Called to Ministry

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

—The Book of Common Prayer
A Word to the Discerning

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

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

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

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

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

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

One of the mistakes we often make is to think there are gradations or ranks in the ministries of the church. We imagine them to be all stacked up somehow, with some on the bottom and others nearer the top. But this is an incorrect and misleading way of thinking about ministry—and, indeed, one that fails fully to grasp the central, radical claim of the Gospel about our fundamental equality
in God’s love. All ministries in the church are needed, and important; some are lay, and some are ordained. And in this church, the “Episcopal Branch of the Jesus Movement,” one of the most important ways that basic idea is through our commitment to sharing the governance of the church between ordained and lay people. Not surprisingly, one of the things this means in our church is that participating in the governance of the church—through participation in committees and commissions, election to Vestries or to the Convocation’s Council of Advice, and other forms of leadership—is one of the most honored, and important, expressions of ministry.

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

The Right Reverend Mark D. W. Edington
Paris, France
† Aidan of Lindisfarne, 2022
Section 1: Introduction to Vocational Discernment

A Word of Welcome to the Vocational Discernment Process

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

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

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

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

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

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

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

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

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

The Ministry of the Baptized

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

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

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

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

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

Ministry Beyond Church Doors

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

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

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

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

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

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

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

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

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

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

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

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

Ministries Within the Gathered Church

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

*Called to Ministry* is a set of three documents that provides guidelines for all those in discernment in the Convocation. This first document, *Called to Ministry I*, includes

- Section 1: Introduction to Vocational Discernment
- Section 2: Licensed Ministries.
- A Glossary

*Called to Ministry II* covers the guidelines for Holy Orders; and *Called to Ministry III* contains various annexes (the Baptismal Covenant, and relevant parts of Title III of the General Canons of the Episcopal Church). It is recommended that all those going through discernment, and all those supporting or involved in discernment, be familiar with all sections of *Called to Ministry.*

**Worship**

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

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

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

**Christian Education**

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

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

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

**Pastoral Ministry**

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

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

**Outreach**

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

- The sick: bringing flowers, food and companionship to the sick or those confined to their homes; assisting with worship and fellowship in nursing homes; preparing meals for the homebound; walking for cancer research; running to raise money for AIDS or other causes; praying for healing; the poor and oppressed: sharing food, clothes, furnishings and money with the needy at home and abroad; responding to migrants and refugees; staffing soup kitchens, clothing exchanges and shelters; visiting prisoners; working for just labor laws and full employment; addressing the underlying causes of poverty, hunger, homelessness;

- The young and the weak: providing child care, pre-school programs and after-school programs; sponsoring sports and crafts programs; tutoring, mentoring; housing and staffing counseling centers; support for others whose needs are not physical but emotional and/or spiritual, opportunities for sharing one’s journey in Christ.

- LGBTQUIA+: reaching out to all who feel marginalized; living out the motto, “God loves you, no exceptions”; welcoming and integrating all God’s people within the baptized people of God.

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

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

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

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

Stewardship

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

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

Administration

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

Ministry in Daily Life and Discernment

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

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

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

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

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

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

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

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

The Baptismal Covenant

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

What does the term “vocation” mean?

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

What does the term “discernment” mean?

Discernment is a process that allows us to distinguish between our own willfulness and God’s will; between our own self-defined purpose and God’s intended purpose for us; that is, God’s call to us to ministry. The verb discern comes from the Latin discernere, which means to separate or to distinguish accurately one choice, option, or object from another. The process of discernment, when applied to Christian vocation (the Latin root is vocare, “to call”), is the process by which we bring clarity and insight to the ministry to which we are being called by God.
Discernment is seldom a linear process that moves quickly or neatly and in an orderly fashion. Indeed, the discernment process is a life-long journey that continues even after we have initially reflected upon the issue of vocation. Discernment is at the heart of everything we do in life.

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

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

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

Processes for ordained and licensed ministries

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

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

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

COMB — Commission on Ministry of the Baptized

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

EICS — European Institute for Christian Studies

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

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

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

How to get started

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

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

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

Ministries in The Episcopal Church

Ordered ministries

The Episcopal Church has maintained the threefold order of ordained ministry of bishops, priests and deacons which has characterized Christ’s One, Holy and Apostolic church since its earliest days. For those discerning a possible call to the *priesthood*, the ministry of this order, as described in the ordinal, is:

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

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

For those discerning a possible call to the *diaconate*, the ministry of this order, as described in the ordinal, is:
• To make Christ and his redemptive love known to the world, and to interpret to the church the needs, concerns and hopes of the world
• To proclaim both in the ministration of God’s word and sacraments, and in one’s personal life the Gospel of Jesus Christ
• To share with the bishop and other clergy and laity in the in the decision-making bodies of the church.

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

Licensed lay ministries

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

• A Pastoral Leader is authorized to exercise pastoral responsibility, lead public worship and preach within a specific congregation where no clergy leadership is present. It is a role that may include significant administrative responsibilities. Congregations in need of a Pastoral Leader will be identified by the bishop as the circumstances arise. Read more: Section 2A

• A Worship Leader is authorized to lead Morning and Evening Prayer in a congregation with permission of the bishop and under the direct supervision of the Clergy or a Pastoral Leader. Read more: Section 2B

• A Preacher is authorized to preach with permission of the bishop and under the direct supervision of the Clergy or a Pastoral Leader. Read more: Section 2C

• A Catechist is authorized to prepare people for baptism, confirmation, reception or the reaffirmation of baptismal vows with permission of the bishop and under the direct supervision of the Clergy or a Pastoral Leader. Read more: Section 2D

• An Evangelist works with and is supervised by the Clergy, primarily within the context of their own congregation, to inspire, encourage and equip others to be effective witnesses to the Good News. Evangelists must be comfortable sharing their own faith stories in order to draw others to God. Read more: Section 2E

• A Eucharistic Visitor is a layperson authorized to take Holy Communion following the service to members of the congregation unable to be present. Eucharistic Visitors should act under the direction of a deacon, if any, or otherwise under the priest or a Pastoral Leader. Read more: Section 2F

• A Eucharistic Minister is authorized to administer the Chalice at a Celebration of the Holy Communion. Eucharistic Ministers should act under the direction of a deacon, if any, or otherwise under the priest. Read more: Section 2G

Ministries not requiring a Bishop’s License

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

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

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

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

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

**Summary of process for licensed ministries**

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

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Section 2: Licensed Ministries

The Rich Diversity and Intrinsic Unity of Christ’s Body

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

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

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

—1 Corinthians 12:12-31

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

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

This section of Called to Ministry examines in detail the canonically defined Licensed Ministries open to lay people in the Episcopal Church. It is perhaps important to note that while ordained ministries may be received between churches in full communion with each other—so, for example, a
deacon in the Scottish Episcopal Church may serve as a deacon in the Episcopal Church—the same is not true of lay ministries. A person licensed as a Worship Leader in the Episcopal Church is not recognized as a Lay Reader in the Church of England, for example, as that church understands the term; and a Lay Reader in the Church of England does not by virtue of that status become licensed in any lay ministry of the Episcopal Church.

Discerning and Directing Lay Ministries

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

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

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

Section 2A: Pastoral Leader

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

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

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

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

- **Holy Scriptures, contents and background**

- **The Book of Common Prayer (and its authorized supplements) and the Hymnal (and other authorized music resources)**
  EICS module on Liturgy

- **Church history**
  1 CDSP CALL module such as: Church History, Anglican Identity; or Church History, Mission for the Church Today

- **Christian ethics and moral theology**
  1 CDSP CALL module such as: Facing Choices: ethics in the Anglican Church

- **Church doctrine as set forth in the Creeds and An Outline of Faith, commonly called the Catechism**
  EICS module (2-3 zoom sessions)

- **Appropriate canons**
  EICS module (1 zoom session)

- **Pastoral Care; appropriate boundaries**
  1 CDSP CALL module such as: Introduction to Pastoral Care
  1 zoom with Priest from Convocation

- **Individual Prayer**
  1-3 zoom sessions with Priest from Convocation

- **Baptismal covenant and its application to ministry**
  Part of EICS module

- **Polity, governance and structure of The Episcopal Church and its relationship to the worldwide Anglican Communion**
  EICS module

- **Contemporary society, the issues faced and The Episcopal Church’s response to these issues**
  1 CDSP CALL module such as: Changing Church: Mission, Leadership, and Beloved Community

- **Safeguarding God’s Children (Praesidium Academy)**

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

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

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

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

Documentation
The Bishop or Bishop's representative will maintain a confidential personnel file for the Pastoral Leader which shall contain the following:
- Documentation and certification of the Pastoral Leader's training, examination and competency in the areas listed above under "Training."
- A copy of the application sent to the Bishop.
- A copy of the certificate from the Bishop licensing the person to be a Pastoral Leader.

Section 2B: Worship Leader
A Worship Leader is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

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

The Worship Leader is a confirmed communicant in good standing or, subject to guidelines established by the Bishop, a communicant in good standing. The Worship Leader functions with the permission of the bishop and under the direct supervision of the Bishop’s Office. Once licensed, the Pastoral Leader functions at the discretion of the Bishop and under the direct supervision of the congregation’s Priest-in-Charge.
The Worship Leader functions solely at the discretion of the Priest-in-Charge and is licensed to lead worship only in the congregation in which the Worship Leader is a member at the time of licensing. The Worship Leader may be given special permission by the Bishop to lead worship in other circumstances or in other congregations provided he or she has received an invitation to do so from the Priest-in-Charge of the congregation. A Worship Leader may preach the sermon, if he or she is also a licensed Preacher, or if not a licensed Preacher, may deliver a sermon provided by an ordained Priest canonically resident or licensed to officiate in the Convocation. The Worship Leader, under the direction of the Priest-in-Charge, will pursue a program of continuing education determined by EICS.

**Training**

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

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

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

**Certification**

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

**Documentation**

The clergy-in-charge will maintain a confidential personnel file for the Worship Leader that shall contain the following:
Documentation of training, examination and competency in the areas listed above under “Training”

A copy of the application sent to the Bishop by the Priest-in-Charge

A copy of the certificate from the Bishop licensing the person to be a Worship Leader

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

Section 2C: Preacher

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

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

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

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

Training

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

- The Book of Common Prayer and its authorized supplements
  EICS module

- Holy Scriptures, interpretation, contents and background

- The Hymnal (and other authorized music resources)
  EICS Liturgy Module

- The conduct of public worship
  1 CDSP CALL module, such as: Introduction to Liturgical Leadership

- An overview of Church history including current events in The Episcopal Church and the Anglican Communion
  1 CDSP CALL module, such as: Changing Church: Mission, Leadership, and Beloved Community
• Christian ethics and moral theology
  1 CDSP CALL module, such as: Facing Choices: ethics in the Anglican Church

• Church doctrine as set forth in the Creeds and An Outline of Faith, commonly called the Catechism
  EICS module (2-3 zoom sessions)

• Pastoral dynamics of preaching
  An online course in Homiletics will be provided.

• Homiletics, including use of voice
  An online course in Homiletics will be provided.

• Safeguarding God’s Children (Praesidium Training)

• Anti-Racism Training

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

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

Documentation
The clergy in charge of the congregation will maintain a confidential personnel file for the Preacher that shall contain the following:
  • Documentation of training, examination and competency in the areas listed above in “Training.”
  • A copy of the application sent to the bishop by the clergy in charge of the congregation.
  • A copy of the certificate from the bishop licensing the person to be a Preacher.

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

Section 2D: Catechist

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

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

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

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

**Training**

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

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

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

**Certification**

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

**Documentation**

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

- Documentation of training, examination and competency in the areas listed under “Training”.
- Certification of the Catechist’s completion of required training
Section 2E: Evangelist

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

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

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

Training

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

- Holy Scriptures, interpretation, contents and background

- The Baptismal Covenant and its application to the ministry of all Christians
  Part of ECIS liturgy module

- Individual and communal prayer
  1-3 zoom sessions (or Spirituality retreat) with a Priest of the Convocation –

- An overview of Church history including current events in The Episcopal Church and the Anglican Communion
  1 CDSP CALL module, such as: Changing Church: Mission, Leadership, and Beloved Community

- Christian ethics and moral theology
  1 CDSP CALL module, such as: Facing Choices: ethics in the Anglican Church

- Evangelism
  An on-line module will be provided.

- Safeguarding God’s Children (Praesidium Training)

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

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

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

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

Section 2F: Eucharistic Visitor

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

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

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

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

• Safeguarding God’s Children

• Anti-Racism Training

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

Certification

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

Documentation

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

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

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

Section 2G: Eucharistic Minister

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

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

Training

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

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

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

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

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

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

Documentation of licensing of Eucharistic Ministers will be maintained and displayed in the parish.
Application Form for Licensed Ministry

Last name: ____________________________

First name: ____________________________

Parish affiliation: ____________________________

Licensed Ministry sought: ____________________________

Mailing address (complete)

________________________________________

________________________________________

________________________________________

e-mail: ____________________________

Mobile phone: ____________________________

Date and Place of Baptism: ____________________________

Date and Place of Confirmation: ____________________________

Church Denomination Affiliation:
(please list any churches of which you consider yourself a member at present)

Roles undertaken in your Episcopal parish/mission:

________________________________________

________________________________________

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

________________________________________

________________________________________

________________________________________

________________________________________

Called To Ministry | Lay Ministries | 33.
Other relevant training


Signature of sponsoring clergy:*

Congregation

Signature of Applicant:

Date:

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

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

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

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

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

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

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

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

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

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

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

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

**Call:** A term often used in connection with a vocation (see “vocation”).

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

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

**Canonical Residence:** All members of the clergy in the Episcopal Church are understood to be canonically resident (or “incardinated”) in a specific geographical division of the church—typically...
a diocese, or (in our case) the Convocation. Clergy are never members of a congregation; their membership is defined and determined by the place of their canonical residence. See also Member of the clergy.

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

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

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

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

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

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

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

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

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

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

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

Consecrated Elements: The consecrated bread and wine of the Eucharist.
Consequentialism: The doctrine that the morality of an action is to be judged solely by its consequences.

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

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

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

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

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

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

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

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

Episcopacy: Government of the church by bishops.

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

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

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

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

European Institute of Christian Studies (EICS): A commission of lay and ordained persons appointed by the bishop to provide and oversee the formation of those seeking lay and ordained ministries in the Convocation. EICS works closely with the bishop and Commission to ensure the requirements of The Episcopal Church and the Convocation regarding education of people in training.
Evangelist: A lay person trained and licensed to present the Good News of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the church (Canon III. Sec 4.9).

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

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

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

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

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

Intercessor: A person specially gifted in intercessory prayer.

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

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

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

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

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

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

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

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

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

Parish: A self-supporting congregation under a rector.

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

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

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

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

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

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

Priesthood: The body of people ordained as priests.

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

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

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

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

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

Spiritual life: Life in the context of faith.

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

Synoptic Gospels: The Gospels of Matthew, Mark, and Luke, which describe events from a similar point of view, as contrasted with that of John.
**Systematic theology:** A discipline of Christian theology that formulates an orderly, rational and coherent account of the Christian faith and beliefs.

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

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

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

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

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

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

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

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

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