



Called to Ministry

**Guidelines for Ministry of all the Baptized,
Licensed Ministries, and Holy Orders**

Introduction to Vocational Discernment

and

Licensed Ministries

European Institute for Christian studies

Convocation of Episcopal Churches in Europe

April 2022

I exhort you, brothers and sisters, by the mercies of God, to present your bodies as a sacrifice—alive, holy, and pleasing to God—which is your reasonable service. Do not be conformed to this present world, but be transformed by the renewing of your mind, so that you may test and approve what is the will of God—what is good and well-pleasing and perfect. For by the grace given to me I say to every one of you not to think more highly of yourself than you ought to think, but to think with sober discernment, as God has distributed to each of you a measure of faith. For just as in one body we have many members, and not all the members serve the same function, so we who are many are one body in Christ, and individually we are members who belong to one another.

Romans 12:1-5

Introduction to Vocational Discernment and Licensed Ministries

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Called to Ministry consists of three documents:

Introduction to Vocational Ministry and Licensed Ministries

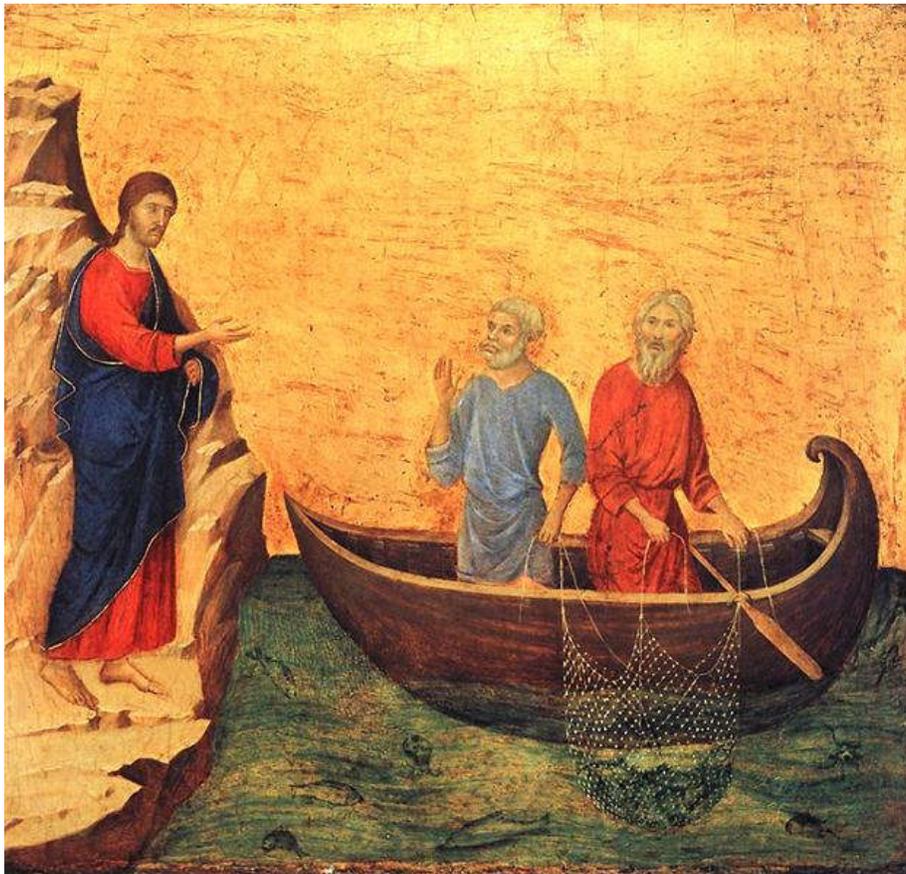
Guidelines for Holy Orders

Annexes

Baptismal Covenant

Canon III: Ministry, from the Constitution and Canons of The Episcopal Church (relevant excerpts)

Glossary



Duccio di Buoninsegna

The Calling of the Apostles Peter and Andrew

Rear panel of Duccio's *Maestà* in Siena cathedral, c. 1308–1311

Section 1:

Introduction to Vocational Discernment

First, 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 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 European Institute of Christian Studies – the body in the Convocation of Episcopal Churches in Europe responsible for the training of lay and ordained ministries.

CDSP Church Divinity School of the Pacific – the Episcopal Seminary with which the Convocation is partnered. CDSP provides study modules from CALL “Center for Anglican Learning and Leadership”.

Introduction

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,

1. able to proclaim the Good News
2. living as a faithful steward of God-given gifts
3. reflecting Christ's compassion to those who are afflicted
4. seeking ways to reach out to the oppressed
5. and working 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 17th century:

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

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

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

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

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", and "Section 2: Licensed Ministries". *Called to Ministry: II*, covers the guidelines for Holy Orders; and *Called to Ministry: III* contains the "Annexes" (Baptismal Covenant, Glossary, and relevant parts of Canon III). 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 Canonical excerpts in the separate document of Annexes, and Section 2: Licensed Lay Ministries in this document.) The licensed ministries related to worship are: Eucharistic Minister, Eucharistic Visitor, Preacher, and Worship Leader.

Christian Education

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

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

In the Convocation of Episcopal Churches in Europe, the European Institute for Christian Studies (EICS), Commission on the Ministry of the Baptized (COMB), Youth across Europe (Youth Retreats and Conferences), 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 spoken by the whole congregation at every Baptism taking place during the main service on Sunday. It is important to reflect on this basis of our faith as a part of the Discernment Process. How does the discerning person live out this statement in his/her daily life? It is found in The Book of Common Prayer, pp. 304-305, and is included in the Annexes.

What does the term "vocation" mean?

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

What does the term "discernment" mean?

Discernment is a process that allows us to distinguish between our own willfulness and God's will; between our own self-defined purpose and God's intended purpose for us; that is, God's call to us to ministry. The verb discern comes from the Latin *discernere*,

which means to separate or to distinguish accurately one choice, option or object from another. The process of discernment, when applied to Christian vocation (the Latin root is *vocare*, meaning 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.

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 on-going.

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

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 is:

1. To proclaim in preaching and in personal life the Gospel of Jesus Christ
2. To preside at the celebration of the Eucharist and administer the Sacraments
3. To bless and declare forgiveness of sins in the name of God
4. 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, Convocation/Diocesan Convention and General Convention.

Further information about exploring a vocation to the Priesthood can be found in Called to Ministry: Part II - Holy Orders.

For those discerning a possible call to the **Diaconate**, the ministry of this order is:

1. 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
2. To proclaim both in the ministration of God's Word and Sacraments, and in one's personal life the Gospel of Jesus Christ
5. To share with the Bishop and other Clergy and Laity in the in the decision-making bodies of the church - Council of Advice, Convocation/Diocesan Convention and General Convention.
3. councils of the Church.

Further information about exploring a vocation to the Diaconate can be found at Called to Ministry: Part II - Holy Orders.

For those discerning a possible call to **Lay Ministry**, there are seven ministries in The Episcopal Church which require the license of the Bishop:

1. Pastoral Leader
2. Worship Leader
3. Preacher
4. Catechist
5. Eucharistic Visitor
6. Evangelist
7. Eucharistic Minister

1. Pastoral Leader

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*

2. Worship Leader

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*

3. Preacher

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*

4. Catechist

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*

5. Evangelist

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*

6. Eucharistic Visitor

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*

7. Eucharistic Minister

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

- **Lector**

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.

- **Intercessor**
An Intercessor is a person responsible for preparation and delivery of the Prayers of the People.
- **Usher**
Ushers welcome newcomers, distribute bulletins, assist in seating and guide the congregation during distribution of Communication.
- **Altar Guild**
Altar Guild members prepare and maintain supplies and vessels used during Eucharistic services.
- **Others**
Congregation members are encouraged to participate in committees, such as Stewardship and Outreach. Acolytes and Crucifers assist as directed during services.

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 will be identified simply as “local clergy.”

Ministry	Who identifies?	Who is responsible for formation?
Pastoral leader	Local clergy / Wardens; COMB informed; Bishop licensing	EICS to assess prior learning and to draw up training program
Worship leader	Local clergy / Wardens; COMB informed; Bishop licensing	EICS to assess prior learning and to draw up training program;
Preacher	Local clergy; Bishop licensing	Local clergy; EICS to assess prior learning and to draw up training program
Catechist	Local clergy; Bishop licensing	Local clergy; EICS resource
Evangelist	Local clergy; Bishop licensing	Local clergy; EICS resource
Eucharistic Visitor	Local clergy; Bishop licensing	Local clergy; EICS resource
Eucharist Minister	Local clergy; Bishop licensing	Local clergy

Section 2

Licensed Ministries

European Institute for Christian studies

Convocation of Episcopal Churches in Europe

The Rich Diversity and Intrinsic Unity of Christ's Body

1 Corinthians 12:12-31

¹²For 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. ¹³For 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.

¹⁴Indeed, the body does not consist of one member but of many. ¹⁵If 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. ¹⁶And 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. ¹⁷If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? ¹⁸But as it is, God arranged the members in the body, each one of them, as he chose. ¹⁹If all were a single member, where would the body be? ²⁰As it is, there are many members, yet one body. ²¹The 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." ²²On the contrary, the members of the body that seem to be weaker are indispensable, ²³and 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; ²⁴whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, ²⁵that there may be no dissension within the body, but the members may have the same care for one another. ²⁶If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

²⁷Now you are the body of Christ and individually members of it. ²⁸And 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. ²⁹Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰Do all possess gifts of healing? Do all speak in tongues? Do all interpret? ³¹But strive for the greater gifts. And I will show you a still more excellent way.

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 their Rector/Priest-in-Charge to the Bishop for licensing. The recommendation will outline the nature of the ministry envisaged and the qualities that the candidate would bring though exercising this ministry. The Bishop will refer candidates to EICS who will establish an appropriate training program. The Bishop may license a candidate prior to the completion of training. EICS will inform COMB of candidates who have been licensed.

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 diocese when clergy are not available. The Pastoral Leader, under the direction of the Bishop's Office, will pursue Diocesan-approved continuing education.

Training

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

- **Holy Scriptures, contents and background**
 - 2 **CDSP CALL Modules**, taken from for example: Old Testament Overview; Introduction to New Testament Interpretation; The Anglican Bible, Scriptural Conversation and Formation; The New Testament – the Parables.
- **The Book of Common Prayer** (and its authorized supplements) and the Hymnal (and other authorized music resources)

EICS module on Liturgy

- **Church history**
1 CDSP CALL module such as: Church History, Anglican Identity; 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 6 CDSP CALL modules and 2 EICS Modules to be completed in 15 months to 24 months. CDSP cost is \$205 per module so \$1230.

The applicant must also meet all the requirements for licensing of Eucharistic Visitor.

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 the areas of internal controls, taxes, insurance and records management, including financial management, bookkeeping, clergy discretionary funds, and audit guidelines. Responsibilities include:

- Serving as custodian of all parochial records
- Completing (or delegating) reports required by the diocese and 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 Diocesan-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

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

Section 2B: Worship Leader

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

Applicants for the ministry of Worship Leader are recommended by their Rector/Priest-in-Charge to the Bishop for licensing. The recommendation will outline the nature of the ministry envisaged and the qualities that the candidate would bring though exercising this ministry. The Bishop will refer candidates to EICS who will establish an appropriate training program. The Bishop may license a candidate prior to the completion of training. EICS will inform COMB of candidates who have been licensed.

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 Diocese. The Worship Leader, under the direction of the Priest-in-Charge, will pursue Diocesan-approved continuing education.

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 parish Priest
- **Safeguarding God’s Children** (Praesidium Academy)
- **Anti-Racism Training**

The applicant for Worship Leader must also meet all the requirements for licensing of Eucharistic Minister.

Plus 2 other CDSP CALL modules – 1 on Scripture and 1 on Digital Worship. This amounts to 3 CDSP modules totaling \$615. Timescale 12-18 months.

Certification

The term of a Worship Leader License is three years with required annual reviews by the Priest-in-Charge or the Bishop. The license may be renewed at the discretion of the Bishop upon evidence of Diocesan-approved continuing education and the needs of the congregation as determined by the Bishop. The Bishop may issue a license while training is on-going.

Documentation

The Priest-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

Documentation of licensing 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 by their Rector/Priest-in-Charge to the Bishop for licensing. The recommendation will outline the nature of the ministry envisaged and the qualities that the candidate would bring though exercising this ministry. The Bishop will refer candidates to EICS who will establish an appropriate training program. The Bishop may license a candidate prior to the completion of training. EICS will inform COMB of candidates who have been licensed.

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

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 he or she has received an invitation to preach by that Priest-in-Charge. The Preacher, under the direction of the Priest-in-Charge, will pursue continuing education as approved by the Bishop.

Training

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

- **The Book of Common Prayer** and its authorized supplements

EICS module

- **Holy Scriptures, interpretation, contents and background**

2 CDSP CALL Modules, taken from for example: Old Testament Overview; Introduction to New Testament Interpretation; The Anglican Bible, Scriptural Conversation and Formation; The New Testament – the Parables.

- **The Hymnal** (and other authorized music resources)

EICS Liturgy Module

- **The conduct of public worship**
1 CDSP CALL module, such as: Introduction to Liturgical Leadership
- **An overview of Church history including current events in The Episcopal Church and the Anglican Communion**
1 CDSP CALL module, such as: Changing Church: Mission, Leadership, and Beloved Community
- **Christian ethics and moral theology**
1 CDSP CALL module, such as: Facing Choices: ethics in the Anglican Church
- **Church doctrine** as set forth in the Creeds and An Outline of Faith, commonly called the Catechism
EICS module (2-3 zoom sessions)
- **Pastoral dynamics of preaching**
An online course in Homiletics will be provided.
Homiletics, including use of voice
An online course in Homiletics will be provided.
- **Safeguarding God's Children** (Praesidium Training)
- **Anti-Racism Training**

This would involve up to 6 CDSP modules and 2 EICS modules. Cost of CDSP modules would be \$1000 - \$1230. Likely time of completion 15-24 months.

Certification

The term of a Preacher License is three years and may be renewed at the discretion of the Bishop upon evidence of diocesan approved continuing education and 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 Priest-in-Charge 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 Priest-in-Charge
 - A copy of the certificate from the Bishop licensing the person to be a Preacher
- Documentation of licensing of 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, and shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Applicants for the ministry of Catechist are recommended by their Rector/Priest-in-Charge to the Bishop for licensing. The recommendation will outline the nature of the ministry envisaged and the qualities that the candidate would bring though exercising this ministry. The Bishop will refer candidates to EICS who will establish an appropriate training program. The Bishop may license a candidate prior to the completion of training. EICS will inform COMB of candidates who have been licensed.

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 Bishop's Office. Once licensed, the Catechist functions at the discretion of the Bishop and under the direct supervision of the congregation's Priest-in-Charge.

Once licensed the Catechist functions solely at the discretion of the Priest-in-Charge and 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 of that congregation's Priest-in-Charge, or within a diocesan region if the Priests-in-charge in that region and the Bishop approve. The Catechist, under the direction of the Bishop and the Priest-in-Charge, will pursue continuing education as guided by the diocese and the Priest-in-Charge.

Training

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

- **The Book of Common Prayer (and its authorized supplements) and also, the Hymnal** (and other authorized music resources)

EICS Liturgy Module

- **Church doctrine** as set forth in the Creeds and An Outline of Faith, commonly called the Catechism

EICS Liturgy Module

- **The Bible:** its translations, organization, and its use for personal study
 - 2 CDSP CALL Modules. taken from for example: Old Testament Overview; Introduction to New Testament Interpretation; The Anglican Bible, Scriptural Conversation and Formation; The New Testament – the Parables.
- **Traditions and styles of prayer**
 - 1-3 zoom sessions with Priest from Convocation
- **An overview of Church history** including current events in The Episcopal Church and the Anglican Communion
 - 1 CDSP CALL module, such as: Changing Church: Mission, Leadership, and Beloved Community
- **Familiarity with resources for personal study, including authorities for faith journeys in the Anglican tradition**
 - Request CDSP to produce a module
- **Safeguarding God’s Children** (Praesidium Training)
- **Anti-Racism Training**

This would amount to 3 CDSP modules and 2-3 EICS modules. Total cost of CDSP modules is \$615. Completion time 12-15 months.

Certification

The Catechist’s license may be renewed every three years with annual reviews held by the Priest-in-Charge. The Bishop may issue a license while training is on- going. 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 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 diocesan training
- A copy of the application sent to the Bishop by the Priest-in-Charge
- A copy of the certificate from the Bishop licensing the person to be a Catechist

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

Section 2E: Evangelist

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

Applicants for the ministry of Evangelist are recommended by their Rector/Priest-in-Charge to the Bishop for licensing. The recommendation will outline the nature of the ministry envisaged and the qualities that the candidate would bring though exercising this ministry. The Bishop will refer candidates to EICS who will establish an appropriate training program. The Bishop may license a candidate prior to the completion of training. EICS will inform COMB of candidates who have been licensed.

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 Bishop's Office. Once licensed, the Evangelist functions at the discretion of the Bishop and under the direct supervision of the congregation's Priest-in-Charge. Once licensed, the Evangelist serves solely at the discretion of the Priest-in-Charge.

Training

The Evangelist, under the direction of the Priest-in-Charge, will pursue a course of study 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:

- **Holy Scriptures**, interpretation, contents and background
 - **2 CDSP CALL Modules**, taken from for example: Old Testament Overview; Introduction to New Testament Interpretation; The Anglican Bible, Scriptural Conversation and Formation; The New Testament – the Parables.
- **The Baptismal Covenant** and its application to the ministry of all Christians
 - **Part of ECIS liturgy module**
- **Individual and communal prayer**
 - **1-3 zoom sessions (or Spirituality retreat)** with a Priest of the Convocation –

- **An overview of Church history** including current events in The Episcopal Church and the Anglican Communion

1 CDSP CALL module, such as: Changing Church: Mission, Leadership, and Beloved Community

- **Christian ethics and moral theology**

1 CDSP CALL module, such as: Facing Choices: ethics in the Anglican Church

- **Evangelism**

An on-line module will be provided

- **Safeguarding God's Children** (Praesidium Training)
- **Anti-Racism Training**

Certification

The Evangelist license may be renewed every three years with annual evaluations from the Priest-in-Charge. The Bishop may issue a license while training is on-going. The license can be revoked by the Bishop upon request of the Priest-in-Charge.

Documentation

The Priest-in-Charge 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 diocesan 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 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 any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

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 and should normally act under the direction of a Deacon, if any, or otherwise, the congregation's Priest-in-Charge. Once licensed, the Eucharistic Visitor functions solely at the discretion of the Priest-in-Charge and is licensed only in the congregation in which the Eucharistic Visitor is a member at the time of licensing. The Eucharistic Visitor, under the direction of the Priest-in-Charge, will receive annual refresher training and must apply for renewal of licensing every three (3) years.

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

Eucharistic Visitor Called to Ministry Training in the above areas will be met through workshops conducted by the Priest-in-Charge or by a Diocesan workshop provided by clergy throughout the diocese.

EICS will offer a workshop

Certification

The Priest-in-Charge shall request renewal of the Eucharistic Visitor's license every three years. Annual refresher sessions, under the direction of the Priest-in-Charge are required. 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 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 diocesan 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 Eucharistic Visitor

Documentation of licensing 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 otherwise, the Member of the Clergy or other leader 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

EICS will provide a workshop. Training may be offered by a priest or deacon.

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, documentation of confirmation.
- 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 Eucharistic Minister.

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



European Institute of Christian Studies

Application Form for Licensed Ministry

Last name: _____ First name: _____

Parish affiliation: _____

Licensed Ministry sought: _____

Mailing address (complete) _____

e-mail: _____

Cell phone: _____

Date and Place of Baptism: _____

Date and Place of Confirmation: _____

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

Roles undertaken in your Episcopal parish/mission: _____

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

Other relevant training: _____

Support by: _____ Priest

_____ Congregation

Date: _____

Signature: _____