

HANDBOOK ON MINISTRY

Episcopal Diocese of Utah

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A LETTER OF WELCOME

Dear Friends in Christ,

Welcome to a journey of discovery! This handbook presents the outlines of many possibilities for serving Christ and His church. I hope you will consider them with a spirit of adventure. Whatever path you choose to follow, I am confident you will learn a great deal about yourself, your faith, and your church.

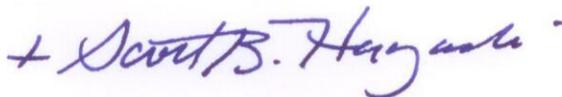
In past years, Commissions on Ministry have typically spent most of their time working with those seeking ordination. As you will see, however, this handbook puts the whole subject of ordination into the context of all Christian ministry, and all ministry into the context of the church and God's Mission in Christ.

Ultimately it is the Holy Spirit that illumines and guides our steps along the way. This includes all of us, and so the best beginning is through prayer:

*Almighty God, giver of every good gift;
Look graciously on your church,
And so guide our hearts and minds
To discern and support all our ministries,
To the service of your people
And the glory of your name.*

AMEN

Faithfully,

A handwritten signature in blue ink that reads "Scott B. Hargrave". The signature is written in a cursive style with a small cross at the beginning.

INTRODUCTION AND WELCOME FROM THE COMMISSION ON MINISTRY

As members of the Commission on Ministry (COM)¹ in the Diocese of Utah, we are charged to assist you on your spiritual journey of discernment. This is a ministry we take seriously, and we hope you will find your work with us supportive, friendly, and helpful.

This handbook outlines a process of discernment as well as an adventure. As such, the path is not always clear or direct. We encourage you to approach each step prayerfully and with patience. This is not a journey you take alone. We support your reflections with people you trust and respect, and who know you. It is a journey that is intended to be taken with the prayerful support of the church community.

The challenges and opportunities of ministry will vary for everyone, given our inherent diversity. At the same time we are all one, as members of the body of Christ. Through our baptism we are part of the church's ministry, which is to further God's own mission in this world.

It is important that we treat each other with care and respect all along the way. When you have questions or concerns, please feel free to share them with us or with others who share this journey with you.

The peace of Christ be always with you.

¹Members of the Commission are appointed by the bishop and affirmed at the diocesan convention. We rotate in three-year terms. We are sensitive to cultural differences among the people who come to us. We do not discriminate as to race, ethnicity, gender or sexual orientation.

MISSION STATEMENTS

The mission of the Church is to restore all people to unity with God and each other in Christ. (BCP p. 855)

The mission of the Episcopal Diocese of Utah is to offer a faithful and abiding witness to the risen life of Christ, as that is made known to us in scripture, the Anglican tradition, our roots in this 19th century missionary diocese, and in our own experience. Being a small church in a large geographic area, we rejoice in our freedom to live boldly into the challenges and opportunities of the gospel.

Convinced that the church needs the involvement of everyone for us to be truly whole, we seek to encourage all our members, from children and teens to adult seniors, to take their part. Our hope is to work together to build, strengthen, and extend our ministries within and beyond our own faith communities.²

The mission of the Commission on Ministry of the Diocese of Utah is:

- To make provision for the development and affirmation of the ministry of all baptized persons in the church;
- To assist the bishop in providing for the ministry needs of the Diocese;
- To support baptized persons for the exercise of their respective ministries;
- To advise the bishop regarding the suitability of persons for the ordained ministry;
- To support the preparation of such persons for ordination;
- To support all ordained persons in the continuation of their respective ministries.

² This extended mission statement includes the essence of the Vision Statement, as also affirmed at the 96th Diocesan Convention.

CHRISTIAN MINISTRY

All Christian ministry is grounded in the sacrament of Baptism “...by which God adopts us as his children and makes us members of Christ’s body, the church, and inheritors of the Kingdom of God” (BCP p. 858). As our active participation in God’s mission in this world, and our thankful response to the many gifts God gives to us, ministry is the vocation of all Christians. It is continually nourished in worship, particularly in the sacrament of Holy Eucharist.

The polity of our church recognizes four orders of ministry: the laity, deacons, priests, and bishops (BCP p. 855).³ While the latter three are authorized through ordination, particular lay ministries may be commissioned, licensed or certified as described in later sections of this handbook, in the Prayer Book, and in the canons of The Episcopal Church and the Diocese of Utah.

Congregations, regions, the diocese and seminaries offer a variety of ways to prepare and support people in their ministries. Some example guidelines are given in this handbook, and other suggestions may be made available upon request.

Guidelines and Requirements for Licensing Specific Lay Ministries are included in this Manual. All members of the laity are ministers by virtue of their baptism and individual gifts. They bear witness to Christ both within and beyond the walls of the church. Among their numerous opportunities of ministry are seven specific categories. These have been given to meet the canons of the church (The Episcopal Church and the Diocese of Utah) and the policies set by the bishop and the Commission on Ministry of the diocese. While these seven ministries require specialized training and a license, they are designed to encourage and equip the laity for ministry.

The Manual for Ordination outlines the process provided for those seeking ordination in this diocese. Its requirements are given in part by the canons of the church (national and local) and in part by policies set by the bishop, Commission on Ministry and Standing Committee of the diocese.

³ See appendix iii, “The Circle of Ministry” prepared by Linda Curtoys, M.S. and the Rev. Sam McClain, D.Min. Used with permission.

DISCERNMENT

Discernment is critical in the selection and practice of all ministry. “*To discern* means more than to understand or to make a decision. *Discern* comes from the Latin *discernere*; *dis* means apart, and *cernere* means to separate. Thus, from all of the options before us, we ‘separate apart’ those that seem uniquely suited to us.”⁴ Examples of discernment include discerning between God’s will and our wills, between our own sense of calling and that of the church, or between various orders of ministry. Discernment means discovering and testing the gifts and skills we have, and those that are necessary to each ministry. Discernment means being as present to God as God is to us.

Christians seek the illumination and guidance of the Holy Spirit in all matters of discernment. This means we are to be open and prayerful at every point in our personal and communal work. The well-being of the church is our special responsibility, not simply the satisfaction of our own needs or desires.

Discernment generally happens over time, and in the case of ministries offered to and for the church, it is a community as well as a personal exercise.

THE DAY OF DISCOVERY program is now offered in this diocese to support our people in their initial stages of discernment about ministry. While it is a program that would benefit everyone, participation in the Day and completion of its follow-through recommendations will be *required* of all persons exploring a call to ordained ministry.

Further information about the Day of Discovery program (offered each year) will also be available on our diocesan website.

⁴ Debra K. Farrington. 2003. *Hearing with the Heart: A Gentle Guide to Discerning God’s Will for Your Life*. Jossey-Bass, San Francisco.

EDUCATION, FORMATION AND TRAINING OPPORTUNITIES

Education and spiritual formation are important in discernment and ministry. Our hope is that all our members will enjoy participating in a variety of programs that inform and strengthen their faith and their understanding of our church.

In support of our various ministries, many opportunities for education, formation, and training are offered in this diocese; other programs are sponsored by our Province (VIII), The Episcopal Church (TEC), the on-line courses of several Episcopal seminaries, and other ecumenical organizations. Such opportunities range from general to specific areas or topics; some have costs, travel, or other requirements associated with them, and others none; many are available in our local colleges and communities and other dioceses and churches.

All of our congregations have very good and accessible programs that support Christian formation in one way or another. Our children and young people are encouraged to participate in worship, to attend Sunday School, camp, and parish and diocesan youth events. For adults there are opportunities such as Bible study classes, confirmation classes, the Education for Ministry (EFM) program, book groups, retreats, special programs in Advent, Lent, or other seasons. Then too, we all learn and grow through the whole range of what we experience in worship.

The Diocese of Utah sponsors its formative programs through retreats, workshops, Diocesan Convention, committee participation, the clergy conference, trainings for anti-racism and anti-abuse, and through the local Utah Ministry Formation Program.

Utah is a big place, and we cannot always sponsor every offering in every region, nor can the diocese pay all the costs of participating in such opportunities. We do have some scholarship funding available, however, and are open to requests from the regions to take certain kinds of offerings on the road as is done now, if there are enough people to attend them.

It is important that we communicate fully about whatever we find to be helpful in our continuing formation as Episcopal members of the Christian family. We hope our parishes who are sponsoring programs or speakers would communicate their information to the diocese so that members of the whole diocese may participate.

LICENSED MINISTRIES

Introduction

Lay people are called in the *Book of Common Prayer* to “take their place in the life, worship, and governance of the Church” (p. 855). Baptism into the Covenant Community of Jesus Christ is the primary prerequisite for any ministry in the Church, and the Book of Common Prayer defines four orders of ministers: lay persons, bishops, priests, and deacons.

All ministry is relational and the call to licensed lay ministry begins with a relationship with local parish leaders, either clergy or lay. This starting point recognizes simply that the work of Jesus Christ is done in community and the call to a particular ministry is ultimately the call of the church to individuals asking them to share their gifts. In most cases, the priest-in-charge of the parish will oversee the formation of lay leaders as they take on these licensed ministries.

Certain ministries are required to be licensed to provide standardization and accountability within the church. Those who have leadership positions are part of the community and subject to its direction. Those so licensed act under the authority of the rubrics the Book of Common Prayer and within the faith and tradition of the Episcopal Church. Standardization fosters accountability to one another and commitment to our common mission.

The Canons of the Episcopal Church specify seven licensed lay ministries:

1. Eucharistic Minister: A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. (Canon III.4.6)
2. Eucharistic Visitor: A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. (Canon III.4.7)
3. Catechist: A Catechist is a lay person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows. (Canon III.4.8)
4. Preacher: A Preacher is a lay person authorized to preach. (Canon III.4.5)
5. Worship Leader: A Worship Leader is a lay person who regularly leads public worship, often in the absence of a cleric. (Canon III.4.4)
6. Pastoral Leader: A pastoral leader is a lay person authorized to exercise pastoral or administrative responsibility in a congregation *under special circumstances*, as defined by the *Bishop*. (Canon III.4.3)
7. Evangelist: An Evangelist is a lay person who presents the good news of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the Church. They inspire, encourage, and equip church members to be effective witnesses to the Good News in Jesus Christ. (Canon III.4.9)

Discerning a Call

The Church believes that all baptized persons are called to share in the ministry and mission of the Church. People discern and respond to calls from God in myriad ways—there is no formula or set process. In some cases, persons will indicate to the priest-in-charge* the desire to serve in a particular ministry or share a sense of calling. In other cases, clergy will seek out and recruit Lay Ministers.

“In all service, the entire Christian assembly participates in such a way that the members of each order within the Church, lay persons, bishops, priests, and deacons, fulfill the functions proper to their respective orders, as set forth in the rubrical directions for each service” (BCP, p. 13).

Preparation and Training

Through whatever journey or process church members are identified for service in these licensed ministries, those accepting a call will undertake a course of preparation for Licensed Lay Ministry. The outlines for these courses assure standards and consistency across the Diocese and enable some flexibility for congregations to engage this process in their local context. For several of these ministries, the Canon for the Ministry of the Laity, with advice from the Commission on Ministry and with approval from the bishop, will oversee the training and structure for these ministries, while working closely with the priest-in-charge. For the other licensed ministries, the priest-in-charge is responsible for evaluating, training, and certifying that qualifications have been met. For those whose primary language is not English, the course of study will be adapted to meet their needs and the needs of the church.

Regional training / Utah Ministry Formation Program (UMFP)

The diocesan website contains the most recent schedule of upcoming trainings offered for ministry as well as information on the Utah Ministry Formation Program (UMFP). Standards and guidance are offered in this Handbook in this section.

Continuing Education

According to the Canons, those engaged in these licensed ministries need to participate in continuing education opportunities. In applying for license renewals, priests-in-charge will provide evidence of each lay minister’s continuing education. Continuing education may include reading additional materials from the Licensed Lay Ministries’ bibliography, other reading and discussion materials directed by the priest-in-charge and approved by the bishop, or specific coursework or training offered through UMFP.

Commissioning, Licensing, and Terms

A licensed lay minister must be a *confirmed* communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the bishop.
(Canon III.4.1(a))

After all the training requirements have been met, the priest-in-charge will submit the required forms to the Office of the Bishop. The Office of the Bishop will then issue the appropriate licenses.

Licenses are valid for a period of 3 *years* on the condition that *annual refresher training* will be conducted by the priest-in-charge. The licenses are valid only within the assigned congregation.

Eucharistic Minister

Description, Role and Authority

The Eucharistic Minister is licensed to assist in the distribution of the elements at a Celebration of Holy Eucharist. He or she should demonstrate an understanding of and respect for the Eucharistic practices of the church.

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

Training

The applicant for Eucharistic Minister will be trained and found competent to the priest-in-charge's satisfaction in the following areas:

- Understanding the service of Holy Eucharist
- Understanding the names and uses of altar vessels and linens and of liturgical space
- Ability to administer the bread and /or chalice, including the ability to assist intinction
- Sensitivity to people with special needs
- Completion of clergy- or lay-led practice sessions
- Participation in an instructed Holy Eucharist led by clergy

Also recommended: Choose one book to read and discuss from the category Introduction to Anglican Christianity (see Study Bibliography)

Application for a License

- The priest-in-charge should send the Eucharistic Minister Application to the Office of the Bishop during Eastertide.
- Forms to request or to renew these licenses are available in the *Handbook for Ministry* and online.

- The priest-in-charge shall request renewal of the Eucharistic Minister's license every 3 years.
- The license can be revoked by the bishop at any time upon request of the priest-in-charge.

Documentation

The priest-in-charge will maintain documentation for the Eucharistic Minister that shall contain the following:

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

Documentation of licensing of Eucharistic Ministers will be on display in the parish.

Possibilities for display include:

- Framed license including all names of Eucharistic Ministers in the parish.
- Book/binder containing the license(s) of Eucharistic Ministers in the parish.

Eucharistic Visitor

Description, Role and Authority

The Eucharistic Visitor is 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, are unable to be present at the Celebration.

- The Eucharistic Visitor should demonstrate an understanding of and respect for the Eucharistic practices of the church and be comfortable praying with others.
- The Eucharistic Visitor is a *confirmed communicant* in good standing functioning with permission of the bishop and should normally act under the direction of a deacon, if any, or otherwise, the congregation's priest-in-charge.
- Once licensed, the Eucharistic Visitor functions solely at the discretion of the priest-in-charge and is licensed only in the congregation in which the Eucharistic Visitor is a member at the time of licensing.
- The Eucharistic Visitor, under the direction of the priest-in-charge, will receive annual refresher training and must apply for renewal of licensing every three (3) years.

Training

The applicant for Eucharistic Visitor will be trained and found competent to the priest-in-charge's satisfaction in the following areas of knowledge and practice:

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

Training in the above areas will be met through workshops conducted by the priest-in-charge or by a Diocesan workshop provided by clergy throughout the diocese. Diocesan training schedules will be posted on the diocesan website.

Also recommended: Choose one book to read and discuss from the category, “Introduction to Anglican Christianity” (see Study Bibliography). The selected book should be reviewed with the priest-in-charge.

The applicant for Eucharistic Visitor is also **required** to complete successfully the following:

- Church Worker Conduct Training, conducted by the Diocese of Utah
- Confidential background check by the Diocese of Utah

Application for a License

- The priest-in-charge will send the Eucharistic Visitor License Application to the Office of the Bishop during Eastertide.
- Forms to request or to renew these licenses are available in the *Handbook for Ministry* and online.
- The priest-in-charge shall request renewal of the Eucharistic Visitor’s license every 3 years. Annual refresher sessions, under the direction of the priest-in-charge are required.
- The license can be revoked by the bishop at any time, upon request of the priest-in-charge.

Documentation

The priest-in-charge will maintain documentation for the Eucharistic Visitor that shall contain the following:

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

Documentation of licensing of Eucharistic Visitors will be on display in the parish.

Possibilities for display include:

- Framed license including all names of Eucharistic Visitors in the parish.
- Book/binder containing the license(s) of Eucharistic Visitors in the parish.

Catechist

Description, Role and Authority

The Catechist is authorized to prepare persons for Baptism, Confirmation, Reception, or the Reaffirmation of Baptismal Vows. The Catechist should demonstrate a passion for teaching and the ability to interact with children and adults in an age appropriate manner.

- The Catechist is a *confirmed* communicant in good standing, functioning with permission of the bishop and under the direct supervision of the congregation's priest-in-charge.
- Once licensed, the Catechist functions solely at the discretion of the priest-in-charge and is licensed to serve only in that congregation. (The Catechist may be given special permission by the bishop to serve another parish with the permission of that congregation's priest-in-charge, or within a diocesan region if the priests-in-charge in that region and the bishop approve.)
- The Catechist, under the direction of the bishop and the priest-in-charge, will pursue continuing education as guided by the diocese and the priest-in-charge.

Training

The applicant for Catechist will be trained and found competent to the satisfaction of the bishop, the Canon for Ministry of the Laity, and the priest-in-charge in the following areas of knowledge and understanding:

- *The Book of Common Prayer* (and its authorized supplements) and also, the Hymnal (and other authorized music resources)
- Church doctrine as set forth in the Creeds and An Outline of Faith, commonly called the Catechism
- *The Bible*; its translations, organization, and its use for personal study
- Traditions and styles of prayer
- An overview of Church history including current events in The Episcopal Church and the Anglican Communion
- Familiarity with resources for personal study, including authorities for faith journeys in the Anglican tradition

The program for competency in the above areas will be determined by the Canon for the Ministry of the Laity, and the priest-in-charge, with the approval of the bishop. The program may include classes at UMFP (see suggested courses at the end of the Licensed Ministry section), directed readings with the Canon or priest-in-charge (see suggested

readings at the end of the Licensed Ministry section), EFM, and other sources as fits the needs of the person pursuing the Catechist license and the church.

Because the ministry of the Catechist primarily offers the fruits of the Catechist's theological education, the process of training and education is intensive and requires work over an extensive time period.

Continuing Education resources can be found in this *Handbook* and on the website.

The applicant for Catechist is required to successfully complete the following:

- Church Worker Conduct Training, conducted by the Diocese of Utah
- Confidential background check by the Diocese of Utah

Application for a License

- The priest-in-charge will send the Catechist Application to the Office of the Bishop during Eastertide.
- Forms to request or to renew these licenses are available in this *Handbook* and on the diocesan website.
- The Catechist's license may be renewed every 3 years with annual reviews held by the priest-in-charge.
- The license can be revoked by the bishop at any time upon request of the priest-in-charge.

Documentation

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

- Documentation of training, examination and competency in the areas listed under "Training"
- Certification of the Catechist's completion of required diocesan training
- A copy of the application sent to the bishop by the priest-in-charge
- A copy of the certificate from the bishop licensing the person to be a Catechist

Documentation of licensing of Catechists will be on display in the parish. Possibilities for display include:

- Framed license including all names of Catechists in the parish.
- Book/binder containing the license(s) of Catechists in the parish.

Preacher

Description, Role and Authority

The Ministers of the Church each offer different symbols of ministry as they preach. The Bishop, as preacher, symbolizes the universal faith of the Church, leading the diocese and its congregations in our shared walk of faith. The Priest, as preacher, symbolizes the sacramental nature of both Word and Creation. Teaching us to see Christ's reconciling work in Church and world, she or he calls us to participate in that work. The Deacon, as preacher, is a symbol to us that Christ is encountered in acts of service and in those whom we serve. Highlighting the abundance of God's love, he or she reminds us that we have much to offer our broken and needy world. The Lay Person, as preacher, is a symbol to us to bear witness to Christ wherever we may be; working, praying, and giving for the increase of the kingdom of God (<http://www.episichicago.org/congregation-resources/lay-licensing.cfm>)

- The Preacher is a *confirmed* communicant in good standing functioning with permission of the bishop and under the direct supervision of the congregation's priest-in-charge.
- Once licensed, the Preacher functions solely at the discretion of the priest-in-charge. The license is only valid for the congregation in which the Preacher is a member at the time of licensing. (The Preacher may be given special permission by the bishop to preach in other circumstances or in other congregations provided he or she has received an invitation to preach by that priest-in-charge.)
- The Preacher, under the direction of the priest-in-charge, will pursue continuing education as approved by the bishop.

Training

The applicant for Preacher will be trained and found competent to the satisfaction of the bishop, the Canon for Ministry of the Laity, and the priest-in-charge in the following areas of knowledge and understanding:

- Holy Scriptures, interpretation, contents and background
- *The Book of Common Prayer* (and its authorized supplements) and the Hymnal (and other authorized music resources)
- The conduct of public worship
- An overview of Church history including current events in The Episcopal Church and the Anglican Communion
- Christian ethics and moral theology
- Church doctrine as set forth in the Creeds and An Outline of Faith, commonly called the Catechism

- Pastoral dynamics of preaching
- Homiletics, including use of voice

The program for competency in the above areas will be determined by the Canon for the Ministry of the Laity, in consultation with the priest-in-charge and with the approval of the bishop. The program may include classes at UMFP (see suggested courses at the end of the Licensed Ministry section), directed readings with the Canon or priest-in-charge (see suggested readings at the end of the Licensed Ministry section), EFM, and other sources as fits the needs of the person pursuing the Preacher license and the church.

Because the ministry of the Preacher primarily offers the fruits of the Preacher's theological education, the process of training and education is intensive and will require work over an extended period of time.

Application for a License

- The priest-in-charge will send the Preacher Application to the Office of the Bishop during Eastertide.
- Forms to request these licenses are available in this *Handbook* and on the diocesan website.
- The license can be revoked by the bishop at any time.
- The term of a Preacher License is 3 years and may be renewed at the discretion of the Bishop upon evidence of diocesan approved continuing education and the needs of the congregation.

Documentation

The priest-in-charge will maintain a confidential personnel file for the Preacher that shall contain the following:

- Documentation of training, examination and competency in the areas listed above in "Training"
- A copy of the application sent to the bishop by the priest-in-charge
- A copy of the certificate from the bishop licensing the person to be a Preacher

Documentation of licensing of Preachers will be on display in the parish. Possibilities for display include:

- Framed license including all names of licensed Preachers in the parish.
- Book/binder containing the license(s) of Preachers in the parish.

Worship Leader

Description, Role and Authority

The Worship Leader regularly leads public Morning or Evening Prayer in a congregation. These services do not normally include communion. The Worship Leader should demonstrate a deep relationship with God and a personal commitment to the ministry of the church with a spirituality centered in public worship.

- The Worship Leader is a *confirmed* communicant in good standing functioning with the permission of the bishop and under the direct supervision of the congregation's priest-in-charge.
- Once licensed, the Worship Leader functions solely at the discretion of the priest-in-charge and is licensed to lead worship only in the congregation in which the Worship Leader is a member at the time of licensing. (The Worship Leader may be given special permission by the bishop to lead worship in other circumstances or in other congregations provided he or she has received an invitation to do so from the priest-in-charge of the congregation.)
- A Worship Leader may preach the sermon, if he or she is also a licensed Preacher, or if not a licensed Preacher, may deliver a sermon provided by an ordained priest canonically resident or licensed to officiate in the Diocese.
- The Worship Leader, under the direction of the priest-in-charge, will pursue diocesan approved continuing education.

Training

The applicant for Worship Leader will be trained and found competent to the satisfaction of the bishop, the Canon for Ministry of the Laity, and the priest-in-charge in the following areas of knowledge and understanding:

- *The Book of Common Prayer* and its authorized supplements
- Conduct of public worship
- The Sacraments
- An understanding of the unique liturgical roles of lay people, priests, and deacons
- The Hymnal and other authorized musical resources
- Use of voice

The program for competency in the above areas will be determined by the Canon for the Ministry of the Laity, in consultation with the priest-in-charge and with the approval of the bishop. The program may include classes at UMFP (see suggested courses at the end of the Licensed Ministry section), directed readings with the Canon or priest-in-charge (see suggested readings at the end of the Licensed Ministry section), EFM, and other

sources as fits the needs of the person pursuing the Worship Leader license and the church.

Because the ministry of the Worship Leader immediately impacts the spiritual health of the congregation, the process of training and education is intensive and will require work over an extended period of time.

The applicant for Worship Leader must also meet all the requirements for licensing of Eucharistic Visitors, with the exception of the background check and church worker conduct training.

Application for a License

- The priest-in-charge will send the Worship Leader Application to the Office of the Bishop during Eastertide.
- Forms to request these licenses are available in this *Handbook* and on the diocesan website.
- The term of a Worship Leader License is 3 years with required annual reviews by the priest-in-charge or the bishop. The license may be renewed at the discretion of the bishop upon evidence of diocesan approved continuing education and the needs of the congregation as determined by the bishop.

Documentation

The priest-in-charge will maintain a confidential personnel file for the Worship Leader that shall contain the following:

- Documentation of training, examination and competency in the areas listed above under “Training”
- A copy of the application sent to the bishop by the Priest-in-charge
- A copy of the certificate from the bishop licensing the person to be a Worship Leader

Documentation of licensing of Worship Leaders will be on display in the parish. Possibilities for display include:

- Framed license including all names of Worship Leaders in the parish.
- Book/binder containing the license(s) of Worship Leaders in the parish.

Pastoral Leader

Description, Role and Authority

A Pastoral Leader is authorized to exercise pastoral responsibility within a specific congregation where no clergy leadership is present. Congregations in need of a Pastoral Leader will be identified by the bishop as circumstances arise.

- The Pastoral Leader is a *confirmed* communicant in good standing functioning with the permission of the bishop and under the direct supervision of the bishop's office.
- Once licensed, the Pastoral Leader functions solely at the discretion of the bishop. The license is only valid within the congregation in which the Pastoral Leader is a member at the time of licensing.
- A Pastoral Leader however, with written permission of the bishop, may serve another congregation within the diocese when clergy are not available.
- The Pastoral Leader, under the direction of the Bishop's Office, will pursue diocesan approved continuing education.
- The Pastoral Leader license is valid for 3 years and is renewable only at the bishop's discretion.

The applicant for Pastoral Leader will be trained and found competent to the satisfaction of the bishop, the Canon for Ministry of the Laity, and the priest-in-charge in the following areas of knowledge and understanding:

- Holy Scriptures, contents and background
- *The Book of Common Prayer* (and its authorized supplements) and the Hymnal (and other authorized music resources)
- Church history
- Christian ethics and moral theology
- Church doctrine as set forth in the Creeds and An Outline of Faith, commonly called the Catechism
- Appropriate canons
- Pastoral Care; appropriate boundaries
- Individual Prayer
- Baptismal covenant and its application to ministry

- Polity, governance and structure of The Episcopal Church and its relationship to the worldwide Anglican Communion
- Contemporary society, the issues faced and The Episcopal Church's response to these issues

Training

The program for competency in the above areas will be determined by the Canon for the Ministry of the Laity, in consultation with the priest-in-charge and with the approval of the bishop. The program may include classes at UMFP (see suggested courses at the end of the Licensed Ministry section), directed readings with the Canon or priest-in-charge (see suggested readings at the end of the Licensed Ministry section), EFM, and other sources as fits the needs of the person pursuing the Pastoral Leader license and the church.

Because the ministry of the Pastoral Leader immediately impacts the spiritual health of the congregation, the process of training and education is intensive and will require work over an extended period of time.

The applicant for Pastoral Leader is required to successfully complete the following diocesan training:

- Church Worker Conduct Training, conducted by the Diocese of Utah
- Confidential background check by the Diocese of Utah
- Anti-Racism Training
- **The applicant must also meet all the requirements for licensing of Eucharistic Visitor.**

A Pastoral Leader may also be authorized to exercise administrative responsibility within a specific congregation where no clergy leadership is present. Pastoral Leaders serving as Administrators will also be trained in the areas of internal controls, taxes, insurance and records management, including financial management, bookkeeping, clergy discretionary funds, and audit guidelines. Responsibilities include:

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

By its very nature, the need for a Pastoral Leader is found in extraordinary circumstances. Each situation is unique and will require intensive assistance from the

Office of the Bishop. Thus, specific training programs will be developed for each congregation as needs arise.

Licensing

- Please contact the Office of the Bishop to determine if a license will be considered.
- The license is granted by the bishop for the congregation in which the applicant serves.
- The license may be revoked by the bishop at any time.
- A Pastoral Leader shall not be licensed if, in the judgment of the bishop, the congregation is able to and has had reasonable opportunity to call resident clergy.

Certification and Documentation

The bishop or bishop's representative will maintain a confidential personnel file for the Pastoral Leader which shall contain the following:

- Documentation of the Pastoral Leader's training, examination and competency in the areas listed above under "Training"
- Certification of the Pastoral Leader's completion of required diocesan training
- A copy of the application sent to the bishop
- A copy of the certificate from the bishop licensing the person to be a pastoral leader

Documentation of licensing of Pastoral Leaders will be on display in the parish.

Possibilities for display include:

- Framed license including all names of Pastoral Leaders in the parish.
- Book/binder containing the license(s) of Pastoral Leaders in the parish.

Evangelist

Description, Role and Authority

All baptized members share in the ministry of the Church and are equally called to be evangelists. This critical ministry should be encouraged, supported and affirmed within each congregation in the normal course of our worship and communal life together. As the Body of Christ we are called to speak and build relationships, helping others to that place where they can experience God's transforming love. Evangelism is every Christian's responsibility, and it is not limited to the ordained clergy or to those who serve as Licensed Evangelists.

The role of the Licensed Evangelist, then, is to inspire, encourage, and equip church members to be effective witnesses to the Good News in Jesus Christ. She or he must be comfortable sharing his or her own faith story and drawing others to God, and sharing his or her gifts with others.

The Evangelist is not primarily concerned with recruiting new church members, but is concerned with inspiring and supporting others in their ministry of evangelism. The Evangelist may practice this inspiration and support through prayer, or by providing spiritual practices and practical tools to his or her fellow church members for talking with others. She or he should be able to utilize and explain the latest communication technologies, and their potential utility for spreading the Good News.

- The Evangelist is a *confirmed* communicant in good standing functioning with permission of the bishop and under the direct supervision of the congregation's priest-in-charge.
- Once licensed, the Evangelist serves solely at the discretion of the priest-in-charge.
- The Evangelist, under the direction of the priest-in-charge, will pursue diocesan-approved continuing education.

The applicant for Evangelist will be trained and found competent to the satisfaction of the bishop, the Canon for Ministry of the Laity, and the priest-in-charge in the following areas of knowledge and understanding:

- Holy Scriptures, interpretation, contents and background
- The Baptismal Covenant and its application to the ministry of all Christians
- Individual and communal prayer
- An overview of Church history including current events in The Episcopal Church and the Anglican Communion

- Christian ethics and moral theology
- Evangelism

Training

The program for competency in the above areas will be determined by the Canon for the Ministry of the Laity, in consultation with the priest-in-charge, and with the approval of the bishop. The program may include classes at UMFP (see suggested courses at the end of the Licensed Ministry section), directed readings with the Canon or priest-in-charge (see suggested readings at the end of the Licensed Ministry section), EFM, and other sources as fits the needs of the person pursuing the Evangelist license and the church.

Because the ministry of the Evangelist is a part of the spiritual journey of the congregation, the process of training and education is intensive and will require work over an extended period of time.

The applicant for Evangelist is required to successfully complete the following diocesan training:

- Church Worker Conduct Training, conducted by the Diocese of Utah
- Confidential background check by the Diocese of Utah
- Anti-Racism Training

Application for a License

- The priest-in-charge should send the Evangelist Application to the Office of the Bishop in Eastertide.
- Forms to request or to renew these licenses are available in this *Handbook* or on the diocesan website.
- The Evangelist license may be renewed every 3 years with annual evaluations from the priest-in-charge.
- The license can be revoked by the bishop upon request of the priest-in-charge.

Documentation

The priest-in-charge will maintain a confidential personnel file for the Evangelist which shall contain the following:

- Documentation of training, examination and competency in the areas listed above under “Training”
- Certification of the Evangelist’s completion of required diocesan training

- A copy of the application sent to the bishop by the priest-in-charge
- A copy of the certificate from the bishop licensing the person to be an Evangelist

Documentation of licensing of Evangelists will be on display in the parish.

Possibilities for display include:

- Framed license including all names of Evangelists in the parish.
- Book/binder containing the license(s) of Evangelists in the parish.

Licensed Lay Ministry – Suggested Coursework at Utah Ministry Formation Program (UMFP) to Fulfill Competencies*

Catechist

- Introduction to the Old Testament
- History and Praxis of Spirituality I
- Introduction to the Gospels
- History and Praxis II
- New Testament: Paul
- Formation Through Education
- Teaching the Teachers

These courses may be offered regionally as need arises and with flexibility as approved by the bishop.

Preacher

- History of the Book of Common Prayer
- Introduction to the Old Testament
- History and Praxis of Spirituality I
- Context of Ministry I
- Book of Common Prayer: Liturgical Praxis
- Introduction to the Gospels
- History and Praxis of Spirituality II
- Context of Ministry II
- Church History: Early and Medieval
- New Testament: Paul
- Introduction to Homiletics: I
- Church History: Reformed and Modern
- Introduction to Systematic Theology
- Introduction to Homiletics: II
- Supervised Preaching Practicum
- Anglican Theology and Polity

Worship Leader

- History of the *Book of Common Prayer*
- History and Praxis of Spirituality I
- *Book of Common Prayer*: Liturgical Praxis
- History and Praxis of Spirituality II
- Leading Worship: A Course for Licensed Worship Leaders
- Anglican Theology and Polity (as determined by the bishop)

Pastoral Leader

- Introduction to Old Testament
- History and Praxis of Spirituality I
- *Book of Common Prayer*: Liturgical Praxis
- Introduction to the Gospels

- History and Praxis of Spirituality II
- Clinical Pastoral Education or bishop approved alternative
- Being a Eucharistic Visitor
- Parish Pastoral Care
- Formation Through Education
- Teaching the Teachers
- Anglican Theology and Polity (as determined by the bishop)

Evangelist

- Introduction to Old Testament
- History and Praxis of Spirituality I
- Context of Ministry I
- Introduction to the Gospels
- History and Praxis of Spirituality II
- Context of Ministry II
- New Testament: Paul
- Introduction to Homiletics I
- Introduction to Systematic Theology
- Introduction to Homiletics II
- Supervised Practicum in Setting

*Please note that names of courses may change. These are suggested courses and final decisions need to be made in consultation with the Canon for the Ministry of the Laity and the priest-in-charge with the approval of the bishop.

Licensed Lay Ministry Suggested Readings

Bibliography

The books listed below have been specifically suggested for preparation for the Licensed Lay Ministries in order to give lay ministers the knowledge and tools they need to carry out their ministries. They range from basic introductions to Anglican Christianity to specific guides for the specific lay ministries described in the *Constitution and Canons of the Episcopal Church* (III.4.3-8). Many of them are volumes in *The New Church's Teaching Series*. All are chosen for their readability and reasonable length of 200 or fewer pages. The bishop, the director of UMFP, and the priest-in-charge are excellent resources for other readings to help you develop your ministry.

Most of these books will not be available locally. They can be special ordered or found at online bookstores. Be sure to check resources for used books. These books can be used for group discussion or individual study. The books are arranged by category and include a descriptive annotation.

Suggested reading areas for Eucharistic Minister:

- Introduction to Anglican Christianity

Suggested reading areas for Eucharistic Visitor:

- Introduction to Anglican Christianity

Suggested reading areas for Catechist:

- Introduction to Anglican Christianity
- Worship and the Book of Common Prayer
- Scripture and Preaching
- Church History and Theology
- Christian Life in the World

Suggested reading areas for Preacher:

- Introduction to Anglican Christianity
- Worship and the Book of Common Prayer
- Scripture and Preaching
- Church History and Theology
- Christian Life in the World

Suggested reading areas for Worship Leader:

- Introduction to Anglican Christianity
- Worship and the Book of Common Prayer
- Scripture and Preaching
- Church History and Theology
- Christian Life in the World

Suggested reading areas for Pastoral Leader:

- Introduction to Anglican Christianity
- Worship and the Book of Common Prayer
- Scripture and Preaching
- Church History and Theology
- Christian Life in the World

Suggested reading areas for Evangelist:

- Introduction to Anglican Christianity
- Worship and the Book of Common Prayer
- Scripture and Preaching
- Church History and Theology
- Christian Life in the World
- Evangelism
- The Evangelist will also be encouraged to read and discuss *Unbinding the Gospel: Real Life Evangelism*, by Martha Grace Reese which is based on her four-year study of superb evangelism in mainline Protestant congregations, funded by the Lilly Endowment.

Introduction to Anglican Christianity

The Anglican Vision. James E. Griffiss. 1997. (*The New Church's Teaching Series*, Vol. 1). Cowley Publications. 148 pp.

The New Church's Teaching Series is written for adults who are not “cradle Anglicans” but who come from other religious traditions or none at all and who want to know what Anglicanism has to offer. In this introductory volume, James Griffiss reflects on how he has been shaped as an Anglican Christian and offers in an informal conversational style a concise but quite thorough summary of the history and present situation of Anglicanism and the Episcopal Church. The book concludes with questions for group study for each chapter, beginning with a paragraph of chapter summary. Also included is an annotated list of resources for further study.

Welcome to the Episcopal Church: An Introduction to Its History, Faith, and Worship. Christopher L. Webber. 1999. Morehouse Publishing. 133 pp.

This introduction to the Episcopal Church is written for adult parish study, newcomers, and other interested people. In concise but precise language, the author explores history, worship beliefs, spiritual life, organization of the church, mission, and the ways Episcopalians read and understand the Bible. This book serves as a companion volume to *Welcome to Sunday* (see below). It includes study questions at the end of each chapter.

What is Anglicanism? Urban T. Holmes. 1982. Morehouse Publishing. 95 pp.

Respected scholar and Dean at the University of the South, Holmes completed this book just prior to his untimely death in 1981. Often reprinted, Holmes' book provides brief chapters which cover topics such as “Anglican Consciousness,” “Authority in the Church,” “Sacraments,” and “Prophetic Witness”. Each chapter focuses its discussion around the contribution of one significant person who embodied the topic in his or her life and ministry. There are no discussion questions.

Living Faithfully as Prayer Book People. John H. Westerhoff. 2004. Morehouse. 131 pp.

An excellent overview of various topics relevant to understanding the Anglican way of being Christian. Explains ritual, briefly reviews church history, and explains how the *Bible* is “a love story between God and humanity.” Also describes Holy Week liturgies, *Bible* study, living into baptism and a Eucharistic life. Toward a personal formation program, Westerhoff suggests six broad categories for attention: worship, personal prayer, scripture, service, stewardship, and ministry within daily life and work. A brief “afterward” of suggestions for further reading is given. There are no discussion questions.

Worship and The Book of Common Prayer

Opening the Prayer Book. Jeffrey Lee. 1999. (The New Church's Teaching Series, vol. 7). Cowley Publications. 195 pp.

The history and liturgies of *The Book of Common Prayer* described here spell out why Anglicans understand common prayer as “our way of being church.” The author discusses the nature of common prayer, how prayer book worship shapes who we are as a church, and the development of liturgical patterns through history. He examines in particular the liturgies of Holy Week and Easter, baptism, Eucharist, and the daily office, showing how these services are rooted in the historical prayers of the church and also reflect the living tradition of Christians today. Includes discussion questions and additional resources.

Welcome to the Book of Common Prayer. Vicki K. Black. 2005. Morehouse Publishing. 152 pp.

This book covers a range of topics including an introduction to the *Book of Common Prayer*, a description of its liturgies, daily prayer, the church year, and concludes with a chapter on tools for prayer and study. Includes questions for reflection and discussion.

Welcome to Sunday: An Introduction to Worship in the Episcopal Church. Christopher L. Webber. 2003. Morehouse Publishing. 110 pp.

As a companion to Webber's *Welcome to the Episcopal Church*, this book focuses on the Sunday worship experience. Beginning with a discussion of “what is worship,” it moves to description of the where, when, who, and how of Sunday worship. Next comes the seasons of the church year and the book concludes with an examination of the two primary pieces of liturgy: the ministry of Word and of Sacrament. One review characterizes Webber's descriptions “precise without being overly technical, and useful as descriptions for the instructed Eucharist.” It includes questions for further thought and discussion.

A Theology of Worship. Louis Weil. 2002. (The New Church's Teaching Series, vol. 12.) Cowley Publications. 160 pp.

This book focuses on liturgy in the Anglican tradition, exploring the nature of liturgical experience and prayer and offering a theology of liturgical prayer rather than an historical study. Weil believes the members of the faith community are the primary celebrants in the liturgy; in this light he considers the role of the ordained, multiculturalism, music, and the imperatives of including all members of the church—including children—in worship. Includes discussion questions.

Celebrating the Eucharist: A Practical Ceremonial Guide for Clergy and Other Liturgical Ministers. Patrick Malloy. 2007. Church Publishing. 218 pp.

Malloy is an Episcopal priest with a PhD in liturgics from the University of Notre Dame who served on the Standing Commission on Liturgy and Music of the

Episcopal Church. Section One: Praying and Believing. This book includes chapters on Liturgical Space, Vestments, Liturgical Year, Liturgical Ministries, Postures and Gestures.

Section Two: The Sunday Eucharist. Includes a chapter on Baptism during Sunday Eucharist. Illustrated with drawings. Does not include discussion questions.

Scripture and Preaching

** *Preaching*, Fred Craddock, Abingdon Press, 1986.

** *Surviving the Sermon*, David Schlafer, Cowley, 1992.

** *The Witness of Preaching*, Tom Long, Abingdon Press, 2005.

Steeped in the Holy: Preaching as Spiritual Practice, Raewynne J. Whiteley, Cowley, 2008.

Go Preach, John Gilbert, Discipleship Resources, Nashville, TN. 2002.

As One Without Authority, Fred Craddock, Abingdon, Nashville, TN., 1981.

Preachers and Hearers of the Word, William Roen, (Alban Institute publication), 1989.

Lectures on Preaching (1877 Lyman Beecher lectures at Yale) Phillips Brooks.

The Preaching Event (1979 Lyman Beecher lectures at Yale) John Claypool.

The Bible in the Pulpit, Leander E. Keck, 1987.

The Preaching Life, Barbara Brown Taylor, 1993.

** Highly Recommended

For good examples of telling the Gospel creatively in a contemporary context, the following authors may be helpful: John Claypool, Barbara Brown Taylor, Frederick Buechner and Robert Capon.

Opening the Bible. Roger Ferlo. 1997. (*The New Church's Teaching Series*, vol. 2). Cowley Publications. 135 pp.

Traces the history of the people's access to the Holy Scriptures from oral presentation to scroll to illuminated manuscript and beyond. This is a lively account of the political and theological forces that come to bear on our understanding of the *Bible*. Chapters on Why Read the Bible, Preparing to Read, Scanning the Page, Comparing Translations, Interpreting the Explanatory Notes. One reviewer calls it a "masterful and engaging 'accompanied tour' through the Holy Scriptures." Includes suggestions for use of the book for group study, discussion questions and resources for further study.

Engaging the Word. Michael Johnston. 1998. (The New Church's Teaching Series, vol. 3). Cowley Publications. 181 pp.

Builds on *Opening the Bible* by Ferlo. Proposes both a theological understanding of the *Bible* and an understanding that honors the questions and insights of our time. Invites readers to “nurture the transforming desire and delight that God and the readers ... are meant to have for each other” (40). Responsible, measured, fully grounded. Includes discussion questions with chapter summaries and resources for further study.

In Dialogue with Scripture: An Episcopal Guide to Studying the Bible. Linda L. Grenz, ed. 1997. Domestic and Foreign Missionary Society of the Protestant Episcopal Church. 230 pp.

Available to download at
http://www.episcopalchurch.org/50534_59364_ENG_HTML.htm

Articles on the *Bible* and the Episcopal Church, planning *Bible* Study, methods for use with small groups. This contains a lengthy listing of “annotated resources” ranging from programs to computerized resources. Does not include discussion questions.

Church History and Theology

Living with History. Fredrica Harris Thompsett. 1999. (*The New Church's Teaching Series*, vol. 5). Cowley Publications. 200 pp.

Explores how our knowledge of history shapes the church as we know it. Rather than offering a chronological list of events, Thompsett focuses on the living traditions and memories that inform the church's identity and mission today. She begins by discussing the relationship between history, tradition, and change, and goes on to look at three of the ways that Anglicans have handled conflict and controversy throughout history. Includes discussion questions.

Early Christian Tradition. Rebecca Lyman. 1999. (*The New Church's Teaching Series*, vol. 6). Cowley Publications. 178 pp.

Beginning with the Jewish, Greek, and Roman cultures in which the first followers of Jesus lived and worshiped, the author explores the development of the church's theology, worship, leadership, and moral life during the first six centuries. This story of intense religious fervor, theological controversy, and persecution shaped the church of Christendom in the Middle Ages and established the apostolic tradition. Includes discussion questions.

A Brief History of the Episcopal Church. David L. Holmes. 1993. Trinity Press International. 239 pp.

This book provides a readable and accurate account of the beginnings of the Anglican Church in America at Jamestown, Virginia, in 1607, to the establishment of the Protestant Episcopal Church in America after the War of Independence, to the present day. All who are interested in American church history and in the influence of the Episcopal Church on American history will find David Holmes's account fascinating and helpful. Does not include discussion questions.

How to Think Theologically. Howard W. Stone and James O. Duke. 2006, 2d ed. Fortress Press. 142 pp.

“To be a Christian at all is to be a theologian.” “Faith is at once a gift of God and a human response.” Written as a primer for Christians who are learning to do theology, which is an activity done by every Christian, knowingly or not. Addressing the how and why of theological sources, moves, and methods, Stone and Duke guide readers into their own theological roots and then into major theological topics — gospel, sin and salvation, vocation, ethical discernment — through real-life case studies. Includes a glossary and books for further reading. Study guide available at www.augsburgfortress.org.

The Art of Theological Reflection. Patricia O’Connell Killen and John de Beer. 1995. Crossroad. 156 pp.

This is a book for Christians who want to make a vital connection between their faith and their lives. The authors describe theological reflection as "the artful discipline of putting our experience into conversation with the heritage of the Christian tradition." Their practical book provides a way for all of us to experience greater meaning in life and a more tangible sense of God's creative presence. Does not include discussion questions.

Understanding Faith: An Exploration of Christian Theology. C. W. McPherson. 1998. Morehouse Publishing. 164 pp.

A walk through the Christian Creed with careful analysis of the way Episcopalians think about the major articles of our faith. Theology at its best is an attempt to express the emotional, intellectual, psychological and physical impact of God on humans. Includes a bibliographic essay, but no discussion questions.

Mysteries of Faith. Mark McIntosh. 2000 (*The New Church’s Teaching Series*, vol. 8). Cowley Publications. 185pp.

This volume on theology introduces the great mysteries of the Christian faith: the doctrines of creation, revelation, incarnation, salvation, and eschatology, which are all held together by the doctrine of the Trinity. To explain these beliefs for Christians today, particularly the Trinity, the author begins with what we know: the language of relationship and mutuality, of friendship and family ties. The central theme of the book is our relationship with Jesus and our relationship with our neighbor, for such mutuality lies at the heart of every doctrine. By drawing on our common experiences as members of a community of faith, he helps us to explore these mysteries for ourselves and to see how we might live them in our daily lives. Includes discussion questions.

Christian Life in the World

The Practice of Prayer. Margaret Guenther. 1998. (*The New Church's Teaching Series*, vol. 4). Cowley Publications. 212 pp.

This down-to-earth book on the essentials of prayer answers many of the common questions of the spiritual life, such as: How do we learn to listen to God in our prayer? And, How do we develop a life of prayer in the midst of busy, active lives? The author includes practical descriptions of a number of ways Christians have prayed through the centuries and discusses basic matters of Christian practice, such as making a confession, intercession, going on retreat, simplifying our lives, using a journal to pray, finding a spiritual priest-in-charge, and praying through times of desolation when God does not seem to be listening. Includes discussion questions.

Christian Social Witness. Harold T. Lewis. 2001. (*The New Church's Teaching Series*, vol. 10). Cowley Publications. 162 pp.

Beginning with biblical understandings of social justice in the Old and New Testaments, Lewis goes on to discuss the Episcopal Church in the nineteenth and early twentieth century. Drawing on the witness of the Episcopal Church as part of the Anglican Communion, later chapters discuss the challenges of a new social order that face the church in today because of liberation theology, third-world debt and economic justice and questions of race, gender and human sexuality. Includes discussion questions.

Horizons of Mission. Titus Presler. 2001. (*The New Church's Teaching Series*, vol. 11). Cowley Publications. 223 pp.

Presler uses scripture, the history of mission, case studies, and the catechism to offer a fresh vision in the multi-cultural environment of world Christianity and the Anglican Communion. He explores historical and contemporary approaches to mission, emphasizing the church's emphasis on partnership, and illustrates how dioceses and parishes can engage fruitfully in world mission. Includes discussion questions.

Ethics After Easter. Stephen Holmgren. 2000. (*The New Church's Teaching Series*, vol. 9). 193 pp.

This introduction to Christian moral thinking equips us with a distinctively Anglican approach to ethics, with its emphasis on holiness, sanctification, and the need for spiritual disciplines. Holmgren identifies clear axioms for Anglican moral theology and the methods required for moral decision-making on the part of individuals and church bodies. Includes discussion questions.

Faithful Living, Faithful Dying: Anglican Reflections on End of Life Care. Cynthia B. Cohen, et. al. 2000. Morehouse Publishing. 161 pp.

A collection of essays by members of a task force created to study what faithful living and faithful dying mean today. Authors address the theological and ethical understandings of death including “God, Death, and Anglican Theology.” The second part of the book examines a variety of topics from using medical powers of attorney to “enriching the church’s response.” An Appendix contributes examples of parish procedures and policies for such things as Memorial Gardens and Columbaria. Particularly useful is “A Form of Prayer at a Time when Life-Sustaining Treatment is Withdrawn”. No bibliography or discussion questions.

Discerning Your Spiritual Gifts. Lloyd Edwards. 1988. Cowley Publications.

Edwards assumes that because God created the world and continues to act to redeem the world, God “has called together a people to help re-unite and reconcile the world.” He states that all of us are invited to choose whether to be a part of that or not and if we choose “yes” we are given the gifts with which to carry out the work. Through step-by-step exercises and challenging self-evaluations, he leads Christians to a discernment of their gifts for all kinds of ministry.

The Active Life: A Spirituality of Work, Creativity, and Caring. Parker J. Palmer. 1990. Jossey-Bass Publishers.

Palmer, a highly respected Quaker teacher, author and retreat leader, in this book examines the paradoxical tension between action and contemplation as we carry out our ministry in the world. Using a series of stories and poems he shows how we can embrace the paradox that comes with living out our faith in the world, concluding that it is through leading the active life that we become authentic members of God’s people and in that is our resurrection.

Embracing the World: Praying for Justice and Peace. Jane E. Vennard. 2002 Jossey-Bass Publishers.

Vennard is a well-known author of a number of books on a variety of spiritual topics. Here she provides a guide to finding a deeper relationship with God through prayer for those who also want to believe their prayers can make a difference and empower them to contribute to building a better world. She describes prayer as both contemplation and action and offers a practical guide for creating a prayer and action cycle where prayer leads to service and service leaders to reflection and a closeness to God.

Evangelism

Unbinding the Gospel: Real Life Evangelism. 2nd edition. Martha Grace Reese. 2008. Chalice Press.

Unbinding the Gospel is based on a major, four-year study of superb evangelism in mainline Protestant congregations funded by the Lilly Endowment. *The Christian Century* writes, "...the 'don't ask, don't tell' evangelism program will not reverse the trend. Humor, whimsy and joy in the faith will serve us better. Reese's book is written to provoke, to tease and to charm us back into telling our story."

Tell it Like It Is: Reclaiming the Practice of Testimony. Lillian Daniel. 2006. The Alban Institute.

During the 2000 Lenten season, Church of the Redeemer in New Haven, Connecticut, slowly began exploring the practice of testimony—a practice that would eventually revitalize their worship and transform their congregational culture. In *Tell It Like It Is*, Lillian Daniel, pastor of the congregation, describes how the practice of testimony strengthened lay leadership, fostered more intimate community, and drew the congregation closer to God.

Testimony: Talking Ourselves into Being Christian. Thomas G. Long. 2004. Jossey-Bass.

This book explores how Christians talk when they are not in church. Testimony breaks the stained-glass image of religious language to show how ordinary talking in our everyday lives—talk across the backyard fence, talk with our kids, talk about politics and the events of the day—can be sacred speech. In a world of spin, slick marketing, mindless chatter, and easy deceptions, Testimony shows that the hunger for truthful, meaningful, and compassionate speech is ultimately grounded in truth about God.

The Celtic Way of Evangelism: How Christianity Can Reach the West...Again. George G. Hunter III. 2000. Abingdon Press.

North America is today in the same situation as the environment in which the early Celtic preachers found their mission fields: unfamiliar with the Christian message, yet spiritually seeking and open to a vibrant new faith. If we are to spread the gospel in this culture of secular seekers, we would do well to learn from the Celts. Their ability to work with the beliefs of those they evangelized, to adapt worship and church life to the indigenous patterns they encountered, remains unparalleled in Christian history. If we are to succeed in "reaching the West . . . again," then we must begin by learning from these powerful witnesses to the saving love of Jesus Christ.

Fireweed Evangelism: Christian Hospitality in a Multi-Faith World. Elizabeth Rankin Geitz. 2004. Church Publishing.

The author of *Entertaining Angels: Hospitality Programs for the Caring*

Church, Geitz here explores evangelism as the missing ingredient in Christian hospitality, reminding us that in a multi-faith world where Christians wish to honor the validity of other religious paths, we may hesitate to talk about the uniqueness of Jesus Christ. Her book helps both individuals and communities to understand what holds them back from evangelism and discover the path that is right for them.

You may also consider *Discerning Your Spiritual Gifts* by Lloyd Edwards and *The Active Life* by Parker J. Palmer. Both may be found above in the Christian Life in the World section.

BOARD CERTIFIED CHAPLAINCY

Members of the diocese seeking certification for hospital chaplaincy must meet the following criteria set by the Board of Chaplaincy Certification Inc. (BCCI), an affiliate of the Association of Professional Chaplains:

1. A master of divinity (M.Div.) degree or its equivalent;
2. Four units of Clinical Pastoral Education (CPE) from an accredited (ACPE) center with a certified supervisor;
3. The ecclesiastical endorsement from a known faith body;
4. Applicants must appear before the BCCI and complete all certification requirements of that body.
5. Work as a chaplain for at least one year.