

Licensed Ministry
Prepared by
The Commission On Ministry
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Premise and Assumption Summary

This document's premise is to provide a resource for clergy and congregations in calling, training, and setting apart ministers to serve in the worship of the Church. Whereas baptism into the Covenant Community of Jesus Christ is the primary prerequisite for any ministry in the Church, the Book of Common Prayer defines four orders of ministers in the Church: lay persons, bishops, priests, and deacons.

"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).

Lay ministers are called in the Book of Common Prayer to "take their place in the life, worship, and governance of the Church" (p. 855).

Lay Ministry in the Church involves:

1. An examination of life and ability;
2. A setting apart or an expression of approval, of the person by the people, the clergy, and the bishop;
3. Some prior training.

The Canons of the Episcopal Church specifically illuminate six licensed ministries:

1. **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.
2. **Worship Leader** A Worship Leader is a lay person who regularly leads public worship.
3. **Preacher** A Preacher is a lay person authorized to preach.
4. **Eucharistic Minister** A Eucharistic Minister is a lay person authorized to administer the wine at a Celebration of Holy Eucharist.
5. **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. (*The ministry formerly known as LEM*).
6. **Catechist** A Catechist is a lay person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows.

Pastoral Leader

Role and Authority of the Pastoral Leader

- The Pastoral Leader is a confirmed communicant in good standing (or in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing) who functions with the permission of the Bishop and under the direct supervision of the Bishops office and may be in conjunction with the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. (Here after in this document referred to as “Member of the Clergy”).
- Once licensed, the Pastoral Leader functions solely at the discretion of the Bishop.
- A Pastoral Leader will also be an active and current licensed Worship Leader, Preacher, Eucharistic Minister and Eucharistic Visitor.
- A Pastoral Leader, (as part of a Ministry Team of a Mission Partnership and with the written permission of the Bishop and Partnership Vicar), may serve as a Eucharistic Visitor to another congregation within the Mission Partnership only when clergy are not available.
- The Pastoral Leader, under the direction of the Bishop’s office or Bishop’s representative will pursue continuing education.

Means of Call

In some cases, persons will indicate to the “Member of the Clergy” the desire or a sense of calling and the “Member of the Clergy” will make a formal written recommendation to the Bishop. In other cases, “Member of the Clergy” will seek out and recruit Pastoral Leaders and recommend them to the Bishop.

Personal Qualities:

- Able to work collaboratively for the good of the community;
- Is a good listener;
- Understands necessity of confidentiality;
- Seeks and listens for significant thoughts, ideas, and feelings of the person or the group;
- Articulates thoughts and ideas in a manner that is comforting, clear, and concise;
- Understands parameters of pastoral care as compared to therapy or counseling;
- Understands boundaries in relation to pastoral care.

Certification, Documentation and Administration

1. The Bishop will maintain a confidential personnel file for the Pastoral Leader which shall contain the following areas of certification. This certification will be established by the Bishop's office or may be established by the Bishop's appointed representative.
2. The Bishop's requirements are that the Pastoral Leader shall be trained, examined and found competent in the following subjects.
 - Holy Scriptures, contents and background;
 - The Book of Common Prayer and the Hymnal;
 - The conduct of public worship;
 - Use of the voice;
 - Homiletics;
 - Individual and corporate prayer;
 - Church history; Christian ethics and moral theology;
 - The Church's doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism;
 - The baptismal covenant and its application to ministry;
 - Appropriate canons;
 - The polity, governance and structure/organization of the ECUSA and our relationship to the world-wide Anglican Communion;
 - Christian ethics;
 - Contemporary society and the issues faced and the ECUSA response to these issues;
 - Parish Administration.
3. Certification of participation in Child Sexual Abuse Prevention (Safe Guarding God's Children, Anti-Racism Training and Adult Sexual Harassment Prevention Training classes (or equivalent training from another diocese; or other equivalent training as approved by the office of the Bishop.
4. A copy of the letter sent to the Bishop by the "Member of the Clergy" requesting that the individual be considered as a Pastoral Leader. This letter should contain the following:
 - A statement of the status of the person as a baptized and confirmed member in good standing (or in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing) in the congregation in which they intend to serve) as well as the "Member of the Clergy's" confidence in that person's ability to be Pastoral Leader.

- Notification that the Bishop's office or the Bishop's appointed representative has on file documentation of the person's training, examination and competency in the areas listed above together with a brief description of that training if completed by other areas of ministry licensing.
- Notification that the "Member of the Clergy" has on file documentation of the person's participation in abuse prevention training (either by this Diocese or an equivalent training from another diocese; or other training as approved by the office of the Bishop.

Renewal of License

- Forms to request or to renew these licenses are available on line or through the office of the Bishop.
- The Pastoral Leader shall request to the Bishop that the Pastoral Leader's license be renewed every three years.
- The license is granted by the Bishop.
- The license can be revoked by the Bishop.

A Pastoral Leader shall not be licensed if, in the judgment of the Bishop or Ecclesiastical Authority, the Congregation is able to and has had reasonable opportunity to secure a resident Member of the Clergy in charge. (However) if the congregation is part of a Mission Partnership, a Pastoral Leader could be licensed as part of a Ministry Team supervised by the Mission Partnership Vicar.

Worship Leader

Role and Authority of the Worship Leader

- The Worship Leader is a confirmed communicant in good standing (or in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing) who functions with the permission of the Bishop and under the direct supervision the congregation's "Member of the Clergy".
- Once licensed the Worship Leader functions solely at the discretion of the "Member of the Clergy" and is licensed to lead worship only in that congregation. (The Worship Leader may be given special permission by The Bishop to lead worship in other circumstances or in other congregations provided they have received an invitation to lead worship by that "Member of the Clergy".
- A Worship Leader may preach the sermon, if they are 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 and in covenant with the "Member of the Clergy" or supervising clergy will pursue continuing education.

Means of Call

In some cases, persons will indicate to the "Member of the Clergy" the desire or a sense of calling. In other cases, clergy will seek out and recruit worship leaders.

Personal Characteristics:

- Ability to work collaboratively for the good of the community;
- Deep relationship with God and a personal commitment to the ministry of the church;
- A spirituality centered in public worship;
- A strong, clear, articulate voice;
- Ability to share the spotlight with others and not dominate when in charge;
- Concern for order and details without being obsessed by minutiae.

Certification, Documentation and Administration

The "Member of the Clergy" will maintain a confidential personnel file for the Worship Leader which shall contain the following:

1. Documentation of the Worship Leader's training, examination and competency in the following areas:
 - The Book of Common Prayer and the Hymnal;
 - The conduct of public worship;

1. How to announce and conclude the Readings.
 2. How to use the Lectionary and Calendar of the Church Year.
 3. The use of voice in leading worship.
 4. How to officiate at the these services;
 - Daily Offices of Morning and Evening Prayer
 - Burial of the Dead
 - Advent
 - Christmas Festival of Lessons and Carols
 - Service for New Year's
 - Way of the Cross
 - Tenebrae
 - Rogation Procession
2. A copy of the letter sent to the Bishop by the "Member of the Clergy" that the potential licensed worship leader is:
- A baptized and confirmed member in good standing in the congregation, a Mission Partnership (or in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing) in which they intend to serve.
 - Completed all training with competence.
 - Demonstrates ability to lead public worship.
3. A copy of the letter by the Bishop licensing the person to lead Worship.

Renewal of Licenses

- Forms to request or to renew these licenses are available on line or through the office of the Bishop.
- The "Member of the Clergy" shall request that the Worship Leader's license be renewed every three years.
- The license is granted by the Bishop at the recommendation of the "Member of the Clergy" of the congregation in which the applicant will serve.
- The license can be revoked by the Bishop upon request of the "Member of the Clergy".

Preacher

Role of the Preacher

The Ministers of the Church (Lay Persons, Bishops, Priests, and Deacons) each offer different (images of ministry as they preach. The Bishop, as preacher, expounds the universal faith of the Church, leading the diocese and its congregations in our shared walk of faith. The Priest, as preacher, expounds 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, reminds 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, reminds us to bear witness to Christ wherever we may be; working, praying, and giving for the increase of the kingdom of God.¹

Authority and Responsibility of the Preacher

- The Preacher is a confirmed communicant in good standing (or in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing) who functions with the permission of the Bishop and under the direct supervision the congregation's "Member of the Clergy".
- Once licensed the Preacher functions solely at the discretion of the "Member of the Clergy" and is licensed to preach only in that congregation. (The preacher may be given special permission by Office of the Bishop to preach in other circumstances or in other congregations provided they have received an invitation to preach by that "Member of the Clergy".
- The Preacher under the direction of the "Member of the Clergy", will pursue continuing education.

Certification, Documentation and Administration

The "Member of the Clergy" will maintain a confidential personnel file for the Preacher which shall contain the following:

1. Documentation of the Preacher's training, examination and competency in the following areas:
 - Holy Scriptures, contents and background;
 - The Book of Common Prayer and the Hymnal;
 - The conduct of public worship;
 - Use of the voice;

¹ <http://www.episichicago.org/>

- Church history; Christian ethics and moral theology;
 - The Church's doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism;
 - Appropriate canons; pastoral care; and homiletics.
 - **Addendum A will be completed to the satisfaction of the supervising clergy.**
2. Certification of the Preacher's participation in Child Sexual Abuse Prevention (Safe Guarding God's Children), Anti-Racism training, and Adult Sexual Harassment Prevention Training classes (or equivalent training from another diocese; or other equivalent training as approved by the Bishops Office.
 3. Participation in a preaching practicum once a month for a minimum of six months supervised by a seminary trained priest.
 4. The text of a sermon given by the Preacher. One such text should be filed annually, preferably in the context of an annual review between the Preacher and the "Member of the Clergy".
 5. A copy of the letter sent to the Bishop by the "Member of the Clergy" requesting that the individual be licensed as a Preacher. This letter should contain the following:
 - A statement of the status of the person as a communicant in good standing as well as the "Member of the Clergy" confidence in that person's ability to preach the Gospel and expound upon the Anglican approach to Christian life and faith.
 - Notification that the "Member of the Clergy" has on file documentation of the person's training, examination and competency in the canonical areas listed above together with a brief description of that training.
 - Notification that the "Member of the Clergy" has on file documentation of the person's participation in abuse prevention training (either by this Diocese or an equivalent training from another diocese; or other training as approved by The Office of the Bishop.
 - The text of a sermon given by the person to be licensed.

Renewal of Licenses

- Forms to request or to renew these licenses are available on line or through the office of the Office of the Bishop.

- The “Member of the Clergy” shall request that the Preacher’s license be renewed every three years.
- The license is granted by the Bishop at the recommendation of the “Member of the Clergy” of the congregation in which the applicant will serve.
- The license can be revoked by the Bishop upon request of the “Member of the Clergy”.

Eucharistic Minister

Role and Authority of the Eucharistic Minister

- The Eucharistic Minister is a confirmed communicant in good standing (or in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing) who functions with the permission of the Bishop and under the direct supervision the congregation's "Member of the Clergy".
- Once licensed the Eucharistic Minister functions solely at the discretion of the "Member of the Clergy" and is licensed to assist with the distribution of wine during the Holy Eucharist services.
- The Eucharistic minister under the direction of the "Member of the Clergy" will pursue continuing education.

Means of Call

In some cases, persons will indicate to the "Member of the Clergy" the desire or a sense of calling. In other cases, clergy will seek out and recruit Eucharistic Ministers.

Personal Characteristics:

- Deep relationship with God and a personal commitment to the ministry of the church;
- A spirituality centered in public worship;
- An understanding of and respect for the Eucharistic practices of the church.

Certification, Documentation and Administration

The "Member of the Clergy" will maintain a confidential personnel file for the Eucharistic Minister which shall contain the following:

1. Documentation of the Eucharistic Minister training, examination and competency in the following areas:
 - Understanding the service of Holy Eucharist;
 - Understanding the names and uses of altar vessels and linens; and liturgical space;
 - Ability to administer the chalice, (or by intinction);
 - Sensitivity to people with special needs.

Competency in these areas could be demonstrated by any one of the following:

- Completion of clergy or lay led practice sessions;
- Participation in an instructed Holy Eucharist led by clergy.

2. A copy of the letter sent to the Bishop by the “Member of the Clergy” that the potential licensed Eucharistic Minister is

- A baptized and confirmed member in good standing (or in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing) in the congregation in which they intend to serve.
- Completed all training with competence.
- Demonstrates ability as a Eucharistic Minister.

3. A copy of the letter by the Bishop licensing the person to minister as a Eucharistic Minister.

Renewal of Licenses

- Forms to request or to renew these licenses are available on line or through the office of the office of the Bishop.
- The “Member of the Clergy” shall request that the Eucharistic Minister’s license be renewed every three years.
- The license is granted by the Bishop at the recommendation of the “Member of the Clergy” of the congregation in which the applicant will serve.
- The license can be revoked by the Bishop upon request of the “Member of the Clergy”.

Eucharistic Visitor

(formally called Lay Eucharistic Minister)

Role and Authority of the Eucharistic Visitor

The Eucharistic Visitor is a confirmed communicant in good standing (or in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing) who functions with the permission of the Bishop and should normally act under the direction of a Deacon, if any, or otherwise, the congregation's "Member of the Clergy".

- Once licensed the Eucharistic Visitor functions solely at the discretion of the "Member of the Clergy" and is licensed to visit sick and shut-in members with Holy Communion who are unable to participate in Sunday worship in that congregation.
- The Eucharistic Visitor under the direction of the "Member of the Clergy", will pursue continuing education.

Means of Call

In some cases, persons will indicate to the "Member of the Clergy" the desire or a sense of calling. In other cases, clergy will seek out and recruit Eucharistic Visitors.

Certification, Documentation and Administration

The "Member of the Clergy" will maintain a confidential personnel file for the Eucharistic Visitor which shall contain the following:

1. Documentation of the Eucharistic Visitor's training, examination and competency in the following areas:
 - Pastoral skills including being able to address issues related to the home-bound or nursing home-bound, the terminally ill, death and dying;
 - Understanding aging and family dynamics;
 - Understanding and competency of the liturgical services used in ministering to the sick and shut-in;
 - Understanding of mechanics of administration in various settings;
 - Prays easily with others;
 - Willingness and competency to keep 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 visit regularly.

2. Certification of the Eucharistic Visitor's participation in Child Sexual Abuse Prevention (Safe Guarding God's Children), Anti-Racism training, and Adult Sexual Harassment Prevention Training classes (or equivalent training from another diocese; or other equivalent training as approved by the Office of the Bishop.

3. A copy of the letter sent to the Bishop by the "Member of the Clergy" that the potential licensed Eucharistic Visitor is

- A baptized and confirmed member in good standing (or in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing) in the congregation in which they intend to serve.
- Completed all training with competence.
- Demonstrates ability as a Eucharistic Visitor.

4. A copy of the letter by the Bishop licensing the person to as Eucharistic Visitor.

Renewal of Licenses

- Forms to request or to renew these licenses are available on line or through the office of the Office of the Bishop.
- The "Member of the Clergy" shall request that the Eucharistic Visitor's license be renewed every three years.
- The license is granted by the Bishop at the recommendation of the "Member of the Clergy" of the congregation in which the applicant will serve.
- The license can be revoked by the Bishop upon request of the "Member of the Clergy".

Catechist

Role and Authority of the Catechist

- The Catechist is a confirmed communicant in good standing (or in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing) who functions with the permission of the Bishop and under the direct supervision the congregation's "Member of the Clergy".
- Once licensed the Catechist functions solely at the discretion of the "Member of the Clergy" and is licensed to assist with the preparation of persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows.
- A Catechist may serve only the congregation in which they are licensed, or be licensed in a Mission Partnership under the supervision of a Partnership Vicar.
- The Catechist, under the direction of the "Member of the Clergy", will pursue continuing education.

Means of Call

In some cases, persons will indicate to the "Member of the Clergy" the desire or a sense of calling. In other cases, clergy will seek out and recruit Catechists.

Personal Characteristics:

- Evidence of a passion for teaching;
- Ability to interact with children and adults in an age appropriate manner.

Certification, Documentation and Administration

The "Member of the Clergy" will maintain a confidential personnel file for the Catechist which shall contain the following:

1. Documentation of the Catechist training, examination and competency in the following areas:
 - 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;

Competency in these areas could be demonstrated by any one of the following:

- Completion of clergy or lay led practice sessions;
- Participation in an instructed Holy Eucharist led by clergy.

2. Certification of the Catechist's participation in Child Sexual Abuse Prevention (Safe Guarding God's Children), Anti-Racism training, and Adult Sexual Harassment Prevention Training classes (or equivalent training from another diocese; or other equivalent training as approved by the Office of the Bishop.
3. A copy of the letter sent to the Bishop by the "Member of the Clergy" that the potential licensed Eucharistic Minister is
 - A baptized and confirmed member in good standing (or in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing) in the congregation or Mission Partnership in which they intend to serve.
 - Completed all training with competence.
 - Demonstrates ability as a Eucharistic Minister.
4. A copy of the letter by the Bishop licensing the person to minister as a Eucharistic Minister.

Renewal of Licenses

- Forms to request or to renew these licenses are available on line or through the office of the office of the Bishop.
- The "Member of the Clergy" shall request that the Eucharistic Minister's license be renewed every three years.
- The license is granted by the Bishop at the recommendation of the "Member of the Clergy" of the congregation in which the applicant will serve.
- The license can be revoked by the Bishop upon request of the "Member of the Clergy".

References

The Book of Common Prayer, 1979

The Book of Occasional Services

The Constitution and Canons of the Episcopal Church 2006

<http://www.edow.org/diocese/governance/licensing/proposedlaystandards.html>

<http://www.pgh.anglican.org/documents/parishdocs/Applicationforlicensedministries.pdf>

<http://www.fwepiscopal.org/downloads/HandbookonMinistry.pdf>

<http://www.episichicago.org/>

Addendum A

Documentation Specifics for the Preacher

Holy Scriptures

Preliminary Self-Survey

Respond to these questions as a way to begin your study of Holy Scripture.

1. Write down by book and verse several biblical passages you recall. Can you remember occasions in your life in which one or more of these have moved or comforted you? Challenged you to change? Left you confused? Bored you? Given you a new understanding? Helped you to see God's hand in your life?
2. Complete these sentences.
 - a. When I think about reading the Bible I usually feel

 - b. If I were cast away on a desert island and could have only one book of the Bible with me, I would choose

 - c. If I could have two books of the Bible on that desert island, I would add _____
 - d. Someone who made a Bible passage come alive for me was _____
 - e. When I see a Gideon Bible in a motel room, my usual reaction is to _____
3. It has been noted that, "In some ways Anglicanism can claim to be the most biblical denomination on earth because the Bible so dominates our public worship." Leaf through your Book of Common Prayer with an eye toward identifying those occasions on which readings from Scripture are incorporated into the liturgies of the church. Also try to identify direct quotations from Scripture in the text of various services. Does the BCP provide you with all the Bible you need? The lectionary cycles? If not, what more do you look for?
4. Look at the 23rd Psalm in at least six different translations, including the 1928 Prayer Book, the King James Version, the 1979 Prayer Book and the New Revised Standard Version. Look also at the words of

Hymn 645 (“The King of Love my Shepherd is”). Which has the most affectionate associations for you? Which is the most clear? The least clear? Is the hymn an acceptable substitute for the psalm?

5. Many of the stories and sayings in the Bible were individually passed down by word of mouth before they were written down. Does your family have stories which explain or enrich your own traditions? Christmas or Easter or birthday celebrations? How your family came to America or moved from one part of this country to another? The origin of traditional family baptismal names? Have these stories remained the same or have they changed in the telling? Can you draw connections between some of your stories and any scriptural narratives? Do you think Colorado is a place rich in local folklore? What do you think about the importance and reliability of oral tradition?
6. African Americans in the 19th century saw new meaning in the account of the Exodus in light of the Emancipation Proclamation. St. Bernard of Clairvaux saw the Song of Songs in the Old Testament as a description of the relationship between Christ and the church, though neither are mentioned in the text. These are examples of the application of the Bible to a variety of new situations, in each of which a new facet of its meaning is revealed. In our contemporary world, what new situations have arisen which call for such an extended interpretation of biblical material? Are there symbols and stories in the Bible which have taken on new meaning as you have grown in your faith and understanding?
7. Biblical prophets are thought of as inspired individuals who wished to help their people understand what was going on in the life of their nation from the perspective of God. This is clearly mixing politics and religion. How do you feel about this? Do you know anyone currently who effectively raises this “perspective of God” in our country today? Does that person make you uncomfortable? How do you respond?

Read the books by Johnston and Ferlo; in addition to taking some time to consider the questions at the end of each chapter in those books, learn how to use some of the basic resources for Bible Study. These should include: a Bible Dictionary, a concordance, and two different commentaries. You can learn how to use these resources by reading the introductory pages in each one.

Each response should be one-half to one-page.

8. In what way is the Old Testament normative for Christians? What does “normative” mean in this context? Who decides that? How does one decide?
9. How do you bring the Bible to bear on moral/ethical decision making, especially in those situation where the biblical witness appears to reflect outmoded, culturally conditioned attitudes (e.g., on the role and status of women, crime and punishment, etc.), or seems inadequate to the complexities posed by modern scientific medical and technological advances (e.g., human sexuality, defining the beginning and end of human life, genetic engineering, etc.)?
10. Are there passages in the Bible which you consider culturally time-bound? What would a “culturally time-bound” passage be, for you? What do you think of 1 Corinthians 7 or the first half of 1 Corinthians 11? Summarize what two commentaries say about each of these passages. Be sure to cite the commentaries you use.
11. It has been said that “there is no single, original, only-valid meaning to a text from Holy Scripture.” Is this statement acceptable to you? Are there biblical passages whose interpretation in a specific way is important to you as a foundation to your faith? Are there sincere Christians you know who would disagree with you on your understanding of the meaning of such passages?
12. How does your knowledge of different tools for the critical study of Holy Scripture, as introduced in the Old Testament textbook (especially chapter 4 of Boadt) and reinforced by Perkins, inform your preaching on biblical texts? The way you might teach the Bible to lay persons? Your own devotional reading of the Bible?
13. Jehovah’s Witnesses, Mormons, Christian Scientists, followers of Scientology and others have claimed special understandings or revelations as guides to the interpretation of Scripture. What do you think is the appeal of such claims? How have you responded to people that have sought to convince you of the validity of their position in regard to such special understanding?
14. How would you characterize the way the Episcopal Church approaches Holy Scripture: Literally? Fundamentally? Conservatively? Liberally? Traditionally? How do you describe your approach to Holy Scripture?

15. At all ordinations in the Episcopal Church, the candidate must sign this statement: "I solemnly declare that 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..." (The Book of Common Prayer page 538). Describe what this means to you as fully as possible within a page. What does it mean to sign your name to this statement? Are you able and willing to do this?

Preliminary Questions

16. What experience you have had in studying Holy Scripture? If you have had a seminary or college course, or any other formal training offered, e.g., by organizations or religious orders, please describe the scope and content of the course(s). Have you participated in EFM? If so, how many years have you completed? Give a brief description of any study at your church, in a small group, in your neighborhood, or in another informal setting. Was any instruction given or was the content subjective (e.g., African Bible Study). If you have had no systematic study, please describe how you use the Bible in your daily worship (e.g., daily office lessons, etc.) If you have experienced none of the above or anything comparable, please say so (one page).
17. Have you ever led a Bible study? If so, tell how you prepared for each class. What was your method of leadership? Assess the "success" of your classes. (one page)
18. Read (or re-read) Roger Ferlo's Opening the Bible. Write no more than two double-spaced pages in which you discuss what you have learned or relearned about reading the Bible. Are there insights that you think will be helpful? Was anything totally unfamiliar to you? If so, assess the value of this new learning. How can you incorporate it to improve the quality of your own Bible study?

Essay Questions

The questions in this section require a careful reading of Scripture and a judicious use of the Boadt and Perkins texts (or the alternatives). Please use only those texts and the Book of Common Prayer as references unless directed to use others. Answer each question in three to four pages (double spaced) unless the questions give different instructions. Some of these questions will have relevance for your responses to the essays in the New Testament section. It might be useful to you to read those questions before beginning to answer these. Remember to enter the question, single-spaced, before typing your double-spaced answer.

These first questions focus on the Old Testament.

19. One of the primary concepts of the Old Testament is that of COVENANT. Read the following Scriptural passages in which God makes covenant with God's people: Genesis 5:28-9:18; Genesis 17 and 18; Exodus 3-20:21 (with emphasis on ch.19); Joshua 23-24; Jeremiah 31. Write a unified essay in which you express your understanding of the God-human covenant as presented and developed in these passages. Be sure to discuss how a covenant is made, how it is sealed, what the "sign" of covenant means, what the responsibilities of all parties are, how it changes and develops. Conclude by summarizing the Old Testament covenant as clearly and cogently as you can, assessing briefly its relevance today, and explaining what you think are the implications of the God-human covenant in diaconal ministry.
20. The voice of the PROPHET is perhaps the most compelling voice of the Old Testament. Read about prophets in Deuteronomy 18, in 1 Kings 17-19, 21-22, 2 Kings 1-2 (Elijah) and in 2 Kings 1-10 (Elisha). These are by no means all the writing about the early prophets, but will help you to understand their call, function and responsibilities. Then read the books of Isaiah, Jeremiah, Amos, Hosea and Micah (and skim several of the others) as well as chapters 16, 18, 19, and 20 in the Boadt book. Consider all of this very carefully before writing a unified essay in which you define and clarify the role of God's prophets. What is God's expectation of prophets? What can prophets expect in turn from God and as response from those to whom they are sent?
21. Read carefully the Old Testament lessons for the Sundays in Advent (all three years). Using the insights gleaned from these readings, write an essay in which you talk about the MESSIAH who is revealed in them. What would this Messiah look like, how would he be revealed, how would he behave? What were the peoples' expectations of this Messiah?
22. The theme of captivity and liberation is primary to an understanding of salvation history. Using the book of Exodus and also one psalm and one prophet, describe a scriptural understanding of captivity and liberation.

The next questions require responses from the entire Bible.

23. Write a paper that could be used in a church newsletter article about SERVANT MINISTRY as found in Holy Scripture. Be sure to include descriptions of different roles of a servant minister.

Also relate the actions of servants and prophets in the past to the ministry of deacons today, using examples if possible (3 pages).

24. Write a paper about the nature of apocalyptic literature. Describe its roots in terms of the human desire for God's justice and in terms of God's faithfulness to God's promises. Show how the idea flowered and is witnessed in the Revelation to John in the New Testament.

These questions focus on the New Testament.

25. Read carefully the portions concerning Christology Perkins' Reading the New Testament (or in Brown's An Introduction to the New Testament). Then read with equal care the Gospel of Matthew and the Gospel of John. Compare and contrast in no more than three pages the Christologies found in these two Gospels. It might be helpful to read further about Christology (The Oxford Dictionary of the Christian Church and The Dictionary of Christian Theology, Alan Richardson, editor, are useful resources.) Consulting a commentary when reading Scripture is also helpful.
26. The salient theme of the New Testament is sin and forgiveness. Using ONE of the synoptic Gospels (Matthew, Mark, or Luke) and the Letters to the Romans and the Hebrews, define sin with references and describe forgiveness. Do this in such a way that someone who does not have a Christian world-view might understand what the difference is between a Christian world-view and a non-Christian world-view.
27. Study the following letters of Paul: Romans, First and Second Corinthians, Ephesians, and Galatians. Also study the Acts of the Apostles. Be sure to read commentaries (perhaps from The Women's Commentary on the Bible) on the portions of these readings chosen to answer this question. Then write a scriptural understanding of marriage and the role of women in society and the church. With what part of this do you agree and with what part do you disagree? Explain your agreement and disagreement.
28. Answer both parts of these questions as if you were a deacon. It might be helpful to read on page 543 of the BCP, the first two paragraphs of "The Examination."
a. List at least five preaching theses (themes) you might find in Paul's letter to Philemon. Note the verse reference. Each of these should be one sentence.

- b. It is the second Sunday after Christmas. Write a ten-minute homily on the Gospel teaching. (One double-spaced page equals about five minutes). Please highlight your thesis statement. There are three Gospel choices for this Sunday. Be sure you indicate which Gospel you have chosen!

Coffee Hour Questions

Coffee hour questions are, as probably is obvious, the kind of questions you may be asked just as you've taken a bite of frosted doughnut at the church's coffee hour. These call for informal, conversational, often open-ended responses. They are not an invitation to display one's erudition, but to take seriously the questioner's concern and to invite further conversation.

Answer any six of the following ten questions. Do this assignment in one two-hour session without using books other than a Bible and the Book of Common Prayer. No written answer in the section should be more than a paragraph long. Remember to type the question, single-spaced before answering it. Identify what theological and/or Biblical position (if any) the comments may represent. Give your theological and/or Biblical position on the same topic. Outline how you might respond.

- A. You have assigned an adult Bible study the first two chapters of Genesis. On Sunday a class member from a fundamentalist background comes to you in some distress. He has read his homework assignments and has discovered a disparity in the creation accounts of chapters one and two. "I thought the Bible is the inspired word of God. Doesn't he know how he did it?"
- B. A teenager asks, "Like, how could Cain have a wife? I mean like Eve's the only woman on the whole earth and she's his mother. How can I believe this dumb stuff when it's so unscientific?"
- C. Your church is signing up volunteers to take their turn cooking and serving at the soup kitchen. One of your parishioners comes to you and says, "Deacon, isn't running a soup kitchen just keeping people from being responsible for themselves? Where in the Bible does it say we should be enablers?"
- D. During a catechumenate class during which you've talked about judgment and forgiveness, once class member says, "You make it sound like we're already forgiven so it doesn't make any difference what we do. We can go out and sin all we want."
- E. A young college student describes to you a debate that is ongoing with some of his classmates. Some argue that baptism is necessary to "get into Heaven." Others say it is not and quote as proof the story of the thief on the cross whom Jesus promised would be with

- him is Paradise. That student is wondering which way to argue and what the Bible really says about baptism.
- F. A woman talks to you about a friend who has just been widowed. The woman would like to offer some scripture passages that might be of comfort to her friend. What would you suggest?
 - G. An astute parishioner notices that the opening of the baptismal service comes right out of Ephesians. He wonders what other parts of the Book of Common Prayer come from Scripture. What would you tell him?
 - H. A young woman has been hovering near you, obviously waiting for you to be alone. When you are she comes and asks quietly, "What does the Bible say about abortion?"
 - I. After the institution of the new rector, a parishioner notes that the priest is called "Presbyter." She wants to know what that means and where it is found in the Bible.
 - J. In your adult class on the Trinity, a member points his finger upwards and asks, "Why do we have to be so complicated? Why can't we just pray to the man upstairs?"

Summary and Review

Now that you have completed all the assignments, revisit your answers to the preliminary self-survey and note any questions for which your answers have changed or where your knowledge has increased.

Scripture Bibliography

The Holy Bible The New Oxford Annotated Bible. **New Revised Standard Version with the Apocrypha**. Oxford University Press. New York. 1994. ISBN 0-19-528356-2

Ferlo, Roger. **Opening the Bible**. The New Church's Teaching Series, Volume 2. Cowley Press. Boston. 1997. ISBN 1-56101-144-4.

Johnston, Michael. **Engaging the Word** The New Church's Teaching Series, Volume 3. Cowley Press. Boston. 1997. ISBN 1-56101-146-0

Fee, Gordon and Stuart, Douglas. **Reading the Bible for All Its Worth: A Guide to Understanding the Bible**. Zondervan Publishing Company, 2004. ISBN 0310262453

*For the Old and New Testament books, the first text is the **preferred** text.*
Boadt, Lawrence. **Reading the Old Testament: An Introduction**. Paulist Press. 1985. ISBN 0809126311
and/or

Frick, Frank S. **A Journey Through the Hebrew Scriptures**. Harcourt Brace College Publishers. Orlando, FL. 1995. ISBN 0-15-501297-5

New Testament

Perkins, Pheme. **Reading the New Testament: An Introduction**. Paulist Press. 1988. ISBN 0809129396

and/or

Brown, Raymond E. **An Introduction to the New Testament**. The Anchor Bible Reference Library, Doubleday. New York. 1997. ISBN 0-385-24767-2

Other Resources

Newson, Carol A. and Ringer, Sharon H., editors. **The Women's Bible Commentary**. Westminster/John Knox Press, Louisville, Kentucky, 1992. (Expanded edition 1998). ISBN 066425781X

These are suggested resources that you will want to know how to use and need access to, perhaps in your church library. You are not expected to buy all of these.

The Oxford Dictionary of the Christian Church A New Dictionary of Christian Theology. Alan Richardson, John Bowden, 1989. ISBN 0334022088

Some one-volume Commentaries (**Interpreters, Jerome**, etc.) that are used and liked by clergy you respect and know.

Several other translations of Holy Scripture that you find to be readable and useful for interpreting, study, and learning.

Homiletics

Specific elements would include:

- Biblical exegesis
- Hermeneutics (Relating the biblical material to our contemporary context).
- Sermon building, preparation, organization

<p>“The preacher is both the revealer of his/her own soul and the messenger of God, sent as an ambassador to bring a message that will not always delight us, and sometimes does quite the opposite.....commissioned to bear witness to what he or she has heard.”¹</p>
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Method:

- Read two or more books from the homiletics bibliography and discuss the contents with the Rector/ Priest in Charge/Vicar.

- Critique and analyze a minimum of 6 sermons using these questions
 1. “Who does the preacher_ say she/he is? Her character is revealed by the words, inflections and gestures of the sermon.
 2. How does the preacher attract and hold my attention?
 3. Does the preacher believe what they say, and how can I tell?
 4. Do I feel a part of a dialogue or more “spoken to”?
 5. If dialogic, how did the preacher enable that?

“Pathos is the rhetorical power of communicated emotion....

1. Describe the emotion(s) communicated in the sermon.
2. Describe the use and effectiveness of Pathos in this sermon.

A sermon is an oral essay

1. What is the sermon’s unifying thread.....it’s unifying principle....and idea, a phrase, an image, even a single word?
2. In a simple sentence, what is the main point (message) of this sermon?
3. Describe any distractions from the main message.

“A sermon must not only please and instruct, it must transform the hearer”

What decision did the sermon call you to make in your own life?

Homiletics Bibliography

- ** Preaching, Fred Craddock, Abingdom Press, 1986.
- ** Surviving the Sermon, David Schlafer, Cowley publishing, 1992.
- ** The Witness of Preaching, Tom Long, Abingdom Press, 2005
- Go Preach, John Gilbert, Discipleship Resources, Nashville, TN. 2002
- As One Without Authority, Fred Craddock, Abingdom, 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, Frederick Buechner and Robert Capon.