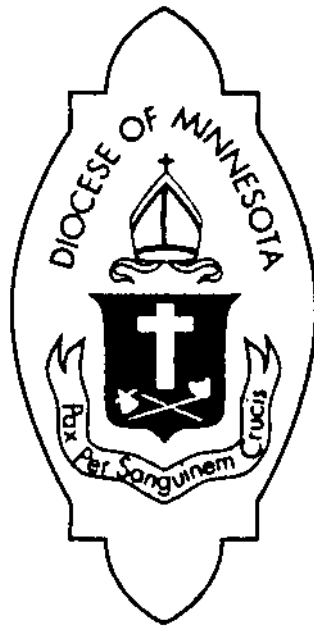


The Handbook for Total or Shared Ministry

April 2010



**The Episcopal Church in Minnesota
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Table of Contents

Purpose of the Handbook	4
Introduction.....	6
Chapter 1 Introduction to Total or Shared Ministry.....	8
Total or Shared Ministry Basics.....	8
Suggestions for possible roles within Total or Shared Ministry Teams.....	10
Chapter 2 Orders of Ministries and Total or Shared Ministry.....	12
Chapter 3 The Total or Shared Ministry Process.....	14
A Brief Outline of the Process.....	14
Details of the Process.....	16
Discernment.....	16
Suggested Gifts Discovery Process.....	16
Discernment of Roles.....	18
Commission on Ministry Discernment.....	21
Meeting with the Bishop.....	21
The Appeals Procedure.....	22
Assignment of Mentor.....	22
Sample Letter of Agreement for Mentor.....	23
Formation.....	25
Along the Way.....	25
Chapter 4 During the Process.....	26
Responsibilities of team members.....	26
Financial Realities.....	26
Medical, Psychological, and Psychiatric Evaluations for those Preparing for Ordination.....	27
Requirements during formation.....	28
Formation Plan.....	29
Ember Day Letters.....	29
Examining Chaplains.....	29
Chapter 5 Guidelines for Licensed or Commissioned Lay Ministries within a Total or Shared Ministry Team.....	30
Basic Qualifications.....	30
Guidelines for Formation for Licensed and Commissioned Ministries.....	32
Worship Leader.....	32
Preacher.....	34
Eucharistic Minister.....	38
Eucharistic Visitor.....	39
Catechist.....	41
Pastoral Care.....	43
Administrator.....	45

Standards for Commissioned Team Members.....	47
Chapter 6 The Diaconate within a Total or Shared Ministry Team	49
Ministry Canon III.6.1-3.....	49
Application.....	54
Other required attachments.....	55
Postulancy.....	55
Candidacy.....	56
Preparation for Ordination.....	56
Formation Plan.....	57
Ember Day Letters.....	57
Examining Chaplains.....	57
Ordination.....	58
Standards for Locally Ordained Deacons.....	59
Chapter 7 The Priesthood within A Total or Shared Ministry Team.....	61
Ministry Canon III.8.....	61
Application.....	66
Other required attachments.....	67
Postulancy.....	68
Formation Plan.....	68
Ember Day Letters.....	69
Candidacy.....	69
Examining Chaplains.....	69
Ordination to the Diaconate.....	69
Ordination to the Priesthood.....	70
Standards for Locally Ordained Priests.....	72
Chapter 8 Sponsoring Priest.....	74
Appendix: History of Total or Shared Ministry in The Episcopal Church in Minnesota.....	76
Checklist.....	78
Forms for Commissioned Ministries.....	85
Forms for Ordained Ministries.....	93

Purpose of the Handbook

The purpose of this handbook is to assist persons who are exploring God's call to serve within a Total or Shared Ministry Team. Total or Shared Ministry Teams are also known and referred to as Ministry Leadership Teams, Ministry Support Teams, or Gospel Based Discipleship Ministry Teams. Other handbooks for Diocesan Trained Deacons and for individuals considering seminary are available from The Episcopal Center, 1730 Clifton Place, Suite 201, Minneapolis; 612-871-5311 or 1-800-596-3839.

Congregations and individuals who are committed to engaging in Total or Shared Ministry must be willing to risk an exploration of heart and soul, to peer through the darkness, setting personal desires and egos aside, to learn what good thing it is that God is offering. Exploration is most effective when the heart and soul and mind are open to wherever the Holy Spirit calls.

This handbook will be your guide and companion on the journey. You'll also meet many people who will help you with your discernment, some in your faith community, some in the wider world, and some on the diocesan level. Everyone will have your best interests at heart, even if sometimes they must "speak the truth in love," and it can be hard for you to listen. The journey, like any other, will have its mountains and valleys. There is adventure and risk involved. Be assured that at all the points along the way there will be people to support you, guide you, and pray for you. But, like any journey, you will be responsible for doing the things that will get you through to the end.

A few notes.

- You may make copies of anything in this Handbook
- When mailing documents to The Episcopal Center, the Commission on Ministry, or the Standing Committee, make copies and keep them in a safe place
- When a series of documents is asked for at certain steps, collect all the documents and send them in one mailing
- BCP stands for the Book of Common Prayer

When you have questions about the process or what is the most efficient way to get things done, call the Canon Missioner for Congregational Development at 612-871-3319 or 1-800-596-3839, extension 319; the Coordinator of Vocations at The Episcopal Center, 612-871-5311 or 1-800-596-3839; or the Canon Missioner for the Department of Indian Work at 612-871-3326, or 1-800- 596-3839 extension 326.

Almighty and everlasting God, you made the universe with all its marvelous order, its atoms, worlds, and galaxies, and the infinite complexity of living creatures: Grant that, as we probe the mysteries of your creation, we may come to know you more truly, and more surely fulfill our role in your eternal purpose; in the name of Jesus Christ our Lord.

AMEN.

Book of Common Prayer, p. 827

Creator, we give you thanks for all you are and all you bring to us for our visit within your creation. In Jesus you place the Gospel in the center of this sacred circle through which all of creation is related. You show us the way to live a generous and compassionate life. Give us your strength to live together with respect and commitment as we grow in you Spirit, for you are God, now and forever.

AMEN.

Gospel Based Discipleship

The place where our “deepest joys and the world’s needs meet” is sometimes described as the very place where God asks us to be. (Frederick Buechner)

*My Lord God,
I have no idea where I am going.*

*I do not see the road ahead of me
Nor do I really know myself,
And the fact that I think I am following your will
Does not mean that I am actually doing so.*

*But I believe that the desire to please you
Does in fact please you.
And I hope that I will never do anything apart from that desire.
And I know that if I do this,
You will lead me by the right road
Though I may know nothing about it.
Therefore will I trust you always though,
I may seem to be lost and in the shadow of death.
I will not fear, for you are ever with me,
And you will never leave me to face my struggles alone.*

Thomas Merton

Introduction

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

Canons of the Episcopal Church, Title III. Canon 1.2

“The mission of the Church is to restore all people to unity with God and each other in Christ. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.” (BCP, p.855)

“The Church carries out its mission through the ministry of all its members.” “The ministers of the Church are lay persons, deacons, priests, and bishops.” (BCP, p. 855)

Distinctions and similarities between these roles are explored. The focus of this handbook is to assist and inform those who are considering a call to serve within a Ministry Team, as well as those who will assist, support, and evaluate them.

As we present ourselves to the movement of the Holy Spirit in our midst, we invite the challenges and opportunities for the shape of future ministries in this diocese. We celebrate God’s gifts to us as stewards of the lands and waters entrusted to our care. As a people of God we experience the diverse geography, population centers, and the increasing richness of the world’s cultures coming to live, work and worship in Minnesota. While the specifics of our future ministry remain to be discerned through prayer, shared stories, and Holy Scripture we are mindful of the characteristics of leaders who will lead us into new places of grace.

The steps outlined in this book provide a structure and process for persons exploring Total or Shared Ministry to discern what God is saying and to examine within a community of faith the nature and direction of the call. It may be that the call is to the diaconate, the priesthood, or one of several licensed or commissioned ministries.

The process of discernment is continuous. At no stage is one guaranteed ordination, licensing or commissioning. It is not useful to think of the various requirements noted in this handbook as “hurdles” or “hoops,” as though they were obstacles that, when successfully negotiated, would leave one on a clear track. The requirements are dry bones. Flesh must be put on them and the Spirit must be breathed into them. Each step is an opportunity for either discernment and/or formation.

At any stage in the process an individual may realize that s/he was not, after all, called to licensed, commissioned or ordained ministry and may resign. There is no dishonor, and may be much wisdom, in such a decision. At any stage in the process, permission to proceed might not be given. Such a decision may lead to disappointment, but it will also open other possibilities for further discernment. There is adventure and risk in opening oneself to God’s call.

Throughout this process the role of the Bishop is central. The Bishop's responsibilities include the acceptance of those on ordination track as Postulants and Candidates, working together with the Commission on Ministry and the Standing Committee. Our process involves a great deal of community-building and dialogue among the Bishop, team members, congregation, and various diocesan committees.

This handbook has been prepared by the Bishop, the Commission on Ministry, and the Standing Committee of the Diocese of Minnesota, with reflection from a variety of others engaged in Total or Shared Ministry. As we engage God's mission we are in relationship to the national Canons of the Episcopal Church which provide a uniformity of process while allowing some flexibility within the Episcopal oversight of individual dioceses.

It is not ourselves that we proclaim; we proclaim Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. For the same God who said, "Out of darkness, let light shine," has caused his light to shine within us, to give the light of revelation—the revelation of the glory of God in the face of Jesus Christ.

2 Corinthians 4: 5-6

Chapter 1

Introduction to Total or Shared Ministry

Total or Shared Ministry Basics

1. What is Total or Shared Ministry?

Total or Shared Ministry is a way of enabling the Ministry of All the Baptized. It is based in our theology of baptism, where we affirm that all baptized Christians are called to use their God given gifts for ministry. In the Episcopal Church in Minnesota, a team of leaders is called to work together within a congregation, or a cluster, or a specialized ministry setting. In the past the term “Total Ministry” has been the one in general use. Recently there has been a growing tendency to use the term “Shared Ministry” in congregations where there is a rector, vicar, dean, or priest in charge, and the term “Total Ministry” to refer to congregations where the ministry team provides the primary leadership and support for ministry. Use of terms is likely to keep evolving in the Episcopal Church in Minnesota. In some dioceses, such a team is called a “ministry support team,” or “ministry leadership team,” indicating that these leaders seek to involve as many members of the congregation as possible in various forms of ministry. Total or Shared Ministry is also called Gospel Based Discipleship Ministry Teams, Collaborative Ministry, Team Ministry, or Mutual Ministry.

2. Where did the concept originate?

It has its roots in both the Old and New Testaments. Here are a few passages you can read.

- a. Numbers 11: 10-30- God tells Moses to appoint 70 elders
- b. Mark 3: 13-19- Jesus appoints the Twelve
- c. Luke 10: 1-9- Jesus appoints 70 for Mission
- d. I Corinthians 12: 4-13- One body with many gifts
- e. Ephesians 4: 1-13- Gifts given to equip the saints for ministry

Total or Shared Ministry is a way of living out the Baptismal Covenant, found in *The Book of Common Prayer*, pages 304-305. In the first part of the Covenant, we affirm our belief in God as Holy Trinity in the words of the Apostles’ Creed. Next comes a series of questions which members of the congregation answer together, saying, “I will with God’s help.” The Covenant asks, “Will you continue in the apostles’ teaching and fellowship, in the breaking of bread, and in the prayers? Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord? Will you proclaim by word and example the Good News of God in Christ? Will you seek and serve Christ in all persons, loving your neighbor as yourself? Will you strive for justice and peace among all people, and respect the dignity of every human being?”

The renewed vision of the Ministry of all the Baptized is emphasized in the Catechism, found in *The Book of Common Prayer*, page 855, in the section on “The Ministry.” The

first question asks, “Who are the ministers of the Church?” The answer is, “The ministers of the Church are lay persons, bishops, priests, and deacons.” “Lay persons” are intentionally listed first. The second question is, “What is the ministry of the laity?” “The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ’s work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.”

3. Where does ministry take place?

Ministry takes place in each Christian’s life situation, at home, at work, at school; in service to the world; and within the church. It is an adventure with God.

4. Who authorizes the use of Total or Shared Ministry?

The Canons of the Episcopal Church in the U.S.A. provide for the licensing of a variety of Ministries and for ordination to the diaconate and priesthood persons who are identified by their congregations and who study locally. The Bishop, Standing Committee, and Commission on Ministry in each Diocese set the guidelines for their Diocese in accordance with the national Canons. In addition, there are a variety of ministries that do not require licensing or ordination, but which are vital to the life of the Church.

5. What are these Ministries?

The Canons provide for licensing Preachers, Eucharistic Ministers, Eucharistic Visitors, Worship Leaders (formerly known as Lay Readers), Pastoral Leader, and Catechists. The General Convention of the Episcopal Church in 2009 reinstated licensing for Evangelists, and this Canon became effective January 2010. In the Episcopal Church in Minnesota, the team **must** include an Evangelist and someone who is discerned to work in outreach, whether a deacon or layperson. We have identified six charisms or gifts for roles that are necessary to the full ministry of the church. These include the roles of catechist, sacramental leader (priest), outreach (deacon or layperson), evangelist, pastoral care, and administrator. Ideally each team would have six (or more) individuals, each with one of these charisms or gifts, although some persons may have more than one. At the time of this writing, other important ministries that do not require licensing as such (but for which training and commissioning are offered) may include a Team Coordinator, a Christian Education Coordinator, a Youth Leader/Advisor, a Pastoral Care Coordinator, a Parish Life Coordinator, Leaders of Young Adult Ministry, an Intercessor, a Liturgist, a Stewardship Coordinator, Musicians, and Outreach Coordinators.

6. Aren’t we already doing a lot of this?

Yes, certainly! Thanks be to God!

Suggestions for possible roles within Total or Shared Ministry Teams

April 2010

In the Episcopal Church in Minnesota, teams are normally composed of six or more persons (the Bishop may give permission for fewer under certain circumstances). Six roles are understood to be normally needed for a ministry team. These are listed first in this list. A person on a team may serve in more than one role. Two or more persons may serve in any ministry, for example there might be three pastoral care ministers.

Some of these ministries require licensing in accordance with the Canons of the Episcopal Church. Guidelines for Formation of Licensed Ministries are included in this Handbook. Others may be commissioned in accordance with the custom of The Episcopal Church in Minnesota. Two of these are ordained ministries.

Evangelist (will be licensed in 2010): May work with Pastoral Care coordinator to reach those whose attendance has decreased; may oversee calling on newcomers; may plan press releases to communicate with the community; may oversee plans for church growth. In the Episcopal Church in Minnesota, the team **must include** an evangelist.

Catechist (a licensed minister): A person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, functioning under the direction of the Member of the Clergy or other leader exercising oversight. The Catechist may also be or work with a ***Christian Education Coordinator (may be a commissioned minister):*** Coordinates Christian Education offerings for all ages: children, youth, adults, intergenerational. Provides resources/referrals for teacher workshops.

Priest (an ordained minister): Presides at services such as Eucharist, Baptisms, Weddings, and Funerals.

Deacon (an ordained minister): Involved in the community to bring the concerns of the world to the congregation relating to peace and justice; assists at the Eucharist and other services; may take communion to shut-ins and hospitalized; oversees Eucharistic Visitors in taking communion to shut-ins and hospitalized; oversees Eucharistic Ministers.

Administrator (a commissioned minister): Tends to the administrative tasks that need to be done. May coordinate team responsibilities among team members; may facilitate team meetings; may coordinate among team, vestry/ bishop's committee, and Diocese.

Pastoral Care Ministers (commissioned ministers): May visit shut-ins and/or parishioners in the hospital, or other parishioners as need arises. Pastoral Care Ministers communicate with the team regarding the sick and shut-ins and notify appropriate team members if someone desires communion. One person may be designated as a Pastoral Care Coordinator and may oversee the visitation of shut-ins and provides communication to the Evangelist and Intercessor. A designated coordinator may refer individuals to resources for various pastoral needs.

The following ministers are also important and may be members of the team. Not all of these ministers are needed in each place.

Worship Leader (a licensed minister): A lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight. (Formerly known as Lay Reader)

Preacher (may be lay or ordained, and is licensed): Preaches sermons, under the direction of the Member of the Clergy or other leader exercising oversight.

Eucharistic Minister (a licensed minister): A lay person authorized to administer the Consecrated Elements at a celebration of the Holy Eucharist, normally acting under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight. (Formerly known as Chalice Bearer.)

Eucharistic Visitor (a licensed minister): A lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of the 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 normally acts under the direction of a Deacon, if any, or else, the Member of the Clergy or other leader exercising oversight.

Youth Leader/Advisor (may be a commissioned minister): Oversees Jr. & Sr. High Activities; works with youth to plan for involvement in the life of the congregation. Is available as advisor and to make referrals for youth leaders.

Young Adult Ministry Leader (may be a commissioned minister): Encourages, supports, may convene or organize ministry with young adults (ages 18-35).

Intercessor (may be a commissioned minister): May coordinate and oversee prayer chain and prayer lists for Sundays. May be available as spiritual friend/prayer partner; prays daily for team and congregation.

Liturgist (may be a commissioned minister): May chair the planning process for worship with priests, deacons, musicians and altar guild; may coordinate scheduling of worship leaders, lectors and acolytes.

Stewardship Coordinator (may be a commissioned minister): May work with team and Vestry/Bishop's Committee to educate members of the congregation about and plan for the stewardship of time, talent and treasure, and help plan annual stewardship events.

Musician (may be a commissioned minister): Provides or arranges for music for worship services and other special events.

Parish Life Minister (may be a commissioned minister): May coordinate a variety of fellowship activities within the congregation or cluster, such as picnics, potluck meals, or other social events.

Chapter 2

Orders of Ministries and Total or Shared Ministry

Total or Shared Ministry is based in our theology of the ministry of all the baptized. We are all Christian ministers by virtue of our baptism. In the *Book of Common Prayer*, in the Catechism on page 855, the ministers of the church are listed as “lay persons, bishops, priests, and deacons.”

The Ministry of the Laity

According to the Catechism, the ministry of the laity “is to represent Christ and his Church; to bear witness to him wherever they may be; and according to the gifts given to them, to carry on Christ’s work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.” The laity constitutes by far the largest order of ministers of the Church. The broadest field for the ministry of the laity is in daily life. Taking their place in the life, worship, and governance of the Church might specifically mean any of several ministries within the Church that do not require licensing, such as serving as an acolyte, as a lector, on the Altar Guild, singing in the choir, providing hospitality, visiting people, or engaging in stewardship efforts; or beyond the church building in outreach ministries, evangelism, and many other ways within our communities. It might include one or more of the licensed or commissioned lay ministries within a Total or Shared Ministry team, serving as a Warden or on the Vestry or Bishop’s Committee, being a delegate to the Diocesan Convention and Regional Meetings, or serving on Diocesan committees.

In Total or Shared Ministry teams, the lay members serve in commissioned and/or licensed ministries. Title III Canon 4.1 (a) of the Church requires that applicants for licensed ministries be confirmed communicants in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing.

Within the Episcopal Church, there are three orders of ordained ministries.

Bishops. The bishop exercises the ministry of Christ on behalf of the community, “particularly as apostle, chief priest, and pastor of a diocese.” (BCP, p. 855) The locus of the bishop’s responsibility is the diocese—the geographic entity including many congregations and local communities of worship and service. In the Episcopal Church the diocese is the basic organizational unit, not the congregation. The leadership of the congregations by the diocese allows for a broad range of outreach and formation efforts reaching and supporting people within and beyond the diocese. Diocesan leadership also speaks in a strong voice to the general public and governmental agencies on matters of justice and social equality.

Priests. The priests’ responsibilities are “to share with the bishop in the overseeing of the Church, to proclaim the Gospel, to administer the sacraments, and to bless and

declare pardon in the name of God.” (BCP, p. 856) In the Episcopal Church in Minnesota priests may be seminary trained or locally trained and ordained. Seminary training usually confers a Master of Divinity degree, and those so trained may serve as vicars, rectors, or priests in charge of congregations. Priests who are locally trained and ordained serve with a Total or Shared Ministry team within a specific congregation or cluster. As with other team members they are non-stipendiary. Locally ordained priests may not serve as vicars, rectors, or priests in charge. If a locally ordained priest senses a call to become a vicar, rector, or priest in charge, s/he may enter a discernment process and follow established procedures for consideration of such ministry.

Deacons. Deacons make visible the servant ministry of Christ in the wider community, bring its needs to the attention of the Church, and help to motivate, train and educate the faithful for ministering to those needs.

The deacon’s special ministry is to represent Christ to all people, “particularly as a servant to those in need.” (BCP, p. 856) The deacon is called to make Christ known in the world beyond the community of the baptized, and to “interpret to the Church the needs, concerns, and hopes of the world” (BCP, p. 543). A deacon fulfills this calling through action and example, as witness, encourager, interpreter, facilitator, and catalyst, building bridges between the Church and the needs that surround it.

The locus of the deacon’s ministry is that fluid boundary between the institutional Church and the structures of the world, in the workplace and the soup kitchen, the hospital and home—wherever people are in need of Christ’s compassion.

The deacon is called to a ministry “directly under the bishop.” (BCP, p. 543) The bishop is responsible for deploying deacons to congregations and faith communities and for gathering them to inform the life and work of the diocese out of the richness of their diaconal service. Normally, deacons discerned to minister within a Total or Shared Ministry team serve with the team in the community in which they were discerned.

The role of the deacon in liturgy mirrors the role of the deacon in church and world. As a messenger and proclaimer of Christ’s presence among us, the deacon assists the bishops and priests in public worship and in the ministration of God’s Word and Sacraments. In liturgy, the deacon is to remind the assembly of the ministry of all Christians as a model of servanthood.

In the Episcopal Church in Minnesota an archdeacon may be appointed as the bishop’s representative for oversight of the ordained deacons.

Title III Canon 6.2 and Canon 8.2 of the Church require that an applicant for Holy Orders be an adult communicant in good standing in their congregation before beginning the process. In the Episcopal Church in Minnesota this normally means 2 years, but in no case shall it be less than 1 year. Active involvement in the life of the congregation is essential.

Chapter 3

The Total or Shared Ministry Process

A Brief Outline of the Process

How might a congregation or a cluster of congregations in the Episcopal Church in Minnesota move into Total or Shared Ministry? The following steps are usual. Keep in mind this is a simplified overview of the steps.

1. **Initial interest is indicated.** This may be a result of encouragement from the Bishop, a Canon Missioner, or a search consultant.
2. **Visit(s) with Canon Missioner for Congregational Development.** The Canon Missioner for Congregational Development meets with representatives of the congregation, usually the vestry or bishop's committee, clergy in charge if there be one, and other interested parties. Next would be a meeting with as many people from the congregation as possible to begin to have a broad discussion of Total or Shared Ministry. The handouts on "Total or Shared Ministry Basics" and "Suggestions for Possible Roles within Total or Shared Ministry" are used. Clergy and lay leaders are encouraged to have as much conversation about this as possible, use sermon time to talk about the theology of the ministry of all the baptized, put brief articles in the newsletter, etc. Discussions include why they might choose to engage in Total or Shared Ministry, what God's call to the congregation is, if there is a specialized ministry, and an introduction to the process.
3. **Congregation votes.** After significant exploration, a time would be set for the congregation to have a formal vote whether to proceed. We look for a large majority, like a 2/3 majority, to proceed. A report of the vote with the numbers of persons voting in favor of and those opposed to Total or Shared Ministry is sent to the Bishop with a copy to the Canon Missioner for Congregational Development.
4. **Gifts Discovery Process is initiated,** with all the members of the congregation invited to participate. This is to help people identify their gifts, and to begin to explore how they might be called to use those gifts. The Canon Missioner for Congregational Development will consult with leaders about this process.
5. **Discernment of roles needed or desired.** The congregation prayerfully discerns which ministries are needed or desired to enable effective mission.
6. **A selection process takes place, and members of a team proposed.**
7. **The proposed team meets with members of the Commission on Ministry.**

8. **The proposed team meets with the Bishop**, following a series of evaluations and formal applications.
9. **A Mentor is assigned and formal study and formation begin.**
10. **More meetings with Canon Missioner, COM, Bishop, and Standing Committee.**
11. **Formal evaluation by Examining Chaplains.**
12. **Celebration of Ministries. Hurrah!**

Details of the Process

Discernment

Discernment for ministries begins with a Gifts Discovery Process. One way to do this is included here. There are other processes that may also be used in consultation with the Mentor and Canon Missioner for Congregational Development.

Suggested Gifts Discovery Process

Allow 4 hours for this. The facilitator and group may choose to meet on a Saturday and include lunch, or the process may be divided into sections and used at a series of evening gatherings or after church on a series of Sundays.

The facilitator needs to have available the following: Bibles, copies of *The Book of Common Prayer*, paper and pencils or pens for participants, newsprint and markers.

A. Read and briefly discuss these Bible passages:

1. Numbers 11: 10-30
2. Mark 3: 13-19
3. Luke 10: 1-9
4. I Corinthians 12: 4-13
5. Ephesians 4: 1-13

B. Read and briefly discuss the Baptismal covenant, found in *The Book of Common Prayer*, on pages 304-305.

C. Read and briefly discuss the section of The Catechism called “The Ministry” found on pages 855-856 in *The Book of Common Prayer*.

D. Gifts Identifying Questions:

(Facilitator hands out paper and pencils or pens to all participants.)

Every baptized person has gifts to be used to build up the body of Christ which is the Church. We will ask a series of questions to help us identify what gifts we have that we might be called to use for the common good. Write your responses on your paper. You will be asked to talk about these in small groups.

For each question, think of events, activities, accomplishments, achievements, anything that might indicate your skills or talents. This can be anything, not only church related activities.

1. What did you do that you enjoyed?
 - a. Anytime in your life
 - b. In the last year or so
2. What did you do that you did well?
 - a. Anytime in your life
 - b. In the last year or so
3. What did you do that had/has positive meaning for you?
 - a. Anytime in your life
 - b. In the last year or so
4. Looking back at what you've written, where do you see God at work in your life?

The facilitator checks to see that most participants have had time to complete this step. Then the facilitator asks participants to form pairs, not with one's spouse or partner. In the pairs, have participants share their "Anytime experiences." Next the facilitator asks the group to "Give a taste" of what types of things people shared. The facilitator may write some of these on the newsprint. Back in the pairs, share the "Last year or so experiences." After that, the facilitator once again asks the group to "Give a taste" of what types of things people shared. The facilitator may write some of these on the newsprint.

The facilitator then invites the group to reflect on the exercise by asking, "How did it feel to talk about these experiences? As you observed the one talking, what happened? How did you feel listening to the other's sharing? How many of you learned something about the other?"

Before the meeting the facilitator might write the following on newsprint and have it available to put up at this point:

"Every experience, every one you have, uses some of your gifts. There are certain ones which seem to concentrate the use of your gifts. These are experiences when you feel you did something well (your feeling about the activity is what counts), when you also enjoyed doing it and when it means something special to you." Quoted from Jean Haldane.

Read the quote. The process will continue by focusing on the experiences which concentrate the use of gifts. (Facilitator, make sure everyone has enough paper to continue.)

The facilitator invites participants to write their name on the paper. From the first sheet, each person should have a list of gift containing experiences. Invite each person to add to what each has to make a list of 12. Give a few words of description about each. Then ask them to pick the 7 experiences each one feels have been their greatest experiences. 1 is greatest, etc. Take 10 minutes or so for this part, then we'll collect them for the next

step, which is a demonstration of identifying the gifts that are in the gift containing experiences.

5 minute break

The facilitator collects the papers and looks through the experiences, then asks one person to help demonstrate. Take the top 5 experiences, list on newsprint. Have another newsprint alongside. The facilitator then says something like, “We’ve asked _____ to help demonstrate how to identify gifts for ministry, your Motivated Skills. A Motivated Skill energizes you when you use it. The top five gift concentrating experiences are listed here. As we read each one in turn, we will ask _____ what s/he did to make it happen. You all need to listen carefully for talents that made this happen, and jot down a few notes. You may ask questions for clarification, but we will not ask questions that pry, or ask WHY they did something.” The facilitator may ask another person to take notes on the newsprint for all to see. For each experience, ask questions for clarification and always focus on “What did you do to make it happen?”

Next, the facilitator invites participants to gather in groups of 3 to practice this process with each other. One person at a time talks about their experiences. One person takes notes, the third person asks the clarifying questions that focus on “What did you do to make it happen?”

Each person gets 10-15 minutes. After 45 minutes, the facilitator brings the group back together and asks “What gifts have been identified in this church? What needs do you have for which God may be calling you to use your gifts for building up the body of Christ, and in what ways?” The facilitator or other designated person writes these up on newsprint for all to see and celebrate. *Adapted from material from Jean Haldane’s *Ministry Explorations* (out of print).

Discernment of Roles

After the Gifts Discovery process, the next step is for a group such as the vestry or bishop’s committee, together with the Member of the Clergy in charge or Canon Missioner, to discern what roles and ministries are needed and/or desired in that congregation. Consideration may be given to the list of suggested roles found on pages 10 and 11 of this Handbook. Members of the congregation are consulted and all are asked to prayerfully reflect on which ministries are needed or desired to enable effective mission for the congregation. A smaller group such as the vestry or bishop’s committee listens and suggests a list, again invites the members of the congregation for input, and an agreed upon list emerges.

The list of ministries is presented to the congregation in sermons, discussion groups, in the newsletter, and vestry or bishop committee members encourage awareness and discussion.

The next step is to match gifts that were discovered with the identified needs for ministry in the congregation or cluster. One suggested way for this to take place is the following. A specific Sunday is designated well in advance so the maximum number of people will know about it and participate. Put on paper the list of ministries needed and desired for the congregation with several blank spaces for names.

Sample:

Evangelist _____ Preacher _____

Priest _____ Pastoral Care _____

Deacon _____ Administrator _____

Outreach _____ Catechist _____

Worship Leader _____ Stewardship Coordinator _____

Eucharistic Visitor _____ Youth Leader _____

During the sermon time that Sunday the process is described one more time. Members are asked to prayerfully reflect and to submit suggestions for persons for each ministry. More than one name may be suggested for each identified ministry. One person may be suggested for more than one ministry. Participants are asked to keep their suggestions confidential. This is not a popularity contest but rather a discernment process. At the time of the offertory, participants write the names on the paper, fold it in half and put it in an offering plate designated for the purpose. During this time, the organist might be asked to play some hymns quietly, especially those in the section of the hymnal designated "Holy Spirit." After the service concludes, the Member of the Clergy in Charge or Canon Missioner takes the papers and together with another trusted member of the congregation, perhaps a wise elder, collates the material. Typically several members of the congregation identify the same persons for ministries. People tend to know one another and know who they see manifesting gifts that may be used for the ministry within the congregation, especially when they have participated in the Gifts Discovery Process earlier. The two persons who collate the information then contact those whose names have been suggested. This is best done in person, with an appointment made to "discuss with you the suggestions made on our discernment Sunday." The individual is asked to pray and consider whether he/she might be called to the ministry or ministries suggested by the Sunday process. She or he is asked to consider this for a week or two, after which time the two persons will be back in touch. He or she is asked not to say yes or no at the time of the initial visit, but to consider prayerfully. She or he is encouraged to discuss this with a spouse/partner, a spiritual director, priest, and one or two trusted friends.

When all those identified on the Sunday have been initially contacted, the follow up takes place within another week or two. The individuals are contacted a second time and asked whether they have a sense of call to proceed toward a given ministry or ministries. The individual may say no to any or all of the ministries suggested, or may say, "not right now, but maybe in a year or two." The individual may say that after prayerful consideration, he or she does sense a call to one or more of the suggested ministries.

When this part of the process is complete, those who have said yes, they do sense a call to ministry, are invited to a meeting together. The two people who made the contacts after the Sunday part of the process facilitate a conversation in which each person talks about the process and her or his sense of call to a particular ministry or ministries. This is often sensed to be a sacred time and place, like Moses at the burning bush (Exodus 3: 1-6).

Each person is asked to fill out the appropriate form to apply for formation. The forms are found at the end of this Handbook, or on the Diocesan Website, or may be obtained from the Canon Missioner for Congregational Development or the Diocesan Coordinator of Vocations at the Episcopal Center. Persons applying for Holy Orders within a Total or Shared Ministry Team use the forms provided for them. Persons applying for Licensed or Commissioned Lay Ministries use the forms provided for them.

Commission on Ministry Discernment

The next step is to arrange a meeting of the proposed team and a subcommittee of the Commission on Ministry. The Canon Missioner for Congregational Development and the Co-Chair of the COM for Total or Shared Ministry are both involved in this step. All proposed members of the team fill out required applications for formation. These forms need to be on file with the Diocesan Coordinator of Vocations before this meeting takes place in order to keep this moving smoothly. Proposed team members are now applicants for formation. The Discernment Committee meets with the proposed team together and asks questions relating to the process used for local discernment, and each person's sense of call to a ministry or ministries. Immediately following this, the Commission on Ministry Discernment Committee meets privately to reflect on and discuss what they have heard and prepare to make recommendations. The members of the COM Discernment Committee meet again briefly with the proposed team and tell them the recommendations.

The Co-Chair of the COM for Total or Shared Ministry will subsequently write a letter of recommendation to each applicant for formation, with copies to the Bishop of the Episcopal Church in Minnesota, to the Canon Missioner for Congregational Development, and to the Mentor, with a copy kept by the Co-Chair of the COM for Total or Shared Ministry.

Meeting with the Bishop

In preparation for the meeting with the Bishop, those discerned for ordained ministry, whether the diaconate or priesthood, need to complete three evaluations. Each person discerned for an ordained ministry must have a physical examination. This may be completed by the person's own physician, with the required form sent to the office of the Bishop. The second is a psychological examination which is to be completed at the North Central Ministry Development Center in New Brighton, MN. The third is a psychiatric evaluation which is to be completed by a psychiatrist from a list approved by the Bishop. This list is available from the Diocesan Coordinator of Vocations at the Episcopal Center. The required report forms are also available from the Diocesan Coordinator of Vocations at the Episcopal Center.

When all the necessary forms, including the reports from the physician, psychologist, and psychiatrist, are in the applicants' files, an appointment is made with the Bishop. The entire team meets with the Bishop. If possible, the Bishop will meet the team at their church, or perhaps at a location midway between the home church and the Episcopal Center. The Bishop's schedule may require the team to meet with the Bishop at the Episcopal Center. The Bishop meets with the team to discern the call of each person and the sense of call of the team as a team. Each team member and the team as a whole will be expected to articulate their understanding of Total or Shared Ministry as it is implemented in the Episcopal Church in Minnesota.

After the interview with the Bishop, the Bishop decides whether to recommend that each individual continue in formation. Those applying for ordination track may be named postulant for priesthood or postulant for the diaconate. Those applying for licensing or commissioning in lay ministries will be notified as well as to the Bishop's recommendation regarding the ministry for which each is applying.

The Appeals Procedure

If the Bishop denies an Applicant for the Diaconate or the Priesthood postulancy, the Applicant may request a meeting with the Bishop. However, the Bishop may decide that such a meeting is unwarranted. If a meeting is held, it may include:

- The Applicant
- The Bishop
- The Sponsoring Priest
- A member of the Diocesan Discernment Committee
- The Canon Missioner for Congregational Development
- The Total or Shared Ministry Team
- A support person of the Applicant's choice

Assignment of Mentor

After receiving the permission of the Bishop to continue, a Mentor is formally assigned to the team. The Bishop works with the Canon Missioner for Congregational Development to determine who may serve as a Mentor. The Bishop expects the Mentor to be a Seminary Trained Priest. Occasionally the Bishop may authorize an ELCA Pastor (Seminary Trained and Ordained) to serve as Mentor in accordance with Called to Common Mission. The team may suggest someone and with the approval of the Bishop, may have an interview to discern whether this is a good match. The Bishop may suggest someone, and they may have an interview to discern whether this is a good match. Then formal study and formation begin.

A Sample Letter of Agreement between the Mentor and the Team is provided. The method of payment for the Mentor will be determined by mutual agreement whether it will be based on a percentage of a full time clergy salary, or based on an hourly rate. Experience has shown that in the first years of formation and training, 20%-25% of a full time position is necessary, when using the percentage system. If the Mentor is amenable, he or she may be paid on an hourly basis. The number of hours includes time for preparation, contact time, as well as time spent on phone calls and email. The hourly rate is the amount stipulated each year in the "Diocesan Apportionment, Compensation/Benefits, Insurance and Tax Policies, Procedures and Guidelines."

**Sample Letter of Agreement
Total or Shared Ministry Team Mentor**

(The _____ Total or Shared Ministry Cluster) **or** (_____ Episcopal Church) enters into agreement with the Rev. _____ to serve as Mentor and supervise the Total or Shared Ministry Team(s) of _____.

The Rev. _____ will provide _____ per cent of a full time position to the Total Ministry Team **or** (_____ number of hours per week or month).

The Rev. _____ and the Total or Shared Ministry Team will review implementation of this agreement regularly.

The Mentor/Supervisor agrees to:

1. Help team members clarify roles and boundaries of ministry.
2. Help communicate among team members.
3. Advocate for Total or Shared Ministry on a diocesan level.
4. Facilitate resolution of conflicts.
5. Work with the team on team dynamics and working relationships.
6. Help team with training.
7. Convene team meetings monthly/twice a month.
8. Assist the Team members in the development of their spiritual direction and growth.
9. Periodically provide Team retreats.
10. Celebrate liturgy with one congregation in the cluster each month.

Signed: _____
Mentor/Supervisor

The team members agree to:

1. Participate openly and honestly.
2. Attend all meetings (or other agreed upon number of meetings)
3. Follow through with all accepted responsibilities.
4. Nurture ministry talents of others in congregation(s).
5. Intentionally support one another.
6. Interact respectfully.

Signed:

Financial details:

(The _____ Total Ministry Cluster) or (_____ Episcopal Church)
will compensate the Mentor/Supervisor _____ annually.

[Note: include here the details of the financial agreement, including travel, insurance, housing, etc. and if the cluster/congregation will participate in the diocesan payroll system.]

This agreement begins _____(date) and continues through _____
_____ (date).

Cluster or Congregation: _____

Signed: _____
(Sr. Warden)

[Note: include as many lines as necessary to include all senior wardens if this is a cluster.]

Formation

Formation is a process not unlike Paul’s description in Ephesians that exhorts the faithful to take up the “whole armor of God.” (Ephesians 6: 13) It is what a team does to get ready to do God’s work within a Total or Shared Ministry team. It is a time of learning, testing, discerning, trying on, maturing so that team members are dressed with the belt of truth, shoes for proclaiming the Gospel, the shield of faith and the sword of the Spirit—the word of God—that will help the team together to be faithful, trusted leaders of the congregation. It is a time to be centered in God by keeping a disciplined prayer life and remaining in conversation with the sponsoring community, the bishop, the Commission on Ministry, the Canon Missioner for Congregational Development, the Canon Missioner for the Department of Indian Work, the Mentor, a spiritual director, and the other members of the team.

Along the Way

Members of teams in formation are cautioned not to approach ordination and/or commissioning as a “destination” or “reward” for undertaking this rigorous process. No right to ordination is established (Title III, Canon 1.2). There may be delays, or progress may be slower than initially expected. These delays may be experienced as painful and frustrating. Later these delays are frequently identified as essential and crucial opportunities for receiving God’s grace.

Sometimes delays happen because of the lack of attention to details of the processes at the local level. Sometimes life events necessitate delay. Sometimes evaluations and testing require further work to be completed. Be assured that those involved in oversight are concerned for your wellbeing and the wellbeing of the Church at large. The Commission on Ministry, the Standing Committee, Examining Chaplains, the Mentor, the Canon Missioner for Congregational Development, and the Canon Missioner for the Department of Indian Work all assist the Bishop in determining the appropriateness and readiness for commissioning and ordination for ministries within the team.

Meanwhile, careful attention to the “maps” provided by the Canons of the Episcopal Church and this handbook, including the checklist and forms, will clarify the process. All persons in the Total or Shared Ministry or Gospel Based Discipleship Ministry Team formation processes are encouraged to study these “maps” and reflect on how they can effectively and faithfully work through the process.

Chapter 4

During the Process

The Total or Shared Ministry and Gospel Based Discipleship Ministry Team formation processes in the Episcopal Church in Minnesota is a series of steps on the journey of discernment. Discernment doesn't end at commissioning and/or ordination, but continues throughout a lifetime.

Responsibilities of Team Members

Each team member is responsible for studying and understanding relevant portions of this Handbook and for knowing the Canons of the Episcopal Church. Those preparing for ordination are also responsible for knowing the ordinal section of the Book of Common Prayer (pages 525-555).

There are resources available to answer questions about the process as outlined in this Handbook. For help in finding answers or explanations, call the Coordinator of Vocations (612-871-5311/800-596-3839), the Canon Missioner for Congregational Development (612-870-3319 / 800-596-3839 extension 319), or the Canon Missioner for the Department of Indian Work (612-870-3326/ 800-596-3839 extension 326).

It is the responsibility of each team member to understand the timing of the submission of paperwork, various appointments, and meetings so the process proceeds smoothly and in a timely manner, allowing sufficient time for the governing bodies of the process (the Office of the Bishop, the Commission on Ministry, the Standing Committee of the Diocese, and the vestry/Bishop's committee) to do their work free of haste and misunderstanding. Do not assume that others are keeping track of the process, or will send reminders. It is each person's responsibility to follow through.

Be committed to prayer and scripture study. Regular spiritual direction is required. Spiritual direction is critical to the understanding of self and others throughout the journey towards commissioning and ordination as well as after commissioning and ordination within the team. To be alone without a director is an indication of a potentially unhealthy situation. The Mentor cannot be the spiritual director for a member of the team. Resources for locating a spiritual director can be obtained through the Coordinator of Vocations.

Financial Realities

There are financial costs that must be faced and lived with in faith.

Each person on the team may be responsible for

- Books and study supplies

- Clinical Pastoral Education tuition or other Pastoral Care component fee (if applicable), though the sponsoring congregation may pay for a portion or all of this if finances permit
- her or his spiritual direction fees, though if resources allow, the sponsoring congregation may pay for a portion of this

Each person discerned for an ordained ministry is responsible for paying for:

- One third of the cost of the psychological evaluation. The sponsoring congregation and the diocese each pay one third, as well. The sponsoring congregation may pay for two thirds, if finances permit, reducing the cost to the individual. At the time of this writing, average cost for the evaluation is about \$1300.
- The full cost of the psychiatric evaluation. The sponsoring congregation may pay for a portion or all of this if finances permit. At the time of this writing, average cost is about \$500.
- The full cost of the medical examination (usually covered by health insurance)

Time off from work for medical, psychological, psychiatric evaluations, Diocesan meetings (such as with the Bishop, Standing Committee or Commission on Ministry) are negotiated between the individual and the employer.

The cost for the appropriate compensation and reimbursement of expenses of the Mentor are the responsibility of the sponsoring congregation or the Department of Indian Work where appropriate.

Medical, Psychological, and Psychiatric Examinations for those Preparing for Ordination

Canon 6.5(j) for Deacons specifies “Within thirty-six months prior to ordination as a Deacon, the following must be accomplished (1) a background check, according to criteria established by the Bishop and Standing Committee. (2) medical and psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral.”

Similarly, Canon 8.5(k) for Priests specifies “Within thirty-six months prior to ordination as a Deacon under this Canon, the following must be accomplished (1) a background check, according to criteria established by the Bishop and Standing Committee. (2) medical and psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral.”

These examinations help determine the person’s overall health. The psychologist assesses the individual’s mental health, including the way she/he handles authority and responsibility. The psychologist must be aware of cultural biases of the psychometric tool or method that is used and that is commonly accepted by mental health professionals and must interpret the results accordingly.

The reports may suggest that the individual undertake a prescribed program to address apparent problems, with a second examination at a later date. If the individual is in

therapy at the time of the examination, he/she must give written permission for the therapist to share information with the psychologist.

The State of Minnesota requires screening for persons in ordained ministry regarding any past history of sexual exploitation or abuse. Information on this background check is available from the Episcopal Center. The forms must be completed and submitted to the Bishop prior to acceptance as a Candidate. Oxford Document Management Company conducts this search.

Requirements during formation

Canon 6.5(f) for Deacons specifies that each Candidate shall be prepared in and demonstrate basic competence in five general areas: (1) Academic studies including, The Holy Scriptures, theology, and the tradition of the Church. (2) Diakonia and the diaconate. (3) Human awareness and understanding. (4) Spiritual development and discipline. (5) Practical training and experience. Canon 6.5(g) further specifies, "Preparation for ordination shall include training regarding (1) prevention of sexual misconduct. (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse. (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof. (4) the Church's teaching on racism.

Canon 8.5(f) for Priests specifies "Formations shall include theological training, practical experience, emotional development, and spiritual formation." Canon 8.5(g) specifies "Subject areas for study during this program of preparation shall include: (1) The Holy Scriptures. (2) Church History, including the Ecumenical Movement. (3) Christian Theology, including Missionary Theology and Missiology. (4) Christian Ethics and Moral Theology. (5) Studies in contemporary society, including the historical and contemporary experience of racial and minority groups, and cross-cultural ministry skills. Cross-cultural ministry skills may include the ability to communicate in a contemporary language other than one's first language. (6) Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Book of Common Prayer and the Hymnal, and authorized supplemental texts. (7) Theory and practice of ministry, including leadership, and the ministries of evangelism and stewardship."

Because team members study together, a basic core curriculum is used that will meet common canonical requirements. Team members, in consultation with the Canon Missioner for Congregational Development and the Mentor, may choose among three options. Samples of each will be shown to the team for their consideration. The three options include the current edition of The Church's Teaching Series; Education for Ministry, a program sponsored by the School of Theology of the University of the South in Sewanee, Tennessee; and LifeCycles.

In addition to the specifications in the canons cited above, the Episcopal Church in Minnesota also requires that team members have a basic knowledge of the history and Canons of the Episcopal Church in Minnesota; awareness training regarding Abuse Issues of Children and Adults, Battering, and Chemical Dependency; and that at least one

Team completes a pastoral competency requirement approved by the Commission on Ministry. Spiritual formation is expected for all members of the team.

Formation Plan: Individuals in formation with a Total or Shared Ministry Team will follow the formation plan that is approved by the Total or Shared Ministry Subcommittee of the Commission on Ministry, which will include the academic content (The New Church's Teaching Series, EFM, or LifeCycles); team and individual spiritual formation under the direction of the Team Mentor; and team and individual preparation and practicum for specific ministries as appropriate.

Ember Day Letters: From the time of acceptance through commissioning or ordination to the Diaconate or Priesthood, the Postulants and Team are required to communicate with the Bishop four times a year in the Ember weeks. The Canons ask for a letter that reflects on academic experience, personal and spiritual development. The Team writes one letter together rather than individual letters, and includes reflection on the formation of the Team as a whole.

Examining Chaplains: When the formation program is nearing completion, the Mentor contacts the Canon Missioner for Congregational Development to arrange for a meeting with the Team and Examining Chaplains. The Examining Chaplains are appointed by the Commission on Ministry Co-Chairperson for Total or Shared Ministry. After this assessment, the Commission on Ministry Co-Chairperson for Total or Shared Ministry certifies to the Bishop and Standing Committee that the team has completed or nearly completed all canonical and diocesan requirements, with any recommendations for continuing education.

Chapter 5

Guidelines for Licensed or Commissioned Lay Ministries within a Total or Shared Ministry Team

Basic Qualifications

There are certain basic qualifications a person should have in order to be considered for formation with a Total or Shared Ministry team. The Canons are very clear that no one will be denied access to the discernment process for any ministry, lay or ordained because of “race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age” (Title III Canon 1.2).

Personal Qualities Desirable for ANY Licensed, Commissioned or Ordained Minister:

We look for a person who:

- Demonstrates a commitment to living a Christian life.
- Approaches the Christian way as a continual opportunity for growth.
- Lives by the Baptismal Covenant.
- Is a respected member of the congregation (not necessarily a long-term member).
- Is faithful in prayer and Bible study.
- Is compassionate, committed, dedicated, sensitive, open, not rigid, interpersonally approachable, a good listener, willing to hear different points of view.
- Is faithful in worship.
- Is willing to be a model of Christian living (with vulnerability and humility).
- Has interpersonal skills in stressful situations.
- Responds sensitively in pastoral situations.
- Understands and appreciates the ministry of all baptized persons.
- Is willing to serve as a member of a team.

Following discernment, those discerned locally for Licensed or Commissioned Lay Ministries complete Forms for Commissioned Ministries, Form 1 (Application for Formation) with the documents listed on the Form. They fill out Form 3 (Waiver of Information). The Vestry or Bishop’s Committee signs Form 2 (Recommendation for Formation). Originals of these papers are sent in printed form via US Postal Service, UPS or FedEx to the Bishop, Attention: Coordinator of Vocations.

When these materials (along with similar forms for those on ordination track) have submitted, the Mentor contacts the Canon Missioner for Congregational Development, who then works with the COM Co-Chair-person for Total or Shared Ministry to arrange for COM Discernment. This normally takes place with the entire Team present, at the church of the Team. The COM Co-Chair-person for Total or Shared Ministry calls

together a group of discerners. After the COM Discernment takes place, the COM Co-Chair for Total or Shared Ministry notifies each member of the Team in writing concerning the results of the discernment. Copies of this letter are sent to the Bishop, Attention Coordinator of Vocations; the Mentor, and the Canon Missioner for Congregational Development.

The Canon Missioner for Congregational Development will work with the Mentor and the Bishop to schedule a meeting between the Team and the Bishop. Those applying for formation in Licensed or Commissioned Ministries will meet with the Bishop with the entire Team. This meeting usually takes place at the church of the Team, although sometimes the Bishop may need to meet the Team at another location.

Guidelines for Formation for Licensed and Commissioned Ministries

Ministry Guidelines: Worship Leader

Enabling Canons From the Constitution and Canons of the Episcopal Church 2006:

Title III Canon 4.4 A Worship Leader is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Call: A call to serve as a Worship Leader shall be discerned and affirmed in accordance with the guidelines for discernment of roles within a Total/Shared Ministry team, or similar guidelines for discernment established by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Duties: A Worship Leader may publicly and regularly lead the Daily Offices of Morning Prayer, Order of Service for Noonday, Evening Prayer, and Compline. A Worship Leader may also lead other occasional services provided in the *BCP*.

What a Worship Leader Should Know:

General content of the Book of Common Prayer, the Bible, the Hymnal, and Church history.

How to use the lectionary in the *BCP* as well as the Revised Common Lectionary. Where to find and how to utilize extra resources in the Book of Common Prayer such as prayers for individual use, catechism, etc.

National and Diocesan Canons and Diocesan Guidelines applying to Worship Leaders.

General content of *Lesser Feasts and Fasts* and *The Book of Occasional Services*. How to use the *The Anglican Cycle of Prayer*.

Basics of the liturgical seasons throughout the church year.

Practical Skills:

A Worship Leader needs to be able to
read audibly, clearly, and with focus on meaning.
put a service together, in accordance with *BCP* rubrics.
work with acolytes and lectors and with the customs of the congregation.
use a public address system when appropriate and available.

Process of Education and Training:

Education and training may take place locally, but may be supplemented with regional and ecumenical resources.

Ongoing education with feedback and ministry review is expected on a yearly basis.

Rectors, Vicars, Priests-in-Charge and Total/Shared Ministry Mentors may train Worship Leaders.

A Worship Leader is expected to participate regularly in the life of the congregation where licensed.

Licensing: License applications must be submitted to the Episcopal Center by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. The Bishop's office will issue a license for 3 years, renewable upon the recommendation of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Recommended texts:

1. Hatchett, Marion. *Commentary on the American Prayer Book*. New York: Seabury Press, 1980.
2. Lee, Jeffrey. *Opening the Prayer Book*. The New Church's Teaching Series. Cambridge: Cowley Publications.
3. Mitchell, Leonel L. *Praying Shapes Believing*. Minneapolis: Winston Press, 1985.

Ministry Guidelines: Preacher

Title III Canon 4.5 A Preacher is a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Call: A call to serve as a Preacher shall be discerned and affirmed in accordance with the guidelines for discernment of roles within a Total/Shared Ministry team, or similar guidelines for discernment established by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

It is expected that people called to the ministry of preaching will

Be sure of and emphatic about God's love and forgiveness.

Be the kind of people who spur others to action.

Be open to God's leading in their lives and prayerful in their approach to this ministry.

Be intelligent, open-minded, and committed to lifelong learning.

Have a sense of humor about themselves and the congregation.

Have compassion for the oppressed and be tolerant of differences and diversities among people, yet not be afraid to confront in love.

Be innovative, but afraid neither of simplicity or the hard truths of the Gospel.

Duties:

Preach sermons in public worship.

Deliver sermons which are usually based on the assigned Biblical texts for the day and which are relevant to the personal daily life of the congregation.

Preach on a regular basis (though not necessarily frequently).

What a Preacher Should Know

In keeping with the practice of this Diocese, prior to licensing, the Preacher shall be trained, examined, and found competent in the following subjects:

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

(j). Homiletics.

Cultural variations and how those influence communication.

Practical skills for a Licensed Preacher:

Speech skills.

Composure, confidence, comfort in front of a group.

Group dynamics (able to respond to what is happening with people).

Knowledge of and sensitivity to the needs of the congregation.

Ability to use the Public Address system, if there is one.

Ability to relate Holy Scriptures to contemporary life situations using appropriate illustrations. This requires a working knowledge of the Bible, theology, spirituality, ethics, liturgics and the Church Year. It also requires a knowledge of current events and of issues in everyday life.

Ability to express one's self concisely.

Ability to be a good listener as well as a good speaker.

Ability to receive critique.

Process of Education and Training:

A Mentor will be provided, along with other training opportunities.

Local resources may be utilized (Toastmasters, speech classes at a nearby college, etc.)

Subject matter can be mastered through:

Diocesan approved programs (Church's Teaching Series, EFM, LifeCycles)

Individual study

A Preacher-in-training will be given opportunities to preach and receive comments from others. A Preacher-in-training is expected to submit to the mentor a proposed draft of a sermon or an outline in draft form for comments on content. Audio or video tapes of preached sermons will be provided to the mentor for comments on content and style. Opportunities for comments and critique from members of the Total/Shared Ministry team, members of the congregation, and/or members of a Preachers-in-Training group will be provided.

Licensed Preachers are expected to engage in continuing education, with accountability through the license renewal process.

The following elements will be included in the training of a Licensed Preacher, who shall demonstrate competency in accordance with the Canons.

1. Use of lectionary, BCP, and Hymnal.
2. Understanding and preaching in accordance with the liturgical year.
3. Ways of crafting a homily or sermon and understanding basic sermon styles.
4. Use of language, including inclusiveness and God imagery/metaphors.
5. How to do exegesis of a Biblical text.
6. Use of voice and body language.
7. Use of resources.
8. Prayer and the preaching life.
9. Finding one's own unique voice.
10. Practice preaching, at least six sermons, two of which may be given to the formation and training group, and four to the congregation on a Sunday morning. At least two of the four given on a Sunday morning shall be either audiotaped or videotaped for use in critique.

Recommended Texts:

1. Borg, Marcus. *Meeting Jesus Again for the First Time*. San Francisco: HarperSanFrancisco, 1995.
2. Borg, Marcus. *Reading The Bible Again for the First Time: Taking the Bible Seriously but not Literally*. San Francisco: HarperSanFrancisco, 2001.
3. *Church's Teaching Series*- highly recommended for review in various areas of competency.
4. Craddock, Fred. *Preaching*. Nashville, Tennessee: Abingdon Press, 1985, 1990.
5. Edwards, O. C. *Elements of Homiletics*. New York: Pueblo Publishing Co., 1982.
6. Lowry, Eugene L. *The Homiletical Plot*. Atlanta: John Knox Press, 1980; Louisville: Westminster John Knox Press, 2000.
7. *Proclamation*. Minneapolis: Augsburg, annual series. (Or another lectionary based annual series.)
8. Rohrbaugh, Richard. *Interpretation: A Guide to Understanding the Bible Today*. Pittsburgh, Pennsylvania: The Kerygma Program, 1986.
9. Schlafer, David. *Surviving the Sermon: A Guide to Preaching for Those Who Have to Listen*. Cambridge, Massachusetts: Cowley Publishing, 1992.
10. Schlafer, David. *Your Way With God's Word: Discovering Your Distinctive Preaching Voice*. Cambridge, Massachusetts: Cowley Publishing, 1995.
11. Taylor, Barbara Brown. *The Preaching Life*. Cambridge, Massachusetts: Cowley Publishing, 1993.
12. Wilson, Paul Scott. *Four Pages of the Sermon*. Nashville, Tennessee: Abingdon Press, 1999.
13. Articles or essays assigned by mentor.

The Mentor will choose one book that will be read in common by all preachers-in-training on the team, or in preparation. Each preacher-in-training will read one other book, chosen in consultation with the mentor.

Video and audio resources may be utilized for discussion. The list below offers a few suggestions, but there are others that may be used in consultation with the mentor.

Some video resources:

1. Great Preachers series- There are two or more sets of 10 videos. Each video features a well known preacher. The preacher is presented in her or his context, a live sermon is taped, and at the end, the narrator interviews the preacher. Each is about 25 minutes in length.
2. *Preaching: from Text to Sermon* by William Willimon.

Some audio resources:

Home by Another Way by Barbara Brown Taylor.

Licensing: License applications must be submitted to the Episcopal Center by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. The application must be signed by the trainer. The Bishop's office will issue a license for 3 years. The license is renewable upon the recommendation of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. Continuing education is expected at the discretion of the supervising Member of the Clergy or other leader exercising oversight of the congregation, Total/Shared Ministry cluster or other community of faith.

Ministry Guidelines: Eucharistic Minister

Title III Canon 4.6 A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister shall 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.

Call: A call to serve as a Eucharistic Minister shall be discerned and affirmed in accordance with the guidelines for discernment of roles within a Total/Shared Ministry team, or similar guidelines for discernment established by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Duty:

The duty of a Eucharistic Minister is to assist in the distribution of the elements in a Celebration of the Holy Eucharist.

What a Eucharistic Minister should know:

The basic content of the Book of Common Prayer.
The meaning of the Eucharist.
The structure of the Eucharistic liturgies used in the congregation where licensed.
Practical skills needed in the distribution of the elements.
How to respond with dignity to situations that may arise during administration.
The names and functions of liturgical vessels, linens, and furnishings.
What to do with consecrated elements not used in a service.

Process of Education and Training:

The education and training of Eucharistic Ministers may be provided by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith, by a Deacon, or in a Total/Shared Ministry setting, by the Team Mentor.

Licensing: License applications must be submitted to the Episcopal Center by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. The Bishop's office will issue a license for 3 years, renewable upon the recommendation of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Ministry Guidelines: Eucharistic Visitor

Title III Canon 4.7: A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner* following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

*In the Episcopal Church in Minnesota, “in a timely manner” means by midnight of the Sunday or weekday of the regularly scheduled Eucharist.

Call: A call to serve as a Eucharistic Visitor shall be discerned and affirmed in accordance with the guidelines for discernment of roles within a Total/Shared Ministry team, or similar guidelines for discernment available from the chairperson of the Commission on Ministry.

Duties: Eucharistic Visitors may take the Consecrated Elements to persons in accordance with the above-cited Canon. Eucharistic Visitors are to be supervised by a Deacon if there is one in the congregation, or by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. Once licensed, the Eucharistic Visitor shall be scheduled by the Deacon, if there is one, or person exercising supervision, or other person as designated by the Deacon or person exercising supervision.

The Eucharistic Visitor shall take the consecrated elements to members of the congregation or Total/Shared Ministry cluster in which the Eucharistic Visitor is licensed. It is not appropriate for the Eucharistic Visitor to take the consecrated elements to persons who are not members of the congregation or cluster, unless specifically directed by the Member of the Clergy or other leader exercising oversight of the congregation or Total/Shared Ministry cluster or other community of faith.

If the Eucharistic Visitor is unable, due to unexpected circumstances, to deliver the consecrated elements within the time frame specified above, the Eucharistic Visitor shall return the consecrated elements to the altar or to the Member of the Clergy in charge by noon on the following day.

What a Eucharistic Visitor Should Know:

- The basic content of the Book of Common Prayer.
- The theology and meaning of the Eucharist.
- The structure of the Eucharistic liturgies used in the congregation where licensed.
- Practical skills needed in the distribution of the elements.
- How to respond with dignity to situations that may arise during administration.
- The names and functions of liturgical vessels, linens, and furnishings.
- What to do with consecrated elements not used in a service.

The nature of the church as community and the need for each member to be included in it.
The principles and concerns of ministry with the sick, the aging, and the infirm.
The origin and development of Eucharistic Visitors and the relevant canons.
The history of this ministry.
The role of the Eucharistic Visitor.
The service for Communion under Special Circumstances in the *BCP*.
How to use the lectionary.
Practical matters related to visiting a person at home or in another setting.
Basic matters of Pastoral Care.

Process of Education and Training:

Eucharistic Visitors may be trained by a Deacon, or other person on the list of approved regional trainers. At the time of this writing, this list is being compiled. Please consult with the Canon Missioner for Congregational Development. Training will preferably be provided for a region or a group of congregations.

Safe Church training in accordance with the guidelines established by the Episcopal Diocese of Minnesota is required.

Required text:

Ely, Beth Wickenberg. *A Manual for Lay Eucharistic Ministers*. Morehouse, 1991.

Licensing: License applications must be submitted to the Episcopal Center by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. The application must be signed by the trainer. The Bishop's office will issue a license for 3 years. The license is renewable upon the recommendation of the Deacon (if there be one), and the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. The Eucharistic Visitor shall make a written report weekly or monthly to the supervising Deacon, or Member of the Clergy in Charge or other leader exercising oversight of the congregation, Total/Shared Ministry cluster or other community of faith, using a form provided by this supervisor. Continuing education is expected at the discretion of the supervising Deacon or the Member of the Clergy or other leader exercising oversight of the congregation, Total/Shared Ministry cluster or other community of faith.

Ministry Guidelines: Catechist

Title III Canon 4.8: A Catechist is a lay person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Call: A call to serve as a Catechist shall be discerned and affirmed in accordance with the guidelines for discernment of roles within a Total/Shared Ministry team, or similar guidelines for discernment established by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. A person called to serve as a Catechist is expected to have a love of learning and teaching, as well as the ability to teach.

Duties: In addition to what is stated in the Canon cited above, a Catechist may prepare families and sponsors for infants and young children to be baptized; may prepare children for first communion; may use sermon time on occasional Sundays to present sections of the Catechism, with appropriate commentary.

What a Catechist Should Know:

The Holy Scriptures, contents and background;
The *Book of Common Prayer* and *The Hymnal*;
Church History;
The Church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism;
Methods of Catechesis.
The background and customs of the Diocese and Congregation or Faith Community.
The connection between Scripture and theology and everyday life.
Cultural differences and ways to teach in a sensitive and appropriate manner.

Practical Skills for a Catechist:

A Catechist is expected to be able to
encourage questions and sharing.
teach different age groups.
organize and present materials.
find and use appropriate resources.
work and function under supervision and as a member of a team.
adapt to the learning styles and needs of individuals.

Process of Education and Training for Catechists:

Catechists will be trained locally or regionally or in Diocesan workshops.
Safe Church Training is expected.

Licensing: License applications must be submitted to the Episcopal Center by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. The Bishop's office will issue a license for 3 years. Continuing education is expected. The license is renewable upon the recommendation of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Ministry Guidelines: Pastoral Care

Call: A call to serve as a Pastoral Care Minister shall be discerned and affirmed in accordance with the guidelines for discernment of roles within a Total or Shared Ministry team, or similar guidelines for discernment established by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. A person called to serve as a Pastoral Care Minister is expected to be sensitive to the pastoral needs of members of the congregation and others who may be visitors.

Another possibility is the role of a Pastoral Care Coordinator. A Pastoral Care Coordinator would also be discerned and affirmed in accordance with the guidelines for discernment of roles within a Total or Shared Ministry team, or similar guidelines for discernment established by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. A person called to serve as a Pastoral Care Coordinator is similarly expected to be sensitive to the pastoral needs of members of the congregation and others who may be visitors.

Duties: A Pastoral Care Minister may visit individuals who are hospitalized or in a special care facility; may visit individuals or families when there is a death in the family; or may visit with individuals or families who indicate some other need for pastoral care.

A Pastoral Care Coordinator, in collaboration with the Rector/Vicar/Priest-in-charge, if there be one, may oversee the work of trained lay visitors who visit parishioners who are home bound, hospitalized, or in a Care Center. The Coordinator also works with the Mentor to guide others in getting adequate training. The Coordinator may work with a Pastoral Care Committee, if there is one, to discuss the needs of parishioners and how to best meet those needs.

It is advisable to develop a clear position description in the context of the congregation or cluster which the team serves.

What Pastoral Care Ministers and Coordinators Should Know:

In addition to the core curriculum and team formation materials, a Pastoral Care Minister or Coordinator should be familiar with the following:

- Bible passages that may be of comfort to those experiencing difficulties
- Prayer resources found in the *Book of Common Prayer* and other books
- When and how to make referrals for specific counseling or therapy
- When and how to make referrals to other team members for other needs
- When and how to use resources such as booklets or pamphlets
- Cultural differences and ways to serve in a sensitive and appropriate manner.

Practical Skills for Pastoral Care Ministers and Coordinators :

A Pastoral Care Minister is expected to be able to

- practice active listening
- maintain confidentiality
- offer support as appropriate
- pray with persons as appropriate
- find and use appropriate resources
- work and function under supervision and as a member of a team

Process of Education and Training for Pastoral Care Ministers and Coordinators:

Safe Church Training is required as with all Team Ministries. Pastoral Care training may be accomplished in a variety of ways, including but not limited to things such as Clinical Pastoral Education, Stephen's Ministry Training, Befrienders Ministry Training, or through other locally or regionally sponsored workshops. The Mentor will work with those called to serve as Pastoral Care Ministers and Coordinators to determine which training will be used.

Commissioning: Pastoral Care Ministers and Coordinators will be commissioned in the context of a Ministry Team in accordance with Diocesan practice. Continuing education is expected.

Ministry Guidelines: Administrator

Call: A call to serve as an Administrator shall be discerned and affirmed in accordance with the guidelines for discernment of roles within a Total or Shared Ministry team, or similar guidelines for discernment established by the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. A person called to serve as an Administrator is expected to be able to organize materials and coordinate activities in a timely and sensitive manner.

Duties: Specific duties will be determined within the context of the congregation or cluster within which the Administrator functions. In some situations, the Administrator is the Administrator for the Team only. Such a Team Administrator may assist the Team with necessary forms, resources, and other organizational details. A Team Administrator may be responsible for intra-team communication such as team meeting minutes, notices and communicating with mentor.

In other situations, the Administrator may serve both as the Administrator for the Team, and as Administrator for the Congregation or Cluster which the Team serves. In such situations, the Administrator may coordinate, facilitate and communicate with various groups and individuals within the congregation or cluster, as well as with the Diocese. This Administrator may attend Vestry or Bishop Committee meetings, and Team meetings as necessary to coordinate and communicate. This may include things such as the monthly newsletter and various schedules. The Administrator may be in charge of the congregation's website; may be the one who monitors Safe Church program participation, files records, and conducts background checks as necessary. The Administrator may work with other churches on mutual audits of congregational books/practices; coordinate gathering of information necessary for decision making; communicate information from the Diocese; and work with other to develop protocols or customaries as needed.

It is advisable that a clear position description be developed with input from the Administrator, the Mentor (or Rector/Vicar/Priest-in-Charge, if there be one), the Ministry Team, and the Vestry or Bishop's Committee as appropriate.

What an Administrator May Need to Know:

In addition to the core curriculum and team formation materials, an Administrator may need to be familiar with the following:

- When and how to make referrals to other team members as appropriate
- When and how to interact with members of the Vestry or Bishop's Committee
- Family Systems Theory and Congregations as taught by Rabbi Edwin Friedman
- Canons of the Episcopal Church and of the Episcopal Diocese of Minnesota
- Diocesan Organization and Expectations
- Business Methods for Churches
- Diocesan Business practices

Practical Skills for an Administrator:

An Administrator is expected to be able to work and function under supervision and as a member of a team. Problem solving and good listening skills are very useful in this position.

Process of Education and Training for Administrators:

Administrators will participate in the basic education and formation along with the entire Team. Safe Church Training is required as for all team members. Other workshops sponsored regionally or locally may be useful.

Commissioning: Administrators will be commissioned in the context of a Ministry Team in accordance with Diocesan practice. Continuing education is expected.

Standards for Commissioned Team Members In the Episcopal Church in Minnesota

These standards are intended for Baptized (Lay) Ministers serving within Total or Shared Ministry Teams in the Episcopal Church in Minnesota.

1. Commissioned Ministers shall function as members of a trained Ministry Team.
2. Commissioned Ministers serve primarily within their congregation or cluster. They may also serve in diocesan-sponsored events such as regional meetings, Diocesan Conventions, conferences, summer camp, Cursillo, and Teens Encounter Christ. Prior to such service, the Supervising Priest and the Team are to be consulted.
3. Commissioned Ministers may choose to participate in the local congregation as follows:
 - a. In the Annual Meeting they shall have voice and vote in the congregation where they serve. If they are licensed to serve in more than one congregation in a Cluster Ministry, they may have voice and vote at the Annual Meeting only in the congregation where they are members. They may have voice but not vote in the other congregations in the cluster.
 - b. In the Vestry/Bishop's Committee they may participate in accordance with Parish By-Laws or Mission Governing Rules in the congregation where they are members. If they are licensed to serve in more than one congregation in a Cluster Ministry, they may participate with voice, but not vote, in the other Vestries or Bishop's Committees of the other congregations in the Cluster, if so provided for in the Parish By-Laws or Mission Governing Rules.
 - c. They may be elected to represent their congregation in conventions of the diocese where they shall have voice and vote as members of the lay order.
4. Commissioned Ministers shall conform to the Canons of the Episcopal Church and the Diocese of Minnesota.
5. Commissioned Ministers shall be non-stipendiary according to diocesan policy, and shall be under the supervision of a Priest appointed by the Bishop.
6. Commissioned Ministers shall participate in an annual ministry review with the Ministry Team, Mentor, and Rector/Vicar/Priest-in-Charge (if there be one). This ministry review may be done in collaboration with the Canon Missioner for Congregational Development.
7. Commissioned Ministers shall participate in an annual program of continuing education with the Ministry Team as approved by the Bishop and Commission on Ministry, and report annually to the Bishop. Renewal of the authorization to function as a Commissioned Minister shall be at the discretion of the Bishop.
8. Commissioned Ministers shall be in Spiritual Direction with a Christian person other than the Mentor or Rector/Vicar/Priest-in-Charge (if there be one) and/or be a participant in Spiritual Direction with the Ministry Team. It shall be the choice

of the Commissioned Ministers, or Ministry Team in consultation with the Mentor, who will provide Spiritual Direction.

9. Commissioned Ministers shall normally cease to function when they retire from the Team. Occasionally, upon the invitation of the Team, and with the consent of the Mentor, Rector/Vicar/Priest-in-Charge (if there be one), or the Canon Missioner for Congregational Development, they may function in a special event.
10. In cases where there is a Rector/Vicar/Priest in Charge, and there is a change in that role, Commissioned Ministers shall negotiate with the new Rector/Vicar/Priest in Charge as to their duties together with the entire Team, with the consent of the Bishop.

Chapter 6

The Diaconate within a Total or Shared Ministry Team

Ministry Canon III.6.1-3

CANON 6: Of the Ordination of Deacons

Sec. 1. Selection

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

Sec. 2. Nomination

A confirmed adult communicant in good standing, may be nominated for ordination to the diaconate by the person's congregation or other community of faith.

(a) The Nomination shall be in writing and shall include a letter of support by the Nominee's congregation or other community of faith committing the community to

(1) pledge to contribute financially to that preparation, and

(2) involve itself in the Nominee's preparation for ordination to the Diaconate.

If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight .

(b) The Nominee, if in agreement with the nomination, shall accept the nomination in writing and shall provide the following to the Bishop:

(1) Full name and date of birth.

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

(3) Evidence of Baptism and Confirmation.

(4) Whether an application has been made previously for Postulancy or the person has been nominated in any Diocese.

(5) A description of the process of discernment by which the Nominee has been identified for ordination to the Diaconate.

(6) The level of education attained and, if any, the degrees earned, and areas of specialization, together with copies of official transcripts.

Sec. 3. Postulancy

Postulancy is the time between nomination and candidacy and may initiate the formal preparation for ordination. Postulancy involves continued exploration of and decision about the Postulant's call to the Diaconate.

(a) Before granting admission as a Postulant, the Bishop shall

(1) determine that the nominee is a confirmed adult communicant in good standing, and

(2) confer in person with the Nominee,

(b) If the Bishop approves the Nominee proceeding into Postulancy, the Commission, or a committee of the Commission, shall meet with the Nominee to review the application and prepare an evaluation of the Nominee's qualifications to pursue a program of preparation for ordination to the Diaconate. The Commission shall present its evaluation and recommendations to the Bishop.

(c) No Bishop shall consider accepting as a Postulant any person who has been refused admission as a Candidate for ordination to the Diaconate in any other Diocese, or who, having been admitted, has afterwards ceased to be a Candidate, until receipt of a letter

from the Bishop of the Diocese refusing admission, or in which the person has been a Candidate, declaring the cause of refusal or of cessation.

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

(e) Each Postulant for ordination to the Diaconate shall communicate with the Bishop in person or by letter, four times a year, in the Ember Weeks, reflecting on the Postulant's academic, diaconal, human, spiritual, and practical development.

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

Sec. 4. Candidacy

Candidacy is a time of education and formation, in preparation for ordination to the Diaconate, established by a formal commitment by the Candidate, the Bishop, the Commission, the Standing Committee and the congregation or other community of faith.

(a) A person desiring to be considered as a Candidate for ordination to the Diaconate shall apply to the Bishop. Such application shall include the following:

(1) the Postulant's date of admission to Postulancy, and

(2) a letter of support by the Postulant's congregation or other community of faith. If it be a congregation the letter shall be signed and dated by at least two-thirds of the Vestry or comparable body and by the Member of the Clergy or other leader exercising oversight.

(b) Upon compliance with these requirements, and receipt of a written statement from the Commission attesting to the continuing formation of the Postulant, and having received approval in writing of the Standing Committee who shall have interviewed the Postulant and who shall have had an opportunity to review the documentation relating to the application of the Postulant, the Bishop may admit the Postulant as a Candidate for ordination to the Diaconate. The Bishop shall record the Candidate's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Candidate, the Member of the Clergy or other leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or proposes to attend, or the director of the Candidate's program of preparation, of the fact and date of such admission.

(c) A Candidate must remain in canonical relationship with the Diocese in which admission has been granted until ordination to the Diaconate under this Canon, except, for reasons acceptable to the Bishop, the Candidate may be transferred to another Diocese upon request, provided that the Bishop of the receiving Diocese is willing to accept the Candidate

(d) Any Candidate may be removed as a Candidate, at the sole discretion of the Bishop. The Bishop shall give written notice of the removal to the Candidate and the Member of the Clergy or other leader exercising oversight of the Candidate's congregation or other

community of faith, the Commission, the Standing Committee, and the director of the program of preparation.

(e) If a Bishop has removed the Candidate's name from the list of Candidates, except by transfer, or the Candidate's application for ordination has been rejected, no other Bishop may ordain the person without readmission to Candidacy for a period of at least twelve months.

Sec. 5. Preparation for Ordination

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

(b) The Bishop may assign the Postulant or Candidate to any congregation of the Diocese or other community of faith after consultation with the Member of the Clergy or other leader exercising oversight.

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

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

(e) Wherever possible, formation for the Diaconate shall take place in community, including other persons in preparation for the Diaconate, or others preparing for ministry.

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

(1) Academic studies including, The Holy Scriptures, theology, and the tradition of the Church.

(2) Diakonia and the diaconate.

(3) Human awareness and understanding.

(4) Spiritual development and discipline.

(5) Practical training and experience.

(g) Preparation for ordination shall include training regarding

(1) prevention of sexual misconduct.

(2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.

(3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.

(4) the Church's teaching on racism.

(h) Each Candidate for ordination to the Diaconate shall communicate with the Bishop in person or by letter, for times a year, in the Ember Weeks, reflecting on the Candidate's academic, diaconal, human, spiritual, and practical development.

(i) During Candidacy each Candidate's progress shall be evaluated progress. from time to time, and there shall be a written report of the evaluation by those authorized by the Commission to be in charge of the evaluation program. Upon certification by those in charge of the

Candidate's program of preparation that the Candidate has successfully completed preparation and is ready for ordination, a final written assessment of readiness for ordination to the Diaconate shall be prepared as determined by the Bishop in consultation with the Commission. This report shall include a recommendation from the Commission

regarding the readiness of the Candidate for ordination. Records shall be kept of all evaluations, assessments, and the recommendation, and shall be made available to the Standing Committee.

(j) Within thirty-six months prior to ordination as a Deacon, the following must be accomplished

(1) a background check, according to criteria established by the Bishop and Standing Committee.

(2) medical and psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral.

(k) Reports of all investigations and examinations shall be kept permanently on file by the Bishop and remain a part of the permanent diocesan record.

Sec. 6. Ordination to the Diaconate

(a) A person may be ordained Deacon:

(1) after at least eighteen months from the time of written acceptance of nomination by the Nominee as provided in III.6.2(b), and

(2) upon attainment of at least twenty-four years of age.

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

(1) an application from the Candidate requesting ordination as a Deacon under this Canon.

(2) a letter of support from the Candidate's congregation or other community of faith, signed and dated by at least two thirds of the Vestry and the Member of the Clergy or other leader exercising oversight.

(3) written evidence of admission of the Candidate to Postulancy and Candidacy, giving the dates of admission.

(4) a certificate from the seminary or other program of preparation showing the Candidate's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Candidate's other personal qualifications for ordination together with

a recommendation regarding ordination to the Diaconate under this Canon.

(5) a certificate from the Commission giving a recommendation regarding ordination to the Diaconate under this Canon.

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

To the Right Reverend _____, Bishop of _____ We, the Standing Committee of _____, having been duly convened at _____ at _____, do testify that A.B., desiring to be ordained to the Diaconate under Canon III.6 has presented to us the certificates as required by the Canons indicating A.B.'s preparedness for ordination to the Diaconate under Canon III.6; and we certify that all canonical requirements for

ordination to the Diaconate under Canon III.6 have been met; and we find no sufficient objection to ordination. Therefore, we recommend A.B. for ordination. In witness whereof, we have hereunto set our hands this _____ day of _____, in the year of our Lord

_____.
(Signed) _____

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

CANON 7: Of the Life and Work of Deacons

Sec. 1. Deacons serve directly under the authority of and are accountable to the Bishop, or in the absence of the Bishop, the Ecclesiastical Authority of the Diocese.

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

Sec. 3. The Bishop may establish a Council on Deacons to oversee, study, and promote the Diaconate.

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

(a) Subject to the Bishop's approval, Deacons may have a letter of agreement setting forth mutual responsibilities in the assignment, and, if such a letter exists, it is subject to renegotiation with the Vestry/ Bishop's Committee after the resignation of the Rector or the Priest-in-Charge.

(b) Deacons shall report annually to the Bishop or the Bishop's designee on their life and work.

(c) Deacons may serve as administrators of congregations or other communities of faith, but no Deacon shall be in charge of a congregation or other community of faith.

(d) Deacons may accept chaplaincies in any hospital, prison, or other institution.

(e) Deacons may participate in the governance of the Church.

(f) For two years following ordination, new Deacons shall continue a process of formation authorized by the Bishop.

(g) The Bishop or the Bishop's designee, in consultation with the Commission, shall assign each newly ordained Deacon a mentor Deacon where a suitable mentor Deacon is available. The mentor and Deacon shall meet regularly for at least one year to provide guidance, information, and a sustained dialogue about diaconal ministry.

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

Sec. 6 (a) A Deacon may not serve as Deacon for more than two months in any Diocese other than the Diocese in which the Deacon is canonically resident unless the Bishop of the other Diocese shall have granted a license to the Deacon to serve in that Diocese.

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

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

(Date) _____ (Signed) _____

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

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

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

Sec. 7. On reaching the age of seventy-two years, a Deacon shall resign from all positions of active service in this Church, and the resignation shall be accepted. The Bishop may, with the consent of the Deacon, assign a resigned Deacon to any congregation, other community of faith or ministry in another setting, for a term not to exceed twelve months, and this term may be renewed.

Sections 8 and following pertain to the renunciation of vows.

Application. Once a call to the diaconate is affirmed by the congregation, the gathering and submitting of paperwork to the Office of the Bishop begins. These documents are not to be sent by email, but rather hard copies with original signatures via the US Postal Service, UPS, or FedEx, together with the forms of the other members of the Team.

After completing discernment within the congregation, the Nominee for the Diaconate fills out and signs Form 1 (Application for Holy Orders within a Total or Shared Ministry Team) and Form 3 (Waiver of Information), found in this handbook.

The Vestry or Bishop's Committee then considers the discernment, and with at least two-thirds of the members agreeing (Title III, Canon 5.2(c) or (d)), signs Form 2 (Nomination

by Vestry/Bishop's Committee), found in this Handbook. The Nominee may not be a signatory of the form (Title III, Canon 5.2(a)).

Under special conditions where the congregation is not a parish or mission other canonical rules pertain (Title III, Canon 5.2(d)).

Form 2 (Nomination by Vestry/Bishop's Committee) requires the Vestry or Bishop's Committee of the discerning community of faith to involve itself in the preparation of the Nominee for the diaconate and support the journey of this person within the Total or Shared Ministry or Gospel Based Discipleship Team. This is a serious commitment. It involves a continuing relationship with the Nominee throughout the journey of several years to ordination. The faith community is to be made aware of the taking up of this responsibility.

The original of Form 2 is mailed along with Forms 1 and 3 and the required attachments to the Bishop, to the attention of the Coordinator of Vocations.

Other required attachments include:

- 3-6 page Autobiography
- 1-2 page essay on the Sense of Call to the diaconate
- a recent photograph
- official transcripts of any education/degrees beyond high school
- a resume (if available)
- a 30-minute impromptu essay written in response to one of three questions assigned by the Commission on Ministry (See Form 1)

Once all the paperwork is gathered, it is mailed in one envelope to the Bishop, to the attention of the Coordinator of Vocations.

At this time, the Mentor contacts the Canon Missioner for Congregational Development, who then works with the COM Chair-person for Total or Shared Ministry to arrange for Commission on Ministry Discernment. This normally takes place with the entire Team present, at the church of the Team. The COM Chair-person for Total or Shared Ministry calls together a group of discerners. After the COM Discernment takes place, the COM Co-Chair for Total or Shared Ministry notifies each member of the Team in writing concerning the results of the discernment. Copies of this letter are sent to the Bishop, Attention Coordinator of Vocations; the Mentor, and the Canon Missioner for Congregational Development.

Postulancy. Upon receipt of all the paperwork mentioned in the section above, the Nominee will be asked by the Coordinator of Vocations to make appointments for a full medical examination (Form #4), and a full psychological evaluation with North Central Ministry Develop Center (Form #5). The cost of the psychological evaluation is shared equally in thirds by the Nominee, nominating congregation or faith community, and the diocese. If circumstances allow, the congregation may pay for the Nominee's third.

The Nominee will make an appointment with a psychiatrist from a list of approved professionals provided by the diocese and ask the psychiatrist to fill out Form #6 and submit it with his/her report to the Bishop's office. The Nominee is responsible for the full psychiatric fee. If circumstances allow, the congregation may pay for a portion or all of this fee.

A background check will be initiated by the diocese with Oxford Document Management Co., and the Nominee is expected to cooperate fully in the process. The diocese pays for the background check.

After the Bishop has received the reports of the outcomes of these evaluations the Nominee, together with the rest of the team, will meet with the Bishop for a discussion of the discernment, the sense of call, and the evaluations. The Bishop may admit the Nominee to Postulancy. "Postulancy is the time between nomination and candidacy and includes a process of exploration of and decision on the Postulant's call to the diaconate." (Title III, Canon 6.3)

About half way through the formation program the Postulant applies for Candidacy (Form 7 and other documents listed thereon), and submits the Recommendation of the Vestry or Bishop's Committee (Form 8). The Postulant will be interviewed by the Standing Committee in accordance with the Canons. In the Episcopal Church in Minnesota the Standing Committee meets with the Postulants and Team together. When the Standing Committee gives its consent to the Bishop, the Postulant may be named a Candidate for Holy Orders in the Minnesota.

Candidacy. "Candidacy is a time of education and formation, in preparation for ordination to the Diaconate, established by a formal commitment by the Candidate, the Bishop, the Commission on Ministry and the congregation or other community of faith." (Title III, Canon 6.4) The Candidate will participate in the team formation process.

Preparation for Ordination. Before ordination each Candidate must show basic competence in five general areas indicated in Title III, Canon 6.5(f):

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

Additionally, each Candidate, (Title III, Canon 6.5(g)), must participate in sexual misconduct prevention training, training regarding Title IV of the national Canons (Ecclesiastical Discipline), and anti-racism training.

In the Episcopal Church in Minnesota Candidates for the diaconate must also have a working knowledge of chemical abuse issues and treatments, and the history and canons of the Episcopal Church in Minnesota.

Candidates for ordination to the diaconate must be at least 24 years of age.

Formation Plan: Individuals in formation with a Total or Shared Ministry Team will follow the formation plan that is approved by the Canon Missioner for Congregational Development in consultation with the Bishop and the Commission on Ministry. The academic content would be The New Church's Teaching Series, EFM, LifeCycles or other approved equivalent. Team and individual spiritual formation will be under the direction of the Team Mentor. Team and individual preparation and practicum for specific ministries will be arranged.

Ember Day Letters: From the time of acceptance through commissioning or ordination to the Diaconate or Priesthood, the Postulants and Team are required to communicate with the Bishop four times a year in the Ember weeks. The Canons ask for a letter that reflects on academic experience, personal and spiritual development. The Team writes one letter together rather than individual letters, and includes reflection on the formation of the Team as a whole.

Examining Chaplains: When the formation program is nearing completion, the Mentor contacts the Canon Missioner for Congregational Development to arrange for a meeting with the Team and Examining Chaplains. The Examining Chaplains are appointed by the Commission on Ministry Co-Chairperson for Total or Shared Ministry. After this assessment, the Commission on Ministry Co-Chairperson for Total or Shared Ministry certifies to the Bishop and Standing Committee that the team has completed or nearly completed all canonical and diocesan requirements, with any recommendations for continuing education.

The Candidate may apply for ordination by submitting Form #11 along with the documents listed on the Form to the Bishop. These documents include copies of letters from the Bishop declaring Postulancy and Candidacy, the Recommendation of the Vestry or Bishop's Committee and Priest (Form 12), and a letter of recommendation from the Mentor. In certain circumstances, a letter of recommendation from the Canon Missioner for Congregational Development may be requested. A letter from the Canon Missioner for Congregational Development is appropriate when the Mentor is not a priest canonically resident in The Episcopal Church in Minnesota.

If the Candidate's medical, psychological, or background check is not current (current being defined as more than 36 months old), the evaluations must be repeated by Title III, Canon 6.5(j).

Upon written certification of the Standing Committee that all canonical requirements (and any remedial work completed) have been met and that there is no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds, and that they recommend ordination, the Bishop may ordain the Candidate a Deacon. (Title III, Canon 6.6(d))

Ordination. The Bishop sets the time and place of ordination. Within Total or Shared Ministry teams, ordination to the diaconate normally occurs during the service of commissioning of the full team. The design of this liturgy will conform to the Bishop's Customary for Total or Shared Ministry Team Commissioning and Ordinations.

The oath sworn to and signed by all Deacons at ordination:

IN THE NAME OF THE FATHER,
AND THE SON, AND THE HOLY
SPIRIT. AMEN.

I, _____, do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Episcopal Church.

Standards for Locally Ordained Deacons Of the Episcopal Church in Minnesota

1. Locally ordained Deacons shall function as members of a trained Ministry Team.
2. Locally ordained Deacons may write the title, “the Reverend,” before their names when functioning in the local congregation, community, or diocese, or when communicating with someone outside the diocese.
3. Locally ordained Deacons serve primarily within their congregation or cluster. They may also serve in diocesan-sponsored events such as regional meetings, Diocesan conventions, conferences, summer camp, Cursillo, and Teens Encounter Christ. Prior to such service, the Supervising Priest and the Team are to be consulted.
4. Locally ordained Deacons may choose to participate in the local congregation as follows:
 - a. In the Annual Meeting they shall have voice and vote in the congregation where they serve. If they are licensed to serve in more than one congregation in a Cluster Ministry, they may have voice and vote at the Annual Meeting only in the congregation where they are members. They may have voice but not vote in the other congregations in the cluster.
 - b. In the Vestry/Bishop’s Committee they may participate in accordance with Parish By-Laws or Mission Governing Rules in the congregation where they are members. If they are licensed to serve in more than one congregation in a Cluster Ministry, they may participate with voice, but not vote, in the other Vestries or Bishop’s Committees of the other congregations in the Cluster, if so provided for in the Parish By-Laws or Mission Governing Rules.
 - c. In conventions of the diocese they shall have voice and vote as members of the clerical order.
5. Locally ordained Deacons shall conform to the Canons of the Episcopal Church and the Diocese of Minnesota. They shall be ordained and serve liturgically according to the rubrics of *The Book of Common Prayer*.
6. Locally ordained Deacons shall be non-stipendiary according to diocesan policy, and together with the Ministry Team, shall be under the supervision of a Priest appointed by the Bishop.
7. Locally ordained Deacons shall participate in an annual ministry review with the Ministry Team, Mentor, and Rector/Vicar/Priest-in-Charge (if there be one). This ministry review may be done in collaboration with the Canon Missioner for Congregational Development.
8. Locally ordained Deacons shall participate in an annual program of continuing education with the Ministry Team as approved by the Bishop and Commission on

Ministry, and report annually to the Bishop. Renewal of the license to function as a local Deacon shall be at the discretion of the Bishop.

9. Locally ordained Deacons shall be in Spiritual Direction with a Christian person other than the Mentor or Rector/Vicar/Priest-in-Charge (if there be one) and/or be a participant in Spiritual Direction with the Ministry Team. It shall be the choice of the local Deacon, or Ministry Team in consultation with the Mentor, who will provide Spiritual Direction.
10. Locally ordained Deacons shall normally cease to function when they retire from the Team. Occasionally, upon the invitation of the Team, and with the consent of the Mentor, Rector/Vicar/Priest-in-Charge (if there be one), or the Canon Missioner for Congregational Development, they may function in a special event.
11. In cases where there is a Rector/Vicar/Priest in Charge, and there is a change in that role, the locally ordained Deacons shall negotiate with the new Rector/Vicar/Priest in Charge as to their duties together with the entire Team, with the consent of the Bishop.

Chapter 7

The Priesthood within A Total or Shared Ministry Team

Ministry Canon III.8

Canon 8: Of the Ordination of Priests

Sec. 1. Selection

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

Sec. 2. Nomination

A confirmed adult communicant in good standing may be nominated for ordination to the Priesthood by the person's congregation or other community of faith.

(a) The Nomination shall be in writing and shall include a letter of support by the Nominee's congregation or other community of faith committing the community to:

- (1) pledge to contribute financially to that preparation, and
- (2) involve itself in the Nominee's preparation for ordination to the Priesthood.

If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight.

(b) The Nominee, if agreeing, shall accept the nomination in writing, and shall provide the following to the Bishop:

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

Sec. 3. Postulancy

Postulancy is the time between nomination and candidacy and may initiate the formal preparation for ordination. Postulancy involves continued exploration of and decision about the Postulant's call to the Priesthood.

(a) Before granting admission as a Postulant, the Bishop shall

- (1) determine that the person is a confirmed adult communicant in good standing.
- (2) confer in person with the Nominee.
- (3) shall consult with the Nominee regarding financial resources which will be available for the support of the Postulant throughout preparation for ordination. During Postulancy and later Candidacy, the Bishop or someone appointed by the Bishop shall review periodically the financial condition and plans of the Postulant.

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

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

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

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

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

Sec. 4. Candidacy

Candidacy is a time of education and formation in preparation for ordination to the Priesthood, established by a formal commitment by the Candidate, the Bishop, the Commission, the Standing Committee, and the congregation or other community of faith.

(a) A person desiring to be considered as a Candidate for ordination to the Priesthood shall apply to the Bishop. Such application shall include the following:

(1) the Postulant's date of admission to Postulancy, and

(2) a letter of support by the Postulant's congregation or other community of faith. If it be a congregation, the letter shall be signed and dated by at least two-thirds of the Vestry or comparable body and by the Member of the Clergy or other leader exercising oversight.

(b) Upon compliance with these requirements, and receipt of a statement from the Commission attesting to the continuing formation of the Postulant, and having received approval in writing of the Standing Committee who shall have interviewed the Postulant and who shall have had an opportunity to review the documentation relating to the application of the Postulant, the Bishop may admit the Postulant as a Candidate for ordination to the Priesthood. The Bishop shall record the Candidate's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Candidate, the Member of the Clergy or leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the Dean of the seminary the Candidate may be attending or proposes to attend, or the director of the Candidate's program of preparation, of the fact and date of such admission.

(c) A Candidate must remain in canonical relationship with the Diocese in which admission has been granted until ordination to the Diaconate under this Canon, except, for reasons acceptable to the Bishop, the Candidate may be transferred to another Diocese upon request, provided that the Bishop of the receiving Diocese is willing to accept the Candidate.

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

(e) If a Bishop has removed the Candidate's name from the list of Candidates, except by transfer, or the Candidate's application for ordination has been rejected, no other Bishop may ordain the person without readmission to Candidacy for a period of at least twelve months.

Sec. 5. Preparation for Ordination

- (a) The Bishop and the Commission shall work with the Postulant or Candidate to develop and monitor a program of preparation for ordination to the Priesthood and to ensure that pastoral guidance is provided throughout the period of preparation.
- (b) If the Postulant or Candidate has not previously obtained a Pre-theological baccalaureate degree, the Commission, Bishop, and Postulant or Candidate shall design a program of such additional academic work as may be necessary to prepare the Postulant or Candidate to undertake a program of theological education.
- (c) Formation shall take into account the local culture and each Postulant or Candidate's background, age, occupation, and ministry.
- (d) Prior education and learning from life experience may be considered as part of the formation required for the Priesthood.
- (e) Whenever possible, formation for the Priesthood shall take place in community, including other persons in preparation for the Priesthood, or others preparing for ministry.
- (f) Formation shall include theological training, practical experience, emotional development, and spiritual formation.
- (g) Subject areas for study during this program of preparation shall include:
- (1) The Holy Scriptures.
 - (2) Church History, including the Ecumenical Movement.
 - (3) Christian Theology, including Missionary Theology and Missiology.
 - (4) Christian Ethics and Moral Theology.
 - (5) Studies in contemporary society, including the historical and contemporary experience of racial and minority groups, and cross-cultural ministry skills. Cross-cultural ministry skills may include the ability to communicate in a contemporary language other than one's first language.
 - (6) Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Book of Common Prayer and the Hymnal, and authorized supplemental texts.
 - (7) Theory and practice of ministry, including leadership, and the ministries of evangelism and stewardship.
- (h) Preparation for ordination shall include training regarding
- (1) prevention of sexual misconduct.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
 - (4) the Church's teaching on racism.

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

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

(k) Within thirty-six months prior to ordination as a Deacon under this Canon, the following must be accomplished

(1) a background check, according to criteria established by the Bishop and Standing Committee.

(2) medical and psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral.

(l) Reports of all investigations and examinations shall be kept permanently on file by the Bishop and remain a part of the permanent diocesan record.

Sec. 6. Ordination to the Diaconate for those called to the Priesthood

(a) A Candidate must first be ordained Deacon before being ordained Priest.

(b) To be ordained Deacon under this Canon, a person must be at least twenty-four years of age.

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

(1) an application from the Candidate requesting ordination as a Deacon under this Canon.

(2) a letter of support from the Candidate's congregation or other community of faith, signed and dated by at least two thirds of the Vestry and the Member of the Clergy or other leader exercising oversight.

(3) written evidence of admission of the Candidate to Postulancy and Candidacy, giving the date of admission.

(4) a certificate from the seminary or other program of preparation showing the Candidate's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Candidate's other personal qualifications for ordination together with

a recommendation regarding ordination to the Diaconate under this Canon.

(5) a certificate from the Commission giving a recommendation regarding ordination to the Diaconate under this Canon.

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

To the Right Reverend _____, Bishop of _____ We, the Standing Committee of _____, having been duly convened at _____ at _____, do testify that

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

(Signed) _____

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

Sec. 7. Ordination to the Priesthood

(a) A person may be ordained Priest:

(1) after at least six months since ordination as a Deacon under this Canon and eighteen months from the time of acceptance of nomination by the Nominee as provided in III.8.2(b), and

(2) upon attainment of at least twenty-four years of age, and

(3) if the medical evaluation, psychological evaluation, and background check have taken place or been updated within thirty-six months prior to ordination as a Priest.

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

(1) an application from the Deacon requesting ordination as a Priest, including the Deacon's dates of admission to Postulancy and Candidacy and ordination as a Deacon under this Canon,

(2) a letter of support from the Deacon's congregation or other community of faith, signed by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising oversight,

(3) evidence of admission to Postulancy and Candidacy, including dates of admission, and ordination to the Diaconate,

(4) a certificate from the seminary or other program of preparation, written at the completion of the program of preparation, showing the Deacon's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Deacon's other personal qualifications for ordination together with a recommendation regarding ordination to the Priesthood, and

(5) a statement from the Commission attesting to the successful completion of the program of formation designed during Postulancy under Canon III.8.5, and proficiency in the required areas of study, and recommending the Deacon for ordination to the Priesthood.

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

addressed to the Bishop in the form specified below and signed by the consenting members of the Standing Committee.

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

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

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

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

Application. Once the person has had the call to the priesthood affirmed by the congregation, the gathering and submitting of paperwork to the Office of the Bishop begins. These documents are not to be sent by email, but rather hard copies with original signatures via the US Postal Service, UPS, or FedEx.

After completing discernment within the congregation, the Nominee for the Priesthood fills out and signs Form 1 (Application for Holy Orders within a Total or Shared Ministry Team) and Form 3 (Waiver of Information), found in this Handbook.

The Vestry or Bishop's Committee then considers the discernment, and with at least two-thirds of the members agreeing (Title III, Canon 5.2(c) or (d)), signs Form 2 (Nomination by the Vestry/Bishop's Committee) found in this Handbook. The Nominee may not be a signatory of the form (Title III, Canon 5.2(a)).

Under special conditions where the congregation is not a parish or mission other canonical rules pertain (Title III, Canon 5.2(d)).

Form 2 requires the Vestry or Bishop's Committee of the discerning community of faith to involve itself in the preparation of the Nominee for the priesthood and support the journey of this person. This is a serious commitment. It involves a continuing relationship with the Nominee throughout the journey with other members of the Total or Shared Ministry or Gospel Based Discipleship Team. The faith community is to be made aware of the taking up of this responsibility.

The original of Form 2 is mailed along with Forms 1 and 3 and the required attachments to the Bishop, to the attention of the Coordinator of Vocations.

Other required attachments include:

- 3-6 page Spiritual Autobiography,
- 1-2 page essay on the Sense of Call to the priesthood,
- a recent photograph,
- official transcripts of any college education/degrees,
- a resume (if available),
- 30-minute impromptu essay written in response to one of three questions assigned by the Commission on Ministry (See Form 1).

Once all the paperwork is gathered, it is mailed in one envelope to the Bishop, to the attention of the Coordinator of Vocations.

At this time, the Mentor contacts the Canon Missioner for Congregational Development, who then works with the COM Chair-person for Total or Shared Ministry to arrange for Commission on Ministry Discernment. This normally takes place with the entire Team present, at the church of the Team. The COM Chair-person for Total or Shared Ministry calls together a group of discerners. After the COM Discernment takes place, the COM Co-Chair for Total or Shared Ministry notifies each member of the Team in writing concerning the results of the discernment. Copies of this letter are sent to the Bishop, Attention Coordinator of Vocations; the Mentor, and the Canon Missioner for Congregational Development.

Next, the Nominee makes arrangements for a medical evaluation (Form 4).

When Forms 1, 2, and 3 are in the file of the Bishop under the care of the Coordinator of Vocations, the Coordinator of Vocations notifies the Nominee to authorize and give directions for making an appointment with North Central Ministry Development Center for a complete psychological evaluation (Form 5). The cost of the evaluation is shared equally in thirds by the Nominee, the nominating congregation or faith community, and the Diocese. If finances allow, the congregation may choose to pay for a larger portion of this cost.

The Nominee will make an appointment with a psychiatrist from a list of approved professionals provided by the Vocations Officer and ask the psychiatrist to fill out Form 6 and submit it with his/her report to the Bishop's office. The Nominee is responsible for the full psychiatric fee. If circumstances allow, the congregation may pay for a portion or all of this fee.

A background check will be initiated by the diocese with Oxford Document Management Co., and the Nominee is expected to cooperate fully in the process. The diocese pays for the background check.

After the Bishop has received the reports of these evaluations, the Nominee, together with the rest of the team will meet with the Bishop for a discussion of the discernment, the sense of call, and the evaluations. This meeting is coordinated by the Mentor and Canon Missioner for Congregational Development.

Upon the successful completion of the background check, and with no impediments indicated by the psychiatric report, the Bishop may admit the Nominee as a Postulant for Holy Orders.

Postulancy. Postulancy is a period during which time theological formation begins (Title III, Canon 8.3).

Subject areas will include (Title III, Canon 8.5(g)):

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

Preparation for ordination shall also include (Title III, Canon 8.5(h)), training in sexual misconduct prevention, training in the civil requirements for reporting and pastoral opportunities for responding to evidence of abuse, training regarding Title IV of the national Canons (Ecclesiastical Discipline), and anti-racism training.

In addition students are also required to have a working knowledge of chemical abuse issues and treatments, and the history and canons of the Episcopal Church in Minnesota.

Formation Plan: Individuals in formation with a Total or Shared Ministry Team will follow the formation plan that is approved by the Canon Missioner for Congregational Development in consultation with the Bishop and the Commission on Ministry. The academic content would be The New Church's Teaching Series, Education For Ministry, LifeCycles or other approved equivalent. Team and individual spiritual formation will be under the direction of the Team Mentor. Team and individual preparation and practicum for specific ministries will be arranged.

Ember Day Letters: From the time of acceptance through commissioning or ordination to the Diaconate or Priesthood, the Postulants and Team are required to communicate with the Bishop four times a year in the Ember weeks. The Canons ask for a letter that reflects on academic experience, personal and spiritual development. The Team writes one letter together rather than individual letters, and includes reflection on the formation of the Team as a whole.

Candidacy. Candidacy is a period during which time the student completes training and formation with the Total or Shared Ministry Team.

The Postulant applies for Candidacy by submitting Form 9 (Postulant's Application for Candidacy within a Total or Shared Ministry Team) with the requested accompanying materials listed on Form 9. The Vestry or Bishop's Committee and the Priest sign Form 10 (Recommendation for Candidacy for Priesthood within a Total or Shared Ministry Team). The Postulant sends Forms 9 and 10 together. The additional documents listed on Form 9 include a copy of the letter of Postulancy from the Bishop, an evaluation and recommendation from the Mentor, and one from the Canon Missioner for Congregational Development, if deemed appropriate. A letter from the Canon Missioner for Congregational Development is appropriate when the Mentor is not a priest canonically resident in The Episcopal Church in Minnesota. These forms and materials are mailed to the Bishop, Attention: Coordinator of Vocations. The Commission on Ministry Co-Chairperson for Total or Shared Ministry then sends the Bishop a letter attesting to the continued formation of the Postulant. The Postulant will then be interviewed, together with the Team by the Standing Committee. If the Standing Committee approves, the Bishop may then decide to admit the Postulant as a Candidate for Ordination to the Priesthood within a Total or Shared Ministry Team.

Candidates for ordination must normally remain canonically resident in the Episcopal Church in Minnesota until ordination as a Deacon. (Title III, Canon III.8.4(c))

Examining Chaplains: When the formation program is nearing completion, the Mentor contacts the Canon Missioner for Congregational Development to arrange for a meeting with the Team and Examining Chaplains. The Examining Chaplains are appointed by the Commission on Ministry Co-Chairperson for Total or Shared Ministry. After this assessment, the Commission on Ministry Co-Chairperson for Total or Shared Ministry certifies to the Bishop and Standing Committee that the Team has completed or nearly completed all canonical and diocesan requirements, with any recommendations for continuing education.

Ordination to the Diaconate. A Candidate must first be ordained Deacon before being ordained Priest (Title III, Canon 8.6(a)). To be ordained a Deacon, the Candidate must be at least 24 years of age. (Title III, Canon 8.6(b))

The Candidate will submit to the Bishop's office Form 13 (Candidate's Application for Ordination to the Transitional Diaconate within a Total or Shared Ministry Team), along with copies of the Bishop's letters admitting the person to Postulancy and Candidacy,

Form 14 (Recommendation for Ordination to the Transitional Diaconate within a Total or Shared Ministry Team) signed by the Vestry or Bishop's Committee of the nominating congregation, with a letter of evaluation and recommendation from the Total or Shared Ministry Mentor certifying that the formation program is nearing completion and certifying that the Candidate is ready for ordination. If deemed appropriate, a letter of recommendation from the Canon Missioner for Congregational Development may be included. A letter from the Canon Missioner for Congregational Development is appropriate when the Mentor is not a priest canonically resident in The Episcopal Church in Minnesota.

The Candidate submits copies of the above materials to the Bishop, Attention: Coordinator of Vocations. The Commission on Ministry Co-Chairperson for Total or Shared Ministry then certifies to the Standing Committee that the Candidate has completed all requirements and recommends ordination to the Diaconate.

The Standing Committee may interview the Team at this time. When the Standing Committee is ready, they certify to the Bishop, by a majority of the members consenting, that all the canonical requirements for ordination to the Diaconate have been met under Canon III.8, and there is no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds and that they recommend ordination. (Title III, Canon 8.6(d))

The Bishop, having received the material from the Candidate and the recommendation to ordain from the Standing Committee, may then choose to ordain the Candidate as Deacon.

The Bishop chooses the time and place of ordination. Within a Total or Shared Ministry Team, ordination to the transitional Diaconate normally takes place in the sponsoring congregation, in a service for that specific purpose.

Ordination to the Priesthood. A person may be ordained a Priest after at least six months since ordination as a Deacon (Title III, Canon 8.7(a)(1)), and eighteen months from the time of acceptance of nomination by the Nominee as provided in III.8.2(b),

The Deacon must be at least 24 years of age (Title III, Canon 8.7(a)(2)). Medical, psychological, and background check evaluations can be no more than 36 months old. If older, the evaluations must be repeated under the same payment conditions as previously noted.

The Deacon submits to the Bishop, Attention: Coordinator of Vocations, Form 15 (Application for Ordination to the Priesthood within a Total or Shared Ministry Team) and includes the documents listed on the Form, which include copies of the Bishop's letters to the Deacon granting Postulancy, Candidacy, and ordination to the Diaconate, Form 16 (Recommendation for Ordination to the Priesthood within a Total or Shared Ministry Team) signed by the Vestry or Bishop's Committee of the nominating congregation or faith community, the letter of evaluation and recommendation from the

Mentor showing the Deacon's readiness for ordination to the Priesthood, and if deemed appropriate, a letter of recommendation from the Canon Missioner for Congregational Development. A letter from the Canon Missioner for Congregational Development is appropriate when the Mentor is not a priest canonically resident in The Episcopal Church in Minnesota. The Commission on Ministry Co-Chairperson for Total or Shared Ministry provides a letter attesting to the successful completion of the formation program designed during Postulancy, and recommending the Deacon for Ordination to the Priesthood. (Title III, Canon 8.7(b))

The Bishop then provides these materials to the Standing Committee which upon receipt, and a majority of the committee being in agreement, shall certify that the canonical requirements for Ordination to the Priesthood have been met and there is no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds and that they recommend ordination. (Title III, Canon 8.7(c))

The testimonial of the Standing Committee having been received by the Bishop, and there being no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds, the Bishop may ordain the Deacon to the Priesthood. (Title III, Canon 8.7(d))

The Bishop chooses the time and place of ordination. The Candidates for ordination will be alerted in a timely manner as to the particulars of the ordination upon certification of the Standing Committee and agreement by the Bishop. Within a Total or Shared Ministry Team, ordination to the Priesthood normally takes place in the sponsoring congregation, in a service during which lay ministers will be licensed and/or commissioned, and diaconal Candidates will be ordained to the Diaconate. The design of this liturgy will conform to the Bishop's Customary for Total or Shared Ministry Team Commissioning and Ordinations.

The oath sworn to and signed by all Priests at ordination:

IN THE NAME OF THE FATHER,
AND THE SON, AND THE HOLY
SPIRIT. AMEN.

I, _____, do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Episcopal Church.

Standards for Locally Ordained Priests Of the Episcopal Church in of Minnesota

These standards are intended for Priests serving with Total or Shared Ministry Teams in the Episcopal Church in Minnesota.

1. Locally ordained Priests shall function as members of a trained Ministry Team.
2. Locally ordained Priests may write the title, “the Reverend,” before their names when functioning in the local congregation, community, or diocese, or when communicating with someone outside the diocese.
3. Locally ordained Priests serve primarily within their congregation or cluster. They may also serve in diocesan-sponsored events such as: regional meetings, Diocesan Conventions, conferences, summer camp, Cursillo, and Teens Encounter Christ. Prior to such service, the Supervising Priest and the Team are to be consulted.
4. Locally ordained Priests may choose to participate in the local congregation as follows:
 - a. In the Annual Meeting they shall have voice and vote in the congregation where they serve. If they are licensed to serve in more than one congregation in a Cluster Ministry, they may have voice and vote at the Annual Meeting only in the congregation where they are members. They may have voice but not vote in the other congregations in the cluster.
 - b. In the Vestry/Bishop’s Committee they may participate in accordance with Parish By-Laws or Mission Governing Rules in the congregation where they are members. If they are licensed to serve in more than one congregation in a Cluster Ministry, they may participate with voice, but not vote, in the other Vestries or Bishop’s Committees of the other congregations in the Cluster, if so provided for in the Parish By-Laws or Mission Governing Rules.
 - c. In conventions of the diocese they shall have voice and vote as members of the clerical order.
5. Locally ordained Priests shall conform to the Canons of the Episcopal Church and the Diocese of Minnesota. They shall be ordained and serve liturgically according to the rubrics of *The Book of Common Prayer*.
6. Locally ordained Priests shall be non-stipendiary according to diocesan policy, shall be under the supervision of a Priest appointed by the Bishop, and shall not be appointed Priest in charge of any local congregation.
7. Locally ordained Priests shall participate in an annual ministry review with the Ministry Team, Mentor, and Rector/Vicar/Priest-in-Charge (if there be one). This ministry review may be done in collaboration with the Canon Missioner for Congregational Development.
8. Locally ordained Priests shall participate in an annual program of continuing education with the Ministry Team as approved by the Bishop and Commission on

Ministry, and report annually to the Bishop. Renewal of the license to function as a local Priest shall be at the discretion of the Bishop.

9. Locally ordained Priests shall be in Spiritual Direction with a Christian person other than the Mentor or Rector/Vicar/Priest-in-Charge (if there be one) and/or be a participant in Spiritual Direction with the Ministry Team. It shall be the choice of the local Priest, or Ministry Team (if groups direction is chosen), in consultation with the Mentor, who will provide Spiritual Direction.
10. Locally ordained Priests shall normally cease to function when they retire from the Team. Occasionally, upon the invitation of the Team, and with the consent of the Mentor, Rector/Vicar/Priest-in-Charge (if there be one), or the Canon Missioner for Congregational Development, they may function in a special event.
11. In cases where there is a Rector/Vicar/Priest in Charge, and there is a change in that role, the locally ordained Priests shall negotiate with the new Rector/Vicar/Priest in Charge as to their duties together with the entire Team, with the consent of the Bishop.

Chapter 8

Sponsoring Priest

The Sponsoring Priest may be Vicar/Rector/Priest-in-Charge, the Mentor or the Canon Missioner for Congregational Development. If the congregation wishing to engage in Total or Shared Ministry has a Vicar/Rector/Priest-in-Charge, s/he is expected to be the Sponsoring Priest. If there is no Vicar/Rector/Priest-in-Charge, the Mentor, or the Canon Missioner for Congregational Development may assume some of the responsibilities of the Sponsoring Priest in accordance with the canons.

In congregations where there is a Vicar/Rector/Priest-in-Charge, s/he will work closely with the Canon Missioner for Congregational Development to determine when the congregation is prepared to vote formally whether to engage in Total or Shared Ministry. (See Chapter 3 on the Total or Shared Ministry Process.) If there is no Vicar/Rector/Priest-in-Charge, the Canon Missioner for Congregational Development will work closely with Lay Leaders in the congregation to reach this determination.

Following the formal vote, the Sponsoring Priest writes a letter to the Bishop, with a copy to the Canon Missioner for Congregational Development, which reports the results of the vote including the numbers of actual votes in favor of or opposed to Total or Shared Ministry.

Once the congregation has voted affirmatively to engage in Total or Shared Ministry, the Vicar/Rector/Priest-in-Charge will work with the Canon Missioner for Congregational Development to plan and carry out a Gifts Discovery Process. (See Chapter 3.) If there is no Vicar/Rector/Priest-in-Charge, the Canon Missioner for Congregational Development will work closely with Lay Leaders in the congregation to do so.

The Vicar/Rector/Priest-in-Charge and the Canon Missioner for Congregational Development will work closely with Lay Leaders in the congregation to discern and decide what roles are needed and desired. (See Chapter 3.)

The Vicar/Rector/Priest-in-Charge and the Canon Missioner for Congregational Development will work through a Discernment process and bring together a proposed team. (See chapter 3) After Team members have accepted a call, the slate of Team members is formally presented to the Vestry or Bishop's Committee and affirmed or adjusted.

When the proposed team meets with the Discernment team from the Commission on Ministry, the Vicar/Rector/Priest-in-Charge, or the Mentor, and the Canon Missioner for Congregational Development will normally be present to offer support. (See Chapter 3.) The Sponsoring Priest will assist with all necessary forms, signing as appropriate.

The Vicar/Rector/Priest-in-Charge, with the advice and consent of the Bishop, may become the Mentor for the Total or Shared Ministry team. In certain situations, if it is desirable, the Mentor may be another seminary trained priest.

Because the Sponsoring Priest works closely with the discernment stages of the Total or Shared Ministry Process, s/he needs to be sensitive in many respects. Proposed team members may converse with the Sponsoring Priest about their sense of call to a particular ministry. Such conversations may explore recent personal and/or family problems, if any, and stresses caused by the discernment of a call to serve as a member of a Total or Shared Ministry team. Illness, death, divorce, or traumatic experiences in a person's life need to be discussed compassionately before proceeding.

The Sponsoring Priest must not assume that any reservation he/she may have will be picked up and dealt with by others later in the process.

Because it is considered a conflict of interest for the Sponsoring Priest to be the spiritual director of potential Team Members, the Sponsoring Priest is to offer guidance and advice on the finding and choosing of a spiritual director. General resources are available from the Coordinator of Vocations.

The Sponsoring Priest reads, marks, and inwardly digests the Handbook for Total or Shared Ministry. The checklist included at the end of this Handbook will assist the Sponsoring Priest with the process. In addition the Sponsoring Priest can expect training, helpful information, and resources from the Canon Missioner for Congregational Development and the COM Co-Chair for Total or Shared Ministry.

It is assumed that the Sponsoring Priest provides a prayerful, listening presence to proposed team members and perhaps their families.

Note: The Sponsoring Priest contacts the Office of the Bishop and the Canon Missioner for Congregational Development if he/she changes deployment or cannot fulfill his/her responsibilities as Sponsoring Priest. If the Sponsoring Priest is the Mentor, the Canon Missioner for Congregational Development, in collaboration with the Bishop, will assist the team in naming a new Mentor.

Appendix

History of Total or Shared Ministry in The Episcopal Church in Minnesota.

Total Ministry emerged from the Lay Academy for New Directions (LAND), sponsored by the Roanridge Foundation, for Churches in Small Communities. The Rev. Stephen Schaitberger was the first graduate of LAND from Minnesota, in the early 1970's. He was then assigned by Bishop McNairy to be the Bishop's Deputy for Southwest Minnesota. In that capacity, he started to implement principles of ministry which would later evolve into Total Ministry as we now understand it. These principles were

- A. to advance lay ministries in the church
- B. to advance non-stipendiary ministry
- C. to emphasize the Theology of Baptism, especially the ministry of all the baptized
- D. to develop regional structures to advance church work in small communities.

Other early participants in LAND included Mary Hassel, and the Revs. Ben Scott, Chris Lange (SP?), Tom Winkler, George Schulenberg, Doyle Turner, John Robertson, Phil Allen, and Elaine Johnson. The late Rev. Elaine Johnson transferred here from Alaska where she had personal contact with the Alaska model for Total Ministry. She provided education in small congregations and laid a foundation for Total Ministry. All of those listed steadfastly supported this ministry, and the current development of Total Ministry in this diocese owes a great deal to their endeavors. In addition, at that time, the Revs. Steve Schaitberger and Ben Scott trained many persons to serve as deacons throughout southern Minnesota.

In 1979 the General Convention of the Episcopal Church U.S.A. created a new canon to allow for local training and education for priesthood. The Rev. Leonard Walberg of Hinckley was one of the first to be ordained under the provisions of this canon. The next development was the Minnesota Leadership Program of the Minnesota Committee on Indian Work, under the direction of the Rev. George Schulenberg. Two priests were trained for Indian Missions at Redby and Rice Lake, the Rev. Johnson Loud, Jr., and the Rev. Ivan Sutherland, respectively. (The Rev. Loud later went to go to seminary and changed canonical status.) None of these early locally ordained priests were part of a ministry team, and therefore lacked the support of a team. Since then, we have learned the importance of identifying and supporting an entire team.

In the early 1990's, the Rev. Beverly Hosea was called to implement Total Ministry in Cloquet, Proctor and West Duluth, under the guidance of Bishop Sandy Hampton. She developed and trained the first team. West Duluth and Proctor subsequently merged to become Trinity Church, Hermantown. Hermantown and Cloquet now comprise the Spirit of the Lakes Cluster. About the same time, a team was organized in Hinckley to minister with the Rev. Leonard Walberg. A second priest, the Rev. Harold Fait was part of the team. Again about the same time, St. Matthew's, Chatfield, entered into Total Ministry under the guidance of the Ven. Ben Scott. Deacon Donald Twentyman worked with him

to provide for education and training for the team. So Trinity in Hinckley, St. Matthew's in Chatfield, and the Spirit of the Lakes Cluster were the first to implement Total Ministry in the Episcopal Diocese of Minnesota.

The Rev. Steve Schaitberger was appointed Canon Missioner in 1994 and part of his assignment was to implement Total Ministry in small congregations in northern Minnesota. The Ven. Ben Scott continued to do this in southern Minnesota at that time. The Rev. Connie Claxton became Canon Missioner for part of southern Minnesota and worked with them as well.

Within the Department of Indian Work, in 1998 with the leadership of the Revs. Doyle Turner, John Robertson, and Mark McDonald, Gospel Based Discipleship was chosen as the model for ministry development. With focus on the Gospel and the belief that all were called to be disciples, they set forth to see that all congregations in DIW adopted this approach to being church. This is a version of "Total Ministry" or the "Ministry of all the Baptized." They also formed a relationship with United Theological Seminary to develop a course leading to a Diploma in Indian Studies. Four Native American students from The Episcopal Diocese of Minnesota graduated from this program and were ordained in 2000 to serve as locally ordained clergy within the Department of Indian Work. These include the Revs. Verna Graves, George Whitebird, Juanita Palmerhall, and Robert Roy.

In 2002 under the leadership of the Rev. Michael Smith, then Canon Missioner for DIW, the Department of Indian Work formed Kah-O-Sed school as a formation tool to educate persons discerned for lay and clergy leadership roles by their local congregations. In 2003, the Rev. Canon Steve Schaitberger was appointed to coordinate the Kah-O-Sed school. Five persons were ordained and several lay persons commissioned in 2005. All have completed two years of formation in addition to previous classes sponsored by the Department of Indian Work. The Indigenous Theological Training Institute of the National Episcopal Church has been a partner in this endeavor. All locally ordained clergy and commissioned lay ministers may serve at any congregation within the Department of Indian Work. We hope for cooperative education and formation efforts between Kah-O-Sed School and other Total or Shared Ministry formation groups.

In September of 2000, the Rev. Sandi Holmberg was appointed as Canon Missioner for southern Minnesota and joined Canon Schaitberger in implementing Total Ministry. In 2009 Canon Holmberg became the Canon Missioner for Ministry Development for the Episcopal Diocese of Minnesota, and in 2010 became Canon Missioner for Congregational Development in the Episcopal Church in Minnesota. Implementation of Total or Shared Ministry throughout the Episcopal Church in Minnesota continues.

Checklist for Developing a Total or Shared Ministry Team

Please Note: It is the responsibility of the individual to complete all necessary paperwork.

A. Congregation Ministry Discernment Process

1. ___/___/___ Congregation/Cluster begins education/exploration involving Priest in charge, if there is one and Canon Missioner for Congregational Development: What is Total or Shared Ministry?
2. ___/___/___ Congregation/Cluster clarifies mission of Congregation/Cluster.
3. ___/___/___ Congregation/Cluster votes whether to proceed with Total or Shared Ministry.
4. ___/___/___ Congregation/Cluster communicates commitment to Total or Shared Ministry to the Bishop, Canon Missioner for Congregational Development and Commission on Ministry (COM).
5. ___/___/___ Congregation/Cluster works with Canon Missioner for Congregational Development and Priest in Charge, if there is one, to identify a person qualified to lead the local process of Gifts Discovery and that process is completed.
6. ___/___/___ Congregation/Cluster defines the roles/ministries needed.
7. ___/___/___ Congregation/Cluster discerns members with the gifts for those ministries. All those discerned to prepare for Holy Orders must have been members of the Congregation/Cluster for a minimum of 5 years at the time of their ordination to the Diaconate. All those who have been discerned to prepare for Holy Orders who have addictions to drugs or alcohol must have maintained sobriety for a significant period of time before ordination to the Diaconate.
8. ___/___/___ Priest in Charge, Warden, or other designated leader contacts those individuals who have been locally discerned, indicating the ministries to which they are being called.
9. ___/___/___ In collaboration with the Bishop, the Canon Missioner for Congregational Development and the Team select a Mentor and Covenant with the Mentor.
10. ___/___/___ After further individual discernment, the Mentor sends a final list of those called to the Team, to the Canon Missioner for Congregational Development and the Diocesan COM Co-Chairperson for Total or Shared Ministry.

April 2010

B. Commission on Ministry Canonical Discernment Process

1. ___/___/___ Mentor requests that the Canon Missioner for Congregational Development arrange Commission on Ministry Discernment.
2. ___/___/___ Nominees for Team meet with Commission on Ministry Discernment Committee, chaired by the COM Co-chair for Total or Shared Ministry.
3. ___/___/___ The COM Co-chair for Total or Shared Ministry notifies in writing all who are locally discerned. The letter gives permission to proceed to formation and stipulates the specific ministry to which they have been discerned. Copies are sent to the Office of the Bishop, Attention: Coordinator of Vocations; the Mentor, and the Canon Missioner for Congregational Development.
4. ___/___/___ Mentor and those discerned plan a Team recognition Sunday for the Congregation/Cluster.

C. Applicants for Licensed or Commissioned Ministries

1. ___/___/___ Those approved by the Commission on Ministry Discernment Committee to proceed to Licensed or Commissioned Ministries submit Commissioned Ministry Form 1 (Application for Formation) to the Office of the Bishop, Attention: Coordinator of Vocations.
2. ___/___/___ Vestry/Bishop's Committee and Priest in Charge or Canon Missioner for Congregational Development submit Commissioned Ministries Form 2 (Recommendation for Formation) to the Office of the Bishop, Attention: Coordinator of Vocations.
3. ___/___/___ Applicants send Commissioned Ministries Form 3 (Waiver of Information) to the Office of the Bishop, Attention: Coordinator of Vocations.

Note: Steps 4 and 5 take place when the Team is preparing for Commissioning and the Ordinations of Priests and Deacons within a Total or Shared Ministry Team.

4. ___/___/___ Applicants submit Commissioned Ministries Form 4 (Application for Commissioning) to the Office of the Bishop, Attention: Coordinator of Vocations.
5. ___/___/___ Vestry/Bishop's Committee and Priest in Charge or Canon Missioner for Congregational Development submit Commissioned Ministries Form 5 (Recommendation for Commissioning) to the Office of the Bishop, Attention: Coordinator of Vocations.

April 2010

D. From Applicant to Postulant

1. ___/___/___ Those approved by the Commission on Ministry Discernment Committee to proceed toward Holy Orders submit Ordained Ministries Form 1 (Application for Holy Orders within a Total or Shared Ministry Team) to the Office of the Bishop, Attention: Director of Vocations.
2. ___/___/___ Vestry/Bishop's Committee and Priest in Charge or Canon Missioner for Congregational Development submit Ordained Ministries Form 2 (Nomination by Vestry/Bishop's Committee) to the Office of the Bishop, Attention: Coordinator of Vocations.
3. ___/___/___ Applicant(s) send Ordained Ministries Form 3 (Waiver of Information) to the Office of the Bishop, Attention: Coordinator of Vocations.
4. ___/___/___ Coordinator of Vocations gives permission to proceed with medical, psychological and psychiatric exams and arranges for appropriate forms to be sent to Applicant.
5. ___/___/___ Physician submits Ordained Ministries Form 4 (Medical Exam) and medical report to the Office of the Bishop, Attention: Coordinator of Vocations.
6. ___/___/___ Approved Psychologist submits Ordained Ministries Form 5 (Psychological Evaluation) and report to the Office of the Bishop, Attention: Coordinator of Vocations.
7. ___/___/___ Approved Psychiatrist submits Ordained Ministries Form 6 (Psychiatric Evaluation) and report to the Office of the Bishop, Attention: Coordinator of Vocations.
8. ___/___/___ Canon Missioner for Congregational Development coordinates the scheduling of a meeting with the Bishop and the Team to determine Postulancy.
9. ___/___/___ The Team meets with the Bishop for Postulancy conference for those who are discerned for Holy Orders.
11. ___/___/___ If the Bishop affirms Postulancy for those discerned for Holy Orders and affirms the call of other individuals discerned for Licensed or Commissioned Ministries, the Bishop notifies the Team of such affirmation.

Date of Postulancy for those called to Ordained Ministry within a Total or Shared Ministry Team: _____

April 2010

E. From Postulancy to Candidacy

1. ___/___/___ The Team begins/continues program of formation with spiritual direction as approved by COM.
2. ___/___/___ The Team has Safe Church training.
3. ___/___/___ The Team sends regular Ember Day letters to the Bishop, continuing through ordination and commissioning.
6. ___/___/___ When one half of the formation and training are complete, the Mentor and the Canon Missioner for Congregational Development recommend application be sent for Candidacy. The Mentor writes letter of recommendation for Candidacy, sending it to the Office of the Bishop, Attention Coordinator of Vocations.
7. ___/___/___ Postulant(s) submit(s) **EITHER** Ordained Ministries Form 7 (Postulant's Application for Candidacy for Diaconate Within a Total or Shared Ministry Team) **OR** Form 9 (Postulant's Application for Candidacy for Priesthood Within a Total or Shared Ministry Team) to Office of the Bishop, Attention: Coordinator of Vocations.
8. ___/___/___ Vestry/Bishop's Committee submits **EITHER** Ordained Ministries Form 8 (Recommendation for Candidacy for the Diaconate Within a Total or Shared Ministry Team) **OR** Form 10 (Recommendation for Candidacy for Priesthood Within a Total or Shared Ministry Team) to the Office of the Bishop, Attention: Coordinator of Vocations.
9. ___/___/___ COM co-chair for Total or Shared Ministry sends a statement attesting to the continuing formation of the Postulant(s) and Team to the Office of the Bishop, Attention: Coordinator of Vocations.

F. Standing Committee Process

1. ___/___/___ Mentor and Canon Missioner for Congregational Development contact the President of the Standing Committee to set a date for a meeting with the Standing Committee.
2. ___/___/___ Postulant(s) and Team meet with the Standing Committee, or designated representatives.
3. ___/___/___ Standing Committee sends letter to the Bishop recommending admission to Candidacy status.

April 2010

G. Candidacy

___/___/___ Bishop sends letter to the Postulant(s) declaring the date of the Postulant's Candidacy. Copies are sent to the Mentor, the Canon Missioner for Congregational Development, and the Coordinator of Vocations.

Date of Candidacy for those called to Ordained Ministry within a Total or Shared Ministry Team: _____

H. From Candidate to Transitional Deacon with a Total or Shared Ministry Team

1. ___/___/___ At least one Team Minister completes a pastoral competency requirement approved by the Canon Missioner for Congregational Development in consultation with the COM.
2. ___/___/___ The Team has awareness training concerning Child or Adult Abuse Issues.
3. ___/___/___ The Team has awareness training concerning Chemical Dependency.
4. ___/___/___ The Team has Anti-Racism Training.
5. ___/___/___ Postulant/Team has training in the History, and Canons of the Episcopal Church in Minnesota.
6. ___/___/___ Mentor contacts the Canon Missioner for Congregational Development to certify formation program nearing completion and certifies readiness of the Candidate(s) (for Priesthood) for ordination to the Transitional Diaconate.
7. ___/___/___ The Canon Missioner for Congregational Development works with the Co-chair of the COM for Total or Shared Ministry to arrange Examining Chaplains to conduct an evaluation of the Team in required canonical areas.
8. ___/___/___ COM Co-Chair for Total or Shared Ministry sends a report to the President of the Standing Committee, with copies to the Bishop, the Vice President of the Standing Committee, the Mentor, the Team Members, the Coordinator of Vocations and the Canon Missioner for Congregational Development, declaring that the Candidate(s) and Team have been examined and are acceptable.
9. ___/___/___ Candidate(s) for the Priesthood submit Ordained Ministries Form 11 (Candidate's Application for Ordination to the Transitional Diaconate within a Total or Shared Ministry Team) to the Bishop, Attention: Coordinator of Vocations, with the required supporting documents named on the form.

April 2010

10. ___/___/___ Vestry/Bishop's Committee and Priest in Charge, if there is one, or the Canon Missioner for Congregational Development submit Ordained Ministries Form 12 (Recommendation for Ordination to the Transitional Diaconate within a Total or Shared Ministry Team) to the Bishop, Attention: Coordinator of Vocations.
11. ___/___/___ The Bishop sends a certificate of recommendation to the Standing Committee declaring the dates of admission as a Postulant and Candidate.
12. ___/___/___ Standing Committee may interview Team.
13. ___/___/___ Standing Committee sends approval to the Bishop.
14. ___/___/___ The Bishop sends letter including date for ordination to Transitional Diaconate for those on track for ordination to the Priesthood within a Total or Shared Ministry Team.

I. From Candidate to Deacon within a Total or Shared Ministry Team

Note: Items 1-8 in Section H must be completed with the Team. When the period for Transitional Deacon(s) is nearing completion, the following steps are taken by the Candidates for the Diaconate within a Total or Shared Ministry Team.

1. ___/___/___ Candidate(s) for the Diaconate submit Ordained Ministries Form 13 (Candidate's Application for Ordination to the Diaconate within a Total or Shared Ministry Team) to the Bishop, Attention: Coordinator of Vocations, with the required supporting documents named on the form.
2. ___/___/___ Vestry/Bishop's Committee and Priest in Charge, if there is one, or the Canon Missioner for Congregational Development submit Ordained Ministries Form 14 (Recommendation for Ordination to the Diaconate within a Total or Shared Ministry Team) to the Bishop, Attention: Coordinator of Vocations.
3. ___/___/___ The Bishop sends a certificate of recommendation to the Standing Committee declaring the dates of admission as a Postulant and Candidate.
4. ___/___/___ Standing Committee may interview Team.
5. ___/___/___ Standing Committee sends approval to the Bishop.
6. ___/___/___ The Bishop sends letter including date for ordination to Diaconate within a Total or Shared Ministry Team.

April 2010

J. From Transitional Deacon to Priesthood within a Total or Shared Ministry Team

1. ___/___/___ Mentor sends letter of evaluation of the Team and evaluation of the preparedness of the Transitional Deacon(s) for ordination to the Priesthood within a Total or Shared Ministry Team to the Bishop, Attention: Coordinator of Vocations. (See Canon III.8.7(b)(4))
2. ___/___/___ Transitional Deacon(s) submit Ordained Ministries Form 15 (Application for Ordination to the Priesthood within a Total or Shared Ministry Team) to the Bishop, Attention: Coordinator of Vocations.
3. ___/___/___ Vestry/Bishop's Committee and Priest in Charge, if there is one, or the Canon Missioner for Congregational Development, submit Ordained Ministries Form 16 (Recommendation for Ordination to the Priesthood within a Total or Shared Ministry Team) to the Bishop, Attention: Coordinator of Vocations.
4. ___/___/___ The Bishop sends a certificate of recommendation to the Standing Committee.
5. ___/___/___ Standing Committee sends a letter to the Bishop recommending ordination to the Priesthood.

K. Ordination to the Priesthood, to the Diaconate and Team Commissioning Within a Total or Shared Ministry Team

1. ___/___/___ The Bishop sends letter to the Transitional Deacon(s) declaring the date of ordination to the Priesthood.
2. ___/___/___ The Bishop sends letter to the Candidate(s) for the Diaconate declaring the date of ordination to the Diaconate.
3. ___/___/___ The Bishop sends letter to the Team declaring the date of commissioning.

Date of Ordination to the Priesthood, Ordination to the Diaconate within a Total or Shared Ministry Team, and Commissioning of the Team: _____

April 2010

The Total or Shared Ministry Handbook

Forms for Commissioned Ministries

The Episcopal Church in Minnesota

April 2010

Total or Shared Ministry
Commissioned and Licensed Ministries, Form 1:
Application for Formation

The Episcopal Church in Minnesota

Note: Please send all form originals to Office of the Bishop
Attention: Coordinator of Vocations.

To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

Name: _____ Date of Birth: _____

Place of Birth: _____ Sex: Male Female

Address: _____

City/State/Zip: _____ E-mail: _____

Telephones (including Area Code): Home: _____ Work: _____

Cell: _____

Please circle the Ministry or Ministries for which you have been discerned:

Commissioned Ministry: Administrator Christian Education Intercessor Liturgist
Musician Parish Life Ministry Pastoral Care Stewardship Team Coordinator
Young Adult Ministry Youth Ministry Leader

Licensed Ministry: Catechist Eucharistic Minister Eucharistic Visitor Evangelist
Preacher Worship Leader

Congregation: _____

Sponsoring Priest: _____

Former Denomination (if applicable): _____

Date of Baptism: _____ Denomination: _____

By Whom: _____

When Confirmed/Received into the Episcopal Church: _____

Length of time as a resident in the Episcopal Church in Minnesota: _____

Length of time as a member of this congregation: _____

April 2010

Marital Status: Single Married Divorced Widowed Partnered Other

Spouse/Partner's Name (if applicable): _____

Children (list name, date of birth, age of each child):

Present situation and employment history (names, addresses, and dates). You may attach a separate sheet with this information.

Present employment: _____

Past employment: _____

Past employment: _____

Two references (who are not relatives). Give names, addresses, and telephone numbers:

Education History:

High School: _____ Graduation date: _____

College: _____ Graduation date: _____

Major: _____ Degree: _____

Graduate Work: _____ Degree: _____ Date(s): _____

Previous Applicant for Team Ministry? No Yes (Please give details:)

Commissioning in another denomination? No Yes (Give details, including years of service:)

Physical disabilities? No Yes (Please give details:)

April 2010

Counseling/psychotherapy/addiction recovery? No Yes (Please give simple summary:)

Please attach a photograph and a brief typewritten autobiographical essay (1 to 2 pages) that include

- ∞* Your strong and weak points of character
- ∞* *Your understanding of* Team or Shared Ministry
- ∞* Your participation in the Church throughout your lifetime and the leadership/ministry you performed
- ∞* Your family's feelings about your decision to seek commissioning

On a separate (one) sheet, entitled "Sense of Call," describe the discernment process used in your faith community and your sense of call to ministry within the team.

Send this application form along with the recommendation of the Rector/Priest/Vicar/Missioner and your congregation (Form 2) and the waiver of information (Form 3).

Date of application: _____

Date received by Coordinator of Vocations: _____

I, _____ accept the nomination of my congregation to be a _____ in the Total or Shared Ministry Team for (congregation) _____.

(Signature) _____

(Date) _____

April 2010

Total or Shared Ministry

Commissioned and Licensed Ministries Form 2:

Recommendation for Formation

The Episcopal Church in Minnesota

**To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242**

Name of Congregation: _____

Date of Meeting: _____ Place: _____

We (Rector/Priest/Vicar/Missioner and two-thirds majority of the Vestry/Bishop's Committee/4 Members of a Missionary Community), whose names are hereunder written, testify to the best of our belief and personal knowledge that _____ has been duly discerned by this Congregation for the commissioned ministry of _____ on the Total or Shared Ministry Team; and that she/he is an adult communicant of this Congregation in good standing for a minimum period of 1 year. We do furthermore recommend that _____ enter into formation for the specific ministry/ministries that have been discerned for this person. We base our decision on the recommendation of the Local Discernment Committee.

Signed: _____

Priest/Missioner: _____

Attestation of Clerk or Recording Secretary:

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry/Bishop's Committee of _____ Congregation, _____ duly convened at _____ AM/PM on the _____ day of _____, _____, and that the names/signatures shown are those of all (or a two-thirds majority of all) the members of the Vestry/Bishop's Committee.

Signed: _____, Clerk/Secretary of Vestry/Bishop's Committee

NOTE: No person seeking licensing shall sign any of the certificates recommending their own commissioning.

April 2010

**Total or Shared Ministry
Commissioned and Licensed Ministries, Form 3:**

Waiver of Information

The Episcopal Church in Minnesota

**To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242**

I, _____, an Applicant for Commissioned and/or Licensed Ministry in a Total or Shared Ministry Team in the Episcopal Church, give my permission to the Bishop of the Episcopal Church in Minnesota to share the Application for Commissioning and/or Licensing and any supporting material, with the Canon Missioner for Congregational Development, the Administrative Assistant to the Bishop (for filing purposes only), the President of the Standing Committee of this Diocese, and the Co-Chairs of the Commission on Ministry.

Signed: _____

Date: _____

Send the original signed copy to the Bishop of the Episcopal Church in Minnesota as noted above

**Total or Shared Ministry
Commissioned and Licensed Ministries, Form 4:
Application for Commissioning
The Episcopal Church in Minnesota**

**To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242**

I, _____, a member of a Total or Shared Ministry Team in the Episcopal Church, respectfully apply for recommendation for commissioning in the following ministry/tries

_____.

Signed: _____ Date: _____

Address: _____

City/State/ZIP: _____

Telephones (including Area Code): Home: _____ Work: _____

Cell: _____

Date of Birth: _____

Send this application with the following documents to the Bishop, *Attention: Coordinator of Vocations*.

- ⌘ *Recommendation* from the Vestry/Bishop's Committee and Rector/Vicar/Priest/Missioner of the congregation to which you are assigned (Form 5)
- ⌘ Letter of evaluation from Mentor

Total or Shared Ministry
Commissioned and Licensed Ministries, Form 5:
Recommendation for Commissioning
The Episcopal Church in Minnesota

To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

Name of Congregation: _____

Date of Meeting: _____ Place: _____

We hereby certify that, after due inquiry, we are well assured and believe that the _____ is sober, honest, and godly, and has not written, taught, or held anything contrary to the Doctrine, Discipline, and Worship of this Church. And, moreover, we think _____ is a person worthy to be commissioned as a _____ in the Episcopal Church.

Signed: _____

Priest: _____

Attestation of Clerk or Recording Secretary:

I hereby certify that _____ is a member of _____ Congregation in _____; that the foregoing certificate was signed at a meeting of the Vestry/Bishop's Committee of _____ Congregation, _____, duly convened at _____ AM/PM on the _____ day of _____, _____, and that the names/signatures shown are those of all (or a two-thirds majority of all) the members of the Vestry/Bishop's Committee.

Signed: _____, Clerk/Secretary of Vestry/Bishop's Committee

NOTE: No person seeking licensing shall sign any of the certificates recommending their own commissioning.

April 2010

The Total or Shared Ministry Handbook

Forms for Ordained Ministries

The Episcopal Church in Minnesota

April 2010

Total or Shared Ministry - Form 1
Application for Holy Orders Within a
Total or Shared Ministry Team
The Episcopal Church in Minnesota

In accordance with Title III, Canon 6.2 and Canon 8.2 of the Episcopal Church USA

Note: Please send all form originals to the office of the Bishop,
Attention: Coordinator of Vocations.

To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

Name: _____ Date of Birth: _____

Place of Birth: _____ Sex: Male
Female

Address: _____

City/State/ZIP: _____

Email: _____

Telephones (including Area Code): Home: _____ Work: _____

Cell: _____

Vocation (circle one): Total or Shared Ministry Priest Total or Shared Ministry
Deacon

Other Ministry or Ministries for which you have been discerned: _____

Congregation: _____

Sponsoring Priest/Missioner: _____

Former Denomination (if applicable): _____

Date of Baptism: _____ Denomination: _____

By Whom: _____

When Confirmed/Received into the Episcopal Church: _____

Length of time as a resident in the Episcopal Church in Minnesota: _____

Length of time as a member of this Congregation: _____

April 2010

Marital Status: Single Married Partnered Divorced Widowed

Spouse's/Partner's Name (if applicable): _____

Children (list name, date of birth, age of each child):

Present situation and employment history (names, addresses, and dates). You may attach a separate sheet with this information.

Present employment: _____

Past employment: _____

Past employment: _____

Two references (who are not relatives). Give names, addresses, and telephone numbers:

Education History:

High School: _____ Graduation date: _____

College: _____ Graduation date: _____

Major: _____ Degree: _____

Graduate Work: _____ Degree: _____ Date(s): _____

Previous applicant for Postulancy in this or any Diocese? No Yes Please give details:

Ordination in another denomination? No Yes Give details, include years of service:

Physical disabilities? No Yes Please give details: _____

Counseling/psychotherapy/addiction recovery? No Yes Please give simple summary:

April 2010

Application Instructions:

Send a complete set of the following documents in one mailing to the Office of the Bishop.

1. This application (Form #1)
2. A recent photograph.
3. A brief typewritten autobiographical essay (3 to 6 pages) that includes:
 - a. Your strengths and areas where you see the need for growth in character
 - b. Your understanding of Total or Shared Ministry, Ministry of the Laity, and Ordained Ministry.
 - c. Your participation in the Church throughout your lifetime and the leadership/ministry you performed.
 - d. Your family's feelings about your decision to seek ordination
4. On a separate sheet, entitled "Sense of Call," describe the discernment process used in your faith community and your sense of call to ministry within the team.
5. A resume, if available.
6. Form #2 (Nomination for Postulancy).
7. Form #3 (Waiver of Information).
8. 30-minute impromptu essay on ONE of the following three topics assigned by the Board of Examining Chaplains.

April 2010

Please read the following direction carefully. On a separate sheet/s of paper you are to give a sample essay on one of the following choices. Please pick ONE topic. You may write the essay by hand or use your computer. You have 30 minutes.

- 1. Choose someone who has been influential in your life. Describe that person in some detail and explain how that person has had an impact on your life – either positively or negatively. Help the reader to truly know that individual as a person.**
- 2. Write a set of directions on how to do something. Think of a skill that you possess. It may be as ordinary as sewing a button on a shirt or changing a furnace filter. It could address a hobby such as gardening or some other activity like launching a canoe.**
- 3. For many people a particular book has become a turning point in one’s life. Pick a book (Excluding the Bible) that has changed your life and explain how. What was it that the author said through the story and/or characters, if it is a work of fiction? If it is non-fiction, what was either the message of the book or the way in which the author expressed it that moved you? Make the reader know why this book is commendable.**

Acceptance of Nomination for Postulancy:

I, _____, accept the nomination of my congregation/faith community, _____, to apply for Postulancy for Holy Orders in pursuit of ordination as a Deacon OR Priest (Circle One) within our Total or Shared Ministry Team.

(Signature) _____

(Date) _____

April 2010

Total or Shared Ministry - Form 2
Nomination by Vestry/Bishop's Committee
The Episcopal Church in Minnesota

In accordance with Title III, Canon 6.2(a) and Canon 8.2(a) of The Episcopal Church USA

To: The Rt. Rev. Brian N. Prior
ATTN: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

Name of Total or Shared Ministry Congregation: _____

Date of Meeting: _____ Place: _____

We (Rector/Priest/Vicar and two-thirds majority of the Vestry/Bishop's Committee), whose names are hereunder written, nominate for Postulancy in the Total or Shared Ministry Holy Order of (please indicate Priesthood or Diaconate) _____ our member _____. He/she has been duly discerned by this congregation/faith community; and he/she is a confirmed adult communicant of this Congregation in good standing for a minimum period of 1 year before discernment began. We do furthermore recommend further discernment of the Nominee for Holy Orders by the Commission on Ministry, and admission as a Postulant for Holy Orders.

Furthermore, we, as a congregation/faith community, commit to involving ourselves in the preparation of our nominee for ordination.

Signed: _____

Priest/Missioner: _____

Attestation of Clerk or Recording Secretary:

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry/Bishop's Committee of _____ Congregation, _____ duly convened at _____ AM/PM on the _____ day of _____, _____, and that the names/signatures shown are those of all (or a two-thirds majority of all) the members of the Vestry/Bishop's Committee. **The nominee may not sign this form. (III.5.2(a))**

Signed: _____, Clerk/Secretary of Vestry/Bishop's Committee
April 2010

Form 3

Waiver of Information

The Episcopal Church in Minnesota

To: The Rt. Rev. Brian N. Prior
ATTN: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

I, _____, a Nominee for Holy Orders in the Episcopal Church, give my permission to the Bishop of the Episcopal Church in Minnesota to share reports of my physical examination, psychological evaluation, and psychiatric evaluation, along with my application for Postulancy and supporting material, my CPE evaluations (if applicable), my supervised field education evaluations (if applicable), and my transcripts from a theological seminary (if applicable), with the Suffragan Bishop or Bishop Coadjutor of the Diocese (if applicable), the Coordinator of Vocations, the Chairs of the Commission on Ministry, and the President of the Standing Committee of the Episcopal Church in Minnesota.

I, _____, a Nominee for Holy Orders in the Episcopal Church, further give my permission to the Bishop of the Episcopal Church in Minnesota to share my application for Postulancy along with supporting material supplied by me or my congregation, excluding the physical examination, the psychological evaluation, the psychiatric evaluation, and the background check, with the Canon Missioner for Congregational Development, the Discernment Committee of the Commission on Ministry, and the Examining Chaplains.

I, _____, a Nominee for Holy Orders in the Episcopal Church, further give my permission to the psychological and psychiatric examiners/evaluators, to exchange information about me with each other for the purposes of a full and comprehensive assessment for Holy Orders.

Signature: _____

Date: _____

Send the original signed copy to the Episcopal Church in Minnesota.

Give copies of this waiver to:

- The physician for your physical examination
- The psychologist for your psychological evaluation
- *The psychiatrist for your psychiatric evaluation*

Note: Please send all form originals to the Office of the Bishop

April 2010

Total or Shared Ministry - Form 4

Medical Examination

The Episcopal Church in Minnesota

In accordance with Title III, Canons 6 and 8 of the Episcopal Church USA

**To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242**

Name: _____ Date of Birth: _____

Address: _____

City/State/ZIP: _____

Telephones (including Area Code): Home: _____ Work: _____

Cell: _____ Email Address: _____

Physician: _____

Address: _____

City/State/ZIP _____

Telephone (including Area Code): _____

Notify in case of illness/accident: Name: _____

Telephone: _____

April 2010

Request FORM From Coordinator of Vocations

**Note: Please send all form originals to the Office
of the Bishop.**

April 2010

Total or Shared Ministry - Form 5

Psychological Evaluation

In accordance with Title III, Canons 6 and 8 of the Episcopal Church USA

To: The Rt. Rev. Brian N. Prior
ATTN: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

Name of Nominee/Postulant/Candidate: _____

Date of Examination: _____

Name of Psychologist/Examiner: _____

Signature: _____

Address: _____

City/State/ZIP: _____

Telephone (including Area Code):

Note to Psychologist: Please attach narrative to this form, responding to the following questions/concerns.

1. Does the person possess sufficient intellectual ability to be able to deal with the academic work required and to apply the knowledge gained?
2. Do the person's work interests appear to coincide with the work of Holy Orders?
3. Does the person possess capacity for close and satisfactory human relations, as would be required for the work of Holy Orders?
4. Are there any indications of problems in the sexual adjustment of the person that may lead to difficulties in the work of Holy Orders?
5. Are there serious maladjustments or limitations in the personality or functioning of the person that would disqualify him/her for Holy Orders?
6. Is there any evidence of current serious psychopathology, or are there signs in the current functioning of the person that would suggest that she/she may become dysfunctional under the usual pressures of clerical life?
7. What is your overall impression of the likelihood of the person's emotional and behavioral stability in the work of Holy Orders?

Note: Please send all form originals to the Office of the Bishop.

April 2010

Total or Shared Ministry - Form 6

Psychiatric Evaluation

In accordance with Title III, Canons 6 and 8 of the Episcopal Church USA

**To: The Rt. Rev. Brian N. Prior
ATTN: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242**

Name of Nominee/Postulant/Candidate: _____

Date of Examination: _____

Name of Psychiatrist: _____

Signature: _____

Address: _____

City/State/ZIP: _____

Telephone (including Area Code): _____

Note to Psychiatrist: Please attach to this Form your psychiatric assessment/evaluation of the person, in particular regarding the following questions.

1. Is there any serious maladjustment or limitation of the personality that, in your opinion, would disqualify the person for the ordained ministry in the Episcopal Church?
2. Are there signs in the present behavior of the person that suggest that, in your opinion, this person may become ill under the pressure of clergy life?
3. What is your impression of the person's ability to respond adequately and appropriately to the emotional demands placed upon him/her by the work of the ordained ministry?
4. What is your impression of the likelihood of the person becoming unstable or dysfunctional as a result of nervous strain engendered by the role of the ordained minister?

Note: Please send all form originals to the Office of the Bishop.

April 2010

Total or Shared Ministry - Form 7
Postulant's Application for Candidacy for
Diaconate
Within a Total or Shared Ministry Team

To: The Rt. Rev. Brian N. Prior
ATTN: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

I, _____, a Postulant for the Diaconate in the Episcopal Church, respectfully apply to the Bishop of Minnesota for admission as a Candidate for the Diaconate in the Total or Shared Ministry Team in _____ and submit the letters/documents required by the Canons of the Church.

Signed: _____ Date: _____

Address: _____

City/State/ZIP: _____

Telephones (including Area Code): Home: _____ Work: _____

Cell: _____ Email Address: _____

Send this application with the following documents to the Bishop as noted above.

1. Copy of letter of Postulancy from the Bishop.
2. Letter of evaluation and recommendation from the Mentor of the Total or Shared Ministry Team.
3. Recommendation of Vestry or Bishop's Committee (Form 8).
4. Letter of recommendation from the Canon Missioner for Congregational Development, if needed.

Note: Please send all form originals to the Office of the Bishop.

April 2010

Total or Shared Ministry - Form 8
Recommendation for Candidacy for the Diaconate
Within a Total or Shared Ministry Team

The Episcopal Church in Minnesota

In accordance with Title III, Canon 6.4(a)(2)

To: The Rt. Rev. Brian N. Prior
ATTN: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

Name of Total or Shared Ministry Congregation: _____

Date of Meeting: _____ Place: _____

We (Rector/Priest/Vicar and two-thirds majority of the Vestry/Bishop's Committee), whose names are hereunder written, testify to the best of our belief and personal knowledge that _____ is a confirmed adult communicant of this Congregation in good standing. We do believe, based on personal knowledge or evidence satisfactory to us, that this person is sober, honest, and godly. We do furthermore recommend admission as a Candidate for the Diaconate within our Total or Shared Ministry Team.

Signed: _____

Priest/Missioner: _____

Attestation of Clerk or Recording Secretary:

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry/Bishop's Committee of _____ Total or Shared Ministry Congregation, _____ duly convened at _____ AM/PM on the _____ day of _____, _____, and that the names/signatures shown are those of all (or a two-thirds majority of all) the members of the Vestry/Bishop's Committee.

Signed: _____ Clerk/Secretary of Vestry/Bishop's Committee **Note: No person seeking Holy Orders shall sign any of the certificates prescribed by the Canons, Title III, Canon 5.2 (a).**

Please send all form originals to the Office of the Bishop.

April 2010

Total or Shared Ministry - Form 9
Postulant's Application for Candidacy for
Priesthood
Within a Total or Shared Ministry Team

To: The Rt. Rev. Brian N. Prior
ATTN: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

I, _____, a Postulant for the Priesthood in the Episcopal Church in the Total or Shared Ministry Team in _____, respectfully apply to the Bishop of Minnesota for admission as a Candidate for the Priesthood and submit the letters/documents required by the Canons of the Church.

Signed: _____ Date: _____

Address: _____

City/State/ZIP: _____

Telephones (including Area Code): Home: _____ Work: _____

Cell: _____ Email: _____

Send this application with the following documents to the Bishop, Attention: Coordinator of Vocations, as stated above.

1. Copy of letter of postulancy from the Bishop.
2. Recommendation from Rector/Priest/Vicar and Vestry/Bishop's Committee (Form 10).
3. Evaluation and recommendation of the Mentor, with report of Postulant's personal qualifications.
4. Letter of recommendation from the Canon Missioner for Congregational Development, if needed.

Note: Please send all form originals to the Office of the Bishop.

April 2010

Total or Shared Ministry - Form 10
Recommendation for Candidacy for Priesthood
Within a Total or Shared Ministry Team

The Episcopal Church in Minnesota

In accordance with Title III, Canon 8.4(a)(2)

To: The Rt. Rev. Brian N. Prior
ATTN: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

Name of Total or Shared Ministry Congregation: _____

Date of Meeting: _____ Place: _____

We (Rector/Priest/Vicar and two-thirds majority of the Vestry/Bishop's Committee), whose names are hereunder written, testify to the best of our belief and personal knowledge that _____ is a communicant of this Congregation in good standing. We do believe, based on personal knowledge or evidence satisfactory to us, that this person is sober, honest, and godly. We do furthermore recommend admission as a Candidate for the Priesthood within a Total or Shared Ministry Team.

Signed: _____

Priest/Missioner: _____

Attestation of Clerk or Recording Secretary:

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry/Bishop's Committee of _____ Total or Shared Ministry Congregation, _____ duly convened at _____ AM/PM on the _____ day of _____, _____, and that the names/signatures shown are those of all (or a two-thirds majority of all) the members of the Vestry/Bishop's Committee.

Signed: _____ Clerk/Secretary of Vestry/Bishop's Committee

Note: No person seeking Holy Orders shall sign any of the certificates prescribed by the Canons, Title III, Canon 5.2 (a). Please send all form originals to the Office of the Bishop.

April 2010

Total or Shared Ministry - Form 11
Candidate's Application for Ordination to the
Diaconate Within a Total or Shared Ministry Team
The Episcopal Church in Minnesota

In accordance with Title III, Canon 6 of The Episcopal Church USA

To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

I, _____, a Candidate for the Diaconate in the Episcopal Church within my Total or Shared Ministry Team, respectfully apply for Ordination to the Diaconate, and submit the necessary documents required by the Canons of the Church.

Signed: _____ Date: _____

Address: _____

City/State/ZIP: _____

Telephones (including Area Code): Home: _____ Work: _____

Cell: _____ Email Address: _____

Date of Birth: _____

Send this application with the following documents to the Bishop as noted above.

For persons seeking the Permanent Diaconate, please include the following.

- 1.. Copies of letters from the Bishop declaring Postulancy and Candidacy.
2. Recommendation from Priest and Vestry/Bishop's Committee (Form 12)
3. Letter of evaluation and recommendation from the Mentor.
4. Letter of evaluation and recommendation from the Canon Missioner for Congregational Development, if needed.

Note: Please send all form originals to the Office of the Bishop.

April 2010

Total or Shared Ministry - Form 12
Recommendation for Ordination to the Diaconate
Within Total or Shared Ministry Team
The Episcopal Church in Minnesota

In accordance with Title III, Canon 6 of The Episcopal Church USA

To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

Name of Total or Shared Ministry Congregation: _____

Date of Meeting: _____ Place: _____

We do certify that, after due inquiry, we are well assured and believe that _____

_____, is sober, honest, and godly, and is loyal to the Doctrine, Discipline, and Worship of this Church, and does not hold anything contrary thereto.

And, moreover, we think _____ a person worthy to be admitted to the Sacred Order of Deacons.

Signed: _____

Priest/Missioner: _____

Attestation of Clerk or Recording Secretary:

I hereby certify that _____ is a member of _____ Total or Shared Ministry Congregation in _____ and a confirmed adult communicant in good standing; that the foregoing certificate was signed at a meeting of the Vestry/Bishop's Committee of _____ Total or Shared Ministry Congregation, _____, duly convened at _____ AM/PM on the _____ day of _____, _____, and that the names/signatures shown are those of all (or a two-thirds majority of all) the members of the Vestry/Bishop's Committee.

Signed: _____, Clerk/Secretary of Vestry/Bishop's Committee

Note: No person seeking Holy Orders shall sign any of the certificates prescribed by the Canons, Title III, Canon 5.1 (c). Please send form originals to the Office of the Bishop. April 2010

Total or Shared Ministry - Form 13

Candidate's Application for Ordination to the Transitional Diaconate within a Total or Shared Ministry Team

The Episcopal Church in Minnesota

In accordance with Title III, Canon 8 of the Episcopal Church USA

**To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242**

I, _____, a Candidate for the Priesthood in the Episcopal Church within my Total or Shared Ministry Team, respectfully apply for Ordination to the Transitional Diaconate, and submit the necessary documents required by the Canons of the Church.

Signed: _____ Date: _____

Address: _____

City/State/ZIP: _____

Telephones (including Area Code): Home: _____ Work: _____

Cell: _____ Email Address: _____

Date of Birth: _____

Send this application with the following documents to the Bishop as noted above.

For persons seeking the Transitional Diaconate, please include the following.

1. Copies of letters from the Bishop declaring Postulancy and Candidacy.
2. Recommendation from Priest and Vestry/Bishop's Committee (Form 14)
3. Letter of evaluation and recommendation from the Mentor.
4. Letter of evaluation and recommendation from the Canon Missioner for Congregational Development, if needed.

April 2010

Total or Shared Ministry - Form 14
Recommendation for Ordination to the Transitional Diaconate
within a Total or Shared Ministry Team
The Episcopal Church in Minnesota

In accordance with Title III, Canon 8 of The Episcopal Church USA

To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

Name of Total or Shared Ministry Congregation: _____

Date of Meeting: _____ Place: _____

We do certify that, after due inquiry, we are well assured and believe that

_____, is sober, honest, and godly, and is loyal to the Doctrine,
Discipline, and Worship of this Church, and does not hold anything contrary thereto.
And, moreover, we think _____ a person worthy to
be admitted to the Sacred Order of Deacons.

Signed: _____

Priest/Missioner: _____

Attestation of Clerk or Recording Secretary:

I hereby certify that _____ is a member of
_____ Total or Shared Ministry Congregation in
_____ and a confirmed adult communicant in good standing; that the
foregoing certificate was signed at a meeting of the Vestry/Bishop's Committee of
_____ Total or Shared Ministry Congregation,
_____, duly convened at _____ AM/PM on the _____ day of
_____, _____, and that the names/signatures shown are those of all (or a
two-thirds majority of all) the members of the Vestry/Bishop's Committee.

Signed: _____, Clerk/Secretary of Vestry/Bishop's

Committee **Note: No person seeking Holy Orders shall sign any of the certificates prescribed by the Canons, Title III, Canon 5.1 (c).** Note: Please send form originals to the Office of the Bishop.

April 2010

Total Ministry - Form 15
Application for Ordination to the Priesthood
within a Total or Shared Ministry Team

The Episcopal Church in Minnesota

In accordance with Title III, Canon 8.7 (b)

To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

I, _____, a Deacon and Candidate for ordination to the Priesthood in the Episcopal Church within my Total or Shared Ministry Team, respectfully apply for ordination to the Priesthood, and submit the necessary documents required by the Canons of the Church.

Signed: _____ Date: _____

Address: _____

City/State/ZIP: _____

Telephones (including Area Code): Home: _____ Work: _____

Cell: _____ Email Address: _____

Date of Birth: _____

Date of Admission to Postulancy: _____

Date of Admission to Candidacy: _____

Date of Ordination to the Transitional Diaconate: _____

Send this application with the following documents to the Bishop as noted above:

1. Copies of letters from the Bishop declaring Postulancy, Candidacy, and evidence of Ordination to the Transitional Diaconate.
2. Recommendation from the Vestry/Bishop's Committee and Rector/Vicar/Priest of the Transitional Deacon's congregation (Form 16).
3. Letter of evaluation and recommendation from the Total or Shared Ministry Mentor. See Canon III.8.7(b)(4).
4. A letter of evaluation and recommendation from the Canon Missioner for Congregational Development, if needed.

Note: Please send all forms to the Office of the Bishop as noted above.

April 2010

Total or Shared Ministry - Form 16
Recommendation for Ordination to the Priesthood within a Total or
Shared Ministry Team

The Episcopal Church in Minnesota

In accordance with Title III, Canon 8.7(b)(2)

To: The Rt. Rev. Brian N. Prior
Attention: Coordinator of Vocations
The Episcopal Church in Minnesota
1730 Clifton Place, #201
Minneapolis, MN 55403-3242

Name of Total or Shared Ministry Congregation: _____

Date of Meeting: _____ Place: _____

We do certify that, after due inquiry, we are well assured and believe that The Rev. _____, Deacon since the ____ day of _____, in the year _____, being the date of ordination to the Diaconate within the Total or Shared Ministry Team of this congregation, is sober, honest, and godly, and has not written, taught, or held anything contrary to the Doctrine, Discipline, and Worship of this Church. And, moreover, we think The Rev. _____ is a person worthy to be admitted to the Sacred Order of Priests.

Signed: _____

Priest/Missioner: _____

Attestation of Clerk or Recording Secretary:

I hereby certify that The Rev. _____ is a member of _____ Total or Shared Ministry Congregation in _____; that the foregoing certificate was signed at a meeting of the Vestry/Bishop's Committee of _____ Total or Shared Ministry Congregation, _____, duly convened at ____ AM/PM on the _____ day of _____, _____, and that the names/signatures shown are those of all (or a two-thirds majority of all) the members of the Vestry/Bishop's Committee.

Signed: _____, Clerk/Secretary of Vestry/Bishop's Committee

Note: No person seeking Holy Orders shall sign any of the certificates prescribed by the Canons, Title III, Canon 5.1 (c). Please send all form originals to the Office of the Bishop as noted above.

April 2010