

Locally Trained Priests Programme

Diocese of Kootenay

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Preface on Theology of Ministry

At the heart of our world's story is God's activity. The Triune God creates all things and helps them to grow, transforming them — transforming *us* — into participants in the divine life. Creation, therefore, is sacramental, because it shows God's handiwork. The Reign of God is sacramental, because it is the cosmos in obedience to God's intention. At the heart of sacramental life is the Incarnation, which links Creation to the Reign of God; the Incarnation is the eternal moment when all of life is taken up in God, when Creation both receives its purpose and has its purpose fulfilled. The Holy Spirit moves eternally through all of Creation, calling it — calling *us* — to completion in the Reign of God. Creation, Incarnation, and the Reign of God are one movement: the act of God the Holy Trinity in bringing all of being to Godself.

In baptism, we commit to sharing in the divine work, pledging ourselves to life in the Reign of God. The ministry of the baptized, therefore, is sacramental ministry: it shows forth God's love at work in Creation. The work of the church is being done when the baptized live the Reign in their various walks of life. Through this activity, the baptized function as icons, each in a special way displaying God's concern for all people, in their daily life and work, and for all things.

The church ordains clergy — bishops, priests, and deacons — to undertake particular iconic roles in the church's sacramental ministry. These people show forth aspects of the work that God performs through the church, especially manifested in and through those rites which the church specifically names "sacraments" because of their centrality to the church's participation in the Reign of God. Certain tasks in the church's life, therefore, are reserved to ordained clergy as proper to their iconic functions.

Together, clergy and laypeople are called to serve as one sacrament of God's activity in the world. Journeying in unity, we are commanded to be a vessel of God's good news to the world and a servant to all, an icon of the Reign of God in Creation.

Locally Trained Priests Programme - Diocese of Kootenay - Getting Started

1. Definition of terms:

1.1 **Inquirer:** A person who is considering that he/she may be called to ordained ministry, wants to learn more about the discernment process, and wants to explore the willingness of the Parish/Congregation to support that process.

1.2 **Candidate:** A person who can articulate a sense of call, has met with the Parish/Congregation leaders, the Bishop and has the permission and support of both the Bishop and the Parish/Congregation to formally enter the discernment and training process of the programme.

1.3 **Postulant:** A person who has completed, or nearly completed, the discernment and training process, has met with the Examining Chaplains, attended ACPO, met with the Bishop and has permission from the Bishop to proceed at some future date to ordination.

1.4 **Ordinand:** A person who has been through the programme, whom the Bishop has decided to ordain and who has written a covenant with his/her Parish/Congregation.

1.5 **Locally Trained Priest:** A person who is ordained or received by the Diocese of Kootenay, whose discernment and training are recognized by the Commission on Locally Trained Priesthood and affirmed by the Bishop.

1.6 **Presbyter:** A presbyter is a priest.

1.7 **Commission:** The Commission on Locally Trained Priesthood (hereinafter: Commission) advises the Bishop on the suitability of candidates for Locally Trained Priesthood in the Diocese of Kootenay.

1.8 **Incumbent:** An incumbent is a priest appointed by the Bishop to be responsible for a parish. A team ministry arrangement may include a missionary, who may carry out duties which this document assigns to the incumbent.

2. Preliminary Requirements

2.1 The inquirer needs to be a person who:

- is baptised and a communicant member of the Anglican church
- is an active member of the worshipping community for a minimum of two years
- has a deepening understanding of the presbyterate and of priestly ministry
- has a significant level of maturity
- demonstrates some ability to care for people, both individuals and in groups
- has high moral standards
- has the support of his/her spouse, fiance(e) or partner, if applicable
- has a good reputation in the community and in the Parish
- has the recommendation of her/his parish
- can demonstrate a mature spirituality and disciplined prayer life
- has a personal support system in place or a commitment to form one
- is committed to the discernment process and has the time and resources necessary for the education requirement
- will have the time and resources necessary to carry out priestly ministry
- is committed to, and has the capacity for, the training and education involved in the process
- can articulate a sense of call
- is willing to have a criminal record check done

3. Locally Trained Priests Programme - Diocese of Kootenay -- Expectations

3.1 At the heart of the priesthood is a Christian person whose ministry is within a worshipping community proclaiming the Gospel, presiding over the sacraments, teaching, and modelling the Christian life. The priest's presence symbolizes Christ in the care of the souls in the community. Priests remind the Church that it is Christ the Great High Priest who intercedes, forgives, and blesses. Priests signify to the Church that authentic participation in God's redemptive mission will always be dependent on Christ's power rather than our own.

3.2 After training, education and formation, and prior to ordination to the priesthood in the Diocese of Kootenay the candidate will be expected to:

3.2.1 Have completed all the courses listed herein and all the steps in the discernment process.

3.2.2 Manifest a personal spirituality which demonstrates an integration of body, mind, and spirit working towards wholeness. This spiritual maturity is not only demonstrated in regular participation in the liturgical life of the community, but also in an explicit commitment to spiritual growth, and a disciplined life of prayer. Clergy are encouraged to receive spiritual direction, if possible.

3.2.3 Have a commitment to develop a Discernment group which reports regularly to the Bishop and the Commission. (See Appendix A)

3.2.4 Have a healthy attitude towards his/her own personal and spiritual care, as well as a commitment to forming a support group, which meets regularly with the candidate for prayer, reflection and discussion of ministry, and self care. The support group will serve for one year after ordination. (See Appendix B)

3.2.5 It is possible that, depending on the size of the parish, these groups will need to be combined. (See Appendix C)

3.2.6 Have an ability to reflect critically and creatively on his/her spiritual, theological and behavioural assumptions, as well as her/his own ministry practice.

3.2.7 Be able to demonstrate competence in the Scriptures and church history. In order to demonstrate that competence, the candidate must have:

- a basic knowledge of the content of the Scriptures including the Apocrypha.
- the ability to set Scriptural texts in their historical context.
- a familiarity with resources for scriptural exegesis.
- a basic familiarity with the development of the Christian church in the West in general, and the Anglican Communion in particular.
- a familiarity with the history and development of the Anglican Church in Canada

3.2.8 Be able to demonstrate a knowledge of Christian theology especially as it relates to baptismal and priestly ministry, this will require:

- a basic knowledge of the primary themes of Christian theology, i.e., the Trinity, the person and work of Jesus Christ and the Holy Spirit, Christian hope, and the mission and ministry of the church.
- an ability to clearly articulate a personal confession of faith.

- an ability to interpret the baptismal covenant.
- an ability to articulate a theology of the priesthood in relation to the ministry of all the baptized, and to the ministry of the ordained.

3.2.9 Be able to demonstrate a competence in the area of ethical decision making. This will require:

- a familiarity with theological processes of ethical decision making.
- an ability to relate the processes of ethical decision-making to ethical questions in the family, congregation, workplace, community, and society at large.

3.2.10 Be able to demonstrate competence in Christian worship with a special focus on the priest in the liturgy. This will require:

- a familiarity with the structures and general history of Christian worship.
- an understanding of and ability to exercise priestly liturgical roles
- an ability and commitment to involve and equip others in appropriate liturgical roles
- an ability to plan and lead services within the worship tradition of the Anglican Church of Canada.

3.2.11 Be able to demonstrate competence and potential in the following areas:

- of leadership and administration, small group work and congregational development relevant to the exercise of her/his priestly ministry
- of empowering and equipping others.
- of stewardship
- be familiar with the educational skills required for the fields pertaining to her/his chosen ministry
- be familiar with the resources available which would assist the Priest in carrying out his/her chosen area of ministry.
- of pastoral care
- of evangelism and mission
- have the potential and skill in guiding and shaping the life of the church community and God's mission in the world
- have an ability to exercise the skills requisite to a priestly ministry.
- understand the importance of collegial relationships.
- be familiar with the canons and policies of the Diocese of Kootenay.

4. Locally Trained Priests Programme - Diocese of Kootenay -- Discernment Process

(Note: This process may need to be adjusted according to individual Parish needs. The Bishop and the Commission will help the Parish/Congregation make that determination.)

4.1.1 When a person is considering becoming a candidate, he or she will inform both the Incumbent and the Wardens. The Church Committee (Parish Council) will be informed of the request. If the Committee supports the application and wishes the process to continue, then the Committee agrees to support the individual in the following ways:

4.1.2 The Inquirer discusses interest in the priesthood with Incumbent.

4.1.3. The Inquirer meets with the Bishop, if the Incumbent is supportive.

4.1.4 Bishop calls the Commission who will send an application form to the Inquirer. The Commission will also send a set of questions and guidelines for the formation of either two separate groups or one discernment/support group for the Inquirer, to the Incumbent. (See Appendix A, B, and/or C)

4.1.5 Upon return of application, the Commission arranges to interview the Inquirer.

4.1.6 The Commission will arrange for a psychological assessment of the Inquirer.

4.1.7 The Commission writes a report for Bishop, making a recommendation on whether or not inquirer ought to enter the programme as a candidate.

4.1.8 The Incumbent and wardens meet with the Church Committee to obtain a commitment to form a discernment/support group for candidate and a commitment to lead the Parish /Congregation through a training process on the role and function of a priest.

4.1.9 The Incumbent and wardens will meet with the Candidate to clarify expectations of programme, including formation of a discernment/support group(s) as well as financial commitment of Parish/Congregation to candidate's discernment and training process. Required financial support includes: 50% of required course fees, (not including books), 50% accommodation if billets are not available, and 100% of fuel for travel, for candidates' attendance at all required courses and interviews.

4.1.10 Candidate may begin the education segment of the programme at any point in this initial process.

4.1.11 Commission holds an education event in the Parish on the priesthood and priestly ministries, including meeting with discernment/support group(s) to help clarify standards for working together.

14.1.12 The Parish discernment group meets regularly to:

- to understand its task and evaluate the group's own readiness
- evaluate readiness of Parish to receive a non-stipendiary priest.
- assess that the candidate is appropriate to be a priest in the Parish
- determine how best to support the candidate

114.1.13 Parish discernment group, after consulting with the support group, will send a written recommendation to Commission as to suitability of Candidate, and readiness of Parish/Congregation to have a non-stipendiary priest. The process will end at this point, if the Candidate is deemed to be unsuitable or the Parish/Congregation is deemed to be unready.

4.1.14 Commission reviews candidate's completed application form and Parish/Congregation's recommendation then forwards these completed forms, together with their own recommendation for Candidate's continuing educational needs, to the Bishop.

4.1.15 If all recommendations are positive and Bishop is willing, the Candidate may formally enter the training programme.

4.1.16 Commission sends letter to the Bishop reporting on the Candidate's progress through programme with evaluative comments.

4.1.17 Generally, after one year the Candidate, upon the recommendation of the Bishop, is interviewed by the Examining Chaplains. This interview will primarily assess the candidate's understanding of Priestly ministry and recommends or not, attendance at an ACPO event.

4.1.18 If the above recommendation is positive, the candidate attends ACPO.

4.1.19 If ACPO says no, and the Bishop wishes to move forward with the ordination process for the candidate, the Bishop will write a letter to the Commission and the Examining Chaplains stating reasons for allowing candidate to move forward with the process.

4.1.20 After attending ACPO and upon the decision of the Bishop, the Candidate becomes a postulant and may meet with the Examining Chaplains for a further interview.

4.1.21 The Postulant continues training and formation events.

4.1.22 The Commission writes final recommendation to Bishop regarding Postulant's readiness for ordination to the priesthood.

4.1.23 The Postulant meets with the Bishop.

4.1.24 If the Bishop decides to ordain the Postulant, she/he will become an ordinand. The Parish/Congregation will write a covenant with the Ordinand setting out nature and scope of the work of the new Priest in that Parish/Congregation. (See Appendix E for a sample Covenant)

4.2 Note: If this discernment process is stopped at any point because the Candidate is deemed unsuitable, there is a process in place to provide pastoral care for the Candidate and the Parish. (See Appendix B)

4.3 It is important to remember throughout the process that there is no guarantee of eventual ordination. The final decision rests with the Bishop.

5. Locally Trained Priests Programme - Diocese of Kootenay – Training Process

5.1 A candidate seeking ordination as an LTP in the Diocese of Kootenay is expected to have successfully completed, or have covenanted to complete, programmes of theological study acceptable to the Bishop. These may be obtained through:

- the Education For Ministry course,
- the Montreal Diocesan College's Reading and Tutorial Course in Theology,
- the Thorneloe Associate in Theology Diploma,
- the Centre for Christian Studies
- the introductory year for the Bachelor or Masters degree in theology at an approved theological school,
- or equivalent certification in theological studies.

5.2 The candidate will also have successfully completed the following list of courses offered through the Kootenay School of Ministry:

Foundational Theology
Anglican Theology and Identity
Evangelism/Proclaiming Christ
Spiritual Formation
Liturgy
Ethics
Parish Administration
Congregational Leadership
Pastoral Care and Education

5.3 After completing these required courses, a candidate in Priestly formation will:

- have comprehensive knowledge of the Holy Scriptures
- be able to outline the history of the biblical record, and identify the historical, social, and geographic context of the Bible
- be aware of the process of canonization of scripture, including the reasons for the development of the Canon
- be familiar with various approaches to scriptural interpretation, and be able to identify and defend his/her approach in the context of his/her tradition
- be able to identify and use exegetical tools, and be knowledgeable about Biblical scholarship
- be aware of significant differences in the themes and approaches in the four Gospels, and know how to model the message of the Gospels in his/her priestly and liturgical ministries.
- be able to articulate basic historical periods of the Christian faith, from its origins through to today.
- be well grounded in the development of the Anglican tradition and liturgy.
- have a clear understanding and appreciation of the traditions of other Christian communions and world religions.
- have an understanding of sacramental theology
- have an understanding of the development of Trinitarian theology and Christology

Foundational Theology

"Foundational Theology" is an introduction to theological method — with a focus upon critical thinking skills — and the basic touchstone topics of Christian theology: Trinity, Christology, and salvation. The approach will be both historical and systematic, so that participants encounter the main streams of thought in Western Christianity — ancient, medieval, modern, and contemporary. Significant attention will be given to the development of the Nicene Creed and its explication at the Council of Chalcedon. This course will be particularly attentive to the relevance of this material for priestly ministry, with assignments oriented toward preaching and pastoral situations.

Anglican Theology and Identity

Anglican theology is theology that belongs to the whole church, but has a particular character that is rooted in its historical development. This course, therefore, seeks to elucidate the nature of Anglicanism through investigation of works by Anglican theologians and discussion of Anglican history. We will address the nature of Anglican understandings of the church, orders, and sacraments. Canadian Anglican history (with a focus on British Columbia) will be a significant part of the course, as will the Anglican Covenant and contemporary expressions of Anglicanism worldwide.

The Ministry of Evangelism Today

This course aims to provide an understanding of the theology and practice of evangelism that resonates with Anglicanism today.

Course content will include: biblical and theological foundations, starting with the mission of God (*missio dei*) and the content of "the good news;" Jesus as an evangelist; evangelism as process; evangelism as a dimension of healthy parish life; how to talk about God; the place of evangelism in a pluralistic society; and how to help a congregation embrace the ministry of evangelism with confidence, joy and fruitfulness.

Spiritual Formation

One course which will outline the formation of a rule of life. The course may include instruction about:

- praying a daily office;
- regular involvement in public worship;
- regular reading of scripture, meditation, and personal prayer;
- receiving personal spiritual direction on a regular basis.
- developing a personal stewardship which supports the work of the Church in the local parish, diocese, nation, and internationally

A candidate needs to demonstrate the ability and willingness to help other persons form and nurture their own spiritual growth, through support and study groups. A candidate will learn the history of spiritual formation in the church. He/she will be aware of major figures in spiritual classics through the centuries. This course will include a discussion regarding the basic skills necessary to becoming a spiritual director, so that candidates will know what training they may

need if this is a ministry to which they feel called. It will also help the candidate balance her/his secular vocation, ministry and family life in a healthy.

Liturgy

This course will introduce the candidate to liturgy, and homiletics, with particular attention to the priest's role. The course will include instruction in how to lead Morning Prayer, Eucharist, Evening Prayer, funerals, taking reserve sacrament to those who are ill and shut-in, Reconciliation, anointing for healing and in preparation for death, both the BAS and BCP services will be included. The course will include both theory and practice. The course will follow the liturgical year, demonstrating the liturgical role of the priest throughout. Primary to this area of instruction is the history, theology, and use of the church's principal liturgical books and other authorized resources, with particular attention to the priest's traditional functions in all the liturgies of the Church. Candidates will prepare and deliver a sermon for critique for the course

Ethics

This course seeks to cultivate an awareness of contemporary social issues and a desire to wrestle with them. Topics will include: ethical theories, the challenge of change, skills for theological and pastoral reflection on ethical issues, and ways of preparing others to wrestle with moral dilemmas. Experiential group work — using case studies — will enable students to develop practical skills and a deeper awareness of ethical issues.

Parish Administration

The purpose of this course is to present an overview of parish administrative life routinely encountered by the parish priest. This course examines the features of an Anglican ecclesiology as it is lived out in the life of the Anglican Church of Canada.

This course will cover:

- Diocesan, Provincial and National structures and organization
- Clergy designations (e.g. Archdeacon, Canon, Regional Dean, Dean) and their appropriate salutation terms
- Annual Reports for Diocese
- Synod Office personnel and services
- Regional organization
- Parish organization
- Parish registers and how to use them
- Knowing how to call and direct an A.G.M.
- Directing effective parish meetings
- Effective supervision of volunteers and employees
- Canonical Role of the priest in chairing meetings

Congregational Leadership

This course will focus on the pastoral care of congregations with particular emphasis on leadership of congregations including strategic planning, visioning, systems and change theories, and conflict management. The course will explore group dynamics, supporting volunteers and self care including management of time and stress. It will include a personal assessment of the student's own conflict style and its strengths and liabilities.

Pastoral Care and Education

This course will focus on the pastoral care of individuals and small groups. There will be an opportunity to consider basic educational theories, models for baptism and confirmation preparation, pastoral visiting and pastoral care of the bereaved. Particular areas of interest identified by students may also be incorporated into the course.

**6. Policy, Standards, and Accountability of Locally Trained Priests
in the Diocese of Kootenay**

6.1 LTPs (LTPs) are clergy. They are ordained for life and under authority, having taken the vows and made the oaths required by the canons of the Anglican Church of Canada. They function only with a licence or letter of permission from the Bishop and are accountable to the Incumbent of their Parish, or other person designated by the Bishop. They receive the clergy mailings of the Diocese and an invitation to the clergy retreat and clergy conference.

6.2 LTPs with a Licence from the Bishop shall attend and vote at Synod as members of the order of clergy, according to the process outlined in the Canons. Others with a Letter of Permission to officiate may attend Synod and vote according to the process outlined in the Canons.

6.3 LTPs are subject to all of the provisions of Canon Law regarding discipline and to all the policies and practices of this Diocese which apply to their order. There will be separate provisions for the term of appointment of an LTP which will be written into the Parish covenant.

6.4 LTPs will bear the title: "The Reverend."

6.5 LTPs may wear clerical collars when they are in a role of proclamation or witness. If vesting for the eucharist, the normal liturgical dress will be an alb and stole. If the priest is presiding, a chasuble will be the normal liturgical dress.

6.6 LTPs will carry out the traditional roles of priest in worship and ministry in ways which uphold and affirm the ministries of all baptized persons.

6.7 LTPs may be licenced to officiate at weddings, in particular circumstances and with appropriate training.

6.8 Normally, an LTP will not automatically have his/her Licence or Letter of Permission transferred to another Parish/Congregation or Diocese. LTPs who graduate from Kootenay School of Ministry, may or may not have their training recognized by another Diocese.

6.9 In the event that an LTP discerns a call to stipendiary priesthood, the process will be determined by the Bishop.

6.10 LTPs may attend regional, diocesan and national committees as a priest of this Diocese.

6.11 LTPs are required to maintain a schedule of continuing education, including the clergy retreat and conference. Continuing education will be a requirement for renewal of licences/letters of permission. Parishes are responsible for paying the full registration fee, travel at the diocesan rate, accommodation, and meal expenses for required events.

6.12 Other expenses that will be the responsibility of the congregation include:

When traveling within the congregational area where they have a license/letter of permission, they will not normally be reimbursed for travel.

When an LTP travels to another congregation within their parish, or within their region, but outside their congregation, they will be reimbursed mileage at the diocesan rate by the congregation receiving their service.

When an LTP takes a service or leads a workshop outside their region, they will receive mileage and an honorarium at the diocesan rate.

7. When an Incumbent Ceases to be Incumbent

7.1 When the Incumbent under whom an LTP serves ceases to be Incumbent of the Parish, the following policies and procedures apply during the interim period and the selection process of a new Incumbent for the Parish:

7.2.1 If there is a resident, ordained LTP in the Parish:

7.2.2 The LTP will not be the interim priest-in-charge of the Parish/congregation.

7.2.3 As a member of the permanent staff of the parish an LTP will not be a member of the personnel commission for the new incumbent. Information on the ministry of the LTP will be included in the Parish profile.

7.2.4 The LTP's particular ministry (if there is one), as well as their usual liturgical role in Sunday worship, will continue during the transition.

7.2.5 The interim Priest-in-charge ought to seek guidance from the LTP(s), the Bishop and/or the Commission about the role of the LTP(s)

7.2.6 During the search process the personnel committee will engage in conversations with candidates for the incumbency about the role and function of an LTP and about perceived areas of concern identified by either or both the Parish and the candidates for the incumbency.

7.2.7 At a suitable opportunity after the Incumbent's arrival the Incumbent and the LTP(s) will meet to discuss the LTP('s) current covenant. The conversation ought to include such topics as the LTP's role in the parish and any particular ministry the priest carries out; the lines of the LTP('s) accountability to the Bishop, the Incumbent, and the Church Committee. The discussion should also include the topics of how the Incumbent and the LTP might work together, agreed upon steps to resolve tension or differences should they arise, the liturgical roles of Presbyter, Deacon and Laity and how they are enacted in that Parish.

7.2.8 A new Incumbency brings the possibility of change in responsibilities. The LTP's covenant is therefore to be renegotiated after the first six months of the new Incumbent's arrival. The Commission is available as a resource for this process.

7.2.9 LTPs who have been members of the parish for many years know a substantial amount of parish history. LTPs can be a valuable resource who should only impart information when consulted or when failing to do so would cause the new Incumbent grief or embarrassment.

7.2.10 At all times, the Bishop is responsible for supporting the LTPs and safeguarding the continuity of their ministry/ministries. If an LTP's covenant with a Parish is not to be renewed, the Bishop will make every effort to resolve the issues around the non-renewal of the covenant.

7.3 If there is a candidate for LTP in the Parish:

7.3.1 It is understood that the candidate may continue with the Diocesan education programme and to attend formation events during the search and selection process of a new Incumbent.

7.3.2 During the search process the personnel committee will engage in conversations with candidates for the incumbency about the role and function of an LTP.

7.3.3 The LTP candidate may continue with her/his education and formation events but generally may not proceed to the next step of the discernment process until the new Incumbent has been in the Parish for six (6) months.

7.3.4 The new Incumbent will need to enter into a number of conversations with the Bishop, the Parish and Wardens, the candidate and possibly the Commission, as to her/his understanding of the role and function of an LTP and his/her willingness to support the candidate in the quest for ordination. At a suitable opportunity after the Incumbent's arrival the Incumbent and the candidate will meet to discuss the candidate's current status in the LTPs programme and whether or not the new Incumbent is willing for the candidate to proceed in the process to ordination.

7.4 If someone seeks candidacy as an LTP:

7.4.1 Potential candidates may make inquiries of the Commission, while the Parish is searching for a new Incumbent.

7.4.2 They may not apply for candidacy or in any way formally enter the LTP programme until the Incumbent has been in place for six months.

Introduction to Appendices A-C: Discernment and Support Groups

App1.1 Each Candidate will normally have 2 separate groups of people in their Parish, who will be part of the formation and training process for the Candidate.

App1.2 **The discernment group** will be responsible for helping the candidate and the Parish discern whether or not the candidate is indeed called to the LTPhood and whether or not the candidate is the right person for the particular Parish. (See **Appendix A** for an outline of procedures and responsibilities for a Discernment Group.)

App1.3 **The support group** will be responsible for providing a safe, confidential place for the candidate to share experiences and review learning. (See **Appendix B** for an outline of procedures and responsibilities for a Support Group.)

App1.4 Where a Congregation is too small for these two groups to function, the Congregation may choose to have a joint group. (See **Appendix C** for an outline of procedures and responsibilities for a Joint Discernment and Support Group.)

Appendix - A

A. Guidelines For A Parish/Congregational Discernment Group

A1 Discernment Group – Specific Responsibilities:

A1.1 To learn about priestly ministry and the symbolic and functional roles of a priest, we expect that the group will meet regularly with their Candidate to engage in discussion, the reading of priest education materials, and learning about the gifts and skills of the Candidate. The Commission will provide relevant reading material and other resources if required. A member of the Commission may meet with the discernment group to help them clarify their standards for working together, to provide guidelines, information, resources about the priesthood and assist with the planning and implementation of the Parish/Congregational training event.

A1.2 To participate in the education of the Parish/Congregation regarding the symbolic and functional roles of an LTP. We expect that the group will write articles for the parish newsletter, or pew leaflets, about the role and function of an LTP, and — with the Incumbent's assent — arrange for a series of sermons to be preached on the subject. We also expect the group to be prepared to do an educational component about Locally Trained Priesthood at the next congregational meeting.

A1.3 To use objective criteria and critical skills in addressing the serious questions before the Parish/Congregation and the Candidate. It is necessary for the group to explore and discern and to share that discernment, prayerfully with courage and insight, to both the applicant and the Parish/Congregation. The group must be able and willing to offer feedback, and raise insightful questions. The group must also be willing and able to provide a safe, confidential place for each candidate to share feelings, experiences and review learning.

A1.4 To be a perceptive advocate for the Candidate. If you see your Candidate struggling, it is important to engage the issues, not avoid them. If you see attitudes and behaviours in your Candidate that worry you, you must bring them to the attention of the Candidate and, if you are seriously concerned, to the Incumbent and the Commission. The Commission, in consultation with the Bishop, will be responsible for any decision made regarding a Candidate in this situation. Please note, this group — even though it is an advocate for the Candidate — is not a lobby group with the Bishop or the Commission on behalf of its Candidate.

A1.5 To participate in a Parish/Congregational training event, which will be led by a member of the Commission.

A1.6 To begin to help the candidate discern and clarify her/his call to the priesthood, the Commission expects the group to do study session(s) with the book *Listening Hearts*. (See Appendix D). This may be done as part of the regular meetings of the group with the Candidate. The sessions need to include an exploration, and examination of the Candidate's sense of call by God to ordained ministry. The group should also meet at times, without the candidate to formulate questions and discuss issues.

A1.7 To aid both the Parish/Congregation and the Candidate in discerning and clarifying their personal ministry, we suggest that the Parish engage in an identification project of ministries in their parish and communities, in order to help identify how an LTP may minister in the trained areas.

A1.8 To understand the financial commitment to the programme, that is required of both the Parish/Congregation and the Candidate. LTPs who are functioning as priests in their parishes will be given financial support to attend ongoing education as written in the annual Covenant Agreement. A minimal standard is outlined earlier in this document.

A1.9 To keep the Parish/Congregation informed about the process and the decisions made in the Parish and in the Diocese regarding the candidate. This is to be done in cooperation with the Incumbent, who will have the final say in how this process ought to be followed.

A1.10 To make a recommendation — in conjunction with the Incumbent and support group — regarding the Candidate, to the Commission. The Parish/Congregational report needs to be sent to the Commission no sooner than six months after the Parish training event, led by a member of the Commission, has been completed. The discernment group should consult with the candidate's support group as they write the Parish report. The Parish report along with a report from the Commission will be sent to the Bishop.

A1.11 It may be necessary to offer a negative recommendation about the Candidate. In that case the group must elaborate its concerns, come to a mutually acceptable conclusion, and share this with the Incumbent. It will be the responsibility of the Incumbent to convey the decision of the group to the Commission and to the Bishop. The Commission, in consultation with the Bishop, will speak with the Candidate, (and the Candidate's support group) to offer support, recommend appropriate pastoral care and offer suggestions for redirection.

A4.12 To assist the Church Committee in the writing of a covenant which will govern the work of the Ordinand in the Parish/Congregation. The Covenant will then be sent to the Bishop, for his/her consideration. (See Appendix E)

A4.13 The Group may need to exist for a period of years and therefore membership may change. The Group and the Incumbent, in consultation, should devise a way to release and celebrate the work of retiring members and a way to appoint new members. **NB: When the candidate is ordained, this group disbands.**

A5 Members of the Discernment Group will be:

- A serving Warden is preferable, but said Warden may stay with the group when his/her term of office ends.
- Two people appointed by the Incumbent
- Two people chosen by the candidate, one of who need not necessarily be a member of the Parish/Congregation, who shall reside within the boundaries of the Diocese of Kootenay.
- One member of the group who brings experience and insight from outside the Parish/Congregation but from within the Diocese.
- The incumbent may be invited to attend the meetings for a specific purpose

A6 Expectations of a Discernment Group

- maintain absolute confidentiality
- meet regularly
- become knowledgeable about the priesthood

- become knowledgeable about the Locally Trained priesthood programme in the Diocese of Kootenay
- maintain a liaison with the Parish council
- undertake to teach the Parish about the Priesthood
- understand the financial commitment to the programme that is required of both the Parish and the Candidate.

Appendix - B

B. Guidelines For A Parish/Congregation Support Group

B1 Support Group – Specific Responsibilities:

B1.1 To learn about priestly ministry and the symbolic and functional roles of a priest, we expect that the group will meet regularly with their candidate to engage in discussion regarding issues of personal support, the reading of priestly education materials, and learning about the gifts and skills of the candidate. The Commission will provide relevant reading material and other resources if required. A member of the Commission may meet with the support group, if requested, to help them clarify their standards for working together, to provide guidelines, information, and resources about the priesthood.

B1.2 To provide moral, spiritual and emotional guidance and support to the Candidate, during his/her candidacy and after ordination. The members of this group must have the skills and gifts necessary to provide a safe, confidential place for each applicant to share feelings, experiences and review learning. Please note: the Support Group is not a lobby group with the Bishop or the Commission on behalf of its candidate.

B1.3 To participate in the Parish/Congregational training event, which will be led by a member of the Commission.

B1.4 Provide information and input to the Discernment Group as they write the Parish/Congregation report.

B1.5 It may be necessary to offer a negative recommendation about the Candidate. In that case, the group must express their concerns, come to a mutually acceptable conclusion, and share this with the Incumbent and the Discernment Group. It will be the responsibility of the Incumbent to convey the decision of the group to the Commission and to the Bishop. The Commission, in consultation with the Bishop, will speak with the Candidate (and the Candidate's discernment group) to offer support, recommend appropriate pastoral care and offer suggestions for redirection.

B1.6 To assist the Church Committee and Discernment group in the writing of a covenant which will govern the work of the Ordinand in the Parish/Congregation. The Covenant will then be sent to the Bishop, for his/her consideration.

B1.7 The Support Group will need to exist for a period of one year after ordination and may continue at the discretion of the Priest and the Support Group.

B1.8 There are a number of important milestones in the process toward ordination and following ordination. There will be therefore moments of anxiety, celebration, and there may be disappointments. These are the times when the Support Group will need to be most present to the candidate.

B1.9 Since this is the Candidate's personal support group, the membership will be at the discretion of the Candidate and the Incumbent. The majority of members ought to be from the Parish; however, the Commission recommends that there be some people from outside the Parish who can bring the required gifts and skills to the task.

B2 Expectations of a support group:

- maintain absolute confidentiality
- meet regularly
- become knowledgeable about the priesthood
- become knowledgeable about the Locally Trained Priesthood programme in the
Diocese of Kootenay
- provide emotional support and guidance to the Candidate

Appendix C

C. Guidelines For A Single Parish/Congregation Discernment/Support Group

C1 Each Candidate will have a group of people in their Parish/Congregation, who will be part of the discernment/support process for the Candidate.

C2 The discernment portion of their responsibilities will be:

C2.1 To learn about priestly ministry and the symbolic and functional roles of a priest, we expect that the group will meet regularly with their Candidate to engage in discussion, the reading of priestly education materials, and learning about the gifts and skills of the Candidate. The Commission will provide relevant reading material and other resources if required.

A member of the Commission will meet with the discernment/support group, if requested, to help them clarify their standards for working together, to provide guidelines, information, and resources about the priesthood.

C2.2 To participate in the education of the Parish/Congregation regarding the symbolic and functional roles of a priest. We expect that the group will write articles for the parish newsletter, or pew leaflets, about the role and function of a priest, and with the Incumbent's assent arrange for a series of sermons to be preached on the subject. We also expect the group to be prepared to do an educational component about the priesthood at the next congregational meeting.

C2.3 To use objective criteria and critical skills in addressing the serious questions before the Parish/Congregation and the Candidate. It is necessary for the Group to explore and discern and to share that discernment, prayerfully with courage and insight, to both the applicant and the Parish/Congregation. The Group must be able and willing to offer feedback, and raise insightful questions. The Group must also be willing and able to provide a safe, confidential place for each Candidate to share feelings, experiences and review learning.

C2.4 To be a perceptive advocate for the Candidate. If you see your Candidate struggling, it is important to engage the issues, not avoid them. If you see attitudes and behaviours in your Candidate that worry you, you must bring them to the attention of the Candidate and, if you are seriously concerned, to the Incumbent and the Commission. The Commission, in consultation with the Bishop, will be responsible for any decision made regarding a candidate in this situation. Please note, this group — even though it is an advocate for the Candidate — is not a lobby group with the Bishop or the Commission on behalf of their candidate.

C2.5 To participate in the Parish/Congregational training event, which will be led by a member of the Commission.

C2.6 To begin to help the candidate discern and clarify her/his call to the priesthood, we expect the group to do study session(s) with the book *Listening Hearts*. (See Appendix D). This may be done as part of the regular meetings of the group with the Candidate. The sessions need to include an exploration, and examination of the Candidate's sense of call by God to ordained ministry. The group should also meet at times, without the Candidate to formulate questions and discuss issues.

C2.7 To aid both the Parish/Congregation and the Candidate in discerning and clarifying their personal ministry, we suggest that the Parish engage in an identification project of ministries in their parish and communities, in order to help identify how an LTP may minister in the trained areas.

C2.8 To understand the financial commitment to the programme, that is required of both the Parish/Congregation and the Candidate.

C2.9 To keep the Parish/Congregation informed about the process and the decisions made in the Parish/Congregation and in the Diocese regarding the Candidate. This is to be done in cooperation with the Incumbent, who will have the final say in how this process ought to be done.

C2.10 To make a recommendation — in conjunction with the Incumbent — regarding the Candidate, to the Commission. The Parish/Congregational report needs to be sent to the Commission no sooner than six months after the Parish/Congregational training event, led by a member of the Commission, has been completed. The Parish report, along with a report from the Commission, will be sent to the Bishop.

C2.11 It may be necessary to offer a negative recommendation about the Candidate. In that case the group must elaborate its concerns, come to a mutually acceptable conclusion, and share this with the Incumbent. It will be the responsibility of the Incumbent to convey the decision of the group to the Commission and to the Bishop. The Commission, in consultation with the Bishop, will speak with the Candidate, to offer support, recommend appropriate pastoral care and offer suggestions for redirection.

C2.12 To assist the Church Committee in the writing of a covenant which will govern the work of the Ordinand in the Parish/Congregation. The Covenant will then be sent to the Bishop, for his/her consideration.

C3 The support portion of the Group's responsibilities will be:

C3.1 To meet regularly with the Candidate to engage in discussion regarding issues of personal support, and to provide moral, spiritual and emotional guidance and support to the Candidate, during his/her candidacy and after ordination. The members of this group must have the skills and gifts necessary to provide a safe confidential place for each applicant to share feelings, experiences and review learning.

C3.2 If you see your Candidate struggling, it is important to engage the issues, not avoid them. If you see attitudes and behaviours in your Candidate that worry you, you must bring them to the attention of the Candidate and, if you are seriously concerned, to the Incumbent and the Commission.

C3.3 This group may need to exist for a period of years and therefore membership may change. The Group and the Incumbent, in consultation should devise a way to release and celebrate the work of retiring members and a way to appoint new members. This committee should continue to meet with the priest and offer support for a minimum of one year following ordination.

C3.4 There are a number of important milestones in the process toward ordination and following ordination. There will be therefore moments of anxiety, celebration, and there may be

disappointments. These are the times when the discernment/support group will need to be most present to the candidate.

C4 Members of the Discernment/Support group will be:

- A serving warden is preferable. However, said warden may stay with the group when his/her term of office ends.
- Two people appointed by the Incumbent
- Two people chosen by the Candidate, one of who need not necessarily be a member of the Parish, who shall reside within the boundaries of the Diocese of Kootenay.
- One member of the group who brings experience and insight from outside the Parish but from within the Diocese.
- The incumbent may be invited to attend the meetings for a specific purpose

C5 Expectations of a Discernment/Support group

- maintain absolute confidentiality
- meet regularly
- become knowledgeable about the priesthood
- become knowledgeable about the Locally Trained Priesthood programme in the Diocese of Kootenay
- maintain a liaison with the Parish council
- undertake to teach the Parish about the priesthood
- understand the financial commitment to the programme that is required of both the Parish and the candidate.
- provide emotional support and guidance to the Candidate

Appendix - D

The book which the Commission recommends for discernment groups to use as they learn about discernment is:

Listening Hearts, Discerning Call in Community

Authors:

Suzanne G. Farnham
Joseph P. Gill
R. Taylor Maclean
Susan M. Ward

ISBN: 0-8192-1563-5

As of June 2011, this book is available from Anglican Book Centre/Augsburg Fortress, for about \$18.00. Should this book prove to be unavailable, consult with the Commission about a suitable replacement.

Appendix – E

E. Locally Trained Priestly Covenants

E1 The original copy of the Covenant will be submitted to the Bishop for authorization.

E2 A Parish Covenant will normally have the following elements:

E2.1 The Mission statement of the Parish.

E2.2 A statement that identifies the area(s) of Parish ministry and that identifies how the LTP will provide leadership and/or support related to these area(s).

E2.3 A specific statement about working conditions, how many hours the LTP will engage in these ministries, how many Parish meetings will he/she be expected to attend, etc. The areas of ministry would normally include Regional, Diocesan and National Church commitments, as well as workplace ministries. There should be a statement noting that the LTP is non-stipendiary and also noting what expenses are to be covered by the Parish. For example, mileage incurred when engaged in priestly ministries, help with the costs of conferences and other priestly training events, and provision of holiday time and study leave. The statement should also note that the Parish must recognize the LTP's paid employment and family commitments. **These matters will be determined consistent with policies set by the Compensations Committee of the Diocese of Kootenay.**

E2.4 A time and method by which an annual review of the Covenant will take place. The Covenant must be submitted to the Bishop, on or before Thanksgiving Sunday, for authorization. The LTP, at ordination, promises to accept the authority of the Bishop and the canons of the Diocese. As well, the LTP is accountable to the Incumbent in matters related to the Parish. That accountability will include consulting with and reporting to the Incumbent and in the absence of the Incumbent, the Wardens. The responsibility for regular meetings with the LTP resides with the Incumbent (Wardens).

E2.5 The LTP is expected to keep the support group for one year after she/he is ordained. The guidelines for support groups will continue to apply.

E2.6 The Covenant is to be signed by the LTP, and by the Incumbent and the Wardens on behalf of the Parish. The LTP, Incumbent, and Wardens will review the Covenant annually, and a report sent to the Bishop. The report should include input from the LTP and the Incumbent, about the LTP's ministry in the Parish. It may also include input from the LTP's support group.

E2 Sample Covenant Between An LTP And A Parish/Congregation

Note: This sample is not policy.

A COVENANT BETWEEN

THE PARISH OF _____

And

THE REVEREND _____
LOCALLY TRAINED PRIEST

A. Parish Mission Statement

“We are an Anglican community that worships God, welcomes anyone who seeks to know Christ, and serves people in _____ and the world.”

B. Preamble

The Parish of St. _____ is a parish in transition. A recent parish survey has shown that St. _____’s is searching for ways to move from survival mode to become a thriving, growing parish. The people seek to grow spiritually and in their sense of community in order to effectively minister to themselves and to the surrounding community. The people seek vision for the future so they may serve God faithfully in this parish.

C. Priestly Statement

I, _____, having been called to be a priest, feel particularly called by the Bishop and the people of this Diocese to support priestly ministry both in the Diocese and in the Parish of St. _____. It is my strong conviction that the priest’s presence brings guidance to shape the life of the church community and God’s mission of the world to the church. I feel especially called to provide leadership which will support the people of the church in their spiritual journeys. Within the life of this parish, I offer my skills in work that encourages, strengthens and enables lay ministry, thus building the body of Christ and supporting the Parish Mission Statement.

D. Work of the Priest in the Parish

The Reverend _____ will:

1. Offer support and encouragement to the clergy, lay leaders, and encourage the baptismal ministry of all.
2. Assist the Parish to learn about and engage in personal spiritual growth, through preaching, Christian education and in the context of learning opportunities in the parish.

3. Support the pastoral ministry of the Parish and deepen Parish life by calling members of the Parish to a prayer ministry as well as training them for, and supporting them in, that prayer ministry.
4. Be a full, voting member of the following Committees: Program Committee, Liturgy Committee, and Christian Education Committee. Will also attend Church Committee meetings, but not be a voting member. Attend Clergy and Wardens meetings.
5. Participate in the 10:00AM service each Sunday when extra-parochial work does not require presence in another place. The Reverend _____ will inform the Incumbent in advance of each absence.
6. Preach once per month as arranged with the Incumbent at both the 8:00 and 10:00 am services *and at _____ facility.*
7. *Preside at services twice a month at St. _____ and once a month at St. _____ and once a month in _____ facility.*
8. Work an average of _____ hours per month (week), with a maximum of _____ hours per month (week).
9. Take a minimum of _____ weeks vacation each year, and sabbatical time of _____ within every _____ years of service.

E. Work of the Priest in the Wider Church:

The Reverend _____ will:

1. Participate as a representative of her/*his* order on the Diocesan Committees for _____.
2. Participate in the activities of the local clericus.
3. Participate as appropriate and able in the life of the diocese through the Synod, gatherings of clergy in the region, and attend other clergy events in the diocese.
4. I agree to continue my education to enhance my ministry by taking further education in _____, following Diocesan guidelines and procedures on continuing education. The maximum cost to the congregation will be _____.
5. In respect of the foregoing and the demands of personal life, offer _____ hours per week to Parish ministry, including Sunday morning services.
6. Be reimbursed for mileage, at the diocesan rate, when taking services in their own region but outside their parish. They will be paid an honorarium and travel expenses, at the diocesan rate, when invited to take a service outside their region.

F. Accountabilities

The Reverend _____ will be accountable to the Bishop through the Incumbent and in his/her absence to the Wardens of the Parish of St. _____'s, in her/his work related to the Parish and will follow the doctrine and discipline of the Anglican Church and the Canons of the diocese.

G. Parish Covenant

The parish of St. _____ will support The Reverend _____'s ministry for the next year as follows:

The incumbent, wardens, and parishioners of St. _____'s will recognize the gift of time and leadership in ministry that he/she offers. While changes to this covenant may be negotiated from time to time they will not expect The Reverend _____ routinely to exceed the hours of her/his commitment nor the nature of the responsibilities he/she has assumed.

Subject to the recommendations of the Administration and Finance Committee, the parish will include appropriate funds in the annual budget, from which The Reverend _____ may claim actual expenses related to ministry.

Will include an appropriate amount in the annual budget of the parish for continuing education participating where possible in the Continuing Education Fund of the Diocese, should one be implemented.

Provide keys to the church building and access to meeting space, office space and equipment on a shared basis.

Be recognized as a full member of the clergy leadership team of the parish

Undertake to support The Reverend _____ by praying for her/him, and by ensuring that there is excellent communication within the leadership and the Parish including a public recognition of this Covenant and his/her continuing ministry as an LTP in this parish.

H. Annual Review

The Incumbent, The Reverend _____, and the wardens will review this covenant collegially, each year in September. This review is of the performance of both the LTP and the parish represented by the wardens, as herein set down and the outcome will be reported to the Church Committee. A copy of this covenant will be sent to the Bishop of Kootenay.

We agree to and support this Covenant.

LTP _____	Date _____
Incumbent _____	Date _____
Rector's Warden _____	Date _____
People's Warden _____	Date _____
Bishop of Kootenay _____	Date _____