocese who are licensed by the Bishop to officiate. These ministries may be exercised in full or part time positions, on a stipendiary or non-stipendiary basis.

1. Deacon: a person ordained to the Diaconate according to Canon III.6, who is neither seeking, nor who would later be eligible for, ordination to the priesthood. Deacons are usually not paid for their ministry, and continue to work in the world. They are directly under the Bishop's authority, though often work in congregations under the priest in charge, according to agreements renewed regularly among the Deacon, Priest, and Bishop (Canon III.13).

In order for a congregation to apply for the ministry of a Deacon, it must develop an assessment of its missionary goals, describing how the presence of a Deacon would contribute to the realization of these goals. The development of this proposal should reflect a clear differentiation of the diaconal role, and take into account deacons' unique connection to the Bishop.

2. Transitional Deacon: a person ordained to the Diaconate who is being trained for the priesthood to which he or she will be ordained when the canonical requirements have been met.
3. Priest: a person ordained to the priesthood.

In their ordination vows, both Deacons and Priests promise to obey their Bishop, and thus are accountable to the Bishop for the exercise of their ministry. Deacons serve directly under the Bishop, and when placed in congregational ministry, act under the supervision of the priest in charge of that congregation.

The functions and responsibilities of all three Orders are described in the applicable ordination rites in the Book of Common Prayer.

B. Clergy ordained in other Christian bodies may request to exercise an ordained ministry in the Convocation. Except for clergy from other provinces of the Anglican Communion and other churches in full communion with the Episcopal Church (who may be licensed directly by the Bishop), the Commission will in each case interview them. If accepted by the Bishop, acting with the advice of the Commission, their ministry will qualify for recognition in one of two ways:

1. Ordination by the Bishop to the Diaconate; or to the transitional Diaconate and later to the priesthood, in the case of a cleric previously ordained or licensed in a Church not in the Historical Succession (Canon III.10.3(g)); or
2. Reception by the Bishop in the order (deacon or priest) to which the cleric has already been ordained by a Bishop in the Historic Succession but not in communion with this Church (Canon III.10.3(h)).

C. The following lay ministries are licensed in the Convocation:

1. Pastoral Leader: a person trained and licensed to exercise pastoral leadership and/or administrative responsibility in an existing or newly planted congregation (Canon III.4 and especially Sec. 3). This license requires the most extensive educational process. (It replaces for the most part the office of Licensed Lay Reader. The term "Lay Reader" is no longer used in the Canons.)
2. Preacher or Evangelist: a person trained and licensed to proclaim the Good News of God in Christ Jesus in the world at large, as well as in the worshipping community, always under the direction of the Member of the Clergy or other leader exercising oversight (Canon III.4 and especially Sec. 5).
3. Worship Leader: a person trained and licensed to lead public worship (including the preaching of sermons) under the direction of a Member of the Clergy and in the absence of a Member of the Clergy (Canon III.4 and especially Sec. 4).

N.B. Worship Leaders are not meant to take the place of other liturgical assistants (Eucharistic Ministers, intercessors and lectors), but to be responsible on as regular a basis as possible for the actual conduct of worship. They may well exercise this regular ministry in the setting of a hospital, a home for the elderly, a prison or a school. In addition, they will be available to their own congregation or another parish or mission in the Convocation if no cleric can be present for reasons of scheduling, sickness or vacation, or an interim between rectors.

4. Catechist: a person trained and licensed to prepare Candidates for Baptism (or their parents and godparents in the case of young children), Confirmation, Reception and the individual Reaffirmation of Baptismal Vows. A catechist may be responsible for training and equipping the Sunday School teachers in a

parish or group of parishes. A catechist may also be a person especially equipped to help the members of a congregation to understand and live out their calling as baptized Christians at the heart of God's world (Canon III.4 and especially Sec. 8).

5. Eucharistic Minister: a person trained to administer the elements at the Eucharist in the absence of sufficient numbers of priests or deacons assisting the celebrant.

6. Eucharistic Visitor: a person trained to take the Sacrament (consecrated at a celebration of the Eucharist immediately beforehand) to members of the congregation unable to attend due to illness or infirmity. (Canons III.4. esp. Sec. 6 and 7)

All licensed lay ministers are accountable to the Bishop for the exercise of their ministry. In accordance with Canons III.4.2, licenses are issued for a period of time not to exceed three years, and are renewable based upon acceptable performance of the ministry and the endorsement of the Member of the Clergy in charge of the congregation. Such renewal may require further training or discernment, and is never guaranteed.

D. Ministries not requiring a Bishop's License

A Lector is a parishioner trained and appointed by the Member of the clergy to read the Lessons, lead the Psalm, or lead the Prayers of the People. An Intercessor is a person specially gifted in intercessory prayer. Ushers help the orderly conduct of a service, as well as incarnating the welcome and hospitality of the congregation. Service at the altar as an Acolyte is not a function of either a Worship Leader or Eucharistic Minister, although many are called to do those things as well as to serve as licensed ministers.

IV. The Vocational Discernment Process

We pray at the end of the Eucharist, "Send us out into the world to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord." (BCP 366) The Church believes that each person, as a unique child of God, has a unique contribution to make to God's economy of salvation for humanity and all of creation. Therefore the Church has a grave responsibility to provide the means to "equip the saints for ministry" (Eph. 4:11-16), beginning with tools for discerning God's call in one's life.

A. Prerequisites for beginning a discernment process

1. The applicant must have been a confirmed adult communicant in good standing (see Canon I.17.3 for definition) of a congregation of the Convocation for at least one year, before any formal steps toward discernment process can be taken.

2. The applicant need not have a knowledge of the English language to begin a discernment process, but a Candidate should acquire a level of English necessary to perform a ministry in the Convocation, set by the Bishop and EICS in each individual case.

3. While it is hoped that the applicant will be available for a ministry in Europe, residing in mainland Europe for the foreseeable future, the Convocation does not rule out the possibility of sponsoring persons for training and/or ordination whose ministry may in time be exercised elsewhere, although financial resources for such training are limited. The Bishop is also willing to consider commending a person to another bishop, in The Episcopal Church or wherever else might be appropriate in the Anglican Communion or other churches in full communion, in order that discernment and training for ministry may go forward.

4. It is required that a person preparing for ordination or lay pastoral leadership have a spiritual director, a person trained to help supervise the prayer life of other Christians. The petitioner for ordination shall engage in a period of in-depth psychological evaluation as part of the discernment process (in addition to the canonically required psychiatric examination). Exceptionally, an applicant's local priest may serve as a spiritual director, or should recommend someone to do so, and may also make a recommendation of a person trained in psychology who would be sensitive to Christian spirituality. The Bishop shall require reports from the spiritual director and psychologist, which the applicant shall allow to be made in full. These reports, as well as the required psychiatric examination (i.e., performed by a physician trained in psychiatry), shall remain strictly confidential for the Bishop's eyes only. He or she shall certify to the Commission and Council that a satisfactory examination has taken place, but these bodies do not have the right to examine these documents.

5. Before beginning a discernment process, an applicant should understand that ordination to Holy Orders and licensing to lay ministry in the Episcopal Church is a privilege, not a right. Acceptance by the Bishop of an application to discern an individual's vocation will not thereby confer or imply any right to ordination or the receipt of a license for lay ministry. Discernment is a spiritual journey that the applicant undertakes voluntarily and jointly with the Bishop, the Council of Advice, the Commission, and his or her priest and home congregation. At every step of this journey, and in accordance with the Canons, each of the parties has the right, and indeed the obligation, to make such recommendations or take such decisions as are appropriate to their function in the licensing or ordination process.

6. No one will be denied access to the vocational discernment process because of race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age, except as otherwise specified by the Canons and these guidelines.

7. At all stages of the process, expenses for travel to and from required interviews, lodging, and any required psychiatric or medical examinations are to be borne by the Nominee, shared with the petitioner's sponsoring congregation as part of their specific financial commitment to the Nominee.

B. Steps in the discernment process

1. Any member of a congregation who senses a call to a fuller ministry in the Convocation, either licensed or ordained, should first indicate his or her interest to the priest in charge of that church, or if there be none, to a Deacon or Lay Pastoral Leader who will refer the applicant to a neighboring congregation with a priest in charge. The priest should provide the applicant with a copy of these guidelines and the applicable portions of Canon III, "Ministry." Canons III.5 (General Provisions respecting Ordination), III.6 (Ordination to the Diaconate), and III.7, 8, and 9 (Ordination to the Diaconate and Priesthood, and description of their life) describe in detail the canonical process leading to ordination of deacons and priests; Canon III.4 describes licensed lay ministries. The Priest and member shall engage in a number of conversations to carefully inquire together into the person's sense of the Holy Spirit's leading. The annual Vocational Discernment Conference ("What Is God Calling Me to Do?") is open to all, especially those trying to discern God's will, but is specifically required for people considering ordination.

2. Any person who senses a call to a fuller ministry in the Convocation, either licensed or ordained, for whom it is geographically impossible to belong to a congregation (e.g., from a campus ministry or military chaplaincy, as provided in the Canons) should present him- or herself directly to the Bishop. If, after an initial interview, the Bishop feels moved to proceed, the Bishop shall contact the priest in charge of a congregation of the Convocation most suited to sponsoring the applicant, asking that it take responsibility for considering the person's application. The Bishop shall then direct the applicant to contact the Priest in

charge of that congregation and to develop, in consultation with him or her, a means of vocational discernment, according to the procedure outlined below in these guidelines insofar as is practicable.

3. The Priest, if he or she detects a possible vocation to ordination for the applicant, shall convene a Vocational Discernment Committee. This Committee is to work with the priest and applicant, to help clarify the person's sense of call, both through conversation with the Committee and through the person's regular engagement in leadership roles in congregational life. The Discernment Committee shall make a report to the priest, who is responsible for directing the applicant through the process through Nomination and beyond. Guidelines for the naming of a Discernment Committee and a description of the steps the applicant and discernment committee are to follow are found in the Appendix.

4. If, upon the completion of this careful inquiry into the physical, intellectual, moral, emotional, and spiritual qualifications of the applicant, including the report of the Vocational Discernment Committee, the priest and applicant believe that he or she should continue in the discernment process, the priest should refer the applicant by letter to the Vestry or Bishop's Committee.

(a.) If the Vestry or Bishop's Committee agrees with their priest that the applicant should continue in a vocational discernment process toward ordination, they will provide the applicant with the necessary canonical certificate (Canon III.6.2(a); or III.8.4(a)2). In doing so, they should recognize that the congregation will, if it nominates the applicant for ordained ministry, have an on-going spiritual and financial responsibility (taking into account the Nominee's needs and the congregation's resources) to the individual during the discernment and training process.

(b.) If they believe that the applicant should continue in a discernment process toward licensed lay ministry, they will so resolve and provide the applicant with a copy of such resolution.

5. The Priest in charge, after the Vestry or Bishop's Committee signifies their willingness to sponsor the applicant, will communicate in writing the findings of the Vocational Discernment Committee and the congregation's Nomination of the applicant to the Bishop.

6. It is then the responsibility of the now-Nominee to complete and send the necessary form (attached to these guidelines) and documents to the Convocation office in Paris. To accompany the application, the Nominee should write a detailed statement which describes:

- (a) personal circumstances, education and life-experience to that point, including an account of his or her spiritual development and faith;
- (b) the particular ministry to which he or she feels called, the reasons for that sense of call, and personal qualifications for such a ministry; and
- (c) the possible ways and settings in which that ministry could be exercised and how it would help the Convocation to carry forward its mission.

7. The Bishop, after receiving the Nominee's statement, the letter from the Priest in charge, and the certificate from the Vestry or Bishop's Committee, will then interview the Nominee in person.

8. In the case of a Nominee for ordained ministry, the Bishop shall then require him or her to submit to a thorough medical and psychiatric evaluation by professionals approved by the Bishop, using forms approved by the Church Deployment Office. Reports of all investigations and examinations shall be kept permanently on file by the Bishop and remain a part of the permanent records of the Convocation. The Bishop may require a medical and psychological evaluation at any time of the process. If thirty-six (36) months elapse after the Nomination is accepted and ordination, these must be repeated.

In the case of a person nominated to a licensed lay ministry in the Convocation, the Bishop may choose to require the Nominee to undergo a medical and psychological examination. That decision lies within the Bishop's prerogative and will depend in part on the nature of the ministry to which the Nominee is aspiring.

9. The Bishop will then review the full dossier of the Nominee (the person's detailed statement and completed forms; the letter(s) from the priest and Vocational Discernment Committee; the Bishop's report of the personal interview with the Nominee; and the medical and psychiatric reports, if applicable) and in light of it decide whether or not to invite the Nominee to an interview with the Commission, usually to be held at one of its semi-annual meetings.

10. If the Nominee (together with his or her spouse, as applicable, in the case of someone aspiring to the ordained ministry) is invited to an interview with the Commission, the Bishop will make the person's dossier available to the members of the Commission (taking due care for the confidentiality of the medical and psychiatric reports).

11. After interviewing the Nominee (and his or her spouse, as applicable, in the case of a person aspiring to ordained ministry), the Commission will share its evaluation with the Bishop. It may be that the Bishop, acting with the advice of the Commission, will admit the Nominee as a Postulant for the Diaconate or Priesthood, or into a training program for a licensed ministry. It may also be that the Bishop, acting with the advice of the Commission, will conclude that the Nominee is more suited to a ministry other than the one for which he or she has applied. Or, the Bishop, again acting with the advice of the Commission, may be led to refuse the Nominee's request for training either for ordination or for a licensed lay ministry in the Convocation.

V. Postulancy

A. The European Institute of Christian Studies will assist the Bishop and the Commission by developing and monitoring a program of appropriate formation and training for the ministry to which the Postulant aspires. Depending upon the Postulant's personal circumstances and the order to which he or she aspires, such a program may include formal seminary study, or training programs designed for *in situ* learning, or reading courses to be directed by a person appointed by the Bishop. The subjects to be covered in the course of this program are described in the relevant sections of Canons III.6 and III.8, as well as the Guidelines prepared by EICS. EICS has the responsibility in the Convocation for certifying to the Bishop, Commission, and Council a Candidate's educational preparedness for ordination.

B. In addition to the Bishop's ongoing relationship with the Postulant (including the required Ember Day letters: see Canon III.6.4(e)), one member of the Commission designated by the Commission Chair will act as a personal liaison with the Postulant, making regular reports to COMB as the Postulant prepares for ordination. The priest in charge and members of the sponsoring congregation also have a very important role to play in encouraging and supporting the Postulant throughout the period of preparation, along with the members of the Postulant's family. The Convocation itself is deeply involved through the Bishop and the members of the Commission who represent a variety of congregations within the Convocation.

VI. Candidacy and Ordination

A. Subject to the conditions and procedures set forth in Canon III.6.4 and III.8.4, a Postulant may apply to be admitted as a Candidate for ordination.

B. Candidates for the priesthood will normally be expected to take the General Ordination Examination, prepared annually by the General Board of Examining Chaplains (see III.15), prior to being considered for ordination. In reviewing the results, EICS and the Commission will take into account the differing cultural circumstances that might affect a Candidate's responses, as well as any language barrier for those whose mother tongue is not English.

C. Candidates (for both Diaconate and Priesthood) will also normally be expected to have completed a unit of Clinical Pastoral Education (or its equivalent) prior to approval for ordination.

D. Subject to the conditions and procedures set forth in Canon III.6 and III.8, a Candidate may be ordained a permanent or transitional deacon, and a transitional deacon may be ordained a priest.

E. For the period of the transitional Diaconate, the Commission will work with the Bishop and EICS to develop a form of training for the new deacon. The Bishop will appoint from among the ordained clergy of the Convocation a mentor to supervise the deacon's training. This training should especially emphasize the practical dimensions of ministry and development of greater spiritual maturity.

VII. Licensing of Lay Pastoral Leaders

A. EICS will assist the Bishop and Commission by developing and monitoring a program of appropriate training for a person who has been admitted to preparation for Lay Pastoral Leadership, covering the areas outlined in Canon III.4. Such a program may include theological study series such as Education for Ministry, Disciples of Christ in Community, reading courses supervised by a person appointed by the Bishop, or training programs offered by the Convocation.

B. Upon completion of the program of study, EICS will devise a suitable means of examining the trainee's progress. If the Bishop is satisfied with the results of this examination, and the Nominee has the support of the congregation to be served and of the priest in charge (where applicable), the Bishop may, after receiving the advice of the Commission, license the Nominee as a Lay Pastoral Leader, according to the provisions of Canon III.4.

VIII. Licensing of Other Lay Ministers

A. Worship Leaders

Persons may be nominated to the Bishop to serve as Worship Leaders by the minister in charge of a local congregation, or if there be none, by a Bishop's Committee. They shall be instructed by the minister in charge, or someone appointed by the Bishop, on the meaning and appropriate function of their office, using resources such as Clifford Atkinson, *A Lay Minister's Guide to the Book of Common Prayer* (Morehouse Publishing, 1988), and William Snyder, *Your Voice, God's Word* (Morehouse Publishing, 1988).

B. Eucharistic Ministers and Visitors

1. The minister in charge of a local congregation may nominate persons to the Bishop to be licensed as Eucharistic Ministers for administering the elements at a celebration of the Eucharist (Canon III.4.6) They shall be members of the congregation who are faithful in prayer, giving, and service, and shall be instructed by the minister in charge on the meaning and appropriate function of their office.

2. The minister in charge of a local congregation may nominate persons to the Bishop to be licensed as Eucharistic Visitors (Canon III.4.7). They shall be members of the congregation who are faithful in prayer, giving, and service, and skilled in pastoral visitation. They shall be instructed by the minister in charge of the meaning and appropriate function of their office, using resources such as Beth Ely, *Manual for Eucharistic Ministers* (Morehouse Publishing, 2005), Anna Gulick, *This Bread, This Cup: An Introduction to the Eucharist* (Morehouse Publishing, 1992), or such training courses as the Convocation may offer. The training should include instruction in the following areas:

- Theology of the Holy Eucharist
- The practice of administering Holy Communion
- Skills of pastoral visitation and the maintenance of appropriate boundaries

Eucharistic Visitors serve under the direct supervision of a Priest or Deacon.

C. Preachers and Catechists

Persons may be nominated to the Bishop to serve as Preachers or Catechists by the minister in charge of a local congregation, and shall be members of the congregation who are faithful in prayer, giving, service and study. The minister in charge or other knowledgeable persons shall prepare them for this office, using an appropriate theological reading course or curriculum such as Education for Ministry, or such training courses as the Convocation may offer. The training should cover those areas specified in Canons III.3.4 and III.3.6, respectively, including detailed knowledge of the Catechism of The Book of Common Prayer (1979).

Preachers and Catechists serve under the direct supervision of a Priest or Deacon.

Attachment: Application Form

Appendix: Guidelines for Vocational Discernment Committees