

# **LICENSED MINISTRIES MANUAL**

**DIOCESE OF OREGON**

*Revised 2007*

The Commission on Ministry is a committee of twenty-seven members appointed by the Bishop and confirmed by Diocesan Convention. The Commission is divided into 2 sections: The Committee for Ordained Ministry Development (COM-O), and The Committee for Baptismal Ministry Development (COM-B). The COM-B only will revise this document.



# LICENSED MINISTRIES MANUAL

*Now there are varieties of gifts, but the same Spirit, and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. All these activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.*

*For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body - Jews or Greeks, slaves or free - and we were all made to drink of one Spirit.*  
1 Corinthians 12:4-13

## INTRODUCTION

In 2003 the General Convention of the Episcopal Church made major revisions in the Canons pertaining to ministry (specifically Title III Ministry), giving renewed primacy to the affirmation and development of the ministry of all baptized persons, including:

- (a) Assistance in understanding that all baptized persons are called to minister in Christ's name, to identify their gifts with the help of the Church and to serve Christ's mission at all times and in all places.*
- (b) Assistance in understanding that all baptized persons are called to sustain their ministries through commitment to life-long Christian formation.*

Through Baptism we become part of the Body of Christ wherever we are. The Promises of the Baptismal Covenant set us free to live into the reality of God in our lives. Faithfulness to this Covenant compels us to

- ✘ Continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers
- ✘ Persevere in resisting evil, and, whenever we fall into sin, repent and return to the Lord
- ✘ Proclaim by word and example the Good News of God in Christ
- ✘ Seek and serve Christ in all persons, loving our neighbor as ourselves
- ✘ Strive for justice and peace among all people, and respect the dignity of every human being

Such ministry is the life's work of every baptized person. Through discernment each person is called by God to certain ministries at particular times and in particular places. These ministries may function within or beyond the local congregation; some require ordination, while many do not. We always need to be aware of the multitude of opportunities for ministry that present themselves to us every day and everywhere we are.

Opportunities for ministry beyond the congregation would include (but not be limited to)

- ✘ Parenting and teaching
- ✘ Working as a skilled craftsperson or as a salesperson
- ✘ Managing or supervising others in the workplace
- ✘ Growing or catching food to nourish our bodies, cooking this food and feeding people
- ✘ Volunteering in a shelter for homeless or battered persons
- ✘ Providing mental or physical health care.

Opportunities within the congregation would include

- ✘ Providing parish hospitality by helping with coffee hours and receptions or serving on the welcoming team
- ✘ Assisting the Office Staff by helping prepare mailings or collate bulletins
- ✘ Keeping the buildings and grounds in good shape
- ✘ Creating a beautiful setting for worship by serving on the Altar Guild
- ✘ Planning worship by serving on the Worship Commission
- ✘ Leading worship by serving as an acolyte, choir member, lector, or usher
- ✘ Caring for young children, teaching children, or planning and supervising activities for young people
- ✘ Planning and leading Adult Spiritual Formation Opportunities
- ✘ Participating in a Parish Prayer Chain

Such opportunities would also include ministries identified in Title III of the national canons as requiring a license:

- ✘ Taking a leadership role within the congregation by becoming a licensed Parish Leader
- ✘ Leading worship by becoming a licensed Worship Leader, Preacher, or Eucharistic Minister
- ✘ Contributing to the faith formation of members of the congregation by becoming a licensed Catechist
- ✘ Becoming a licensed Eucharistic Visitor

The purpose of the remainder of this manual is to aid baptized persons who wish to serve in one of specific ministries requiring a license to discern and describe their ministry, in prayerful collaboration with their clergy. It is presumed throughout this document that the particular ministry is being called forth by the local congregation as well as being identified by the individual and the clergy person in charge of the congregation. Licensing for one or more of these particular ministries within the local congregation, or other congregations in the Diocese, is at the direction of the priest in charge and the Bishop.

### **TITLE III Ministry**

#### **CANON 1. Of the Ministry of all Baptized Persons**

**Sec. 1. Each Diocese shall make provision for the affirmation and development of the ministry of all baptized persons, including:**

**(a) Assistance in understanding that all baptized persons are called to minister in Christ's name, to identify their gifts with the help of the Church and to serve Christ's mission at all times and in all places.**

**(b) Assistance in understanding that all baptized persons are called to sustain their ministries through commitment to life-long Christian formation.**

**Sec. 2. No person shall be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age, except as otherwise provided by these Canons. No right to licensing, ordination, or election is hereby established.**

#### **CANON 2. Of Commissions on Ministry**

**Sec. 1. In each Diocese there shall be a Commission on Ministry (the "Commission") consisting of Priests, Deacons, if any, and Lay Persons. The Canons of each Diocese shall provide for the number of members, terms of office, and manner of selection to the Commission.**

**Sec. 2. The Commission shall advise and assist the Bishop:**

**(a) In the implementation of Title III of these Canons.**

**(b) In the determination of present and future opportunities and needs for the ministry of all baptized persons.**

**(c) In the design and oversight of the ongoing process for recruitment, discernment, formation for ministry, and assessment of readiness therefore.**

**Sec. 3. The Commission may adopt rules for its work, subject to the approval of the Bishop; provided that they are not inconsistent with the Constitution and Canons of this Church and of the Diocese.**

**Sec. 4. The Commission may establish committees consisting of members and other persons to report to the Commission or to act on its behalf.**

**Sec. 5. The Bishop and Commission shall ensure that the members of the Commission and its committees receive ongoing education and training for their work.**

#### **CANON 3: Of Discernment**

**Sec. 1. The Bishop and Commission shall provide encouragement, training, and necessary resources to assist each congregation in developing an ongoing process of community discernment appropriate to the cultural background, age, and life experiences of all persons seeking direction in their call to ministry.**

**Sec. 2. The Bishop, in consultation with the Commission, may utilize college and university campus ministry centers and other communities of faith as additional communities where discernment takes place. In cases where these discernment communities are located in another jurisdiction, the Bishop will consult with the Bishop where the discernment community is located.**

**Sec. 3. The Bishop and Commission shall actively solicit from congregations, schools and other youth organizations, college and university campus ministry centers, seminaries, and other communities of faith names of persons whose demonstrated qualities of Christian commitment and potential for leadership and vision mark them as desirable candidates for positions of leadership in the Church.**

*Sec. 4. The Bishop, Commission, and the discernment community shall assist persons engaged in a process of ministry discernment to determine appropriate avenues for the expression and support of their ministries, either lay or ordained*

**CANON 4: Of Licensed Ministries**

*Sec. 1. (a) A confirmed communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing, may be licensed by the Ecclesiastical Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, or Catechist. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons, and the duration of licenses shall be established by the Bishop in consultation with the Commission on Ministry.*

*(b) [Pertains to the Armed Forces.]*

*Sec. 2. (a) The Member of the Clergy or other leader exercising oversight of the congregation or other community of faith may request the Ecclesiastical Authority with jurisdiction to license persons within that congregation or other community of faith to exercise such ministries. The license shall be issued for a period of time to be determined under Canon III.4.1(a) and may be renewed. The license may be revoked by the Ecclesiastical Authority upon request of or upon notice to the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.*

*(b) In renewing the license, the Ecclesiastical Authority shall consider the performance of the ministry by the person licensed, continuing education in the licensed area, and the endorsement of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith in which the person is serving.*

*(c) A person licensed in any Diocese under the provisions of this Canon may serve in another congregation or other community of faith in the same or another Diocese only at the invitation of the Member of the Clergy or other leader exercising oversight, and with the consent of the Ecclesiastical Authority in whose jurisdiction the service will occur.*

*Sec. 3. 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.*

*Sec. 4. A Worship Leader is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.*

*Sec. 5. A Preacher is a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.*

*Sec. 6. A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.*

*Sec. 7. A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.*

*Sec. 8. A Catechist is a lay person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.*

It is in response to the above Canons that this manual for Licensed Ministers has been developed and revised by the Commission on Ministry with the approval of the Bishop.

Within the Diocese of Oregon the selection of licensed ministers will be done by the priest and vestry or BAC. To be considered for a licensed ministry in a congregation, there needs to be a discernable relationship between the person and the congregation. This would include (1) regular participation in worship, (2) support of the program of the parish, (3) a manner of life appropriate to a licensed ministry, and (4) personal devotion rooted in the individual's ministry and mission in the parish.

### **Licensing Procedures Within the Diocese of Oregon:**

1. All licenses will normally be for a period of three (3) years. A person may be licensed for a shorter period.
2. A letter from the applicant to the Bishop containing the following:
  - a. A request to be licensed to the ministry;
  - b. A description of preparation for this ministry;
  - c. A description of the applicant's call to this ministry.
3. The member of the clergy in charge of the congregation shall also submit a letter to the Bishop containing the following:
  - a. An introduction of the applicant;
  - b. A description of the applicant's training and preparation;
  - c. A description of the proposed ministry;
  - d. How the applicant and their ministry is to be introduced to the parish;
  - e. The vestry's affirmation of the license request.
4. The Bishop may ask for verification of proficiency in the areas of canonical requirements prior to licensing.

***Sec. 2 (b). In renewing the license, the Ecclesiastical Authority shall consider the performance of the ministry by the person licensed, continuing education in the licensed area, and the endorsement of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith in which the person is serving.***

### **Re-Licensing Procedures:**

1. A letter from the licensee to the Bishop containing the following:
  - a. A description of the ministry undertaken during the licensing period;
  - b. A request for re-licensing.
2. A letter from the member of the clergy attesting to the ministry of the licensee and endorsing the license.
3. A description of continuing training or education, which may include Diocesan-sponsored events for licensed ministers during the three-year licensing period. The renewal of a license and the completion of the requirements for re-licensing is the responsibility of the person requesting the license and of the member of the clergy in charge of the congregation. The ministry licenses already granted continue in force until time of renewal. At the time of renewal, the procedures for re-licensing should be followed.
4. The license due for renewal should be returned to the Bishop for validation.

## **PASTORAL LEADER**

***Sec. 3. 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.***

Prior to licensing, a Pastoral Leader shall be trained and found competent in the following subjects:

- (a) The Holy Scriptures, contents and background;
- (b) The Book of Common Prayer;
- (c) Church History;
- (d) The Church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism;
- (e) Parish Administration;
- (f) Appropriate Canons;
- (g) Pastoral Care;
- (h) "Safe Church" and "Anti-Racism" Training.

It is expected that the Pastoral Leader would be competent in all the areas listed above to a degree appropriate to the local needs.

This category of licensed ministry can be used for a lay person in charge of a congregation which does not have the opportunity to secure a resident member of the clergy. It may also be used in congregations entering a total ministry program in which a lay person functions as the administrator of a parish under the direction of a resident member of the clergy. The knowledge and training required for this licensed ministry is extensive but may vary with the local congregation. Consultation with the Bishop is necessary prior to the training of the applicant and introduction to the congregation. If the Pastoral Leader is to perform other licensed ministries, that person should be licensed for each of those ministries.

This specialized ministry will be licensed by the Bishop after consultation with the person requesting the license and the resident member of the clergy in charge of the congregation in which the Pastoral Leader will serve. The role of the Pastoral Leader in the congregation will be defined in writing by the Bishop, in collaboration with the person requesting the license and the local priest supporting the request.

## **WORSHIP LEADER**

***Sec. 4 . A Worship Leader is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.***

Prior to licensing, a Worship Leader shall be trained, examined, and found competent in the following subjects:

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

It is expected that the Worship Leader will be competent in all the areas listed above to a degree appropriate to the local needs.

This category of licensed ministry was first introduced in the Canons of 2003. It is a development from the earlier understanding of a portion of the role of "Lay Reader." It can be used for a lay person in charge of a congregation which does not have the opportunity to secure a resident member of the clergy. It may also be used in congregations entering a total ministry program in which a lay person presides at non-sacramental liturgies under the direction of a member of the clergy. The knowledge and training required for this licensed ministry is extensive but may vary with the local congregation. Consultation with the Bishop is necessary prior to the training of the applicant and introduction to the congregation. If the Worship Leader is to perform other licensed ministries that person should be licensed for each of those ministries.

This specialized ministry will be licensed by the Bishop after consultation with the person requesting the license and the member of the clergy in charge of the congregation in which the Worship Leader will serve. The role of the Worship Leader in the congregation will be defined in writing by the Bishop, in collaboration with the person requesting the license and the local priest supporting the request.

## **PREACHER**

***Sec. 5. A Preacher is a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.***

Prior to licensing, the Preacher shall be trained, examined, and found competent in the following subjects:

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

Persons so licensed shall only preach in congregations upon the initiative and under the supervision of the Member of the Clergy in charge.

Consultation with the Bishop must be undertaken prior to the introduction of this ministry to the congregation and the development of training for the ministry. The competencies are similar to those required for a Pastoral Leader with the addition of an understanding of homiletics. A person so licensed for this ministry may prepare and deliver sermons of their own composition when requested to do so by a member of the clergy in charge of a congregation. The Bishop may require a demonstration of competency in any of the areas mentioned by the Canon. The Bishop has the prerogative of requiring further education for a Preacher prior to licensing. The use of the licensed preacher in the congregation will be defined in writing by the Bishop, in collaboration with the person requesting the license and the priest supporting the request.

**NOTE:** Title III Canon 9.6 (c.2.iii) allows "godly persons who are not Clergy of this Church to address the Church on special occasions."

## **EUCCHARISTIC MINISTER**

***Sec. 6. A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.***

The canonical revisions of 2003 clarified the role of Eucharistic Minister in a number of significant ways, particularly in separating this ministry from that of the Eucharistic Visitor.

A Eucharistic Minister may distribute either element at the celebration of the Holy Eucharist when there is not a sufficient number of ordained clergy assisting the celebrant. The Eucharistic Minister is not restricted to the distribution of the cup at the Celebration of the Eucharist. Persons selected for Eucharistic Ministry should be trained in the following areas:

1. The use and structure of the Book of Common Prayer;
2. A brief history of Eucharistic Ministry;
3. The theology of the Eucharist;
4. Practical considerations in distribution of the elements.

## **EUCCHARISTIC VISITOR**

***Sec. 7. A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.***

While this ministry dates from 1985, the particular ministerial position of Eucharistic Visitor was separated from that of Eucharistic Minister and established in its own right by the 2003 Convention. This ministry extends the Eucharistic Celebration from the church to all baptized members of the community who for reasons of health are not able to attend the Celebration of the Eucharist on Sunday or other principal feasts. This is an "extraordinary" ministry that fulfills a need which members of the clergy cannot fulfill. It requires preparation with the congregation prior to the use of this ministry. Care must be exercised by the member of the clergy in charge of the congregation in the selection of Eucharistic Visitors. Those aspiring to this ministry should:

1. Participate regularly in the congregation's worship;
2. Support the program of the church;
3. Have a manner of life appropriate for such ministry;
4. Have a prayer life rooted in the individual's ministry and the mission in the parish;
5. Training and education for this ministry should include
  - (a) Sacramental theology as appropriate for the ministry;
  - (b) The theology of extending the eucharistic fellowship through this ministry;
  - (c) The method of administering the Sacrament to the sick and shut-in.
  - (d) Training in pastoral care/visitation.
  - (e) "Safe Church" and "Anti-Racism" Training.

The Bishop is to be consulted regarding the use of Eucharistic Visitors taking the sacrament to the sick and shut-in.

The following guidelines have been established by the Liturgical Commission:

1. It is recommended that those persons to whom the sacrament will be taken be included in the Prayers of the People.
2. Eucharistic Visitors should be dismissed to carry the Sacraments to the shut-ins immediately after the Communion of the People. The member of the clergy in charge of the congregation should use these (or similar) words: "In the name of the congregation, I send you forth bearing these Holy Gifts that those to whom you go may share with us in the communion of Christ's Body and Blood. We who are many are one body, because we all share one bread, one cup."
3. Eucharistic Visitors are authorized to use a form developed by the Diocesan Liturgical Commission .
4. Eucharistic Visitors can be authorized to take the Sacrament in only one kind if desired by the member of the clergy in charge.
5. A suitable container in which to carry vessels for the elements is to be supplied.
6. Whenever possible, one or more clergy should be at the church to receive any unconsumed Sacrament when the Eucharistic Visitor returns.
7. Parishioners or other family members are encouraged to be present during the administration of the Sacrament whenever possible.

## CATECHIST

***Sec. 8. A Catechist is a lay person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.***

Prior to licensing, Catechists shall be trained, examined and found competent in the following subjects:

- (a) The Holy Scriptures, contents and background;
- (b) The Book of Common Prayer and The Hymnal;
- (c) Church History;
- (d) The Church's Doctrine as set forth in the Creeds and An Outline of the Faith, commonly called the Catechism;
- (e) Methods of Catechesis which honor the many different ways faith formation may occur.

The role of Catechist is a logical extension of the role of the church in preparing persons for baptism, confirmation, reception and the reaffirmation of baptismal vows. The Bishop should be consulted prior to the introduction of the ministry of a Catechist to a congregation or the development of an applicant's training process for this license. It is expected that the Catechist would show competencies in the areas outlined in the Canon with special emphasis on the church's teaching as established by the Creeds and the Outline of Faith, commonly called the Catechism. In addition, it would be expected that a catechist would have knowledge and experience in methods of catechesis so that faith formation may occur in others, recognizing that such formation is a life-long process involving the heart as well as the head: coming to *know* God in Christ rather than only learning *about* God in Christ. It is important that the ability and training of the Catechist be appropriate to the age level of those with whom the Catechist is working. The priest in charge of the congregation should observe the person in a catechizing role and be able to recognize in the person the gifts and skills to guide others in their faith formation. The modern Catechumenate can serve as an example of effective formation of catechists, and more broadly, of ways in which catechizing which is fundamentally formational, rather than simply educational, can take place.

## **Suggested readings and resources:**

The New Church Teaching Series (all volumes)

"The Commandments of a Lector," videotape available from the Resource Library at The Bishop's Close.

*A History of the Episcopal Church*, rev'd edn, Richard Prichard (Morehouse)

*A Lay Minister's Guide to The Book of Common Prayer*, Clifford W. Atkinson (Morehouse)

*A Manual for Lay Eucharistic Ministers*, Beth Wickenberg Ely (Morehouse)

*A Season for the Spirit*, Martin L. Smith (Cowley)

*An Introduction to the Episcopal Church*, J. B. Bernardin (Morehouse)

Constitution and Canons for The Episcopal Church, 2006

([http://www.churchpublishing.org/general\\_convention/index.cfm?fuseaction=candc](http://www.churchpublishing.org/general_convention/index.cfm?fuseaction=candc))

*Let Your Life Speak: Listening for the Voice of Vocation*, Parker J. Palmer (Jossey-Bass)

*Listening Hearts: Discerning Call in Community*, Susan Farnham, *et al.* (Morehouse)

*Liturgy for Living*, Charles P. Price & Louis Weil (The Church's Teaching Series)

*Living on the Borders of the Holy: Renewing the Priesthood of All*, L. William Countryman (Morehouse)

*Not Angels, but Anglicans*, Henry Chadwick, ed. (Canterbury Press)

*Practicing Resurrection: A Memoir of Work, Doubt, Discernment, and Moments of Grace*, Nora Gallagher (Alfred A. Knopf)

*Reading The Bible Again for The First Time: The Historical Jesus & The Heart of Contemporary Faith*, Marcus Borg (HarperSanFrancisco)

*Sabbath Keeping*, Donna Schaper (Cowley)

*The Liturgy Explained*, Thomas Howard (Morehouse)