



# Handbook

of the  
**Convocation of  
Episcopal Churches in Europe**

The Episcopal Church  
within the Anglican Communion

*A project of*

**Mission • 2006**



THE CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE  
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# **The Handbook of the Convocation of Episcopal Churches in Europe**

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## Convocation of Episcopal Churches In Europe

Paris, The Feast of St. Francis of Assisi

Dear Reader,

Welcome to the Handbook of the Convocation of Churches in Europe. Inside you will find gathered all the important documents relating to the life and ministry of the Episcopal congregations in Europe. As the Handbook is designed to be bound in a looseleaf binder format, you will be able to keep current, as memberships of the various bodies of the Convocation, such as the Council of Advice, change, and as policies and procedures are updated and revised. The Convocation Office will send out updates, both by email and hard copy. You will also be able to find these materials online at the Convocation website, [www.tec-europe.org](http://www.tec-europe.org)

The purpose of the Convocation, like all dioceses, is to meet the needs of its congregations that they cannot individually meet for themselves. In this Handbook you will find a great deal of the resources offered for the daily life of all our churches in Europe.

I wish to thank especially the Strategic Implementation Committee, whose idea the Handbook was, and especially among others, Helena Mbele-mbong, who worked so diligently to make it a reality.

Enjoy!

And work hard, to the glory of God in Jesus Christ through the Holy Spirit.

The Rt. Rev. Pierre W. Whalon  
Bishop in charge  
October 4, 2008



## Convocation of Episcopal Churches in Europe

### PRINCIPLES FOR OUR CONGREGATIONS IN EUROPE

The Rt. Rev. Pierre W. Whalon, D.D.  
Bishop-in-charge

1. Where the Good News of Jesus is preached and the Sacraments of his New Covenant are faithfully celebrated, there the Church is found. It needs two more things to live fully: liturgies which appeal to the original Christian tradition, using the whole Bible and the Apostles' and Nicene Creeds; and ministers ordained by bishops as successors of the Apostles who proclaim the Word of God and celebrate the sacraments faithfully.
2. We do not proselytize—we evangelize, as is the duty of every Christian regardless of denomination. Our communities will have healthy growth only when our neighbors find a friendly welcome which respects their need to “work out their salvation with fear and trembling” (Phil. 2:12), and meet people who manifest lives transformed by love.
3. The reason the Church exists is not to moralize. All people must without fail choose good and avoid evil. Christians are supposed to transcend mere morality in loving their neighbors as themselves.
4. It should be clearly understood that we do not exist to be Episcopalians but to become disciples of Christ, nourishing ourselves from his riches, and to form other disciples of Jesus attracted by our way of being Christian.
5. The Church is One, Holy, Catholic, and Apostolic, and we will strive to live out these so-called “notes” of the true Church especially by serving the poor and marginalized.
6. We will try to govern ourselves so as to be guided by the Holy Spirit. This requires that all members take responsibility for our common life, and that we practice shared leadership between clergy and laypeople.
7. We rejoice to share in the great tradition of the Anglican Communion. It falls to us to discover and live out the French (European) expression of this very ancient tradition.
8. No one is to boast of the superiority of our way of being Christian, or denigrate other Churches.
9. Our communities must be centers of learning in which the Scriptures and the whole of the Christian tradition are available to all.
10. In all times, joyous, sad, prosperous and impoverished, we will found our hope on God and God alone, knowing that Christ has once and for ever delivered us from evil, sin and death; and awaiting the gifts of the Spirit pour out upon each person to accomplish joyfully together the mission of Jesus' Church.

*English: 19 November 2004*



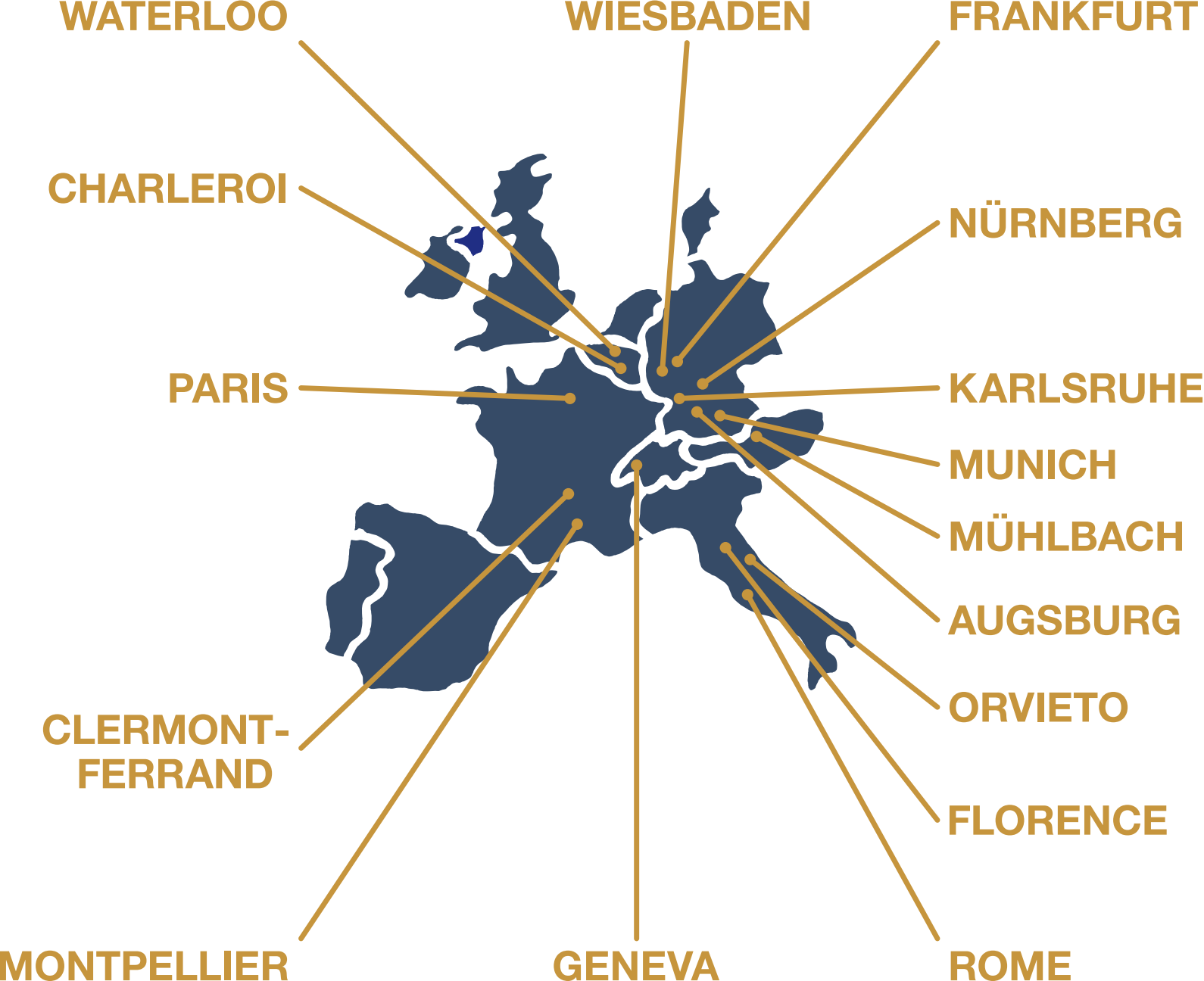
## Convocation of Episcopal Churches in Europe

### PRINCIPES DE NOS COMMUNAUTES EPISCOPALIENNES

The Rt. Rev. Pierre W. Whalon, D.D.  
Bishop-in-charge

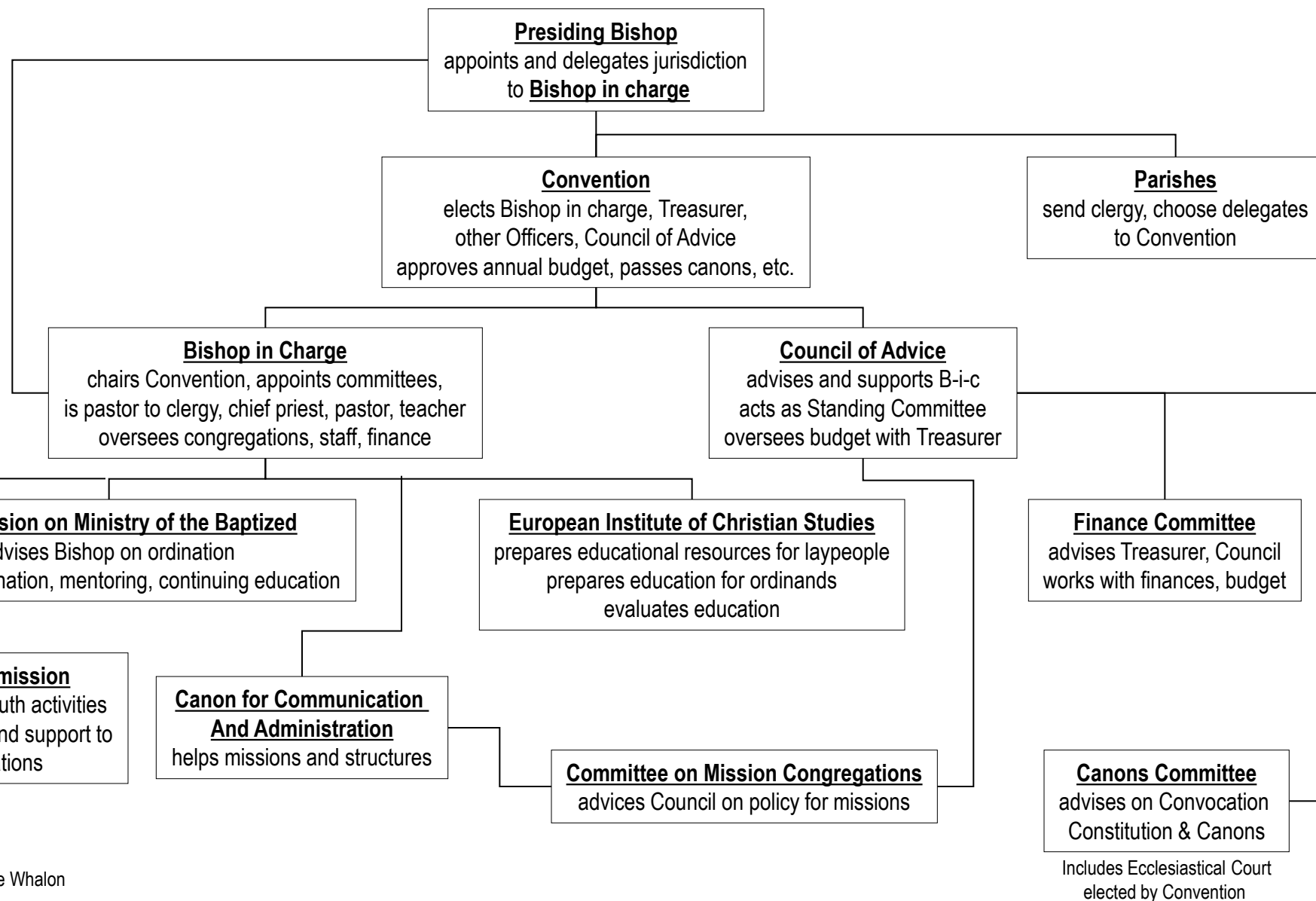
1. Là où la Bonne Nouvelle de Jésus est prêchée et les Sacrements de sa Nouvelle Alliance sont fidèlement célébrés, se trouve l'Église. Il lui faut deux aides pour réaliser pleinement son existence : des liturgies qui font appel à la tradition primitive chrétienne utilisant la Bible entière et les Symboles des Apôtres et de Nicée ; et des ministres ordonnés par des évêques dans la succession des Apôtres qui proclament fidèlement la Parole de Dieu et célèbrent les sacrements.
2. Nous ne faisons pas de prosélytisme — nous évangélisons, comme c'est le devoir de tout chrétien, quelle que soit sa confession. Nos communautés ne grandiront sainement que si nos voisins trouvent chez nous un accueil amical qui respecte leur besoin de « travailler avec crainte et tremblement à leur propre salut » (Phil. 2 : 12.), et rencontrent des gens qui manifestent une vie transformée par l'amour.
3. La raison d'être de l'Église n'est pas de faire la morale. Ceci est le devoir de chaque homme, qui doit inéluctablement choisir le bien et éviter le mal. Les chrétiens en outre sont censés passer au-delà en aimant leurs prochains.
4. Il sera bien compris que nous n'existons pas pour être épiscopaliens mais pour devenir disciples du Christ, nous nourrir de ses richesses, et de former d'autres disciples de Jésus attirés par notre façon d'être chrétien.
5. L'Église est une, sainte, catholique et apostolique, et nous nous efforçons de vivre ces « notes » de la vraie Église surtout en servant les pauvres et les méprisés.
6. Nous nous efforcerons de nous gouverner de telle façon que le Saint-Esprit puisse nous guider. Ceci nécessite que tous prennent des responsabilités pour la vie commune, et qu'une direction partagée entre le clergé et les laïcs soit en place.
7. Nous nous réjouissons de partager la grande tradition épiscopaliennne de la Communion anglicane. Il nous échoit de découvrir et de faire vivre l'expression française de cette tradition très ancienne.
8. Nul ne se permettra de se vanter de la supériorité de notre façon d'être chrétien ni de dénigrer d'autres Églises.
9. Nos communautés doivent être des centres d'enseignement où les Écritures et toute la tradition chrétienne sont mises à la disposition de tous.
10. En toute circonstance, joyeuse, triste, prospère, appauvrie, nous fonderons notre espérance sur Dieu et Dieu seul, sachant que le Christ nous a déjà et pour toujours délivré du mal, du péché et de la mort, et attendant les dons de l'Esprit versés sur chacun pour accomplir ensemble avec allégresse la mission de l'Église de Jésus.

*Le 19 septembre 2002*



# Convocation of Episcopal Churches in Europe

## Organization Chart



## Convocation of Episcopal Churches in Europe

### Acronyms and names

All organizations make extensive use of acronyms, which can leave the uninitiated totally in the dark on what's being referred to. Here follows a list of acronyms in common use in Convocation documents and around our Church, with a short description of what they stand for.

Acronym	Meaning	Explanation
ABC	Archbishop of Canterbury	Primate of the Church of England, and leader of the Anglican Communion. One of the four “instruments of unity”.
AC	Anglican Communion	
ACC	Anglican Consultative Council	One of the four “instruments of unity” of the Anglican Communion – composed of bishops, clergy and laity
ACNS	Anglican Communion News Service	The official news service of the AC
ACT	Action by Churches Together Alliance	An alliance of Christian aid organizations, centered at the World Council of Churches. Includes ERD.
APL	Academy of Parish Leadership	Of EICS of the Convocation
AWE	Anglican Women's Empowerment	An independent organization providing an effective voice for women at the UN and in the Anglican Communion
BCP	Book of Common Prayer	
BFP	Board of Foreign Parishes	Oversees the endowments and some properties of the Convocation
Blue Book	The Blue Book	The reports of CCABs to General Convention (so called because it used to be blue)
CACE	Convocation of American Churches in Europe	Former name of the CECE. See below.
CAECG	Council of Anglican Episcopal Churches in Germany	Composed of Convocation parishes and CoE chaplaincies in Germany
CCABs	Commissions, Committees, Agencies and Boards	Of The Episcopal Church
CECE	Convocation of Episcopal Churches in Europe	Name, officially changed at Convocation Convention of 2010
Christian Aid		Based in England
CIC		Bank used by the Convocation

Acronym	Meaning	Explanation
COABICE	College of Anglican Bishops in Continental Europe	Bishops of Spain and Portugal (under the ABC), and of the Diocese in Europe/CofE and the Convocation
CoA	Council of Advice	Of the Convocation
CofE	Church of England	
COMB	Commission on the Ministry of the Baptized	Of the Convocation
CPE	Clinical Pastoral Experience	
CPT	Clinical Pastoral Training	
DFMS	Domestic and Foreign Missionary Society	The Episcopal Church is incorporated under the “Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the USA”
DOCC	Disciples of Christ in Community	Adult ed program from University of the South
EC	Executive Council	Of The Episcopal Church
ECUSA	Episcopal Church USA	No longer used. Now use TEC.
EfM	Education for Ministry	4-year adult ed program from University of the South
EGR	Episcopalians for Global Reconciliation	Promoting the MDGs in the Episcopal Church
EICS	European Institute for Christian Studies	Of the Convocation
ENS	Episcopal News Service	The official news service of TEC
EPPN	Episcopal Public Policy Network	An advocacy network of TEC on social justice issues
ERD	Episcopal Relief and Development	Of The Episcopal Church
EYE	Episcopal Youth Event	Of The Episcopal Church, held every three years
FBO	Faith-based organization	
GC	General Convention	Of The Episcopal Church. The governing body of TEC, held every three years. There are two houses: HoB and HoD.
HoB	House of Bishops	Of The Episcopal Church (also of other Anglican provinces).
HoD	House of Deputies	Of The Episcopal Church (also of other Anglican provinces). Made up of clergy and lay deputies.
IAWN	International Anglican Women’s Network	One of the official networks of the Anglican Communion; reports to the ACC.
IRS	Internal Revenue Service	Of the USA. Referred to in budget reports

Acronym	Meaning	Explanation
JNRC	Joel Nafuma Refugee Center	Part of St. Paul's Within the Walls' ministry in Rome
Lambeth	Lambeth Palace	The residence of the Archbishop of Canterbury. Also refers to the 10-year gathering of all Anglican Bishops. The most recent was held in 2008.
LEM	Licensed Eucharistic Minister	
LLM	Licensed Lay Minister	
MDGs	UN Millennium Development Goals	
MMR	Mutual Ministry Review	
MSF	Médecins sans Frontiers	
NGO	Nongovernmental organization	This would include TEC and ACC, especially in UN circles
PB	Presiding Bishop	Of The Episcopal Church
PB&F	Joint Standing Committee on Program, Budget & Finance	A committee of General Convention of The Episcopal Church
PHoD	President of the House of Deputies	
SG	Société Générale	Bank used by the Convocation
SS	Sunday School	
TBS	Transformed by Stories	Program developed by EICS of the Convocation
TEAC	Theological Education for the Anglican Communion	A Working Party for theological education set up by the Anglican Primates in 2003
TEC	The Episcopal Church	Replaces ECUSA, Episcopal Church USA, as the commonly used abbreviation, since the province includes more than the USA
TENS	The Episcopal Network for Stewardship	
TOS	Telling Our Stories	See TBS above. The theme of Convocation Convention 2008.
UNCSW	United Nations Commission on the Status of Women	Based in NY. Anglican and Episcopal women have been a strong NGO presence at their annual meetings
UTO	United Thank Offering	Of The Episcopal Church
VTS	Virginia Theological Seminary	
World Vision		A Christian relief, development and advocacy organization
YAE	Youth Across Europe	Of the Convocation
YASC	Young Adult Service Corps	Of The Episcopal Church – young adult missionaries
815	The Episcopal Church Center (815 Second Ave., New York City)	“Headquarters” of The Episcopal Church





Handbook section II placeholder.



## Convocation of Episcopal Churches in Europe

### THE CONVOCATION TODAY

For over two centuries, the parishes and missions of the Convocation of Episcopal Churches in Europe have ministered to Americans and other English-speaking people in Europe and, more recently, in other languages as well.

Many people come to Europe for business, military, or academic reasons and stay for a few months or a few years. Others have found in Europe their second or permanent home. Recently, immigrants from Latin America, Africa and Asia, refugees from troubled parts of the world, and local nationals have also begun finding a home in our congregations.

The Convocation today is a multinational, multiracial, multilingual, and multicultural communion within the European Union — a mirror image of the multinational, multiracial, multilingual, and multicultural Episcopal Church in the USA. In an effort to reach all of its members, the Convocation has undertaken the task of translating selected Liturgies from the Book of Common Prayer, and have now published bilingual prayer books in French, German, Italian and Spanish.

#### ***How the Convocation came to be***

The Episcopal Church was anxious to provide for the spiritual needs of its members who moved to Europe in the 19th century.

A small number of congregations were established in the great cities of Western Europe, while elsewhere Episcopalians were welcomed and became committed members of many Church of England chaplaincies.

At first, visiting bishops from the States provided Episcopal oversight to the American congregations in Europe. Late in the nineteenth century, the Presiding Bishop started appointing "Bishops-in-charge." Until 1971 these were diocesan bishops. In 1993 a full-time, non-retired resident Bishop in Charge of the Convocation was appointed, the Right Reverend Jeffery Rowthorn. And then, in 2001, the Convocation elected its own bishop, the Right Reverend Pierre W. Whalon.

#### ***How we work today***

Strictly speaking, the Presiding Bishop of The Episcopal Church has jurisdiction over the Convocation, but this responsibility is entirely delegated to the Bishop in Charge. A number of critical institutions and bodies work with the Bishop, including:

**The Annual Convention.** This meeting brings together representatives of all our parishes, missions, and indigenous ministries. At the Convention the budget for the coming year is presented; four clerical and four lay deputies to the General Convention are chosen; and the four clerical and four lay members of the Council of Advice are elected (see Episcopal Church canon I.15). The Convention also elected the Bishop in charge for the first time in 2001.

**The Council of Advice.** This group advises the Bishop on all important matters of policy, is charged with preparing the annual budget, raises funds, and gives final approval to all candidates for ordination.

**The Commission on the Ministry of the Baptized.** With the Bishop and the Council of Advice this group oversees the training of those preparing for ordained ministry. Its committees are responsible for critical aspects of the Convocation's life including Clergy Continuing Education; and Clergy Mentoring.

**Youth Commission.** Once part of the Commission on the Ministry of the Baptized, in 2008 a separate Youth Commission was formed to gather resources to support congregations in developing ministries to and with young people. They are also responsible for organizing and providing the leadership for the annual Youth Across Europe event for youth aged 13–18 and, beginning in 2012, a junior youth event for youth aged 10–13, and in 2013 a young adult event for ages 18–30.

**European Institute of Christian Studies.** The education department of the Convocation that develops resources for lay and ordinand formation and offers seminars on various aspects of Christian formation.

**Committee on Mission Congregations.** This committee advises the Bishop and Council on policies concerning new church plants, including where to launch new congregations as well as supporting existing mission congregations, defined as not able to support a full-time priest (as opposed to a "parish").

**Boards of Foreign Parishes.** Three boards, legally incorporated in the State of New York, administer the endowments of the Convocation and of our parishes in Florence and Rome, and hold title to certain properties in trust for The Episcopal Church.

All of these bodies undergird and strengthen the mission of the Episcopal Church and its congregations here in Europe. Increasingly, this mission is being shared with our Anglican brothers and sisters as we address together challenges common to all four jurisdictions on the European mainland. Similarly, our relationships are growing ever closer with Christians from other parts of the Body of Christ.

### ***To give and to receive***

The Episcopal Church and the Convocation have much to learn from our Anglican and ecumenical partners. From them and from the local members of our own congregations we discover what it means to be a European raised in a particular country and shaped by a particular language, culture, and denomination. At the same time, we have a special and timely experience to share with other Christians as the European scene changes and an increasingly unified Europe comes into being.

We believe that our experience over the past two centuries as a part of The Episcopal Church in the USA — a joyful, painful, bittersweet experience within one and the same Church — can be of great value to the Church back in the United States, keeping in mind that eleven dioceses of the Church are outside that nation. And we think that we are of use to our Anglican brothers and sisters on the European mainland, as well. To give and to receive, in common commitment to a common mission, is what we look forward to on this journey in faith together.

*Adapted from original material written by the Right Reverend Jeffery Rowthorn, Bishop in Charge of the Convocation of American Churches in Europe from 1994 to 2001.*

*September 2008 / Revised April 2012 and March 2013*



## Convocation of Episcopal Churches in Europe

### A BRIEF HISTORY OF THE CONVOCATION

After the Revolution, American Episcopalians began worshipping from time to time at the American embassy in Paris. This worshipping community became our first congregation. As American interests developed in the nineteenth century, Episcopalians in various cities started congregations. Finally the Paris congregation petitioned the General Convention to find a way for them to become congregations of The Episcopal Church and, in 1859, the Convention passed the canon under which we continue to operate (I.15).

The canon prescribes how congregations “in foreign lands” can join The Episcopal Church. As long as they are not in an existing Anglican jurisdiction, they may form under a priest and be admitted to the General Convention under the jurisdiction of the Presiding Bishop (who was of course a sitting diocesan until 1940). The Presiding Bishop could appoint a “Bishop in charge” to oversee congregations on his behalf. The first, William Andrew Leonard, then Bishop of Ohio, was appointed in 1897 by Bishop John Williams, XI Presiding Bishop, himself also Bishop of Connecticut at the time. I am the twenty-fifth and the first elected Bishop in charge. Two others were full-time besides myself: Edmond Browning (1971-74) and Jeffery Rowthorn (1994-2001). Between their two tenures, my predecessors were retired bishops.

Besides the Bishop in charge the canon also calls for a “Council of Advice” elected by an annual Convention, which functions like both a standing committee and diocesan council. The Convocation is not however a diocese, although it does send a full deputation to General Convention.

By 1870 there were four Episcopal congregations in Europe: Holy Trinity, Paris; St. Paul’s-Within-the Walls, Rome; Holy Spirit, Nice, France; and St. James, Florence. As The Episcopal Church developed strongly after the Civil War thanks to the new capitalists like J. P. Morgan, the European congregations became the beneficiaries of their largesse in terms of buildings. Of course, they liked to build structures but not endow them...

To allow The Episcopal Church to own land in Europe, the Board of Foreign Parishes, the Board of St. James and the Board of St. Paul’s were founded in the late nineteenth century by act of the New York State legislature. Their constitutions put them fully under the authority of the Church and especially the Presiding Bishop. Over the years they have not only held properties for various congregations but also managed endowments. The Board of Foreign Parishes, besides owning the Cathedral buildings in Paris and the parish hall in Frankfurt, also manages the Nice Fund, created from the sale of the American church in Nice in 1970, which helps support the ministry of the Convocation.

It is from these days of the Morgans, the Vanderbilts, and the founders of the Boards that we still have the image of being, as one clergy wag here put it, “rich ex-pats playing at church waiting for the next steamer to New York.” If there ever was some truth to this image, however, it went down with the Titanic. As Americans

fought wars in Europe, congregations sprang up around Europe, some of which have since closed, but many of which have survived. Church of the Ascension, Munich, is 103 years old, for instance, and Emmanuel Church, Geneva, which started out as a Presbyterian church, became Episcopalian in 1877. All Saints, Waterloo, Belgium, and St. Augustine of Canterbury, Wiesbaden, Germany, began as chaplaincies of the Church of England. None of these were ever chapels of ease for wealthy New York magnates.

### ***World War II and after***

The congregations shared the losses suffered by their communities during the two world wars fought on European soil. During World War II the property in Munich was confiscated and most of the other church buildings were closed. After the war, the congregations of the American churches in Europe had changed. They were rebuilt by different groups from those wealthy few who founded them years before. And other Episcopal locations were established. An Episcopal congregation in Frankfurt held services in a Quonset hut after the original Church of England building was destroyed, continuing an Anglican presence of several hundred years in the city. An English church, St Augustine of Canterbury in Wiesbaden, severely damaged during an air raid in the war, was restored by the United States Air Force a few years later. Episcopal services have been held there ever since. The congregation in Munich found other facilities for worship.

More changes were to come. The Church of the Holy Spirit in Nice was sold during the 1970s in order to form a joint Church of England-Episcopal ministry on the Riviera. All Saints' Church, Waterloo, was formed in 1980 as an outreach from the Church of England to the American community, but later was welcomed under the Convocation umbrella.

The longest serving Bishop in charge before me was Stephen Bayne, from 1960 to 1968. At that time there were only seven parishes in the Convocation. He was also put in charge of military chaplains in Europe. (These two appointments provided an income so he could function as the Executive Officer of the Communion.) He found this work more taxing than it appeared at first. Bishop Bayne worried, according to his biographer, John Booty, that the seven congregations were always in danger of becoming "Episcopalian Clubs." He noted the beginning of a shift from retired Episcopalians who were "settled members" to a more transient population. As this trend has accelerated, the resulting mixtures of nationalities, languages, and cultures that characterize the Convocation today have eliminated the "Club" mentality almost completely.

Bayne, the driving force behind "Mutual Responsibility and Interdependence" which revolutionized the Anglican Communion, was a man of great missionary zeal and energy. His leadership began to energize congregations, especially since he could attract good clergy to a ministry that was considered for a long time a dead-end or the last stop before retirement.

### ***The 1990s: the Convocation leaps forward***

When Edmond Browning became Presiding Bishop, he remembered his sense of the Convocation's potential he had when he was Bishop in charge. And he challenged the Convocation to find the additional resources to support an expanded episcopate, offering financial assistance from his own budget. As a result of this

challenge, the Convocation has had a full-time Bishop in Charge, since January 1994. The Right Reverend Jeffery Rowthorn's episcopate included the Pilgrimage of the Canterbury Cross in 1997, when the Cross from Canterbury Cathedral journeyed to each of our churches and mission congregations and over 2,000 people renewed their baptismal vows; care of the clergy through annual clergy retreats; the formation of a 14-member Commission on the Ministry of the Baptized which focuses on mission, ministry in daily life, and Youth Across Europe; the creation of five mission congregations; the introduction of four other-language ministries; and the Mission 2000 consultation. Bishop Rowthorn also spearheaded cooperation with the other Anglican jurisdictions in continental Europe, with the formation of the College of Anglican Bishops in Continental Europe (COABICE) and the subsequent consultations to discuss a possible Anglican province in continental Europe.

In 2001, with the permission of Presiding Bishop Frank Griswold, the Convocation proceeded to elect, for the first time, its very own bishop, the Right Reverend Pierre Welté Whalon.

The Convocation has almost tripled in size since Bishop Bayne's days, with nine parishes, plus nine other congregations (two italophone and one hispanophone), and two military congregations. Our four thousand members make us larger than a number of Episcopal dioceses in the US. As provided for by the 1859 General Convention, this jurisdiction is wherever there are people who ask for it – a true non-geographical jurisdiction, and one of only two in the Anglican Communion, the other being the Diocese in Europe. It is worth noting that congregations in the Presiding Bishop's jurisdiction could in theory be located anywhere in the world where there is not an existing Anglican jurisdiction, or one with which TEC is not in communion...

This jurisdiction is a rich mixture of nationalities, languages, and cultures, as well as religious backgrounds. A survey by our Strategic Planning Committee in fall 2006 found that at best only 25% of our members are Episcopalians or Anglicans originally. And we have several ministries of outreach which we think do the whole Church proud: the refugee center in Rome, the deportee ministry in Frankfurt, the NGO work in Geneva, homeless ministry in Paris, college ministry in Florence, among many others. Since 2003 the Convocation has worked to support the Millennium Development Goals.

One project that has also enriched the wider Church is the creation of our four bilingual Prayer Books in Italian, French, Spanish and German.

In October 2006 the Convention of the Convocation passed a strategic plan named "Mission 2006." Tapping the resources of the Convocation itself, as well as The Episcopal Church, to meet those needs of our congregations that they cannot meet for themselves, Mission 2006 has led to a solidification and expansion of programs in the Convocation, and the Convocation is now embarking on a vision for the next five years. Despite the many difficulties of being a true non-geographical jurisdiction, the Convocation of Episcopal Churches in Europe is a vibrant, exciting part of The Episcopal Church and the Anglican Communion.

*The Rt. Rev. Pierre W. Whalon, D.D. February 2007 / Revised April 2012*



## Convocation of Episcopal Churches in Europe

### WHAT'S THE CONVOCATION GOOD FOR, ANYWAY?

An article for our parishioners by  
Bishop Pierre Whalon

Most people notice eventually that their congregation belongs to something called “The Convocation,” which is short for “The Convocation of Episcopal Churches in Europe.” They might connect it with the Bishop—me—because sooner or later, I come visiting to preach, celebrate the Eucharist, baptize and confirm, and meet with the Vestry or Bishop’s Committee. When a new priest arrives, I also come to officially delegate my oversight of our congregation to him or her.

But there is a difference between the Bishop and the Convocation itself.

Furthermore, Vestry members looking over their budgets will see an assessment payable to the Convocation of 8% of disposable (that is, unrestricted) income. The question arises, “What’s the Convocation good for?” Since your delegates voted recently to increase the assessment from 7% in 2009 to 8% by 2011, it seems good to explain something about dioceses, convocations, and bishops. And you.

All Christians, even the most lackadaisical, live in congregations, of course (no “Lone Rangers”!). The oldest churches—Roman Catholic, Orthodox, Anglican/ Episcopal—group these into regional structures, called “dioceses.” The regional government regulates the life of the congregations, beginning with planting them, picking clergy for them, designing their local governing bodies, regulating their worship, choosing their educational and other programs, etc. The diocese also connects its congregations to national and international structures.

In Europe, where our congregations are scattered across six countries and among other Anglicans, our regional government is called “The Convocation of Episcopal Churches in Europe.” It functions like a diocese, only that we are not limited to a particular region. Wherever there are people who need a church on this continent, we are there. We link all our members with The Episcopal Church, headquartered in New York but active from Taiwan to Austria. Through the Episcopal Church, we are all part of the 80-million-strong family of churches called the Anglican Communion, under the leadership of the Archbishop of Canterbury.

In 1859, the General Convention of The Episcopal Church created a canon law (now numbered I.15) that places any congregation not within an existing Anglican diocese under the jurisdiction of the Presiding Bishop and within a “Convocation.” It also calls for a Bishop in charge to be appointed to oversee these congregations. The first official Episcopal congregation outside the United States was the Church of the Holy Trinity in Paris. In 1922 the parish became the seat or *cathedra* of the Bishop in charge of the Convocation.

So what’s the Convocation good for, anyway? First of all, it is what allows your congregation to exist and flourish, as part of something bigger than itself. Everything that makes up the shape of your congregation’s life passes through the Convocation to The Episcopal Church and to the Anglican Communion. Conversely, being a part of these



helps define our congregations—who your priest is, how you worship, what people study, how you make decisions for your common life, relations with other churches around you, and so on.

Every year, you elect lay delegates to accompany your clergy to a convention of the Convocation. This body chaired by the Bishop decides on the budget, which includes the amount of your congregation's annual assessment, as well as possible grants to you. It also elects members of the Council of Advice, which manages the Convocation with the Bishop in charge, and officers such as the Treasurer and Assistant Treasurer. The convention also elects four clergy and four laypeople as Deputies to the General Convention held every three years. These guarantee that the interests of your congregation are represented at both the European level and the wider church. The convention also approves major mission initiatives, as well as policies and canons for all the congregations (for instance, the mandatory Child Protection Guidelines). Finally, in 2001 the convention elected the Bishop in charge for the first time.

Since my election, we have made every effort to make the Convocation ever more responsive to your needs—in fact, the Convocation exists to serve the needs of its congregation that they cannot meet for themselves. It provides me with a secretary and an office rented from the Cathedral, and a travel budget big enough for my work as your Bishop: doing missionary work, planting churches, confirming people during my pastoral visits, overseeing the clergy (to whom I delegate my oversight of individual congregations), training and ordaining new clergy, licensing lay ministers, helping congregations and clergy with transitions, making sure “the rules” are followed, and connecting all of us with the wider church—both the living around the world today, and the first apostles. The elected Council of Advice serves as my advisers, as well as a standing committee whose approval (along with mine) is necessary for starting new churches, ordaining (and deposing) clergy, establishing or modifying congregational by-laws and encumbering church property. The Council also has committees to help it: finance, canons, mission goals implementation, and mission congregations.

I appoint other bodies: the Commission on Ministry of the Baptized, who put on an annual conference called “What is God calling me to do?” to which anyone can go, and otherwise helping people (and me) discern their lay and ordained ministries, as well as creating resources for clergy mentoring and continuing education. The European Institute of Christian Studies creates educational resources and programs for laypeople like the *Transformed By Stories* process, as well as training for ordained ministry. The Youth Commission gathers resources to enable every congregation to develop ministries to and with young people that are integral to its life and work. Check out these and much more at your website: [www.tec-europe.org](http://www.tec-europe.org)

So the Convocation is “good for something.” As I mentioned assessments, you should know that ours remains the lowest in the entire Episcopal Church even after being raised to 8% in 2011. Furthermore, all the congregational assessments combined account for only about one-third of the Convocation's income. The rest comes from the Board of Foreign Parishes, a New York non-profit corporation that manages some of our funds and properties on our behalf, and the General Convention, which pays my salary and benefits. A lot of other people help us do our ministries here in Europe.

No congregation can exist on its own. Thanks to the Convocation, yours can always have the outside resources necessary to grow and flourish. But the work—and the joy—of being your unique congregation is entirely yours to do, and to enjoy.

*November 2008 / Revised April 2012*



The  
Convocation of  
American Churches  
In Europe

October 16, 2008

Dear Delegates,

This year the Strategic Implementation Committee would like to introduce you to some basic information about what to expect at Conventions. Some of you have experienced past Conventions. For others, it's the first time. To help you get the most from the experience, we present the following information:

**What is the Convocation?**

The Convocation consists of parish churches, mission congregations and ministries in Europe. You can see where they are located and find out more about each one at the Convocation website <http://www.tec-europe.org> .

**And the *Convention* of the Convocation?**

The Convention is an important time in the life of the Convocation. It is one time throughout the year that representatives from each parish and mission congregation gather together. The purpose of this Convention / gathering is fourfold:

- 1) **Formation and training** – You have already received an introductory letter from Bishop Whalon. Come prepared – it promises to be a very special program. For the first time in Convocation history, the Presiding Bishop, the Most Rev. Katharine Jefferts Schori, will travel to Europe to participate in the Convention.
- 2) **Spiritual** – During the Convention we gather for daily worship with choral music from the Convocation choir – a time for thanksgiving, reflection and meditation.
- 3) **Business** - You will hear reports from our Bishop as well as the committees of the Convocation, including the presentation of the 2009 budget by the Treasurer. Besides the budget, you will vote on several other resolutions that set procedures and policies that

apply directly to your congregation. There will also be elections for the Council of Advice.

- 4) **Building community** – Mealtimes and coffee breaks are opportunities to get to socialize. Get to know participants, exchange ideas and discover both the rewards and challenges you share with others in the context of your congregational/parish and daily life in European cultures.

### **What is expected of me as a delegate?**

As a delegate you have two basic responsibilities:

- participate fully in the Convention as representative of your parish or mission
- follow-up on the Convention experience upon your return home
  - reporting about the Convocation and sharing information about its activities and programs

You are the link between the Convocation and your parish. How much the people know and understand about the life of the Convocation depends on you!

Welcome to Convention 2008!

*Cynthia D'Alimonte*

*Chair, Strategic Implementation Committee*



## Convocation of Episcopal Churches in Europe

### Resolution Guidelines

All major decisions of the Convention of the Convocation are made in the form of resolutions at Convention. They should be well-thought out and clearly address the issue and what is to be done.

Resolutions from the Council of Advice are submitted directly to the Convention by the Council. Normally, these should be sent to all delegates at least two weeks prior to the Convention.

All other resolutions (no matter where they originate) to be brought before the Convention must be submitted in writing to both the Secretary of Convention and the Resolutions Committee, in advance of its presentation, preferably electronically.

Ideally, resolutions of substance are submitted in advance to the Annual Convention so that delegates may consider them in a timely manner. Resolutions received by the Secretary of Convention and the Resolutions Committee at least two weeks before the start of Convention will be sent electronically to the delegates. However, resolutions can still be submitted up to and during the Convention.

Resolutions are numbered in the order in which they are presented, beginning with the resolutions from the Council of Advice and followed by the resolutions presented through the Resolutions Committee.

Below are some guidelines to help in writing resolutions. These are not meant to be absolute rules, for the most part, but hopefully will ease your task in preparing a coherent resolution.

#### **Resolution text:**

##### **Substantive resolutions**

1. A substantive resolution must require specific action. The resolution should be phrased so that it will result in some action by an entity of the Convocation or by an identified person of the Convocation (e.g. "investigate", "urge", "require", "ask", "affirm").
2. Use the subjunctive verb mood: *Example:* That the Convention urge ...; That the Convention adopt ...
3. If a resolution contains more than one resolve clause, end the earlier resolution with a semicolon followed by the words "and be it further", with the next resolve on the following line.
4. If you reference a report, study or other document that is not generally known by delegates of the Convention or readily available, you must provide copies of the document with your resolution.

**Resolutions amending the Constitution or Canons:**

1. Begin the resolve clause with the article or canon reference. *Example:* "That Canon III.5.1(b) be amended to read as follows ..."
2. Text to be deleted is indicated by a ~~strike through~~ mark and text to be inserted is indicated by *italics*.
3. Include the entire section or paragraph from which you are amending instead of using ellipse marks ( ... ). This provides clarity when the resolution is being discussed.
4. If you are amending more than one section of the Constitution & Canons (C&C), or if there is an additional resolve clause after a proposed amendment, the first clause closes with a period. "And be it further," is on the next line followed by the next resolve clause on its own line.
5. The terms Bishop, Presbyter, Deacon, Priest and Lay Person and their plurals are capitalized.

**Courtesy Resolutions**

1. Courtesy resolutions may be written to express thanks, gratitude, appreciation, etc., for persons who have made a particular contribution, or on other appropriate occasions.
2. Courtesy resolutions for persons involved in the Convention are usually finalized by the Resolutions Committee and they are all recognized in one resolution.

**Topic and Title**

1. A brief descriptive title clearly identifying the area of legislation should be proposed.
2. For resolutions that propose amendments to the C&C, the title should consist of the article or canon reference. *Example:* Amend Canon 2.4 (2): Of the Convocation.

**Funding implications**

1. If your resolution contains budgetary implications, a cost estimate must be included within a last resolve clause of your resolution. Please use the format:  

*"Resolved, That the Convention request the Finance Committee to consider a budget allocation of € \_\_\_\_ for implementation of this resolution."*
2. Resolutions with budget implications should be in line with the mission goals of the Convocation.

**Explanation:**

1. The use of preambles and "Whereas" clauses in resolutions is highly discouraged.
2. Reasons for resolutions and the purposes, intentions and justifications for them are best included in an explanation following the resolution. Please limit to a few paragraphs in length.

## Endorsers

1. Resolutions proposed by the Council of Advice, Committee on Canons, COMB, EICS, parishes (Vestry) or other entity of the Convocation need no further endorsement.
2. Resolutions proposed by delegates should be endorsed by at least two other delegates, from at least two parishes or missions.

## Examples

### Substance resolution

CC20xx-Res. X: Youth Leaders' Retreat

*Resolved*, That each parish and mission be urged to send at least one youth leader to the annual Youth Leaders' Retreat; and be it further

*Resolved*, That each parish and mission be urged to make financial provision in its budget to support the participation of its youth leaders in the annual Youth Leaders' Retreat event.

### Courtesy resolution

CC20xx-Rex. Y: Recognition of persons at Convention

*Resolved*, That the Convocation express its:

- greetings to the Presiding Bishop and members of the Boards of Foreign Parishes
- greetings to the Reverend Bud Holland, the Right Reverend Richard Chang and his wife Dee Chang
- thanks to the Reverend Jayne Oasin and her colleagues for leading us in the discussions of anti-racism training
- welcome to the Reverend Mary Ellen Dolan, the Interim Rector of St. Augustine's, Wiesbaden
- etc.

### Resolutions amending the Constitution and Canons

CC20xx-Res. Z: Amend Article V: of the President of the Convention (Second reading)

*Resolved*, That Article V of the Constitution be amended to read as follows:  
The bishop in charge shall preside in the Convention; or in the Bishop's absence the president of the Council of Advice; or in the President's absence the members of the Convention shall elect a President from among the ~~presbyters~~ members of the Council of Advice."

N.B. These guidelines have been adapted from the 76<sup>th</sup> General Convention Resolution Guidelines which can be found at: <http://www.episcopalchurch.org/gc2009.htm>



## Convocation of American Churches in Europe

### Resolutions Regarding Expenses for Convention

*Approved by Council of Advice, 28-30 September 07*

1. *Resolved: that Council of Advice approves the clarification of which body/individual covers the expenses of participation at the Annual Convention of the Convocation of American Churches in Europe.*
2. *Resolved, that each parish and mission be required to make financial provision for all of its active canonically resident clergy and its lay delegates to attend the Annual Convention of the Convocation, and be encouraged to provide financial assistance to enable clergy spouses to attend the Convention.*

#### Explanation

**Preamble:** In reviewing the expenses for Annual Convention as a category, it was decided that there should be some attempt to clarify which expenses should come under this budget line item, to help both the host parishes as well as the congregations and our office staff. This document, originally proposed by the Finance Committee, was approved by the Council of Advice in September 2007.

#### **The following will be paid for entirely by the Convention budget:**

- Officers of the Convention (Secretary, Treasurer and Assistant Treasurer).
- Invited Speakers
- Convocation Staff (Secretary, Canon Missioner, and Canon Precentor)
- Diocese in Europe representatives (two)
- Officially designated translators (one per language)

#### **The following will be paid for partially by the Convention budget:**

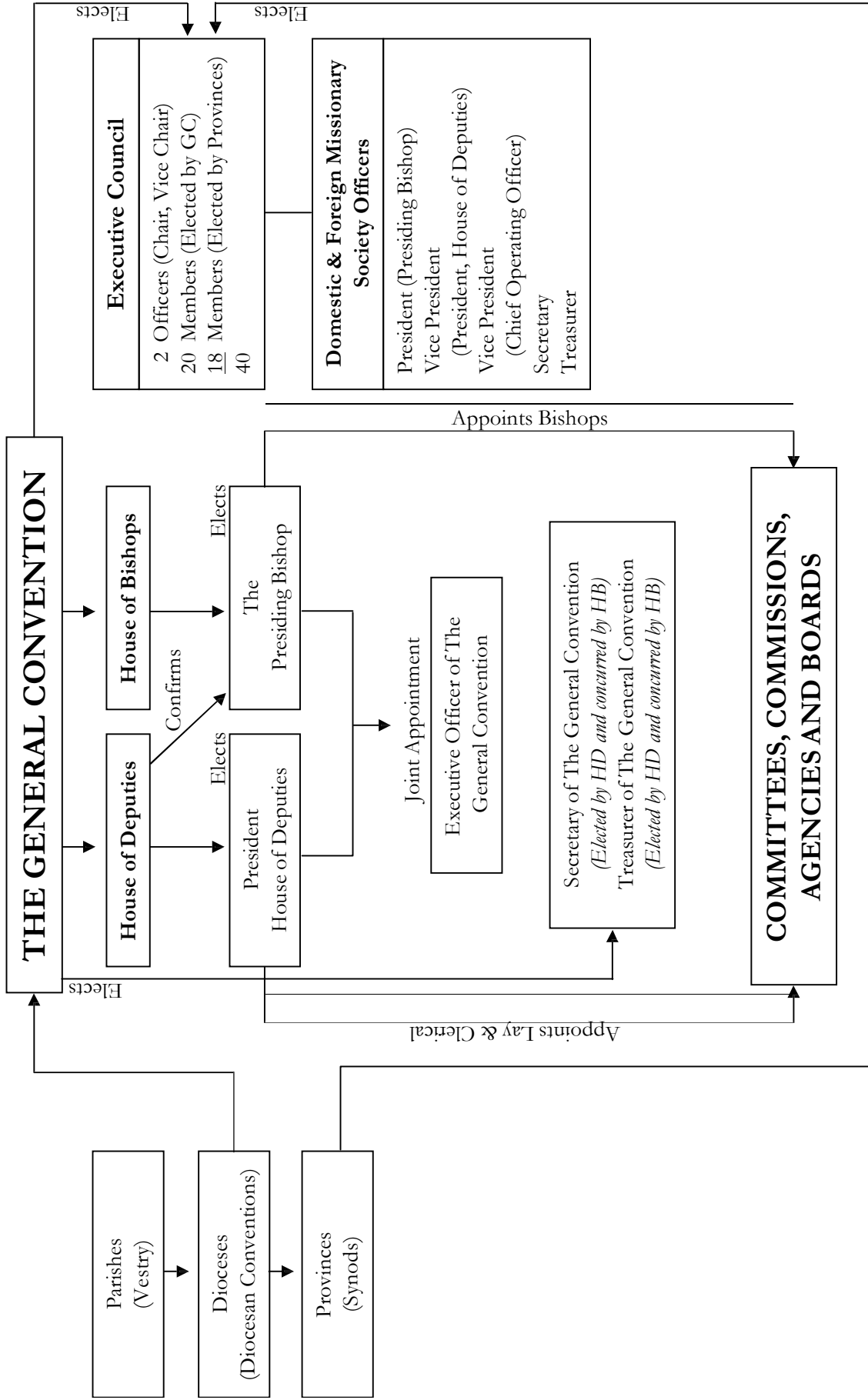
- Bishop and Melinda Whalon, Marie-Noelle (registration only, all travel expenses to come from Bishop's Travel)
- Committee Heads if required to give a report at Convention (registration only; all other expenses to come from the committee's budget).
- Lay members of the Council of Advice (registration only, all other expenses to be covered by Council of Advice budget)

#### **The following will NOT be paid for by the Convention budget:**

- Canonically Resident Clergy and Lay Delegates  
All canonically resident clergy (including deacons) and lay delegates are required to attend Convention at the expense of the individual parishes and missions. *[See resolution 2 above].*  
Where such a person is also a member of the Council of Advice, reimbursement will be made only for extra expenses (i.e. an extra night in a hotel) incurred because of meetings. Such reimbursement will be attributed to the Council of Advice budget.
- Mission Leaders and Representatives  
All missions are encouraged to send leaders and one non-voting delegate, at the expense of the mission. The expense should be included in their budget for the year and the mission may apply for grants to cover the expense if necessary.

*Note:* if the above will cause financial difficulties especially for missions, they are encouraged to submit a grant request following the normal procedures.

# THE CANONICAL STRUCTURE OF THE EPISCOPAL CHURCH







**Convocation of American Churches in Europe**  
**Convention, 13–16 October 2005, Frankfurt, Germany**  
**Resolution CACE 2005/1: Vision Statement**

This Convocation hereby affirms the following six priorities for mission, building on the work of “Mission 2006” (June 2005, Rastatt, Germany) and identified during the 2005 Convocation Convention (October 2005, Frankfurt, Germany), as:

- ♦ Young people
- ♦ Training and nurture
- ♦ Building new missions
- ♦ Spirituality and worship
- ♦ Social and environmental justice
- ♦ Leadership and visioning

## **VISION STATEMENT**

As a Convocation, together we affirm our commitment to proclaim the good news of Jesus Christ by worship, word and example to people of all nationalities and denominations.

This dynamic and mission-minded Convocation, following discussions in the parishes and missions, met in Rastatt, Germany, in June 2005, in an open consultation raising their vision for fulfilling God’s mission in Europe. These mission concerns were taken to Convocation Convention in October 2005 in Frankfurt, where they were further considered. Through this process the Convocation identified six priorities and a list of supporting activities that would advance those mission goals and serve as the focus of our efforts over the next five years. The six priorities, in the order in which the group voted, are:

1. **Young People:** “Bring church to our youth to bring youth to our church”: aim to realize the gifts of children and young people in our midst; aid them in learning to express their faith in word and example; encourage and affirm their active participation and contributions in all aspects of the life and councils of the Episcopal Church so that our young people can spread the Good News of Christ to all people.
2. **Training and Nurture:** Our Convocation is committed to providing education and formation in Christian Scripture, faith and life to empower both clergy and lay people for mission and ministry.
3. **Building Missions:** In obedience to the command to go into the world and preach the Gospel, the Convocation is to equip existing missions and to build new missions in response to needs discerned for an Episcopal community in the Anglican tradition where all can find support in their faith journeys.
4. **Spirituality and Worship:** We are called to assist the flourishing of our Christ-centered worshipping communities and to provide opportunities for spiritual growth and development in ways that reflect and build upon our

Anglican tradition and our diverse cultures and denominations through “worship that works”.

5. **Social and Environmental Justice:** It is of vital importance that we, the society of Christ, demonstrate an awareness of, and respect for, our integral relationship with the natural world, and our commitment to justice and peace in solidarity with all people.
6. **Leadership and Visioning:** Mission endeavors can only be successful if there is clear and deliberate communications, collaboration, mutual support and accountability, underpinned by clear structures and roles, all in the spirit of service to one another.

Recognizing the extraordinary and creative energy dedicated to identifying these priorities, a Strategy Group will distill these ideas and put into place specific structures, support, processes, events and/or tasks that will further these mission goals. This Strategy Group will endeavor to stay true to the creative energy and work done to date, with the aim of determining which activities should be taken up in the initial implementation phase of “Mission 2006,” leading up to Convention 2008.



# CONVOCATION OF AMERICAN CHURCHES IN EUROPE

## Mission 2006 Goals

Convocation Convention 2005 in Frankfurt, Germany, on the conclusions of discussions on Mission 2006, adopted a resolution affirming six mission priorities, which ended:

***Recognizing the extraordinary and creative energy dedicated to identifying these priorities, a Strategy Group will distill these ideas and put into place specific structures, support, processes, events and/or tasks that will further these mission goals. This Strategy Group will endeavor to stay true to the creative energy and work done to date, with the aim of determining which activities should be taken up in the initial implementation phase of Mission 2006, leading up to Convention 2008.***

The members of the Strategic Planning Committee have reflected upon the priorities and have met over the past five months to collaborate, discuss and organize our proposals. We present the following proposals for each of the six priorities discerned in October 2005. Events and activities are listed for each priority with the body and/or persons responsible for their implementation.

### 1. Youth

Rotating Annual Youth Event (YAE)	COMB, Bishop and host parish
Annual Youth Leader Conference	COMB
Provide seed money for individual mission initiatives by youth	COMB

### 2. Training and Nurture

Three Christian Formation Conferences, that will lead to training conferences	EICS in collaboration with ECC
United Thank Offering (UTO) as Lenten project	Each congregation. Coordinator Jere Skipper, Helena Mbele-Mbong with Bishop's Office
Explanation of Convocation and its organizations	Council of Advice
Provide key bibliography of recommended books	All clergy

### 3. Building Missions

Mission 2007 Festival	The Rev. Clair Ullmann, Chair, Committee on Mission Congregations
Formation of strategy for mission congregations	The Rev. Clair Ullmann, Jere Skipper, Bishop Whalon

#### **4. Spirituality and Worship**

Annual clergy exchange Sunday	Clergy and Bishop Whalon
Provide each congregation with a copy of each official TEC hymnal and prayer book	The Bishop's Office
Long term – experimental worship	Clergy and Bishop Whalon

#### **5. Social and Environmental Justice**

Outreach – recognize each parish's projects	Quarterly Newsletter, website
Inform parishes about Episcopal Relief and Development (ERD) and Millennium Development Goals (MDGs)	Council of Advice
Companion Diocese program	Bishop and Council of Advice

#### **6. Leadership and Visioning**

Annual clericus – and meeting with Bishop	
Develop effective communication strategy	Council of Advice and Bishop
Regular review, evaluation, revision of Mission 2006 goals, processes and activities	Convention, Council of Advice, Bishop Whalon

#### **Members of the Strategic Planning Committee:**

Cynthia D'Alimonte, Chair	St. James, Florence
The Rev. Luk de Volder	Christ Church, Royat (Clermont-Ferrand)
The Rev. Jonathan Huyck	The American Cathedral, Paris
Helena Mbele-Mbong	Emmanuel Church, Geneva
Jere Skipper	Canon for Mission, Convocation of American Churches in Europe

#### **Abbreviations**

COMB	Commission on the Ministry of the Baptized
ECC	Episcopal Church Center (New York, central office)
EICS	European Institute for Christian Education
ERD	Episcopal Relief and Development
MDGs	UN Millennium Development Goals
TEC	The Episcopal Church
UTO	United Thank Offering
YAE	Youth Across Europe



*Convocation of Episcopal Churches in Europe  
Convention, October 18–21, 2012, Clermont-Ferrand*

***CC2012–Resolution 1: Vision 2012***  
***Offered by the Council of Advice***

*Resolved*, that this Convocation hereby affirm the Statement of Mission and the four priorities for mission, building on the work of the Convocation Convention (St. James, Florence, October 2011), the Strategic Visioning Committee (2011-2012), the Vision 2012 Consultation (Schloss Fürstenried, Munich, June 2012) and the Council of Advice (Castelfiorentino, Italy, September 2012).

**Vision 2012 for the  
Convocation of Episcopal Churches in Europe**

***Our Statement of Mission:*** *The Convocation of Episcopal Churches in Europe is a welcoming community that knows God loves all people – no exceptions. We celebrate our diversity of languages, cultures and nations. Worshipping together, we rejoice in reaching out to the world and becoming One in Christ.*

Our life in the Anglican/Episcopal way of following Jesus has a cycle with four recurring phases – a cycle that we are called to renew continuously, as Christians and in the life of our church. Our Vision for the next five years is to focus on each one and all four together, so as to become more faithful disciples of Jesus Christ, and a stronger, more effective community of faith that proclaims the Good News.

## **I. COMMUNITY AND IDENTITY**

*Who I am / who we are:* called to be transformed into the image of Jesus Christ.

Each of us has an ongoing and changing relationship with Jesus Christ, “by grace through faith,” unique for every person. At the same time, we share the one Faith and live that Faith in community. Individually we are a facet of the image of Christ, together we make up Christ’s image (Ephesians 2: 4-10, 19-22).

Three concrete visible signs of *Who we are* will be:

1. fostering greater awareness and understanding of the organic wholeness of the Convocation of Episcopal Churches in Europe as our congregations, individually and together, become One in Christ
2. increasing empowerment of the laity
3. planting new mission congregations based on a strategic plan and nurturing existing ones.

## **II. LIFELONG FORMATION, LIFELONG TRANSFORMATION**

All our life is learning to appropriate the transforming event that is Baptism. We are not only to love God with all our hearts and souls, but also with our minds (cf. Matt. 22:34-40; Mark 12:28-34; Luke 10:25-28). Formation makes for transformation – growing in love for God, others and self through prayer, study and action.

Three concrete visible signs of *Lifelong Christian Formation* will be:

1. having a plan for Lifelong Christian Formation in every church and mission
2. exploring our baptismal covenant together
3. mindful of our diversity of languages, cultures and nations, developing resources for better understanding of the Holy Scriptures and the Book of Common Prayer as central to our life and worship.

## **III. BEYOND OUR DOORS: SHARING THE TRANSFORMATIVE POWER**

As Christians, we must go beyond ourselves and church walls into our neighborhoods, communities and "away to the ends of the earth" (Acts 1:8). This grows out of God's endeavor in our lives, recruiting us to serve the divine mission in Creation.

Three concrete visible signs of *God's mission* with us will be:

1. sharing of ideas, resources and existing programs throughout and beyond the Convocation
2. going beyond the borders of our cities and nations, while not forgetting those at our doorstep
3. reaching out to other communities of faith.

#### IV. MANAGING GOD'S ASSETS: PEOPLE AND OTHER RESOURCES

Proclaiming the Faith, being formed and transformed in the Faith, reaching out in love; all these require people, planning, tools for mission and money (cf. Luke 14:28). Of all the resources God gives us, the gift of people is the most important. Stewardship is the responsibility of all the baptized, all year round, and it concerns all of God's assets including stewardship of the earth and its resources.

Three concrete visible signs of *Stewardship* will be:

1. gracious giving – sharing God's gifts to us
2. learning how to use and develop our people's time and talents effectively
3. using our treasure responsibly and growing toward financial autonomy.

*May God, who has called us in Jesus to this work, richly bless us in the doing of it by the power of the Holy Spirit. Amen.*

**Background:** *Vision 2012* is the Convocation's third strategic mission initiative since 1999 (Mission 2000), which called for, among other things, the election of our Bishop in Charge, the formation of EICS, publication of four bilingual prayer books, and growth in youth ministry. The second strategic plan, Mission 2006, worked to develop the structures of the Convocation so that we could become self-governing, in the manner of an Episcopal diocese. Last year, the Convention of the Convocation adopted the *Charter for Lifelong Christian Formation* which had been approved by General Convention 2009. Vision 2012 will guide the work of the Convocation during the next five years.

Developing Vision 2012 has been a year-long process, guided by the Holy Spirit, and involving all parishes and congregations of the Convocation. Delegates to the 2011 Convention of the Convocation of Episcopal Churches in Europe (October 20-23) launched *Vision 2012: Incarnation and Mission in Europe*. The Strategic Visioning Committee worked throughout the year to prepare us for the Vision 2012 Consultation at Schloss Fürstenried (June 8-10, 2012). There, 57 deputies from around Europe talked and dreamed together, coming up with 29 possible initiatives. Next, the Council of Advice discerned over the summer. At its September meeting, Council members crafted: 1) a Statement of Mission, and 2) a framework that puts into focus all the work done during the year of consultation. Now as we gather in Clermont-Ferrand for the 2012 Convention, the Council is facilitating discussions with delegates about each of the identified priorities, so that we can reflect more deeply into what they mean for us and how we will go about achieving them together.

*We base our Mission and our Vision on the Five Marks of Mission:*

*To proclaim the Good News of the Kingdom*

*To teach, baptize and nurture new believers*

*To respond to human need by loving service*

*To seek to transform unjust structures of society*

*To strive to safeguard the integrity of creation and sustain and renew the life of the earth.*

*(Anglican Communion; endorsed by The Episcopal Church)*



CYCLE OF PRAYER FOR  
INDIVIDUALS AND CONGREGATIONS  
2013

CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE  
The Right Reverend Pierre W. Whalon, Bishop-in-Charge

- 2 December: First Sunday of Advent  
St. Paul's With-in-the-Walls, Rome, Italy, The Rev. Austin Rios, Rector
  
- 9 December: Second Sunday of Advent  
Youth Across Europe, members of youth groups in our congregations and all youth leaders in the Convocation.  
Youth Commission Jane Döbler, Chair
  
- 16 December: Third Sunday of Advent  
Clergy spouses and families
  
- 23 December: Fourth Sunday of Advent  
Sunday School Teachers and Christian Educators
  
- 25 December: Christmas Day  
For all the baptized in their daily work
  
- 30 December: First Sunday after Christmas Day  
The Lusitanian Catholic Apostolic Evangelical Church of Portugal, the Rt. Rev. Fernando Soares, Bishop; Bishop-elect Jorge Pina Cabral
  
- 6 January: The Epiphany of our Lord  
The Council of Anglican/Episcopal Churches in Germany
  
- 13 January: First Sunday after Epiphany, Baptism of our Lord  
Altar guilds and those who arrange flowers in our churches
  
- 20 January: Second Sunday after Epiphany  
Council of Advice, President, Cindy Wilson D'Alimonte, President
  
- 27 January: Third Sunday after Epiphany  
Emmanuel Church, The Rev. John Beach, Rector, The Rev. Richard Cole, Deacon



- 3 February: Fourth Sunday after Epiphany  
European Institute for Christian Studies, Lora Bernabei, the Rev. Canon Liz Hendrick,  
Co-Chairs  
The next three days are the Fast for Jonah in the Chaldean and Assyrian Churches,  
please pray for the Christians in Iraq
- 10 February: Fifth Sunday after Epiphany  
The Most. Rev. Katharine Jefferts-Schori, Presiding Bishop and Primate
- 17 February: First Sunday in Lent  
Church sextons and all who care for the maintenance and cleaning of our churches
- 24 February: Second Sunday in Lent  
Members of Outreach/Mission Committees and all those for whom they labor.  
Committee on Mission Congregations: the Rev. Clair Ullmann, Chair, Co-chairs:  
Adam Williams and David Case
- 3 March: Third Sunday in Lent  
Spirituality Retreat, Tutzing, Germany, The Rev. Sandye Wilson, Leader
- 10 March: Fourth Sunday in Lent  
For all the baptized in their daily life and work. Commission on the Ministry of the  
Baptized, Dr. Rainer Ullmann, Chairman, The Rev. Mary-Ellen Dolan, Secretary
- 17 March: Fifth Sunday in Lent  
The Old Catholic Churches of the Union of Utrecht, Archbishop Joris Vercammen,  
Primate
- 23 March: The enthronement of the Rt Revd Justin Welby as the 105<sup>th</sup> Archbishop of  
Canterbury
- 24 March: Sunday of the Passion, Palm Sunday  
Convocation Staff: Vicky Millet, Secretary to the Bishop, Sophie Plé, Bookkeeper,  
Canon Jere Skipper
- 31 March: Sunday of the Resurrection, Easter  
Church secretaries and parish administrators
- 7 April: Second Sunday of Easter  
St. Columban's Mission, Karlsruhe, Germany, the Rev. Dr. Hanns Engelhardt, Locum;
- 14 April: Third Sunday of Easter  
EICS Academy for Parish Leadership Conference, Nice, the Rt. Rev. Ian Douglas,  
Leader
- 21 April: Fourth Sunday of Easter  
Retired clergy and bishops of the Convocation

- 25 April: Consecration of Jorg Pina Cabral as Bishop of The Luisitanian Church
- 28 April: Fifth Sunday of Easter  
Église Épiscopale d'Haïti, the Rt. Rev. Zaché Duracin, Bishop, The Rt. Rev. Ogé Beauvoir, Suffragan Bishop
- 5 May: Sixth Sunday of Easter  
The Diocese of Gibraltar in Europe (Church of England), the Rt. Rev. Geoffrey Rowell, Diocesan Bishop, the Rt. Rev. David Hamid, Suffragan Bishop
- 12 May: Seventh Sunday of Easter  
YAE Gathering All Saints, Braine l'Alleud, Belgium, The Rev. Sunny Hallanan and the Rev. Mark Barwick, leaders  
Junior YAE Gathering, St. Goar, Germany, The Rev. Tony Litwinski and the Rev. Jana Johnsen, leaders
- 19 May: Day of Pentecost, Whitsunday  
The American Cathedral of the Holy Trinity, Paris, France, The Dean-elect, the Rev. Canon Elizabeth Hendrick, Canon Pastor
- 26 May: First Sunday after Pentecost, Trinity Sunday  
Choir Directors, Organists, Choir members, and Musicians
- 2 June: Second Sunday after Pentecost  
Church of the Ascension, the Rev. Steve Smith, Rector, the Rev. Clair Ullmann, visiting Priest
- 9 June: Third Sunday after Pentecost  
Holy Trinity Church, Nice, France (Associated Chaplaincy of the Church of England) the Chaplain-elect
- 16 June: Fourth Sunday after Pentecost  
St. James the Less, Mission, Nürnberg, Germany, The Rev. Dennis Krumlauf, Vicar  
St. Boniface, Augsburg, Germany, The Rev. Dennis Krumlauf, Vicar
- 23 June: Fifth Sunday after Pentecost  
Christ Church, Charleroi, Belgium, the Rev. Mark Barwick, Vicar; Grace Episcopal Church in the Hérault, Montpellier, France, the Rev. Anthony Jewiss, Locum; Church of the Resurrection, Orvieto, Italy
- 30 June: Sixth Sunday after Pentecost  
Missionary to Romania, the Rev. Dorothee Hahn
- 7 July: Seventh Sunday after Pentecost  
Church Wardens, Vestries, and Bishop's Committees
- 14 July: Eighth Sunday after Pentecost  
Officers of the Convocation: The Rev. Richard Cole, Secretary of the Convention

Kathy Marker, Treasurer of the Convocation, Denis le Moullac, Assistant Treasurer

21 July: Ninth Sunday after Pentecost  
Parish treasurers and bookkeepers

28 July: Tenth Sunday after Pentecost  
Christ Church, Clermont-Ferrand, France, The Rev. Rob Warren, Rector

4 August: Eleventh Sunday after Pentecost  
The Rev. Jennifer Adams-Massmann, Missioner in Heidelberg, Germany  
All missionaries of the Episcopal Church

11 August: Twelfth Sunday after Pentecost  
St. James. Florence, Italy, the Rev. Canon Mark Dunnam, Rector

18 August: Thirteenth Sunday after Pentecost  
The Boards of Foreign Parishes

25 August: Fourteenth Sunday after Pentecost  
Latin American Community at St. Paul's With-In-the-Walls, Rome, Italy, The Rev.  
Mercedes Tutasig, Deacon

1 September: fifteenth Sunday after Sunday  
St. Augustine of Canterbury, Wiesbaden, Germany, the Rev. Tony Litwinski, Rector,  
the Rev. Jana Johnsen

8 September: Sixteenth Sunday after Pentecost  
Stewardship Committees

15 September: Seventeenth Sunday after Pentecost  
Clergy licensed in the Convocation

22 September: Eighteenth Sunday after Pentecost  
La Iglesia Española Reformada Episcopal, the Rt. Rev. Carlos Lopez-Lozano, Bishop

29 September: Nineteenth Sunday after Pentecost  
Military chaplains and their congregations

6 October: Twentieth Sunday after Pentecost  
The Most Revd. and Rt Hon Justin Welby, Archbishop of Canterbury

13 October: Twenty-first Sunday after Pentecost  
Postulants and candidates for Holy Orders

20 October: Twenty-second Sunday after Pentecost  
Convocation Convention, St. Paul's-Within-the-Walls, Rome, Italy

27 October: Twenty-third Sunday after Pentecost  
Acolytes and Eucharistic Ministers

- 3 November; All Saints' Sunday  
For all the baptized in their daily life and work  
All Saints' Church, Braine L'Alleud, Belgium, the Rev. Sunny Hallanan, Rector
- 10 November: Twenty-fourth Sunday after Pentecost  
Chapel of the Holy Family, Mühlbach am Hochkönig, Austria, Marriage Adventures  
and Kairos Platzl, The Rev. Clair and Dr. Rainer Ullmann
- 17 November: Twenty-fifth Sunday after Pentecost  
The Rt. Rev. Pierre Whalon, Melinda, and Marie-Noelle on the twelfth anniversary of  
his consecration as Bishop-in-Charge
- 25 November: Last Sunday after Pentecost, Christ-the-King  
Church of Christ-the-King, Frankfurt, Germany, Rector-elect

# MISSION 2006

## Bibliography proposed by the clergy of the Convocation

### The Rev. Kempton D. Baldridge

*The Wine Danced: Meditations on Eucharistic Themes*  
Angela Ashwin  
Guilford, UK, Eagle Publishing, 2002

*Coming Up for Air: Simple Acts to Redefine Your Life*  
Margaret Becker  
Colorado Springs, NavPress, 2006

*The Gospel According to Sam: Animal Stories for the Soul*  
William Miller  
New York, Seabury Books, 2005

*Messy Spirituality: God's Annoying Love for Imperfect People*  
Michael Yaconelli  
Grand Rapids, MI, Zondervan, 2002

*Ruthless Trust: The Ragamuffin's Path to God*  
Brennan Manning  
San Francisco, Harper, 2000

*Christianity Rediscovered*  
Vincent J Donovan  
Maryknoll, NY, Orbis Books, 1978

### The Reverend Mark Barwick

*The Experience of God*  
Raimon Pannikar

*Pillars of Flame: Power, Priesthood and Spiritual Maturity*  
Maggie Ross

*Christ of the Twenty-First Century*  
Ewert H. Coussins

*Evolution of the Word: the New Testament in the Order the Books were Written*  
Marcus J. Borg

*God's Fool*  
Julien Green

### The Rev. John Beach

*Telling the Truth*  
Frederick Buechner  
Lectures on preaching

*What People Expect from Church*  
Robert L. Randall

*The Threat of Life*  
Walter Brueggemann  
Sermons on pain, power, and weakness

*The Stewardship of Life in the Kingdom of Death*  
Douglas John Hall  
Reflections on mission and stewardship

*Power and Passion*  
Samuel Wells  
Reflections on how the resurrection of Jesus has transformed the world

*The Spiritual Life of Children*  
Robert Coles  
Understanding why we do the things we do

*Antagonists in the Church – How to Identify and Deal with Destructive Conflict*  
Kenneth C. Haugk  
This is a work which describes the unique sorts of conflicts which arise in church communities.

*Professing the Faith*

Douglas, John Hall

On articulating the Faith.

This is the middle of 3 part trilogy,  
including *Thinking the Faith* and  
*Confessing the Faith*

*Amusing Ourselves to Death: Public*

*Discourse in the Age of Show Business*

Neil Postman and Andrew Postman

Understanding the world in which we live  
and move and have our being

*Seven to Flee Seven to Follow*

Richard Holloway

Mowbrays Popular Christian paperbacks

Understanding the Baptismal Covenant

**The Rev. Pierre-Henri Buisson**

*La foi des chrétiens racontée à mes amis  
athées*

Père Dominique Fontane

Prêtre de la Mission de France, Dominique

Fontaine souhaite présenter la foi des  
chrétiens. Durant plusieurs mois, il a  
dialogué avec une famille athée et répondu  
à leurs questions.

*Aime ta vie, vingt méditations sur l'adhésion*

Père André Sève

Accueillir la vie, l'accueillir pour elle-même,  
telle qu'elle est, comme un don de Dieu,  
un don parfois mystérieux, notamment  
quand la souffrance est au rendez-vous,  
mais dont il nous appartient de déchiffrer le  
sens à la lumière de l'Evangile et de la foi.

*Petit guide biblique*

Pasteur Olivier Pigeaud

Découverte de la Bible à travers une  
trentaine de thèmes.

*Seigneur, donne-nous la prière*

Myriam, diaconesse de Reuilly

Diaconesse, chroniqueuse à «La Croix»,  
soeur Myriam médite l'Evangile avec un  
vrai bonheur d'écriture et suggère des  
chemins de réflexion autour de la gloire du  
Père, de l'humilité, de l'appel, de  
l'intercession, de la liturgie, etc.

*Jésus de Nazareth, Volume 1*

Benoît XVI

Livre personnel centré sur la connaissance  
de la personne de Jésus, dans sa relation  
trinitaire, où l'actuel pape rend compte de  
ses recherches personnelles sur le sujet.

**The Rev. Deacon Richard Cole**

*Going Home*

The Rt. Rev. Frank Griswold

Cowley

*Anglican Identities*

The Most Rev. Rowan Williams

Dartman, Longman & Todd

*Jubilee Lives, Jubilee People*

The Rev. Francis Wade

Forward Movement

*Jésus, simples regards sur le Sauveur*

Un Moine de l'Église d'Orient

(available on Amazon)

*The Prayers of the New Testament*

The Most. Rev. Donald Coggan

(out of print, but available on Amazon)

**The Rev. Barbara Crafton**

*Let Your Life Speak*  
Parker Palmer

*Yes! We'll Gather at the River*  
Barbara Crafton

*Generation to Generation*  
Edwin Friedman

*The Last Week*  
Marcus Borg and John Crossan

*Mary and Her Miracle*  
Barbara Crafton

**The Rev Joanne Coyle Dauphin**

*The Gift of Years*  
Joan Chittister

*L'anglicanisme*  
Rémy Bethmont

*Anglicans in Rome*  
Frederick Bliss

**The Rev. Luk De Volder**

*Simply Christian*  
Tom Wright

*The Way of Man*  
Martin Buber

*Symbolism of Evil*  
Paul Ricoeur

*Dieu et l'art de la pêche à la ligne*  
Marc-Alain Ouaknin

*How Your Church Family Works*  
Peter. L. Steinke

*Angiolino and Springtime*  
Arthur van Schendel

*Vocabulaire de Théologie Biblique*  
Xavier Léon-Dufour

*In Europe*  
Geert Mak

*Where Angels Fear to Tread*  
E.M. Foster

**About the Episcopal Church:**

*Welcome to the Episcopal Church – An  
Introduction to Its History*  
Christopher Webber

*Welcome to the Book of Common Prayer*  
Vicki K. Black

*Welcome to the Church Year*  
Vicki K. Black

*Welcome to Sunday*  
Christopher L. Webber

*The Vestry Handbook*  
Christopher L. Webber

*Brief History of the Episcopal Church*  
David L. Holmes

*Dictionary for Episcopalians*  
John N. Wall

*Study of Anglicanism*  
Stephen Sykes, John Booty, Jonathan  
Knight

*Holy Hospitality – Worship and the Baptismal  
Covenant*  
Clayton L. Morris

*Ceremonies of the Eucharist*  
Howard Galley

**The Rev. Mary Ellen Dolan**

*Let Nothing Disturb You,*  
Teresa of Avila  
Ave Maria Press, 2008

*When Steeples Cry*  
Jaco Hamman  
The Pilgrim Press, 2005

*Wording A Radiance*  
Daniel W. Hardy  
SCM Press, 2010

*Elus du Seigneur*  
Cardinal Mauro Piacenza  
Editions Artège, (2010) 2011

**The Rev. Mark Dunnam**

*Happiness*  
Joan Chittister

*Embracing Emergence Christianity*  
Phyllis Tickle

*Living With Contradiction*  
Esther de Wall

*Fluncking Sainthood: A Year of Breaking the Sabbath, Forgetting to Pray, and Still Loving My Neighbor*  
Jana Riess

*Twelve Steps to a Compassionate Life*  
Karen Armstrong

**The Rev. Hanns Engelhardt**

*The Study of Anglicanism*  
Stephen Sykes and John Booty (eds.)  
SOCK/Fortress Press, 1988 (But there is a new edition)

*Anglicanism and the Lambeth Conferences*  
Alan M.G Stephenson  
SPCK, 1978

*A Guide to the Sacraments*  
John Macquarrie  
SCM Press, 1997

*How to Understand the Virgin Mary*  
Jacques Bur  
SCM Press, 1994

*Christianity Rediscovered*  
Vincent J. Donovan

**The Rev. Roger Featherston**

*Through Peasant Eyes and Poet and Peasant*  
Kenneth E Bailey  
William B Eerdmans

*The New Testament Today*  
Mark Allan Powell, Editor  
Westminster John Knox Press

*Mysticism*  
F.C Happold  
Penguin

*Who Was Jesus?*  
N.T. Wright  
SPCK

*What Saint Paul Really Said*  
N.T. Wright  
William B Eerdmans



**The Very Rev. Zachary Fleetwood**

*The Eyes of the Heart*

Frederick Buechner

Harper Collins, ISBN - 0-06-251639-6

*The Hidden Souls of Words*

Mary Cox Garner

Selectbooks, ISBN 1-59079-059-6

*Traveling Mercies, Some Thoughts on Faith*

Anne Lamott

Anchor Books, ISBN - 0-385-49609-5

*Creativity*

Matthew Fox

Tarcher/Putnam, ISBN 1-58542-178-2

*The Soul of Sex*

Thomas Moore

First Harper Perennial,  
ISBN-0-06-093095-0

**The Rt. Rev. William Franklin**

*The Anglican Tradition*

Richard Holloway

Mowbray

*The Anglican Tradition*

Gillian R. Evans

SPCK

*The Integrity of Anglicanism*

Stephen Sykes

SPCK

*Beyond the Reformation*

Pau Avis

T and T Clark

*Unashamed Anglicanism*

Stephen Sykes

Darton, Longman, Todd

*How to be an Anglican*

Richard Giles

Canterbury Press

**The Rt. Rev. Richard Garrard**

*A History of Christianity*

Diarmaid MacCulloch

Allen Lane, 2009

*The Entity: Five Centuries of Secret Vatican Espionage*

Eric Frattini and Dick Cluster

JR Books, 2009

*Love's Redeeming Work: The Anglican Quest for Holiness*

+G Rowell, +Kenneth Stevenson, +R

Williams, Editors

OUP, 2001

*Anglicans in Rome*

Frederick Bliss SM

Canterbury Press, 2006

*Christian Systematic Theology in a World Context*

N Smart, S Konstantine

Harper Collins, 1990

*A Little History of the World*

EH Gombrich

DuMiont Liertur und Kunst Verlag GmbH  
und Co. KG; cologne, Germany, 1985

English translation: 2008, Yale University  
Press

**The Rev. Laurette Glasgow**

*The Return of the Prodigal Son: A Story of Homecoming*

Henri J.M. Nouwen

New York, Doubleday, 1992, ISBN 0-385-47307-9

Inspired by Rembrandt's depiction of the powerful Gospel parable, renown Dutch theologian Henri Nouwen explores the themes of homecoming, affirmation, and reconciliation. The chance encounter with this painting propelled Nouwen on a deeply personal and resonant meditation that changed the course of the final years of his life.

*Drawn into the Mystery of Jesus through the Gospel of John*

Jean Vanier

London, Darton, Longman and Todd Ltd, 2004, ISBN 0-232-52572-2

Founder of l'Arche and co-founder of Faith and Light, communities with and for people with disabilities, Jean Vanier provides insightful reflections in a highly accessible and spiritual manner. In his words: "What I share in these pages is the music I have heard behind the words and the flow of the Gospel of John...I want to sing this song, too...so that others may sing it...to bring joy where there is sadness and despair."

*George Herbert: The Complete English Works*

Edited and introduced by Ann Pasternak Slater

1995, ISBN 0-679-44359-2 (USA) and 1-85715-204-2 (UK)

An exquisite collection of one of the great poets and writers in the Anglican tradition,

this book also includes Izaak Walton's biography of Herbert, a 17th century priest whose poems and essays remain relevant to the 21st century.

*The Life and Work of A Priest*

John Pritchard (Bishop of Oxford)

SPCK, 2007, ISBN 978-0-281-05748-1

A "must" for those discerning for ordained ministry and seasoned priests alike, this concise and refreshingly honest book explores what it means to be a priest in the 21st century, at once honouring time-tested traditions while addressing the challenges of rapidly changing needs of our Christian communities and the implications for modern ministry. An interesting book to read alongside Herbert.

*Magnificence at Work: Living Faith in Business*

John Dalla Costa

Toronto, Novalis, 2005, ISBN 2-89507-669-3.

Wondering whether and how work and religion mix? Founder of the Centre for Ethical Orientation ([www.ceo-ethics.com](http://www.ceo-ethics.com)), John Dalla Costa, combines business theory and practice, theological insight, and spiritual discernment to generate new ideas and practices for corporate life. A compelling read that offers insights on corporate spirituality.

**The Rev. Dorothee Hahn**

*The Practice of the Presence of God*

Brother Lawrence

*The Way of a Pilgrim*

Unknown

*In the Shadow of the Galilean*

Gerd Theißen

**The Reverend Sunny Hallanan**

*Mornings in Jenin*

Susan Abulhawa

Bloomsbury Publishing

*If Grace is True: Why God will save every person*

Philip Gulley & James Mulholland

Harper

*All Will Be Well*

Julian of Norwich

Ave Maria Press

*White Flour*

David LaMotte

Lower Dryad Music

*God has a Dream: A Vision of Hope for Our Time*

Desmond Tutu with Douglas Abrams

Doubleday

And I read a little bit from 2 books every day:

*Common Prayer: A Liturgy for Ordinary Radicals*

Shane Claiborne, Jonathon Wilson-

Hartgrove & Enuma Okoro

Zondervan

*The Message: The Bible in Contemporary Language*

Eugene H. Patterson

NavPress

**The Rev. Kate Harrigan**

***Discernment:***

*Praying Shapes Believing*

Leonel Mitchell

*Under the Unpredictable Plant*

Eugene Peterson

*Let Your Life Speak*

Parker Palmer

*Ears to Hear: Recognizing and Responding to God's Call*

Edward S. Little

*Who Will Drink the Cup?*

Henri Nouwen

*Deep Water: an Introduction to Baptism*

Marianne Micks

*Who will Go For Us?*

Dennis M. Campbell

*The Servant Church*

John Booty

*The Liberation of the Laity*

Anne Rowthorn

*The Wounded Healer*

Henri Nouwen

*Hearing with the Heart*

Debra Farrington

***Suggested for use with a discernment team:***

*Listening Hearts, Discerning Call in Community*

Suzanne Farnham

**The Reverend Canon Liz Hendrick**

*A History of Christian Thought, Volume 1*

Justo Gonzalez

*Font of Life: Ambrose, Augustine and the Mystery of Baptism*

Garry Wills

*Encounters with Silence*

Karl Rahner

*Jesus and the Eyewitnesses*

Richard Baukham

*Tokens of Trust*

Rowan Williams

*God and the Problem of Evil*

NT Wright

*Take This Bread*

Sara Miles

*The Shack*

Wm. Paul Young

## **Convocation of Episcopal Churches in Europe**

### **The Rev. Dr. George Hobson**

#### *The Art of Scripture Reading*

Ellen Davis and Richard Hays, Eds:

Richard, who is a professor at Duke, is one of the foremost New Testament scholars in the world today, and a very close friend of ours. This is a superb book.

#### *The Story of Romans*

Katherine Grieb:

Bishop Whalon knows and likes Ms. Grieb, as do I. She teaches at Virginia Theological Seminary.

#### *Prayer*

Philip Yancey

Yancey, whom we have met and greatly appreciate, is one of the best Christian writers in America.

#### *The Divine Conspiracy*

Dallas Willard

A classic on the Christian life--I used it extensively in Rwanda in 2000, when I taught at the Protestant Seminary.

#### *The God of Hope and the End of the World*

John Polkinghorne.

The Rev Polkinghorne, an English priest and top-class nuclear physicist, is the foremost writer on science/religion in the world today. All his work is excellent, clear, profound.

#### *Rumours of Hope*

George Hobson.

Carlyle, UK, Piquant Editions, 2005

### **The Rev. Jonathan Huyck**

#### *Sadhana: A Way to God*

Anthony De Mello, S.J.

#### *The Reformation*

Diarmaid MacCulloch

#### *Disputed Questions*

John Hick

#### *Gilead*

Marilynne Robinson

#### *From the Holy Mountain: A Journey Among the Christians of the Middle East*

William Dalrymple

#### *The Question of God: C.S. Lewis and Sigmund Freud Debate God, Love, Sex, and the Meaning of Life*

Armand Nicholi

### **The Rev. Jana Johnsen**

#### *Everything Must Change*

Brian McLaren

#### *Portuguese Irregular Verbs*

Alexander McCall Smith

Totally, absolutely clever and fun. By the same Scottish author who wrote the Ladies #1 Detective series

#### *Sarah's Key*

Tatiana DeRosnay

Historical novel of the French gendarmes complicity with Nazi orders to round up the Jewish population in Paris, July 1942)

#### *Bad Blood*

Lorna Sage

Autobiography - she grew up the granddaughter of an Anglican priest in Wales who had multiple affairs - very dysfunctional family

#### *Little Bee*

Chris Cleave

How two lives collide in an immigration tragedy between Nigeria and England

Four of them are novels, the first one is theological which would make a fantastic small group book study in congregations.

**The Rev. Dennis Krumlauf**

*The Church on the Other Side*

Brian McLaren

Grand Rapids, MI: Zondervan, 2002.

*Blue Like Jazz, Nonreligious Thoughts on Christian Spirituality*

Miller, Donald

Nashville, TN, Thomas Nelson, Pub., 2003

Written to appeal to 20something and 30somethings, post-modern Christians in the emerging church movement. A movie of the same title released in 2012 by Roadside Attractions. A DVD and study guide are available.

*The Gospel in a Pluralist Society*

Newbigin, Lesslie

Grand Rapids, MI, Wm. B. Eerdmans, 1989

*Sorrow and Blood: Christian Mission in Contexts of Suffering, Persecution and Martyrdom.*

Taylor, W.D., et al.

Pasadena, CA, William Cary Library, 2012

This book is a resource anthology in the Globalization of Mission Series. One chapter on The Modern Secular West: Making Room for God, is especially of interest.

**The Rev. Tony Litwinski**

*Feasting on the Word*

David L. Bartlett and Barbara Brown Taylor, Editors

Westminster John Knox Press.

This twelve-volume series on preaching the Revised Common Lectionary was just completed this summer. It is the best thing available -- period. For each Sunday and the major liturgical feasts (e.g., Holy Week), there are four commentaries on each of the four readings (OT, Psalm, Epistle, Gospel). The commentaries are headed "Theological Perspective," "Pastoral Perspective," "Exegetical Perspective," and "Homiletical Perspective." The authors (about 100) come from around the world; they represent dozens of denominations; they are scholars and teachers and pastors and preachers. The set is available in hard cover and as a CD-ROM. This and the web site "Text Week" provide everything you need to prepare a well-researched sermon.

*Anything*

Brian McLaren.

He has his finger on the pulse of the "great emergence" (see above). He writes for the popular audience, but the underlying theology is solid. He must be good -- the right-wingers are out to vilify him with a vengeance. And he said once that the Anglican Tradition was best posed to move forward into the new form of Christianity that is emerging in our time!

*Your Faith, Your Life,*

Jenifer Gamber with Bill Lewellis  
Morehouse.

An excellent introduction to the life of the Episcopal Church; the language is clear and understandable, void of "church jargon." Great for adult formation, confirmation, etc. Based on an earlier version for teens called *My Faith, My Life*.

*The Great Emergence*

Phyllis Tickle

Baker Books.

Short, very readable; an insightful analysis of the new reformation that is changing Christianity all around us. Thought-provoking.

*Beyond the Baptismal Covenant*

Donald Romanik

Forward Movement

The subtitle says it all: *Transformational Lay Leadership for the Episcopal Church in the 21st Century*. Romanik is the president of the Episcopal Church Foundation. This book is a road map for living into the ministry of all the baptized. Readable and challenging.

**The Rev. Jennifer Adams-Massman**

*The Word is Very Near You*

Martin Smith

Prayer and spiritual life

Cowley Books

*Generation to Generation: Family Process in Church and Synagogue*

Edwin Friedman

Pastoral care (for clergy)

*Tokens of Trust: An Introduction to Christian Belief*

Rowan Williams

Theology

*The Work of the Spirit: Pneumatology and Pentecostalism*

Michael Welker

2006

Theology

*The Hauerwas Reader*

Stanley Hauerwas

Theology

*Hungry Souls, Holy Companions: Mentoring a New Generation of Christians*

Patricia Hendricks

Morehouse, 2006

Youth and young adult ministry

**The Rev. Deacon Siw Olmelid**

*Pearls of life*

Martin Lönnebo.

*Markings*

Dag Hammarskjöld.

*Being a deacon today*

Rosalind Brown.

**Swedish books:**

*Vägvisare*

Magnus Malm.

*Stigfinnaren*

Peter Halldorf.

*Barn av livet*

Tommy Hellsten.

*Jag har inte sanningen, jag söker den*

K.G. Hammar.

**The Rev. Austin K. Rios**

*The Philokalia: The Complete Text, Volumes 1-5.*

Not light reading, but very helpful for those who want meaty spiritual guidance in the Eastern monastic tradition. There is also a one volume work called *Philokalia: On Prayer of the Heart* which can serve as an introduction to the complete texts.

*The Religious Potential of the Child*

Sofia Cavaletti.

Next July St. Paul's will be hosting a formation course for Level One of Catechesis of the Good Shepherd. This book talks about the experiences of children in the atrium and gives the reader a glimpse of how to nurture children's natural capacity to embrace God. Can be used to rethink church school and would serve well as a book study for adults as well.

*Not Your Parents' Offering Plate*

J. Clif Christopher.

While some of the material is connected to religious patterns in the US, there is a lot of helpful information about ways to rethink stewardship practices, and each section has questions for discussion and "things to do" activities at the end.

*Christians at the Border: Immigration, the Church, and the Bible*

M. Daniel Carroll R.

While the first chapter talks about Hispanic/Latino Immigration Patterns in the US, the rest of this short book lays a biblical foundation for faithful relations with refugees, migrants and immigrants.

*The Prayer Book through the Ages*

William Sydnor.

Good ol' prayer book history. Why we revise our BCP from time to time and a brief overview the historical movements which led to those revisions. Great for a formation class.

*The Other 80 Percent Percent: Turning Your Church's Spectators into Active Participants*

Scott Thuma and Warren Bird.

Congregational development guide with specific strategies that could be used with vestries. Could serve as the foundation for a parish "reboot" if participation patterns are worrisome.

*Falling Upward*

Richard Rohr.

How to "age" gracefully, or live into the second half of life well. Would be particularly helpful for those in your congregation who have experienced deep loss and are ready for a new beginning.

*Sacred Acts*

Mallory McDuff.

How churches have addressed climate change through stewardship, advocacy, spirituality and justice. Great examples that could propel creative thinking in our congregations.

**The Rev. Canon C. K. Robertson**

*A Wing and a Prayer*

Katharine Jefferts Schori

*Transformations*

James Lemler, Editor

Published by Church Publishing

*Rome and Canterbury*

Mary Reath

*Four Gospels, One Jesus?*

Richard Burridge

*Church Next*

Eddie Gibb

*Generation to Generation*

Rabbi Ed Friedman

*Religion as Entertainment*

C.K. Robertson

*Religion & Alcohol: Sobering Thoughts*

C.K. Robertson

**The Rt. Rev. Jeffery Rowthorn**

*The Price of Civilization*

Jeffrey Sachs

Random House, 2011

His earlier book, *The End of Poverty*, led to his being a keynote speaker at a memorable forum at General Convention 2003.

*The Wisdom of John Muir: 100+ Selections from the Writings of the Great Naturalist*

Anne Rowthorn

Wilderness Press, 2012

*Caleb's Crossing*

Geraldine Brooks

Viking Press, 2011

A novel giving a compelling account of the actual first Native American to be accepted

to Harvard and the costly "crossing" he made from his culture to another very different one.

*What Can One Person Do?: Faith to Heal a Broken World*

Sabina Alkire and Edmund Newell

Church Publishing, New York, 2005

*Holy Women, Holy Men: Celebrating the Saints*

Church Publishing, New York, 2010

The enriched and enlarged Calendar of the Episcopal Church, approved by General Convention 2012 for a further three years of trial use.

**The Rev Russ Ruffalo**

*The End of Faith*  
Sam Harris

*Letter to a Christian Nation*  
Sam Harris

*Sins of Scripture*  
John S. Spong

*A New Christianity or a New World*  
John S. Spong,

*The Luminous Web*  
Barbara B. Taylor

*Spirit of Fire*  
Ursula King

*Science and Theology*  
John Polkinghorne

**The Most Rev. Katharine Jefferts Schori**

Katrina Brown's movie, *Traces of the Trade*  
the slave trade from a North American  
perspective, but would be an important  
investigation for Europeans as well.  
Available at [www.tracesofthetrade.org](http://www.tracesofthetrade.org)

*Inheriting the Trade: A Northern Family  
Confronts its Legacy as the Largest Slave-  
Trading Dynasty in U.S. History*  
Thomas N. DeWolf  
Beacon, Boston: 2008.  
A book version of the movie, from the  
perspective of a participant.

*Across the Threshold and Into the  
Questions: Discovering Jesus, Finding Self*  
Caren Goldman and Ted Vorhees  
Morehouse, NY: in pub.

*The First Christmas*, by Marcus Borg and  
John Dominic  
Crossan. Harper: in press.

*Conversations*  
Thomas Shaw  
Cowley: in press. Useful parish resource

*The Silent Cry: Mysticism and Resistance*  
Dorothee Soelle.  
Minneapolis, Augsburg Fortress, 2001.

*Fighting with the Bible*  
Donn Morgan  
Seabury: in press

*The Nonviolent Atonement*  
J. Denny Weaver  
Grand Rapids, MI, Eerdmans, 2001

*Take This Bread*  
Sara Miles  
Ballantine, 2007  
Open communion and feeding the hungry

*My Name is Child of God... not "Those  
People."*  
Julia K Dinsmore  
Augsburg, 2007.  
Gifts of the poor

*Reconciliation: the Ubuntu Theology of  
Desmond Tutu*  
Michael Battle  
Pilgrim, 1997

*Why Men Hate Going to Church*  
David Nelson Murrow.  
Nashville, 2005.  
Provocative analysis of current norms in  
church and why congregations are  
predominantly female.

*Omnigender: A Trans-Religious Approach*  
Virginia Ramey Mollenkott.  
Pilgrim, Cleveland, 2001.  
Theological exploration of inadequacy of  
binary cultural understanding of human  
gender.

*The Gift*  
Hafiz. Translations by Daniel Ladinsky  
Penguin, NY, 1999.  
Poetry of a mystic



**The Rev. Steve Smith**

*The Politics of Jesus: Confronting the Powers*  
Alan Storkey

*God: Stories*  
C. Michael Curtis, Editor  
A collection of short stories on religious themes by well-known writers.

*Letters to a Young Doubter*  
William Sloane Coffin

*God has a Dream*  
Desmond Tutu

*The Cloister Walk*  
Kathleen Norris  
Meditations centered around the author's visits to a monastery.

**The Rev. Gray Temple**

*The Denial of Death and Escape From Evil*  
Ernest Becker:  
Since my former bishop introduced me to these, they have formed my hermeneutic lens in reading Scripture, reading group and parish dynamics, and self-understanding. Pure gold. Becker writes clearly and companionably, citing and quoting difficult writers but always telling you what to derive from them.

*The Social Construction of Reality and The Sacred Canopy*  
Peter Berger  
These are essential reading for staying alert to the tendency of all institutions to "self-absolutize."

*Word and Spirit at Play: Towards a Charismatic Theology*  
Jean-Jacques Suurmond  
A gem, if you can still find it.

*The Elements of the Spiritual Life*  
F.C. Harton  
Another out-of-print/out-of-fashion gem. There is probably no better introduction/compendium to the spiritual classics.

*Things Seen and Unseen: A Year Lived in Faith*  
Nora Gallagher  
Follows a California parish as it searches for a new rector, and the author's own discernment that comes out of it.

*What is Anglicanism?*  
Urban T. Holmes, III  
The best short book on Anglicanism.

*The Scripture of Their Lives: Stories of Mission Companions Today*  
Jane Butterfield, Editor

*Horizons of Mission*  
Titus Presler  
A must read for parishes discerning the call to outreach and mission.

*Polarity Management*  
Barry Johnson  
A helpful accessible analytic tool for organizational and personal difficulties that appear intractable. Easily introduced to troubled groups (e.g. vestries) to get collaboration in the face of conflict.

*Open Space Technology: A User's Guide*  
Harrison Owen  
A playful, extraordinarily accessible and useful handbook for a fascinating method for group decision-making and problem solving. (I've used this method maybe 30 times with groups ranging from 9 to around 150; results vary from 'good' to 'breath-taking.') Harrison's other books offer an approach to organizations that allay our anxieties in the face of impending chaos. (He's an Episcopal priest who has trained consultants all over Europe.)

*Core Elements of the Appreciative Way*  
Rob & Kim Voyle  
A clear introduction to a powerful approach to parish and personal life.

*Failure of Nerve*

Edwin Friedman

Clients have found this latter book life-changing. (I've read one chapter and admired it. I confess to bouncing off his previous "Generation to Generation." As fascinating and clear as it is, I've never seen any effective change-oriented interventions based on it; assigning blame and pathological diagnoses is not an effective change tactic.)

*Passionate Couples*

David M. Schnarch

An approach to marriage that takes 'gridlock' for granted and goads readers through it into personal and relational maturity. The best discussion of what intimacy really is. Surprisingly applicable to one's relationship with God, though that's never made explicit.

*How to Improve Your Marriage Without Talking About It*

Pat Love

My wife says this is the best resource she uses with couples.

*Handling Sin*

Michael Malone

**The Rev. Clare Ullmann**

*Life of the Beloved*

Henri Nouwen

*With Open Hands*

H. Nouwen

*In the Name of Jesus*

H. Nouwen

*The Art of Meditation*

Joel S. Goldsmith

**The Rt. Rev. Michael Vono**

*Can Our Church Live?*

Alice Mann

An Alban Institute Publication, 1999  
Church growth

*Move Your Church to Action*

Kent R. Hunter

Nashville, Abingdon Press, 2000  
Congregational development and outreach

**Resources:**

**The Alban Institute**

Wonderful resources on all elements of parish life.

**The Shalem Institute**

Currently the best American training resource for spiritual direction.

**National Training Laboratories**

The grandfather/mother of research into group dynamics, the fundamental underpinnings of a welter of better known methodologies. (Ask Clair.) If you want to read group dynamics, you have to put in your time in "T-groups." Strenuous as they are physically and emotionally, there's really no effective alternative way to learn. NTL is the best, oldest, and safest source of such training.

**The Clergy Leadership Institute**

Workshops conducted around the USA in the application of the Appreciative Inquiry approach to parochial matters. Especially good on interim ministry, mutual ministry reviews, team-building. Rob Voyle is an extraordinary teacher and you tend to stay in touch with fellow trainees

*Praying with the Women of the Bible*

Bridget Mary Meehan

*Love: A fruit always in Season*

Daily Meditations by Mother Teresa

*The Failure of Nerve*

Edwin H. Friedman

*The Battle for God: Fundamentalism in Judaism, Christianity, and Islam*

Karen Armstrong

Harper Collins Publishers 2000  
Contemporary interfaith perspectives

*A Brief History of Everything*

Ken Wilbur

Boston, Shambhala, 2000  
Contemporary American philosophy

*Living the Eucharist, Affirming Catholicism in the Liturgy*

Edited by Stephen Conwa  
Darton Longman & Todd, 2001  
Sacramental life and mission

**The Rev Carola von Wrangel**

*Life Together*  
Dietrich Bonhöfer

*In the Name of Jesus, Reflections on Christian Leadership*  
Henri Nouwen

*The Return of the Prodigal Son*  
Henri Nouwen

*The "For Everyone" commentary series on the Bible*

N.T. Wright  
Great for preaching, teaching and Bible study—much of the New Testament is now available

*The Giver*  
Lois Lowry  
An award winning young adult science fiction book that is good on ethics for all ages

**The Rt. Rev. Pierre Whalon**

*The Truth-seeking Heart*  
Austin Ferrar  
The essential Ferrar, quite possibly the greatest theologian of the twentieth century.

*Being as Communion*  
John Zizoulas.  
An essential text for understanding modern ideas about Church.

*Exile*  
Richard North Patterson  
An astonishing tour de force by a mass-market author on the Israel/Palestine quagmire.

*The Mission of God*  
Christopher Wright (IVP)

*The Tin-roof Blowdown*  
James Lee Burke  
A novel about the Katrina aftermath

*The Joy of Being Wrong*  
James Alison  
A brilliant, faithful reinterpretation of redemption by a fresh new voice.

*Leadership on the Line*  
Heifetz & Linsky  
What to do when you are the leader and no one, including you, knows what to do next.

*On Christian Theology*  
Rowan Williams  
Blackwell

*Augustine*  
James O'Donnell  
Harper

*Bring Up the Bodies,*  
Mantel, Hilary,  
Fourth Estate, 2012

*Paul through Mediterranean Eyes*  
Bailey, Kenneth  
IVP, 2011

*Did the First Christians Worship Jesus?*  
Dunn, Jame,  
SPCK, 2010

*Truly Our Sister,*  
Johnson, Elizabeth,  
Continuum, 2006

*Christ the Stranger: The Theology of Rowan Williams*  
Myers, Benjamin  
T&T Clark, 2012

## CONVOCAATION OF EPISCOPAL CHURCHES IN EUROPE

### Request for Reimbursement

*Please use a separate form for each category or event, for accounting purposes (e.g. EICS, COMB, etc.)*

**Requests for reimbursement must be submitted within 30 days of the event to be considered.**

**LAST NAME:**

**FIRST NAME:**

**EMAIL:**

**PHONE:**

**CHURCH AFFILIATION:**

**EXPENSE CATEGORY (e.g. COMB / Youth Across Europe):** \_\_\_\_\_

**DATE OF MEETING / EXPENSE:** \_\_\_\_\_

**PURPOSE OF EXPENSE (e.g. Meeting / Ordinand Training, etc. Please be specific):** \_\_\_\_\_

**EXPENSES TO BE REIMBURSED:** Please list each expense separately, going to two pages, if necessary.  
Original receipts must be attached, taped to A4 paper.  
Please follow guidelines.

<u>Expense</u>	<u>Description</u>	<u>Currency</u>	<u>Amount</u>
<b>Travel:</b>			
<b>Accommodation:</b>			
<b>Meals:</b>			
<b>Materials:</b>			
<b>Fees:</b>			
<b>Other (please specify):</b>			
<b>TOTAL:</b>			

- Unless otherwise requested all reimbursements will be in Euros.
- Please note that unless you have requested dollars, it is in your own interest to request a bank transfer

**PLEASE REIMBURSE BY:**

☐ **CHECK:**

**Name:**

**Address:**

☐ **BANK TRANSFER:**

**Bank name:**

**Branch:**

**Bank address:**

**IBAN:**

**SWIFT/ BIC:**

**Account Name:**

**SIGNATURE AND DATE:** \_\_\_\_\_

Request for reimbursement with the originals of all receipts and any supporting information should be sent to: Convocation Office, 23 avenue George V, 75008 Paris, France



## CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE

Association 1901 SIRET 452 376 064 00013

### REIMBURSEMENT GUIDELINES

No reimbursement of any kind can be paid without production of the original receipts accompanied by the official Request for Reimbursement form (available online). All requests for reimbursement must be made within 30 days, or before the end of the year, whichever comes first. Please list all expenses separately, using more pages if necessary. (E.g. do not lump meals into one figure, but list each meal, according to the receipts.) Receipts should be taped to blank sheets of A4 sized paper, and properly spaced so that all the numbers on each receipt are clearly identifiable. These blank sheets should then be attached to the Request for Reimbursement. We request that you not bunch and staple receipts one behind the other. For accounting purposes, please use a separate form for each event.

#### HOTEL ACCOMMODATIONS

Hotel accommodation is normally reserved and paid for by the Bishop's office for those attending committee meetings where an overnight stay is necessary to the business of the Convocation.

However, in some circumstances individuals may prefer to make their own arrangements for accommodation and, in this case, the Convocation will reimburse the full cost of such accommodation, up to the cost of the hotel used by the Convocation for this event (rate will be provided upon request). The number of nights reimbursed will be the minimum necessary to allow attendance throughout the relevant meeting (but see below concerning Saturday nights).

#### TRAVEL

In the interest of keeping down costs as well as our carbon footprint, please choose the cheapest viable option for your travel.

You are expected to travel by public transport. Economy class air fares and second class rail fares will be reimbursed in full. If a more expensive option is taken, the reimbursement will only be for the equivalent of the lowest available fare, and claimants will have to provide evidence of both the lower and the higher fare to make a claim for reimbursement. Taxi fares will be reimbursed only where there is no reasonable alternative. On the expense reimbursement form claimants must provide explanation of reason for which a taxi was necessary. (Parking at the airport or train station while away at a meeting will not be reimbursed.)

Travel by car requires prior approval by the Bishop's office, which will be authorized only if less expensive than public transport (e.g. more than one person, carrying heavy amounts of extra items for the meeting, etc.), and/or the only reasonable means of travel. For those traveling by road, only road tolls and fuel will be reimbursed. Begin with a full tank, and submit number of kilometers driven with receipts for fuel during and at the end of the trip plus receipts for any road tolls.

On rare occasion, a rental car may be authorized, in advance, when no other alternative is possible.

Sometimes a flight which involves staying over a Saturday night is significantly cheaper than one which does not. If this necessitates an extra night's stay in a hotel, but the overall cost is lower, this option should be taken – as long as it is practical for the person(s) concerned. Comparative costs must be provided with the expense form.

#### MEALS

There will be no reimbursement made for meals taken outside when meals are available at no charge either because they are included in the hotel fee or they are provided by the Convocation.

Meals taken while traveling or staying away from home on Convocation business will be reimbursed up to the following maximum per person, including drinks:

Breakfast €15	Lunch €15	Dinner €30	Or a total of 60 euros for 3 meals.
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#### ADVANCES

Normally costs for Convocation business are absorbed by the participant through his or her personal account with reimbursement made after the fact. Advances may be requested in exceptional circumstances. Full accounting must be made within 15 days after the event; unexpended amounts must be repaid at this reporting time.

#### OTHER EXPENSES

Any expenses incurred on behalf of the Convocation, e.g. printing, books, supplies, etc., must be approved in advance by the appropriate committee. The reimbursement form must be accompanied by the original receipts and a clear description of the expense.



## **Convocation of Episcopal Churches in Europe**

**“The Bishop Is Coming!” Now What?**

One advantage that we have in the Convocation is that travel requirements mean that Bishops’ Annual Visitations last a whole weekend. This is an opportunity for you and the Bishop to plan ways in which he can be of help to you and the parishioners, e.g.:

- Leading retreats
- Teaching
- Youth group activities
- Hospital/prison visits

besides the oversight and sacramental aspects of episcopal ministry.

### **I. ORGANIZING THE LITURGY**

- Consult with the Bishop well in advance. The liturgy should look and feel like your usual liturgy, so as to honor the tradition of your congregation. However, there are a few points to remember.
  - Follow the rubrics (they have the force of canon law).
  - Only one chalice on the altar during the Eucharistic prayer.
- Use the second post-communion prayer (BCP 366), to which the Bishop is especially attached. (He can tell you why.)
- Do you use the RCL yet? Let the Bishop know.
- Please send the proposed Order of Service as early as possibly and latest 10 days in advance of the Bishop’s visitation. If you have more than one liturgy, the Bishop will normally celebrate those as well.
- Tell us when you normally print your bulletins so that the Bishop can proof it and changes can be made in a timely fashion.
- Normally the church musician should choose the hymns to agree with the lections and the occasion. The hymn “A vision seen, a call obeyed” is always a good choice as recessional hymn. If you want to use it, please make sure you have the latest version.

### **II. BAPTISM**

- The Bishop presides, while the priest who prepared the candidate should do the actual baptizing. Please remember to assign the prayers for the candidate to an appropriate person.
- The Office can make certificates, if needed. Give us two weeks’ notice, please.

### **III. CONFIRMATION, RECEPTIONS & REAFFIRMATIONS**

- Send the names of the candidates along with your proposed Order of Service.
- Indicate whether you wish the Bishop’s Office to make up certificates if you don’t make your own.
- Make sure that Bishop can meet the candidates for at least an hour prior to the liturgy. They should expect opportunities to show their readiness for this important step in faith.
- If the congregation does not have fresh chrism, provide some fresh olive oil in a receptacle large enough for the congregation to see it being blessed.

### **IV. OTHER MATTERS**

- The Vestry or Bishop’s Committee should meet with the Bishop during a Visitation – at the very least every two years. During this meeting current audited financial statements (including discretionary funds), the congregation’s by-laws, organizational compliance reports (as required by local law), contracts, leases, the clergy Letters of Agreement, current compensation of clergy and staff, and Mutual Ministry Review reports will be reviewed together.
- The Bishop is canonically bound to inspect all Congregation Registers and Service Books. Please have them ready.
- The loose offering (cash) at Visitation is traditionally given to the Bishop for his Discretionary Fund. Until recently, the modest income from a small endowment was deemed sufficient, and this was not done. Now, however, the Bishop’s Discretionary Fund (BDF) has many more demands placed upon it due to the growth of the Convocation. The Treasurer of the congregation should send a check or transfer to the Convocation office, which will then deposit the funds.

Thank you in advance! We hope this helps you plan effective Visitations.\*

The Office of the Bishop in Charge

23, avenue George V  
75008 Paris France

+33 1 53 23 84 06 (tel)  
+33 1 49 52 96 85 (fax)

[office@tec-europe.org](mailto:office@tec-europe.org)

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\* February 2008

# Building Missions

Sharing some experience from Christ Church Auvergne

The Rev. Luk De Volder

*Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” Matthew 28:19*

*One body and one Spirit, one Lord, one faith, one baptism; one God and Father of all. Ephesians 4:4-6*

## Christ Church Auvergne: Who we are?

Christ Church Auvergne started in 1996. Today's membership includes about 35 families of which 90% are expatriates. Our congregation includes more than 10 different nationalities and welcomes Christians from many denominational backgrounds.

Our Mission Statement: “Christ Church Auvergne is an English-speaking congregation that seeks to reach out to our community to spread the good news of Christ Jesus throughout Auvergne. Our fellowship professes faith in Christ through worship, fellowship, education, stewardship and outreach. We welcome people of all backgrounds, nationalities and denominations at any stage of their journey of faith. Christ Church is a mission of the Convocation of the American Churches in Europe.”

Over the course of the years our congregation has gathered some insights that have been very helpful for the development of our mission. Sharing these insights might help others starting a church. We have two main focus points:

1. A short history of mission building, in three steps
2. Building stones of a mission community.

### ***1. A short history of mission building, in three steps***

In retrospect the development of our congregation can be listed in three steps:

#### **Step 1: Encouraging the initiative and providing basic resources**

##### ***Validation***

When a call is made for a congregation to become a mission (most of the time by Anglican/Episcopal Christians or by some American / English speaking Christians living in France) it is important to value this initiative and encourage it if possible.



### ***Minimum basis***

A group is ready to start if there is a plan for regular worship gatherings, demonstrating a love for the Lord, his Word and his Sacraments, and a willingness to worship in the tradition of the Episcopal Church.

### ***First support***

The Convocation can support this initiative with pastoral encouragement and by providing the basic books: the Book of Common Prayer and Hymnals.

## **Step 2: Recognizing this “prayer group” as an “Episcopal Mission”**

### ***Structure***

The starting mission starts with organizing itself: gathering in a chapel or church; establishing a bishop’s committee; and some basic financial planning.

### ***“Logistical” support***

The Convocation offers the congregation a priest for Eucharist, beginning on a monthly basis. The new mission also receives support for theological training (offer of participation in Convocation education events, of Bible studies, participation in the annual Convention, ...)

## **Step 3: Establishing itself as self-supportive congregation.**

### ***Permanent minister***

The new mission starts a discernment prayer process and develops a solid financial and congregational support plan to have a priest in charge (part-time or full-time).

### ***Ministry and outreach program***

The new mission also develops a wider ministry and outreach, such as Sunday school, youth group, Bible studies, ...

### ***“Theological<sup>2</sup> and “technical” resources:***

The new mission receives the support of the Convocation in a variety of spiritual and biblical resources, such as financial planning, social security, taxes, Church Pension Fund, church accounting, and church administration.

Resources, such as the *Vestry Handbook* or the *Small Church Growth Strategy Handbook*, help to guide the new community as an Episcopal Church structure.

## ***2. Building stones of a mission community***

Reflecting on the Mission of the Lord and our prayerful dedication at the basis of starting a mission, we today can list a number of key facets that were indispensable for us in our congregational development.

## **1. Focus on the basics**

Most parishes and missions in Europe are multi-denominational. The integration of a variety of Christians can be a challenge as well as an opportunity.

The great opportunity mentioned by most members of our mission is the fact that this context of our mission leads us back to the basics of Christianity. The liturgical and traditional differences turn out to be relative, sometimes even superfluous. What binds us together is the unity in the Lord. Focusing on our Christian faith, we discover how much we are different but also alike, how much more we are united in the Spirit, how much freshness relies in these crucial basic components of our love and faith in Jesus Christ.

## **2. Prayer group & Bible study**

Prayer and Bible study are indispensable for a strong spiritual foundation of a mission. It is hard to generate enthusiasm in the Spirit without prayer and Bible study. The members of the mission must take the initiative. It cannot be forced from outside: it must come from within the mission. Without this spiritual heartbeat, it becomes hard to survive.

## **3. Support of the larger church community**

Knowing that this young sprig is rooted in the garden of the larger community is more than comforting.

Getting in touch with the support of the Convocation is critical: Annual Convention, Education (European Institute for Christian Studies), Mentoring Program for clergy, retreats, the bishop's support, ...

## **4. Gradual process and shared leadership**

Expectation can grow high, especially once a mission exists for more than a year or two and the membership has crossed the twenty threshold. This can have a reverse effect. Disappointment becomes bigger than necessary at times of a fallback.

Running ahead can change the dynamic into an "official, structured" setting. The homey, welcoming, enthusiastic atmosphere from the beginning is replaced by a stricter environment.

Sometimes, this difference in expectation and capability can cause burn out of mission leaders. A number of approaches can prevent these types of disappointments:

### ***a) Trust in the Lord***

Ask God for guidance and help in giving you his priorities for your mission. Let the Spirit guide you.

### ***b) Welcoming house***

It is important to keep the group open. One single church view or one particular spirituality should be avoided. Input from all members should constantly be encouraged.

***c) Openness for change and walking together***

Growing as a mission means there needs to be room for growth. The temporary character that comes with an expatriate community contributes to this aspect of a mission. The quick turnover in membership forces us into openness for change. The group walks together, willing to embrace the various stages of each person's journey with Christ. There are few rules to make sure the dynamic is flexible and ready for adjustments. In a mission we walk and grow together, with room for mistakes, new initiatives and necessary change.

***d) Shared leadership and strong stewardship***

There are different types of leadership. Each particular mission may need its own type. From our experience we have learned that collaborative leadership or shared leadership is important. The vibrancy of a mission relies also on the involvement of every member in the community. Creating room for sharing different opinions facilitates the sense of belonging and unity in the membership. The annual stewardship campaign is therefore called a stewardship emphasis, with focus on participation of all members by dedicating personal talents, time (& space), besides financial contributions.

*Unless the Lord builds the house, the labors work in vain. Psalm 127*

# Small Church Growth Strategy

In starting a mission it is helpful to consider including a “Small Church Growth Strategy”.<sup>1</sup> The Rev. Suzanne E. Watson compiled a set of tools and resources in the *Small Church Growth Strategy Handbook*, Episcopal Church Congregation Development, 2007. This overview gives a summary of this. The tools and selection of resources are designed to affirm and strengthen vitality in the congregation. The minimum but crucial benefit of such a strategy is the awareness of several parameters that influence the evolution of a church group.

The following key elements of mission and small church development are discussed:

- The location and demographic makeup of the congregation
- The congregation’s identity
- The congregation’s worship
- The congregation’s activities
- And the congregation’s leadership.

## 1. The location and demographic makeup of the congregation

### 1.1. Location

- Determine your type or area: rural area, or small town – town / small city – newer suburb of a city – older suburb of a city – older residential area of a city – downtown or central city
- History of the area (local, regional and national)
- Socio-economic status of region
- Institutes, business and commercial, higher education, charitable and welfare agencies
- Geography and climate (will help understand the people’s way of being as well as the kind of ministry to focus on, i.e. seasonal ministry, hot summers long cold winters)

### 1.2. Demographics

- Race, ethnicity, employment, age, households with children, gender balance
- Are your members locals, ex-patriots, refugees, multiracial, multinational, multid denominational, etc ...
- Other faith traditions in the area
- What language will be used
- Who is your target congregation

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<sup>1</sup> Rev. Suzanne E. Watson, *Small Church Growth Strategy Handbook*, Spring Edition, 2007.  
<http://www.episcopalchurch.org/congdev/> - <http://smallepiscopalchurch.blogspot.com/>

## 2. The congregation's identity

**2.1. Theological orientation** of most active members: predominantly conservative, somewhat conservative, right in the “middle”, somewhat liberal, predominantly liberal.

**2.2. Mission and purpose of the congregation:** it is important to know whether most members have a clear idea about this or not, or whether people agree about the congregation's mission or not.

Two exercises for the process of writing your mission statement:

### Exercise 1: Developing your church's mission statement

A practical approach to leading your church to define purpose is to study the baptismal covenant and Bible passages, including the Great Commandment and the Great Commission.<sup>2</sup>

As your congregation begins to define/redefine your purpose, the following questions can be helpful. (Taken from *The Purpose-Driven Church: Growth Without Compromising Your Message and Mission*, by Rick Warren. Copyright 1995 by Rick Warren. Used by permission of Zondervan.)<sup>3</sup>

- a) To begin to define/redefine your purpose statement ask:
  - Why does the church exist?
  - What are we to **be** as a church? (Who and what are we?)
  - What are we to **do** as a church? (What does God want accomplished in the world?)
  - How are we to do it?
- b) Put the findings in writing and summarize your conclusions in a sentence.
- c) When you have completed the first draft of your purpose statement, ask the questions:
  1. Is our purpose Biblical?
  2. Is our purpose specific?
  3. Is our purpose transferable? (Is it short enough to be remembered and passed on to everyone in your church?)
  4. Is our purpose measurable?

If you cannot, as a team, answer yes to all five questions, go back and revise!

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<sup>2</sup> For a PowerPoint presentation of Bible passages with images that suggest the purpose of the Church, visit the Congregational Development website or e-mail [swatson@episcopalchurch.org](mailto:swatson@episcopalchurch.org).

<sup>3</sup> Rick Warren, *The Purpose-Driven Church: Growth Without Compromising Your Message and Mission*, (Grand Rapids: Zondervan, 1995), 98-101.

## Exercise 2: Purpose vision faith and values: questions for groups that gather in Jesus' name

- **PURPOSE:** How does your group's existence support God's mission in the world? How does your group's existence support your congregation's part in God's mission?

Jesus Christ commissions his followers to "go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you." (Matt. 28:19-20, NRSV) The Church fulfills this mission by seeking to "restore all people to unity with God and each other in Christ, through prayer, worship, proclamation of the Gospel, and promoting justice, peace and love. It is through the ministry of all its members that the Church carries out its mission. (BCP, 855).

- **VISION:** What is your group going to do to fulfill this purpose?
- **FAITH:** What does your group believe?
- **VALUES:** How does your group behave and act?

## 2.3. *Spiritual life of the congregation:* three exercises to help increase spiritual vitality

### Exercise 1 for spiritual vitality: lifeline

The purpose of the lifeline is to assist congregations in examining their past and present, and to make some projections for the future. During this process they will be able to discern themes, patterns, and trends in the lifeline, which should provide information about the congregation's behavior.

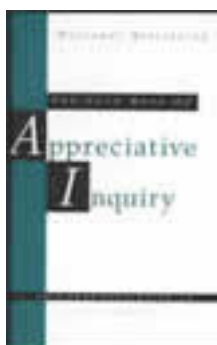
1. Draw a lifeline of your congregation. The lifeline should be how you perceive your congregation. It can take a variety of shapes and forms (i.e., it does not need to be straight). A possibility is to have your lifeline parallel your congregation's average Sunday attendance.
2. Start with your earliest collective memory, and project to some point in the future, at least one year from today.
3. Note the significant events that have shaped your congregation's life. These events do not have to be earth-shattering, but they should represent milestones.
4. For clarification, use the following symbols to further illustrate your lifeline:
  - ! a risk or chance that your congregation took (or will take)
  - X an obstacle; something or someone that prevented your congregation from getting or doing what you wanted to do
  - O a decision made for your congregation by somebody else
  - + a positive, satisfying, or appropriate decision
  - a negative, unsatisfying, or inappropriate decision
  - ? a decision that you anticipate making in the future

You may use any or all of the symbols as often as you like. A particular event could have all six symbols for further clarification. Also, feel free to create symbols that represent your particular experiences, such as times when your congregation sensed God's presence most acutely, times of great creative energy, etc.

After the lifeline is completed, the leader can discuss it in detail. The leader should ask for feedback and clarification of various events and statements made on the lifeline.

The lifeline can be an excellent way for a congregation to begin to understand itself during times of transition. It could be used early in the calling process, when new ways of leadership are being discussed, or a way for a congregation to introduce itself to new clergy. It is also a good tool for congregations that desire to shift from looking backward in time to a more forward-looking outlook.

### Exercise 2 for spiritual vitality: vision for the future



Appreciative Inquiry (AI) is frequently used by Episcopal congregations as a way to refocus on the vitality of mission and ministry in the congregation. Sue Annis Hammond in *The Thin Book of Appreciative Inquiry* identifies the three classic AI questions.<sup>4</sup> These classic questions could be adapted for use by a congregation as:

1. Think back through your time in this congregation. Locate a moment that was a high point, when you felt God's presence most intensely. Describe how you felt, and what made the situation possible.
2. Without being humble, describe what you most value about your own ministry, your congregation, and The Episcopal Church.
3. Describe three concrete wishes for the future of your congregation.

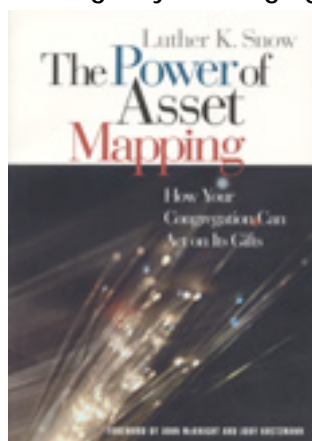
For more information on the principles of Appreciative Inquiry see *The Thin Book of Appreciative Inquiry* by Sue Annis Hammond (Thin Book Publishing, 1998), available at [www.thinbook.com](http://www.thinbook.com).

Another resource for Appreciative Inquiry is *Appreciative Inquiry in the Catholic Church* by Susan Star Paddock. This book can assist those congregations that wish to use the principles of AI for strategic planning, relationship building, transition, community development and for spiritual renewal. Visit [www.thinbook.com](http://www.thinbook.com) or phone 888.316.9544 to order.

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<sup>4</sup> Sue Annis Hammon, *The Thin Book of Appreciative Inquiry* (Thin Book Publishing, 1998), 56.

### Exercise 3 for spiritual vitality: focusing on your congregation's gifts



This exercise is a way to (re)focus on your congregation's gifts and assets. It is a good way to begin to change the focus from what is lacking/what you no longer have to recognizing that God has blessed your congregation with many gifts, and calls you to use them creatively and with gratitude.

The categories and questions below are reprinted from *The Power of Asset Mapping: How Your Congregation Can Act on Its Gifts* by Luther snow, with permission from the Alban Institute. Copyright c 2004 by The Alban Institute, Inc., Herndon, VA. All rights reserved. Available at <http://www.alban.org>

***Physical Assets: Physical assets are things you can touch, see or feel. These include land and natural resources, buildings and space, equipment, materials, and objects. People also sometimes think of strengths like location and visibility in response to these questions.***

1. *What are some physical assets of your congregation?*
2. *Think deeper: what are some very specific assets of your congregation?*
3. *What are some physical assets that are unique to your congregation?*
4. *What are some physical assets of your community?*
5. *What are some of your natural resources?*

***Individual Assets: These are the talents, experience, perspective, and skills of individuals.***

1. *What are some things you care a lot about? (Gifts of the heart)*
2. *What is something you know a lot about? (Gifts of the hands)*
3. *What's something you can do with your hands or body? (Gifts of the hands)*
4. *Sometimes people are shy about naming their gifts, or just don't see them. What are some talents or skills you see in someone else in your congregation?*
5. *What are some talents or skills you see in someone you know who isn't here?*
6. *What talent or skill do you think people in the congregation know you for?*



***Associational Assets: These are voluntary groups, associations, networks, and organizations of individuals who gather to do or enjoy something together that they could not experience on their own. They might be more formal groups with a name, or they could be informal groups like the people who have coffee on Tuesdays at the café.***

1. What are some groups of people you get together with from the congregation?
2. What groups or associations are you part of outside the congregation?
3. What are some groups you know about but are not a part of?
4. What are some groups that are not represented here?
5. Who's the most powerful person you know about?

***Institutional Assets: These are business firms, public agencies, and nonprofit institutions with budgets, staff, and usually places of business. Institutions differ from voluntary associations in the motivation of participants. People generally participate in institutional activities because of salaries, sales, taxes, or other financial or legal considerations.***

1. What are some institutional decisions that affect the people in the congregation or community? Which institutions make those decisions?
2. What are some institutions represented in the congregation?
3. What institutions does the congregation itself partner with or do business with?
4. What institutions does the congregation itself partner with or do business with?
5. What institutions have something in common with the congregation?

***Economic Assets: Usually people think of local businesses as economic assets. We should also think of our spending power, our investing power, and our productive capacity to provide valuable goods or services.***

1. What's something the congregation spends money on?
2. What's something you spend money on?
3. What's something you can make or do, that people would pay you for?
4. What businesses are represented in the congregation?
5. Where does the congregation invest its money?
6. What space does the congregation control that could be rented or charged for?<sup>5</sup>

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<sup>5</sup> Luther K. Snow, *The Power of Asset Mapping* (The Alban Institute, 2004), 50-52.

### 3. The congregation's worship

#### 3.1. *Determining your worship style*

Charles Arn, in his book *How to Start a New Service: Your Church CAN Reach New People* (Baker Books, 1997), begins with a chapter on which congregations should, or should not, begin a new church service. By new, he means new-style, with the goal of reaching out to a new people to continue Christ's mission to make disciples. Should your congregation consider starting a new-style service? The following questions help determine the answer:

1. Is your congregation's highest priority being "like a family"?
2. Is your congregation's highest priority preserving "correct" doctrine and "correct" interpretation of Scripture?
3. Has your congregation split from a more liberal church or denomination in the past 50-75 years?
4. Is your congregation's highest priority survival (i.e. with avoiding death than pursuing life)?
5. Does your priest/pastor/leadership team plan to leave in the coming year?
6. Does your congregation seem too small to add another service?
7. Is your congregation's attendance declining?
8. Is your congregation's sanctuary less than filled on Sundays?
9. Does your congregation lack the personnel to add a new service?
10. Does your theology or liturgical beliefs not allow for a different style?
11. Is your church in a bad location?

Response: Did you answer yes to question number 1, 2, 3, 4, or 5? If so, starting a new service is probably not the best strategy for your congregation at this time. About 50% of congregations fall into this category.

Did you answer yes to question number 6, 7, 8, 9, 10 or 11? Guess what? These are excuses for not starting a new service, but they are not reasons. If the idea of a new service (despite the excuses) seems like it might have merit, consider purchasing Arn's book. And watch the Congregational Development website for the results of an ongoing pilot program for small churches interested in making new disciples through a new-style service.

#### 3.2. *Worship resources*

- Visit *Sermons that Work* for sermons written specifically for small Episcopal congregations. Sermons in this series are in the public domain – they are not copyrighted – and all are invited to use them or draw from them as a resource at no cost. Go to [http://www.episcopalchurch.org/sermons\\_that\\_work.htm](http://www.episcopalchurch.org/sermons_that_work.htm).
- For free sermon help and starters, exegesis, liturgy and worship ideas, seasonal blessings and Prayers of the People and more visit <http://www.textweek.com>
- For resources and free downloads from the Episcopal Church Center Office of Liturgy and Music, visit

[http://www.episcopalchurch.org/19625\\_19614\\_ENG\\_HTM.htm?menupage=19613](http://www.episcopalchurch.org/19625_19614_ENG_HTM.htm?menupage=19613)

- Visit The Worship Well, an online community for sharing and creating fresh, innovative worship resources in the Episcopal Church. at <http://www.theworshipwell.org/>
- For free downloadable music for the small church visit: <http://www.smallchurchmusic.com/>

Interested in learning more about the Emergent Church? Consider the following:<sup>6</sup>

- Johnny Baker's "Worship Tricks", more than 200 "fresh" ideas and examples for worship, are in the top right corner of his blog – <http://jonnybaker.blogs.com>. Baker also wrote a book on Alternative Worship in 2003 that is highly recommended with practical worship ideas – available at <http://www.amazon.com/Alternative-Worship-Resources-Emergent-Church/dp/0801091705>.
- The Greenbelt Festival – <http://www.greenbelt.org.uk/>  
[http://en.wikipedia.org/wiki/Greenbelt\\_festival](http://en.wikipedia.org/wiki/Greenbelt_festival)
- Highly recommended book about the Emerging Church phenomenon, covering the US, UK, and some other locales is Gibbs, Eddie and Bolger, Ryan, *Emerging Churches: Creating Christian Communities in Postmodern Cultures*, SPCK Publishing, 2006, available at <http://www.amazon.com/Emerging-Churches-Christian-Community-Postmodern/dp/0801027152>

Some other books to check out, by Emerging Anglicans in the UK...

Mobsby, Ian. *Emerging & Fresh Expressions of Church*, Moot Community Publishing, 2007. "Ian Mobsby is an ordained NSM Anglican priest licensed to work with the Moot Community, an Anglican Church of England Fresh Expression of Church Project in Westminster, Central London."

- Rollins, Peter. *How (Not) to Speak of God*, SPCK Publishing, 2006  
Rollins is a post-modern philosopher, from Belfast, Northern Ireland, available at <http://www.amazon.co.uk/How-Not-Speak-Peter-Rollins/dp/0281057982>

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<sup>6</sup> Emergent Church information provided by Bowie Snodgrass, Web Content Editor at the Episcopal Church Center.

## 4. Deciding about the congregation's activities

### 4.1. *Preparing to tell your faith story*

Created by Charles Fulton and Susy Miller

1. Draw a timeline from left to right on a sheet of paper, the left being your birth, the right being the present. On the timeline, mark and identify (by year) significant events that were turning points in your life.
2. Above the line describe the context within which the event occurred. What else was going on in your life at that time?
3. Below the line describe your awareness of God at that point. Was God present or absent?
4. What was God doing with you in that event?
5. Look at the whole timeline. Are there patterns in the turning point events of your life? What initiates turning points, what is required of you, how were you different after these events?
6. What are the patterns in your experience of God and your relationship with God? Is there a consistency in God's actions and responses in your turning points? **Remember: God is the main character in this story, what God has done and is doing in your life. You are the acted upon.**
7. Imagine telling someone about your insights into God's presence and working in your life. Tell your story of how God has come into your life and what has been the result when you have recognized God's presence. Tell the story to yourself, then tell the story to a friend. Listen for the story your story will trigger in your friend.
8. Tell your story to someone outside a faith community.
9. Commit to inviting God into your life as your life line lengthens into your future, regularly engaging the Gospel with others.

### 4.2. *Reaching out by learning about your neighbor's need: how to find your congregation's percept report*

Percept is a company that provides the largest faith-based demographic research company in the United States.

To find your congregation's Percept report and other valuable demographic-based congregational development tools and services (including downloadable resources), visit [www.Percept.info](http://www.Percept.info).

For a complementary copy of your congregation's Firstview Percept report (an \$80 value), along with average Sunday attendance and giving trends for your congregation and diocese visit the Study Your Congregation page on the Episcopal Church web site at: [http://www.episcopalchurch.org/growth\\_60791\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/growth_60791_ENG_HTM.htm)

1. When you reach this site, click on the name of your diocese first.
2. Once the diocese loads (which can take a moment), click on the name of your congregation.

3. Once the congregation loads (which also can take a moment), click on the desired link.
  - a. For the Firstview Percept demographic report, click on **Zip Code Profile**.
  - b. For your congregation's Average Sunday Attendance and giving trends, click on the **View Church Chart**.
  - c. For specific suggestions for your congregation's size, growth trend, and geographic location, click on **View Description and Resources** (this portion is currently being revised. While there is helpful content, check back periodically for updates.)

Reaching out to your neighbor using your congregation's Percept report:

***Are there people in your community who are not involved in a faith community?***

From page 4 of your congregation's Firstview Percept Report, question P1, write the total number of people who currently reside in your area. From page 6, question F1, write the percentage of households estimated to have no faith involvement as a decimal number. Multiply these two numbers to estimate how many people in your community are currently without any identified faith involvement.

Example: 10,000 people reside in area, 25% show no faith involvement.

$10,000 \times 0.25 = 2,500$  people currently residing in area with no faith involvement

***Who is your neighbor?***

From page 4, chart D1, which lifestyle group is most prevalent in your community? Is there one that is predominant? If not, include all that apply.

From page 4, chart D2&3, which racial/ethnic group is most prevalent in your community? Is there one that is predominant? If not, write all that apply.

From page 4, chart D4, what are the major generational groups represented? Is there one that is predominant? If not, write all that apply.

From page 5, chart D5, how traditional is family structure in your community?

From page 5, chart D6, how educated are the adults? Is there one educational level that predominates? If not, write all that apply.

***What are your neighbor's concerns?***

From page 5, chart C1, which concerns are highest on the minds of the people in your community? Look over the description of concerns. List these concerns.

From page 5, chart C2, what is the overall community stress level in your area?

From page 5, chart C3, how much resistance is there to change in your community?

***How can your congregation reach your neighbor?***

From page 6, chart F1, how likely are people in your community to become affiliated with a historic Christian denomination such as the Episcopal Church?

Financial sustainability is becoming an increasing concern. From page 6, chart F2, does the likely giving potential for community suggest that your congregation can be financially sustainable, now and in the future?

From page 6, chart F3, what style of worship, architecture and music does your community prefer?

From page 6, chart F4, which programs or services are most likely to be preferred in your community?

From page 6, chart F5, how likely are people to have some religious preference? How could your community's religious preference (or lack thereof) direct your congregation's intentional evangelism?

#### **4.3. Letting them know you care: a lesson in what not to do (John's Story)**

##### **Story**

Yes, this is really true. It is written by an acquaintance who had never worshipped in a church or with any faith community. He is at a point of transition in his life, having recently sold a business overseas and returned to the United States to take care of his elderly widowed mother who is ill...he was curious about Christianity and so decided to visit an Episcopal Church:

*I looked in the phone book and found two Episcopal Churches listed. I went by the first one, but there was no sign and I thought it was abandoned. I wondered, "Can a church go out of business? I didn't think they could." I then went on to a larger church a little further on. I sat in the parking lot for a long time with my knees shaking, watching as people got out of their cars, and wanting to go in a little late to just sneak in to the back. However, when I finally mustered the nerve and entered the courtyard where I had seen people enter, I was faced with two closed doors. Not knowing which to choose, I opened one and entered. Unfortunately I had selected incorrectly and entered the front of the church. Trapped with everyone staring, I quickly found my way to the front row.*

*I was unable to follow anything anyone was doing, and no one brought me the program that they all seemed to be using. I was kind of freaked out – everyone stands, then they sit, they say prayers and words, they cross themselves, they change books. I didn't know what on earth they were doing or what was going to happen next. Increasingly intimidated, as I sat in the front row the preacher suddenly decided to "preach" from the center aisle, right next to where I was sitting. He mostly talked about something called a diocese (I wondered what a diocese is?) As he was preaching he then said something that made everyone start mumbling some phrases again, and the preacher, still in the center aisle, totally freaked me out and grabbed my hand. I thought I was being singled out, but then realized that everyone was getting up and moving all around the church hugging and shaking hands with each other (the peace).*

*Next, something happened at the table up front, and then everyone got up to leave. But they all headed for the front door where I'd entered. As I followed them up I realized that they weren't leaving; instead, they all kneeled and someone brought around some bread, then we all went back to our seats.*

*Finally, after it was all over, someone came up to me with a card and asked me to write my contact information and answer a question. The question asked what my interest at St. Swithens was. As I really didn't know what to put, I remembered that I'd often heard Christians talk about Baptism, so I wrote baptism. All the people then disappeared off into another building, I watched, and then left in my car.*

Two weeks later John received a card in the mail. It read, "Thank you for visiting St. Swithens. While we are pleased to learn of your interest in baptism, our confirmation classes in preparation for Bishop X's visit in six weeks began two weeks ago. To be

considered for baptism and confirmation on that date you will need to join the classes on Wednesday night at 7PM.” John’s question to me? “What is confirmation, how is Bishop X involved, and how can I possibly attend when I work nights?”

While John’s story reads like a farce, it is, once again, instructive to those of us who profess to be followers of Christ. We never know who it is that will walk in the door (maybe even the wrong door), what issue that person may be experiencing, and if this is the only opportunity they will ever have to be introduced to the transformative love of Jesus Christ.

*Is your congregation equipped to radically welcome and incorporate guests?*

**Your congregation’s loving actions.** In Matthew 22:37-40, Jesus commands that we are to “love the Lord with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And the second is like it: ‘You shall love your neighbor as yourself.’” (NRSV).

Part of congregational development therefore involves equipping the faith community to live out its part in Christ’s mission of love of neighbor—this translates into loving action (acts of compassion, working to transform unjust structures in the world, and environmental justice to name just some).

**Resources** to assist your congregation as you reach out in love include:

- *God’s Mission in the World: An Ecumenical Study Guide on Global Poverty and the Millennium Development Goals* is a study resource for congregations and other groups seeking to learn more about global poverty and to become part of the worldwide movement for the Millennium Development Goals (MDGs). Material is organized into six easily implemented one-hour study sessions. For more information visit <http://www.episcopalchurch.org/eppn>.
- *Beijing Circles*: a tool which can help us educate ourselves and one another about the issues affecting women globally and then to advocate within our church and the world to bring about positive change. Download at [http://www.episcopalchurch.org/41685\\_73656\\_ENG\\_HTM.htm?menupage=73689](http://www.episcopalchurch.org/41685_73656_ENG_HTM.htm?menupage=73689).
- “Shall We Gather? Anglican Women Together,” a film that documents a gathering of the Anglican Communion’s delegates to the 49th session of the United Nations commission on the status of women who put their faith into action. Available with out charge. Available through Episcopal Books & Resources (800-334-7626) or [blucas@episcopalchurch.org](mailto:blucas@episcopalchurch.org)
- Episcopal Migration Ministries (EMM) continues to carry out the ministry to the uprooted it began over 60 years ago to resettle refugees, advocate with and for immigrants, and raise awareness of the plight of the uprooted in our church. The Gospel mandate to extend hospitality to strangers and our Baptismal covenant to seek and serve Christ in all persons calls us to this ministry. For more information about EMM (including a free DVD entitled “A Map of Faith-Sharing the Journey with the Uprooted” which is a resource for faith formation that explores the theme of spiritual journeying, and comes with a study guide and web links to resources) visit <http://www.episcopalchurch.org/emm.htm> or contact John Denaro, Episcopal Migration Ministries (800-334-7626; [jdenaro@episcopalchurch.org](mailto:jdenaro@episcopalchurch.org)).

- “Windows on Mission: Stories of DFMS Missionaries Around the World” highlights eleven unique mission journeys with missionaries who share their joys and challenges of doing God’s work throughout the world. 2 DVD Set, \$39.95. (Each of the eleven segments run between 15 and 25 minutes in length.) An accompanying study guide will soon be available for download with out charge at <http://episcopalchurch.org/agr.htm> or contact Episcopal Books & Resources (800-334-7626) or [blucas@episcopalchurch.org](mailto:blucas@episcopalchurch.org).
- "Changing Lives: Behind the Walls at Angola" is a new feature-length video documentary following the effects of an Episcopal chaplain's ministry inside a prison once considered the bloodiest in America: the Louisiana State Penitentiary at Angola, Louisiana. This DVD follows Deacon Charles DeGravelles as he ministers to the men inside Angola, most of whom will never set foot outside the prison. Also featured in the documentary is the Rev. Jacqueline Means, prison ministries director on the Episcopal Church Center staff. Available through Episcopal Books & Resources, 800 334-7626 or [blucas@episcopalchurch.org](mailto:blucas@episcopalchurch.org)

#### 4.4. Evangelism

- Church Ad Project: Advertising Tools for Powerful Episcopal Evangelism. Many reasonably priced options for the small congregation. <http://www.churchad.com/>
- “Voices of Young Adults: Listening to 20-Somethings Talk About the Church.” In June 2005, the Episcopal Church invited young adults from across the US to share opinions about the church. Some of these young people are active in congregational life and some are not, but all share a wellspring of affection for the Episcopal Church. We invite you to listen to these voices. Available for download without fee at [http://episcopalchurch.org/49662\\_78132\\_ENG\\_HTM.htm](http://episcopalchurch.org/49662_78132_ENG_HTM.htm).

#### 4.5. Education

For information on Christian Education, visit the Educators web page on the Episcopal Church website at [http://www.episcopalchurch.org/48931\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/48931_ENG_HTM.htm). Here you will find foundational and theoretical information on the catechetical process in the Episcopal Church along with resources to empower Christian Educators and others to engage in theological reflection in relationship to the ministry of lifelong faith formation.

- For lesson plans for small congregations, visit [http://www.episcopalchurch.org/50534\\_ENG\\_HTM.htm?menupage=51914](http://www.episcopalchurch.org/50534_ENG_HTM.htm?menupage=51914). Here you will find lesson plans that follow the Revised Common Lectionary for young children, older children and adults.
- For information on theological education, visit the Theological Education for All website at <http://www.teforall.org/>. Here you will find a reference tool for Episcopalians and all who want to study scripture, learn about church tradition, and apply God given reason to the challenges of contemporary life. At this site you can put together your own learning plan, explore web reference tools and reading lists, find out what seminaries offer, or search a



rich ecumenical data base of educational events. Christian educators will find ideas for celebrating Theological Education Sunday in your congregation.

## 5. Leadership of your congregation

### *5.1. Shared leadership as stewardship: gathering the gifts and talents of all members*

Using the Gifts God Has Given Us to Do the Work that God Has Given Us to Do

- Visit the Stewardship pages of The Episcopal Church web site at <http://episcopalchurch.org/stewardship.htm>. At this site you will find a large amount of downloadable and very useful information designed to help leaders in congregations and dioceses to develop stewardship programs that help carry out the work God is calling them to do. Most of the information found in the *Stewardship Handbook* (on the display table at events and available through the Stewardship Office) is also in downloadable format at this site. For more information contact Terry Parsons, stewardship officer, Congregational Development, [tparsons@episcopalchurch.org](mailto:tparsons@episcopalchurch.org), (800) 334-7626, ext. 6284.

### *5.2. Sacramental leadership options in the small church: "There's a New Model Born Every Minute"*

A desire for a different type of leadership structure, finances, logistics, the diocese, clergy concerns, plus many other reasons prompt some small congregations to look at alternative models of ministry other than the traditional "one-priest—one altar" model. Below is a list that briefly describes some of the models. It is by no means exhaustive, and is continuously growing, changing, and evolving.

If alternative models of sacramental leadership are of interest to your congregation, consider attending the Creative Models of Sacramental Leadership conference October 7-10, 2007 at Kanuga, or request a copy of the resource that will be produced from this event (go to [http://www.episcopalchurch.org/smallchurch\\_27512\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/smallchurch_27512_ENG_HTM.htm) )

**Circuit Rider Priests:** Team of priests rotate through group of churches. Can be organized, paid and deployed by the diocese.

**Cluster, Solo Priest:** Three or more congregations share the ministry of one priest. Strong local lay ministry team in each congregation and the existence of an inter-parish council where most successful.

**Cluster, Leadership Team:** Three or more congregations share the ministry of two or more clergy. Strong local lay ministry team in each congregation and the existence of an inter-parish council where most successful.

**Cluster, Interdenominational:** Three or more congregations with different denominational affiliation in different locations share the ministry of one or more clergy. (Ex: An ELCA congregation, an Episcopal congregation, and a Presbyterian USA).

**Interdenominational/Ecumenical/Co-operating Parish:** Two or more congregations with different denominational affiliation in different locations merge into one in one location.

**Interfaith Congregation:** Two or more faith traditions agree to share space/facilities, resources, and potentially mission.

**Interim Priest:** Priest hired for the transition period between sacramental leaders, or sacramental leadership models.

**Merger:** Two or more congregations merge into one in one location.

**Minister at Large:** Diocesan model where clergy is paid by the diocese and rotates through different congregations.

**Pastors from other Denominations:** Sacramental leadership provided by clergy from denomination other than Episcopal.

**International Priests/Pastors:** Sacramental leadership provided by recruiting clergy from locations other than congregation's country.

### **Retired Priest**

**Satellite Congregation Model:** Larger congregation with multiple staff partners with smaller congregation and provides sacramental and other ministers (such as musicians). Can also be seen in the model where a larger congregation starts a new daughter church in a different location to reach new people and resources that congregation (ex.: store front church, middle-school location, etc.)

**Seminary Student Intern:** Seminary student provides sacramental leadership.

**Self-Supporting Priest/Tentmaker Priest:** Priest with second profession/source of income ministers to congregation with out financial compensation.

### **Solo Priest, Part Time**

**Solo Deacon:** Deacon officiates at Reserved Sacrament Eucharist; periodic consecration by a neighboring priest.

**Total Ministry (many styles and many names!):** locally identified and trained team provides ministry of the priest as seen in the solo-priest model, including sacramental leadership.

**Supply Priest:** Priest paid for sacramental ministry on a service by service basis.

**Yoke:** Two congregations in different locations share the ministry of one priest

### **Tools for leadership development**

For events: Go to

[http://www.episcopalchurch.org/smallchurch\\_27512\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/smallchurch_27512_ENG_HTM.htm).)

If you are **leading a congregation through change**, consider attending Upward Bound. **Upward Bound** is for the congregational development leader who is ready to address the following situations:

- Your primary goals are sabotaged by distracting mini-fires.
- Emotional responses are disproportionate to the situation.
- You are leading 'process' with people operating in a "yes or no" world.
- You are caught in a problem that is not yours to solve.
- There is a negative force that drains time and emotional energy.
- Passive-aggressive behaviors have reached an artful level.

Visit <http://www.episcopalchurch.org/upward.htm> for more information.

The Office for Ministry Development (OMD) assists leaders to invigorate the ministry of God's people – in daily life and within the Episcopal Church. The goal is to expand the capacity of the Church for effective and transformative mission in response to the Baptismal Covenant and the gospel of Jesus Christ. To learn more about OMD, including the programs for leadership development such as Fresh Start, visit <http://www.episcopalchurch.org/ministry.htm>.

*The Rev. Luk de Volder*

*September 2008*



## **CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE**

### **ALTERNATIVE FINANCIAL REVIEW PROCEDURE**

#### **ANNOTATED WORKBOOK FOR FINANCIAL REVIEW COMMITTEES**

Stewardship, the proper management of God's assets, requires sound business practices to be observed in every congregation, as well as in the Convocation itself. The canon law of The Episcopal Church sets forth some basic requirements that must be adhered to. See Canon I.7, "Of Business Methods in Church Affairs."

Every congregation in the Convocation must have regular oversight of its finances. In particular, parishes and organized missions must have an audit performed in timely fashion by independent professional accountants:

- (a) every five years;
- (b) if there has been a change of Rector during the year;
- (c) if there has been a change of Treasurer during the year;
- (d) as the Bishop shall direct.

The term "audit" shall be construed to mean its equivalent in the local language, and audits by independent accountants shall follow the usual procedures current in the country where the congregation is located. A copy of the independent audit must be sent to the Convocation office upon receipt.

Unless local law dictates otherwise, congregations shall follow this alternative review procedure, performed by members of the congregation who are themselves without any connection to the congregation's finances; i.e., who are not officers of the congregation, members of the Vestry or Bishop's Committee, or the Finance Committee. The Rector or Vicar shall name the review committee with the advice and consent of the Vestry or Bishop's Committee. No one shall serve for more than four consecutive years on a review committee. A copy of the Review Committee's written report must be sent to the Convocation office upon receipt.

The pages that follow have comments, guidelines and suggestions for the questions of the Alternative Financial Review Procedure that has been authorized for use in the Convocation. This annotated workbook is intended to help a non-accountant who is conducting the review. It shall also be provided to the professional auditor as a resource for understanding certain matters pertaining only to Episcopal congregations. *In all instances, the term "Vestry" also refers to a Bishop's Committee of an organized mission congregation.*

Unlike an audit according to international auditing standards, this procedure does not require independent confirmation of cash and investment balances or the creation of a balance sheet, revenue and expense statement, and statement of cash changes. Our objectives are narrower.

- 1) **We want to be sure that there is compliance with the laws.** It is the responsibility of each congregation to know the tax and labor laws of the country it is located in. For example, you should make sure that all matters dealing with payroll taxes and filings are being properly done. You should make sure that all compensation paid to employees, including any bonuses or extra compensation for weddings, funerals, etc., are accounted for, as required by national laws.
- 2) **We want to be sure that there is compliance with the Canons of the Episcopal Church and of the Convocation.** For example, was the parochial report filed in a timely fashion, and was it completed in accordance with the instructions? Can you tie the Annual Report to the parochial report? Are all organizations' accounts included in the audit in accordance with the Canon?
- 3) **We want to be sure that the Vestry is fulfilling its fiduciary responsibilities.** For example, does the Vestry receive full financial information? Are the buildings adequately insured? Is there a budget? Are Vestry and committee minutes preserved? Does the Vestry approve major expenses and note the receipt of major gifts? Is there a full report to the Annual Meeting?
- 4) **We want to be sure that basic bookkeeping is being kept up to date and that adequate internal controls are in place.** For example, are all the bank accounts reconciled regularly? Is there proper documentation for disbursements? Are the contributions records adequate? Is investment activity properly recorded and reported on? Are at least two signatures required on all bank transactions? Do transactions in foreign currencies follow approved Convocation procedures? (*See enclosed resolution*)

The auditor/reviewer may certainly do more than is required by these procedures.

Following are the questions from the Financial Review Procedures. Notes have been added when the questions are not self-explanatory. In every case in which you cannot answer a question with an unqualified "yes," you should make an explanatory comment on the last page. In most instances when you cannot answer "yes," you will probably want to recommend to the parish leadership that changes be made so the answer next year can be affirmative.

*If you are unable to answer yes to any question below, please explain why in the comments section.*

## SECTION I: GENERAL REVIEW

- 1) When was the last external review/audit done? Is the report available? (date) \_\_\_\_\_ See notes \_\_\_\_
- 2) Is audit/review report for previous year available? Yes \_\_\_ See notes \_\_\_\_
- 3) Have recommendations included in previous years' audits/reviews been implemented? Yes \_\_\_ See notes \_\_\_\_  
*Please note on the Comments page or in a separate letter whether the congregation has taken steps to implement previous recommendations from auditors and reviewers.*
- 4) Are Vestry minutes for the year complete? Yes \_\_\_ See notes \_\_\_\_
- 5) If a Finance or Investment Committee is authorized to expend or invest funds, are the minutes of such committee meetings complete? Yes \_\_\_ See notes \_\_\_\_

*You should ask to see all minutes from November of the year before the year being audited through the first months of the year after the year being audited. For example, the budget may have been approved in December of the previous year.*

- 6) Review the minutes of the Vestry and such Finance/Investment Committees.
- a) Was the budget approved by the Vestry? Yes \_\_\_ See notes \_\_\_
  - b) Was the parsonage allowance voted prior to being paid? Yes \_\_\_ See notes \_\_\_
  - c) Were large or unbudgeted expenditures approved? Yes \_\_\_ See notes \_\_\_
  - d) Were large or unusual receipts noted? Yes \_\_\_ See notes \_\_\_
    - i) Could you trace to recorded receipts? Yes \_\_\_ See notes \_\_\_
- 7) Are monthly financial reports to the Vestry complete? Yes \_\_\_ See notes \_\_\_
- 8) Is balance sheet information prepared at least annually for the Vestry and congregation? Yes \_\_\_ See notes \_\_\_

*Especially if the bookkeeping system is manual, it is very possible that no full balance sheet is ever prepared. However, the information a balance sheet contains should be given to the Vestry and the Annual Meeting. Assets include the total in all checking and savings accounts, the total in all CD and investment accounts, amounts the parish is owed, and the value of land, buildings and equipment if such items are capitalized. Liabilities include the outstanding principal of all loans, mortgages and indebtedness and all accounts payable and payroll and sales taxes payable. Under the Canon Law of the Episcopal Church, the Vestry must receive a full report of all the parish finances at least annually.*

- 9) Did you examine a copy of the financial report to the Annual Meeting? Yes \_\_\_ See notes \_\_\_

*The report to the Annual Meeting should include a full report of all funds held in the name of the congregation. This includes funds held by all organizations, such as the Episcopal Church Women, etc.*

- 10) Was the parochial report filed timely? (March 1 is the canonical due date) Yes \_\_\_ See notes \_\_\_
- 11) Are insurance records and property records complete? Yes \_\_\_ See notes \_\_\_
- a) Are coverages adequate? Yes \_\_\_ See notes \_\_\_

*In general church buildings should be covered with replacement value insurance. There should be periodic reviews of the provisions of the coverage, and the insurance company should be notified if the use of the facilities has changed. If the congregation does not have Directors' & Officers' insurance, you may wish to suggest that they look into getting it.*

- 12) Have you seen the Articles of Incorporation and the By-laws? Yes \_\_\_ See notes \_\_\_
- 13) Is there a space use agreement and insurance certificate for each outside organization using church facilities? Yes \_\_\_ See notes \_\_\_
- 14) Have staff and volunteers complied with Convocation child protection and sexual abuse avoidance policies? Yes \_\_\_ See notes \_\_\_

## SECTION II: CASH BALANCES, INVESTMENTS & INCOME

- 1) Have you checked to see that all operating cash accounts (including all passbook savings accounts) have been reconciled regularly throughout the year? Yes \_\_\_ See notes \_\_\_

If the congregation uses computerized accounting software, look at the reconciliation reports that should be attached to each bank statement. You need to stress that **all** accounts in the name of the church must be examined.

- 2) Review all organization cash accounts (ECW, Guilds, etc.)

- a) Have they been reconciled regularly? Yes \_\_\_ See notes \_\_\_
- b) Organization accounts may not be used for general parish purposes (e.g., to receive flower donations or pay altar expenses). Are the organization accounts free of activity that should have been in the operating fund? If there was operating fund activity in these accounts, was it included in the parochial report? Yes \_\_\_ See notes \_\_\_
- c) List any accounts that exist that you were **unable** to examine:

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- 3) Examine year-end statements of any invested funds. Are all investments properly recorded on the books? Yes \_\_\_ See notes \_\_\_
- 4) Were any restricted gifts received during the year? Yes \_\_\_ See notes \_\_\_
- 5) Has the congregation respected donor restrictions on all current and past gifts? Yes \_\_\_ See notes \_\_\_
- 6) Review procedures and control of plate collections, other cash receipts and deposits? Do these systems provide adequate controls? Yes \_\_\_ See notes \_\_\_

*More than one person should be present when the Sunday offering is counted and deposited. Normally the person who records the individual contribution records should not be the same person who reconciles the bank statement. No one should be cashing checks into the offering. The entire offering should be deposited. Cash from the offering should not be used to make reimbursements or replenish petty cash. Petty cash should be kept on an impress system.*

- 7) Are contribution statements sent out at least quarterly? Do the statements show the pledge balance? Yes \_\_\_ See notes \_\_\_

## SECTION III: CASH DISBURSEMENTS

- 1) Did you receive a list of authorized signatories for each account? Yes \_\_\_ See notes \_\_\_
- 2) Examine a selection of disbursements.
- a) Are there invoices (not statements) for disbursements? Yes \_\_\_ See notes \_\_\_
- b) Are there authorizations for disbursements? Yes \_\_\_ See notes \_\_\_
- c) Do checks have the specified number of authorized signatures? Yes \_\_\_ See notes \_\_\_

- 3) Examine the documentation supporting at least 5-10 checks drawn in each of at least two months of the year. Look at large one-time expenditures, checks made out to individuals, and some from regular vendors. There should be an invoice (not a statement of account) that describes what was purchased. If it's a bill for office or maintenance supplies, for example, there should be some indication on the invoice that the items were actually received. An extraordinary item should refer to Vestry approval. If a copy of the check is not attached to the bill, the check number and date paid should be written on the bill. Payments to individuals need to be properly documented with receipts, mileage forms, etc. **Checks should not under any circumstances be made out to Cash.** For example, checks to replenish the petty cash fund should be made out to the person who cashed it: **Mary Jones/Petty Cash.**
- 4) Is the accounting system used adequate and properly maintained? Yes \_\_\_ See notes \_\_\_  
*A double-entry accounting system with appropriate management of multiple currencies should be employed.*  
*All financial records should be kept at the church. If this is not possible for logistic reasons, they should be securely kept by a person so appointed by the Vestry.*

#### SECTION IV: LIABILITIES

- 1) Are clergy and lay pension payments calculated correctly and up to date? Yes \_\_\_ See notes \_\_\_
- 2) Are Convocation assessments and any Convocation loans current? Yes \_\_\_ See notes \_\_\_
- 3) Are utility and insurance payments current? Yes \_\_\_ See notes \_\_\_
- 4) Are any mortgage or other loan payments current? Yes \_\_\_ See notes \_\_\_
- 5) Are tax payments current? Yes \_\_\_ See notes \_\_\_

#### SECTION V: DISCRETIONARY FUNDS

- 1) Is the account in the name of the church? Yes \_\_\_ See notes \_\_\_
  - a) Was it set up by Vestry resolution? Yes \_\_\_ See notes \_\_\_
  - b) Is the church's tax ID number (if applicable) used for the account? Yes \_\_\_ See notes \_\_\_
- 2) Is the discretionary account free of operating fund activity, or if there was operating fund activity in the account, was it included in the parochial report? Yes \_\_\_ See notes \_\_\_
- 3) If the account was used for personal expenses which the taxing authority would consider taxable, were these amounts reported as required? Yes \_\_\_ See notes \_\_\_

#### SECTION VI: PAYROLL

- 1) Are workers properly classified as either employees or independent contractors? Yes \_\_\_ See notes \_\_\_  
*Each country has different definitions for these. Are you in compliance?*



- 2) Do payroll records indicate that filing requirements were met and that employee and employer taxes were properly calculated and remitted? Yes \_\_\_ See notes \_\_\_
- 3) Do the salaries authorized in the budget match the amounts actually paid? Was all compensation, including any bonus, reported on the W-2 (where applicable)? Yes \_\_\_ See notes \_\_\_

## SECTION VII: PAROCHIAL REPORT

- 1) Compare the annual report to the parochial report. Are ***all*** amounts entered on the parochial report in accordance with the parochial report instructions? Yes \_\_\_ See notes \_\_\_
- If needed, refer to the instructions for the financial section of the Parochial Report for netting the cost of providing space from the gross amounts received for space use by outside organizations. The definitions of operating and non-operating income and expenses in the Parochial Report instructions are very clear. There should be no great difficulty in tying the report received by the Vestry and the Annual Meeting to the Parochial Report.*
- 2) If not, has a revised parochial report been prepared and submitted? Yes \_\_\_ See notes \_\_\_
- A revised financial page of the parochial report should be filed if you discover material discrepancies between what was reported and what should have been reported. A material discrepancy may be defined as one that amounts to 5% or more of the amount reported as Normal Operating Income (line A).*

## SECTION VIII: LITIGATION

- 1) Is there any current or threatened litigation involving the congregation? Yes \_\_\_ See notes \_\_\_
- Find out about any cases where papers have actually been served and any cases that are threatened. Does the parish have appropriate legal counsel? Have there been timely communications with the insurance carrier about cases covered by liability insurance?*

## COMMENTS

*Note here or in a separate letter comments about any question above that you could not answer in the affirmative. Please number your comments to correspond to the question you are commenting on.*

## RECOMMENDATIONS

*Note here or in a separate letter any recommendations about needed improvements in systems or controls. Anything included here should be discussed with the congregation's leadership.*

*If you note things that you think should be improved, discuss them with the clergy and financial leaders before including them in this report. The recommendations you make should not reflect just your preferences, but should be items where*

- a) laws are being violated (e.g., using unreported workers or companies without correct tax identification numbers);*
- b) Church Canons are being violated (e.g., not including organization accounts and discretionary funds in the audit, improperly filling out the parochial report).*
- c) a congregation is failing in its fiduciary responsibility (e.g., not reporting regularly to the Vestry, not having a budget, being inadequately insured); or*
- d) basic bookkeeping matters are not attended to (e.g., bank accounts not reconciled, no documentation for checks, inadequate contributions records).*

## REVIEWER'S CERTIFICATION

I certify: (1) that I have performed the procedures outlined above; (2) that I have noted all exceptions on this form or in an attached letter; (3) that I have included all recommendations on this form or in an attached letter; (4) that I am not an officer of the congregation being audited; and (5) that I have no conflict of interest in performing the Alternative Financial Review Procedure for this congregation.

Members of the Review Committee:

Date

Reviewer's signature

Reviewer's telephone number

Reviewer's e-mail address

*Submit the completed audit report to:*

*Office of the Bishop  
Convocation of Churches in Europe  
23, avenue George V  
F-75008 Paris  
France*

If you have questions or need information, please call the Convocation Office at +33 1 53 23 84 06.



*Guidelines and Procedures for the Care and  
Protection of Children & Youth*  
*Convocation of Episcopal Churches in Europe*

## I. THE CHURCH'S COMMITMENT

Children are embraced by our Lord in special blessing, "for to such belongs the kingdom of heaven" (Mt. 19:14). Christians are called to recognize the special status of children, and the responsibility which we all share in their nurture and protection. Within the church, children matter in their own right and are to be taken seriously as full members of the community.

The Episcopal Church, recognizing the immense gift of children to families and to the church community, is committed to provide for their care, nurture, and protection. The following guidelines seek to offer direction and, in certain areas, requirements for the proper care and appropriate attention to be given to children. These guidelines thereby also aim to provide both for the protection of teachers, youth workers, employees and clergy from compromising or dangerous situations.

The church also recognizes the reality of the abuse of children which can sometimes occur within the community. The Convocation of Episcopal Churches in Europe and each of its parishes and missions must therefore play their part together with parents, schools, and other agencies in the prevention of such abuse.

## II. DEFINITIONS AND BACKGROUND

This document should be read as a supplement to the "Guidelines and Procedures for Preventing and Responding to Sexual Misconduct," adopted by the Convention of the Convocation in Florence, Italy, November, 1999. At that time, the diocesan policy of the Diocese in Europe was provisionally accepted, pending the completion and adoption of this document. These guidelines are meant to provide appropriate standards for the general care of children in the church, to define abusive behavior and the necessary response to it, and to provide practical suggestions in meeting these principles.

Although the legal definitions of a child and of child abuse may vary among the various legal jurisdictions in which the parishes and missions are found, for purposes of these guidelines the following definition will apply:

A child (minor) is a boy or girl under 18 years of age.

A responsible adult is anyone aged 18 or older, charged with the supervision of children in a church-related activity, either on or off the church premises.

An abused child is a boy or girl under 18 years of age, who has suffered from or is believed to be at significant risk or threat of physical injury, neglect, emotional or sexual abuse from his or her parents, other persons responsible for the child's care, or anyone who has access to the child.

Sexual abuse is defined as acts of sexual assault and sexual exploitation of minors. It includes a broad range of behavior, such as fondling a child's genitals, intercourse, incest, rape, sodomy, and exhibitionism.

Sexual abuse may consist of a single incident or of many incidents over a long period of time. Victims range in age from less than one year through adolescence. Most abuse of children and young people is committed by someone known to them and trusted by them, either within the family, among their friends, or in the local community.

### III. STATEMENT OF POLICY

The Convocation of Episcopal Churches in Europe, through its bishops, clergy and people, is committed to the physical, emotional and spiritual well-being of all the children in its care. It is the policy of the Convocation to safeguard its children from physical, sexual and emotional harm while participating in church activities, and to make their safety and comfort a priority. All persons who have responsibility for children, either clergy or lay, paid or volunteer, are expected to maintain the highest standards in their relationships with children, and to refrain from behavior which might be misunderstood or cause offense.

Many children are part of the church community, and likewise many devoted leaders and helpers, paid and volunteer, give of their time and commitment so that these children may grow in their faith in Jesus Christ. The Convocation is committed to providing a safe and secure environment in which both children and adults may safely work and worship.

In particular:

1. Parishes and missions are expected to abide by those policies identified in this document as mandatory, and to fulfill insofar as is possible those other procedures suggested in these guidelines to provide for the safety and care of children.

2. No abuse of a child by any employee or volunteer or member or visitor to a congregation will be tolerated. Allegations of abuse will be taken seriously and met with an appropriate response.

3. No person will be allowed to work with children if guilty of a previous sexual offense against a child, and except under the conditions set forth in these guidelines.

4. Children are not to receive any form of corporal punishment. Discipline problems or issues should be reported to and discussed with parents.

5. The highest level of confidentiality will be maintained in circumstances in which a child confides in a responsible adult, both in regards to the child and to the suspected abuser; however, under certain circumstances (such as if a child is suffering or is likely to suffer harm), a child should be told that other people will need to know so that the child can be protected.

6. Neither the Convocation nor any of its parishes or missions nor their employees or volunteers will attempt to conduct investigations of allegations of child abuse on their own, instead referring any case to appropriate local authorities.

7. The Convocation and its parishes and missions will collaborate fully with the statutory and voluntary agencies concerned with child abuse.

#### IV. THE CARE OF CHILDREN

##### A. Mandatory provisions

1. The Vestry or Bishop's Committee is the responsible body in the local congregation and has a duty of care towards its children. Each Vestry or Bishop's Committee shall appoint a Children's Representative who will monitor the work with children in the congregation, taking responsibility for the implementation of these guidelines. In the case of mission congregations which may not have organized Bishop's Committees, it is the responsibility of the sponsoring parish to oversee their work with children.

2. Congregations should ensure that no activity involving children takes place in an unsafe environment or with inappropriate supervision. Lacking these minimal requirements, activities should be canceled rather than allowed to proceed in an unsafe manner. Specifically:

##### (a.) Staffing

The minimum number of responsible adults at any activity involving children is two (preferably not a husband and wife), and always with easy access to a telephone. No children's activity should take place with only one responsible adult present, and a gender balance is to be preferred.

Note that for purposes of fulfilling these guidelines, teenagers under the age of 18 do not count as responsible adults, but are themselves children. Exception to this rule may be made in the case of children 17 years old who have received training in child care such as that provided by the Scouting or Guiding organizations (see appendix), provided that they are supervised by an adult present with them.

## (b.) Administration

Parents should be asked for a contact number and any specific medical information for each child participating in any church sponsored activity (see Form I). Regular attendees should especially be encouraged to provide this information (particularly if their parents are not on-site during the activity), and visitors or friends if they attend more than two or three times a year.

Parents should always sign a consent form before children are taken off-site for activities (see Form II). Children whose parents have not given such permission should not participate in the event. Older children who attend youth events should also be asked to read and sign a Community Covenant, acknowledging their willingness to abide by its provisions (Form III).

Adequate insurance should cover any activities, on or off-site.

## B. Additional suggested guidelines

While some latitude may be necessary in the application of the following suggested guidelines to specific circumstances (such as congregations which do not own their place of meeting), nevertheless the guiding principle must be that an event or activity should not happen if it cannot be held safely without danger to the children involved.

### 1. Staffing

Insofar as is possible, the following staffing levels are recommended:

0 - 2 years 1 person for every 3 children 1 : 3

2 - 3 years 1 person for every 4 children 1 : 4

3 - 8 years 1 person for every 8 children 1 : 8

8 - 18 years 1 person for the first 8 children 1 : 8

and 1 more adult for every 12 more 1 : 12

### 2. Premises

Meeting places should be clean, warm, well lit, well ventilated, furnished with child-safe fixtures, and suitably spacious (2.3 square meters per child is an accepted standard for small children).

Toilets should be readily available, with appropriate privacy and sanitation.

Play areas, either indoor or outdoor, should be safe and well supervised.

Fire extinguishers and escape routes should be well known and placed. A fire drill should be held at least once each year for children's groups which meet regularly, such as Sunday School.

### 3. Health and safety

Food preparation and/or storage should be done in a sanitary, healthful manner, and drinks should always be available.

There should always be access to a telephone on the premises (possibly a mobile).

No smoking, alcoholic beverages, or illegal drugs should be permitted either for children or responsible adults. In the case of events such as a church picnic, where there are a number of children and adults present and alcoholic beverages might be served, the normal discretion of designating safe drivers and supervision should be observed.

No fireworks, firearms, or other weapons should be permitted.

Children should not be allowed to leave the premises unsupervised except with their parent's express permission.

Children's safe arrival and return to church activities should be assured.

A first aid kit should be accessible.

### 4. Good practice for personal conduct by responsible adults

Treat children with the respect and dignity befitting their age.

Watch your speech, tone of voice, and body language.

Learn to control and discipline children without physical punishment.

Make sure another adult is around if you need to help take a child to the toilet, wash a child or if you need to give First Aid.

Make sure another adult is present nearby if you need to talk with a child privately, and make sure the child knows this.

Make sure that children know they can talk to a responsible adult if they need to do so, or to the Children's Representative.

Always maintain an "open-door" policy, welcoming visits by parents.



Don't invade a child's privacy while washing, toileting, dressing or sleeping.

Don't play rough or sexually provocative games.

Don't be sexually suggestive about or to a child even in fun, or encourage such attention-seeking behavior as "crushes."

Don't touch a child inappropriately or intrusively.

Don't scapegoat, ridicule or reject a child.

Don't show favoritism to a child.

Don't allow children to involve you in excessive attention seeking that is overtly physical or sexual in nature.

Don't give rides to children on their own. If this is unavoidable, the child should sit in the back seat. Always make sure that each child is securely buckled in with a seat belt.

Don't share sleeping accommodations with children.

Don't invite a child to your home alone; always invite a group instead.

Don't permit abusive peer activities, for example hazing, ridiculing, or bullying.

Don't allow unknown adults access to children.

Don't assume that inappropriate behavior can't happen in your group.

## 5. Responding to inappropriate advances

Children may sometimes make suggestive approaches to an adult. They may have a crush or they may act inappropriately following previous abusive experiences. Sometimes inappropriate physical contact can happen accidentally. In any such circumstances, the responsible adult should:

Make an appropriate apology if the contact is accidental.

Tell the child if their language or behavior is unacceptable, explaining why.

Tell the leader or clergy person of the group about the incident.

Record the incident in a confidential manner.

Decide in consultation with another leader or clergy person what measures should be taken to help the child and prevent a recurrence

## V. RECRUITMENT AND TRAINING OF RESPONSIBLE ADULTS

### A. Risk factors

Children are at risk to abusive or inappropriate care in the church, both because responsible adults may be inexperienced or have unpredictable behavior, and because of the easy access to children in a voluntary community. Factors contributing to the risk of abuse include:

Institutional denial.

Failure to respond and/or prosecute.

Fewer built-in barriers than other youth-serving organizations.

Lack of coordinated child protection strategies.

For these reasons, it is imperative that congregations exercise care in the recruitment and training of adults who will be responsible for children.

### B. Mandatory provisions

#### 1. Background checks

All church employees and persons working with children should be asked to fill out Section A ("Personal Information and Background") of the personal background and references sheet (Form IV). In addition, all clergy and employees, as well as volunteers who regularly supervise youth activities, should complete Section B ("References") so that background checks can be made. This check will include at the minimum a contact with references, and may also include an investigation of an individual's criminal record.

All church employees and persons working with children will also be required to sign a statement indicating that he or she has received and read this document, and has never been convicted of child abuse nor had such a conviction expunged (see Form V).

These statements should be kept on file in the church office.

#### 2. Training

Clergy who are resident in or licensed by the Convocation shall complete, or produce a certificate to show that they have completed elsewhere, a course in the prevention of child abuse. This certificate shall be kept on file in the Bishop's office. It is the responsibility of the Convocation to provide such training of the clergy.

All employees, and volunteers who regularly work with children, should be given training in their care and protection by a supervisor or member of the clergy who has likewise been trained.

#### C. Additional suggested guidelines

Given the relatively low risk in such public environments as Sunday schools and nurseries, background checks are not explicitly required of persons working in them. Nonetheless, those who are responsible for staffing such programs should consider the character of persons chosen as teachers and caregivers, remaining alert for any signs of potentially inappropriate behavior.

Persons new to a congregation should not normally be engaged as volunteers with children for at least six months after their arrival.

It is also desirable that persons working with children receive some basic training in first aid, especially those who travel with children off-site or supervise overnight activities.

### VI. PROCEDURES FOR RESPONDING TO SUSPECTED ABUSE

#### A. Signs of abuse

Church workers and the whole church community should be alert to signs of stress affecting the care and parenting of children. Children and young people with disabilities are especially vulnerable and need special care and protection. Children and young people may themselves also abuse, and will need special help and supervision.

Warning signs in a child of abuse include:

Being withdrawn, hostile, or aggressive.

Not wanting to go to a certain place or be around a particular person, including home.

Showing sexual knowledge or behavior beyond that expected for his or her age.

Engaging in bizarre or fanciful sexual behavior.

Being overly affectionate or seductive with peers or adults.

Having recurring medical problems such as infections or pains in the genital, mouth, or anal areas, or venereal disease.

Showing inappropriate or infantile behavior such as withdrawal, depression, poor peer relationships, or avoidance of physical contact.

Exhibiting physical signs such as bleeding, bruising, or burn marks, especially if they seem to go untreated and are recurring.

Having unexplained gifts or money.

Warning signs in a caretaker of abusive behavior include:

Being extremely protective or jealous of a child.

Encouraging a child to engage in inappropriate behavior.

Having a personal history of sexual or physical abuse.

Having a history of substance abuse.

Lacking a network of friends and relationships.

Frequent changes from one congregation to another, or a too eager willingness to "help" with the youth.

Resistance to fulfilling the requirements of rules such as those provided in these guidelines.

Inappropriately suggestive or crude language.

Recurring desire to "make amends" or to make vague apologies about relationships with children.

#### B. Responding to suspected abuse

1. Disclosure by a child. Workers with children often get to know the children in their charge very well. The children may feel enough trust to tell such workers about unhappy things that are happening-at home, at school, or at church. Such a confidence is a responsibility which the caretaker or other adult must take seriously, remembering that in the case of abuse, the child may want the abuse to stop but to still love the abuser. The child may not realize that the situation is a complicated one, thinking that the adult to whom he or she confides will be able to stop the abuse without anything else happening.

If a child asks to tell something in confidence, always tell the child that it may depend on the circumstances if the child is in danger. Do not agree to "keep secrets."

Try to have another adult present while the child speaks, but do not prevent the child from speaking if this is impossible.

Maintain eye contact, allowing the child to talk without pressing for information.

Reassure the child that he or she was right to tell, and that they are not to blame for what has happened, and that you will give support.

Let the child know you will have to tell other people so that the abuse can stop. Try to explain what will happen next in a way that the child can understand.

As soon as possible write down as carefully as possible what the child said, how and when they said it, and how they appeared emotionally. Write down what you said in response.

2. Suspicions of abuse. Sometimes persons in the church community may suspect that a child is being abused, without having heard a report of the same from the child. Anyone may report a concern about a child's well-being, provided the report is made in good faith, either to a responsible adult, a member of the clergy, or to local authorities.

3. Action to be taken: whom to contact. Whenever one has heard a complaint from a child, or has sufficient grounds to suspect abuse, it is important to respond promptly. One should not attempt any investigation, but make a report of what has been said or suspected to the appropriate supervisor, either a responsible adult or member of the clergy, or to the local authorities. The rule of thumb is to refer, not to investigate.

If the child needs urgent medical help call the appropriate emergency services or take the child to the nearest emergency medical facility.

Discuss the situation with a group leader or member of the clergy. If the suspected abuser is a member of the congregation, a report should be made to the priest in charge. If the suspected abuser is a member of the clergy, a report should be made to the Bishop.

If after taking counsel with these persons, you are sure you suspect abuse, the concerns should be reported to the appropriate local agency.

Congregations are responsible for having on file information regarding the manner of reported suspected child abuse according to local law (see Section V, "Procedures for Responding to Allegations," of the Guidelines for Preventing and Responding to Sexual Misconduct).

A report of the situation should be made to the Bishop.

In reporting, as much detail should be given as possible (dates, times, descriptions, verbatim conversation), distinguishing between fact and opinion, first-hand observation and hearsay.

Members of a congregation involved in reporting suspected abuse should cooperate fully with any investigation by local authorities.

The pastoral care of the child and suspected abuser should remain a paramount consideration of the congregation.

For appropriate responses to make at a congregational level, refer to Section VII, "Trauma Debriefing," of the Guidelines for Preventing and Responding to Sexual Misconduct

## APPENDIX

In addition to the resources listed in at the end of the Guidelines for Preventing and Responding to Sexual Misconduct, the following resources may be helpful in addressing issues of child protection:

### TRAINING COURSES

The American Red Cross Community First Aid and Safety Certificate: 9 hours.

The St. John's Ambulance Association First Aid training course: 12 hours.

The American Red Cross Baby-sitting Certificate.

### AGENCIES

Christian Survivors of Sexual Abuse (CSSA)

BM-CSSA

London, WC1N 3XX, United Kingdom

Churches' Child Protection Advisory Service

PCCA Christian Child Care

P.O. Box 133

Swanley, Kent BR8 7UQ, United Kingdom

Helpline: 44.(0)1322.660011

### PUBLICATIONS

Safe from Harm: A Code of Practice

Publications Unit, Room 1024

The Home Office

50 Queen Anne's Gate

London, SW1H 9AT, United Kingdom

Hilary Cashman, Christianity and Child Sexual Abuse, SPCK.

Patrick Parkinson, Child Sexual Abuse and the Churches, Hodder and Stoughton.

Kidscape (material on helping children protect themselves)

World Trade Center, Europe House

London E1 9AA, United Kingdom

Questions may also be addressed directly to the Bishop's Office.

### **Personal background and references**

Name of congregation:

The Church takes seriously its responsibilities for the care and nurture of children. We believe that our own congregation should provide children with the highest standard of care and that the experience of growing up in the church community should be safe and enriching.

You have been asked to take part in this nurture. It is a responsible but very fulfilling job, and the congregation will support you in your task. To ensure that our children are looked after as well as possible, the Convocation of Episcopal Churches in Europe (of which we are a part) has drawn up guidelines for the health and safety of its children.

You are asked to declare, in accordance with the Convocation policy, whether you have ever been convicted of a criminal offense, and whether you have had a complaint made against you for inappropriate sexual behavior. If for any reason you are unable to make the declaration please discuss it with your minister.

#### **A. Personal Information and Background**

*Required of all employees and persons working with children.*

Name: \_\_\_\_\_

Maiden or former name:

Current address:

Home telephone: \_\_\_\_\_

Citizenship: \_\_\_\_\_

Passport number: \_\_\_\_\_

Date and place of issue: \_\_\_\_\_

List the name and address of other churches you have attended in the last five years:



**CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE  
YOUTH COMMISSION**

List the name and address of your current and previous employer(s):

**CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE  
YOUTH COMMISSION**

Have you ever been convicted of a crime? YES                      NO

Has any formal or informal charge, claim or complaint ever been made that you engaged in

*If the answer is yes to either of these questions,  
please give full details on a separate sheet.*

**B. References**

*Required of all employees, and of volunteers—excepting Sunday School teachers and caretakers in nurseries—working with children.*

Please give the names of two personal references who are not related to you:

Name    Address

Telephone \_\_\_\_\_

Name    Address

Telephone \_\_\_\_\_

**Attest statement**

Under penalty of perjury, I swear and affirm that the information given above is true, complete and correct. I understand that a complete background investigation may be conducted with respect to me, and that this information may be verified by contacting persons and organizations with whom I have had contact or which may have information concerning me. I hereby release and agree to hold harmless from liability any person or organization that provides such information. I also agree to release and hold harmless the Convocation of Episcopal Churches in Europe and \_\_\_\_\_  
\_\_\_\_\_ (name of congregation), their officers, employees, and volunteers from any and all liability as it relates to any investigation taken by them regarding the information contained in this form, or any action by them as a result of such investigation.

Date

Applicant's signature

Witness

Supervisory Position/Title



**CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE  
YOUTH COMMISSION**

**Child Protection Compliance Statement**

*Required of employees, and all volunteers working with children.*

You are asked to read the Guidelines and Procedures for the Care and Protection of Children, which describe good practice with respect to children, and to abide by them. You are also asked to read, complete, and sign the declaration provided below. Please return the completed form to the minister in charge of the congregation who will receive it in confidence and keep it securely:

I, \_\_\_\_\_ (name), hereby acknowledge that  
\_\_\_\_\_ (name of congregation) has provided me with a copy of the Guidelines and Procedures for the Care and Protection of Children of the Convocation of Episcopal Churches in Europe; that I have read the policy; that I understand its contents; and that I agree to abide by the policy.

I further acknowledge that I have not been convicted of a crime involving child abuse and/or neglect, nor have I had such a conviction expunged.

Date: \_\_\_\_\_

Signature: \_\_\_\_\_



## CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE YOUTH COMMISSION

### Registration Form: Youth Parental Consent & Medical Form

#### A. Permission

I give permission for my son / daughter / ward (circle one),

\_\_\_\_\_ (name)

to attend \_\_\_\_\_ (event)

in the charge of: \_\_\_\_\_ (leaders)

and/or \_\_\_\_\_ (leader/chaperon)

on the day(s) of \_\_\_\_\_ (date),

and to take part in any special activities. In the event of illness, injury or other emergency, I understand that every effort will be made to contact me. If time is of the essence, or if I cannot be reached, I hereby give the person(s) named above permission to act on my behalf to secure medical treatment as necessary, including, but not limited to: medical attentions, anesthesia, surgery and hospitalization, as the attending nurse or physician may prescribe. I understand that it is my responsibility to pay for any medical services which my child may receive while attending this event. I absolve and hold harmless the Convocation of American Churches in Europe and its designated youth leaders and representatives from any liability in acting on my behalf in this regard.

Date: \_\_\_\_\_ Signed: \_\_\_\_\_

#### B. Medical Information:

Please answer the following questions, and give additional details to any question answered "Yes" below the question. Feel free to add more information on additional pages if necessary.

1. Does the youth suffer from any on-going or recurring illness? Yes / No

Please explain: \_\_\_\_\_

2. Has the youth had any contagious illness or direct contact with any contagious illness within the last four weeks? Yes / No

Please explain: \_\_\_\_\_

3. Does he/she take regular medication? Yes / No

If yes, please ensure an adequate supply and instructions.

4. Does he/she have any known allergies (including medications), phobias, or disabilities? Yes / No

Please specify: \_\_\_\_\_

5. Has he/she been immunized against Tetanus within the last 10 years? Yes / No

**CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE  
YOUTH COMMISSION**

6. Does he/she have any special dietary requirements? Yes / No

Please specify: \_\_\_\_\_

7. Is there any personal information of which the organizers should be aware? Yes / No

Please explain: \_\_\_\_\_

8. In the event of any “homely” medication (e.g. paracetamol, cough mixture, antacid) being required, please state which you will permit to be given:

\_\_\_\_\_  
\_\_\_\_\_

**C. Medical insurance information**

Medical insurance company: \_\_\_\_\_

Policy Number: \_\_\_\_\_

Insurance company's emergency phone number: \_\_\_\_\_

Name of physician: \_\_\_\_\_

Physician's phone number: \_\_\_\_\_

**D: Emergency contact information:**

Parent/guardian who may be contacted during the event:

Name: \_\_\_\_\_

Address (street): \_\_\_\_\_

Address (postal code, commune): \_\_\_\_\_

Address (country): \_\_\_\_\_

Home telephone number (include country code): \_\_\_\_\_

Work telephone number: \_\_\_\_\_

Mobile phone number: \_\_\_\_\_

If not available, alternate contact:

Name: \_\_\_\_\_

Relation: \_\_\_\_\_

Address (street): \_\_\_\_\_

Address (postal code, commune): \_\_\_\_\_

Address (country): \_\_\_\_\_

Home telephone number (include country code): \_\_\_\_\_

Work telephone number: \_\_\_\_\_

Mobile phone number: \_\_\_\_\_

This form, as well as a copy of your insurance card and a copy of your vaccination pass must be handed to one of the named leaders on or before the event/camp.



# Convocation of Episcopal Churches in Europe

## OVERVIEW OF THE SEARCH PROCESS FOR A NEW RECTOR

March 2007

The process of looking for a new rector in the Convocation resembles the process currently used in the United States. One difference is that the canon governing the Convocation specifically requires the express approval by the Bishop-in-charge of any call issued by a vestry in Europe. Since no priest can begin work without this approval (including other clergy in the Convocation), our process is designed to give the search committee and vestry maximum latitude in finding good candidates in concert with the Bishop-in-charge, who also serves as the deployment officer of the Convocation.

This is the usual outline of a successful search:

**Step 1:** the Rector gives notice of resignation, which must be accepted both by the Vestry and Bishop-in-charge to become effective.

**Step 2:** at an appropriate moment, the Bishop meets with the Vestry and others whom the Wardens and Vestry believe to be part of the congregation's leadership circle, especially those who might be appointed to a search committee. The meeting should be open to anyone else who wishes to come.

That meeting should be a retreat format of a day and a half, during which the Bishop or his designate leads the group in a visioning process. The purpose of this is to come up with a few basic concepts of the strengths and barriers of the parish, and the resultant leadership skills required of the new rector. It also explains the process in depth, and sets forth the basic schedule for the call.

**Step 3:** the Vestry names the search committee. It issues a survey of the parish's members. Based on that survey and the results of the retreat in Step 2, the committee develops a profile of the parish and future rector. The Vestry decides on the range of financial compensation to be offered.

**Step 4:** when the parish is ready to receive names, the Bishop places the position on the Church Deployment Office list, and advertises it elsewhere as well (e.g., *Church Times*, *Living Church*, *Anglicans Online*, etc.). As the names come in, the search committee selects the first group of candidates, and writes to thank those not chosen.

**Step 5:** the committee then sends a questionnaire to the remaining candidates along with a copy of the profile. The Bishop may also name candidates at this point, who will receive questionnaires and profiles as well.

**Step 6:** as soon as the deadline for replies occurs, the committee selects up to 10 quarter-finalists. These then receive telephone interviews. The Bishop does a very basic screening with their bishops.

**Step 7:** a group of four or fewer candidates are selected for on-site visits (if possible). The Bishop runs in-depth background checks.

**Step 8:** the Search Committee names the finalists, who come for interviews by both Vestry and Bishop. The Bishop informs the Vestry whether there are any unsuitable candidates (this is unusual, but quite possible).

**Step 9:** the Vestry calls a new rector from among the finalists, if they are convinced they have found the right priest. The priest formally accepts the call. A priest called to be Rector must transfer his or her Letter Dimissory to the Bishop in charge.

**Step 10:** the Vestry negotiates a letter of agreement with the nominee, following Convocation guidelines for such agreements. When the priest, congregation, and Bishop have reached agreement, the call is issued and the results of the search are publicized. The priest makes application for visa and/or other documents required for work and residency in the country where the congregation is located. *No priest can begin ministry in the Convocation before these documents have been issued.*

**Step 11:** a transition committee begins the work of welcoming the new rector (and family).

**Step 12:** the Bishop or his representative institutes the new priest as Rector of the parish.

*Points to remember:* **prayer** must inform the entire process, from leave-taking of the previous rector through the institution of the new rector.

**Communication** is vital! The parishioners and Vestry members not on the search committee will not be privy to information about candidates until the very last stages. The Search Committee chair should give updates about the *process* to the congregation, and their survey feedback should be taken seriously in developing the profile. The committee should also maintain good communication with all candidates, especially those not selected.

The Bishop is here to **serve** the parish, not dictate whom they will have as a priest. He will be helping the parish leaders elaborate their own process and help the search committee develop a profile, a parish survey, a questionnaire for candidates, and interviewing techniques.

This process is designed to give the parish great latitude in choosing its priest, while respecting the fact that the Bishop has weighty responsibility for that choice as well.

The Rt. Rev. Pierre W. Whalon, D.D.

Bishop in charge

Convocation of Episcopal Churches in Europe

## **NOTES FOR A MOVE TO EUROPE FROM THE USA**

### **Written for clergy moving to the Convocation of Episcopal Churches in Europe**

1. The most important item is to line up a competent customs broker for the shipment of your household goods into your new country. (You will also need one on the shipping end in the US.) Ask lots of questions: what documents are needed in order to clear the shipment out of customs? What are all the fees involved? Who is responsible for getting the shipment from the port to your residence and for unloading it? (On the last item, it might be better to hire a moving company to pick up the shipment and deliver it. Our experience was that the broker hired a trucker to deliver the container – period. We had to round up church members at the last minute to unload the container.)
2. If you want an American computer – laptop or desktop – bring it with you; same for software. The British keyboard is not the same as the American keyboard; likewise for the German, French, etc. Local vendors sell software in the local language. Likewise any peripherals – printer, scanner, etc. Just check to make sure that the hardware is dual voltage (110/220). Almost all of it is. It's easy to buy compatible European power cords here. We're fortunate to have friends who receive an occasional shipment for us from the USA to their APO address. But it's still expensive to pay for shipping.
3. Similarly for DVDs: USA is Region One; Europe is Region Two. US DVDs will not play in European DVD players, and vice-versa. (Not an issue if you only play them on your computer.) Get a dual-voltage player in the US and bring it with you.
4. Electrical transformers are OK for occasional use – e.g., recharging a battery-operated device. But they are expensive to operate on a full-time basis. So don't bring a lot of 110v. appliances, especially for your kitchen. It will be cheaper in the long run to buy them new after you arrive.
5. Before you leave the USA, get a passport card to go with your passport (they can be ordered together or separately). The US Consulate advises that the card is acceptable as local ID (which everyone in Europe is required to carry at all times). Passports are not designed to be carried around all the time. The card doesn't work for travel or official business, but otherwise it's quite convenient. You will need your passport when you travel within Europe and stay at hotels.
6. Find out the local rules about a driver's license. Germany, for example, requires that you get a German license after six months. But it does not accept the license of all US states (e.g., Michigan yes; California and Hawaii no). And we had to prove that we had been licensed for at least two years. Otherwise we would have been required to start from scratch – driver's training. That would have cost us about 2,000 EUR each.
7. In Germany, at least, the applications for visa and work permit are based on your place of residence, not your place of employment. We were not living in Wiesbaden for the first month. So we had to go to the local office for the town where we were living to do all the paperwork. It added a week or more to the process.
8. Bringing our pets (two cats) was not difficult – just a lot of paperwork. I think all EU countries (except the British Isles) have the same rules, which are available on-line. Most important – you need to start a minimum of four months in advance to complete the requirements for rabies vaccinations and certified blood tests. Our vet was very helpful. And the last document – USDA certification – can be a hassle if you are not within driving distance of a local USDA office (they are NOT located in every state).



9. It was helpful to bring copies of our medical, dental and vision records with us. Our health care providers were quite willing to create documents for us.
10. If you have extra space in your shipping container, fill it with your favorite (non-perishable) things that you might not be able to find easily in your new home country – for example, a case of peanut butter; your favorite brand of socks or underwear or shampoo or deodorant. Sometimes it's nice to have a "touch of home," especially in the first few months. OTC pharmaceuticals are also good to pack. Tums (incl. generic) are not sold here, likewise some vitamins. Non-prescription items tend to be more expensive than in the US.
11. Move-in costs were much higher than we had anticipated. In addition to a security deposit (= two months' rent), we had to install our own kitchen and all light fixtures. We bought a clothes washer, a TV, kitchen appliances, bathroom cabinets and window shades. We had to buy a bed here because European beds (and bedding) are not the same size as US beds. I'd estimate that it cost us at least 10,000 EUR to settle in to our apartment. Also, there are no built-in closets in the bedrooms. IKEA became our best shopping place because of their user-friendly space saving products. On that note: European ovens are smaller than US ones – cook tops, too. Your largest items – roasters, cookie sheets, skillets etc. – may be too big to use in your new kitchen here.
12. Most (all?) US cell phones can't be switched over to European carriers. You'll need to get a new phone and new account. The good news: there's more competition here, so rates in general are lower.
13. As US citizens, we still have to file US federal and state tax returns as well as pay German income taxes (and file a German return). The USA has tax treaties with the countries here, so there's little or no double taxation. But it's fairly complicated and time consuming. If you already have a good tax preparer in the USA, let them know that you'll be employed in Europe. Ours won't do our German return for us, but she's a pro at handling everything in the US.
14. Enjoy the many benefits of living in Europe. Food in general is high quality and very delicious. Pet food is much better – higher standards here. Our cats are thriving.
15. Church members should be proactive in introducing the local customs once you arrive. For example, in Germany the neighbors don't come out to welcome you – instead, they expect you to host a "Kaffee und Kuchen" for them. Dinner invitations for the first few weeks are a nice way to make the new clergy feel welcome and to brief them on life in their new home country.

These are the most important things we have noted. Over all, we are most happy to be here and look forward to a long tenure. And need we add how wonderful the Convocation is?

Tony Litwinski and Jana Johnsen  
Wiesbaden  
September 2011



## Form for Permission to Solemnize a Marriage

*Convocation of Episcopal Churches in Europe*

Name of Priest: \_\_\_\_\_

Parish or Congregation: \_\_\_\_\_

City & Country: \_\_\_\_\_

Date of Proposed Marriage: \_\_\_\_\_

Name of Groom: \_\_\_\_\_

Number of Marriages: \_\_\_\_\_ Date(s) of Previous Marriages \_\_\_\_\_

Names and Ages of Children from Previous Marriages None \_\_\_\_\_

Child Support Paid in Full?    Yes            No            (If NO, explain why not in a separate letter.)

Name of Bride: \_\_\_\_\_

Number of Marriages: \_\_\_\_\_ Date(s) of Previous Marriage(s) \_\_\_\_\_

Names and Ages of Children from Previous Marriage(s) \_\_\_\_\_

Child Support Paid in Full?    Yes            No            (If NO, explain why not in a separate letter.)

I have ascertained by examination of the relevant documents that the marriage(s) of \_\_\_\_\_

\_\_\_\_\_

has/have been legally dissolved.

*Signed,* \_\_\_\_\_

(If a judgment of nullity alone is requested, send in only this first page.)

Circle the appropriate response:

- |     |    |     |   |
|-----|----|-----|---|
| Yes | No | N/A | I have ascertained that the couple has already been married civilly (if national law requires it prior to religious solemnization).   |
| Yes | No |     | I have or will fulfill the canonical requirements for pre-marital conversations, including discussion of marriage as a sacrament, family issues, communication skills, budgeting and financial planning, and sexuality.                       |
| Yes | No |     | I have asked the couple whether another priest of this Church has declined to solemnize the marriage. If so, I have asked that priest to discuss the grounds for refusal.   |
| Yes | No |     | I have ascertained that at least one person is a baptized Christian.  |
| Yes | No |     | I am reasonably assured that the couple, or least one person, will continue as a member in a congregation of the Christian Church.  |
| Yes | No | N/A | If the couple chose to co-habit before marriage, I have inquired of the couple why they made this decision, in light of statistical evidence that co-habitation prior to marriage is predictive of higher chances of divorce and child abuse. |
| Yes | No |     | I believe the marriage of this couple is well-intended and that the reasons for previous failure have been realistically addressed.   |
| Yes | No |     | The date of the proposed marriage is at least 30 days from the <i>receipt</i> of this petition to solemnize it. (If not, explain why in a separate letter.)   |
| Yes | No |     | I have enclosed the responses from the divorced person(s) with this petition. (If not, explain why in a separate letter.)   |
| Yes | No |     | I will solemnize this marriage if permission is given.  |

(If one person or both persons has been divorced more than twice,  
please speak to the Bishop personally.)

I request permission to solemnize the marriage of \_\_\_\_\_ and \_\_\_\_\_  
on \_\_\_\_\_, 200\_\_.

*Signed,* \_\_\_\_\_



## THE CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE

*Episcopal Church USA within the Anglican Communion*

The Right Reverend Pierre W. Whalon, Bishop in Charge

Dear sister or brother,

As you know, Episcopalians look to their bishops to provide a special ministry of oversight for them. Among other duties, this means taking the responsibility before God for giving permission for a priest to solemnize the marriage of someone who has been previously married.

I respectfully ask that you write a letter to me to form part of your priest's request for permission to proceed with your re-marriage. I will hold this letter, as well as the other materials your priest will submit, in the strictest confidence.

Please feel free to make your letter as long or as brief as you like, handwritten or typewritten. (Besides English, it could be in French, German, Spanish or Italian.) In any event, try to help me learn something of the following:

- (a) the reasons for the failure of the previous marriage(s)
- (b) what counseling took place, if any, to try to save the marriage
- (c) what spiritual regeneration and growth you have experienced since the divorce
- (d) what grounds you have for confidence in the success of the intended marriage

You may give your letter to your priest for inclusion in the request for permission, or you may mail it directly to me, marked "personal and confidential," to the address shown below. (If you mail it directly to me, please let your priest know that you have done so.)

Thank you in advance.

Yours in Christ,



## Convocation of Episcopal Churches in Europe

### ***Standards for Clergy Letters of Agreement***

*Approved by the Bishop-in-charge and the Council of Advice*

*Introduction:* In general, Episcopal dioceses have standard Letters of Agreement for their clergy, which candidates and vestry use to guide their negotiations in a new call. These often include salary ranges to be followed, depending on size of congregation and years of experience.

The Convocation of Episcopal Churches in Europe has no standard letter form or salary range. This leads to confusion for congregations in search, as well as potential inequities in compensation. Therefore, the Bishop-in-charge and Council of Advice are issuing these mandatory guidelines which are to be followed both in new calls and in the renewal of letters of agreement.

The first and most important guideline to remember is that the manner in which the Letter of Agreement is negotiated and observed over time directly reflects the beginning and continuation of the relationship between priest and congregation. The Rector or Vicar is not an employee of the congregation, since the congregation must have the Bishop's approval to call a specific candidate, and only the Bishop can remove a sitting Rector or Vicar. Thus we do not have "contracts," with start and end dates, but "Letters of Agreement," which are open-ended covenants. More significantly, the congregation and Bishop invest a lot of trust to the priest to be a loving pastor, respecting confidentiality, and generally becoming a servant in building up the spiritual life of the congregation and its overall health. A Letter of Agreement should therefore reflect in material terms the high value that the congregation places upon its priest.

The high turnover in our congregations means that vestry members often have expectations derived from business experience or other churches that are inconsistent with the norms of The Episcopal Church. There are also expectations that Episcopal clergy have in general, as well as the requirements of the canon law.

One issue that prevents using a standard letter of agreement is the fact that several different sets of national laws cover our parishes. Another is that our compensation levels are lower across the board for our clergy, who often must also pay higher taxes than Americans. (Tax considerations may dictate a number of provisions in the letter of agreement.)

National employment norms may well set the form of agreement and certain provisions to be negotiated, but they do not abrogate the basic norms of the canons of The Episcopal Church. Rectors are called by the vestry with the Bishop-in-charge's explicit consent; Vicars are appointed by the Bishop (including congregational missions). Assisting clergy are called by Rectors; however, the Bishop's consent is required before they can begin ministry, after his review of their proposed letters of agreement. Candidates and vestries negotiate the terms and conditions of the exercise of ministry; vicars and bishop's committees work with the Bishop to arrive at the

same. Rectors have the equivalent of tenure. According to canon, only the Bishop may dissolve the pastoral relationship—neither the Rector nor the vestry can.

The compensation “package” for all full-time clergy requires the provision for the following: cash salary, housing, health insurance, participation in the Church Pension Fund or other pension plan of an Anglican province, moving expenses to Europe, arrangements for vacation and days off, and travel expenses. There are further considerations as well: professional expenses, the provision of a car, time for continuing education, sabbatical leave after a certain number of years of service accomplished. In the United States the payment of half the Social Security tax is often a part of the package. If the parish is offering parish-owned housing, paying a certain sum annually into an investment vehicle, dubbed an “equity allowance,” is often given in compensation for losing the equity value of home ownership in preparation for retirement. Finally there must be a date set for review of the terms and conditions of exercise of ministry. (A standard letter of agreement based upon American standards is appended.)

The number presently used in the United States as the minimum cost of the package for an assisting priest is about €50,000. (Rectors receive higher compensation, of course.) This includes a cash salary of around €24,000, plus the cost of housing, insurances and the pension (payment equals 18% of [salary + housing + utilities]). The Pension Fund currently provides free of charge a \$50,000 life insurance policy to all active clergy as well.

*No priest shall be allowed to take a cure in the Convocation without having secured in advance the proper visas and other documents required by the country in which the congregation is located.*

The following shall be required of agreements between clergy and congregations in the Convocation:

1. All agreements between clergy and congregations must comply with applicable national employment laws, and also explicitly recognize the Bishop’s role in approving candidates and dissolving eventually the pastoral relationship.
2. An adequate cash salary commensurate with compensation of the other clergy in the Convocation shall be provided.
3. Housing for the priest and family shall be provided, including a utility allowance if the congregation is providing housing. It is to be understood that the home of the clergy is a private residence, and is not normally used for meetings or a parish office. If there are needs to hold parish meetings in the priest’s home, there shall be adequate provision for protecting the privacy of the priest and family.
4. Health insurance shall be provided with full coverage for the priest and family. Should the priest feel that participation in the local health and government pension plan is preferable to remaining in the American Social Security plan, this does not obviate his or her responsibility toward both the local and the American plans.
5. The priest shall participate fully in the Church Pension Fund as well as government retirement plans.

6. Moving expenses to Europe shall be guaranteed, including legal costs for securing visas for the priest and family. Any necessary improvements to the clergy residence (e.g., lighting, wiring, etc.) shall be paid by the congregation.
7. Removal expenses shall be paid only if the priest has become disabled or has been terminated. Otherwise, removal expenses are to be borne by the next calling parish or organization.
8. No fewer than four weeks vacation (20 work days) shall be allowed. If the local standard is higher than that, it shall be respected. The congregation shall pay for supply clergy during the Rector's vacation.
9. Travel expenses to required Convocation events shall be paid by the congregation. A travel allowance for accomplishing priestly duties shall also be provided to the priest. The priest is required to attend a retreat annually, paid for by the Bishop, which shall be counted as regular work time.
10. Clergy in the Convocation are not expected to work more than 50 hours a week, or 10 hours a day, five days a week, and are entitled to compensatory time off if unusual circumstances demand extra hours work.
11. Provision for a rector's discretionary fund shall be made, which the priest shall keep. The annual audit of the congregation's finances shall include a review of the discretionary fund.
12. Reasonable office expenses shall be provided for, including at least office supplies, postage and telephone.
13. The Letter shall include a provision for an *annual* review of its terms and conditions.
14. Members of the clergy are expected to continue their education as canon law and the ordination vows require. Congregations shall allow for reasonable time off for education, and should provide some funds for this. Priest and congregations are strongly advised to provide a paid sabbatical leave after a minimum of 5 years, two weeks of sabbatical time accumulating for every full year of ministry completed.
15. Priests are expected to have a published telephone number and to be available for emergencies at all times when not away from the parish. In case of a scheduled absence, provision shall be made for emergency pastoral coverage.
16. The priest, the senior warden, and the Bishop-in-charge shall sign all letters of agreement before they come into force. *This includes renewals.*

## **LETTER OF AGREEMENT**

between

The Wardens and Vestry of

St. X Church

and

The Reverend John Doe

who has been elected Rector (appointed Vicar) with the understanding that this tenure is to continue until dissolved with the consent of the Bishop-in-charge of the Convocation of Episcopal Churches in Europe and as provided by the relevant Canons of the Convocation and The Episcopal Church.

## **PREAMBLE**

The Rector shall lead St. X Church as pastor, priest and teacher, sharing in the councils of this Convocation and of the whole Church, under the authority of the Bishop-in-charge. By word and action, informed at all times by the Holy Scriptures, the Book of Common Prayer, and the Constitution and Canons of the Episcopal Church and the Convocation of Episcopal Churches in Europe, the Rector shall proclaim the Gospel, love and serve Christ's people, nourish them, and strengthen them to glorify God in this life and in the life to come.

This ministry will be further described in a Rector Position Description which meets the mutual agreement of the Rector, Wardens and Vestry and the approval of the Bishop-in-charge, to be completed between the seventh and twelfth month of their ministry together. When the Rector Position Description has been thus completed, it shall be considered a part of this Letter of Agreement.

## **SECTION A - TIMES OF WORK AND LEAVE**

1. The Rector's work includes not only activities directed to the parish and its well-being, but also labors on behalf of the Convocation and community. In general, no more than three evenings per week are expected. The Rector is expected to preserve at least one continuous twenty four hour period each week solely for personal and family use, preferably—whenever possible—two.
2. The Rector will have the following periods of leave at full compensation:
  - a. National Holidays, to be taken so as not to interfere with worship for major occasions.
  - b. One month Annual Vacation, consisting of twenty-four workdays, which shall include four Sundays. Vacation time shall not be carried forward unless by written agreement with the Vestry prior to the end of each calendar year.
  - c. Continuing Education Leave, at the rate of two weeks per year.
  - d. Sabbatical Leave, generally after seven years of service, may be arranged between the Vestry and the Rector, insuring benefits for the Parish and the



Rector and in accordance with Diocesan guidelines. Sabbatical leave ordinarily is between three and six months, during which time full benefits shall be continued.

## **SECTION B - COMPENSATION**

1. The Rector's annual compensation package (including salary and housing allowance) will be \$\_\_\_\_\_, paid monthly (or twice monthly) on or before the \_\_\_\_\_ day of the month, to be reviewed and adjusted annually in light of changes in the Consumer Price Index and the current Convocation clergy salary guideline. Upon the Rector's request, the Vestry will designate a portion of the total cash salary as "Housing Allowance" under provisions of the Federal Internal Revenue Code.
2. The Rector shall receive one half (1/2) of the Self Employment Tax (currently 7.65% of compensation package including salary and housing allowance) paid monthly.
3. The Vestry shall pay the following benefits:
  - a. Church Pension Fund assessment as required by canons (18% of compensation) on the sum of the Rector's total annual cash salary and housing allowance, plus the Rector's Self Employment Tax Reimbursement.
  - b. Health and Hospital Insurance, equivalent to or better than the group plan provided through the Convocation.
  - c. Group Life and Accidental Death and Dismemberment Insurance through the Church Insurance Company, or a policy equivalent to or better than the group plan provided through the Church Insurance Company.
  - d. Workers' Compensation Insurance, as required by local law.

## **SECTION C - EXPENSES**

The Vestry shall pay the following expenses incurred by the Rector in fulfilling the duties of office:

1. Travel expenses under an accountable reimbursement plan not to exceed \$\_\_\_\_\_ annually, *[or a travel allowance of \$\_\_\_\_\_ per month, to be reviewed annually in terms of actual travel expenses]*.
2. The normal expenses of the church's office operation, such as telephone, postage, office equipment, supplies, secretarial services, etc.
3. An expense allowance (up to \$\_\_\_\_\_ annually) for reimbursement of expenses incurred in the course of professional activities on behalf of St. X Church.
4. A Continuing Education Allowance of at least \$\_\_\_\_\_ per year, to be reviewed annually and paid to or on behalf of the Rector toward expenses incurred in relation to Professional Development Leave.

## **SECTION D - DISCRETIONARY FUND**

In accordance with the canons of the Episcopal Church, a Discretionary Fund is to be established as a parish account but under the Rector's sole control equal to the undesignated offering received at the celebration of the Holy Eucharist on one Sunday in each calendar month, as well as gifts given to the Rector for the purposes of the Discretionary Fund.

## **SECTION E - SUPPLEMENTARY COMPENSATION**

1. The Rector shall not charge fees for performing any rites of the Church (for example, baptisms, marriages, funerals) for members of St. X Church.
2. The Rector may, however, receive income from other sources, such as:  
Sacramental services on behalf of persons not in any way related to St. X Church.  
Fees and honoraria for professional services performed on personal time for groups unrelated to St. X Church, or for sermons, books or articles published outside the parish.
3. The Rector may engage in reserve military service or other income producing activities up to a total of \_\_\_\_\_ days per year, which shall not be counted against any leave time.

## **SECTION F - USE OF BUILDINGS**

In addition to use and control of the Church and Parish buildings for the discharge of duties of the Rector's office, as provided by canon law, the Rector shall have the right to grant use of the buildings to individuals or groups from outside the parish, following guidelines approved by both Rector and Vestry.

## **SECTION G - MUTUAL MINISTRY REVIEW**

The Rector, Wardens and Vestry agree to an **annual** discussion and mutual review of the total ministry of the parish, in order to:

- Provide the Rector, Wardens and Vestry opportunity to assess how well they are fulfilling their responsibilities to each other and to the ministry they share.
- Establish goals for the work of the parish for the coming year.
- Isolate areas of conflict or disappointment which have not received adequate attention and may be adversely affecting mutual ministry.
- Clarify expectations of all parties to help put any future conflicts in manageable form.

A mutually agreed upon third party may be engaged to facilitate the mutual ministry review process.

## SECTION H - OTHER AGREEMENTS

1. The Rector agrees to comply with all risk management policies of the Convocation of Episcopal Churches In Europe, including a background check and training on issues of Sexual Misconduct and Racism. He/She agrees to undertake all necessary procedures for securing a visa permitting his her work in the country of \_\_\_\_\_.
2. All moving and travel expenses incurred in making the move from \_\_\_\_\_ to \_\_\_\_\_, shall be paid by St. X Church. This includes legal expenses incurred for visas for the Rector and family, and housing improvements to make the rectory habitable. The specific moving contract shall be mutually agreed to by the Rector and Vestry. If the Rector and Vestry agree that intensive language training is necessary, this training shall take place before active ministry begins, and shall be paid by St. X.
3. The moving date shall be in the week of \_\_\_\_\_. The Rector shall begin duties in the parish (after language training) not later than \_\_\_\_\_, unless delayed by adverse circumstances such as delay of visa.
4. All pay and benefits shall become effective on \_\_\_\_\_ (which includes the period of intensive language training).
5. This Letter of Agreement shall be made part of the minutes of the next Vestry meeting following its signing, and copies shall be given to each new Vestry member, as they are elected.
6. In the event of the Rector's death, the Vestry agrees to continue payment of the Rector's compensation package, and appropriate health and hospital insurance to the Rector's surviving direct dependents for a period of \_\_\_\_\_ months, as well as reasonable removal expenses.
7. This letter may be revised by mutual agreement at the time of the annual mutual ministry review, except that compensation and expenses revisions shall be mutually agreed upon in a separate budget process.
8. If the Rector and Vestry are in disagreement concerning interpretation of this Letter of Agreement, either party may appeal for mediation to the Bishop-in-charge, the Bishop-in-charge remaining the final arbiter.

\_\_\_\_\_  
Date Rector

\_\_\_\_\_  
Date Senior Warden

\_\_\_\_\_  
Date Approved: \_\_\_\_\_  
Bishop-in-charge

## GUIDELINES

### **For those seeking ordination to the Diaconate or Priesthood or licensing as Lay Ministers**

*February 2011*

In accord with Title III Canon 2 Section 3 (III.2.3) of the Constitution & Canons of the Episcopal Church (2006), the following guidelines have been approved by the Bishop in Charge and adopted by the Commission on the Ministry of the Baptized of the Convocation of Episcopal Churches in Europe.

These guidelines were first approved by the Commission on the Ministry of the Baptized in May 2000, and updated in 2008 and 2010. While they outline the process by which ordination and licensed lay ministries are provided for in the Convocation, certain exceptional circumstances may arise from time to time for which special provision might be made.

#### I. Definitions of terms used in these Guidelines:

**Applicant:** A person seeking to begin a vocational discernment process in and with the help of a local congregation.

**Aspirant:** A Nominee who has applied and not yet been approved for postulancy, but who has been accepted by the Bishop and COMB for a period of vocational discernment, personal and spiritual growth, and theological education.

**Bishop:** The Bishop in Charge of the Convocation. The Bishop is responsible overall for the development of lay and ordained ministry, including the ordination process; for licensing of lay ministers; the admission of Postulants and Candidates; and ordination.

**Candidate:** A person who has completed postulancy and may still be in the process of theological education, and who, having fulfilled the necessary canonical steps, is in the final phase of preparation and examination for being qualified and fit for ordained ministry.

**Canons:** The rules of The Episcopal Church (together with its Constitution, as last revised) under which it operates. The Convocation, as part of The Episcopal Church, is subject to their authority. The Canons pertaining directly to the procedures described in these guidelines are Title III, "Ministry." Nothing in these guidelines should be construed as in any way contradictory to the Constitution and Canons.

**Catechist:** a person trained and licensed to prepare Candidates for Baptism (or their parents and godparents in the case of young children), Confirmation, Reception and the individual Reaffirmation of Baptismal Vows. A catechist may be responsible for

training and equipping the Sunday School teachers in a parish or group of parishes. A catechist may also be a person especially equipped to help the members of a congregation to understand and live out their calling as baptized Christians at the heart of God's world (Canon III.4 and especially Sec. 8).

**Commission on the Ministry of the Baptized (COMB, hereinafter referred to as “the Commission”):** A group of lay and ordained persons appointed by the Bishop to assist in the development and affirmation of lay and ordained ministries in the Convocation. The Commission makes advisory recommendations to the Bishop regarding petitioners for certain lay and all ordained ministries.

**Congregation:** A parish or mission church affiliated with the Convocation.

**Convocation:** The Convocation of Episcopal Churches in Europe, a part of The Episcopal Church.

**Council of Advice:** A body of four clerical and four lay representatives, elected by the Convention of the Convocation, which serves in much the same capacity as the Standing Committee of a diocese (Canon III.5.1(b)). The Council's role is to interview Postulants as they proceed to Candidacy and to give consent to Candidacy and for ordination, to certify that all canonical requirements for ordination have been met. The Bishop's own policy is to ask the Council to interview Candidates in order to advise him.

**Discernment Committee:** a group of Christians from one's congregation who follow a formal process instituted by the Commission's *Guidelines for Discernment Committees in the Convocation of Episcopal Churches in Europe* for helping a person discern God's call, under the authority of the person's priest, and in consultation with the Bishop.

**Eucharistic Minister:** a person trained to administer the elements at the Eucharist in the absence of sufficient numbers of priests or deacons assisting the celebrant.

**Eucharistic Visitor:** a person trained to take the Sacrament (consecrated at a celebration of the Eucharist immediately beforehand) to members of the congregation unable to attend due to illness or infirmity. (Canons III.4. esp. Sec. 6 and 7)

**European Institute of Christian Studies (EICS):** A commission of lay and ordained persons appointed by the Bishop to provide and oversee the formation of those seeking lay and ordained ministries in the Convocation. EICS works closely with the Bishop and Commission to ensure the requirements of the Episcopal Church and the Convocation regarding education of people in training.

**Evangelist:** a lay person trained and licensed to present the Good News of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the Church (Canon III. Sec 4.9).

**Licensed Lay Ministries:** Any of the seven lay ministries provided for in the Canons (III.4.3-9) whose exercise requires the support of a Member of the Clergy in charge of a congregation and licensing by the Bishop (Lay Pastoral Leader, Worship Leader, Preacher, Evangelist, Catechist, Eucharistic Minister, or Eucharistic Visitor). Lectors and intercessors may be appointed by a Member of the Clergy in charge without licensing, but as in all forms of ministry should receive appropriate instruction and preparation.

Member of the Clergy: Deacon, priest and bishop.

Nominee: A person who, with the support in writing (including financial help if appropriate) of a Member of the Clergy and congregation, is seeking a public ministry in the Convocation, either as a licensed lay pastoral leader or as an ordained deacon or priest, but who has not yet been officially received as a Postulant or accepted for training as a licensed lay pastor.

Ordained Ministries: The Diaconate and the Priesthood.

Pastoral Leader: a person trained and licensed to exercise pastoral leadership and/or administrative responsibility in an existing or newly planted congregation (Canon III.4 and especially Sec. 3). This license requires the most extensive educational process. (It replaces for the most part the office of Licensed Lay Reader. The term "Lay Reader" is no longer used in the Canons.)

Postulant: A person who has been accepted by the Bishop, as provided for in the Canons, for a period of vocational discernment, personal and spiritual growth, and theological education en route to ordination.

Preacher: a person trained and licensed to proclaim the Good News of God in Christ Jesus in the world at large, as well as in the worshipping community, always under the direction of the Member of the Clergy or other leader exercising oversight (Canon III.4 and especially Sec. 5).

Vocational Discernment Conference: A retreat structured to help anyone seeking God's will for his or her life hosted by the Commission, usually held around the beginning of Advent. Attendance is required for people considering ordination or certain licensed lay ministries (Pastoral Leader, Worship Leader, Preacher and Catechist).

Vocational Discernment Process: The process beginning at the congregational level and moving forward first to the Bishop and then to COMB, by which a petitioner clarifies the nature of the ministry that he or she seeks, and is either licensed to a lay ministry, ordained, or asked to undertake another form of ministry.

## II. Commission on the Ministry of the Baptized

The Canons require that "each diocese shall make provision for the development and affirmation of the ministry of all baptized persons in the Church and in the world" (Canon III.1).

In the Convocation of Episcopal Churches in Europe, the Bishop is assisted in the implementation of this Canon by the clerical and lay members of the Commission on the Ministry of the Baptized. The Bishop and the Commission are called especially to collaborate in:

- (a) supporting the development, training, utilization and affirmation of the ministry of the Laity in the world (Canon III.2.2);
- (b) determining present and future needs for ministry in the Convocation;
- (c) recruiting and selecting persons for Holy Orders and in guiding Postulants and Candidates in preparation for ordination;

- (d) overseeing the continuing education of all and the mentoring especially of young clergy within the Convocation.

To assist in the achievement of these objectives, the Commission can form subcommittees as needed. However, the entire Commission shares in the vocational discernment process, and all members interview petitioners seeking a formal public ministry, lay or ordained, within the Convocation of Episcopal Churches in Europe.

The Commission serves in an advisory capacity to the Bishop, who receives for each petitioner the Commission's recommendation for licensed lay pastoral leadership, aspirancy, postulancy, candidacy and ordination. The final decision on how to respond to a petitioner is, however, the Bishop's alone, provided that the necessary endorsements, as required by the Canons, have been obtained from a Vestry or Bishop's Committee, and the Council of Advice.

### III. Licensed Lay and Ordained Ministries

All ministry is inspired, guided, and empowered by the Holy Spirit, "the Lord, the giver of life," who is active in the life and witness of Christian men and women who desire to live out their baptismal promises faithfully from day to day. Thus, anyone aspiring to a licensed lay or ordained ministry in the Convocation must already have demonstrated a capacity for faithfulness and a gift for leadership in the secular world where the overwhelming number of Christians are called to live out their discipleship in the name of our Lord and Savior Jesus Christ.

Ministry in the Church is also inherently communal: that is, it is exercised in a local congregation for the building up of the people of God. A call, while it may be sensed individually, must therefore be encouraged and affirmed by the larger community of the Church.

Furthermore, all ministry in the Convocation takes place in settings that are by nature international and multicultural. Those wishing to exercise a licensed lay or ordained ministry must therefore be at home in such an environment, ready to welcome and to affirm the presence of local people in the congregation, and be open to providing possibilities for worship, instruction and Christian nurture in the local language(s).

In this way the privilege of worshipping God in one's mother tongue, which we Anglicans/Episcopalians have enjoyed for over four centuries, will be extended to Anglicans on the European mainland who speak a range of languages other than English. In so doing, we shall be faithful to the heritage we have received from our forebears in the worldwide Anglican family.

A. The following ordained ministries (other than the episcopacy) are exercised in the Convocation, either by canonically resident clergy or those clergy canonically resident in another diocese who are licensed by the Bishop to officiate. These ministries may be exercised in full- or part-time positions, on a stipendiary or non-stipendiary basis.

1. Deacon: a person ordained to the Diaconate according to Canon III.6, who is neither seeking, nor who would later be eligible for, ordination to the priesthood. Deacons are usually not paid for their ministry and continue to work in the world. They are directly under the Bishop's authority, but often work in congregations under the priest in charge, according to agreements renewed regularly among the Deacon, Priest and Bishop (Canon III.13).

In order for a congregation to apply for the ministry of a Deacon, it must develop an assessment of its missionary goals, describing how the presence of a Deacon would contribute to the realization of these goals. The development of this proposal should reflect a clear differentiation of the diaconal role, and take into account deacons' unique connection to the Bishop.

2. Transitional Deacon: a person ordained to the Diaconate who is being trained for the priesthood, to which he or she will be ordained when the canonical requirements have been met.

3. Priest: a person ordained to the priesthood.

In their ordination vows, both Deacons and Priests promise to obey their Bishop, and thus are accountable to the Bishop for the exercise of their ministry. Deacons serve directly under the Bishop, and when placed in congregational ministry, act under the supervision of the priest in charge of that congregation.

The functions and responsibilities of all three Orders are described in the applicable ordination rites in the Book of Common Prayer.

B. Clergy ordained in other Christian bodies may request to exercise an ordained ministry in the Convocation. Except for clergy from other provinces of the Anglican Communion and other churches in full communion with The Episcopal Church (who may be licensed directly by the Bishop), the Commission will in each case interview them. If accepted by the Bishop, acting with the advice of the Commission, their ministry will qualify for recognition in one of two ways:

1. Ordination by the Bishop to the Diaconate; or to the transitional Diaconate and later to the priesthood, in the case of a cleric previously ordained or licensed in a Church not in the Historical Succession (Canon III.10.3 (g)); or

2. Reception by the Bishop in the order (deacon or priest) to which the cleric has already been ordained by a Bishop in the Historic Succession but not in communion with this Church (Canon III.10.3 (h)).

C. The following lay ministries are licensed in the Convocation:

1. Pastoral Leader: It replaces for the most part the office of Licensed Lay Reader, The term 'Lay Reader' is no longer in use.

2. Preacher

3. Evangelist

4. Worship Leader: Worship Leaders are not meant to take the place of other liturgical assistants (Eucharistic Ministers, intercessors and lectors), but to be responsible on as regular a basis as possible for the actual conduct of worship. They may well exercise this regular ministry in the setting of a hospital, a home for the elderly, a prison or a school. In addition, they will be available to their own congregation or another parish or mission in the Convocation if no cleric can be present for reasons of scheduling, sickness or vacation, or an interim between rectors.

5. Catechist



## 6. Eucharistic Minister

## 7. Eucharistic Visitor

All licensed lay ministers are accountable to the Bishop for the exercise of their ministry. In accordance with Canons III.4.2, licenses are issued for a period of time not to exceed three years, and are renewable based upon acceptable performance of the ministry and the endorsement of the Member of the Clergy in charge of the congregation. Such renewal may require further training or discernment, and is never guaranteed.

### D. Ministries not requiring a Bishop's License

A Lector is a parishioner trained and appointed by the Member of the Clergy to read the Lessons, lead the Psalm, or lead the Prayers of the People. An Intercessor is a person specially gifted in intercessory prayer. Ushers help the orderly conduct of a service, as well as incarnating the welcome and hospitality of the congregation. Service at the altar as an Acolyte is not a function of either a Worship Leader or Eucharistic Minister, although many are called to do those things as well as to serve as licensed ministers.

## IV. The Vocational Discernment Process

We pray at the end of the Eucharist, "Send us out into the world to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord." (BCP 366) The Church believes that each person, as a unique child of God, has a unique contribution to make to God's economy of salvation for humanity and all of creation. Therefore the Church has a grave responsibility to provide the means to "equip the saints for ministry" (Eph. 4:11-16), beginning with tools for discerning God's call in one's life.

### A. Prerequisites for beginning a discernment process:

1. The applicant must have been a confirmed adult communicant in good standing (see Canon I.17.3 for definition) of a congregation of the Convocation for at least one year, before any formal steps toward discernment process can be taken.
2. The applicant need not have proficiency in the English language to begin a discernment process, but a Candidate should acquire a level of English necessary to perform a ministry in the Convocation, set by the Bishop and EICS in each individual case.
3. While it is hoped that the applicant will be available for a ministry in Europe, residing in mainland Europe for the foreseeable future, the Convocation does not rule out the possibility of sponsoring persons for training and/or ordination whose ministry may in time be exercised elsewhere, although financial resources for such training are limited. The Bishop is also willing to consider commending a person to another bishop, in The Episcopal Church or wherever else might be appropriate in the Anglican Communion or other churches in full communion, in order that discernment and training for ministry may go forward.
4. It is required that a person preparing for ordination or lay pastoral leadership have a spiritual director, a person trained to help supervise the prayer life of other Christians. The petitioner for ordination shall engage in a period of in-depth psychological evaluation as part of the discernment process (in addition to the canonically required psychiatric examination). Exceptionally, an applicant's local priest may serve as a spiritual director, or should

recommend someone to do so, and may also make a recommendation of a person trained in psychology who would be sensitive to Christian spirituality. The Bishop shall require reports from the spiritual director and psychologist, which the applicant shall allow to be made in full. These reports, as well as the required psychiatric examination (i.e., performed by a physician trained in psychiatry), shall remain strictly confidential for the Bishop's eyes only. He or she shall certify to the Commission and Council that a satisfactory examination has taken place, but these bodies do not have the right to examine these documents.

5. Before beginning a discernment process, an applicant should understand that ordination to Holy Orders and licensing to lay ministry in The Episcopal Church is a privilege, not a right. Acceptance by the Bishop of an application to discern an individual's vocation will not thereby confer or imply any right to ordination or the receipt of a license for lay ministry. Discernment is a spiritual journey that the applicant undertakes voluntarily and jointly with the Bishop, the Council of Advice, the Commission, and his or her priest and home congregation. At every step of this journey, and in accordance with the Canons, each of the parties has the right, and indeed the obligation, to make such recommendations or take such decisions as are appropriate to their function in the licensing or ordination process.

6. No one will be denied access to the vocational discernment process because of race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age, except as otherwise specified by the Canons and these guidelines.

7. At all stages of the process, expenses for travel to and from required interviews, lodging, and any required psychiatric or medical examinations are to be borne by the Nominee, shared with the petitioner's sponsoring congregation as part of their specific financial commitment to the Nominee.

#### B. Steps in the discernment process for licensed and ordained ministries:

1. Any member of a congregation who senses a call to a fuller ministry in the Convocation, either licensed or ordained, should first indicate his or her interest to the priest in charge of that church, or if there be none, to a Deacon or Lay Pastoral Leader who will refer the applicant to a neighboring congregation with a priest in charge. The Priest should provide the applicant with a copy of these guidelines and the applicable portions of Canon III, "Ministry." Canons III.5 (General Provisions respecting Ordination), III.6 (Ordination to the Diaconate), and III.7, 8, and 9 (Ordination to the Diaconate and Priesthood, and description of their life) describe in detail the canonical process leading to ordination of deacons and priests; Canon III.4 describes licensed lay ministries. The Priest and member shall engage in a number of conversations to carefully inquire together into the person's sense of the Holy Spirit's leading. The annual Vocational Discernment Conference ("What Is God Calling Me to Do?") is open to all, especially those trying to discern God's will, but is specifically required for people considering ordination.

2. Any person who senses a call to a fuller ministry in the Convocation, either licensed or ordained, for whom it is geographically impossible to belong to a congregation (e.g., from a campus ministry or military chaplaincy, as provided in the Canons) should present him- or herself directly to the Bishop. If, after an initial interview, the Bishop feels moved to proceed, the Bishop shall contact the priest in charge of a congregation of the Convocation most suited to sponsoring the applicant, asking that it take responsibility for considering the person's application. The Bishop shall then direct the applicant to contact the Priest in charge of that congregation and to develop, in consultation with him or her, a means of vocational discernment, according to the procedure outlined below in these guidelines insofar as is practicable.

3. The Priest, if he or she detects a possible vocation to ordination for the applicant, shall convene a Vocational Discernment Committee. This Committee is to work with the Priest and applicant, to help clarify the person's sense of call, both through conversation with the Committee and through the person's regular engagement in leadership roles in congregational life. The Discernment Committee shall make a report to the Priest, who is responsible for directing the applicant through the process through Nomination and beyond. Guidelines for the naming of a Discernment Committee can be found in the *Guidelines for Sponsoring Clergy and Vestries/Bishop's Committees Considering Recommending a Parishioner for Holy Orders in the Convocation of Episcopal Churches in Europe*, and a description of the steps which the applicant and Discernment Committee are to follow are found in the *Guidelines for Discernment Committees in the Convocation of Episcopal Churches in Europe*.

4. If, upon the completion of this careful inquiry into the physical, intellectual, moral, emotional and spiritual qualifications of the applicant, including the report of the Vocational Discernment Committee, the Priest and applicant believe that he or she should continue in the discernment process, the Priest should refer the applicant by letter to the Vestry or Bishop's Committee.

(a.) If the Vestry or Bishop's Committee agrees with their Priest that the applicant should continue in a vocational discernment process toward ordination, they will provide the applicant with the necessary canonical certificate (Canon III.6.2 (a); or III.8.4 (a)2). In doing so, they should recognize that the congregation must have, if it nominates the applicant for ordained ministry, an ongoing spiritual and financial responsibility (taking into account the Nominee's needs and the congregation's resources) to the individual during the discernment and training process.

(b.) If they believe that the applicant should continue in a discernment process toward licensed lay ministry, they will so resolve and provide the applicant with a copy of such resolution.

5. The Priest in charge, after the Vestry or Bishop's Committee signifies their willingness to sponsor the applicant, will communicate in writing the findings of the Vocational Discernment Committee and the congregation's Nomination of the applicant to the Bishop.

6. It is then the responsibility of the Nominee to complete and send the necessary form (attached to these guidelines) and documents to the Convocation office in Paris. A list of all documents to be sent can be found in the attachment to these guidelines. To accompany the application, the Nominee should write a detailed statement which describes:

- (a) personal circumstances, education and life experience to that point, including an account of his or her spiritual development and faith;
- (b) the particular ministry to which he or she feels called, the reasons for that sense of call, and personal qualifications for such a ministry; and
- (c) the possible ways and settings in which that ministry could be exercised and how it would help the Convocation to carry forward its mission.

7. The Bishop, after receiving the Nominee's statement, the letter from the priest in charge, and the certificate from the Vestry or Bishop's Committee, will then interview the Nominee in person.

8. In the case of a Nominee for ordained ministry, the Bishop shall then require him or her to submit to a thorough medical and psychiatric evaluation by professionals approved by the

Bishop, using forms approved by the Church Deployment Office. A background check including employment history, educational institutions, churches with which one has been affiliated, traffic violations and credit history will be performed. Reports of all investigations and examinations shall be kept permanently on file by the Bishop and remain a part of the permanent records of the Convocation. The Bishop may require a medical and psychological evaluation at any time of the process. If thirty-six (36) months elapse after the nomination is accepted and before approval for ordination, these must be repeated.

In the case of a person nominated to a licensed lay ministry in the Convocation, the Bishop may choose to require the Nominee to undergo a medical and psychological examination. That decision lies within the Bishop's prerogative and will depend in part on the nature of the ministry to which the Nominee is aspiring.

9. The Bishop will then review the full dossier of the Nominee (the person's detailed statement and completed forms; the letter(s) from the priest and Vocational Discernment Committee; the Bishop's report of the personal interview with the Nominee; and the medical and psychiatric reports, if applicable) and in light of it decide whether or not to invite the Nominee to an interview with the Commission, usually to be held at one of its semi-annual meetings.

10. If the Nominee is invited to an interview with the Commission, the Bishop will make the person's dossier available to the members of the Commission (taking due care for the confidentiality of the medical and psychiatric reports and the Bishop's report of the personal interview with the Nominee).

11. After interviewing the Nominee (his or her partner, as applicable, in the case of a person aspiring to ordained ministry, will be invited to attend a part of the interview), the Commission will share its evaluation with the Bishop. It may be that the Bishop, acting with the advice of the Commission, will admit the Nominee as a Postulant for the Diaconate or Priesthood, or into a training program for a licensed ministry. It may also be that the Bishop, acting with the advice of the Commission, will conclude that the Nominee is more suited to a ministry other than the one for which he or she has applied. Or, the Bishop, again acting with the advice of the Commission, may be led to refuse the Nominee's request for training either for ordination or for a licensed lay ministry in the Convocation.

#### C. Steps in the discernment process for licensed lay ministries

1. All persons considering applying for a license for lay ministry must first attend a Vocational Discernment Conference, as well as spend time with their Priest in clarifying their sense of call.

2. Depending on the length of time necessary for formation and level of responsibility involved (a Pastoral Leader can head a congregation, for example, while a Eucharistic Minister serves only to distribute the Holy Communion), the length of time and attention given to discernment will vary.

#### V. Postulancy

##### A.

1. It should be noted that the term Postulant refers to both diaconal and priesthood aspirants accepted by the Bishop, though the canonical delays before Candidacy differ, as do the programs of formation for each Order.

2. The European Institute of Christian Studies will assist the Bishop and the Commission by developing and monitoring a program of appropriate formation and training for the ministry to which the Postulant aspires. Depending upon the Postulant's personal circumstances and the Order to which he or she aspires, such a program may include formal seminary study, or training programs designed for *in situ* learning, or reading courses to be directed by a person appointed by the Bishop. The subjects to be covered in the course of this program are described in the relevant sections of Canons III.6 and III.8, as well as the Guidelines prepared by EICS.

3. EICS has the responsibility in the Convocation for certifying to the Bishop, Commission and Council a Candidate's educational preparedness for ordination. Its guidelines are available at [tec-europe.org](http://tec-europe.org).

B. In addition to the Bishop's ongoing relationship with the Postulant (including the required Ember Day letters: see Canon III.6.4 (e)), one member of the Commission designated by the Commission Chair will act as a personal liaison with the Postulant, making regular reports to COMB as the Postulant prepares for candidacy and ordination. The priest in charge and members of the sponsoring congregation also have a very important role to play in encouraging and supporting the Postulant throughout the period of preparation, along with the members of the Postulant's family. The Convocation itself is deeply involved through the Bishop and the members of the Commission who represent a variety of congregations within the Convocation.

C. The Postulant is expected to enter into a continuing relationship with a spiritual director as soon as possible after being accepted as Postulant by the Bishop.

## VI. Candidacy and Ordination

A. Subject to the conditions and procedures set forth in Canon III.6.4 and III.8.4, a Postulant may apply to be admitted as a Candidate for ordination.

B. When the Postulant is invited to the interview with COMB regarding Candidacy, he or she will be invited together with his or her partner (should there be one), if the partner has not been able to attend before.

C. Admission to Candidacy and Ordination requires the consent of the Council of Advice and that of the Bishop.

D. Candidates for the Diaconate shall be examined by EICS. Candidates for the Priesthood will normally be expected to take the General Ordination Examination, prepared annually by the General Board of Examining Chaplains (see III.15), prior to being considered for ordination. In reviewing the results, EICS and the Commission will take into account the differing cultural circumstances that might affect a Candidate's responses, as well as any language barrier for those whose mother tongue is not English.

E. Candidates for Priesthood will also normally be expected to have completed a unit of Clinical Pastoral Education (or its equivalent) prior to approval for ordination.

F. Subject to the conditions and procedures set forth in Canon III.6 and III.8, a Candidate may be ordained a permanent or transitional deacon, and a transitional deacon may be ordained a priest.

G. For the period of the transitional Diaconate, the Commission will work with the Bishop and EICS to develop a form of training for the new deacon. The Bishop will appoint from among the ordained clergy of the Convocation a mentor to supervise the deacon's training. This training should especially emphasize the practical dimensions of ministry and development of greater spiritual maturity.

## VII. Licensing of Lay Pastoral Leaders

A. EICS will assist the Bishop and Commission by developing and monitoring a program of appropriate training for a person who has been admitted to preparation for lay pastoral leadership, covering the areas outlined in Canon III.4. Such a program may include theological study series such as Education for Ministry, Disciples of Christ in Community, reading courses supervised by a person appointed by the Bishop, or training programs offered by the Convocation.

B. Upon completion of the program of study, EICS will devise a suitable means of examining the trainee's progress. If the Bishop is satisfied with the results of this examination, and the Nominee has the support of the congregation to be served and of the priest in charge (where applicable), the Bishop may, after receiving the advice of the Commission, license the Nominee as a Lay Pastoral Leader, according to the provisions of Canon III.4.

## VIII. Licensing of Other Lay Ministers

### A. Worship Leaders

Persons may be nominated to the Bishop to serve as Worship Leaders by the Member of the Clergy in charge of a local congregation, or if there be none, by a Bishop's Committee. They shall be instructed by the Member of the Clergy in charge, or someone appointed by the Bishop, on the meaning and appropriate function of their office, using resources recommended by EICS, and complete the course work required by the same, before being licensed.

### B. Eucharistic Ministers and Visitors

1. The Member of the Clergy in charge of a local congregation may nominate persons to the Bishop to be licensed as Eucharistic Ministers to minister the Body and Blood at a celebration of the Eucharist (Canon III.4.6). They shall be members of the congregation who are faithful in prayer, giving and service, and shall be instructed by the Member of the Clergy in charge on the meaning and appropriate function of their office.

2. The Member of the Clergy in charge of a local congregation may nominate persons to the Bishop to be licensed as Eucharistic Visitors (Canon III.4.7). They shall be members of the congregation who are faithful in prayer, giving and service, and skilled in pastoral visitation. They shall be instructed by the Member of the Clergy in charge of the meaning and appropriate function of their office, using resources such as Beth Ely, *Manual for Eucharistic Ministers* (Morehouse Publishing, 2005), Anna Gulick, *This Bread, This Cup: An Introduction to the Eucharist* (Morehouse Publishing, 1992), or such training courses as the Convocation may offer through EICS. The training should include instruction in the following areas:

- Theology of the Holy Eucharist
- The practice of administering Holy Communion
- Skills of pastoral visitation and the maintenance of appropriate boundaries

Eucharistic Visitors serve under the direct supervision of a Priest or Deacon.

### C. Preachers, Evangelists, and Catechists

Persons may be nominated to the Bishop to serve as Preachers, Evangelists or Catechists by the Member of the Clergy in charge of a local congregation, and shall be members of the congregation who are faithful in prayer, giving, service and study. The Member of the Clergy in charge or other knowledgeable persons shall prepare them for this office, following the guidelines established by EICS, including required course work. The training must cover those areas specified in Canons III.3.4 and III.3.6, respectively, including detailed knowledge of and methods used to teach the Outline of the Faith (the Catechism) of The Book of Common Prayer (1979).

Preachers, Evangelists and Catechists serve under the direct supervision of a Priest or Deacon.

### VIII. Attachment

- 1) Application Form
- 2) A complete List of Forms to be submitted to the Bishop's Office

### IX. Appendix

- 1) Guidelines for Discernment Committees
- 2) Guidelines for Sponsoring Clergy and Vestries/Bishop's Committees Considering Recommending a Parishioner for Holy Orders
- 3) Discernment Guidelines for Licensed Lay Ministries

**APPLICATION FORM**

**Convocation of Episcopal Churches in Europe**

*For aspirants seeking admission to preparation for Lay Pastoral Leadership  
or to Postulancy for Holy Orders*

1. This is an application for which ministry (mark box):

Lay Pastoral Leader

Permanent Deacon

Priest

2. Personal coordinates

Full Name:

Home address:

Telephone:

Fax:

E-mail:

3. Work coordinates

Occupation:

Work address:

Telephone:

Fax:

E-mail:

4. Personal history

Date of birth:

Place

Marital status:

Single

Engaged

Married

Divorced

Widowed

Remarried

*If divorced, please attach a statement regarding the circumstances,  
including whether there were children.*



If engaged, date of engagement:

If married, date of wedding:

If divorced, date of court decision:

Spouse's Name (if any):

Children (if any):

How many?

Age(s):

## 5. Congregational Membership

Date of Baptism:

Officiant:

Place:

*Please attach a copy of your baptismal certificate  
or a letter from the congregation.*

Date of Confirmation or Reception:

Bishop:

Place:

*Please attach a copy of your confirmation certificate  
or a letter from the congregation.*

Current church membership:

Date of affiliation:

Church activities:

## 6. Canonical Status

Have you ever previously applied for postulancy in the Episcopal Church? YES NO

Have you ever previously applied for postulancy in another church? YES NO

*If the answer is yes to either of these questions, please attach a statement explaining the circumstances and the nature of the decision that was taken regarding your application.*

Are you ordained in another denomination? YES NO

If yes, in what order? In what denomination?

Current standing?

*Please attach a copy of your ordination certificate, and a letter from an appropriate judicatory indicating your current status within that denomination.*

## 7. Education

College or University:

Degree earned of examinations passed:

Date: Field:

Graduate Institution:

Degree earned of examinations passed:

Date: Field:

Graduate Institution:

Degree earned of examinations passed:

Date: Field:

*Please provide copies of transcripts from any institutions mentioned above.*

## 8. Employment history

Please provide your employment history, beginning with the most recent:

Employer	Position	Dates
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## 9. Criminal record

Have you every been convicted of a felony or misdemeanor?      YES      NO

Has any formal or informal charge, claim or complaint ever been made that you engaged in inappropriate sexual behavior)      YES      NO

*If the answer is yes to either of these questions, please attach a statement indicating the nature of the offense and the judgment rendered.*

## 10. Language ability

Mother tongue:

If other than English, do you speak English?      YES      NO

Level of proficiency (circle one):

Fluent  
None

Spoken Knowledge

Reading Knowledge

Other languages (indicate proficiency):

## 11. Personal Statement

To accompany this application, please write a detailed statement which describes:

(a) your personal circumstances, education and life-experience to this point, including an account of your spiritual development and faith commitment;

(b) the particular ministry to which you feel called, the reason for that sense, and personal qualifications for such a ministry; and

(c) the possible ways and settings in which that ministry could be exercised and how it would help the Convocation to carry forward its mission.

## 12. Affirmation

I affirm that the information given above is a true and complete representation, and contains no known falsehood or misinformation, to the best of my knowledge.

Date

Signed

*Please send the completed application,  
together with supporting documents and attachments, to:*

The Office of the Bishop  
Convocation of Episcopal Churches in Europe  
23, avenue George V  
75008 Paris, France

Complete List of Documents required by the Bishop's Office before Bishop's Interview with Candidate (IV.B.7) and Nominees first interview with COMB to determine acceptance for Postulancy (IV.B.9.)

1. Confirmation by the Secretary of COMB that a Nominee has previously participated at a Discernment Conference (IV.B.1.)
2. Canonical Certificate signed by Vestry or Bishop's Committee and person to be nominated (IV.B.4.a.)
3. Letter by the Priest in Charge to the Bishop about the findings of the Vocational Discernment Committee and the congregation's Nomination of the applicant to the Bishop (IV.B.5.)
4. The letter in 3. should also have the Report by the Discernment Committee (IV.B.3.) attached.
5. Application Form (IV.B.6) attached to the Guidelines, signed by the Nominee
6. Personal statement (IV.B.6.)
7. Medical report (IV.B.8.)
8. Psychiatric report (IV.B.8)

Note: The List of Documents in the Dossier of the Nominee should be completed by a letter by COMB to the Bishop about its findings and recommendation after the first interview of the Nominee.

## **Guidelines for Discernment Committees in the Convocation of Episcopal Churches in Europe**

*February 2011*

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### ***A letter from the Commission on Ministry of the Baptized***

Dear member of a Discernment Committee,

When you receive this document, you have been chosen by your clergy to accompany another member of your parish/mission on a very important path: the discernment of his or her call in the Church.

Discernment is a lifelong process focused on continually seeking God's will for our lives. This openness to God's call guides us into ministries of all kinds – including ordained ministry.

The Commission on the Ministry of the Baptized hopes that the following Guidelines will help you and your fellow members on the Discernment Committee to fulfill this important ministry.

May God richly bless you for your willingness to serve on this Committee.

Yours in Christ,

*The Commission on the Ministry of the Baptized*

Palazzola, October 2010

\*\*\*\*\*

### **I. Introduction**

A call to any form of ministry is holy, for it comes from God the Holy Spirit. We are each called through our Baptismal Covenant to be disciples of Christ in the world. Some are called to special ministries in the Church as well. It is the task of the Church to help every member to discern his or her call to ministry in the world and in the Church. All Christians belong to the first Order, which is the Laity. For the ministries of Deacon, Priest, and Bishop, it is important that the Church also recognize that the call which the individual hears is a call from God. Ordained ministry is therefore based on a call by God, and a call as well from within the Church as the Body of Christ. In particular, the discernment and ordination to the three Orders of ministry in the Church are the responsibility of the Bishops of the Church, working with the other clergy and laity.

## **II. Definitions regarding Discernment**

### *1. Discernment*

Discernment is a process that allows us to distinguish between our own willfulness and God's will; between our own self-defined purpose and God's intended purpose for us; that is, God's call to us to ministry.

The process of discernment, when applied to Christian vocation is the process by which we bring clarity and insight to the ministry to which we are being called by God. This process does, however, require some time and the intentional examination of our lives.

Discernment is seldom a linear process that moves quickly or neatly and in an orderly fashion. Indeed, the discernment process is a life-long journey that continues even after we have initially reflected upon the issue of vocation. Discernment is at the heart of everything we do in life.

Discernment is therefore the process of testing, clarifying and evaluating a perceived call to a particular ministry in the body of Christ. This process is a dialogue between each person and the church, in the trust and belief that the Holy Spirit will provide guidance to an understanding and acceptance of the truth concerning his/her call to various ministries.

### *2. The Discernment Committee*

The Discernment Committee is a group of people in a parish or mission who guide a parishioner interested in pursuing ordained ministry in the discernment, assessment and recommendation process.

## **II. Restlessness versus call**

*"You, O God, have made us for Yourself, and our heart is restless until it rests in You."*

Saint Augustine's comment suggests that we are called by God toward God. This is a restlessness that remains with us throughout our whole life. It is essential for our spiritual development. This restlessness must not, however, be confused with a call to ordained ministry, because it is not a restlessness that is necessarily resolved by obtaining status, prestige, power or wealth.

## **III. The Functions of the Discernment Committee**

Depending on the decision of your Member of the Clergy in charge or Pastoral Leader, and the size of your congregation, your committee consists of a minimum of three and a maximum of six members.

Members of the Discernment Committee must not be members of the Vestry or Bishop's Committee.

The Member of the Clergy will appoint the chairperson of the Discernment Committee.

## **IV. Confidentiality**

The Discernment Process requires that the discerning person share fully his or her life's story and may well include sensitive topics. The discerning person must be able to trust that the Discernment Committee members will respect this process and will keep all interactions in the strictest confidentiality. Committee meetings should always be a safe space for all participants.

## **V. Meetings of the Discernment Committee**

The Discernment Committee usually meets monthly for a period of six to twelve months. This gives both the members of the Discernment Committee as well as the discerning person time to reflect on each meeting.

At the beginning of the process, a preparatory meeting should take place in the presence of the Member of the Clergy and in absence of the discerning person to discuss any questions which the members of the Discernment Committee may have.

It might also be helpful to have a meeting of the members of the Discernment Committee at the end of the discernment process as a time to reflect together on the process.

## **VI. Responsibilities of the Members of the Discernment Committee**

### *1. Attending all meetings*

It is important that the discerning person experience continuity of presence. It is therefore mandatory that all members attend all meetings. No member should miss more than one meeting.

### *2. Listening to the discerning person express his/her story*

Listening to somebody's story is a great gift. Pay attention especially to everything which the person shares that you feel has an impact on what the person's call might be.

### *3. Engaging in discussion about the meaning and the varieties of ministry in our Church*

Not every call is for ordained ministry. It is therefore important to engage in discussion about all ministries within the Church.

### *4. Ascertaining the discerning person's motivation for exploring a call*

A call requires the mutual discerning of both the discerning person and the Discernment Committee.

Often the discerning person is unsure about the nature of the call. Any call ought to be supported. This does not mean that the call which the person is discerning will necessarily be the call that the Discernment Committee may recognize at the end of the process.

### *5. Empowering the discerning person to understand the ways in which he or she is perceived*

Often people have a different picture of themselves than others have. Especially for those seeking an ordained ministry, it is important to know how others perceive them. You will be crucial for the exploring person in offering this experience to him/her.

### *6. Exploring qualities*

Through questions, sharing and conversation, the Discernment Committee explores all of the areas in "Qualities we seek in Ordained Persons" (Appendix II) under the major headings:

- a) relationship with God
- b) personal talents and gifts
- c) commitment to the Church's mission and its ministry.



### *7. Prayerful and honest assessment*

Prayerful and honest assessment as to whether the discerning person should be encouraged to continue their baptismal ministry or a licensed or ordained ministry, and articulate why (see Appendices III-V).

### *8. Writing of a final statement*

At the end of the process, each member is asked to formulate a statement regarding his or her opinion of the discerning person's call. It should focus on the strengths which the person brings as well as an honest expression of any concerns that may have arisen during the discernment time.

## **VII. Responsibilities of the Chairperson**

The Chairperson is responsible for overseeing (not leading) the process as a whole of the discerning person. At the end of the discernment process, he or she will collect statements from each member of the Committee and integrate the comments so that the members are not identified. It is important that both concern as well as support find their expression in this document. The document will be handed to the Member of the Clergy for further use.

## **VIII. Responsibilities of the Discerning Person**

### *1. Convening the meetings*

The discerning person is in charge of the discernment process. Please note that it is an expression of his or her interest in the process and his or her leadership ability to see how the process is proceeding.

### *2. Writing reflections and distribution to members of the Discernment Committee*

After every meeting, the discerning person is to write a reflection on the meeting. This reflection can be used as the basis for discussion for the next meeting. The reflection needs to be handed out to all members of the Discernment Committee at least one week in advance of the meeting.

## **IX. The Role of the Clergy or Leader**

The Member of the Clergy or Leader in charge of the discernment process calls the members of the Discernment Committee. He or she is the resource person for any questions or concerns that may come up during the process.

## **X. Acknowledgement**

The members of the Commission on the Ministry of the Baptized of the Convocation of the Episcopal Churches in Europe wish to express their gratitude to the Diocese of Central Pennsylvania for allowing the use of their Total Ministry Guidebook as a basis for this document.

# Appendix I: The Baptismal Covenant

The Baptismal Covenant is spoken by the whole congregation at every Baptism taking place during the main service on Sunday. It is important to reflect on this basis of our faith as a part of the Discernment Process. How does the discerning person live out this statement in his/her daily life?

## ***The Baptismal Covenant, The Book of Common Prayer, pp. 304-305***

**Celebrant** Do you believe in God the Father?

**People** *I believe in God, the Father almighty, creator of heaven and earth.*

**Celebrant** Do you believe in Jesus Christ, the Son of God?

**People** *I believe in Jesus Christ his only Son, our Lord.  
He was conceived by the power of the Holy Spirit and born of the Virgin Mary.  
He suffered under Pontius Pilate, was crucified, died, and was buried,  
He descended to the dead. On the third day he rose again.  
He ascended into heaven, and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.*

**Celebrant** Do you believe in God the Holy Spirit?

**People** *I believe in the Holy Spirit, the holy Catholic Church,  
the communion of saints, the forgiveness of sins,  
the resurrection of the body, and the life everlasting.*

**Celebrant** Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

**People** *I will, with God's help.*

**Celebrant** Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

**People** *I will, with God's help.*

**Celebrant** Will you proclaim by word and example the Good News of God in Christ?

**People** *I will, with God's help.*

**Celebrant** Will you seek and serve Christ in all persons, loving your neighbor as yourself?

**People** *I will, with God's help.*

**Celebrant** Will you strive for justice and peace among all people, and respect the dignity of every human being?

**People** *I will, with God's help*

# Appendix II: Qualities sought in ordained persons

**These are the qualities that we seek in ordained persons:**

## **A. Relationship with God:**

1. A faith in God that is grounded in and in harmony with Scripture, reason and tradition as reflected in *The Book of Common Prayer*.
2. A love of Jesus Christ that can inspire and empower others.
3. Openness to mystery and the work of the Holy Spirit, the fruits of which give one the ability to act with faith in ambiguous situations.
4. A practice of prayerfulness, servanthood and participation in Christian community that demonstrates durable Christian faith and witness.

## **B. Personal Talents and Gifts:**

1. Personal maturity and emotional stability enabling one to minister with others.
2. Demonstrated ability to be a leader in the midst of the community of faith, modeling the leadership values described in the ordination services of *The Book of Common Prayer*.
3. Cognitive abilities – the ability to comprehend, analyze and synthesize complex and diverse information. The ability to communicate orally and in writing the significance of Christian faith.
4. A sense of perspective, often demonstrated through a sense of humor or the ability not to take oneself too seriously.
5. A growing knowledge of one's own gifts and limitations, and the ability to set personal boundaries.
6. An awareness of the struggle to live a healthy, balanced life, recognizing that the capacity to care for ourselves in various aspects of our lives (emotional, spiritual and physical health) affects our ability to care for others and to maintain perspective in the ministry to which we are called.
7. An understanding of who one is as a person and the knowledge that the call to ministry comes from and is sustained by the grace of God. (Validation for ministry comes from both external and internal sources. It is helpful to have the ability to be satisfied and fulfilled in an environment where praise may not be regularly accorded.)
8. Integrity and commitment to the development of moral character patterned after the life of Christ.
9. The ability to relate to people with varying religious and cultural backgrounds.

10. The ability to care for and serve people; the capacity to be with others in times of crisis.
11. The ability to listen to and to accept constructive criticism.
12. A tolerance towards different opinions and the willingness to respect every person.
13. The willingness to meet everybody with compassion.

### **C. Commitment to the Church's Mission and its Ministry**

1. A willingness to explore whether one is being called to an ordained vocation in the Church's ministry implies willingness to accept responsibility, practice obedience, seek God's will, and give of oneself to others (whether ordained or not). Church leadership involves a mixture of privilege, authority, public visibility and accountability, all of which must be acceptable to anyone who enters this process.
2. Recognition and acceptance that ordained ministry is a vocation and not a "career", a service for the benefit and building up of others, not for self alone, entered into for the glory of God.
3. Recognition and acceptance that the Church's governance is based on the belief that God leads through community: through canons, mutual discernment, testing and evaluation, episcopal oversight and councils of the faithful.
4. Confidence that the Holy Spirit works within the structure of the Church to discern and achieve God's purposes.
5. Acceptance of Scripture as the revealed Word of God, containing all things necessary for salvation, and of *The Book of Common Prayer* as our Church's summary expression of belief, doctrine and liturgy.
6. Acceptance that ordination is for the benefit of others. Commitments made to the ordained person will probably be less than the commitments asked of him or her.

### **D. An Understanding of the Variety of Ministries**

An understanding of the variety of ministries, particularly the ministry of the laity and those ordained, and how they are related to a common and shared ministry.

### **E. A Willingness to Wrestle with the Church's Prophetic Role in Society**

A willingness to wrestle with the Church's prophetic role in society and to recognize the imperative to speak out against any injustice or oppression, of whatever nature, that keeps people from participating and enjoying basic human rights and basic human necessities.

# Appendix III: The Ministry of all the Baptized

The primary ministry of the baptized is that of continuing the work of Christ in the world. Ministry is a way of living in the world, aware that God acts in and through every Christian to bring to fruition God's plan for all creation. It is the way we live when we realize that Christ encounters us in everyone we meet — family, friend and stranger.

One of the greatest challenges of the ministry of the baptized is its invisibility to the unknowing observer. This minister wears no uniform or identification that sets him or her apart, confers status or authority, or automatically signals that these good works are done in the name of Christ. Every Christian must discover her or his own way of letting Christ be known through activities often not regarded as “religious.” This risk to be vulnerable in the name of Christ will often involve stress, conflict and confusion. Its model is Christ's own public and often invisible presence in the world.

There are many ways to channel Christ's redeeming love into our troubled world. Not only are we called to be caring, generous, tolerant and forgiving persons ourselves, but we are also called to redeem the mistakes, inadequacies and omissions of each other.

Most workplaces provide ample opportunity for such generous and redeeming ministry of presence. Most workplaces also offer conflicts and ethical dilemmas that cry out for reconciliation and prayerful discernment. It is not easy to live righteously in the eyes of God, in the midst of the distractions, temptations and evil of the world. To do so requires recollection and mindfulness, patience and charity, and the ability to acknowledge faults, seek forgiveness and try again, and again, and again. It requires trusting that God will empower us each time we seek guidance and open ourselves to receive it.

The ministry of the baptized is exercised in two arenas: within the world and within the Church. The primary arena is the world. With lives centered in the community of faith, the people of God are sent out to represent Christ to families and friends, communities, at workplaces and places of leisure, “bearing witness to Him wherever we may be.”

## Ministry Beyond Church Doors

In an ideal world, every person would go about daily life as a biblically knowledgeable representative of the Christian community,

1. able to proclaim the Good News;
2. living as a faithful steward of God-given gifts;
3. reflecting Christ's compassion to those who are afflicted;
4. seeking ways to reach out to the oppressed;
5. and working diligently for justice and peace.

In reality, we know there is much anger, hatred, ignorance, mistrust and sin in our lives. We are constantly re-learning how to open ourselves to the action of God's Spirit so that we may be channels of God's love.

A supportive congregation will be involved in guiding and sustaining the ministries of its members in their daily lives — their lives in Christ — whatever their occupation or profession. As William Law wrote in the 17<sup>th</sup> century:

*As a good Christian should consider every place holy because God is there, so one should look upon every part of one's life as a matter of holiness, because it is to be offered to God. For as all persons, and all things in the world truly belong unto God, so all things are to be used, and all persons are to act in their several states and employments for the glory of God.*

*Those in worldly business, therefore, must not look upon themselves as at liberty to live to themselves, to sacrifice to their own humors and tempers, because their employment is of a worldly nature. ... It is as much the duty of those in worldly business to live wholly unto God as it is the duty of those who are devoted to Divine service....*

*Men and women may, and must differ in their employments, but yet they must all act for the same ends, as dutiful servants of God, in the right and pious performance of their several callings.*

*Clergy must live wholly unto God in one particular way; in the exercise of holy offices, in the ministration of prayers and Sacraments, and a zealous distribution of spiritual goods. But those of other employments are, in their particular ways, as much obliged to act as the servants of God, and live wholly unto God in their several callings. This is the only difference between clergy and people of other callings.*

The Very Rev. James C. Fenhagen, retired Dean of the General Theological Seminary, has written:

*We are being led to find deep satisfaction in small things... to find the satisfaction in ministry not in what is dramatic or successful in the world's eyes, but more in the satisfaction of faithfulness and rootedness and the deep pleasure which comes when, by us through the Spirit, we see lives transformed and values changed because of the baptized who see themselves working in the world committed to making a difference. Sunday after Sunday, the Eucharist empowers the church. Life is uncertain, but for us the victory has been won by the resurrection of Christ. It is participating in this victory that gives our ministry power.*

We know that all are called to represent Christ in the world. Most people do this quite directly, participating in the world beyond the Church's doors while earning a living and caring for family.

Ministry takes countless forms that stretch beyond the routine of daily life:

1. nurturing and serving one's own family;
2. acting to feed and shelter the homeless;
3. working on behalf of all persons with disabilities;

4. supporting victims of racial and sexual and economic oppression;
5. caring for children and the elderly;
6. practicing non-violence;
7. acting ethically in the workplace;
8. challenging the comfortable and affluent whose hearts may be hardened against others by fear of failing or by servitude to possessions or status;
9. sharing one's faith with a friend;
10. engaging in the political process;
11. practicing responsible stewardship of environmental resources.

All of these and more, done for Christ's sake, are ways in which the baptized proclaim Christ in deed, and summon the world to respond.

## **Ministries within the Gathered Church**

Five major elements characterize the life of most congregations, sustain energy and support member's ministries in the world: worship, Christian education, pastoral ministry, outreach and evangelism, and stewardship and administration.

### **Worship**

Corporate worship is the primary point of contact and shared experience for all members. It is the community's center of religious expression, from which all other ministries of the congregation originate and are regenerated.

The call to the great majority of the baptized is to participate in corporate worship wholeheartedly "in the pew." Here we render our grateful praise and thanksgiving, confess our sins, intercede for those in need, and seek guidance and strength for the tasks that lie ahead—whatever our daily vocation may be. All baptized people may also assist in planning and conducting worship, and serve as acolytes, choir or altar guild members, lectors and ushers.

Since the beginnings of The Episcopal Church, the canons have provided for licensed readers to assist the clergy and to conduct certain services when no clergy are available. In 1991, a major revision of Title III, the ministry canon (see Appendix VI), formalized a number of additional roles and established criteria for preparation and procedures for licensing. In 2003, an additional revision of Title III (see Appendix VI) further refined these positions.

The Convocation of Episcopal Churches in Europe provides licenses for the following ministries of baptized and confirmed parishioners, under the supervision of a priest:

1. A Lay Pastoral Leader is a layperson put in charge of leading a community by the Bishop and usually with no direct oversight by a priest. This does include the regular leading of public worship and preaching.
2. A Worship Leader is a layperson 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. **THIS DOES NOT INCLUDE PREACHING.**

3. A Preacher is a layperson authorized to preach. A person so authorized shall preach only in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.
4. A Eucharistic Minister is a layperson authorized to administer the Consecrated Elements at the Celebration of Holy Eucharist. A Eucharistic Minister acts 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.
5. A Eucharistic Visitor is a layperson 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.

#### Training for licensing:

1. a Eucharistic Minister is trained by and under the oversight of the local clergy.
2. a Eucharistic Visitor is trained by and under the oversight of the local clergy.
3. a Worship Leader or a Lay Pastoral Leader is required to be interviewed by COMB and to attend a program certified by EICS (the European Institute of Christian Studies) and be certified for this ministry.
4. a Preacher is required to attend a course on preaching certified by EICS and be certified for this ministry.

Licenses for the above ministries are for two years. Renewal of licenses occurs in the month of the second year licensed and needs to be requested by the rector or vicar.

Each Diocese of the Episcopal Church will have its own specific applications of this canon. People interested in training for worship ministries should speak with the priest in charge of their parish.

#### 1. *Christian Education*

Next to worship, Christian education probably has the most influence on the life of Church members. Most congregations sponsor educational programs and religious instruction for people of all ages, including Church school classes for children, inquirers' and Confirmation classes, adult forums, youth groups, parenting programs and vacation Bible schools. These offer opportunities for life-long learning, ever deepening exposure to the riches of Scripture and tradition, Church doctrine and history, the inspirational lives of the saints, the example of the great prophets and martyrs, and the powerful witness of prayerful men and women throughout history.

Through educational programs, contemporary Christians explore centuries of the Church's knowledge and experience in order to relate it to everyday life in their own time and place. While clergy may offer leadership in the educational life of the congregation, the community must also raise up lay educators to sustain and deepen the intellectual and spiritual life of its members.



In the Convocation of Episcopal Churches in Europe, EICS, COMB, Youth across Europe (Youth Retreats and Conferences), and Education for Ministry (EFM) offer opportunities for growth and learning beyond the parish. Notification of these and other opportunities is distributed through the communication systems of the Convocation.

### *1. Pastoral Ministry*

Pastoral ministers in a congregation include all who share in building and bonding the community, and in nurturing and shaping the membership and congregational activities. They coordinate the congregation's internal life and the organizations that complement its worship and education. Such ministry also recalls the early Church's understanding of itself as a mutually interdependent community whose members minister to one another, share each other's gifts, and prepare to move out into the world.

Pastoral activities that support the life of the congregation thus extend well beyond conventional "pastoral visits" from the clergy. They include prayer chains and telephone support networks, preparing and sharing food, arranging congregational fellowship, and the multitude of ways in which every Christian expresses care for each other through prayer and presence.

Some communities have hospitals that offer training in pastoral ministry. Many congregations offer training to their people in pastoral ministries.

### *1. Outreach*

Each congregation's ministry extends beyond its own membership. Outreach means **living** the Gospel by ministering to those in need. Begun in worship and fellowship, these activities lead outward in service to:

the sick: bringing flowers, food and companionship to the sick or shut-in; assisting with worship and fellowship in nursing homes; preparing meals for the homebound; walking for cancer research; running to raise money for AIDS or other causes; praying for healing;

the poor and oppressed: sharing food, clothes, furnishings and money with the needy at home and abroad; staffing soup kitchens, clothing exchanges and shelters; visiting prisoners; working for just labor laws and full employment; addressing the underlying causes of poverty, hunger, homelessness;

the young and the weak: providing child care, pre-school programs and after-school programs; sponsoring sports and crafts programs; tutoring, mentoring; housing and staffing counseling centers.

the powerful but stressed or troubled: support for others whose needs are not physical but emotional and/or spiritual, opportunities for sharing one's journey in Christ.

These activities and many others bear witness to God's love and saving power, and create opportunities for sharing one's personal faith and love for God.

### *1. Evangelism*

Evangelism means **proclaiming** the Gospel by witnessing to the power of Christ to transform our lives, and inviting others to share in the transforming life of the community that is Christ's Body on earth. Evangelistic ministry includes:

the new member: inviting a person to one's church; welcoming the new members into your midst.

neighborhood Bible studies: sharing one's own knowledge and experience of the Word.

### *1. Stewardship*

Stewardship expresses in tangible form the gratitude and generosity of members in response to God's love. It also provides the physical and organizational structures that make possible the congregation's worship, life and ministry at home and beyond.

Through personal stewardship every baptized Christian shares in the community's offering of itself to God, in service to the world.

### *1. Administration*

Administration ensures the "institutional maintenance" of the congregation — its communications, finances, maintenance of building and property, stewardship, membership records, office activities and general administration.

## **1. Ministry in Daily Life**

Every member of a congregation is involved in aspects of these five elements of the community's life, the activities most readily identified as "ministry." Every member is also called to live as a disciple of Jesus Christ in all aspects of daily life at home with family and friends; in the workplace with co-workers, customers, clients, bosses and employees; and in the community as responsible neighbor, good citizen, honest taxpayer and informed voter.

The Church is not the only place where we experience God. We can experience God through the week. The Church is the place we gather once a week to celebrate the ways in which God has been with us the other six days.

In everything, we are called to be a vehicle of God's presence in the world. Given the new challenges each day brings, this requires both flexibility and a sensitivity to those around us in order to recognize how God might wish to love them through us. Are we willing to be used by God in answer to someone else's prayer?

Discovering and affirming gifts and talents can be an exciting process. Discernment involves exploring how these gifts and talents equip each individual to minister both in the Church and in the world. Such a process can help individuals and congregations deploy the great mix of gifts in response to God's call, to witness to God's love for the whole creation.

Personal discernment is as important for the person who enjoys preparing church suppers as for one called to priesthood. Knowing our gifts and using them to the degree that God intended is deeply satisfying. It provides freedom to express who we are in the context of obedience and service to God.

Being intentional about identifying gifts and talents may bring surprising results when unused or hidden attributes are brought to light. The cook may learn that others appreciate her reading ability as a lector. The mechanic may become a welcome visitor to the elderly. The doctor may become the fastest dishwasher on the kitchen crew.

Within the context of prayer and study, vocational searching often leads to questions about the various “orders” of ministry and the individual’s proper place within that matrix. God calls all Christians into ministry. Those called to the ministry of the baptized have a full and unique ministry as they continue to channel Christ’s redeeming love into our troubled world. Christians who experience God’s converting power in their lives will participate actively in corporate worship and fellowship, and in the programs and outreach projects of the congregation that best match their individual gifts and interests. Some may be called to a life of prayer and service as members or associates of a religious order. Others may be moved to pursue employment in Church-related programs, serving full-time within the Church community — teaching, managing buildings and financial affairs, directing outreach and service programs, as a musician, secretary or administrator.

In addition, intentionally using gifts and talents for the purpose of glorifying God can bring meaning to our lives. When our Lord said to Saint Peter, “Launch out into the deep, and let down your nets,” the apostle answered, “At Thy word I will.” He was not going to do something different from what he had been doing daily, but this very thing he had been constantly doing, he did now with a sense of vocation and as an act of responsive obedience. The sense of vocation may alter the whole condition of life. It may take one from an office to the priesthood, as it took Matthew from his customs to his discipleship. It may take another into the religious life or out to the mission field. It may, on the other hand, only change the motive and quality of the life, leaving it the same but transfigured and vastly enriched.

# Appendix IV: Deacons

*God now calls you to a special ministry of servanthood directly under your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely.*

*As a deacon in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world. You are to assist the bishop and priests in public worship and in the ministration of God's Word and Sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself. (BCP 543)*

## **1.                Roles of the Deacon**

The role of the deacon in the church is defined in the Canons of the Episcopal Church and of the Convocation, in the liturgy for the Ordination of a Deacon and in the Catechism.

The primary responsibilities of the deacon are:

- ♣   The mission/social ministry (outreach) of the Church
- ♣   The bridge ministry with the laity, the community and the Church
- ♣   the liturgical function in the service.

In our church today, deacons:

- ♣   Are called to find new and bold ways to recall and make visible the connection of the world and Church and to “interpret to the Church the needs, concerns, and hopes of the world,”
- ♣   Are to love and serve the world as Christ loves and serves the world,
- ♣   Need to be well grounded in the traditions of the Church,
- ♣   Need a clear awareness of the realities of the Church,
- ♣   Seek to minister in and to a new and rapidly changing world,
- ♣   Will draw all the members of the Church into the developing vision of the future Church and its ministry, in which all baptized persons share in the joy and suffering of truly serving the world in the name of Christ,
- ♣   Make a special witness to the Church, challenging the Church to move from preoccupation with its internal issues,
- ♣   Are charged by Christ with the responsibility to make his love known and felt in the world which God the Father created and in which the Holy Spirit is alive and active,
- ♣   Need to be well educated in the Bible and other parts of the Christian tradition, especially those that relate to ministry,
- ♣   Are people who feel a special vocation to witness to Christ's love in their own lives,

- ♣ Believe themselves called to a special ministry in the world and to active participation in carrying out the mission of the Church.

# Appendix V: Priest

*Now you are called to work as a pastor, priest, and teacher, together with your bishop and fellow presbyters, and to take your share in the councils of the Church. As a priest it will be your task to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your life in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor. You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ's Body and Blood, and to perform the other ministrations entrusted to you. In all that you do, you are to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come.*

## ***Roles of the Priest***

In the ordination service, the priest is called to work as a pastor, priest and teacher, and to share in the councils of the Church. In the Convocation, the expectation is that priests are based in parish life, although they may minister in many other settings.

### *1. Pastor*

*You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor.*

The office of the priest is an extension of the bishop's ministry as chief pastor and guardian of the faith. The priest as pastor seeks to bring God's healing and love to others both by personal attributes and resources and by identifying and enabling the baptized for their own ministries. The priest also provides individual pastoral care through spiritual counseling and crisis support, but needs to know personal limits and be able to refer those needing in-depth psychological counseling. Pastoral ministry is found not only through individual pastoral care but also through the fellowship of the community of gathered Christians. The priest has a responsibility for coordinating the many expressions of pastoral care within a congregation, with special attention to the health, wisdom and wholeness of the care offered.

### *1. Priest*

*You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ's body and blood, and to perform the other ministrations entrusted to you.*

The priest is called forth by God and the Church to declare and mediate God's grace and love to God's people. The sacramental functions of the priest both welcome the follower of Christ into the household of faith through baptism and nurture those same persons through the worship life of the parish—focused in the Eucharist. In order to play this important role, the priest must first learn how to receive and be open to God's grace in his or her own life, and to be directed by God as an instrument of reconciliation in the Church and the world. This depends on a strong relationship with God, and on caring, healthy relationships with others. In the ministration of the sacraments, as in pastoral care, people are very vulnerable and place great trust on the one holding the priestly office. The priest is called to remain firmly connected to God to honor that trust, always remembering that at the heart of priestly ministry is God's initiative to be reconciled to us, and to reconcile us to each other.

1. *Teacher*

*As a priest, it will be your task to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your life in accordance with its precepts.*

The priest teaches by word through preaching, various opportunities to act as Christian educator, and in the many other settings in which the relationship of the Scriptures and the traditions of the Church to daily life can be expressed. Priests act as teachers when they prepare people for baptism and confirmation, when they lead inquirers' classes, or when helping couples plan for marriage. Of equal importance is the teaching that is done through the priest's life itself, as she or he models what it means to be a follower of Jesus Christ. It is hoped that the priest would model a balanced, well-rounded life in Christ, teaching others about God's will for justice, mercy, compassion, love and forgiveness, as it relates to our social and political lives together. The priest needs to remain centered in prayer and to be well informed on the issues of the world, and must remain attentive to doing God's will, in order to resist those temptations to self-righteousness or self-promotion that may come with seeking to bring change in Church or society.

1. *Sharing in the Councils of the Church*

*You are called, together with your bishop and fellow presbyters, to take your share in the councils of the church.*

Ordination begins with an expression of explicit responsibility for sharing in the governance of the institution of the Church. This takes many forms in the daily life of a priest both within the local parish, the diocese and the national Church:

- ♣ participating actively with lay leaders in managing the affairs of the congregation,
- ♣ presiding at vestry meetings and annual parish meetings, if rector (or delegating someone to do so),
- ♣ attending and voting at diocesan convention,
- ♣ serving in appointed or elected diocesan, provincial, national and international church positions,
- ♣ staying informed about issues facing the church and participating in appropriate dialogue and decision-making processes,
- ♣ participating in the ecumenical life of the Church, as witness to the unity of all of God's peoples.

# Appendix VI: Ministry Canons

The following text is an excerpt of Title III of the Canons of The Episcopal Church with the Canons of most interest for the Discernment Committee. The full text can be found in the *Constitution and Canons* (2006) or downloaded under [www.episcopalchurch.org/13299\\_19853\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/13299_19853_ENG_HTM.htm)

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## **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 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) The Presiding Bishop or the Bishop Suffragan for the Armed Forces may authorize a member of the Armed Forces to exercise one or more of these ministries in the Armed Forces in accordance with the provisions of this Canon. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons shall be established by the Bishop granting the license.



**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 I

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 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.

*February 2011*

## **Guidelines**

### **for Sponsoring Clergy and Vestries/Bishop's Committees Considering Recommending a Parishioner for Holy Orders in the Convocation of Episcopal Churches in Europe**

*February 2011*

#### **I. Introduction**

The separate assessments and recommendations of the Rector, Vicar or Priest-in-Charge (in the following: the Priest) and Vestry or Bishop's Committee of a parishioner who is testing a possible call to Holy Orders are critical and demanding responsibilities. These assessments and recommendations occur at the beginning of a person's inquiry about the possibility of becoming a Postulant for Holy Orders, and are forwarded to the Bishop and the Commission on the Ministry of the Baptized (COMB) in written form, when completed.

#### **II. Discernment Committee**

The Priest makes known to the Vestry/Bishop's Committee that a parishioner is exploring and discerning a call to ministry.

The Priest appoints a Discernment Committee to meet with the inquiring parishioner and to explore with them the content of call to ministry. The Priest hands all members of the Discernment Committee a copy of the *Guidelines for Discernment Committees in the Convocation of Episcopal Churches in Europe*.

In most situations, the conversation about a call occurs with the Priest and the Discernment Committee over a year or more. Please note that a parishioner should be active in a parish of the Convocation of Episcopal Churches in Europe for at least two years before discernment about ordained ministry is formally pursued.

It is the responsibility of the Priest and Wardens to inform new Vestry/Bishop's Committee members about ongoing discernments within the congregation.

At the end of the process with the Discernment Committee, the Priest will be provided with a written document with unidentified comments of the members of the Discernment Committee regarding the call of the discerning person (for details see *Guidelines for Discernment Committees in the Convocation of Episcopal Churches in Europe*) to be shared with the Vestry/Bishop's Committee.

#### **III. Responsibilities of the Vestry/Bishop's Committee**

When a person has been exploring and discerning a call to ministry with his/her Priest, has met regularly with a Discernment Committee and has been attending one of the annual Discernment Conferences of the Convocation, she or he may be invited by the Bishop to be interviewed by COMB.

*1. Written documents* The Bishop must receive written recommendations that the person is ready to enter into discernment at the Convocation level. The following documents must be in the Bishop's Office one month before a COMB meeting is scheduled:

- a. a written recommendation from the Rector, Vicar or Priest-in-Charge.
- b. the canonical certificate from the Vestry/Bishop's Committee (Canon III.6.2(a); or III.8.4(a)2)
- c. a copy of the Certificate of Attendance of a Discernment Conference of the Convocation.

Please note that these letters are recommendations for ordination and need to be taken seriously. It is therefore requested that in addition to the canonical certificate, the Vestry/Bishop's Committee give a descriptive statement why they recommend the discerning person to the Bishop to be considered for ordained ministry.

In case of a recommendation for Postulancy for the Order of Deacons, the Vestry/Bishop's Committee is also required to provide the Bishop and COMB with a specific description of the need of the parish for and the role within the parish of the ministry of a deacon.

Whether or not one formally applies to become a Postulant for Holy Orders is at the discretion of the discerning person, who is also in charge of providing any additional papers necessary according to the Canons.

## *2. Personal knowledge of the person presented*

While the Priest will present to the Vestry/Bishop's Committee the results of the careful inquiry, including the report of the Discernment Committee at the discretion of the Priest, it is essential that the basis of the canonical certificate be out of personal experience of each member of the Vestry/Bishop's Committee with the discerning person. This involves the personal engagement and interaction of every member of the Vestry/Bishop's Committee with the discerning person.

It is therefore appropriate for the Vestry/Bishop's Committee, if necessary, to take several more months after the decision of the Discernment Committee to have personal (one-on-one) meetings with the discerning person so that all members are able to make a decision of their own representing not only the congregation, but also as part of the whole Church.

## *3. Ongoing spiritual and financial responsibility*

With the decision to provide the discerning person with a canonical certificate recommending him/her for ordained ministry, the Vestry/Bishop's Committee should recognize that the congregation will, as it nominates the applicant for ordained ministry, have an ongoing spiritual and financial responsibility (taking into account the discerning person's needs and the congregation's resources) to the individual during the discernment and training process.

## **IV. Interviewing the discerning person**

To help the Vestries/Bishop's Committees in their decision-making, the following expectations of COMB have been compiled to provide guidance for interviews.

These are some of the things that the Bishop and COMB would like to see clearly present in the persons presented:

- **FAITH** That the person exudes Christian faith in a genuine, natural way. That the person's faith is evident and not hidden.
- **LEADERSHIP** That the person can lead. That there has been enough experience in various leadership roles so that a style of leadership has emerged that has been effective.

- **RELATIONSHIP** That the person is a people-person. That he/she is relatively comfortable one-on-one with groups and with the crowd. That she/he is someone whom people would feel comfortable being with and talking to.
- **HEALTH** That the person is healthy enough in mind, body, relationships and spirit that his/her measure of health will support ministry rather than interfere with it..
- **COMPASSION** That there is something about the prayer, character and lifestyle of this person that the needs and well being of others are clearly at the forefront of their agenda.

In addition, these are the things that the Bishop and COMB would like to discern as potential developments to be acquired, if not currently in place:

- the capacity to learn and grow; the possibility of being formed and transformed by theological education.
- a missionary spirit
- comfort with the whole Church, and not just a camp within it
- appropriate flexibility that will make for successful pastoral ministry
- grounding in the communal culture, ministry and mission of The Episcopal Church
- the ability to function and be accountable in a community with various councils that have authority and with Episcopal authority.

## **V. Representing the Whole Church**

Occasionally, Vestries and Bishop's Committees have been reticent in sharing perceived difficulties with the Bishop and with the parishioner about his/her pursuing ordination. While the Priest and Vestry have an ongoing pastoral relationship with the parishioner, it is immensely important for the Vestry and the Vocational Discernment Committee to be forthright, honest and thorough at this early point and to remember that they are carrying out a vital responsibility for the whole Church and not just their parish or other faith community in this matter.

## **VI. Acknowledgement**

The members of the Commission of the Ministry of the Baptized of the Convocation of Episcopal Churches in Europe wish to express their gratitude to the Diocese of Central Pennsylvania for allowing the use of excerpts of their *Total Ministry Guidebook* in preparation of this document.

*February 2011*

## **Guidelines for Discernment of Licensed Ministries in the Convocation of Episcopal Churches in Europe**

*February 2011*

### **I. Introduction**

A call to any form of ministry is a holy call. We have all accepted the call through our Baptismal Covenant to be disciples of Christ in the world (see Appendix I). Every baptized Christian is a minister. Most ministries are done outside the Eucharistic community. However, some are called to special ministries for the well-being of the Church. Among those ministries are the lay ministries of Pastoral Leader, Worship Leader, Lay Preacher or Evangelist, and Catechist.

The Commission on the Ministry of the Baptized (COMB), as the body that is charged with supporting all baptized people in the Convocation, is committed to playing an active role in these calls to assure a balanced level of licensing within the Convocation. A person seeking to exercise a licensed lay ministry shall meet with the Bishop as well as COMB before such license is granted.

### **II. Definitions**

Detailed definitions can be found in the *Guidelines for Those Seeking Ordination to the Diaconate or Priesthood or Licensing as Lay Ministers in the Convocation of Episcopal Churches in Europe*.

### **III. Discernment Conference**

Discernment is a process that allows us to distinguish between our own willfulness and God's will; between our own self-defined purpose and God's intended purpose for us; that is, God's call to us to ministry.

COMB offers regular Discernment Conferences which are intended to help all people to discern the call they have within this Church and in the context of their local congregation.

All applicants for Pastoral Leader, Worship Leader, Preacher and Catechist are required to participate in one of these Discernment Conferences before applying to the Bishop and appearing before COMB.

#### **IV. Prerequisites**

1. The applicant must have been a confirmed adult communicant in good standing (see Canon I.17.3 for definition) of a congregation of the Convocation for at least one year, before an application can be made.
2. The applicant need not have knowledge of the English language. The applicant needs to be fluent in the language of the local church setting.

#### **V. Recommendation of the Local Clergy and Bishop's Committee or Vestry**

The application must be accompanied by a letter of recommendation from the local clergy. It must also be accompanied by an expression of support from the local Bishop's Committee or Vestry. This can be done by a formal letter signed by a majority of the Bishop's Committee or Vestry or by attaching a copy, signed by the clerk, of the minutes of the meeting in which it was decided to support the applicant on his or her way.

#### **VI. Education**

Following acceptance by COMB, the applicant is to participate in the educational program developed by the European Institute for Christian Studies (EICS). Participation in the full program is mandatory.

#### **VII. License by the Bishop**

Upon completion of the EICS educational program, the Bishop will license the candidate for the respective lay ministry.

#### **VIII. Duration and Geographic Validity of the License**

The license is valid for three years and, except for the Lay Preacher's license, is valid only for the congregation(s) for which it is issued. The extension of the license will be upon recommendation of the supervising local clergy and the discretion of the Bishop.

## APPENDIX I: THE BAPTISMAL COVENANT

The Baptismal Covenant is spoken by the whole congregation at every Baptism taking place during the main service on Sunday. It is important to reflect on this basis of our faith as a part of the Discernment Process. How does the discerning person live out this statement in his/her daily life?

### ***The Baptismal Covenant, The Book of Common Prayer, pp. 304-305***

Celebrant Do you believe in God the Father?

*People I believe in God, the Father almighty, creator of heaven and earth.*

Celebrant Do you believe in Jesus Christ, the Son of God?

*People I believe in Jesus Christ his only Son, our Lord.  
He was conceived by the power of the Holy Spirit and born of the Virgin Mary.  
He suffered under Pontius Pilate, was crucified, died, and was buried,  
He descended to the dead. On the third day he rose again.  
He ascended into heaven, and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.*

Celebrant Do you believe in God the Holy Spirit?

*People I believe in the Holy Spirit, the holy Catholic Church,  
the communion of saints, the forgiveness of sins,  
the resurrection of the body, and the life everlasting.*

Celebrant Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers ?

*People I will, with God's help.*

Celebrant Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

*People I will, with God's help.*

Celebrant Will you proclaim by word and example the Good News of God in Christ?

*People I will, with God's help.*

Celebrant Will you seek and serve Christ in all persons, loving your neighbor as yourself?

*People I will, with God's help.*

Celebrant Will you strive for justice and peace among all people, and respect the dignity of every human being?

*People I will, with God's help*

## APPENDIX II: MINISTRY CANONS

The following text is an excerpt of Title III of the Canons of The Episcopal Church with the Canons of most interest for the Discernment Committee. The full text can be found in the *Constitution and Canons* (2006) or downloaded under [www.episcopalchurch.org/13299\\_19853\\_ENG\\_HTM.htm](http://www.episcopalchurch.org/13299_19853_ENG_HTM.htm)

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### **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 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) The Presiding Bishop or the Bishop Suffragan for the Armed Forces may authorize a member of the Armed Forces to exercise one or more of these ministries in the Armed Forces in accordance with the provisions of this Canon. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons shall be established by the Bishop granting the license.



**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 I

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 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.

*February 2011*



## Convocation of Episcopal Churches in Europe

### A COMMENTARY ON THE VOCATIONAL DISCERNMENT PROCESS

The 2003 and 2006 General Conventions completely re-wrote the Title III canons pertaining to Holy Orders. The revision had several goals in mind:

1. To highlight the ministry of all the Baptized (III.1).
2. To validate the Diaconate as a fully valid Order.
3. To give far more flexibility to Bishops and Commissions on Ministry, especially to recruit young persons for ordained ministry (see new canon III.3) and to eliminate the “local priest” (a.k.a “Canon 9 priests”) anomaly of having people ordained for particular communities being unable to move.
4. To refine the process in light of the experience of women in the clergy.
5. To give greater support to newly ordained persons.

The Convocation has had an unprecedented number of applicants for ordination in the past ten years. As a result, the Commission on Ministry of the Baptized (COMB) has worked to develop reasonable and effective guidelines for the process of vocational discernment. There have certainly been learnings along the way! The new canons align with a major concern of the previous and present Bishops-in-charge that all baptized members of Convocation congregations be encouraged and enabled to discern their particular vocations, and be empowered to go into the world and do them.

One major issue is formation. In the Convocation, for several reasons, we have favored a customized design of theological education and formation for ordained ministry. This has required the establishing of a body that can assist the Bishop, COMB, and ordinands—the European Institute of Christian Studies (EICS). The ability to direct and evaluate training for ordination is presently vested in the Bishop, assisted by various tutors and programs under the aegis of the Board of EICS.

The big changes are the creation of separate tracks for Deacons and Priests, while still acknowledging that Priests are to be ordained Deacons as well. There is now a clear difference between postulancy for the Diaconate and the Priesthood. In essence, the previous understandings of postulancy and candidacy for Deacons are conflated into “candidacy,” while the Priesthood track retains the older understanding.

The Dossier Checklist reflects the new tracks and the steps in each. All should follow it with a close eye to the canons. Some terminology changes have been made:

1. “Aspirant” applies only to people asking what God is calling them to do. If they sense that they may have a call to ordained ministry, they should ask the Priest or Pastoral Leader to conduct a careful inquiry with them personally. Should this inquiry result in the need to pursue further a discernment of a possible call to ordained ministry, then a discernment group should come next.

2. "Nominee" is a person who, after the careful inquiry and discernment group process, is being nominated for consideration to ordination to the Diaconate or Priesthood.
3. In the Deacon track, the Bishop makes a nominee into a Postulant, who then proceeds to ask for candidacy.
4. In the Priesthood track, the Nominee becomes a Postulant only after background checks and examinations are completed and COMB has interviewed the Nominee and given the Bishop its recommendation.

Some particular points, by number:

(3, 4, 5, 6) The Bishop and COMB have guidelines for the formation of discernment groups, and can give assistance to our congregations. Specifically, the Priest or Pastoral Leader in charge of the congregation or faith community, after personally conducting a careful inquiry with the Aspirant, shall contact the Bishop to say that s/he is forming a group of people to meet for a specific period of time to assist the aspirant in discerning God's call. The group shall be selected with the specific person in mind, and shall meet together only for that particular Aspirant. The group shall make a report to the Priest or Pastoral Leader. If the recommendation is to proceed into the ordination process, then the Priest or Leader may decide to present the Aspirant to the Vestry or Bishop's Committee. If that committee agrees, the Aspirant becomes a Nominee either for the Diaconate or the Priesthood upon the Bishop's receipt of the Nomination (III.1(a) or III.8.2(d)(2)). In all cases, Nomination by a congregation is an expression of support, (including financial!) for their Nominee throughout the ordination process, no matter what the outcome.

(8, 25) The Bishop should interview the Nominee early in the process, rather than later.

(10, 26) The new canons do not require these at this point, but because we have had to chase people for them after COMB interviews, this is prudent. Background checks in Europe are more difficult to do, because of privacy issues.

(17, 33) The revisers sought to eliminate the Standing Committee/Council of Advice role completely, reasoning from numerous cases where a Standing Committee would block someone for ordination based on one cursory interview, while the candidate, seminary, parish, COM and bishop had worked with the person for years. The House of Bishops overruled them and put back in the SC's role in "backstopping" the process—backstopping because their official role is to certify that all the appropriate canons have been applied correctly.

I have re-inserted the Council of Advice in a more active role in the process, expecting that we will continue the Council's role of active interviewing and knowledge of the candidate. Reasons: our process is peculiar enough that we must have more than the usual checks in place; our geographical dispersion means we need as much "face-time" with each other as possible; as we continue to form non-Americans for ministry beyond the Convocation as well as in it, we must take a heightened role of responsibility for whom we allow to minister anywhere in the world.

Incidentally, the Convocation is specifically mentioned in III.5.1(b).

(13, 29, 40) EICS' role in the process: Each Ordinand will have a customized formation plan, overseen by the Bishop and worked out between the ordinands and a "shepherd" from EICS. The principles of these plans and how they are elaborated are found on the website, "Deacon Formation Guidelines," and "Ordinand Training Guidelines."

**CONVOCAION OF EPISCOPAL CHURCHES IN EUROPE**  
**VOCATIONAL DISCERNMENT PROCESS**  
**Dossier Checklist**

**Last Name:** \_\_\_\_\_ **First Name:** \_\_\_\_\_ **Date**

**Pre-requisites**

- 1 Confirmed/Received in Episcopal Church or Anglican Communion:
- 2 Member of Convocation congregation, military or college chaplaincy for at least a full year:
- 3 Aspirant was first interviewed by Priest or Pastoral Leader on:
- 4 After Careful Inquiry, Bishop contacted on:
- 5 Discernment Group named after consultation with COMB
- 6 Attendance at Vocational Discernment Conference

**Ordination to the Diaconate**

- 7 Nomination made by Congregation/Community of faith
- 8 Bishop interviewed Nominee on:
- 9 Bishop's decision to admit/not admit to Postulancy filed on:
- 10 Background check, medical, and psychiatric examinations received on:
- 11 Bishop presents Postulancy to COMB for initial interview:
- 12 Bishop's decision to admit to Candidacy: (Admit / not admit):
- 13 Training program recommended by Bishop, COMB, & EICS:
- 14 Name of COMB member assigned as liaison for the Candidate:
- 15 Candidate submitted regular Ember Day letters to Bishop on:
- 16 Candidate started in course of theological study on:
- 17 Initial interview with Council of Advice:
- 18 Completion of course of study:
- 19 Examination date and evaluation:
- 20 Final interviews with COMB, Council:
- 21 COMB recommendation to Bishop:
- 22 Written testimonial of Council (or contrary advice) to Bishop received on:

## **Ordination to the Priesthood**

- 23 Steps 1–6 followed:
- 24 Nomination made by Congregation/Community of faith:
- 25 Bishop interviewed Nominee on:
- 26 Background check, medical, and psychiatric examinations received on:
- 27 Bishop presents Nominee to COMB for initial interview:
- 28 Bishop's decision to admit to Postulant: (Admit / not admit):
- 29 Training program recommended by Bishop, COMB, & EICS:
- 30 Postulant application for Candidacy received on:
- 31 Application support received from Congregation/Community of faith:
- 32 COMB interviewed candidate and gave its evaluation on:
- 33 Council of Advice interviewed candidate on:
- 34 Bishop accepts/rejects Postulant's application on:
- 35 If rejection, Bishop decision to postpone candidacy or remove Postulant:
- 36 Candidate application for diaconal Ordination received on:
- 37 Application support received from Congregation/Community of faith:
- 38 Certificate from seminary/other training program received on:
- 39 COMB interviewed Candidate on:
- 40 Bishop received COMB (& EICS) report on:
- 41 Council of Advice interviewed Candidate on:
- 42 Written testimonial of Council (or contrary advice) to Bishop received on:
- 43 Bishop takes order for diaconal Ordination on:
- 44 Deacon's application to Bishop for Ordination to Priesthood received on:
- 45 Application support received from Congregation/Community of faith:
- 46 Certificate from seminary/other training program received on:
- 47 COMB certificate of satisfactory completion of formation received on:
- 48 Council of Advice interviewed Deacon on:
- 49 Written testimonial of Council (or contrary advice) to Bishop received on:
- 50 Deacon appointed to Cure: \_\_\_\_\_ Name
- 51 Bishop takes order for presbyteral Ordination on:
- 52 Bishop in consultation with COMB assigns Mentor to new Priest:  
Name \_\_\_\_\_



## **Ordinand Training Guidelines**

**European Institute for Christian Studies  
Convocation of Episcopal Churches in Europe**

European Institute for Christian Studies  
Convocation of Episcopal Churches in Europe (ECUSA)  
May 2008

## Introduction to the Guidelines

The current document is the result of the efforts of many individuals within the Convocation of Episcopal Churches in Europe (ECUSA) and especially of the members of the European Institute for Christian Studies within the Convocation. This set of guidelines and specifications is to be used by the ordinand and advisors in developing a training program as required before ordination.

These Guidelines are divided into five parts. Part I lists the required courses of the curriculum, with the definition of what constitutes a qualified course. In cases where courses are not available at an accredited Christian seminary in a feasible location for the ordinand, the Bishop may authorize that the course be taken as an independent study. All of the foundation courses may be taken in one or more accredited Christian theological training centers in Europe. The last six courses, which focus on Anglicanism, should be taken, however, in specifically Episcopalian or Anglican training centers; the section dealing with these courses includes a grid to be completed as the ordinand's training progresses, to be maintained by the Bishop's office in the ordinand's file.

In addition to the course curriculum, the two other required components for the ordinand's training are Supervised Pastoral Education (SPE) and the Theological Field Placement (TFP), the requirements of which are elaborated in the current document in separate sections, following Part I.

The last part provides a sampling of programs which appear to be appropriate for taking the foundation courses of the curriculum. These programs were reviewed by EICS members and other collaborators. This listing is not exhaustive.

This is the first edition of the **Ordinand Training Guidelines**, and will naturally be subject to further revision and refinement. But they are presented as a response to the urgent appeal from ordinands and advisors alike for a set of guidelines for our very unique group of ordinands who present themselves to the Convocation, outside of the United States, and far from the American cultural and social context. These ordinands require and deserve a program tailored to the realities of the geographical and linguistic dispersion that is so characteristic of the Convocation.

Lora Bernabei, Project Coordinator  
European Institute for Christian Studies

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## Part I. Implementation of Ordinand Training

1. The Bishop presents the aspirant to the Commission on the Ministry of the Baptized (COMB), and COMB makes its recommendations to the Bishop regarding whether or not the candidate should go forward towards ordination.
2. The Bishop and COMB refers the candidate to the European Institute of Christian Studies (EICS). EICS will guide the candidate throughout the candidate's entire training program, including Clinical Pastoral Education (CPE) and Field Placement.
3. At least two members of EICS with experience in education and pastoral training will be designated as the candidate's advisors.
4. The candidate meets with EICS advisors and is informed of the training requirements for the Convocation and provided with assistance in choosing the best institution or institutions for taking courses. Consideration is also given to language, location, and cost. In some cases, a priest or other qualified person of the Convocation, authorized by the Bishop, may offer a course as an independent study. Such independent studies carry the same course requirements as regular courses, i.e. 24 contact hours, one major paper (25 pages), final exam, final grade.
5. Upon acceptance to the program, the candidate is referred for Supervised Pastoral Education to the SPE advisor. A placement search begins immediately after acceptance as a candidate.
6. The candidate coordinates the location of Theological Field Education (TFE) with the Bishop and maintains the link between the candidate and the clergy overseeing the candidate's TFE.
7. The ordinand's advisors remain in close communication with the Bishop with respect to the academic program. The candidate meets with the Bishop as required by the Bishop.
8. The advisors meet with the candidate on a regular basis to review the candidate's progress.
9. Upon the completion of each course, the candidate submits the transcript of the grade obtained from the institution and a copy of the final report to the Bishop's office for filing in the candidate's records. A record is maintained of each course grade obtained and all major papers prepared.
10. Before their periodic meetings with the candidate, COMB members should have in their possession a copy of the candidate's updated transcript for their review. The Chair of COMB will request this transcript from the Bishop's office when planning meetings with the candidate and will ensure that all members of COMB receive a copy of the transcript before each interview.

11. Candidates are responsible for submitting their transcripts to the Bishop's office after completing each course. The Chair of COMB is responsible for distribution of the latest transcript to all COMB members before each interview with the candidate.
12. The EICS advisors confirm to the Bishop that the Educational requirements have been fulfilled.
13. The EICS advisors in conjunction with the Bishop confirm that the course requirements, Theological Field Placement and the Supervised Pastoral Education requirements have been fulfilled before the candidate is presented for General Ordination Examination and subsequent ordination.

## **Part II. Course Curriculum – see Annex I**

## **Part III. Guidelines for an Alternative Educational Experience in Applied/Supervised Pastoral Education**

For those preparing for ordination to the diaconate and priesthood in The Convocation of the Episcopal Churches in Europe<sup>1</sup>

### **Overview**

The successful completion of Clinical Pastoral Education/Supervised Pastoral Education (CPE/SPE) is a required component of ordinand formation. Certified CPE/SPE programs require students to serve in a specific ministry setting, with a reflection team, facilitated by a supervisor approved by the training institution; or in the case of CPE in Europe, a setting approved by the Bishop and by the EICS. Students are nevertheless strongly advised to undertake this experience in the United States whenever possible.

Although practices in the past have provided satisfactory overall results, they have also presented some of the following disadvantages.

The need to be away from home, family and employment is often difficult to arrange, and places undue hardships on those ordinands with families.

Travel costs to American CPE programs are high, especially when compounded with loss of income from job absence.

The environment and practice of ministry in the United States can be dramatically different from those encountered in Europe, reducing the effectiveness for ordinands in what is, for them, a –foreignll setting, and this limits the ultimate value of US CPE programs for ordinands.

It is not practical for the Convocation of The Episcopal Churches in Europe to create and/or staff a regular, ongoing CPE/SPE program. It is, however, in the best interest of both the ordinand and the Convocation to create a similar educational experience for those who would otherwise be unable to participate in traditional CPE/SPE programs.

It should be noted that alternative educational experiences, although similar in many ways to CPE/SPE, are not certified CPE or SPE courses and should not be recognized as such.

### **Essentials of an Alternative Educational Experience (AEE) – the example of Canada in Supervised Pastoral Education (SPE)**

#### ***Justification***

The situation of the Convocation of Episcopal Churches in Europe is unique, and it is useful to examine best practices being carried out elsewhere in similar situations.

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<sup>1</sup> Developed for and by the European Institute for Christian Studies, Convocation of Episcopal Churches in Europe (ECUSA). Submitted by Rev. Dr. Murray A. Frick, January, 2008.

Canada, which shares some of the same challenges of geographic dispersion faced by churches in the Convocation, has an education model called Supervised Pastoral Education (SPE). SPE is education in which a student develops the arts and skills of pastoral work together with a small group of colleagues, while being guided by a qualified supervisor. This education may be conducted in a parish, but also in health or correctional institutions, pastoral counseling centers or other settings where the student's ministry may be closely supervised. SPE is normally carried out in an inter-disciplinary context, where the insights of other professions promote creative dialogue and where co-operation is encouraged with other workers and agencies serving the community.

Though inspired by and drawing upon the experiences of CPE, SPE differs from it in because it is based in congregations, rather than in the clinical or institutional settings common to most CPE programs. Supervised Pastoral Education is an experience-based approach to ministry education, combining pastoral care with qualified supervision and, when possible, group reflection. The program is open to clergy, theology students and lay persons with theology training. It aims to assist persons in achieving their full potential for ministry. SPE programs are offered not only at churches, but also at other kinds of facilities throughout Canada, including general and psychiatric hospitals, correctional centers and other similar locations, each connected to a theological college.

According to Canadian Association for Pastoral Practice and Education (CAPPE), SPE must include:

1. Pastoral ministry with individuals who may or may not be in a crisis situation. The frequency and intensity of visits depends on the particular factors of each situation.
2. Reflective consideration of pastoral encounters, facilitated by reports (written or taped), role playing, seminars, and discussion with peers and a supervisor. This reflective process considers the dynamics of the one being ministered to, as well as the one ministering, from theological, psychological, and sociological perspectives. Also essential to successful completion of this type of work is a supervisor who is trained and skilled in processing small group methods.
3. A group process. Here, the SPE students and their supervisors share and learn together.
4. Individual supervision for each student with his/her supervisor.
5. An opportunity to acquire relevant theoretical information through an educational process including directed reading. Clinical seminars are integrated with the formal education, and enhanced through use of Internet and other technologies, as is now standard practice in Canada.

### ***Learning outcomes***

The participant's contract is normally developed around the following learning goals:

Pastoral Reflection - reflection on one's self as both a person and a pastor in relationship to persons in crisis, the supervisor, and peer group members, as well as the curriculum and institutional setting.



Pastoral Formation - focus on personal and pastoral identity issues in learning and ministry.

Pastoral Competence - deepening and unfolding of competence in pastoral function, pastoral skills and knowledge of theology and the behavioral sciences.

Breadth of Experience – gaining insight into various other ministries which may not be the focus of participants' calling, but will add both insight and experiential depth to their ministry.

### ***Components and requirements for the Alternative Education Experience***

#### ***Time***

The AEE program will revolve around a period of approximately 400 contact hours. These hours will include supervised practice in ministry, structured group and/or individual reflection, and individual consultation/review and evaluation.

Specific times and durations of meetings, ministry contacts and reviews will be negotiated by the student and supervisor.

#### ***Scope***

The AEE program will involve experiences in ministry that are both similar to and different from the student's existing experiences. Each program will, by definition, be unique, calling upon local and community resources as places for ministry; however, each program will provide a broader scope of ministry than will be usual in any particular call.

It is the intentional goal of the AEE program that at least some of the ministry contact time be in settings that differ from the primary focus of ministry for each student.

#### ***Review***

The student and AEE supervisor will engage in a regular process of review of the work, development and ministry of the student. Such reviews will be available to the appropriate supervising agent within the EICS.

#### ***Final evaluation***

A final, formal evaluation of the student will be completed by the supervisor and sent as part of a confidential report to the supervising bishop. This evaluation will not be shared with any other members of the EICS

## Part IV. Guidelines for Theological Field Education for the Convocation of Episcopal Churches in Europe

The Canons of the Episcopal Church indicate that Candidacy is a –time of formation in preparation for ordination to the Priesthood, based on a program that includes —theological training, practical experience, emotional development, and spiritual formation.

Typically North American seminaries outline four major educational dimensions for Ordinands:

Learning the Christian tradition (Bible, Church History, Theology, Ethics).

Learning to use our capacities to think theologically and to appropriate the tradition.

Development of skills for the practice of ministry (preaching, leading worship, teaching, leading a congregation).

Spiritual formation through worship, private prayer, counseling, and Spiritual Direction.

The theological field education experience is a valuable aspect of this formation, seeking to integrate learning and practice through doing and reflection. It is not a substitute for academic learning or for spiritual development, but works hand-in-glove towards priestly formation. It provides a context in which ministry can be practiced in conjunction with appropriate theological reflection; encourages Ordinands to take responsibility for their own development; helps identify areas of growth in relation to past experience, gifts for ministry, and future requirements for ministerial leadership; helps Ordinands develop an awareness of and appreciation for differing ecclesiastical experiences; and assists Ordinands in finding balance in their lives and their ministries.

A theological field education experience should be an essential component in the process towards ordination for all Ordinands in the Convocation of Episcopal Churches in Europe. Although our circumstances are, by and large, different than those for a seminary-based approach in North America, the Virginia Theological Seminary Field Education provides a useful model which can be adapted for our Ordinands.

Depending on the circumstances, an Ordinand could opt for a two-year placement supplemented by a summer enrichment experience (e.g. Mid-Atlantic Parish Training Program, or a summer assignment to another parish or chaplaincy different from the field placement locale) or a one-year placement supplemented by a carefully structured, intensive two-month summer program in another parish or chaplaincy different from the field placement locale. This would afford Ordinands an opportunity to gain a broader experience while deepening their ministry.

### Program

The main elements of either a one- or two-year program include:

A **commitment and engagement** on the part of the **host parish**. The parish must take a deliberate decision to host an Ordinand, to nurture and support him/her, and to make some modest contribution, either financially or in kind, directly or through the Bishop

and EICS, to his/her formal education. This is not to be viewed as an additional clerical resource for the parish, but a formation experience for the Ordinand.

A **commitment** on the part of a trained **Supervisor** to give approximately one hour per week focusing on the Ordinand's priestly formation, theological reflection on ministry, and the Ordinand's integration of prayer, study and action. The Supervisor undertakes a commitment to oversee the program and to work with the Ordinand on its design, implementation, and assessment. EICS will ensure that all supervisors receive the necessary training which might be offered through a North American Seminary or within the context of Clergy Retreats within the Convocation. Supervisors are to be held accountable and supported through a mentoring relationship with an experienced supervisor.

A **work/learning agreement** for the one- or two-year period, with specific learning goals and assignments set out for each semester and reviewed at the end of each semester. Each semester will introduce progressive elements to the field experience (depth and breadth), covering the suggested list of pastoral areas and activities outlined below. The specific elements of the work/learning agreement should be tailored to the particular needs and circumstances of the Ordinand and should cover both personal learning/developmental goals as well as professional development/formation goals. In a two-year program, the first year provides an opportunity for a broad palate of experiences, whereas the second year requires that the Ordinand undertake a leadership role in some aspect(s) of parish life. In a one-year program, an intensive summer experience would cover the elements normally associated with a second year. The one-month summer experience would be designed to balance and to enrich the Ordinand's experience. Both the one- and two-month summer experiences could be carried out within or outside the Convocation.

The **commitment on the part of the Ordinand** to twelve hours per week, inclusive of preparation time, staff meetings, and regular periodic meetings with the Supervisor to reflect upon the learning experiences.

The work/learning agreement, semester progress reports, and work/learning agreement updates will be provided to the **Bishop-in-Charge** of the Convocation and the Commission on the Ministry of the Baptized.

A **lay committee** will be established in the parish, comprised of 4 to 6 members appointed by the supervisor, who will aim to meet monthly for two hours —to reflect with the Ordinand on the field experience and on their mutual ministries. The committee members will be given guidelines and an outline of suggested topics. At the end of the two-year process, the lay committee will provide an assessment of the Ordinand to the Supervisor.

### **Checklist of Pastoral Activities and Areas**

No Ordinand in two years of field work will have the opportunity to do everything listed below, but the outline provides a useful selection. The Ordinand and the Supervisors will also want to reflect on the level of depth and competency desired.

**I. Worship**

- A Leading or assisting in liturgical worship according to the Book of Common Prayer
  - 1. Reading Scripture
  - 2. Morning and Evening Prayer
  - 3. The Great Litany
  - 4. Liturgies for Special Days
    - a) Ash Wednesday
    - b) Palm Sunday
    - c) Maundy Thursday
    - d) Good Friday
    - e) Holy Saturday
    - f) The Vigil of Easter
  - 5. Holy Baptism
  - 6. Holy Eucharist
    - a) Ministry of the Word
    - b) Prayers of the People
    - c) Chalice Bearer
    - d) An Order for Celebrating the Eucharist
  - 7. Pastoral Offices
    - a) Confirmation
    - b) Commitment to Christian Service
    - c) Marriage
    - d) Thanksgiving for Birth or Adoption of a Child
    - e) Reconciliation of a Penitent
    - f) Ministration to the Sick
    - g) Ministration at the Time of Death
    - h) Burial
- B Preaching
  - 1. Full sermon
  - 2. Short homily
- C Assisting Ministries
  - 1. Acolyte/Server/Crucifer/Minister of Communion
  - 2. Training of Acolytes
  - 3. Altar Guild
- D Planning Services
  - 1. Sunday worship, including music
  - 2. Seasonal worship
  - 3. Organizing bulletin for worship
- E Leading informal or small group prayer

**II. Education**

- A Teaching
  - 1. Adults
  - 2. Youth
  - 3. Children
- B Family and Parish Preparation for
  - 1. Baptism
  - 2. First Communion
  - 3. Confirmation, Reception, Reaffirmation
  - 4. Marriage
- C Style
  - 1. Lead discussion
  - 2. Use of audio/visual
  - 3. Use of exercises/games
  - 4. Lecture
  - 5. Bible study
- D Management
  - 1. Working with Christian Education Committee
  - 2. Identifying goals and organizing church school

- 3. Eliciting parental and participant support
- 4. Recruiting staff
- 5. Selecting curriculum
- 6. Training teachers
- 7. Evaluating results
- E Special Events
  - 1. Seasonal programs
  - 2. Retreats
  - 3. Study/planning weekends

### III. Outreach

- A Enabling Lay Ministry
  - 1. Gift identification/asset mapping
  - 2. Vocational issues - personal
  - 3. Job/family issues - ethical
  - 4. Building support system
- B Institutional Outreach of Parish in Community
  - 1. Social programs
  - 2. Action on social issues
  - 3. Ecumenical cooperation
  - 4. Relation to social agencies in community
- C World Mission of the Church
  - 1. Partners/companion programs
  - 2. Geneva Organizations
  - 3. Convocation-level engagement on UN Millennium Development Goals
- D Evangelism
  - 1. Personal witnessing
  - 2. Welcoming new members

### IV. Pastoral

- A Visiting
  - 1. Newcomers
  - 2. Lost Sheep
  - 3. Pillars of the Church
  - 4. Recruiting (e.g. Church School teachers)
  - 5. Trouble shooting
  - 6. Crisis
  - 7. Shut-ins
- B Pastoral Conversation and Counseling
  - 1. Informal
  - 2. Short term - situational
  - 3. Crisis intervention
  - 4. Depth and/or referral counseling
  - 5. Spiritual direction
  - 6. Vocational counseling
  - 7. Working with divorced persons
- C Ministry to Sick, Dying, Bereaved
  - 1. Visiting at home, hospital, hospice
  - 2. Enabling funeral counsel before death; preparation
  - 3. Use of prayer, scripture, sacraments
  - 4. Support and guidance to bereaved
  - 5. Funeral home visits
  - 6. Pre- or Post-funeral visits
- D Ministry of Celebration
  - 1. New schools, jobs, promotions
  - 2. Engagements and marriages
  - 3. Births or adoptions
  - 4. Anniversaries

5. New vocations
6. Transitions/moves
7. The blessing of homes and other occasional offices: The Book of Offices

## **V. Management/Stewardship/Administration**

- A Awareness of National Church and Convocation of Episcopal Churches in Europe structure
- B Parish Structure
  1. Annual parish meeting
  2. Vestry
  3. Commissions/committees
  4. Staff meetings
  5. Staff responsibilities/authority/role
    - a) Rector
    - b) Assisting clergy
    - c) Education officer or consultant
    - d) Secretary
    - e) Organist/choir director
    - f) Others
- C Financial Structure
  1. Stewardship/Finance Committee
  2. Every Member Canvass
  3. Pledge records
  4. Role of Treasurer
  5. Budget and bills
- D Dynamics of the Parish System
  1. Leadership styles
  2. Membership styles Power
  3. - groups/persons
  4. Planning process
  5. Decision making process
  6. Conflict management process/style
  7. Use of data, feedback, evaluation

**Convocation of Episcopal Churches in Europe, The Episcopal Church  
Theological Field Education (TFE)**

**Agreement**

(To be submitted to the Bishop in Charge at beginning of Theological Field Education Placement)

Name of Ordinand: \_\_\_\_\_

Supervisor: \_\_\_\_\_

Church: \_\_\_\_\_

Lay Committee: Lay members to meet for two hours monthly with Ordinand to reflect on field experience and mutual ministries. List member names (must be at least four):

Begin Date of Field Experience: \_\_\_\_\_

Anticipated End Date: \_\_\_\_\_

The Ordinand commits to 12 hours per week of TFE for \_\_\_\_\_ months (minimum of 12 months).

The Supervisor commits to \_\_\_\_\_ hours per week of supervision (minimum of one hour per week).

Attach a WORK/LEARNING AGREEMENT for the field education program (see guidelines).

The quarterly progress reports are sent to the Bishop in Charge. The report should include a record of the meetings had with Lay Members as well as with the supervisor including persons in attendance, dates, and content of meeting. The first report is due at the end of the first quarter.

Specify the due date for first report: \_\_\_\_\_

AGREED on: \_\_\_\_\_(Date) at \_\_\_\_\_(Place)

\_\_\_\_\_  
Ordinand signature

\_\_\_\_\_  
Supervisor signature

## **Part V . Survey of Ordinand Training Programs in Europe**

The following program descriptions were compiled by the members of the EICS and other members of the churches within the Convocation. The listing is by no means exhaustive and programs change yearly. The purpose in preparing the compilation is to provide persons beginning their theological training with a starting point for researching the best programs for them. The final choice of program should be determined in coordination with the ordinand, the ordinand's supervisor, and the Bishop with his/her advisors.



## Cambridge Theological Federation

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### Member Institutes

The Cambridge Theological Federation was formed by Ridley Hall, Wesley House, and Westcott House in 1972. Westminster College became a member in 1976. The East Anglian Ministerial Training Course and the Margaret Beaufort Institute of Theology joined in 1993, and the Institute for Orthodox Christian Studies in 1999.

### *Associate Members of the Federation*

The [Eastern Region Ministry Course](#) is ecumenical in nature, offering theological education and ministerial training in three forms: (a) a centre-based model at St Albans, where weekly classes are held at St Albans Cathedral; (b) a distributed training model, where centre-based training is not possible. (c) A small number of theology graduates are full-time students as members of the Peterborough Project, a national mixed-mode training institution run by ERMCC. All students are locally based throughout the Eastern Region and beyond, and attend six residential weekends and an annual Summer School.

The [Institute for Orthodox Christian Studies](#) is a centre for the theological education of clergy and laity of the Orthodox Church, and is the first of its kind in Britain. It serves churches from across the spectrum of the Orthodox world and attracts students for full and weekend courses from Europe, Asia and the United States, as well as from Britain. It is based in Wesley House.

The [Margaret Beaufort Institute for Theology](#), founded in 1993, is the Roman Catholic member of the Federation. It is based at 12 Grange Road, a House established in the 1930s as an educational and spiritual home for Catholic women studying in the University of Cambridge. The Institute is international in outlook and admits women students from many countries and backgrounds, most of whom are training for lay ministry.

[Ridley Hall](#) opened in 1881 in Sidgwick Avenue, named after the Reformation leader Nicholas Ridley, presently provides residential training for up to 60 men and women for ordained ministry in the Church of England. Ridley is rooted in the Evangelical tradition but aims to develop an open evangelicalism, ready to learn from the other traditions in the Church of England and from the rich diversity of the world-wide church. It is the base for the Ridley Hall Foundation and the Centre for Youth Ministry.

[Wesley House](#) is the Methodist member of the Federation. Located in Jesus Lane, it was founded in 1921 specifically to benefit from proximity to Cambridge University, and it continues to maintain close links. New Methodist patterns of training mean that many of our students undertake general Foundation Training before becoming candidates for ordained

ministry, and that we also work with part time and non residential students. This means that our student body is becoming increasingly diverse.

**Westcott House**, opposite Wesley in Jesus Lane, was founded in 1881 by the then Regius Professor of Divinity, later Bishop of Durham, Brook Foss Westcott, as a residential college for Anglican ordinands, mainly but by no means exclusively, from the Church of England. Whilst refusing to be identified with any particular tradition, Westcott has firm roots in liberal catholic Anglicanism and is committed to both mission and social justice in a generous and open-minded way.

**Westminster College** on the corner of Madingley Road and The Backs is the URC member of the Federation. The Presbyterian College, started in London in 1844, moved to its present site in 1899. Westminster is home to the Cheshunt Foundation, which continues the traditions of Cheshunt College, founded in Trefecca in 1768, and through this caters for students of the wider Reformed tradition and sponsors sabbatical terms for ministers. The Cheshunt Institute for Reformed Studies and the Henry Martyn Centre are also based in Westminster.

The **Centre for the study of Jewish-Christian Relations**, an Associate Member of the Federation founded in 1998, is based at Wesley House. As a forum for teaching, research and dialogue, it enables Jews, Christians and others to work together in an academic environment. The Centre offers a number of programs in the field of Jewish-Christian relations, including an MA degree.

The **Henry Martyn Centre** is based around the Henry Martyn Library of 7000 books on mission and world Christianity housed in Westminster College. It became an Associate Member of the Federation in 1999. Its Director is the Henry Martyn Lecturer in Mission Studies in the Federation, and it is the administrative base for the British and Irish Association for Mission Studies. The Centre arranges seminars and special lectures and provides a focus for mission studies in Cambridge and has strong links with mission study centers throughout the world.

## **Course listing and descriptions**

<http://www.theofed.cam.ac.uk/bact.html>

### ***BA Christian Theology***

This is a modular Higher Education Program -

120 credits at Level 1 leads to a Higher Education Certificate in Christian Theology  
plus 120 credits at Level 2 leads to a Higher Education Diploma in Christian Theology

plus 120 credits at Level 3 leads to a BA (hons) in Christian Theology

The program is loosely divided into three streams, and there will normally be a requirement for those completing the Honours Degree to have taken a balanced number of modules across the streams (it is not proposed that this applies at Certificate or Diploma level). The streams are provisionally entitled Bible; Christian Life and Thought; Church and World. The biblical stream includes teaching in exegesis, hermeneutics and homiletics. The Christian Life and Thought stream includes Doctrine, Church History, Liturgy and Spirituality; and the Church

and World stream includes Pastoral Theology and Practice; Ethics; Mission; specific denominational issues, and a number of modules suitable for Continuing Ministerial Education. It should be emphasized that we hope to achieve fluid boundaries between the streams, and are well aware that the assignment of particular subject areas to particular streams is rather arbitrary.

In practice the program gives great flexibility to deliver modules through a variety of different teaching methods. These include full time and part time residential work in Cambridge; regional out centre delivery; and regional dispersed delivery, through dedicated workbooks for modules.

One of the great advantages of the new program is the co-operation and collaboration between staff based right across the region and including those based in Cambridge.

***Those participating in the Award:*** All the institutions participating in delivering the award are Members or Associate Members of the Cambridge Theological Federation but within this structure, some will deliver it in particular ways to meet the needs of those who fall within their constituency.

### ***Bachelor of Theology***

This degree of the University of Cambridge was instituted in 1996 and normally requires three years of full-time study. It is taught within the Federation in parallel with the Certificates in Theology for Ministry but the BTh is a more extensive, and often longer, program. Assessment for the BTh degree is by examination or by 3,000 word essays. In particular, a Qualifying Examination is taken at the end of the first year, which is the basis for matriculation and entry to a College of the University. The First and Second Examinations are taken at the end of each of the following two years. The equivalent of five full papers have to be offered by candidates in all three examinations, and regulations ensure studies in all four groups of subjects. Papers specify whether assessment is by examination or by essay, or whether candidates may choose either method. Also, candidates may offer one dissertation in place of any paper each year. In addition, candidates for the Second Examination have to satisfy the examiners in Pastoral Studies by submitting a portfolio containing three assessed essays on: a Church Placement; a Social Placement; and Pastoral Ministry. This pastoral studies program is pursued throughout the course of the degree and is counted as equivalent to 2 full papers.

### ***MA degree in Pastoral Theology***

The Federation works in partnership with Anglia Ruskin University in offering an MA degree in Pastoral Theology. This taught course is intended to deepen the theological skills and perceptions of those actively engaged in ministry and those preparing for ministry in the Church. The degree is open both to students within the Federation and to people living within the region, so modules are offered in Chelmsford, Norwich, St. Albans and Peterborough as well as in Cambridge. In most years at least one module is offered through a ten-day Summer School.

To obtain the MA students are required to complete four taught modules (one compulsory) and a 15,000 word dissertation. Various assessment methods are used, typically a combination of seminar presentation and essay, but assessment is never through unseen examination. The minimum time in which the program can be taken is one year full-time, and

a part-time student may take up to five years. A Postgraduate Certificate is available after completing two taught modules, and a Postgraduate Diploma after completing four taught modules including the compulsory one.

Note: Not all modules are offered in every year. In most years at least one module is offered through a 10 day Summer School. Other modules may be added in the future.

### **Is this program for me?**

The program is designed to appeal to those interested in relating theological, ethical and spiritual insights and methods to their own professional and/or voluntary practice.

Participants are not required to have a personal faith-commitment but they should be interested in the role of religion, theology and ethics in relation to a range of contexts ranging from social policy, management, politics, health care, community work, congregational ministry and institutional chaplaincy.

In order to satisfy the entry requirements, participants will normally need to hold a Bachelor's degree (1st or 2:1) and a Master's degree in theology or related subject, plus appropriate professional accreditation or experience.

### **How is the program structured?**

***Length of Study:*** The program is available over 5-6 years part-time.

#### ***Workload and student support:***

For part-time students, we will expect you to set aside around 6-8 hours for independent work per week. That will include research and reading, and maintaining a regular research journal.

In addition, you will be assigned a personal supervisor, who will want to see you approximately six times per academic year.

You will also receive support via the regular seminars.

You are also encouraged to attend the annual summer school and the conference of the British and Irish Association of Practical Theology, both normally held in July.

### **How much will the program cost?**

The fee set by Anglia Ruskin University for this program in 2006-7 is £1650 per annum part time for UK and EU students.

An additional fee will be required by the Cambridge Theological Federation, of £300 per annum in 2006-2007.

In addition to course fees, you should budget for attendance at one national residential workshop, which in 2006-7 will be in Manchester, plus the summer school in July. There are no tuition fees for these events, although you will need to find your own overnight accommodation and pay for some meals.

These fees are liable to change in future years.

### **Academic staff**

Supervision and other academic support for the program will be drawn from [staff of the Cambridge Theological Federation](#) and Anglia Ruskin University, with the opportunity to draw on nationally available supervision for Stage II of the research.

For further details, please contact Zoe Bennett, Director of Postgraduate Studies in Pastoral Theology, Anglia Ruskin University and the Cambridge Theological Federation  
[zb200@cam.ac.uk](mailto:zb200@cam.ac.uk).

### **Other courses**

#### **CTPS**

The **Certificate in Theological and Pastoral Studies (CTPS)** is a one year course which has formed the first of two parts of recognized academic preparation for ordination by one of the Churches participating in the Federation. In certain circumstances it may still be taken by those preparing for, or involved in, various forms of Christian ministry and service, or as an award for a person who is unable to proceed further with the BTh degree program.

#### **CTh**

The **Certificate in Theology for Ministry (CTh)** is a one year course which has been taken as the second of two programs forming the recognized academic preparation for ordination by one of the Churches participating in the Federation. Like the CTPS, it may continue to be taken under certain conditions, for instance, by someone who has already completed a Reader's Course or similar qualification.

In all cases it must be emphasized that these programs are for those preparing for or involved in Christian ministry or service. The teaching is in common with those studying for the BTh degree, but courses are assessed mainly by a 3,000 word essay, often supported by shorter pieces of 'internal' work with 3 hour written examinations only for the language courses.

#### **MA in Jewish-Christian Relations**

The **MA in Jewish-Christian Relations**, validated to date by Anglia Ruskin University, is being phased out, to be replaced by a MSt degree. Further information is available on the [Centre for Jewish-Christian Relations' website](#).

### **Do Ordinands have to join an Institute ?**

Those wishing to study at undergraduate level will need to join one of the Federation Institutes, unless they are planning to take just one or two individual courses in a year – in which case they should contact the Federation office for details of fees and how to apply.

Those wishing to study for the MA in Pastoral Theology as a private or regional student need not join an Institute but if they study for this in Cambridge, they will be attached to one to provide them with a base.

### **What are the fees ?**

Those joining one of the Institutes will be advised by the Admissions Tutor of the fees for teaching, tutorial support and other costs associated with being a member of that Institute, including accommodation costs if they are coming into residence. Any fees due to the Federation or the validating University will be included in this figure and will be passed on to the Federation Office.

Current fees for the MA in Pastoral Theology and other postgraduate study will be advised to you by the Federation office.

### **Is Bursary support available ?**

The Federation has no bursary funds and is not in a position to offer any financial support to students. In certain cases we can put you in touch with possible sources of bursary support, but nothing more than that. If you join an Institute, support might be available and you should discuss your situation with the Admissions Tutor. For undergraduate courses recognized by the Department for Education, students might be eligible for support through the Student Loans Agency.

### **Is living accommodation provided ?**

If you join one of the Institutes of the Federation, you will be asked about your accommodation needs as part of the application procedure. Single students will normally be accommodated within the Institute. Those with families may be provided with a flat or house situated some distance away. Private students are responsible for finding their own living accommodation.

### **Language(s) necessary to pursue the program - English**

**Denominational make-up of the student body** the Cambridge Theological Federation, brings together the teaching and learning of seven institutes through which people of different churches, including Anglican, Methodist, Orthodox, Reformed and Roman Catholic, train for various forms of Christian ministry and service.

## Catholic University at Leuven, Belgium<sup>2</sup>

### Prerequisites for the Bachelor Degree in Theology

an awareness of history (the ability to relate pieces of concrete historical information with one another and locate them along a temporal line);

interest in religious attitudes, customs and traditions; awareness of religious buildings, rituals and manifestations in one's own environment and outside it (e.g. while traveling);

an initial familiarity with the Christian tradition and the history of the church (familiarity with the basic vocabulary of the Christian tradition including terms such as 'prophet', 'bible', Jesus of Nazareth);

the capacity to summarize and apply abstract insights and schematic presentations (the ability to distinguish between doctrines, rituals and practices).

### Degrees/certificates offered

- ❖ Bachelor's, Master's, Doctorate (including the STD, recognition of degree by the Catholic Church)
- ❖ Specific Masters (Post-initial master's - means in combination with another master study e.g. philosophy, anthropology, law,...):
  - Master of Advanced Studies in Theology and Religion
  - Master of Applied Ethics
  - Master of European Studies
- ❖ Post graduate: Master of Religious Studies

### Course listing and General information

<http://www.kuleuven.be/english/>

Website Faculty of Theology: <http://www.theo.kuleuven.be/en/> or <http://theo.kuleuven.be/page/en/>

Ingrid Wouters +32 (0) 1632 3869 - Admissions Secretary

Maria-Theresiacollege, Sint-Michielsstraat 6, 3000 Leuven,

phone +32(0)16 32 38 28; fax +32(0)16 32 38 58;

e-mail: [info@theo.kuleuven.be](mailto:info@theo.kuleuven.be), url: <http://www.theo.kuleuven.be/en/>

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<sup>2</sup> Prepared by Felicity Handford.

### Admission requirements:

- <http://www.kuleuven.be/english/admission/index.htm>

- Please check the overview of documents needed for international scholars:

[http://www.kuleuven.be/english/admission/international\\_scholars/index.htm](http://www.kuleuven.be/english/admission/international_scholars/index.htm)

### Programs

There is a considerable difference in contribution depending on whether one is a European Union citizen or not.

	Nationality			
		European Higher Education Area (EHEA)  full time program	Non-European Higher Education Area (EHEA)/non-Developing Country  full time program	Developing Country (PDF)  full time program
<b>1. Bachelor</b>		€523.70	€5000	€5000 (€523.70 upon motivated request)
	Theology / Philosophy	€523.70	€1000	€1000 (€523.70 upon motivated request)
<b>2. Initial Master's [IMA]</b>		€523.70	€5000	€5000 (€523.70 upon motivated request)
	Theology / Philosophy / Canon Law	€523.70	€1000	€1000 (€523.70 upon motivated request)
<b>3. Complementary study programs (GAS/GGS):</b> not yet converted to IMA nor MAS, and requiring no higher tuition fee		€523.70 or special fees	€523.70 or special fees	€523.70 or special fees
<b>4. Master's-Advanced Studies [MAS]</b>		€523.70 or special fees	€523.70 or special fees	€523.70 or special fees
<b>5. Doctoral Program</b>	first registration	€248.90	€248.90	€248.90
	doctorate including thesis defense	€248.90	€248.90	€248.90



	second and subsequent registrations	€0	€0	€0
<b>6. Predoctoral program</b>	first registration	€248.90	€248.90	€248.90
	second registration	€0	€0	€0
<b>7. International Scholar</b>	first registration	€248.90	€248.90	€248.90
	second registration	€0	€0	€0
<b>8. Specialization program</b>	first registration	€248.90	€248.90	€248.90
	second registration	€0	€0	€0
<b>9. Academic Teacher-Training program</b>		€134.8	€134.8	€134.8
<b>10. For Students admitted to the one-year Dutch language course in preparation for enrolment in an academic program taught in Dutch</b>		€57	€57	€57

Tuition / Costs (per semester, per course)

A detailed overview on tuitions and fees is available on the university website:

<http://www.kuleuven.be/english/registration/fees.htm>

### Special remarks

If a student's program consists of less than 54 credits, the tuition fees are recalculated as follows: a fixed amount of €57 plus €7.80 per credit. Students who have a program of more than 66 credits pay an additional fee of €2.60 per credit. If a program charges a special higher fee, the cost per credit for programs of less than 54 credits is calculated as follows: the total amount of the higher fee, minus €57, and then divided by 60. For credits over and above 66 credits, the additional fee is 1/3 of this higher credit fee.

Students facing serious structural financial problems may consult the Social Services of the University.

### Special Registration Fees

Bachelor of Philosophy: €1000

Bachelor of Theology and Religious Studies: €1000

All other Bachelor's and Initial Master's programs: €5000 for non EHEA

## **Funding availability (i.e. scholarships): Contacts**

Office International Students  
Office for International Students and Scholars  
Naamsestraat 22  
3000 Leuven  
Tel : +32 16 32 42 71 Fax : +32 16 32 37 73  
E-mail: [csb@dir.kuleuven.be](mailto:csb@dir.kuleuven.be)

**or:**

Ingrid Wouters +32 (0) 1632 3869 - Admissions Secretary  
Maria-Theresiacollege, Sint-Michielsstraat 6, 3000 Leuven,  
phone +32(0)16 32 38 28; fax +32(0)16 32 38 58;  
e-mail: [info@theo.kuleuven.be](mailto:info@theo.kuleuven.be), url: <http://www.theo.kuleuven.be/en/>

## **Availability of part-time study**

All programs are presented with the option of a part-time parcours

## **Language(s) necessary to pursue the program/**

### **Language Requirements - Programs in English**

K.U.Leuven has a broad range of English-language programs. Only students with a good command of English, both spoken and written, will have any chance of successfully completing their program. Applicants are required to demonstrate their proficiency in English, either by proving that some of their previous studies were successfully completed in English, or by submitting the results of a recognized language proficiency test or another equivalent English test. In some cases, the applicant may be asked to provide a writing sample such as a paper, thesis, or publication(s). Note that some programs may require an even higher level of English proficiency.

## Eastern Region Ministry Course, United Kingdom<sup>3</sup>

### Course listing and descriptions

ERMC is an ecumenical non-residential program training men and women for authorized ministries in a region comprising the Church of England dioceses of Ely, St Edmundsbury & Ipswich, Peterborough, Norwich, St Albans and the Diocese in Europe. A few candidates are sponsored by other provinces of the Anglican communion, including the Convocation of Episcopal Churches in Europe.

ERMC is a full member of the ecumenical Cambridge Theological Federation, comprising two Anglican theological colleges, a Methodist college, a United Reformed Church college, the Margaret Beaufort Institute for Roman Catholic women students, the Institute of Orthodox Christian Studies and the Centre for Jewish Christian Relations. ERMC also works closely with local ministry schemes within its region.

ERMC, Wesley House, Jesus Lane, Cambridge CB5 8BJ

Tel: +44 1223 741026 email: [secretary@ermc.cam.ac.uk](mailto:secretary@ermc.cam.ac.uk)

Website: [ermc.cam.ac.uk](http://ermc.cam.ac.uk)

### Degrees/certificates offered

Most students study for the BA in Christian Theology validated by Anglia Ruskin University which also serves the colleges of the Federation.

Suitably qualified students may study for the MA in pastoral theology also validated by ARU. The Federation collectively offers opportunities to study for research degrees (MPhil, PhD) through both Cambridge University and ARU.

The BA program may be followed up to Certificate or Diploma level only, and the MA may be taken to Postgraduate Certificate or Diploma level.

### Length of each program

Part-time students (most of ERMC's students are part time) usually work up to Diploma level in three years of study. Each program involves study – usually accompanied by a local tutor located close to the student's home and appointed by ERMC – and attendance at a residential program of a nine day summer school and six weekends. For ministerial candidates, practical work and reflection in a local church context is central to the program and is augmented by placements as part of the course.

### Tuition / Costs (per semester, per course)

Fees are charged on a yearly basis for sponsored students and per module for independent students.

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<sup>3</sup> Prepared by Joanne Dauphin.

The annual fee is £4680 p.a.

The module fee is under review.

### **Funding availability (i.e. scholarships): Contacts**

ERMC does not hold bursary or scholarship funding. Most students are sponsored, and paid for, by their churches. Assistance is given to independent students seeking external grant funding.

Availability of part-time study

The course is designed for part time students, including those requiring a dispersed delivery mode.

### **Options available: Matriculated, non-matriculated i.e. working towards a diploma and not**

By arrangement with a student's sponsoring church, it is possible to audit modules, either to augment the study for which the student is registered, or in lieu of accredited modules.

Students may exit the program at Certificate, Diploma or degree level. Most exit at Diploma level although students with Accredited Prior Learning may be able to complete the BA in three years part time study. Others complete the degree through ERMC after they have been ordained/licensed.

### **Existence of distance learning programs**

ERMC's program is designed primarily for distance learning students – including those from across the continent of Europe.

### **Language(s) necessary to pursue the program**

English.

### **Denominational make-up of the student body**

Of 96 current students, 2 are from the United Reformed Church, 5 are Methodist and 89 are Anglican.

## Faculté Libre de Théologie Réformée d'Aix-en-Provence<sup>4</sup>

### Courses

#### *Licence, 3 yrs*

Yr 1. Old Testament introduction (geography, history of Israel, history of revelation; biblical Hebrew). New Testament introduction (general introduction, initiation to exegesis, Jesus in the gospels, biblical Greek). Systematic Theology (methods, doctrine of Scripture, Christian doctrines of faith). Ethics. Practical Theology (music, leading Bible studies). Apologetics and Mission. History and Theology of the Church in the Modern period.

Yrs 2 and 3. Old Testament (prophets, covenant theology, history of Israel). New Testament (Johannine writings, Book of Revelation, general letters, reading in Greek). Systematic Theology (God and creation, ecclesiology, anthropology, theology of the sacraments). Ethics (perspectives on sexuality and marriage). Practical Theology (homiletics, pastoral acts, hymnology, diction, evangelism and church-planting, liturgy, catechesis). Apologetics (faith and modernity, faith and culture, philosophy and theology). History and Theology of the Church (Early period; crisis and renewal of contemporary Christianity).

A Masters cursus is also available (one year, I think, after the Licence), with more advanced courses in Scripture, Systematic Theology, Practical Theology, and pluridisciplinary studies, as well as a thesis.

A Doctoral program, with thesis, is also available.

### Degrees offered

3-yr Licence, 1-yr (I think) Masters, open-ended Doctorate. Distance courses are available. Also, courses selected –à la cartell, either in Aix or at distance. There is also a year-long course in Aix for professional people, comprising courses in the basic categories of theological studies.

### Tuition, costs

Licence: 1254€/year, or 627€/ semester; Masters and Doctorat: 1356€/year, or 678€/semester. Distance courses vary according to the number of courses taken, but on average tuition for a 1-year Licence program would be around 700€. For –à la cartell courses, the cost would be from 100€ to 150€ per course at Aix, or from 150€ to 250€ per course at a distance.

### Funding available

Scholarships are available, covering tuition. E-mail contact is: [contact@fltr.net](mailto:contact@fltr.net)

### Part-time study

Yes.

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<sup>4</sup> Prepared by George Hobson.

**Options available**

Can take courses a la carte.

**Existence of distance learning programs**

Yes.

**Languages necessary**

French.

**Denominational make-up of student body**

Mainly Reformed Church, more or less equivalent to Presbyterian.

CONTACT: [www.fltr.net](http://www.fltr.net)

Scholarships: [contact@fltr.net](mailto:contact@fltr.net)

## Faculté Libre de Théologie Vaux-sur-Seine<sup>5</sup>

### Course listing and descriptions

Licence, 3 years:

Yrs 1 and 2. Old Testament (history books, psalms, 7th century, Exile and Restoration prophets); Jewish inter-testamental literature. New Testament: Jesus and his age, political and cultural background; NT canonical texts; question of the historical Jesus; Gospel of Matthew, focus on Sermon on the Mount; Book of Revelation. Biblical languages, Hebrew and Greek. Dogmatic Theology (evil, sin, atonement, salvation, Person and work of Holy Spirit); Christian Ethics. History of the Church. Practical Theology. Church music since the Reformation.

Yr 3. OT exegesis( chosen texts). NT exegesis (chosen texts). Dogmatic Theology (ecclesiology, sacramentology, eschatology, philosophy and theology). Pastoral Theology. Homiletics. Evangelism and the growth of the Church; evangelism in urban settings; transmission of the faith to children. Ecumenism. . OT Theology. NT Theology. The main Christian spiritual traditions, including monasticism, the Franciscan and Ignatian traditions, the Spanish mystics, the Reformation period, Wesley and revivalism—the articulation of theology and spirituality will be explored.

Options include Biblical Anthropology according to Romans 6 and 7; Systematic Theology, related to science and technology; Patristics (Creeds, Apostolic Fathers of the Church); History of the Church (Luther and Christian freedom; the Reformation and politics); Mission and specialized Practical Theology courses.

A 2-yr Master's degree is also offered, extending subjects offered in the Licence.

### Degrees/certificates offered and length of each program

3-yr Licence ; 2-yr Masters; decentralized courses at Lyon, destined for lay people called to teach in parishes, with select topics drawn from the main theological categories taught at Vaux—a course involves two Saturdays, one each month; two-week summer courses in NT, OT, and aspects of Systematic Theology.

### Tuition, costs

Annual tuition fee is 1330€. One course or more, if one is doing a partial program, is calculated according to -credits, with one course being between 2 and 4 credits. The cost is 29€ per credit.

The decentralized courses are 54€ per course (two Saturdays), 225€ for the entire program, September to June. The summer course (two weeks) is 415€ tuition with two meals a day, or 285€ tuition with one meal a day (lodging not included).

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<sup>5</sup> Submitted by George Hobson.

### **Funding availability**

No scholarships are available.

### **Part-time study**

One can take courses even without intending to get the Licence. There is also a program of courses grouped in two-week sessions, in February and July, for which I don't have more precise information.

### **Options available**

Matriculated or just take courses. Previous theological work could be validated if one were working toward a degree.

### **Existence of distance learning programs**

No specific DL program.

### **Languages necessary**

French.

Denominational make-up of student body

Most students will be Baptist/evangelical.

### **CONTACT INFORMATION**

Theological College – Vaux-sur-Seine

By mail: 85 avenue de Cherbourg, 78740 Vaux-sur-Seine

By telephone : 0033 (0)1 34 92 87 17

Fax : 0033 (0)1 34 92 87 18

Email : [infoscom@flte.fr](mailto:infoscom@flte.fr)



## **General Theological Seminary, New York City<sup>6</sup>**

### **Course listing and descriptions**

See <http://www.gts.edu/courselisting0608.asp>. Course of study is developed in conjunction with the ordinand's Bishop.

### **Degrees/certificates offered**

The most relevant to our interest is the DIPLOMA IN ANGLICAN STUDIES (similar program also offered in Spanish language). For those who have completed their primary theological education elsewhere and do not seek a further degree, the Diploma in Anglican Studies provides an opportunity to tailor a program that will increase their knowledge of the Anglican tradition and the Episcopal Church while participating in the community life here.

### **The Program**

A Diploma in Anglican Studies will be granted to students who complete at least one semester of full-time academic work. This means taking a minimum of nine credits each during the course of a semester. There are no specific area requirements; each person's course of study is carefully planned with a faculty advisor. Through cross-registration agreements, students may elect courses at Union Theological Seminary and New York Theological Seminary.

Dioceses are urged to make clear their goals for a person's study in this program. Specific directions about the purpose of the study and subjects which need to be covered are of much help in planning the diploma program.

Normally students will begin a course of study in September and complete it in May. Those planning to take the General Ordination Examination in January may wish to consider entering in the previous January and finishing their course in December so as to benefit from two semesters of study prior to the exams. Acceptance in January will depend on available housing.

### **Length of the program**

At least one semester of full-time academic work. This means taking a minimum of nine credits each during the course of a semester.

### **Tuition / Costs (per semester, per course)**

US\$11,665 per academic year.

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<sup>6</sup> Prepared by Lora Bernabei.

### **Funding availability (i.e. scholarships): Contact**

Any student of the seminary who is full-time and is maintaining satisfactory academic progress is eligible to apply for financial aid. Request Financial Aid Information Booklet by phone or e-mail from the Financial Aid Office.

Locally: (212) 243-5150, ext. 380

Toll-free: (888) 487-5649, ext. 380

[financialaid@gts.edu](mailto:financialaid@gts.edu)

### **Availability of part-time study**

Part time study is available with credit and non-credit options. Two-week summer courses available for credit or audit.

### **Options available**

Matriculated, non-matriculated, i.e. working towards a diploma and not. All options are available at GTS.

### **Existence of distance learning programs**

As of September 2007, the new Desmond Tutu Education Center of GTS will open and will eventually offer distance learning possibilities.

### **Language(s) necessary to pursue the program**

English or Spanish. For more information on the Spanish-speaking program, contact [oliver@gts.edu](mailto:oliver@gts.edu).

### **Denominational make-up of the student body**

Although General's students historically have come from throughout the Episcopal Church and the worldwide Anglican Communion, the Seminary has seen an increasingly Lutheran and interdenominational presence. The same diversity is true of the visiting scholars and lecturers who come to General from around the church and the world.

## Institut Catholique de Paris (ICP) / Catholic University of Paris<sup>7</sup>

**Course listing and descriptions** – Tremendous number of courses available on a matriculated and non-matriculated basis. See example below.

**Degrees/certificates offered** – Numerous certificates and degrees are offered specific to the Roman Catholic Church. Non-matriculated students can take certain courses. Courses most suitable for our ordinands would be those in Church History, Bible, and Theology. Most relevant are the courses in the Bachelor's degree prepared in four years (Section Théologie Biblique et Systématique - STBS) full-time or can be followed evenings and weekends. In this program there are 210 students, 50% laity, 25% foreigners. Visit <http://www.icp.fr/icp/facultes.php>. See STBS brochure (four year program).

**Length of each program** – Complete Bachelor's program (License) is four years long.

**Tuition / Costs (per semester, per course)** 1320 – 2400 euros / year depending on part-time or full time. For continuing education programs: 1950-3600 euros, part-time and full-time.

**Funding availability i.e. scholarships.** Who to contact. ICP does not offer scholarships for this type of program.

**Availability of part-time study** – 40 different departments offer part-time study.

**Options available: Matriculated, non-matriculated i.e. working towards a diploma or not** - Yes, can take courses without working towards one of the ICP degrees.

**Existence of distance learning programs** – In cooperation with the ICP, distance learning programs are available through CETADNET <http://cetadnet.cef.fr/>, a program supported by the French Conference of Bishops.

**Language(s) necessary to pursue the program** - French. ICP has an excellent language institute for learning or perfecting the French language including intensive summer course of 6 hours per day for 10 weeks.

**Denominational make-up of the student body** - Roman Catholic for its degree programs. 30 nationalities present.

**Contact:** [www.icp.fr](http://www.icp.fr)

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<sup>7</sup> Prepared by Lora Bernabei.

## Liverpool Hope University: Liverpool, Great Britain<sup>8</sup>

### Course listing and descriptions

1. Description: Liverpool Hope University is located in Liverpool in the United Kingdom. It has a proud tradition of over 160 years in higher education, including graduate theological education in both the Anglican and the Roman Catholic tradition.
2. Course listings: Course listings and programs of study may be found in the following documents: –Courses, –Further Study Opportunities, –Studying at Hope.
3. Location: These documents may be ordered at the following address: Office of the Vice-Chancellor, Liverpool Hope University, Hope Park, Liverpool L16 9JD, United Kingdom. All the documents may be located as well on the web site of Liverpool Hope University: <http://www.hope.ac.uk>

### Degrees/certificates offered

Post-Graduate degrees: MA in Jesus in History, Culture and Theology, Master of Ministry, Certificate in Religious Education

### Length of each program

The graduate degrees are each two years in length, the certificate is one year in length.

### Tuition / Costs (per semester, per course)

Tuition fee is £1,500 per semester and £400 per course.

### Funding availability i.e. scholarships

Who to contact. Bursaries are available in the amount of –£1,000, £700, and £400. Contact—Office of Bursaries, Liverpool Hope University, Hope Park, Liverpool L16 9JD, United Kingdom. You may apply for bursaries on the web site:  
<http://www.hope.ac.uk/students/compass/funds>.

### Availability of part-time study

Part-time study is available through –The Education Deanery at Liverpool Hope University. For details of this program, consult the web site.

### Options available

Matriculated, non-matriculated i.e. working towards a diploma and not. The following options are available for all degree and certificate programs listed above—matriculated, non-matriculated, working toward a diploma off campus.

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<sup>8</sup> Prepared by Rev. William Franklin.

### **Existence of distance learning programs**

Distance learning is available through –The Education Deanery Program.‖ Consult this website: [www.gtp.nwts.info/index.htm](http://www.gtp.nwts.info/index.htm).

### **Language(s) necessary to pursue the program**

All programs are taught in English and there are no language requirements for any graduate programs or certificates.

### **Denominational make-up of the student body**

50% Roman Catholic, 25% Anglican, 25% Protestant and other.

## **Orthodox Theology at the Ludwig-Maximilians-Universität<sup>9</sup>**

Munich, Germany

### **Course listing and description**

At German universities you do not have a fixed set of courses every year, but a set that repeats itself in content over a certain amount of time, so that all students are able to get the full program over the course of the time of the program that is offered. The courses with description are made available every year within the last weeks of the previous semester. Because of the limited number of professors available in that faculty, courses need to be taken at the Roman Catholic and Protestant faculty as well.

At least two ancient languages (Greek, Latin and if one of those is already known Hebrew) will be required but can be taken as part of the course.

### **Degree/certificates offered**

The usual program is a diploma in Orthodox theology. Certificates with grades for taking a test in each course are available only on request. If one is not to take the full program and/or takes a lot of courses at the Protestant and Roman Catholic faculty (as I did) it is absolutely necessary to ask for tests to get grades.

### **Length of each program**

To complete the diploma the length of the program is 8 to 10 semesters. No later than after the 6th semester a –Zwischenprüfung (intermediate exam) needs to be taken.

### **Tuition /Costs**

I can not answer the questions for people not resident in Germany, for residents it was 25,-€ per semester for those who studied for the first time in their life, 500,- € per semester for those who had a previous, completed education at an university. (This might change, since there are reforms under way right now, the talks are about up to 1.000,- € per semester and each university will be allowed to set it for itself.)

### **Funding availability**

In Germany there are various fund and scholarships available, some based on excellence, some on need (some are in the change right now as well). The person to contact would be the Studentenberater (student advisor), usually a member of the faculty. Right now it is Dr. Anapliotis (tel: +49-(0)89-35799786). His languages are Greek and German.

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<sup>9</sup> Prepared by Dorothee Hahn.

### **Availability of part-time study**

We do not have specific part-time studies. German education at universities however is based on the longest average time necessary to study. This includes that usually students have to work for their living. Those students use the full length of time, but do in reality study a form of part time. The tuition has to be paid as long as one is registered.

### **Options available**

To be able to participate in all courses available and to have access to get certificates for grades, do tests and exams etc. one has to be matriculated. There is a certain amount of lectures that is public and can be accessed without matriculation. Those are exclusively to listen and no tests can be taken. For any form of degree or paper with a grade one needs to be matriculated. Languages can only be taken by matriculated students.

### **Existence of distance learning program**

No.

### **Language(s) necessary to pursue the program**

German.

### **Denominational make-up of the student body**

Eastern Orthodox. Sometimes a visiting Roman Catholic or Protestant in a specific course. At the courses at the Roman Catholic faculty it is predominantly Roman Catholic and at the Protestant faculty Protestant. Only rare exceptions to that.

Please note: German universities require for matriculation a certificate of –Allgemeine Hochschulreife (usually Abitur, a form of high school degree). Non-German (especially US) degrees are often not accepted as equivalent degree.

## Oxford University, Department of Continuing Education Study: Theology <sup>10</sup>

### Course listing and descriptions

Each summer, the Continuing Education Department of the University of Oxford offers intensive high level (graduate level) theology courses (seminar style limited to 20 participants each) to an informed international audience through its Summer Program. These are oriented around a specific theme and are unique to each year. For summer 2006, the theme is Religion and Society (other years, themes have included Paths to God; Spirituality; Religion and Culture, for example). A maximum of four seminars can be taken over the two week session. Many of the tutors (UK nomenclature for professors) are from the Oxford Faculty of Theology but also prominent church figures and theologians from the British Isles and the rest of the world.

Detailed course listings and further information can be found at [www.conted.ox.ac.uk/courses/international/theology.asp](http://www.conted.ox.ac.uk/courses/international/theology.asp) and sample courses of a typical summer follow:

#### Week 1

The Use and Abuse of the Bible in Contemporary Society (Christine Joynes)  
 The Church in the Back Streets – Inner City Ministry over 40 Years (Kenneth Leech)  
 The Religious Future – Decline, Resurgence or Transformation? (Alan Billings)  
 Isaiah in the Modern World (John Sawyer)  
 The Blank Cheque – Money and the Soul of the Global Market (Peter Selby)  
 The Early Church and Contemporary Culture – Patristic Attitudes and Modern Implications (Jane Baun)  
 Sacred Place and Space in Contemporary Society (Robin Gibbons)  
 The Papacy in the Modern World (Bernard O'Connor)

#### Week 2

The Gospel of Mark (Henry Wansbrough)  
 Being Human and Being Good – the Psychodynamics of Personhood (John Morgan)  
 Understanding Violence – The Response of the Churches to a 21<sup>st</sup> Century Epidemic (Myra Blyth)  
 Social Contexts and the World's Religious Traditions (Peggy Morgan)  
 Religious Faith in a Scientific Age (Keith Ward)  
 Worship and the World (Keith Riglin)  
 How Christianity Came to England (Santha Bhattacharji)  
 Moral Objections to Christianity (Andrew Linzey)

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<sup>10</sup> Prepared by Laurette Glasgow.



### **Degrees/certificates offered**

Attendance Certificates are issued to those who satisfactorily complete the program. Credit can also be obtained through special arrangements with other institutions. A special degree program for MDiv and DDiv is possible through the Graduate Theological Foundation (USA).

### **Length of each program**

The Program is offered only in the summertime, for two weeks, usually the last week of July and the first week of August. Participants can choose to do one week (two courses) or two (four courses).

### **Tuition / Costs (per semester, per course)**

For Residents in Christ Church College, fees are British Pound Sterling 830 per week, which includes tuition, accommodation, and breakfast and dinner. For non-residents, fees are British Pound Sterling 625 per week which includes tuition and dinner in Christ Church. A small number of ensuites are available at an extra British Pound Sterling 140 per week.

### **Funding availability (i.e. scholarships): Contact**

Not aware of any financial assistance programs. Some participants benefit from sabbatical funds, scholarships through their national churches or congregations.

### **Availability of part-time study**

None, as this is a summer program.

### **Options available: Matriculated, non-matriculated i.e. working towards a diploma and not**

See item 2.

### **Existence of distance learning programs - None**

### **Language(s) necessary to pursue the program**

English. Non-native speakers of English are required to submit evidence of English language competency (e.g. TOEFL 600, CBT TOEFL 250, Cambridge CAE, or IELTS 6.5, or equivalent).

### **Denominational make-up of the student body**

The direction of the program is essentially Christian, with seminars designed at the graduate level for bishops, priests, and ministers who wish to renew their theological skills, teachers of religious education, and lay people with a serious interest in theological study. A broad range of Christian communities are represented (Anglican Communion, United Church of Christ, Baptists, Methodists, Presbyterians, Orthodox et al) and come from around the world, with a

predominance of Americans, but also including many Canadians, Australians, and South Africans. Members of other faiths are warmly welcomed.

The Summer Program at Oxford is an intensive and highly stimulating experience, rich in discussion and debate, with first-rate tutors. Among the many benefits of the program are the opportunity to learn from renowned theologians other participants who come from different ministries and other parts of the world; rich worship experiences at Christ Church Cathedral (Evensong, daily eucharist) and other churches; immersion in the heart of Anglican foundations and historical development; and access to ancillary evening lectures and performances. In addition to filling some gaps for Ordinands in Europe, it also offers opportunities for professional development and refreshers for seasoned clergy and laity. The Dean of the Summer School (who is also the Dean of Theology at New College, Oxford) is willing to discuss our Convocation's needs and explore how to adapt some of its programs accordingly.

## Radboud University Nijmegen<sup>11</sup>

Radboud University Nijmegen is one of the leading academic communities in the Netherlands. Renowned for its green campus, modern buildings, and state-of-the-art equipment, it has eight faculties and enrolls over 16.000 students in approximately 90 study programs (about 40 Bachelor's and more than 50 Master's programs).



Radboud University Nijmegen is situated on a green campus in the oldest Dutch city. It's a welcoming, forward-looking, research-based centre of learning that covers the full range of academic disciplines. All the university buildings, lecture rooms, facilities and the University Hospital are situated together on the former Heyendaal estate

### Course listing and descriptions

Below you will find an overview of the courses offered in English by the Faculty of Theology.

Courses	ECTS credits	Level
Autumn semester		
<i>Introductory Course</i>		
<a href="#">Intercultural Theology: Introduction to Intercultural Theology</a>	5	Master
<i>Historical-Literary Theology</i>		
<a href="#">Church History: World Christianity in the 20th Century</a>	5	Master
<a href="#">Spirituality: Spirituality in Various Traditions</a>	5	Master
<a href="#">Eastern Christian Studies: Christianity in the Middle East</a>	5	Master
<i>Systematic Theology</i>		
<a href="#">Fundamental Theology: Approaches to the Ultimate Mystery</a>	5	Master
<i>Empirical Practical Theology</i>		
<a href="#">Mission Studies: Missiology and 'Globalization'</a>	5	Master
<i>Historical-Literary Theology</i>		
<a href="#">Old Testament: Ethnicity and Universality in the Old Testament</a>	5	Master
<i>Systematic Theology</i>		
<a href="#">Dogmatic Theology: the Uniqueness of Christ. Christianity in the Light of Religious Pluralism</a>	5	Master
<a href="#">Feminist Theology: God and Gender. Fundamental Issues in Feminist Theology</a>	5	Master
<i>Empirical Practical Theology</i>		
<a href="#">Liturgical Studies: Religious Rituals within Pluralistic Cultural Settings</a>	5	Master

<sup>11</sup> Prepared by Bill Strehlow.

Spring semester

***Introductory Course***

Science of Religions: Matters and Principles of Science of Religions in Intercultural Perspective	5	Master
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Philosophy of Culture: from Eastern to African Philosophy	5	Master
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Cultural Anthropology: Religion as a Cultural System	5	Master
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***Historical-Literary Theology***

New Testament: the Bible as a Multicultural Phenomenon	5	Master
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***Systematic Theology***

Theological Ethics: Ethics and Multiculturalism	5	Master
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***Empirical Practical Theology***

Pastoral Studies: Ecclesiology in Various Contexts	5	Master
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Pedagogy of Religion: Religious Education in Multicultural Societies	5	Master
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## **Degrees/Certificates offered**

The Faculty of Theology sees its challenge as offering solutions, based on the Christian tradition, to the problems of our time – a time characterized by secularization and multiculturalism in society.

The solutions, arrived at in critical, scientific fashion, are of a high quality. This quality is achieved in a small, intimate faculty where close collaboration between students and lecturers is taken for granted. Teaching also profits by cooperation with other major educational institutions and centers of knowledge at the University of Nijmegen. This is important, because the studies offered by the faculty analyze and consider the tradition and culture of Christianity and the other world religions from many different angles.

The classical theology course is subdivided into a Bachelor's and a Master's degree in theology. The faculty has also developed an English-medium Master's course in intercultural theology within the framework of the Nijmegen Graduate School of Theology, as well as a Master's degree in pastoral studies.

In addition the faculty offers interfaculty Bachelor's and Master's courses in religious studies, plus a Master's course in spirituality.

There are many advantages to studying at Radboud University Nijmegen. Our personal style of teaching - offering plenty of opportunities to work closely with instructors and fellow students in small seminars - ensures that the Radboud University Nijmegen does not become a mere 'degree factory'. And the strong links between education and research create a style of academic learning that enables students to become critical, independent thinkers.

## **Looking across borders**

We aim to produce graduates who never stop asking questions – people who know that today's truths may not be valid tomorrow, and who can translate the knowledge acquired by other researchers into insights they can use in their own fields. We encourage students to carry out research and, above all, to look further than the confines of their own discipline.

We firmly believe that one of the roles of a university is to engage in societal debate. That is why we support our students' all-round development, both to become distinguished participants in communities of academic discourse and to become responsible members of society.

### ***Master Intercultural Theology***

Intercultural theology is not a new discipline but a new perspective and a new method in theology. Distinctive features of the program are that all courses are designed in an intercultural or inter-religious perspective and use comparative methods. This makes the intercultural theology program at Nijmegen a coherent whole and distinguishes it from classical approaches.

### ***General Program***

The General Program covers three semesters. It comprises courses in cultural and religious studies (intercultural theology, religious studies, philosophy of culture, cultural anthropology), historical and literary theology (Old Testament, New Testament, church history, spirituality, Eastern Christian studies), systematic theology (dogmatic theology, fundamental theology, theological ethics, feminist theology) and empirical practical theology (pastoral theology, pedagogy of religion, liturgical studies, missiology).

### ***Area of specialization***

After finishing the General Program you can specialize in a discipline of your own choice. The Specialization Program takes one semester and comprises a specialization course and a thesis in any of the aforementioned disciplines, plus an optional course consonant with the topic of the thesis. Either the specialization course or the optional course focuses on methods and techniques used in the relevant discipline.

### ***Master of Arts***

After successfully completing the program you are awarded a Master of Arts degree. The program is fully accredited by the National Accreditation Council of the Dutch government in accordance with the rules and regulations of the European Union. Thus the Faculty of Theology is authorized to award the Master of Arts degree. In addition the Faculty of Theology has been canonically approved since its inauguration in 1923. Besides the civil degree, students are awarded the ecclesiastic Licentiate.

### ***Tuition / Costs (per semester, per course)***

This master program has been accredited by the Dutch authorities. This means that Dutch students enrolled in this program may apply for a government scholarship.

For foreign students there is the possibility of a Huygens Scholarship. For more details [www.nuffic.nl/hsp](http://www.nuffic.nl/hsp).

Students from the European Economic Area (EEA), which includes the 25 EU countries, together with Iceland, Liechtenstein and Norway, pay the same tuition fee as Dutch students (for the academic year 2006/2007: €1,519).

For students from outside the EEA, the fee has not been confirmed.

Students from abroad should also take living costs into account, bringing the total cost of studying in Nijmegen to at least € 8,000 a year excluding tuition fees. When applying for a residence permit to the Dutch consulate in your country of origin, you must be able to prove that you have sufficient funds to cover this amount. All foreign students need a residence permit to study in the Netherlands; those from outside the EU are not allowed to work during this period.



Revd Dr Ian Paul  
Dean of Studies

## St. John's Theological College

Nottingham, UK<sup>12</sup>

[www.stjohns-nottm.ac.uk](http://www.stjohns-nottm.ac.uk)

–St John's core purpose is to enable people to grow in relationship with God, through training and education in spirituality, intellectual enquiry and practice of mission and ministry, so that they are inspired and equipped to help others encounter God in Jesus Christ and make Christian disciples. St John's College belongs to the Evangelical tradition of the Church of England and has been influenced by the Charismatic Movement. It is also open to learning from different sources, and includes members of other churches and other traditions among its teaching staff and students. Courses combine biblical and theological study with on-the-job practical experience. Most students bring to St John's substantial experience of work and of church life, and many have held important positions of leadership. The College seeks to affirm and build on that experience through the style and content of its courses.¶  
Canon Dr Christina Baxter CBE, Principal

### Course listing and descriptions

#### Stage 1

##### **Biblical Studies**

NT Letters and Revelation  
OT Prophets  
Synoptic Gospels  
OT Wisdom & Psalms

##### **Christian Thought and Worship**

Church and Ministry  
The Person of Christ  
The Work of Christ  
Mission: Theology and History

##### **Practical Theology**

Social Theology and Ethics  
Pastoral Care  
Leading Worship  
Mission and Evangelism

#### Stage 2

##### **Biblical Studies**

OT Histories and Law  
Mark and John  
Romans and James  
Biblical Narrative

##### **Christian Thought and Worship**

Philosophy for Theology  
Living Sacraments  
Understanding Anglicanism  
God and the World

##### **Practical Theology**

Education (& Media)  
Preaching  
Leadership in the Local Church  
Mission and Pastoral Care in the Parish Setting

#### Stage 3

These courses are selected from a wide variety of modules which change each year, but which allow greater specialization in one of the three streams.

Note – St. John's restricts its enrolment to –mature students¶, adopts a modular approach that is based on five week half terms, emphasizes —mixed¶ classrooms (various skill and

<sup>12</sup> Prepared by Laurette Glasgow.

experience levels) to enrich the quality of study, and prefers a –creative‖ (discussion groups, for example) to more traditional lecture modes of learning. Many of the offerings are done through distance learning and part-time options appear to be tailor-made. Although course descriptions are not available in detail, St. John’s makes it explicit that its approach is –evangelical‖ and based on –shared ministry‖ concept.

## **Training for Ordinands**

The training of ordinands in the Church of England is governed by the Bishops’ Regulations for Training, administered by the staff and committees of the Ministry Division of the Archbishops’ Council. Exceptions to these regulations may be agreed by the Division at the request of the diocese.

Ordinands of the Church of Wales normally take the same course that they would have taken if they had been governed by the Church of England regulations (for details, see the remainder of this Handbook).

The training for members of other denominations and other provinces of the Anglican Communion is decided in consultation with the candidate’s church authorities, but the Bishops’ Regulations may provide a helpful guide to the courses which are likely to be appropriate for different categories of student.

Graduate status for the purpose of entry to a postgraduate course may be awarded to students who have professional or other qualifications equivalent to a university degree.

## ***Graduates in Theology***

Regardless of age, ordinands who already have a degree of which at least half the course was in theology train for two years only. They normally take the Master of Theology or Postgraduate Diploma in Theological Studies (validated by the Open University) course with advanced standing in their first year, followed by the Postgraduate Certificate/Postgraduate Diploma/MA in the Theology of Mission & Ministry (validated by the University of Nottingham) in their final year of training or the St John’s Licentiate in Theology..

Some well-qualified theology graduates are given special permission to combine shortened versions of these courses with research for a higher degree, which is supervised by College staff.

## ***Candidates Under 30***

Ordinands who are under the age of 30 when they begin training are required to spend three years in the college. The course they take depends partly on their personal choice in consultation with the diocese and the college, and partly on their existing qualifications.

## **Non-graduates**

Ordinands under the age of 30 who do not already have a degree are in principle expected by Bishops’ Regulations to undertake a degree course during their training. So they normally take the three-year BA in Ministry degree course validated by the University of Nottingham.

The standard course for graduates (where their degree is not theology) under the age of 30 consists of the Theological Conversion Course followed by the Master of Theology or



Postgraduate Diploma in Theological Studies and then the Postgraduate Certificate/Postgraduate Diploma/MA in the Theology of Mission & Ministry. The Postgraduate Diploma in Theological Studies and Master of Theology are validated by the Open University. The Postgraduate Certificate/Postgraduate Diploma/MA in the Theology of Mission & Ministry are validated by the University of Nottingham. Especially well-qualified graduates may be allowed to begin research for an MPhil or PhD degree in the third year of training instead of taking the CertMM/DipMM/MA(MM), but will also be required to undertake a parish placement and some study units from the CertMM/DipMM/MA(MM) course.

### ***Candidates over 30***

Ordinands who are over the age of 30 when they begin training normally spend only two years in the college.

### **Non-graduates**

Ordinands over the age of 30 who do not have a degree take the two-year Diploma in Theology & Ministry (validated by the University of Nottingham). Students who complete the requirements for the DipThM may defer the award of the Diploma for up to 4 years and add to it by part-time study after leaving college in order to be awarded the BA(Min) degree. It may be possible for 2-year students to register for the degree from the outset, on the understanding that they plan to fulfill the third year by part-time study.

### **Graduates**

Graduates over 30 take the Theological Conversion Course followed by the Master of Theology or Postgraduate Diploma in Theological Studies, validated by the Open University.

### ***Advanced Standing***

Candidates who have already completed the equivalent of at least a year's theological study at university level may be admitted to courses at St John's with advanced standing. E.g.

- 1) Non-graduates may be admitted to Stage 2 of the BA(Min) degree.
- 2) Graduates normally take the MTh or Postgraduate Diploma in Theological Studies (Open University) course or the St John's Theology Graduates course in their first year, followed by the Postgraduate Certificate/Postgraduate Diploma/MA in the Theology of Mission & Ministry (validated by the University of Nottingham) in their final year of training or the St John's Licentiate.

### **Degrees/certificates offered**

Certificate in Christian Studies (CCS).

Certificate of Higher Education in Theology and Vocation (CHETV).

Diploma of Higher Education in Theology and Vocation.

## Length of each program

Varies, depending on full or part time status, but essentially one year for CCS and two years for CHETV.

## Availability of part-time study

The college offers a range of part-time study options, depending on level, and focused on study weeks en place. It appears as though they are willing to tailor a program to the individual rather than offer set options, reflecting their commitment to mature students and flexibility.

## Options available: Matriculated, non-matriculated i.e. working towards a diploma and not

Ordinands appear to have a highly structured approach based on the COE requirements, although St. John's tailors the program to under and over 30s. In terms of other programs, some of which are available through distance learning, certificates are issued, with the CHETV providing the base for a BA (Honours). Other courses can be taken on an ad hoc basis but do not lead to either a certificate or a degree.

## Existence of distance learning programs

Distance learning appears to be one of the strengths of St. John's College. What is not clear is the extent to which the programs below are designed for Ordinands. Pending receipt of the Ordinand study courses, it is difficult to assess. However, the offerings below are rich in possibilities, including for other Christian formation needs.

The **Certificate in Christian Studies** course offers a whole range of study options in the fields of biblical studies, doctrine and history, and practical theology. (**comment** – this is the equivalent of a one-year program, spread out over several years, not particularly oriented towards ordinands).

At a more rigorous level, students may choose the **Certificate of Higher Education in Theology and Vocation** validated by the Open University (**comment** – this counts as a –first stagell of the BA (Honours), is a two year part-time program which can be completed back-to-back in one year if done on a full-time basis, with 3 residential components, including two weekends (research/study skills, vocational dev) and a four day summer school. A pastoral tutor is assigned to follow and guide the student throughout the program.)

They can then proceed to the **Diploma of Higher Education in Theology and Vocation**, an exciting new course to be launched in September 2006. It is designed primarily to help lay Christians work out their faith in the everyday world, but is also being used for ministry training in some sections of the church.

Courses in **pastoral counseling** are available at both entry level and at postgraduate level (validated by the University of Nottingham) and are designed for lay people as well as those in professional ministry and the caring professions.

Our **Faith for Life** modules and associated study books cover a wide range of topics in shorter more specifically focused units, some of which may count towards completion of both the CCS and the CertHE in TV. Study books may be purchased on-line.

A number of **weekend events** and summer schools are available each year, some for registered distance learning students and others open to all.

### **Language(s) necessary to pursue the program**

English proficiency.

### **Denominational make-up of the student body**

Although the programs make clear that the College is open to all denominations, for the Ordinand program, 75% of the student body is studying under the Church of England (COE) authorized curriculum.

## Tübingen University – Faculty of Protestant Theology<sup>13</sup>

<http://www.uni-tuebingen.de/uni/v01/vorsteng.html>



There is a great deal of cooperation with the Catholic theology school. Closest airport is at Frankfurt.

The Theological Faculty is as old as the University of Tuebingen. Both were founded in 1477. The original Theological Faculty was a place of higher learning in the Medieval Scholastic tradition.

The Theological Faculty became Protestant in 1535, when the reigning monarch brought the Reformation into the University. Theological studies began to be determined by the mainstream Lutheranism of the Reformation.

This mainstream Lutheran theological influence was maintained during the seventeenth and eighteenth centuries. Little emphasis was given to Pietism or to the European Enlightenment.

The influence of critical historical theological research entered the Faculty in the nineteenth century. Ferdinand Christian Baur joined the Faculty in 1826, and this marked the beginning of the formation of the –early Tuebingen School.¶

Two outstanding scholars responded to the theological challenges of the first half of the twentieth century. Adolf Schlatter joined the Faculty in 1898. Schlatter attempted to balance liberal approaches to the New Testament with a unified view of the historical Jesus and the Christ of faith. Karl Heim joined the Faculty in 1920. Heim was one of the few theologians of his time who entered into dialogue with modern natural sciences.

The Protestant Theological Faculty is closely related to the [Evangelische Stift](#). The Stift was established in 1536. It is an institute of the [Lutheran Church in Wuerttemberg](#), the part of Germany in which Tuebingen is located. The Stift is devoted to the development of young theologians from Baden-Wuerttemberg, the German state in which Tuebingen is located. Prominent among the Stift's Students have been Friedrich Hoelderlin, Friedrich Wilhelm Schelling and Georg Friedrich Wilhelm Hegel.

### Teaching Staff

The academic staff of the Faculty consists of eighteen professors. Twenty-seven research assistants, two instructors and a group of lecturers are also active in specific subject areas.

### Students

In the first years after the Second World War, Tuebingen had the largest number of theological students in Germany. A peak of approximately 2,200 students was reached early in the nineteen eighties. A large majority of Tuebingen's theological students have been preparing for Christian ministry.

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<sup>13</sup> Prepared by Remy Bethmont.

Current student enrollment is 929. Most of these students (70%) are preparing for ministry in the Church, or for teaching Religious Education in public and parochial high schools (21%). The remainder are preparing for advanced studies aimed at an academic degree.

## **Curricula**

Academic theology in German universities devotes itself to the investigation of four aspects of the Church:

- the origins of the Church, as reflected in the Bible
- the historical development of the Church
- the systematic development of what the Church believes
- the practical tasks of the Church

Theological education and professional training leads to one or more of three goals:

- ministry in Church
- the teaching of religion in public and parochial high schools
- advanced studies as preparation for an academic degree

## **Examinations and Degrees**

Examinations are related to the three goals of theological education and professional training listed above (see Courses of Study).

The standard examinations are the First Theological Examination and the First Teacher Certification Examination.

The First Theological Examination is administered in two forms: either by the examining board of the Württemberg Protestant Church, or by the Theological Faculty. Both forms of the Examination are led by professors from the Theological Faculty.

The First Teacher Certification Examination is administered by the German government, and led by professors from Theological Faculty.

Advanced studies lead to the following degrees:

- Master
- Doctor
- Habilitation in Theology

## **Current Areas of Teaching**

The teaching of Protestant Theology at Tuebingen is structured according to the classical German tradition:

Old Testament  
 New Testament  
 Church History  
 Systematic Theology  
 Practical Theology

Some areas within this classical structure are emphasized. For example, in Church History the area of Church Order is emphasized. In Practical Theology the relationship of Religious Education to general education is emphasized.

This classical structure is also enlarged and enriched by a number of Institutes. Each Institute is designed for the study of a specific area. Some Institutes work in close cooperation with non- theological disciplines.

### **The Research Environment**

The research environment in the Faculty is a unique blend of continuity and actuality. Long-term research projects are complemented by projects focused on areas of current interest.

The recent dramatic changes within Europe are influencing religion, particularly the churches' understanding of their role in society. Research is developing on the role of the churches in the former state-socialist society, on Protestantism in the modern religious pluralism, and on the contribution of the Church to European integration.

### **In-service Training and Continuing Education**

The entire staff of the Theological Faculty is involved in the continuing education of ministers, teachers and other professional persons, both within the Church and in the larger society. Theological research and teaching are combined with practical training. The advancement of research is an integral part of continuing professional development.

### **An Emphasis on Scholarly Cooperation and Exchange of Ideas**

The Protestant and Catholic Theological Faculties of The University are located in the same building and use the same teaching and research facilities. This symbolizes decades of fruitful cooperation and exchange of ideas between the two Faculties.

Library holdings of both Faculties are combined. The library is located in the same building as the teaching and research facilities. The library contains more than 210,000 volumes, with 110,000 volumes belonging to the Protestant Faculty and 100,000 to the Catholic Faculty.

Important collections of maps, slides and archaeological artifacts are also located in the library. More than 1,400 maps of Palestine and the Near East, as well as 25,000 slides related to biblical and archaeological research, are available for researchers, professors and students.

The Protestant Theological Faculty also maintains strong relationships to the World Council of Churches and to the international ecumenical and missionary movements.

## **Virginia Theological Seminary, USA<sup>14</sup>**

### **Course listing and descriptions**

Description: Virginia Theological Seminary is located in Alexandria, Virginia in the United States. It is the second oldest Episcopal Seminary and the largest of the 11 Episcopal Seminaries. Its students come from all over the United States, and from many parts of the Anglican Communion.

Course listing: Course listings may be found in the following documents—

–Virginia Theological Seminary Catalogue<sup>ll</sup>

–Virginia Theological Seminary Handbook<sup>ll</sup>

These documents may be ordered at the following address:

The Office of the Dean, Virginia Theological Seminary, 3737 Seminary Road, Alexandria, Virginia 22304

Internet address: [www.vts.edu](http://www.vts.edu)

### **Degrees/certificates offered**

Masters in Divinity, Master in Theological Studies, Doctor of Ministry, Certificate of Work Accomplished, Post-Graduate Diploma in Theology, Post-Graduate Diploma in Anglican Studies, Masters of Arts in Christian Education

### **Length of each program**

Three-year programs—Masters in Divinity, two-year programs: Doctor of Ministry and Master in Theological Studies, one-year programs: Certificate of Work Accomplished, Post-Graduate Diploma in Theology, Post-Graduate Diploma in Anglican Studies

### **Tuition / Costs (per semester, per course)**

Tuition per semester: \$10,000, tuition per course: \$1,200

### **Funding availability (i.e. scholarships): Contact**

Director of Financial Aid, Virginia Theological Seminary, 3737 Seminary Road, Alexandria, Virginia 22304

### **Availability of part-time study**

It is possible to earn the MTS and the MACE degrees as part-time students. Persons not seeking a theological degree can be considered for admission as part-time special students to

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<sup>14</sup> Prepared by William Franklin.

take not more than two courses per semester. To apply for admission as a part-time special student, one must be a graduate of an accredited college and otherwise qualified.

**Options available: Matriculated, non-matriculated i.e. working towards a diploma and not**

At least two year of full-time study at the Seminary are required for the three-year Master in Divinity degree. The remaining courses may be taken on a part-time basis. The MTS and the MACE degrees do not require full-time study. There is also a possibility at VTS that people can come for one semester and register only for the courses they need to get the Episcopal orientation.

**Existence of distance learning programs**

Virginia Seminary does not offer distance learning programs.

**Language(s) necessary to pursue the program**

All of the courses are taught in English. There is no language requirement for any of the degrees or certificates.

**Denominational make-up of the student body**

80% of the student body comes from the Anglican tradition. 10% of the student body comes from the Protestant tradition. 10% of the student body is Roman Catholic.



## **Waldensian Seminary in Rome<sup>15</sup>**

### **Course listing and descriptions**

Description: the Facoltà Valdese di Teologia was founded in 1855, is the oldest Protestant Theological faculty in Italy, and it is located in Rome. It offers both theological education in the Protestant tradition of the Italian Reformation, but also teaches courses in an ecumenical spirit.

Course descriptions may be found in the following documents: –Corso di Laurea and –Corso di Dottorato.

These documents may be found on the website—<http://www.facoltavaldese.org> or by writing to—Facoltà Valdese di Teologia, Via Pietro Cossa, 42, 00153, Roma, Italia

### **Degrees/certificates offered**

Two degrees are offered—Laurea in Teologia, Dottorato in Teologia.

### **Length of each program**

The length of each program is four years.

### **Tuition / Costs (per semester, per course)**

For each program cost per semester for tuition is €6,000, and cost per course is €750.

### **Funding availability (i.e. scholarships): Contact**

Write to: Borsa da Studio, Facoltà Valdese di Teologia, Via Pietro Cossa, 42, 00153, Roma, Italia.

### **Availability of part-time study**

Part-Time study is available through this program: –Formazione a Distanza: Anno Accademico 2006-2007. Consult the website for information on this.

### **Options available**

Matriculated, non-matriculated i.e. working towards a diploma and not: Options available for degrees: matriculated, non-matriculated, part-time work for both degrees through the program –Formazione A Distanza.

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<sup>15</sup> Prepared by Rev. William Franklin.

### **Existence of distance learning programs**

Distance-learning programs are available through this program – –Formzaione A Distanza: Anno Accademico 2006-2007. Consult the website for information.

### **Language(s) necessary to pursue the program**

All courses are taught in Italian.

### **Denominational make-up of the student body**

60% of the student body is Waldensian Protestant, 40% are –ecumenical.

**Annex I: Ordinand Formation, Course Curriculum\***

#	Course Name**	Course Content	Yr	Where attended*	Dates Attended	Professor Name	No. Contact Hours***	Final Grade
	FIELD EDUCATION	Specify the parish where ordinand will obtain his/her field education over a two-year period. Field education should start at the beginning of ordinand training program.	1				24	
1	Old Testament 1	The scriptures of Israel, with attention to the historical, cultural, and religious contexts in which they arose. Treatment of the literature from a historical-critical perspective as well as introduction of other contemporary approaches to studying the Old Testament.	1				24	
2	New Testament 1	The origin, contents and theology of the synoptic Gospels and intro to contemporary gospel research.	1				24	
3	Church History 1	History of the early church from the close of the New Testament canon into the early Middle Ages in both East and West. Topics covered: church history, theology, spirituality, and worship.	1				24	
4	Old Testament 2	Specific focus on writings of the exilic and post-exilic periods, the rise of scripture and the origins of biblical interpretation	1				24	
5	New Testament 2	Acts of the Apostles, Epistles, Fourth Gospel, and Revelation as witnesses to life and developing faith in primitive [is this the correct term? or "Early Christian"] churches. Special attention to the writings of St. Paul, and the Greco-Roman world in which the New Testament originated.	1				24	
6	Church Music	Fundamentals of music literacy, and resources in the 1982 Hymnal and Holy Eucharist Altar Edition, development of basic chanting skills, liturgical singing of deacons and priests, evolution of the Episcopal Hymnal, use of hymns in the liturgy, etc.	1				24	
7	Supervised Pastoral Education	See Separate Section on Supervised Pastoral Education.	1					
8	Church History 2	Reformation to Modern Period including Ecumenical movement. The Church in Europe, America and the world since 1688. Significant issues, movements, and persons as churches have confronted intellectual, social, and pluralistic issues during the modern and contemporary periods.	2				24	
9	Systematic Theology 1	Introduction to Classical Christian doctrines in light of the	2				24	

Course curriculum transcript

#	Course Name**	Course Content	Yr	Where attended*	Dates Attended	Professor Name	No. Contact Hours***	Final Grade
		contemporary context. Attention to historical, methodological and constructive elements in the praxis of theology. Triune God, creations, theological anthropology, sin, suffering and evil, person/work of Christ, salvation, the Church, and eschatology.						
10	Liturgics	Christian liturgical worship from the beginnings to the present day. Theological, ethical, and ritual dimensions of liturgy. The theology and structure of the 1979 Book of Common Prayer. Structural development of the rites of Baptism, Eucharist, Orders, Paschal Triduum with attention to the theological significance of these developments. Issues at the leading edge of developments in Anglican worship are also examined.	2				24	
11	Preaching in the Liturgy	Writing and delivering sermons. Development of awareness of basic principles of preaching, the place of preaching in the liturgy and various styles and forms of preaching.	2				24	
12	Pastoral Theology	Analysis of congregations as theological, cultural, and systemic entities. Develops the students' identities as pastoral leaders of congregations and addresses congregational development; theories and best practices of leadership; ministry of the baptized; evangelism; professional ethics and boundaries in parish ministry; dynamics of grief, change, and conflict.	2				24	
13	Systematic Theology 2	Examination of contemporary theologies on the Trinity and Christology as well as Missionary Theology and Missiology.	2				24	
14	Christian Ethics	Survey of representative approaches to Christian ethics and how these interact/resonate within the Anglican tradition. Reviews grammar/concepts employed in moral arguments (Divine Command, Natural Law, Teleology, Consequentialism, Deontology, and Virtue Theory); sources of authority that moral arguments engage (Scripture, Tradition, Reason, Experience); fundamental approaches to the normative content of love (Agape, Eros, Philia); the role of doctrines in the moral imagination (Trinity, Christology, Ecclesiology, Original Sin); and the place where moral action and reflection take place (Church, State, Society).	2				24	
15	Christian Spiritual Life	Prayer, retreats, meditations - should come after Pastoral Theology.	2				24	
16	Ascetical Theology	History of spirituality: St. Benedict, St. Francis, The Dominicans, St. Theresa of Avila, St. Ignatius, Martin Luther, Calvin.	2				24	
17	Other Religions	Survey of other religions, especially Islam.	2				24	
18	Anti-Racism Training Program	To be taken as a weekend workshop in the Convocation or elsewhere.	2				8	

Course curriculum transcript

#	Course Name**	Course Content	Yr	Where attended*	Dates Attended	Professor Name	No. Contact Hours***	Final Grade
<b>ANGLICAN FORMATION</b> <b>It is strongly recommended that the following six courses be taken on campus at an American Episcopalian seminary during a semester in the USA.</b> <b>The following courses could be taken at the same time as the Supervised Pastoral Education in the USA.</b>								
19	Scripture in the Anglican Tradition	This course examines the distinctive way Anglicans have related to Holy Scripture since the sixteenth century. It considers how Anglicans understand the inspiration and authority of Scripture in the light of tradition and reason. There will be an introduction to the principle schools of Anglican interpretation of Scripture.	3				24	
20	Theology in the Anglican Tradition	This course covers the key themes and major figures in the development of Anglican theology from the sixteenth century to the present. This study should be focused on the Church of England, but also include theologians from the Episcopal Church and the wider Anglican Communion. In addition, there should be an introduction to the several schools of Anglican theology, i.e. evangelical, catholic, and broad church.	3				24	
21	Ethics in the Anglican Tradition	Introduction to principal Anglican thinkers who have addressed the question of how to live as Christians. Methodology for making decisions about hard moral questions that confront us within the framework of the Christian community and the larger world.	3				24	
22	Introduction to the Book of Common Prayer	This course covers the origin and development of the Book of Common Prayer, first in Britain, then in America, and also in other parts of the Anglican Communion. It places the Book of Common Prayer in the wider context of other liturgical traditions. It analyzes the content of the American Book of Common Prayer of 1979.	3				24	
23	Ministry in the Anglican Tradition	This course considers the principles and development of the structures of Anglican ministry and ecclesiology, with reference to both lay and ordained ministry, with special attention to the distinctive theme of episcopacy, its strengths and its weaknesses, within the Anglican tradition. This course is both theological and pastoral.	3				24	
24	Anglican Church History	This is a survey course which covers the history of the Church in England and the history of The Episcopal Church in the United States, from the sixteenth century to the present. It also examines the evolution of the Anglican Communion and the Lambeth Conferences. This course introduces the student to the distinctive polity of The Episcopal Church in addition to Anglican Church History	3				24	
25	Polity of the Episcopal Church	The decision-making process in the Episcopal Church, lines of authority, the role of the Archbishop of Canterbury and the Presiding Bishop of the ECUSA.	2	Within the Convocation			8	

Course curriculum transcript

#	Course Name**	Course Content	Yr	Where attended*	Dates Attended	Professor Name	No. Contact Hours***	Final Grade
	Theological Field Education	Please see separate document on Theological Field Education Guidelines					Minimum of 12 months supervised service in a parish setting	

\* A course equivalent in Independent Study (taken with an advisor who has been approved by the Bishop) carries the same requirements as regular courses:

24 contact hours, one major paper (at least 25 pages), final examination, final grade

\*\*Only courses that are taken for credit and a grade received will count towards ordinand training.

\*\*\* A minimum of 24 contact hours is required to receive credit for the course.



## **CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE**

**THE EPISCOPAL CHURCH, U.S.A.**

### **DEACON FORMATION GUIDELINES**

**OCTOBER 2008**

**Revised November 2010**

Prepared by:

European Institute for Christian Studies  
Convocation of Episcopal Churches in Europe  
Lora Bernabei, Project Leader

## SOURCES

1. Constitution and Canons, The Episcopal Church, 2006. Title Three – Ministry, Canons VI & VII.
2. Diocese of Hawaii; Guidelines for Ministry; *Guidelines for the Discernment of Ministry in the Diocese of Hawai`i*, 2005;  
<http://www.episcopalhawaii.org/DisplayPage.php?PageName=GuidelinesPolicies>
3. Episcopal Diocese of Central Florida; Institute for Christian Studies; Diaconal Training Program;  
<http://www.episcopalflorida.com/ics/>.
4. Memorandum on the Diaconate; The Rt. Rev. Pierre W. Whalon, 20 January 2008.
5. North American Association for the Diaconate (NAAD), <http://www.diakonoι.org/>.
6. Note Regarding Additional Optional Areas of Study for the Diaconate; Reverend George Hobson, Canon Theologian to Bishop Whalon; Paris, January 23, 2008.
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## MINISTRY IN THE EPISCOPAL CHURCH

### Lay and Ordained Ministry

Baptism itself constitutes a “call to ministry,” as a person is initiated into the Christian life and into the Church and commits oneself to serve God in whatever way one may be called to do so. An actual “job description” for a Christian, in a sense, can be found in the Baptismal Covenant (pages 304–305 in the *Book of Common Prayer*):

- <sup>35</sup><sub>17</sub> To continue in the apostles’ teaching and fellowship, in the breaking of bread, and in the prayers
- <sup>35</sup><sub>17</sub> To persevere in resisting evil, and when one sins, to repent and return to the Lord
- <sup>35</sup><sub>17</sub> To proclaim by word and example the Good News of God in Christ
- <sup>35</sup><sub>17</sub> To seek and serve Christ in all persons, loving one’s neighbor as oneself
- <sup>35</sup><sub>17</sub> To strive for justice and peace among all people, and respect the dignity of every human being.

“Ministry” is not confined to working in the church or serving on church committees, and it especially is not confined to the activities of ordained persons. Instead, ministry is whatever one does that serves Christ, bears witness to him, and furthers his work in the world. The teacher, computer technician, architect, and secretary used as examples above could do their work in ways that do not serve Christ or bear witness to him. Discernment is needed not only to determine how and where God calls each person to ministry, but also to help a person wade through some of the thorny ethical dilemmas that can arise in applying one’s Christian faith to one’s work. Congregations are encouraged to assist their members in addressing such ethical dilemmas and the interplay between one’s faith and one’s work. In addition, each person is encouraged to look at one’s ministry in the context of one’s congregation or community of faith, the Diocese of which one is a part, and the world at large.

One is not baptized in isolation, however; to be baptized means to be part of the Christian Church as a whole and also a member of a specific, local Christian church. Each baptized person is called to take part in the life of that church, through worship, prayer, and the giving of treasure, time, and talents. Discernment also can help each person determine the nature and intensity of his or her involvement in the local church, which may vary over time.

Even within the church, there are different forms of ministry. Some involve special training according to diocesan guidelines and must be licensed by the Diocesan Bishop; these are the ministries of Pastoral Leader, Worship Leader, Preacher (if one is not a priest), Eucharistic Minister, Eucharistic Visitor, and Catechist, as described in the Canons (Title III, Canon 4). Other ministries are commissioned by the local church, such as Altar Guild members, Wardens and Vestry members, and Sunday School teachers. Still others may be ministries to which one is simply welcomed, such as office volunteer, coffee hour host, or the person who weeds the church's flower beds.

Thus, each baptized Christian is called to ministry, including some form of ministry within the church. The Catechism in the *Book of Common Prayer* describes the ministry of the laity as follows:

The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church. [*Book of Common Prayer*, p. 855]

Those who are called to ordination exhibit a call and a desire to work in particular kinds of leadership within the ministry of the church. More information about ordained ministry is in the section that follows, "Holy Orders in the Episcopal Church."

It should be noted that when a person experiences a yearning to live a more "spiritual" life or seeks more in-depth education or formation in the realms of the Spirit, the Bible, theology, etc., this is not necessarily a call to ordination. Laity, as well as clergy, are called to worship, pray, learn, and in general seek a more in-depth life with Christ. Congregations and their clergy should offer rich formation experiences (or direct their members toward resources elsewhere) so that people of a variety of needs and desires can find the experiences that will help them grow and serve as faithful baptized Christians. Individuals and discernment committees should listen carefully for the underlying motivations and the movements of the Spirit should an individual express a desire to be ordained. (See section on "Discernment" below.)

## **Holy Orders in the Episcopal Church**

The Episcopal Church has maintained the "threefold order of ministry"; in other words, ordained ministry in the Episcopal Church comprises bishops, priests, and deacons. While this is not the only way to structure ordained ministry, it has long precedent in church history. In the discernment process,

especially in trying to discern a possible call to ordained ministry, it is vital to understand the difference between the various orders. It is especially important to understand the role of the Diaconate. Often when people experience what they believe is a call to ordination, they assume that God calls them to the Priesthood. It is possible that they are truly called to be ordained, but as a Deacon. What follows here is a brief outline of the ministries of the three orders, as well as an explanation of the use of the term “deacon” in the Episcopal Church.

The *Book of Common Prayer* (BCP) contains two resources for understanding the ministries of bishops, priests, and deacons. One is in the Catechism (pages 855–856), which describes these ministries, in addition to that of the laity. The other resource is the ordination rites themselves (pages 511, 524, 536). The Examination in each of these rites contains a type of “job description.” The rites also contain the promises one must make upon ordination. Anyone discerning a call to ordination, as well as members of discernment committees, should read carefully the ordination rites.

Although each order has specific responsibilities, the following are expected of each:

- <sup>35</sup><sub>17</sub> To pattern one’s life “in accordance with the teachings of Christ, so [as to be] a wholesome example”
- <sup>35</sup><sub>17</sub> To be faithful in prayer and in reading and studying the Scriptures
- <sup>35</sup><sub>17</sub> To conform to the doctrine, discipline, and worship of the Episcopal Church

## Bishops

Bishops “carry on the apostolic work of leading, supervising, and uniting the Church” (BCP, p. 510). The word *bishop* comes from the word *episcopal*, meaning “overseer.” A Bishop represents Christ and his Church as apostle, chief priest, and pastor of a diocese. The ministry of the Bishop is as follows:

- <sup>35</sup><sub>17</sub> To guard the faith, unity, and discipline of the Church
- <sup>35</sup><sub>17</sub> To celebrate and provide for the administration of the Sacraments
- <sup>35</sup><sub>17</sub> To ordain priest and deacons and to join in ordaining bishops
- <sup>35</sup><sub>17</sub> To be a faithful pastor and wholesome example
- <sup>35</sup><sub>17</sub> To share with other bishops in the leadership of the Church
- <sup>35</sup><sub>17</sub> To act in Christ’s name for the reconciliation of the world and the building up of the Church

The locus of the Bishop’s responsibility is the diocese — the geographic entity including many congregations and local communities of worship and service.

## Priests

The priest exercises the ministry of Christ on behalf of the local community, “particularly as a pastor to the people.” A priest is the bishop’s representative in the local congregation or other community of faith (such as a school or a hospital). The ministry of the priest is as follows:

- <sup>35</sup><sub>17</sub> To proclaim in preaching and in the conduct of one’s own life the Gospel of Jesus Christ
- <sup>35</sup><sub>17</sub> To administer the Sacraments
- <sup>35</sup><sub>17</sub> To bless and declare pardon in the name of God
- <sup>35</sup><sub>17</sub> To share with the bishop and other priests in the councils of the Church

The locus of the Priest’s responsibility is the parish, mission, hospital, educational institution, prison, or other institutional structure within which the Word is preached, the Sacraments administered, and the faithful equipped for their service in the world.

## Deacons

The Deacon serves as a bridge between the church and the world, exercising the ministry of Christ and the Church in the world, “particularly as a servant to those in need.” The ministry of the deacon is as follows:

- <sup>35</sup><sub>17</sub> To “make Christ and his redemptive love known” to the world, and to “interpret to the Church the needs, concerns, and hopes of the world”
- <sup>35</sup><sub>17</sub> To “assist the bishop and priests in public worship and in the ministration of God’s Word and Sacraments”

The locus of the Deacon’s responsibility is that fluid boundary between the church and the world, in the workplace and soup kitchen, the hospital and home — wherever there are people in need of Christ’s compassion. Even though the Deacon may serve in a local congregation, the Deacon is directly under the supervision of the Bishop. The Bishop may assign supervision to the Priest in charge or other leader exercising oversight of a congregation or other community of faith (see Title III, Canon 7, Section 4).

## Further Explanation of the Diaconate

“God now calls you to a special ministry of Servanthood directly under your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely.

“As a deacon in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world. You are to assist the bishop and priests in public worship and in the ministration of God’s Word and Sacraments.”  
(*From the Ordination of a Deacon, Book of Common Prayer, p. 543.*)

### The Diaconate in the Western Church

In the first three centuries of Christianity, the diaconate flourished. Deacons had a special relationship to bishops, providing the servant ministry of a bishop to his congregation and to the larger world, as well as assisting the bishop at the Eucharist. Following the conversion of Constantine, the church adapted itself to the hierarchical structures of Roman society, and the office of bishop gained prestige as the church became the Imperial Church — i.e., the Church modeled its structure on the Imperial model.

As the church flourished, priests, out of necessity, were called on to take over Eucharistic roles, which had formerly been the sole function of bishops, with the assistance of deacons. The diaconate came to be overshadowed by priests as ordained leadership came to be seen as an ascending progression of grades: Deacon, Priest, Bishop. By the Middle Ages, the diaconate became a transitional stepping stone to the priesthood. The vocational diaconate virtually disappeared from the ministry of the Western Churches.

### The Diaconate in the Episcopal Church in the USA

In the Episcopal Church in North America, there have been four major changes in the diaconate:

- 1) From about 1840–1930, men were ordained deacon to serve as missionaries to ethnic groups and in isolated communities.
- 2) From 1885–1970, women became deaconesses, set apart by prayer and the laying on of the bishop’s hands, to care for the poor, the sick, and the needy.
- 3) From 1952–1970, men were ordained as “perpetual” deacons to serve in parishes, mostly trained as sacramental and pastoral assistants.

- 4) From 1970 to the present, the Episcopal Church has been in the process of transforming the diaconate to reflect the diaconate of the early church: as a separate, full, and equal order with an emphasis on service to the poor, needy, marginalized, prisoners, homeless. The liturgical function of the diaconate, which is a secondary role of the deacon, flows out of the other roles of service to the community.

## **Preliminary Examinations Required for Ordination**

Several examinations or checks are required early in the process, after the Applicant has been admitted to Postulancy. These are a psychological/psychiatric exam, a physical exam, and a background check. They help the Bishop in discernment, to determine if there are any impediments to ordination, or any areas that need to be addressed prior to ordination. More information on each is given below. Because these exams must be completed within 36 months of ordination to the Priesthood, anyone preparing for the Priesthood will end up completing the exams twice: once at the beginning of Postulancy, and again before ordination to either the Diaconate or Priesthood.

### Psychological Examination

The psychological/psychiatric examination consists of two parts, a set-form and a narrative evaluation, in keeping with the prescribed forms of the Canons [see Canon 6, Section 1(b)(1)]. Both become the property of the Diocese and will not be released to the candidate; the narrative is available only to the Ecclesiastical Authority. The Standing Committee sees only a certificate that the exam has been completed.

The exam is conducted by a practitioner chosen by the Bishop for this purpose.

### Physical Examination

The Applicant pays for the physical examination, which is available to her/him for review. The Applicant may go to any physician of her/his choosing, as long as the physician completes a particular form, which the Applicant may attain from the Office of the Bishop.

### Background Check

The background check is conducted by an outside company contracted for that purpose by the Diocese. The Office of the Bishop will send the Applicant's name and address to the company, which will send the appropriate forms to the Applicant. The background check includes employment history, educational institutions, churches with which one has been affiliated, traffic violations, and credit history.

## Ongoing Contact with the Bishop

Once a person has been admitted as a Candidate (or before that if the Bishop so chooses), the Candidate is required to communicate with the Bishop in person or by letter four times a year in the Ember Weeks. These are called “Ember Day Letters,” and *they are taken very seriously*. In these letters or communications, the Candidate should reflect on his/her academic, vocational, human, spiritual, and practical development. Ember Day letters are required of all Candidates and Deacons in the Diocese. The Ember Days are the Wednesday, Friday, and Saturday following the Third Sunday of Advent, the First Sunday in Lent, Pentecost, and Holy Cross Day (September 14).

## **BECOMING A DEACON**

### **Application for Postulancy**

When a Discernment Committee and an Applicant feel that they have reached some clarity that the Applicant may be called to the Diaconate, a formal nomination should be made to the Bishop. The Canons state that a person “may be nominated for ordination to the diaconate by the person’s congregation or other community of faith,” and then names the items that need to be included in such a nomination \*Title III, Canon 6, Section 1(a)+. The nomination shall include “an acceptance in writing by the nominated person.” Thus, three documents are needed: an application form, a nominating letter from the Discernment Committee, and a letter of acceptance by the Nominee.

The Bishop then chooses whether to admit the nominee as a Postulant. Postulancy for the Diaconate is a period “of exploration of and decision on the Postulant’s call to the diaconate.” It includes a background check, medical and psychological exams, and an interview with the Commission on Ministry, which shall submit a recommendation to the Bishop. The Bishop then chooses whether to admit the person as a Candidate. Candidacy is the period of formation.

### **Formation Program for the Diaconate**

The Formation Program for Deacons affirms any proficiency that Candidates for the Diaconate may bring to the formation process. The COM recognizes that individuals may come to the process with a variety of previous experiences and education that is pertinent to their diaconal formation.

Beginning with admission to Candidacy, the Commission on Ministry will work with each individual to design a program that suits his/her needs, and to provide adequate preparation in the canonical areas required and any others the Diocese may add. The Canons specify that “Before ordination each Candidate shall be prepared in and demonstrate basic competence in five general areas:

- (1) Academic studies including, The Holy Scriptures, theology and the tradition of the Church,
- (2) Diakonia and the diaconate,
- (3) Human awareness and understanding,
- (4) Spiritual development and discipline,
- (5) Practical training and experience.” \*Title III, Canon 6, Section 3(b)+

The Canons also specify that “The formation process shall include sexual misconduct prevention training, training regarding Title IV of these Canons [on Ecclesiastical Discipline], and anti-racism training” \*Title III, Canon 6, Section 3(c)+.



The Program's design makes use of recommendations from the North American Association for the Diaconate (NAAD), which recommends the following subject areas and suggested credit hours. For a fuller description of each, see the NAAD's *Guidelines for Deacon Programs, 2000*.

<i>Diakaneo</i> : Introduction, Theory, and Practice	160 hours/20%
Spiritual Formation	80 hours/10%
Scripture	160 hours/20%
Theology and Doctrine	
Christian Theology	40 hours/5%
Moral Theology	40 hours/5%
Contemporary Issues	40 hours/5%
Church History, including Anglican Tradition	80 hours/10%
Worship	120 hours/15%
Christian Evangelism and Education	40 hours/5%

In addition to the above "academic" portion, the following practical learning is also required:

Pastoral Training	one unit/400 hours
Supervised Field Work	200 hours

This should take place outside Postulant's home parish.

**BACHELOR OF DIACONAL STUDIES CURRICULUM**  
**Suggested Outline of Full-Time Enrollment**

<b>YEAR ONE</b>	<b>YEAR TWO</b>	<b>YEAR THREE</b>
Bible Studies I Christian Mythos I Enabling and Empowering Groups Prayer Book Studies I Liturgical Practicum I Spiritual Formation I  Bible Studies II Foundations of Social Ministry Homiletics I Introduction to Theological Reflection Prayer Book Studies II Spiritual Formation II	Bible Studies III Introduction to Pastoral Care Organizing for Social Change Homiletics II Field Education and Seminar I Spiritual Formation III  Anglican Theology Christian Mythos II Counseling Skills Liturgical Practicum II Organizing for Social Change Field Education and Seminar II Spiritual Formation IV	Christian Education Christian Social Ethics Social Ministry I Romans and John Liturgical Practicum III Field Education and Seminar III Spiritual Formation V  Romans and John Social Ministry II Deacon's Role in Liturgical Music Field Education and Seminar IV Senior Seminar Spiritual Formation VI

Reference: School for Deacons; Diocese of California; Berkeley, California.

Note: The above list of courses is given as an example of a well-rounded educational program. Courses may be taken on a full-time or part-time basis according to the specific situation of the candidate. The final choice of courses to be taken for the diaconate will be decided by the candidate and the Bishop in consultation with the Advisers from the European Institute for Christian Studies. The final list of courses will be based on the environment in which the future deacon will be serving and based on the availability of resources in Europe and in the U.S.A. to which the candidate can attend.

## Resources

The Formation Program for Deacons includes, but is not limited to, the following resources that may be used for preparation:

- <sup>35</sup><sub>17</sub> Learning Contact Hours: Time spent in a classroom setting, in a group, with an instructor. May also be accomplished through conference calls, video, or computer conferencing. This would include courses and workshops offered through the various seminaries in Europe and America.
- <sup>35</sup><sub>17</sub> Directed Study: Time spent by a student in contact with a teacher or mentor, in a one-on-one exploration of a particular topic.
- <sup>35</sup><sub>17</sub> Formation and Experiential Events: May include retreats, conferences, supervised practicum experiences, etc., whether in Europe or elsewhere.
- <sup>35</sup><sub>17</sub> On-Line: This may include courses offered by the School for Deacons ([www.sfd.edu](http://www.sfd.edu)) and the Church Divinity School of the Pacific, Berkeley, California ([www.cdsp.edu/call.html](http://www.cdsp.edu/call.html)); also see Candidate Formation Guidelines of the Convocation of Episcopal Churches in Europe on the convocation's website for a non-exhaustive survey of training centers available in Europe.
- <sup>35</sup><sub>17</sub> Teaching/Lecture Series: Offered at other churches training programs.

## Supervised Pastoral Education

An expected part of the formation for the Diaconate in the Convocation is the completion of one unit of Supervised Pastoral Education (SPE). This program of approximately twelve weeks may take place in a variety of ministry settings, but most often occurs in a hospital. Essentially, the student serves as a hospital chaplain for a summer, while also engaging a variety of group and learning experiences. SPE is a form of experiential learning through the practice of ministry with persons in crisis and the reflection on that practice with supervisor and peers. SPE is intended to help a student develop skills for ministry, especially with persons in need or crisis, and the capacity to reflect theologically on the situations one encounters in ministry. (For more information on SPE, see the web site for the Association for Clinical Pastoral Education, Inc., at [www.acpe.edu](http://www.acpe.edu).)

## Formation Record

The Commission on Ministry provides a formation "grid" (see Appendix), in which the Candidate can record their formation experiences in order to more easily keep track of them.

## Demonstration of Proficiency

The Candidate in formation for the Diaconate may demonstrate proficiency in the areas specified by the Canon of the Church at any time in the formational process. The method for demonstrating and evaluating a Postulant's proficiency will be determined by the Convocation's Commission on Ministry of the Baptized.

## Reporting

The Commission on Ministry will make a report to the Bishop concerning the Candidate's fitness and readiness, as called for under Title III, Canon 6, Section 3(g), and will ensure that such a report is made by any other body charged with evaluating the Candidate's readiness.

## On the Diaconate

The Rt. Rev. Pierre W. Whalon

20 January 2008

As the Convocation moves toward the regular formation and deployment of Deacons, there is much to understand about this distinctive Order.

### *The Diaconate*

The key to understanding the Orders of the Church begins with Baptism, in which all are given the same Spirit (I Cor. 12), and individually receive different and unique gifts. Put together as a whole community, the baptized become the Body of Christ.

Each Order enables facets of the ministry of each Christian, and of the Christian community. The ordained function to “equip the saints for ministry,” not only by providing formation for ministry, but more deeply, by helping to “stir up” the gift of the Spirit given to each of us at Baptism. This gift makes us like Christ, and so the Holy Orders each reflect and embody some aspects of Jesus’ ministry as Servant, Healer, Forgiver, Prophet, Teacher, Leader, Priest, and Lord.

Jesus said, “The Son of Man came not to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45). “Where I am, there my servant will be also” (John 12:21). Thus, identifying himself with the Suffering Servant of Isaiah 53, Jesus is first and foremost our Servant, meeting the need we have for salvation that no one else could provide. Thus the Deacon (Greek for “servant”) is the first and most important of the three Orders. All the ordained are to serve the needs of the Church, and to be both examples and teachers of servanthood in the image of Jesus.

It is therefore essential that Priests and Bishops also be ordered first as Deacons. The relegation of the diaconate to a minor order has been a major stumbling block for the Church, as it either allowed for the collapsing of the three Orders into the priesthood—Priest as primary order, Bishops being Priests with a little added, Deacons being failed priests. The Reformed reaction made the diaconate into a lay order, as in John Calvin’s scheme of pastors, ruling and teaching elders, and deacon, or completely collapsed into one office in the Lutheran understanding, that of pastor.

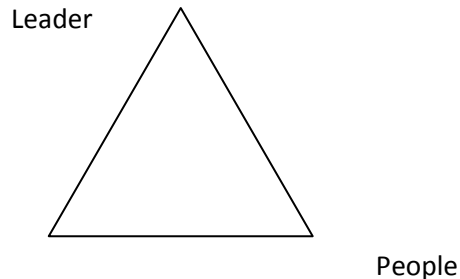
The recovery of the Diaconate in The Episcopal Church is helping restore all four orders to their rightful place: the Laity as the principal ministers of the Church, doing the work of the Church; the Deacons, helping the Laity become better servants (the primary ministry of us all in the image of Christ); the Priests, connecting the People of God and the Holy Trinity through Word and Sacrament; and the

Bishops, servants to the rest of the Church, connecting and holding the congregations together as a living sacrifice and a royal priesthood for the life of the world.

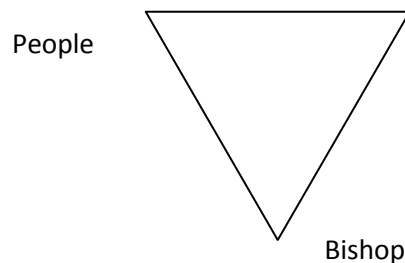
In particular, Deacons have a “liminal” or “threshold” role as being in the World for the Church and in the Church for the World, as opposed to Priests and Bishops, who summon the community(ies) together for Word and Sacrament and then send the people out into the world, to do the work that God has given us to do (BCP 366). The Deacons therefore seek to draw the Church’s attention to those in need, both spiritually and materially. Conversely, they also seek to bring people into the Church, so that each might “come and see” Jesus and decide whether to stay (John 1:37-40). The Deacons serve directly under the Bishop, whom they, like Priests, swear to obey.

Liturgically, Deacons read the Gospel and can preach, call the People to confess their sins, set the Altar, help distribute the Holy Communion, do the ablutions after the Eucharist, and send the People forth into the World. This liturgical role helps underline their ministry the rest of the week. They may be put in charge of congregations; conduct weddings and funerals, and lead the Offices. They usually are responsible for seeing that Communion is taken to the sick and shut-in. In the ancient Church, Deacons were also administrators, following upon the institution of the Order by the Apostles (Acts 6).

In the world, organizations are usually arranged in some pyramidal hierarchy:



But the Church is arranged differently:



The people are “on top,” and the Bishop is “at the bottom.” This understanding is what the Diaconate does for the Church as a whole.

The canons now speak of “Deacons” and “transitional Deacons.” This should be the usage we adopt in the Convocation, rather than “permanent,” “distinctive,” or “vocational” Deacons. The change reflects the Church’s dissatisfaction with labeling Deacons as “permanent,” whereas all Orders are permanent and irrevocable.<sup>1</sup>

Thus the formation of Deacons is extremely important, especially as the Order prescribes the right relationship of all Christians one to another.

### *Forming Deacons*

Canon III.6 concerns the calling and ordering of Deacons. Deacons are normally non-stipendiary, because of their liminal role as being in the World for the Church and in the Church for the World.

Section 5 is especially relevant to the work of EICS, as well as COMB:

#### Sec. 5. Preparation for Ordination

- (a) The Bishop and the Commission shall work with the Postulant or Candidate to develop and monitor a program of preparation for ordination to the Diaconate in accordance with this Canon to ensure that pastoral guidance is provided throughout the period of preparation.
- (b) The Bishop may assign the Postulant or Candidate to any congregation of the Diocese or other community of faith after consultation with the Member of the Clergy or other leader exercising oversight.
- (c) Formation shall take into account the local culture and each Postulant or Candidate's background, age, occupation, and ministry.
- (d) Prior education and learning from life experience may be considered as part of the formation required for ordination.
- (e) Wherever possible, formation for the Diaconate shall take place in community, including other persons in preparation for the Diaconate, or others preparing for ministry.

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<sup>1</sup> There has been for many years a discussion of so-called “direct” or *per saltum* ordination, that is, “jumping” to the Order to which one is called. Thus, a priest would be directly ordained to the priesthood, without being first ordained Deacon. However, the traditional understanding of the three-fold ministry has turned out to be the more acceptable one, as it is consonant with the Church’s understanding of ordination.

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

- (1) Academic studies including, The Holy Scriptures, theology, and the tradition of the Church.
- (2) Diakonia and the diaconate.
- (3) Human awareness and understanding.
- (4) Spiritual development and discipline.
- (5) Practical training and experience.

(g) Preparation for ordination shall include training regarding

- (1) prevention of sexual misconduct.
- (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
- (3) the Constitution and Canons of the Episcopal Church, particularly Title IV thereof.
- (4) the Church's teaching on racism.

The formation of Deacons reflects the fact that they are not as a whole Teachers of the Church, unlike the Bishops and Priests. Since they are usually people who continue to work in the world, their formation needs more flexibility than that of Priests.

Practical experience in the congregational setting will be the most important educational tool for diaconal candidates, as a rule. However, this is not to obviate the need for academic studies, especially to equip Deacons to become preachers and evangelists in the multi-lingual, multi-cultural, multi-religious world we inhabit here in Europe. Diaconal candidates will benefit from distance learning, conference and seminars in order to help them gain the competence they need, as they do not need the level of education required of Priests. As a rule, seminary study is not necessary.

However, some criteria apply to all. Deacons must know the content of the Bible, and understand how the Creeds interpret the Scriptures' message. They must have a grasp of exegesis, as well as good homiletical technique. They must possess not only a heart for the poor in body, mind or spirit, they must also have concrete training in meeting those needs. They must have training in evangelism, especially the hospitality evangelism that is the common practice in the Convocation. They should have some grounding in the history of the Church, and what is distinctive about Anglicanism, particularly in our context. Deacons should understand their Order well, and how they fit into The Episcopal Church's understanding of Orders in general.

The third "general area" in III.6.5 (f) 3 is vaguely titled "Human awareness and understanding." This should be taken to mean what we understand the canonical area of "Contemporary issues" to be in the formation of Priests. In other words, Deacons need to be very aware of the needs of the community around them, and how to go about getting the Church to pay attention to those needs and meet them with the gifts of the Spirit.

This does point out the need for good supervision by the field education priest, mentors, EICS and COMB shepherds, as well as the Bishop. Examination criteria need to be elaborated, in such a way that individuals can be examined for the competence as well as their academic knowledge. This is the clearest need for EICS to meet, as we move forward with developing the Diaconate in Europe.

The Rt. Rev. Pierre W. Whalon  
20 January 2008



**Note Regarding Additional Optional Areas in Contemporary Studies for the Diaconate**

**Reverend Doctor George Hobson, Paris**

**January 23, 2008**

A deacon has direct responsibility to his/her bishop and should be given a ministry that corresponds 1) to what are perceived to be his/her peculiar calling and gifting, and 2) to a perceived need in the diocese that such calling/gifting could meet. A deacon in principle acts as a link between a parish/diocese and the wider society, and is considered to be a "servant" and to represent the aspect of servanthood characteristic of the Christian calling. Such a person, I would suggest, in addition to the normal basic theological training he/she would receive, ought to be well informed about religious, sociological, and political currents in his/her society, so that his/her interface between church and society is definitely a two-way street. Obviously this should be the case for all Christians, but for a deacon, it should, I believe, be part of his/her formal training. In today's world, this would involve study, for example:

of Christian apologetics, as traditionally taught and as it might be practiced in our contemporary climate;

of the rise of secularism and atheism in the last hundred and fifty years;

of the modern phenomena of genocide and totalitarianism, beginning with the Armenian genocide of 1915-16; the relations that one might establish between these and the rise of secularism;

of Islam, its historical trajectory, the fundamental differences between it and Christianity, the current challenge it presents to the worldwide Church, the attitudes Christians might adopt toward Muslims;

of the relation of the Church to the Jews, as understood in Scripture and in the post-Shoah world;

of the ecumenical movement, its intra-ecclesial significance and its importance for inter-religious relations;

of Western colonialism, positive and negative aspects;

of the contemporary humanitarian movement and the rise of NGOs and of Christian NGOs in particular;

of ecology and its theological dimension, and of the effects of global warming on people groups (and hence on emigration, etc.), especially in the southern reaches of the planet;

of globalization, its benefits and downside, in particular as it impacts the rich and the poor in every nation;

of sexuality in contemporary Western society, in a context of ideological egalitarianism and political correctness, in which differentiation of any kind is looked on with suspicion and where, ironically, at the same time, ethnic groups and individuals are passionately eager to establish their "difference" and affirm their "rights".

It seems to me that anyone called to be an ordained Christian minister should be conversant with such issues to some degree, in particular deacons who presumably move regularly between the Church and the wider world, and should have some sense of how to approach them theologically. One might imagine a survey course on "contemporary issues" that could provide a useful overview.

With best wishes,

The Reverend Doctor George Hobson  
Canon Theologian to the Bishop, Convocation of Episcopal Churches in Europe

## North American Association for the Diaconate

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

NAAD is an organization in the Anglican churches of North America: the Episcopal Church and the Anglican Church of Canada.

## Deacons in Anglican churches

The diaconate of the Anglican churches is an historic order, with roots in the ancient church, adapting to the needs of the church and the world in our own age. Like the other two orders, the episcopate and the presbyterate, it is a gift from God for the nurture of God's people and the proclamation of God's gospel. It is closely linked with the ordained diaconate of other ecumenical bodies, especially the Roman Catholic, Orthodox, and some Methodist and Lutheran churches.

*Deacons are symbols of Christ and his church,  
filled with grace and power through ordination.*

Deacons function in ministries of liturgy, word, and charity. They serve directly under the bishop of a diocese and help to carry out the bishop's ministry. Bishops normally assign deacons to special responsibility for mercy and justice. Dioceses usually require that prospective deacons already serve in specialized ministries among the poor, sick, and oppressed. Once ordained, deacons exercise leadership among the faithful, encouraging, training, and organizing them for various ministries. In many ways the vision of the historic diaconate has become a reality in our time.

*Deacons are agents of the church in word, action, and attendance,  
who lead the people of God  
in carrying the light of Christ into places of darkness.*

The North American Association for the Diaconate helps to make the vision a reality by:

- Communicating with deacons, those in formation, bishops, presbyters, and others
- Publishing a bimonthly newsletter, *Diakoneo*, sent to NAAD members and all diocesan bishops
- Writing, publishing, and gathering resource materials
- Identifying and making known diaconate programs in dioceses
- Planning and producing provincial, national, and international conferences
- Recommending and providing resource persons, speakers, and leaders for diocesan and parish workshops and conferences
- Maintaining links with the national Anglican churches and ecumenical churches

## APPENDIX A

### OUTLINE OF THE ORDINATION PROCESS

This is a synopsis of the ordination process as required by the Canons. Much detail has been omitted, in the interest of giving a general outline. Be sure to check the Canons of Title III for more complete information.

#### Deacon

- A) Discernment process in local congregation or other community of faith
- B) Selection — no time requirement specified in Canons
  - 1) Nominated to Bishop. See Canon 6, Section 1(a), for requirements of what needs to be included in nomination.
  - 2) Bishop admits (or chooses not to admit) Applicant as a Postulant.
  - 3) Postulancy — this is a period of selection, *not* of formation.
    - (a) Background check; psychological and physical exams
    - (b) Bishop, or Bishop's designee, *may* interview Postulant
    - (c) COM, or designated committee, *shall* interview Postulant and makes recommendation
    - (d) Bishop admits (or not) person as a Candidate
- B) Candidacy — this is the period of formation. It must be at least a year.
  - 1) Bishop may assign Candidate to a congregation.
  - 2) Bishop, in consultation with COM, determines time and extent of formation.
  - 3) Must take sexual misconduct, anti-racism/diversity, and Title IV training.
  - 4) Must demonstrate competence in five areas:
    - (a) Academic studies, including Holy Scriptures, theology, and tradition of the Church
    - (b) Diakonia and the diaconate
    - (c) Human awareness and understanding
    - (d) Spiritual development and discipline
    - (e) Practical training and experience
  - 5) Should include some kind of formation in community.
  - 6) Formation should reflect the local community.
  - 7) Candidate communicates with Bishop on Ember Days.
  - 8) Progress evaluated from time to time by COM and any others so authorized, with written report. When ready for ordination, final written report produced, in form determined by Bishop in consultation with COM.
  - 9) COM recommends readiness.
  - 10) Standing Committee certifies that all canonical requirements have been met.

### C) Ordination

Deacon continues to communicate with Bishop on Ember Days.

### Priest

- A) Discernment process in local congregation or other community of faith
- B) Application/nomination to Bishop. See Canon 8, Section 3(a), for what needs to be included in nomination.
  - 1) Bishop then does several things:
    - (a) Confirms that the person is a confirmed adult communicant in good standing.
    - (b) Meets with the nominee in person.
    - (c) Consults nominee regarding financial resources during formation, to be reviewed periodically throughout Postulancy and Candidacy.
    - (d) Notifies the COM whether process may proceed.
  - 2) If Bishop approves person, COM meets with Applicant.
    - (a) Reviews the application.
    - (b) Prepares an evaluation of the nominee's qualifications to pursue course of preparation.
    - (c) Presents evaluation and recommendations to the Bishop.
  - 3) Bishop admits nominee as Postulant; notifies all concerned; records name in a Register kept for that purpose.

### C) Formation

- 1) Includes both Postulancy and Candidacy.
- 2) Postulancy is no less than six months. Candidacy is no less than six months. The two combined is no less than 18 months.
- 3) If no baccalaureate degree, formation program should include any additional academic work necessary.
- 4) Should include some kind of formation in community.
- 5) Formation should reflect the local community.
- 6) Required areas for study:
  - (a) Holy Scriptures
  - (b) Church History, including the Ecumenical Movement
  - (c) Christian History, including Missionary Theology and Missiology
  - (d) Christian Ethics and Moral Theology
  - (e) Studies in contemporary society, including racial and minority groups
  - (f) Liturgics and Church Music...
  - (g) Theory and practice of ministry

### D) Candidacy

- 1) Requirements for admission:
  - (a) Letter of support by sponsoring community and Discernment Committee.
  - (b) Statement from COM attesting to continuing formation of the Postulant.

- (c) Recommendations from COM and from the Postulant's seminary.
- 2) Bishop admits person as a Candidate and records name in a Register.

#### E) General Requirements for Ordination

- 1) Postulant/Candidate communicates with Bishop on Ember Days.
- 2) Bishop and COM work closely with person to develop and monitor program of preparation.
- 3) Bishop and COM ensures pastoral guidance is provided throughout preparation period.
- 4) Seminary or other formation program provides report on academic performance and personal qualifications at least once a year.

#### F) Ordination

- 1) Before being ordained, person must have:
  - (a) Background check
  - (b) Sexual misconduct, Title IV, and anti-racism training
  - (c) Medical and psychological exams

These exams must be completed before ordination to the transitional Diaconate, and before ordination to the Priesthood, they must have been taken within 36 months of ordination.
- 2) Bishop obtains in writing:
  - (a) Application from Candidate requesting ordination as a deacon
  - (b) Letter of support from sponsoring community
  - (c) Certificate from seminary or other program showing scholastic record in canonical areas, and evaluation of readiness, including personal qualifications
- 3) Bishop provides the items mentioned in (2) above to Standing Committee, as well as the following:
  - (a) Certificates from Bishop on admission to Postulancy and Candidacy
  - (b) Certificate from COM recommending ordination
- 4) Standing Committee certifies canonical requirements met and there are no grounds for refusal; gives signed testimonial to Bishop.

**APPENDIX B**  
**CHECKLIST FOR THE ORDINATION PROCESS**  
**FOR THE DIACONATE**

*[Insert the date on which each step is completed.]*

**Applicant's Name** \_\_\_\_\_

**Residence Address** \_\_\_\_\_

**Mailing Address** \_\_\_\_\_

**Phone Numbers: Residence** \_\_\_\_\_ **Business** \_\_\_\_\_

**Email** \_\_\_\_\_

**Sponsoring Congregation** \_\_\_\_\_

**Clergy of Sponsoring Congregation** \_\_\_\_\_

APPLICANT:

1. Clergy notifies Bishop of interest \_\_\_\_\_
2. Bishop approves congregational Discernment Committee appointment \_\_\_\_\_
3. Bishop notifies COM to assign Mentor to congregational Discernment Committee \_\_\_\_\_
4. Report of congregational Discernment Committee \_\_\_\_\_

5. Nomination in writing to Bishop \_\_\_\_\_
6. Acceptance of nomination by Applicant, in writing to Bishop \_\_\_\_\_
7. Clergy's Letter of Recommendation \_\_\_\_\_
8. Required References: (3)
  - a. Employer/Supervisor/Co-Worker \_\_\_\_\_
  - b. Community/Volunteer \_\_\_\_\_
  - c. Family/Personal \_\_\_\_\_
9. Biographical Essay \_\_\_\_\_
10. Bishop admits Applicant to Postulancy \_\_\_\_\_

POSTULANT:

1. Report of Medical Examination \_\_\_\_\_
2. Report of Psychological Examination \_\_\_\_\_
3. Background Check \_\_\_\_\_
4. Bishop interviews Postulant \_\_\_\_\_

*Checklist for Ordination to the Diaconate, page 2*

5. Commission on Ministry (COM) interviews Postulant \_\_\_\_\_
6. Commission on Ministry Recommendation \_\_\_\_\_
7. Postulant applies for Candidacy \_\_\_\_\_
8. Bishop admits Postulant to Candidacy \_\_\_\_\_

CANDIDATE:

1. Bishop assigns Candidate to congregation (optional) \_\_\_\_\_
2. Safeguarding God's Children training completed \_\_\_\_\_
3. Preventing Sexual Misconduct training completed \_\_\_\_\_
4. Anti-Racism/Diversity training completed \_\_\_\_\_
5. Title IV training completed \_\_\_\_\_
6. Clinical Pastoral Education Evaluation(s) \_\_\_\_\_
7. Certification of readiness from those in charge of formation program \_\_\_\_\_
8. COM's Report on Candidate's fitness and readiness \_\_\_\_\_
9. Application for Ordination \_\_\_\_\_
10. Standing Committee certifies all canonical requirements have been met \_\_\_\_\_
11. Approval by Bishop for Ordination \_\_\_\_\_
12. Date of Ordination \_\_\_\_\_



## APPENDIX C FORMATION GRID DIACONATE

This grid is intended to assist a Candidate in recording experiences applicable to the canonically required areas of formation. The Candidate may well have to reproduce this in another format, or use some other method, in order to have enough space in which to record experiences.

<b>Subject</b>	<b>College Courses</b>	<b>Seminary Courses</b>	<b>Life Experience</b>	<b>Adult Education</b>	<b>Conferences/Other</b>
<b>Holy Scriptures</b>					
<b>Theology</b>					
<b>The Tradition of the Church</b>					
<b>Diakonia &amp; the Diaconate</b>					
<b>Human Awareness &amp; Understanding</b>					
<b>Spiritual Development &amp; Discipline</b>					

<b>Subject</b>	<b>College Courses</b>	<b>Seminary Courses</b>	<b>Life Experience</b>	<b>Adult Education</b>	<b>Conferences/Other</b>
<b>Practical Training &amp; Experience</b>					

Document prepared by Lora Bernabei with the cooperation and input of the European Institute for Christian Studies



## **FORMATION GUIDELINES**

**For**

### **LICENSED LAY MINISTRIES**

**Convocation of Episcopal Churches in Europe**

**The Episcopal Church (USA)**

**FEBRUARY 1, 2010**

This document complements the *Handbook of the Commission on Ministry of the Baptized* of the Convocation of Episcopal Churches in Europe.

The six lay ministries licensed by the Episcopal Church are: Pastoral Leader, Worship Leader, Preacher, Catechist, Eucharistic Minister, and Eucharistic Visitor. All six ministries are supported in the Convocation of Episcopal Churches in Europe.

Reference: Title III: Ministry, Canons of The Episcopal Church

#### **CANON 4: Of Licensed Ministries**

According to the baptismal covenant, all are called to a life of faithfulness, worship, service, and ministry. Within this context, some have special gifts and abilities to lead God's people and equip them for their work of ministry. Such persons should be recognized and trained so that their particular ministries may be an effective witness to the risen Christ in our midst.

Licensed ministries are diocesan-level ministries that provide recognition of special gifts and training, provide standardization and accountability when the church is at worship, and support other ministries. We note in the early church that Paul did not make major policy

decisions on his own but, in the case of admitting Gentile believers into the fellowship of the church, he presented his case to the church elders and apostles in Jerusalem (Acts 15). As one who had comprehensive understanding of the church, we find him correcting some of the excesses in the Corinthian congregation (I Cor.: 14). It is in community that we discern how the Spirit is leading us. Those who have leadership positions are part of the community and subject to its direction. Ones so licensed act within the parameters of the Book of Common Prayer and within the faith and tradition of the Episcopal Church.

Some desirable characteristics of those who are to exercise the ministries listed in this canon include: a willingness to learn and grow in their faith and in the exercise of their particular ministry; a commitment to their appointed duties and responsibilities; a desire to enhance their ministry through continuing education and regular assessment; and the ability to work with and for others. Persons recommended for licensing should be doing their best to pattern their lives in accordance with Christ's teachings and be wholesome examples to the people of God.<sup>3</sup>

#### **CANON 4: Of Licensed Ministries**

**Resource:** The Bishop for Federal Ministries (Military, Hospital, and Prison Chaplaincies): <http://www.ecusa-chaplain.org>

##### **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.

Reasons for revoking a license include but are not limited to failure to carry out the licensed ministry, preaching or teaching contrary to the established doctrine of the Episcopal Church and a manner of life that is causing scandal within a congregation.

(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.

#### *Qualities required for all Licensed Lay Ministries*

Licensed Lay Ministers (LLM) should be committed Christians devoted to a simple rule of life, engage in daily prayer, receive communion on a regular basis, and commit to responsible stewardship.

#### *Acceptance*

The acceptance process for LLMs requires discernment. There should be a formal endorsement by person's faith community. As LLMs operate locally, for ministries requiring coursework, funding should be found locally i.e. through fundraising by the rector and by the congregation that endorses the person's ministry.

### *Language*

Regarding language proficiency, the candidate should be conversant in English by the end of formation. At this time materials in other languages, other than the Convocation's *Bilingual Selections of the Book of Common Prayer*, are scarce.

### *Term of Ministry*

In the Convocation of Episcopal Churches in Europe, the Bishop licenses Eucharistic Ministers and Eucharistic Visitors for a period of two years, renewable upon review and authorization by the Bishop. Renewal is not automatic. License is accorded after the appropriate formation has been completed. Formation for these two ministries is performed at the parish level by the parish priest.

The term of license for the other four ministries (Pastoral Leader, Catechist, Worship Leader and Preacher) is three years with the same regular review process. License is accorded after the appropriate formation has been completed. Formation for these four ministries takes place both at the parish level and by the completion of several online courses at approved theological training centers, to be described below.

### *Required Courses*

The three ministries of Pastoral Leader, Preacher, and Catechist require the completion of six courses. They are: Old Testament Introduction, New Testament Introduction, The Creeds, Christian Ethics, Church History & Theology, and Anglican Spiritual Practices.

For the ministry of Worship Leader three of these courses are required. They are: Old Testament Introduction, New Testament Introduction, and The Creeds.

### *Training Institutions*

Courses in Christian Ethics, Old Testament, New Testament, and Creeds can be taken at a local Christian formation institution in the local language, if available. In English, these courses should be taken as distance courses from *Saint John's University, Nottingham, England*, Extension Studies Department.

EICS recommends that the Episcopal/Anglican Courses in Church History and Anglican Spiritual Practices be taken through the Church Divinity School of the Pacific's Center for Anglican Learning & Leadership.

All persons training for a Licensed Lay Ministry should be assigned a Mentor, usually the priest in charge, to work closely with the candidate.

For the four ministries requiring coursework, additional courses may be required as identified by the mentor with the candidate.

### *Continuing Education*

Once licensed, continuing education is highly recommended for all ministries including: readings from a recommended reading list, attendance at seminars given by our Academy for Parish Leadership when relevant, relevant courses offered by outside institutions.

### *APPROVED TRAINING INSTITUTIONS*

*Saint John's Nottingham Extension Studies Department ([www.stjohns-nottm.ac.uk](http://www.stjohns-nottm.ac.uk)) (SJN)*

The Church of England Diocese of Gibraltar in Europe also uses this institution for their lay training programs. The following courses are appropriate for licensed lay ministries in the Convocation:

Old Testament Introduction

New Testament Introduction

The Creeds

Christian Ethics

*Church Divinity School of the Pacific ([www.cdsp.edu](http://www.cdsp.edu)) (CDSP)*



CDSP Center for Anglican Learning & Leadership (CALL) is an Episcopal seminary with an extensive distance-learning program. The following courses are appropriate for our licensed lay ministries:

Early Church History and Theology

Anglican Spiritual Practices

Introduction to Pastoral Care & Theology

and others as recommended for specific candidates

Following is a table that summarizes the formation requirements for each of the licensed lay ministries.

## SUMMARY OF COURSE REQUIREMENTS BY MINISTRY

			MINISTRY			
	Pastoral Leader	Preacher	Catechist	Worship Leader	Eucharistic Minister	Eucharistic Visitor
<i>St Johns Nottingham:</i>						
Old Testament	X	X	X	X		
New Testament	X	X	X	X		
Creeds	X	X	X	X		
Christian Ethics	X	X	X			
<i>CDSP (CALL):</i>						
Church History	X	X	X			
Anglican Spiritual Practices	X	X	X			
Local Formation	X	X	X	X	X	X
Instruction Homiletics	X	X				

local level						
Mentor Required	X	X	X	X	X	X

## **FORMATION CODES:**

The codes beside the educational topics below indicate where formation takes place:

**L** = Formation in the Local Parish under the Priest in Charge or Delegate

**SJN** = Saint John's Nottingham online course

**CDSP** = Church Divinity School of the Pacific online course

**Sec. 3. Pastoral Leader.** When the services of a priest are not available on a long-term, consistent basis, or in the context of team ministry, it may be appropriate to license a Pastoral Leader. This license tends to be issued in very limited circumstances.

Educational topics may include

- Holy Scripture **SJN**
- The Book of Common Prayer and the Hymnal **CDSP**
- Conduct of Worship **L**
- Use of Voice **L**
- Church History **SJN**
- Doctrine as Found in the Creeds and the Catechism **SJN**
- Parish Administration **L**
- Appropriate Canons **L**
- Pastoral Care. **L**

For the ministry of Pastoral Leader, added instruction and practice in Homiletics is required. This must be worked out with the mentor and will involve evaluation.

**Sec. 4. A Worship Leader** is a layperson 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. Examples of ministry: leading the offices of Morning and Evening Prayer.

Worship is integral to what we do as Episcopalians. Those licensed in this area need to be trained well enough so that the services they conduct enhance worship rather than detract from it. The key word in this section is “regularly.” Occasional conduct of worship does not require a license.

Other than licensed Lay Preachers, all persons regularly leading worship must use homilies prepared for them, unless specific permission from the Bishop has been secured in advance. An occasional address by a layperson does not require such permission, but must have the permission of the Member of Clergy in Charge and be done under the close oversight of the same.

The ministry of Worship Leader requires a deeply informed commitment to Christ. Formation involves completion of three online courses as described in the formation grid as well as significant formation and formal training (not ad hoc) under the supervision of the parish priest. In exceptional cases under specific circumstances, the course requirements may be waived after consultation with the Bishop. In this case, the training program would be agreed with the Bishop and priest in charge.

Licensed Worship Leaders shall have received training as Eucharistic Ministers as well, and their license includes permission to function as same.

Educational guidelines used by some dioceses:

- Liturgy with Emphasis on the Book of Common Prayer and the Hymnal - **L**

- Familiarity with and Ability to Use the Lectionary
- Knowledge of the Church Year and How It Is Observed
- Copyright Law
- Rubrics
- Conduct of Worship **L**
- Use of Voice **L**
- Worship Canons (Title II) - **Local** or Convocation Seminar (Bishop's seminar)
- Episcopal Worship and Its Meaning for the Life and Work of the Church. **L**

**Resources:**

Richard Giles, *Creating Uncommon Worship* (Liturgical Press, 2005)

Leonel Mitchell, *Praying Shapes Believing* (Morehouse Publishing, 1991)

**Sec. 5. A Preacher** is a layperson 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.

This crucial ministry is the authoritative interpretation of the Scriptures—normally of the lections provided by the Book of Common Prayer—and therefore is a fundamental aspect of the proclamation of the Gospel and teaching of the Faith that is the work of every Christian worshipping community, large or small.

Those in authority to do so must issue the invitation to the Lay Preacher. Many ministry teams have individuals designated as preachers. They need to be licensed if they regularly preach. A licensed Lay Preacher cannot replace the ministry of the Word entrusted by the Church in Holy Orders to the Member of the Clergy in charge, who is

solely authorized by the Bishop to proclaim the Word and administer the Sacraments in that worshipping community.

Educational topics used by some dioceses:

- Holy Scripture and How It Is interpreted in the Episcopal Tradition **L**
- Methods of Exegesis **L**
- The Book of Common Prayer and the Hymnal **CDSP**
- Conduct of Worship **L**
- Use of Voice **L**
- Church History **CDSP**
- Christian Ethics and Moral Theology **SJN**
- Doctrine as Found in the Creeds and the Catechism **SJN**
- Pastoral Care **L**
- Homiletics (including review and critique of great sermons) **L**
  - the ability to preach to different audiences (children, youth, adult, elderly), formal and informal
  - relating Scripture to the contemporary world
  - effective use of story, illustration, and humor

Instruction and practice in Homiletics is organized in conjunction with the mentor and would involve skill evaluation.

**Sec. 6. A Eucharistic Minister** is a layperson authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister 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. Special training in Convocation guidelines for communion during times of epidemic must be reviewed and implemented.

Above all, this ministry is the Gospel proclamation to the communicant that the Eucharistic elements are the Body and Blood of Christ, the bread of heaven and the cup of salvation.

The Bishop licenses Eucharistic Ministers and Eucharistic Visitors for 2-year terms.

Eucharistic Minister would receive instruction delivered by the resident priest. Focus is not just on the method of administration but also on the meaning. The Bishop licenses them for two years. Renewal is not automatic and is subject to the evaluation and renewal by the Bishop.

Educational topics may include:

## **LOCAL FORMATION**

- History of Eucharistic Ministry
- Eucharistic Theology
- Familiarity with the Eucharistic Liturgy
- Methods of Administration of the Sacrament
- Personal Preparation



**Sec. 7. A Eucharistic Visitor** is a layperson 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 and work closely with the Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

This category was separated from the Eucharistic Minister license under the old canon. Since Eucharistic Visitors will be interacting with parishioners on a one-on-one basis in private settings in many cases, guidelines for the avoidance of sexual misconduct need to be stressed and education in pastoral care needs to be provided.

Educational topics may include:

## **LOCAL FORMATION**

- History of Eucharistic Ministry
- Eucharistic Theology, including the Reserved Sacrament
- Various Methods of Receiving the Sacrament
- Reverent Disposal of the Elements
- Pastoral Care, including Listening Skills and Confidentiality and the Knowledge of When and How to Report Pastoral Needs
- Reporting and Recording Visits
- Personal Preparation
- Practice of Ministry in Various Settings: Homes, Care Facilities, Hospitals, and Prisons

- Training in the Prevention of Sexual Misconduct

## Resources

“Communion Under Special Circumstances,” *Book of Common Prayer*, pp. 396-399

Diocese of Central Florida: <http://www.cfdiocese.org>, Guidelines for Licensed Lay Ministries in the Diocese of Central Florida

**Sec. 8. A Catechist** is a layperson authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, as well as teach children and adults and design and oversee programs of Christian education for them. They shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith. Overall responsibility for Christian education in the congregation rests in the hands of the Rector, Priest-in-charge, Vicar or Pastoral Leader (Canon III.9.5(b))

Educational topics may include:

- Holy Scripture (knowledge of the historical outline and content of the Old and New Testaments) **SJN**
- The Book of Common Prayer (especially the Catechism and Rites of Initiation) and the Hymnal **CDSP**
- Familiarity with the Baptismal Policy of the Local Church **L**
- Church History: Early Church, Development of the Creeds, General Development of Christian Theology **CDSP**

- Doctrine as Found in the Creeds and the Catechism **SJN**
- General Knowledge of the Canons, Polity, Structure, and Decision-Making Processes in the Episcopal Church and the Anglican Communion. **CDSP**
- Methods of Catechesis **L**

## **Useful Resources for Licensed Lay Ministries:**

Marion J. Hatchett, *Commentary on the American Prayer Book*, 1980.

“Commissioning Lay Ministries in the Church” *The Book of Occasional Services*, p. 179.

Diocese of East Tennessee: <http://www.etdiocese.net>, Diocesan Ministry, Shared Ministry, Update on Licensed Ministry, *Licensed Ministry Notebook* (Diocese of East Tennessee, 2005)

Diocese of Georgia: <http://www.georgia.anglican.org>, “Licensed Lay Ministry Training”

Diocese of Iowa: <http://www.iowaepiscopal.org>

Diocese of Kansas: <http://www.episcopal-ks.org>

Diocese of Louisiana: <http://www.edola.org>, Administration and Staff, Ministry Lay and Ordained

Diocese of Minnesota <http://www.episcopalmn.org>, Governance, Commission on Ministry

Diocese of Missouri: <http://www.missouri.anglican.org>, *Licensed Ministries in the Diocese of Missouri* (2005)

Diocese of Montana: Home, Links, Ministries Manual <http://mtepiscopal.homestead.com>

Diocese of Newark: <http://www.dioceseofnewark.org>

Diocese of Ohio: <http://www.dohio.org>

Diocese of South Dakota: <http://www.diocesesd.org>, What We Do, Ministry Handbook

Diocese of Washington: <http://www.edow.org>, Governance, Licensing



# **CONSTITUTION AND CANONS**

## **The Convocation of Episcopal Churches in Europe**

The Convocation of Episcopal Churches in Europe is a part  
of The Episcopal Church of the United States of America  
and of the Anglican Communion.

October 2010



THE CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE  
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## **CERTIFICATE**

This edition of the Constitution and Canons of the Convocation of Episcopal Churches in Europe is a true copy of the Constitution and Canons as adopted by the Convention of the Convocation in session in Nice, France, 23 September 1959, and amended by the Conventions of 1960, 1962, 1963, 1964, 1979, 1981, 1982, 1983, 1984, 1989, 1990, 1991, 1992, 1994, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2008 and 2010. The 1989 edition was brought in accord with the Constitution and Canons adopted by the General Convention of The Episcopal Church of 1988.

The Rev. Deacon Richard Cole

Secretary of the Convention

October 2010

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# THE CONSTITUTION

## ARTICLE I. OF ACCEDING TO THE GENERAL CONSTITUTION AND CANONS

The Convocation of Episcopal Churches in Europe, as a constituent part of The Episcopal Church of the United States of America, accedes to the Constitution and Canons of that Church, and acknowledges their authority, and their precedence over the Constitution and Canons of this Convocation.

## ARTICLE II. OF THE CONVENTION

**SECTION 1.** In accordance with Title I, Canon 15, Section 9, of the General Canons, there shall be a Convention of this Convocation, consisting of the Bishop in charge of the Convocation, and Clergy and Laity as follows.

**SECTION 2.** The Bishop in charge, and all Clergy canonically resident in this Convocation, shall be entitled to all the privileges of membership in this Convention.

**SECTION 3.** Every parish and organized mission of this Convocation shall be entitled to send to the Convention two Lay Delegates, who shall be chosen by the Vestry or Bishop's Committee, and shall remain in office until the next Annual Meeting of the Convention; provided, that no person shall be competent to serve as a Lay Delegate unless said person be baptized, and a stated worshipper in the congregation which said person represents.

**SECTION 4.** Those lay members of the Council of Advice who are not otherwise elected delegates to Convention of their respective Parishes or organized missions shall be considered members of the Convention and entitled to all privileges of membership.

**SECTION 5.** The Convention shall be the final judge of the qualifications of its members.

## ARTICLE III. OF THE ANNUAL MEETING OF THE CONVENTION

**SECTION 1.** There shall be an Annual Meeting of the Convention of this Convocation, at such time and in such place as shall have been determined by the Convention at its last annual meeting.

**SECTION 2.** For any sufficient cause, occurring after the designation of the place of meeting, the Ecclesiastical Authority may change the time and place of such meeting; provided, that the time of the meeting shall not be more than three months later or one month earlier than the stated time.

## ARTICLE IV. OF THE SPECIAL MEETINGS OF THE CONVENTION

**SECTION 1.** Special Meetings of the Convention may be called at the discretion of the Bishop, and shall be called whenever requested by the Council of Advice; or, in case of a vacancy in the Episcopate, or disability of the Bishop, such Special Meetings may be called by the Council of Advice.

**SECTION 2.** The purpose or purposes for which such meeting is called shall be duly stated in the notice thereof, which shall be sent by the Secretary to all Clergy canonically connected with the Convention, and to each delegate of every Congregation and Institution in union with the Convention, at least three weeks previous to the time appointed therefor.

**SECTION 3.** No business shall be transacted at such meetings other than that stated in the notice thereof, except by a vote of at least two-thirds of each Order.

**ARTICLE V.  
OF THE PRESIDENT OF THE CONVENTION**

The Bishop in charge shall preside in the Convention; or in the Bishop's absence the President of the Council of Advice; or in the President's absence the members of the Convention shall elect a President from among the members of the Council of Advice.

**ARTICLE VI.  
OF THE SECRETARY OF THE CONVENTION**

A Secretary shall be elected from among the members, to serve for three years, and until a successor is elected, and accepts election. The Secretary's duty shall be to take minutes of the proceedings, and to enter them, when approved, in a proper book; to preserve the records; and to deliver to his or her successor all books and papers belonging to the Convention which may be in his or her custody.

**ARTICLE VII.  
OF THE COUNCIL OF ADVICE**

The Council of Advice, elected in accordance with Title I, Canon 15, Section 9, of the General Canons, shall consist of four Presbyters canonically resident in the Convocation, and four Laity, resident in the Convocation. Initially, two Presbyters and two Laity shall be elected to serve for one year, and two members in each Order shall be elected to serve for two years. Thereafter, two members in each Order shall be elected at each Annual Convention to serve for two years. Any member who may have been elected for two consecutive terms shall be ineligible for re-election at the Annual Convention at which that term expires. The Council shall have authority to fill vacancies in its own membership. Members shall serve until their successors are elected and accept election.

**ARTICLE VIII.  
OF THE TRANSACTION OF BUSINESS**

**SECTION 1.** In all matters which come before the Convention, the Clergy and Laity shall deliberate, and shall vote as one body, except when a vote by Orders shall be called for by any two Clerical members, or by the Delegates from any two Congregations, and except when such vote shall be required by the General Constitution or Canons, or those of the Convocation; in which cases the two Orders shall vote separately; and the concurrence of the majority of each Order shall be necessary to constitute a decision.

**SECTION 2.** The presence of a majority of clergy entitled to seats and votes in the Convention who are registered as attending, and of Delegates from one-third of the Congregations in union with the Convention, shall be necessary for the transaction of business; but a small number may adjourn from day to day.

**ARTICLE IX.  
OF THE ELECTION OF OFFICERS**

**SECTION 1.** All elections shall be by ballot and shall be determined by a majority vote of the members present and voting, except when a vote by Orders shall be duly called for, in accordance with Article VIII.

**SECTION 2.** Members of the Council of Advice, and Deputies to the General Convention, shall be elected by ballot and by Orders.

**SECTION 3.** All officers shall hold office until their successors are elected and accept election.

**ARTICLE X.**  
**OF THE ADMISSION OF A CONGREGATION**  
**INTO UNION WITH THE CONVENTION**

**SECTION 1.** Any Congregation in Europe which in accordance with Title I, Canon 15, of the General Canons comes under the jurisdiction of the General Convention of this Church, shall be in union with the Convention of this Convocation.

**SECTION 2.** When a Congregation shall have been duly admitted into union with the Convention, it shall not change its Articles of Association or Charter, or its Constitution, or By-Laws, until the proposed changes shall have been submitted to the Bishop in charge of the Convocation (if there be one), and to the Council of Advice, and shall have received their approval; provided, that if they fail of such approval the Congregation may appeal to the Convention, whose action in the case shall be final.

**SECTION 3.** Whenever in Constitutions, By-Laws, or Charters of a Congregation, there are provisions inconsistent with the General Constitution and Canons, or those of the Convocation, the General Constitution and Canons, or those of the Convocation shall always take precedence.

**SECTION 4.** Whenever any Congregation in union with the Convention shall neglect (except in circumstances beyond its control) for three years in succession to make a Parochial Report, or shall neglect (except in circumstances beyond its control) during three successive years to employ a Presbyterian as its Minister, such Congregation, with the consent of the Bishop and the Council of Advice, shall be regarded as having forfeited its connection with the Convention, and shall no longer be entitled to representation in the same. The Bishop shall report such Congregation to the Council of Advice and also to the Convention.

**SECTION 5.** Any Congregation in this Convocation which shall administer its real property in violation of Title I, Canon 7, Section 3, or of Title II, Canon 6, Section 2, of the General Canons, shall forfeit its right to representation in the Convention, until such time as it shall be reinstated by the Convention.

**SECTION 6.** Any Congregation presented to the Convention by the Bishop and the Council of Advice for violation of the General or Convocational Constitution or Canons may be declared contumacious by a concurrent vote of two-thirds of each Order, and thereupon forfeit its right to representation in the Convention. The Bishop shall report any such Congregation to the Convention as occasion may require.

**SECTION 7.** Any Congregation, which has forfeited its right of representation, may, upon its application, be readmitted into union with the Convention by a concurrent vote of two-thirds of each Order, such readmission to take effect from the close of the meeting of the Convention consenting thereto.

**ARTICLE XI.**  
**OF AMENDMENTS OF THE CONSTITUTION**

The mode of amending this Constitution shall be as follows: The proposed amendment shall be presented in writing at the Annual Meeting of the Convention; and, if approved by a majority of each Order, it shall be acted upon at the next Annual Meeting of the Convention; when, if a majority of each Order, voting separately and by ballot, shall approve the proposed amendment, it shall become a part of the Constitution of the Convention.

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# THE CANONS

## CANON 1.

### OF THE RECORD OR LIST OF CLERGY IN THE CONVOCATION

**SECTION 1.** The Ecclesiastical Authority shall prepare, or cause to be prepared, a list of all the Clergy entitled to seat and vote in the Convention.

**SECTION 2.** All Chaplains in the Armed Forces of the United States of America who are in charge of Congregations in union with this Convocation shall be listed.

**SECTION 3.** Such lists shall be recorded in a book by the Secretary of Convention.

**SECTION 4.** The Secretary of the Convention shall record in this book all canonical certificates concerning the election or institution of Ministers, provided, that the same be accompanied with the certificate of the Ecclesiastical Authority that the person so chosen to any cure in this Convocation is a qualified Minister of this Church.

**SECTION 5.** (1) When Letters Dimissory shall have been accepted, the Cleric received shall procure from the Ecclesiastical Authority a certificate that said Cleric has been received into the Convocation, in compliance with the Canons. The Ecclesiastical Authority shall deliver a certificate of this reception to the Secretary of the Convention, who shall record the same.

(2) The Ecclesiastical Authority shall also certify in writing to the Secretary the names of all Clerics who shall, by ordination, become canonically resident within the Convocation, to be duly recorded; and shall also certify to the Secretary the name of every Cleric deceased, transferred, deposed, or suspended; in order that such names may, in the first three cases, be stricken from the record. In the third and fourth cases a minute of the sentence shall be recorded.

(3) A copy of this record or list shall be laid before the Convention on the first day of its meeting, and shall be entered in the Journal.

(4) This record, or a transcript thereof, or of such part thereof as may relate to the matter in question, duly attested by the Secretary, shall be admitted in evidence upon all proceedings or trials under any law or Canon in force in this Convocation.

## CANON 2.

### OF THE CONVENTION

**SECTION 1.** Clerical Members, and their Right to Seats.

Within one week before every meeting of the Convention of the Convocation, the Ecclesiastical Authority shall prepare, or cause to be prepared, a list of Clergy entitled to seats and votes in the Convention. This list, or a copy thereof, authenticated by the Ecclesiastical Authority, shall be laid before the Convention on the first day of the meeting and filed with the Secretary, who shall cause it to be entered in the Journal of the Convention.

**SECTION 2.** Lay delegates, and their Right to Seats.

(1) The election or appointment of Lay Delegates to the Convention shall be in accordance with the provisions of such election or appointment in General Canon 15, Section 9, and in the Constitution and By-Laws of the Congregation choosing such Delegates, when said Constitution and By-Laws have been approved in accordance with Title I, Canon 15, Section 6, of the General Canons. It shall be the duty of the several Congregations, immediately after the choice of Delegates to the Convention, to report the names of such Delegates to the Secretary of the Convention, to aid the Secretary in making up a list of Lay Delegates for use in the organization of the Convention.

(2) The evidence of the appointment of a Lay Delegate shall be a certificate, signed by two members of the Vestry or other electing body, which must be laid before the Convention before the admission of said Delegate to a seat.

(3) Every certificate of the appointment of a Lay Delegate shall attest that the appointment has been made in accordance with the requirements of this section; and shall certify that the Delegate has the qualifications required by the Constitution and Canons.

(4) Parishes and mission churches shall budget adequate funds to cover the attendance at the Convention of their Lay Delegates and their Members of the Clergy who are canonically resident in the Convocation.

### **SECTION 3.** The Call of Convention

Unless it is otherwise directed by the Convention, the mode of giving notice of the meeting of the Convention shall be by a written notice, naming the time and place thereof, signed by the Secretary, sent by mail to each Cleric canonically connected with the Convocation, and to the duly certified Lay Delegates of each Congregation in union with the Convention. The notice of the Annual Meeting of the Convention shall be sent at least three weeks before the time appointed.

### **SECTION 4.** Organizing the Convention

(1) Every session of the Convention shall be opened with prayer.

(2) If the Bishop, or in the Bishop's absence the President of the Council of Advice, is not present at the appointed time and place for holding the Convention, the Secretary of the Convention shall call the members present to order, and shall preside until a presiding officer is elected.

(3) The Secretary shall call the names of the Clergy entitled to seats and votes, or to seats, from the list filed with him or her, as directed in Section 1 of this Canon.

(4) The Secretary shall call the Congregations entitled to representation, and shall present the certificates of the Lay Delegates, which certificates shall be referred to a committee of three members, appointed by the presiding officer. Irregular or defective certificates, and certificates and documents referring to contested seats, shall be reported to the Convention, which shall decide on the admission of the Delegates named therein.

(5) A quorum being present (Constitution, Article VIII, Section 2), the Bishop or other presiding officer shall declare the Convention duly organized.

(6) The rules of order in force at the preceding Meeting of the Convention shall be in force until altered by the Convention; and Robert's "Rules of Order" shall prevail except as otherwise provided.

## **CANON 3. OF THE COUNCIL OF ADVICE**

**SECTION 1.** The Council of Advice shall function as a Standing Committee in all respects as permitted by the Canons of The Episcopal Church.

**SECTION 2.** The Council of Advice at its first meeting and annually thereafter shall choose a President and a Secretary from among the members, both officers to serve until their successors are elected and accept election. The Secretary shall record its proceedings in a book provided for the purpose, which book and all papers in its possession relative to the Convocation, shall be subject to the examination of the Bishop and of the Convention; and a full report of its acts shall be made at each Annual Meeting of the Convention. Five members of the Council shall be a quorum, subject to any specific provisions stated by the General Canons of The Episcopal Church.

**SECTION 3.** In case of a vacancy in the Episcopate, the Council of Advice shall be the Ecclesiastical Authority of the Convocation in all cases except such as are otherwise provided for by the General or Convocation Canons.

**SECTION 4.** The Council of Advice shall have authority to fill all vacancies that may occur during the recess of the Convention, in offices held by election, such appointments to remain in force until the next Annual Convention. Vacancies occurring in offices held by appointment shall be filled by the appointing officer.

**SECTION 5.** The Council of Advice will be elected at the Annual Convention of the Convocation of Episcopal Churches in Europe. It shall consist of four clerical members and four lay members. The four lay persons shall be communicants in good standing of the European Congregations whose certificates have been received and accepted by the Registrar of The Episcopal Church, USA. The four clergy will be canonically resident in the Convocation.

**SECTION 6.** The Council of Advice shall have authority to make Rules of Order for the conduct of its own business.

**SECTION 7.** The Bishop and the Council of Advice shall establish a Committee on Mission Congregations for the purpose of support and oversight of current and future missions. The Committee shall be composed of both clergy and lay members, at least one of whom shall be a member of the Council of Advice. The Committee shall report regularly to the Council of Advice.

**SECTION 8.** The Council of Advice shall conform to the provisions of General Canon Title I, Canon 12.

#### **CANON 4. OF THE COMMISSION ON THE MINISTRY OF THE BAPTIZED**

There shall be a Commission on the Ministry of the Baptized to be appointed by the Bishop, composed of both clergy and lay members. This Commission shall be, in part, charged with the canonical responsibilities required of a commission on ministry by the General Canons, Title III, Canon 2.

#### **CANON 5. OF THE YOUTH COMMISSION**

There shall be a Youth Commission to be appointed by the Bishop, composed of clergy and lay members with skill and interest in ministry with young people. This Commission shall have the responsibility for maintaining ministry with young people as a mission priority of the Convocation, including the encouragement in all congregations of the Convocation to have effective programs for young people and youth ministers to guide the same. This Commission shall also from time to time be responsible for seeing to it that appropriate events for young people regularly take place across the Convocation.

#### **CANON 6. OF THE EUROPEAN INSTITUTE OF CHRISTIAN STUDIES**

There shall be a European Institute of Christian Studies composed of both clergy and lay members appointed by the Bishop in charge. In coordination with the Commission on Ministry of the Baptized, the Institute shall be responsible for developing and supervising the formation of lay and ordained members of the Convocation, including providing educational resources for licensing lay ministers as well as postulants and candidates for the ordained ministry.

#### **CANON 7. OF THE DEPUTIES TO THE GENERAL CONVENTION**

**SECTION 1.** At the Annual Convention held at least twelve months before a stated meeting of the General Convention, four Clergy and four Laity shall be elected by the concurrent vote of the Clerical and Lay members, to represent this Convocation in General Convention, who shall continue in office until the meeting of the Convention of this Convocation held at least twelve months before the meeting of the next General Convention, or until their successors are elected. The Clerical Deputies shall be Presbyters or Deacons, canonically resident in the Convocation, and the Lay Deputies shall be communicants of the Church and residents of the Convocation. The Convention shall also in like manner elect four Clergy and four Laity, with the same qualifications as the other Deputies, as Alternate Deputies.

**SECTION 2.** Any vacancy occurring among the Deputies or Alternate Deputies shall be filled at any meeting of the Convention during which, or prior to which, such vacancy shall occur, or if there is no such meeting prior to General Convention, it shall be filled by the Ecclesiastical Authority.

**CANON 8.**  
**OF DEPUTIES TO PROVINCIAL SYNOD**

At the Annual Convention, the Bishop shall appoint no more than four Presbyters or Deacons, canonically resident in the Convocation, and no more than four Lay Persons who are communicants in good standing of The Episcopal Church, to represent the Convocation in the Provincial Synod. The Deputies shall serve until reappointment by the Bishop.

**CANON 9.**  
**OF DELEGATES TO THE CHURCH OF ENGLAND'S**  
**DIOCESE IN EUROPE SYNOD**

At the Annual Convention, one clerical delegate who is canonically resident in the Convocation, and one lay person who is a communicant in good standing of The Episcopal Church and resident in the Convocation, shall be elected to represent this Convocation at the Church of England's Diocese in Europe annual Synod to serve for three years.

**CANON 10.**  
**OF THE CONVOCATION FUND**

**SECTION 1.** The Convocation Fund shall be established for the purposes of the Convocation, and for the program and budget of the National Church.

**SECTION 2.** This fund shall be in the custody of a Treasurer to be elected by the Convention, to serve for three years and until his/her successor is elected and qualified. An Assistant Treasurer shall also be elected at the same time to serve for three years, who shall perform such duties as may be assigned by the Treasurer. The Treasurer shall report in writing to the Annual Meeting of the Convocation the receipts and expenditures of the Fund.

**SECTION 3.** The Convocation Fund shall be administered by the Bishop and Council of Advice, and the Bishop and Council of Advice shall propose to the Convention a budget for adoption. To assist the Bishop and Council of Advice in carrying out these responsibilities, there shall be a Finance Committee whose members shall include but not be limited to the Bishop, the Treasurer, and at least one member of the Council of Advice to be appointed by the Council.

**SECTION 4.** It shall be the duty of each Congregation to contribute within each calendar year to the Convocation Fund. The amount to be contributed by each Congregation shall be established by resolution of the Convention, and shall be based upon the average of that Congregation's Net Disposable Income as reported in the Parochial Report for the three previous years.

**SECTION 5.** The Convocation Fund shall be audited annually by an independent Certified Public Accountant (Title I, Canon 7, Section 1 of the General Canons).

**CANON 11.**  
**OF THE ECCLESIASTICAL TRIAL COURT AND ECCLESIASTICAL DISCIPLINE**

**SECTION 1.** Title IV of General Canons. Those provisions of Title IV of the General Canons which are applicable to the Convocation are hereby incorporated as part of this Canon. To the extent, if any, that any of the provisions of this Canon are in conflict or inconsistent with the provisions of Title IV, the provisions of Title IV shall govern.

**SECTION 2.** Discipline Structure.

(1) Disciplinary Board. The Board shall consist of seven persons, four of whom are members of the Clergy and three of whom are Laity.

(2) Clergy Members. The Clergy members of the Board must be canonically resident within the Convocation.

(3) Lay Members. The lay members of the Board shall be Adult Communicants in Good Standing of a parish or mission church of the Convocation.

(4) Election. The members of the Board shall be elected by the Convention. Each member shall be elected for a three (3)-year term; except, if a member is elected to fill a vacancy, the term of such member shall be the unexpired term of the member being replaced. The term of the member shall commence on the first (1st) day of the year following election. The terms of office of the Board shall be staggered and arranged into three classes.

(5) Vacancies. Vacancies on the Board shall be filled as follows: (a) Upon the determination that a vacancy exists, the President of the Board shall notify the Bishop in charge of the vacancy and request appointment of a replacement member of the same order as the member to be replaced. (b) The Bishop shall appoint a replacement Board member in consultation with the Council of Advice. (c) Persons appointed to fill vacancies on the Board shall meet the same eligibility requirements as apply to elected Board members. (d) With respect to a vacancy created for any reason other than pursuant to a challenge as provided below, the term of any person selected as a replacement Board member shall be until the next annual Convention. With respect to a vacancy resulting from a challenge, the replacement Board member shall serve only for the proceedings for which the elected Board member is not serving as a result of the challenge.

(6) Preserving Impartiality. In any proceeding under this Title, if any member of a Conference Panel or Hearing Panel of the Board shall become aware of a personal conflict of interest or undue bias, that member shall immediately notify the President of the Board and request a replacement member of the Panel. Respondent's Counsel and the Church Attorney shall have the right to challenge any member of a Panel for conflict of interest or undue bias by motion to the Panel for disqualification of the challenged member. The members of the Panel not the subjects of the challenge shall promptly consider the motion and determine whether the challenged Panel member shall be disqualified from participating in that proceeding.

(7) President. Within sixty (60) days following the annual Convention, the Board shall convene to elect a President to serve for the following calendar year.

(8) Intake Officer. The Intake Officer shall be appointed from time to time by the Bishop after consultation with the Board. The Bishop may appoint one or more Intake Officers according to the needs of the Convocation. The Bishop shall publish the name(s) and contact information of the Intake Officer(s) throughout the Convocation.

(9) Investigator. The Bishop shall appoint an Investigator in consultation with the President of the Board.

(10) Church Attorney. Within sixty (60) days following each annual Convention, the Bishop in consultation with the Disciplinary Board shall appoint an attorney to serve as Church Attorney to serve for the following calendar year. The person so selected must be a Member of the Church and a duly licensed attorney, but need not reside within the Convocation.

(11) Pastoral Response Coordinator. The Bishop may appoint a Pastoral Response Coordinator, to serve at the will of the Bishop in coordinating the delivery of appropriate pastoral responses provided for in Title IV.8 of the General Canons and this Title. The Pastoral Response Coordinator may be the Intake Officer, but shall not be a person serving in any other appointed or elected capacity under this Title.

(12) Advisors. In each proceeding under this Title, the Bishop shall appoint an Advisor for the Complainant and an Advisor for the Respondent. Persons serving as Advisors shall hold no other appointed or elected position provided for under this Title, and shall not include chancellors or vice chancellors of this Convocation or any person likely to be called as a witness in the proceeding.

(13) Clerk. The Board shall appoint a Board Clerk to assist the Board with records management and administrative support. The Clerk may be a member of the Board.

### SECTION 3. Costs and Expenses.

(1) Costs Incurred by the Church. The reasonable costs and expenses of the Board, the Intake Officer, the Investigator, the Church Attorney, the Board Clerk and the Pastoral Response Coordinator shall be the obligation of the Convocation, subject to budgetary constraints as may be established by the Convention of the Convocation.



(2) Costs Incurred by the Respondent. In the event of a final Order dismissing the complaint, or by provisions of a Covenant approved by the Bishop, the reasonable defense fees and costs incurred by the Respondent may be paid or reimbursed by the Convocation, subject to budgetary constraints as may be established by the Convention of the Convocation.

#### SECTION 4. Records.

(1) Records of Proceedings. Records of active proceedings before the Board, including the period of any pending appeal, shall be preserved and maintained in the custody of the Clerk, if there be one, otherwise by the Convocation office.

(2) Permanent Records. The Bishop shall make provision for the permanent storage of records of all proceedings under this Title at the Archives of the Convocation and the Archives of The Episcopal Church, as prescribed in Title IV of the General Canons.

### CANON 12.

#### OF DIFFERENCES BETWEEN MINISTER AND CONGREGATION

When a difference arises between a Minister and his or her Congregation in this Convocation, the Bishop and the Council of Advice shall proceed in accordance with the Canons of The Episcopal Church.

### CANON 13.

#### OF PAROCHIAL LIMITS

If there is a Congregation within the limits of any city in this Convocation, no new Congregation shall be established in that city, except with the consent of the Bishop in charge and the Council of Advice (General Canons, Title I, Canon 15 and Title III, Canon 21 of the Canons of The Episcopal Church).

### CANON 14.

#### OF PARISH REGISTERS AND ANNUAL REPORTS

Every Minister of this Convocation shall maintain records in accordance with Title III, Canon 14, Section 3 of the General Canons, and shall submit an annual report in accordance with Title I, Canon 6, Section 1, of the General Canons.

### CANON 15.

#### OF BUSINESS METHODS IN CHURCH AFFAIRS

The business affairs of each Congregation in this Convocation shall be conducted in accordance with Title I, Canon 7, of the General Canons.

### CANON 16.

#### OF REPORTS ON THE STATE OF THE CHURCH IN THIS CONVOCATION

**SECTION 1.** It shall be the duty of the Ecclesiastical Authority to transmit the blank form of Parochial Report (General Canons, Title I, Canon 6, Section 1) to every Cleric in charge of a Congregation, or the Wardens where there is no Cleric in charge, and to every Cleric without a cure a blank form for his or her Personal Report, with a request in each case the Report be filled in and presented to the Bishop by a date certain.

**SECTION 2.** The Ecclesiastical Authority shall also transmit to the Secretary of the General Convention such information as is required by General Canon Title I, Canon 6, Section 2.

**SECTION 3.** It shall be the duty of the Member of the Clergy or Lay Pastoral Leader in charge of each congregation, immediately following the congregation's annual meeting, to send to the Ecclesiastical Authority the names and contact information for all members of the Vestry or Bishop's Committee, the Wardens, Treasurer, and Clerk or Secretary, as well as for such other persons in leadership positions as the Ecclesiastical Authority may request.

**CANON 17.****OF VACANT PARISHES AND THE ELECTION OF RECTORS AND ASSISTANT MINISTERS**

**SECTION 1.** Whenever a cure becomes vacant, it shall be the duty of the Vestry or Committee to give immediate notice thereof to the Ecclesiastical Authority.

**SECTION 2.** No election of a Rector, or Minister in charge, or election or appointment of an Assistant Minister, shall be held until the name of the Cleric whom it is proposed to elect or appoint has been made known to the Ecclesiastical Authority of the Convocation, and sufficient time, not exceeding thirty days, has been given to the Ecclesiastical Authority to communicate with the Vestry or Committee thereon.

**CANON 18.****OF THE CHURCH PENSION FUND**

In conformity with the legislation enacted by the General Convention of 1913, this Convocation adopts and enters into the system of the Church Pension Fund.

**CANON 19.****OF THE CATHEDRAL**

The Church of the Holy Trinity, Paris, France, is the Cathedral of this Convocation, having the same rights, privileges and obligations as other Congregations in union with this Convocation, and shall be the repository of the records of the Convocation.

**CANON 20.****OF THE TIME WHEN THESE CANONS TAKE EFFECT**

These Canons take effect immediately on the adoption of the Constitution.

**CANON 21.****OF AMENDMENTS OF THE CANONS**

**SECTION 1.** The Canons may be amended, or new Canons may be added, at the Annual Meeting of the Convention, by vote of a majority of each Order. But no existing Canon shall be changed, and no new Canon shall be enacted, on the day on which the change or enactment may be proposed, unless the Council of Advice shall have reported upon such change or enactment.

**SECTION 2.** The Secretary shall at the close of each Convention certify the changes made in the Canons, and enter the same in the Journal.

**CANON 22.****OF BY-LAWS OF CONGREGATIONS IN THE CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE**

**SECTION 1.** All parishes and missions of the Convocation must keep up-to-date by-laws, and other statutes and ordinances required by national law. Any changes shall require the prior approval of the Bishop in charge and the Council of Advice, pursuant to Article X, Section 2 of the Constitution of this Convocation.

**SECTION 2.** For the smooth functioning of each congregation within the Convocation, all by-laws and other organizational statutes must contain the following:

(1) While national laws dictate the basis of the format and content of the organizing and operating by-laws, each congregation's by-laws must prominently feature this language: "[legal name] accedes unconditionally to the Constitution and Canons of The Episcopal Church, and the Constitution and Canons of the Convocation of Episcopal Churches in Europe."

(2) All parishes shall have a Senior Warden and a Junior Warden, whose duties shall be those described in the General and Convocation Canons, as well as other responsibilities that may be prescribed by national law, if applicable. Unless national law dictates otherwise, the Senior Warden is chosen by the Rector, or in the case of a vacancy of the same, the Bishop, and functions as the Bishop's delegate in the parish when there is no Rector. The Junior Warden is elected by the Vestry to oversee a specific area of vestry responsibilities, usually property. Both Wardens serve a term of one year.

(3) All mission churches shall have a Warden, appointed by the Bishop in charge, who shall serve a term of one year, renewable.

(4) Parishes and mission churches shall budget adequate funds to cover the attendance at the Convention of their Lay Delegates and their Members of the Clergy who are canonically resident in the Convocation.

### **CANON 23. OF MISSION CONGREGATIONS**

#### **SECTION 1. Parochial Missions.**

On recommendation of the Committee on Mission Congregations, and with the approval of the Bishop and Council of Advice, a parish of the Convocation may establish a mission within the conditions and organizational structure to be set forth in such approval. The minister-in-charge, either a priest, a deacon, or lay pastoral leader, shall be appointed by the Bishop in consultation with the congregation, shall serve at the pleasure of the Bishop, and shall exercise this ministry under the direction of the Rector.

#### **SECTION 2. Specialized Missions.**

Where particular needs are to be met, a specialized mission may be established by the Bishop and Council of Advice in consultation with the Committee on Mission Congregations.

(1) The proponents of such specialized mission shall submit to the Bishop an application, which shall include the following:

- (a) a description of the nature, scope, organizational structure, and leadership of such specialized mission;
- (b) evidence that an adequate number of persons at least eighteen years old desire to establish and continue the work of such specialized mission; and
- (c) evidence that the work may continue without causing interference with existing cures in the same geographic location.

(2) If the proposed specialized mission shall fall within existing territorial limits of an existing parish or mission, the Bishop shall consult with the clergy and lay leadership of that congregation before issuing authorization for the new ministry.

(3) The minister-in-charge of such specialized mission, either a priest, a deacon, or lay pastoral leader, shall be appointed by the Bishop in consultation with the congregation and shall serve at the pleasure of the Bishop.

#### **SECTION 3. Representation at Convention of Parochial and Specialized Missions.**

Parochial and specialized missions shall be entitled to representation by voice but not by vote in the Convention; they may, however, apply to become an organized mission, or, if they fulfill the requirements, a parish in union with the Convocation.

#### **SECTION 4. Organized Missions.**

Subject to the General Canons, Title I, Canon 15, a new or existing mission congregation may be recognized as an organized mission upon completion of the following:

(1) the submission to the Bishop of a written application for the organization of a mission, signed by a minimum of twenty persons at least eighteen years old, stating their readiness to undertake the duties and obligations of such organization;

(2) issuance by the Bishop, in consultation with the Committee on Mission Congregations and with the consent of the Council of Advice, of authorization for the organization of the mission within the boundaries fixed by the Bishop and subject to such conditions as the Bishop may specify.

#### **SECTION 5.** Appointment of minister-in-charge.

The Bishop shall, in consultation with the congregation, appoint either a priest or a deacon, or lay pastoral leader, as minister-in-charge of the congregation, and may transfer, suspend, or remove such minister. In so far as is canonically permissible, the duties of the priest, deacon, or lay pastoral leader are the same as those of the rector of a parish.

#### **SECTION 6.** The Bishop's Committee.

(1) An organized mission shall be governed by a Bishop's Committee. The members of the Committee shall be nominated by an annual meeting of the congregation to the Bishop for approval, and they shall serve at the Bishop's pleasure. The Committee shall perform such duties as may be required by the Bishop, the Council of Advice, and these canons.

(2) The Bishop's Committee shall include the minister-in-charge, a senior and junior warden, a secretary, a treasurer, and as many other members as the Bishop shall determine. The minister-in-charge shall have the right to vote, and may preside, at all meetings of the Bishop's Committee in the absence of the Bishop.

#### **SECTION 7.** Financial Plan.

The Bishop's Committee of each organized mission shall adopt a financial plan or budget for the mission, subject to the approval of the Bishop and Council of Advice. An assessment for the Convocation operating fund made according to Convocation guidelines shall be included in each such budget.

#### **SECTION 8.** Representation at Convention.

Provided that the above conditions have been fulfilled, organized missions shall be entitled to voting representation in the Convention, in accordance with Canon 2, Section 2 of these canons.

#### **SECTION 9.** Conformity to civil laws.

All applications for recognition as a mission congregation shall demonstrate the congregation's intention to conform to local civil laws which may affect its status and affairs.

#### **SECTION 10.** Dissolution of Missions.

The Bishop may at any time change the status of or dissolve a mission congregation, after consultation with the minister-in-charge and Bishop's Committee, and with the rector and vestry of a sponsoring parish if there be one, and with the concurrence of the Council of Advice.

#### **SECTION 11.** Application for Admission as a Parish.

An organized mission may apply for admission as a parish in union with the Convocation provided that:

(1) it shall have been financially self-supporting for the three calendar years preceding the year in which the application is made, and that it can demonstrate a reasonable expectation of being fully self-supporting for at least the next two years, including the support of a rector;

(2) it shall provide such additional information and documentation in support of the application as the Bishop, Council of Advice, and the Committee on Mission Congregations may request, including evidence of its intention to conform to local civil laws governing its affairs, as well to the Constitution and Canons of The Episcopal Church and to its doctrine, discipline and worship.

**SECTION 12.** Organization as a Parish.

If the Bishop and Council of Advice approve the application of the proposed parish, the Bishop shall issue a certificate evidencing such approval, together with such terms and conditions as the Bishop and the Council of Advice shall deem necessary. Upon receipt of the certificate, the matter of the organization of the parish shall be considered at a public meeting of the members of the proposed parish at which the Bishop shall preside. If the members present by majority vote ratify and confirm the application, together with such terms and conditions as have been required by the Bishop and Council of Advice, the mission shall proceed to organize itself as a parish within the boundaries of its geographical location.

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# Convocation of Episcopal Churches in Europe

The Rt. Rev. Pierre W. Whalon, Bishop in Charge

## 2012 Annual Convention

Christ Church, Clermont-Ferrand  
at the Centre Diocésain de Pastorale  
October 18–21, 2012

## Resolutions

### CC2012–Res.1: Vision 2012

Presented by the Council of Advice

*Resolved*, that this Convocation hereby affirm the Statement of Mission and the four priorities for mission, building on the work of the Convocation Convention (St. James, Florence, October 2011), the Strategic Visioning Committee (2011-2012), the Vision 2012 Consultation (Schloss Fürstenried, Munich, June 2012) and the Council of Advice (Castelfiorentino, Italy, September 2012).

## Vision 2012 for the Convocation of Episcopal Churches in Europe

***Our Statement of Mission:** The Convocation of Episcopal Churches in Europe is a welcoming community that knows God loves all people – no exceptions. We celebrate our diversity of languages, cultures and nations. Worshipping together, we rejoice in reaching out to the world and becoming One in Christ.*

Our life in the Anglican/Episcopal way of following Jesus has a cycle with four recurring phases – a cycle that we are called to renew continuously, as Christians and in the life of our church. Our Vision for the next five years is to focus on each one and all four together, so as to become more faithful disciples of Jesus Christ, and a stronger, more effective community of faith that proclaims the Good News.

## **I. COMMUNITY AND IDENTITY**

*Who I am / who we are:* called to be transformed into the image of Jesus Christ.

Each of us has an ongoing and changing relationship with Jesus Christ, “by grace through faith,” unique for every person. At the same time, we share the one Faith and live that Faith in community. Individually we are a facet of the image of Christ, together we make up Christ’s image (Ephesians 2: 4-10, 19-22).

Three concrete visible signs of *Who we are* will be:

1. fostering greater awareness and understanding of the organic wholeness of the Convocation of Episcopal Churches in Europe as our congregations, individually and together, become One in Christ
2. increasing empowerment of the laity
3. planting new mission congregations based on a strategic plan and nurturing existing ones.

## **II. LIFELONG FORMATION, LIFELONG TRANSFORMATION**

All our life is learning to appropriate the transforming event that is Baptism. We are not only to love God with all our hearts and souls, but also with our minds (cf. Matt. 22:34-40; Mark 12:28-34; Luke 10:25-28). Formation makes for transformation – growing in love for God, others and self through prayer, study and action.

Three concrete visible signs of *Lifelong Christian Formation* will be:

1. having a plan for Lifelong Christian Formation in every church and mission
2. exploring our baptismal covenant together
3. mindful of our diversity of languages, cultures and nations, developing resources for better understanding of the Holy Scriptures and the Book of Common Prayer as central to our life and worship.

## **III. BEYOND OUR DOORS: SHARING THE TRANSFORMATIVE POWER**

As Christians, we must go beyond ourselves and church walls into our neighborhoods, communities and "away to the ends of the earth" (Acts 1:8). This grows out of God's endeavor in our lives, recruiting us to serve the divine mission in Creation.

Three concrete visible signs of *God's mission* with us will be:

1. sharing of ideas, resources and existing programs throughout and beyond the Convocation
2. going beyond the borders of our cities and nations, while not forgetting those at our doorstep
3. reaching out to other communities of faith.

#### IV. MANAGING GOD'S ASSETS: PEOPLE AND OTHER RESOURCES

Proclaiming the Faith, being formed and transformed in the Faith, reaching out in love; all these require people, planning, tools for mission and money (cf. Luke 14:28). Of all the resources God gives us, the gift of people is the most important. Stewardship is the responsibility of all the baptized, all year round, and it concerns all of God's assets including stewardship of the earth and its resources.

Three concrete visible signs of *Stewardship* will be:

1. gracious giving – sharing God's gifts to us
2. learning how to use and develop our people's time and talents effectively
3. using our treasure responsibly and growing toward financial autonomy.

*May God, who has called us in Jesus to this work, richly bless us in the doing of it by the power of the Holy Spirit. Amen.*

**Background:** *Vision 2012* is the Convocation's third strategic mission initiative since 1999 (Mission 2000), which called for, among other things, the election of our Bishop in Charge, the formation of EICS, publication of four bilingual prayer books, and growth in youth ministry. The second strategic plan, Mission 2006, worked to develop the structures of the Convocation so that we could become self-governing, in the manner of an Episcopal diocese. Last year, the Convention of the Convocation adopted the *Charter for Lifelong Christian Formation* which had been approved by General Convention 2009. Vision 2012 will guide the work of the Convocation during the next five years.

Developing Vision 2012 has been a year-long process, guided by the Holy Spirit, and involving all parishes and congregations of the Convocation. Delegates to the 2011 Convention of the Convocation of Episcopal Churches in Europe (October 20-23) launched *Vision 2012: Incarnation and Mission in Europe*. The Strategic Visioning Committee worked throughout the year to prepare us for the Vision 2012 Consultation at Schloss Fürstenried (June 8-10, 2012). There, 57 deputies from around Europe talked and dreamed together, coming up with 29 possible initiatives. Next, the Council of Advice discerned over the summer. At its September meeting, Council members crafted: 1) a Statement of Mission, and 2) a framework that puts into focus all the work done during the year of consultation. Now as we gather in Clermont-Ferrand for the 2012 Convention, the Council is facilitating discussions with delegates about each of the identified priorities, so that we can reflect more deeply into what they mean for us and how we will go about achieving them together.

*We base our Mission and our Vision on the Five Marks of Mission:*

*To proclaim the Good News of the Kingdom*

*To teach, baptize and nurture new believers*

*To respond to human need by loving service*

*To seek to transform unjust structures of society*

*To strive to safeguard the integrity of creation and sustain and renew the life of the earth.*

*(Anglican Communion; endorsed by The Episcopal Church)*



**It was moved and seconded to end debate on the question. The motion was approved with two dissenting votes.**

**It was moved and seconded to approve the motion as amended. The motion was approved unanimously.**

## **CC2012–Res. 2: Annual Financial Reports**

**Presented by the Council of Advice**

*Resolved*, that the Convention request all parishes and missions to submit a full annual financial report with the signed copy of the annual Parochial Report.

**Explanation:** The annual Parochial Report is required by the Canons of The Episcopal Church, and provides the basis on which the Convocation assessments are made. The Finance Committee (and Council of Advice) would find it helpful to have the annual financial report to clarify questions they may have concerning the figures in the Parochial Report. As each parish is expected to make annual financial reports, this should not cause any additional work or burden. (See *Manual of Business Methods in Church Affairs*, available at: <http://www.episcopalchurch.org/page/manual-business-methods>.)

**Moved and seconded, the resolution was approved unanimously.**

## **CC2012–Res. 3: New Logo of the Convocation**

**Presented by the Rev. Dorothee Hahn and Mrs. Brigitte Hewitt-Biedermann**

*Resolved*, that in the new logo of the Convocation of Episcopal Churches in Europe, the text shall read as follows:

Episcopal  
Churches  
Europe

**Explanation:** The objective of any logo is to be a clear abbreviation of the full name of our Convocation of Episcopal Churches in Europe, which is not suitable for the purposes of a logo. The current logo as presented to the Convention does not reflect this since it adds and alters words. This can cause confusion and may lead to misuse, where the correct name might be confused with, or possibly replaced by, the words in the logo, thereby implying a change in the official name. To avoid confusion, it would be better to use the words in the official name of the Convocation.

**The Chair ruled that the vote would be to approve or reject the logo in its current form, not to alter the text. The Convention then voted to approve the logo in its current form, with two dissenting votes and two abstentions.**

## **CC2012–Res. 4: Strategic Implementation Committee**

**Presented by several delegates at the Chair’s request**

*Resolved*, that the Convocation of Episcopal Churches in Europe establish a committee to implement Vision 2012 as approved at this Convention.

**Moved and seconded, the resolution was approved unanimously.**

## **CC2012–Res. 5: Courtesy Resolutions**

*Resolved*, that the Convocation express its:

- special greetings to the Presiding Bishop and Primate, The Most Rev. Katharine Jefferts Schori, and to the newly elected President of the House of Deputies, the Rev. Dr. Gay Jennings
- warm welcome to the Rt. Rev. Jeffery Rowthorn and Dr. Anne Rowthorn
- warm welcome to the Rt. Rev. Venuste Mutiganda, Strasbourg
- deep gratitude to Archbishop Hippolyte Simon of Clermont-Ferrand, the Vicar General and diocesan staff for their ecumenical hospitality
- greetings to Miss Mary Talbot and the Rev. John Moore from the Church of England Diocese in Europe
- greetings to Mr. Maurice Seaton (Episcopal Church Foundation)
- heartfelt thanks to the organizing committee from Christ Church, Clermont-Ferrand, particularly to Dr. Lee and Mrs. Laurie Williams, Dr. David and Mrs. Kathy Marker, Mrs. Carolyn Robertson, Mrs. Julia Billet, and the Rector, the Rev. Rob Warren, and his wife Ms. Caireen Stewart, as well as all volunteers and parishioners
- warm welcome to the new clergy in the Convocation: the Rev. Sunny Hallanan, All Saints, Waterloo; the Rev. Rob Warren, Christ Church, Clermont-Ferrand; the Rev. Dennis Krumlauf, Augsburg/Nuremberg; the Rev. Austin Rios, St. Paul’s, Rome; and the Rev. Deacon Mercedes Tutasig Tenorio
- special welcome to Mrs. Nadine Redding, one of the founding members of Christ Church, Clermont-Ferrand
- a particular welcome to the representatives of the newly organized missions in Germany, St. James the Less, Nuremberg, and St. Boniface, Augsburg, and of the newly received mission of Christ Church, Charleroi
- welcome to the Rev. Maria Vittoria Longhitano, from the Old Catholic Church, Milan
- a warm welcome in particular to delegates attending the Convention for the first time
- deep gratitude to the retiring President of the Council of Advice, Janet Day-Strehlow, and to the Rev. John Beach, outgoing member
- thanks to the Strategic Visioning Committee for helping us express ourselves in Vision 2012: the Rt. Rev. Pierre Whalon, the Rev. Dr. Mark Barwick, Chair, Mr. Bill Thompson, Dr. David Marker, Canon Jere Skipper and Mrs. Felicity Handford; and to the

facilitators: the Rev. John Beach, the Rev. Mark Dunnam, the Rev. Tony Litwinski and the Rev. Clair Ullmann; Mrs. Betsy Blackwell, Mrs. Cynthia D'Alimonte, Mrs. Janet Day-Strehlow and Mrs. Kathy Marker

- special thanks to Zachary Ullery, and all the talented musicians who made the worship services so special
- thanks to Canon Jere Skipper for her years of tireless and invaluable work on matters important to the Convocation
- very hearty thanks to the Rev. Deacon Richard Cole for his efficient and good-humored work in his role as Secretary of Convention and Recording Secretary
- thanks to Mrs. Melinda Whalon and Ms. Caireen Stewart for their work in organizing the spouses' program
- thanks to Vicky Millet for her dedicated work for the Convocation and also to Sophie Plé, Convocation bookkeeper
- gratitude to our Bishop for his friendly, charming and efficient chairmanship of the Convention
- special thanks to the outgoing Convocation Treasurer, Andrea D'Agosto, and to the Assistant Treasurer, Denis Le Moullac, and Helena Mbele-Mbong, Chair of the Finance Committee, for their hard work in managing and reporting on Convocation finances, and a warm welcome to the new Treasurer, Kathleen Marker
- gratitude for the hard work of the many elected and appointed individuals at Convocation level who continue to vision and strengthen the reality of our ministry in Europe.

**Moved and seconded as a packet, these resolutions were approved by acclamation.**



**ANNUAL CONVENTION**  
**OF THE CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE**

**St. James' Church, Florence, Italy**  
**October 20–23, 2011**

**The Rt. Rev. Pierre W. Whalon, Bishop in Charge**

## **Resolutions**

The resolutions are presented as adopted.

The following four resolutions were proposed by the Finance Committee:

### **CC2011–Res. 1: Funding for Clergy Retreat and Clericus**

*Resolved*, That the Convocation continue to provide the funding to cover transport, room and board for the clergy of the Convocation to attend the annual Clergy Retreat, usually held in February/March; and be it further

*Resolved*, That the congregations, in concert with their clergy, provide the funding for their clergy to attend the annual Clericus, usually held in late spring. Where a congregation has non-stipendiary clergy, that congregation may consult with the Bishop and Council of Advice for possible support.

**Explanation:** When the Bishop calls the clergy together, they are canonically required to attend. For a number of years, there have been two gatherings annually of the clergy of the Convocation: the Clergy Retreat and the Clericus. Given that the congregations as well as their clergy benefit from the participation of their clergy in the Clergy Retreat and Clericus, it is felt that the congregations should contribute to the costs of one of the two gatherings. So far, the Convocation has been providing the funding for the Clergy Retreat (see line item under “Training and nurture” – “Clergy retreat”). The Bishop has been covering the cost of the Clericus through the Bishop’s Discretionary Fund, which uses up a sizeable portion of that fund leaving less for other things.

**Moved and seconded, the original resolution was approved, with two dissenting votes.**

### **CC2011–Res. 2: Provision for possible costs under Ecclesiastical Discipline**

*Resolved*, That the Finance Committee be asked to set aside a reserve of €10,000 to enable the Convocation to comply with the requirements in the new Title IV: Ecclesiastical Discipline of the General Canons of The Episcopal Church related to the functions of an Intake Officer and Investigator; and be it further

*Resolved*, That this be done by immediately restricting €5,000 currently in savings and setting up a line item of €1,000 per year beginning in 2012 until a reserve of €10,000 has accumulated, to be maintained at that level.

**Explanation:** Title IV of the General Canons and Canon 10: Ecclesiastical Discipline of the Canons of the Convocation of Episcopal Churches in Europe call for an “Intake Officer” and an “Investigator”. The Intake Officer carries out an initial investigation of any information concerning possible conduct constituting one or more offenses under the Canon and the Investigator carries out further investigation if necessary. Provision needs to be made to cover the costs incurred to carry out investigations and any other actions called for in the Canon.

**Moved and seconded, the resolution was approved unanimously.**

### **CC2011–Res. 3: Deficit policy**

*Resolved,* That the Convention implement a policy that any operating deficit in any given year will be provided for in full in the budget following the report of its occurrence.

**Explanation:** The Convocation does not have enough money available to absorb deficits. (The financial report of year  $n$  is given in year  $n+1$ , and the next budget voted on at that time is for year  $n+2$ .)

**Moved and seconded, the resolution was approved unanimously.**

### **CC2011–Res. 4: Committee for bilingual prayer books**

*Resolved,* That a committee be appointed by the Bishop and Council of Advice to renew the Convocation’s oversight of the bilingual prayer book projects including the licensing of copyright, the revision of current translations and the publication of new books. A designated fund is available for this project, currently containing USD 40,000.

**Explanation:** The Convocation has published bilingual prayer books in Spanish, French, Italian and German and provides them for sale. Church Publishing has expressed interest in taking on the publication of the French and Spanish bilingual prayer books. All translations are in need of revision.

**Moved and seconded, the original resolution was approved unanimously.**

The following resolution was brought forward by the Bishop, with Council:

### **CC2011–Res. 5: The governance of The Episcopal Church**

*Resolved,* That the Convention of the Convocation of Episcopal Churches in Europe direct that the following resolution be filed with the Secretary of the General Convention for consideration by the 77<sup>th</sup> General Convention of The Episcopal Church:

*Resolved,* the House of \_\_\_\_\_ concurring, That there shall be a Special Commission on Missional Structure and Strategy, the composition of which shall be at the discretion of the Presiding Bishop and the President of the House of Deputies and the members of which shall be appointed jointly thereby not later than thirty days following the adjournment of this 77<sup>th</sup> General Convention. The Special Commission shall be charged with presenting a plan to the Church for reforming its structures, governance, administration, and staff to facilitate this Church’s faithful engagement in Christ’s mission to proclaim good news to the poor, release to the captives, recovery of sight to the blind, freedom to the oppressed, and the acceptable

year of the Lord (Lk. 4:18) in a way that maximizes the resources available for that mission at all levels of this Church. And be it further,

*Resolved*, That the Special Commission shall endeavor to issue its report and recommendations along with resolutions necessary to implement them, including proposed amendments to the Constitution and Canons of this Church, so that they might be considered by a special General Convention prior to the convening of the 78<sup>th</sup> General Convention in 2015, but in any event, not later than February 1, 2015. And be it further,

*Resolved*, That the General Convention requests the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$100,000 for the implementation of this resolution.

**Explanation:** The administrative and governance structures of The Episcopal Church have grown over the years so that they now comprise approximately 47% of the church-wide budget and sometimes hinder rather than further this Church's engagement in God's mission. Reform is urgently needed to facilitate this Church's strategic engagement in mission and allow it to more fully live into its identity as the Domestic and Foreign Missionary Society in a world that has changed dramatically over the years but that also presents extraordinary missional opportunity.

**Moved and seconded, the resolution was approved unanimously.**

The following resolution was proposed by the European Institute for Christian Studies.

### **CC2011–Res. 6: Lifelong Christian formation**

*Resolved*, That the 2011 Convention of the Convocation of Episcopal Churches in Europe affirm the action of the 76<sup>th</sup> General Convention in adopting the Charter for Lifelong Christian Formation, Resolution A082; and be it further,

*Resolved*, That the 2011 Convention adopt the Charter for Lifelong Christian Formation as an underlying standard for Christian formation in the Convocation of Episcopal Churches in Europe; and be it further,

*Resolved*, That each parish and mission of the Convocation strive to send current and future formation leaders to the Academy for Parish Leadership Conference on Lifelong Christian Formation, June 1-3, 2012, for training in methods and strategies for implementing the Charter on the parish level.

**Explanation:** The General Convention of The Episcopal Church adopted the Charter for Lifelong Christian Formation [Resolution A082] in July 2009. Resolution A082 called upon all dioceses to promote and encourage lifelong formation.

- Definition: Christian Formation is the lifelong process of growing in relationship with God, self, others, and all creation, becoming transformed into the people God wants us to be. Lifelong Christian Formation describes the many processes by which we live into that Baptismal covenant. It encompasses a broad set of activities, supported by a rich array of communities and institutions, serving people from cradle to grave.
- Vision for a transformed church: We affirm that lifelong Christian formation is foundational and an integral part of the process by which we will rebuild The Episcopal Church. Our congregations will grow in numbers and health when supported by leaders who know their

identity in Christ and are able to access their tradition for the purposes of proclaiming and living out the Gospel.

**General Convention Resolution 2009 – A082**

\* FINAL VERSION - Concurred

*Resolution:* **A082**

*Title:* **Charter for Lifelong Christian Formation**

*Topic:* **Christian Formation**

*Committee:* **15 – Education**

*House of Initial Action:* **Deputies**

*Proposer:* **Standing Commission on Lifelong Christian Education and Formation**

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*Resolved*, the House of Bishops concurring, That the 76th General Convention of The Episcopal Church adopt the following text as The Charter for Lifelong Christian Formation:

Lifelong Christian Faith Formation in The Episcopal Church is lifelong growth in the knowledge, service and love of God as followers of Christ and is informed by Scripture, Tradition and Reason.

I have called you friends... John 15:14-16

Through The Episcopal Church, **God INVITES** all people:

§ To enter into a prayerful life of worship, continuous learning, intentional outreach, advocacy and service.

§ To hear the Word of God through scripture, to honor church teachings and continually to embrace the joy of Baptism and Eucharist, spreading the Good News of the risen Christ and ministering to all.

§ To respond to the needs of our constantly changing communities, as Jesus calls us, in ways that reflect our diversity and cultures as we seek, wonder and discover together.

§ To hear what the Spirit is saying to God's people, placing ourselves in the stories of our faith, thereby empowering us to proclaim the Gospel message.

...You did not choose me, but I chose you and appointed you to go and bear fruit... John 15:14-16

Through The Episcopal Church, **God inspires** all people:

§ To experience Anglican liturgy, which draws us closer to God, helps us discern God's will and encourages us to share our faith journeys.

§ To study Scripture, mindful of the context of our societies and cultures, calling us to seek truth anew while remaining fully present in the community of faith.

§ To develop new learning experiences, equipping disciples for life in a world of secular challenges and carefully listening for the words of modern sages who embody the teachings of Christ.

§ To prepare for a sustainable future by calling the community to become guardians of God's creation.

...I am giving you these commands that you may love one another... John 15:17

Through The Episcopal Church, **God transforms** all people:

§ By doing the work Jesus Christ calls us to do, living into the reality that we are all created in the image of God and carrying out God's work of reconciliation, love, forgiveness, healing, justice and peace.

§ By striving to be a loving and witnessing community, which faithfully confronts the tensions in the church and the world as we struggle to live God's will.

§ By seeking out diverse and expansive ways to empower prophetic action, evangelism, advocacy and collaboration in our contemporary global context.

§ By holding all accountable to lift every voice in order to reconcile oppressed and oppressor to the love of God in Jesus Christ our Lord; *and be it further*

*Resolved*, That we affirm that Christian Faith Formation in The Episcopal Church is a lifelong journey with Christ, in Christ and to Christ; And be it further

*Resolved*, That

1. We urge each diocese to read and study the Charter for Lifelong Christian Formation and to live it out locally.

2. We urge the seminaries and other institutions concerned with formation and education and leadership in The Episcopal Church, to engage the charter as a tool to advance their support for persons in their Christian Formation.

3. We urge The Episcopal Church's Evangelism and Congregational Life Center to commit staff during this triennium to communicate, advocate and implement the charter, and report progress to the Standing Commission on Lifelong Christian Formation and Education before the 77th General Convention.

And be it further

*Resolved*, That the 76th General Convention request that the Joint Standing Committee on Program, Budget and Finance consider a budget allocation of \$30,000 for the implementation of this Resolution during the 2010 -2012 triennium.

**Explanation:** Definition: Christian formation is the lifelong process of growing in relationship with God, self, others and all creation. In this process we are transformed into the people God wants us to be. As twenty first century Episcopalians, we still long for the inheritance common to all Christians in all times and places-to be united in Christ, who calls us in the power of the Holy Spirit to love the Lord our God with all our heart, mind, soul and bodies; to love our neighbors as ourselves; and to make disciples, baptize and teach. In our Baptismal Covenant, The Episcopal Church has gracefully articulated the way in which we answer Christ's call. Life-long Christian Formation describes the many processes by which we live into that covenant.

By this definition, life-long Christian formation encompasses a broad set of activities, supported by a rich array of communities and institutions, serving people from cradle to grave. Without attempting to circumscribe the action of the Holy Spirit-who is always at work renewing the minds of Christian people-we acknowledge some common characteristics of formation ministries. Formation is unceasing-serving the individual's emerging understanding of identity, community, authority and purpose in Christ throughout their lives. Formation is dynamic-encompassing learning, action and reflection. Formation is formal and informal-informing, forming and transforming both the individual and the community. Formation is hospitable-welcoming the "new self, which is being renewed in knowledge according to the image of its creator." (Col 3:10)

Problem: As an institution, we have not entirely welcomed our Lord's generous invitation to grow in knowledge and love of him. Our behavior does not always reflect our heart's desire. For example, we have inadequately resourced our allocation of time, talent and treasures; we have failed to clearly



articulate a vision and support for life-long Christian formation; and we have insufficiently supported Christian formation in our daily lives and work places. As a church, our people suffer from a widespread lack of knowledge of the traditions that form the foundation of The Episcopal Church. And moreover, in our post-Christian culture, Christian formation has been given significantly less priority than our other community activities. We have also experienced a failure to address the formational needs of an aging church membership. We need to address and remedy culturally exclusive teaching practices and the lack of attention to the formational needs of non-English speakers. We also need to continue our ever-growing response to stewardship of creation that merits our attention and resources.

Vision for a transformed church: We affirm that life-long Christian formation is foundational to the success of any church, and in the case of our own, is an integral part of the process by which we will rebuild The Episcopal Church. Our congregations will grow in numbers and health when they are supported by leaders-of all orders of ministry-who know their identity in Christ and are able to access their tradition for the purposes of proclaiming and living out the Gospel.

By prioritizing the Christian formation ministries of The Episcopal Church, we choose to invest in a language and practice-rooted in scripture, tradition and reason-that has the capacity to unify us in fulfilling the Great Commandment. We can make use of this common language to inform, support and reinforce healthy relationships in families and congregations. With it we can continually develop and renew those processes, programs and rites of passage that develop Christian ministers at all ages and stages. Through it we can hold each other accountable to grow in love, knowledge and depth of insight.

History/How we preceded: Early in 2007 PEALL recognized a need to be more intentional about bringing lifelong Christian formation to the attention of The Episcopal Church and encouraged a group of Diocesan Christian educators to draft a Case for a Proposed Charter for Lifelong Christian Formation to complement the Children's Charter. After receiving their case statement, which spoke about writing a new charter in 2012, PEALL and SCLCEF agreed not to wait for 2012 and called for a Charter Writing Team immediately to draft a document for presentation to the 2009 General Convention. With PEALL's support a Writing Group of educators, formation experts and others from a variety of disciplines (whose diversity included age, gender, ethnicity, church geography and congregational size) developed a draft Charter for Lifelong Christian Formation. The Writing Group submitted a draft charter to this Standing Commission that now advances Resolutions pertaining to a Charter for Lifelong Christian Formation.

**Moved and seconded, the resolution was unanimously approved.**

The following resolution was proposed by the Strategic Visioning Committee.

### **CC2011–Res. 7: Implementation and development of Vision 2012**

*Resolved*, That the 2011 Convention of the Convocation of Episcopal Churches in Europe request the Bishop in Charge to initiate the process of developing an updated vision for the Convocation; and be it further

*Resolved*, That the Bishop in Charge be authorized to appoint a committee to oversee the process of development of a vision for the Convocation; and be it further

*Resolved*, That the committee be directed to engage as many constituencies in the process as possible; and be it further

*Resolved*, That the committee be directed to engage all congregations in the process of development and implementation of the five-year strategic plan through the active participation of their members; and be it further

*Resolved*, That this be a year-long self-assessment of the bodies and congregations of the Convocation leading to a five-year strategic plan; and be it further

*Resolved*, That the name of this process be “VISION 2012.”

**Explanation:** During the Convocation Convention of 2005, it was resolved to enter into a strategic visioning process for the Convocation; the result of that process became Mission 2006.

Mission 2006 outlined six general objectives which guided the direction of our programs and have been largely established.

Mission 2006 has been in existence for five years, thus it is appropriate at this time to engage in a new visioning process in order to articulate a vision for our current context in the Convocation.

**Moved and seconded, the resolution was unanimously approved.**

## **CC2011–Res. 8: Courtesy Resolutions**

*Resolved*, That the Convocation express its:

- special greetings to the Presiding Bishop and Primate, The Most Rev. Katharine Jefferts Schori
- greetings to Miss Mary Talbot and the Rev. Christopher Jage-Bowler from the Church of England Diocese in Europe
- greetings to the Rt. Rev. Venuste Mutiganda, Strasbourg
- greetings to Mrs. Marla Briggie and Mrs. Marnie Dawson Carr, Boards of Foreign Parishes
- special thanks to the organizing committee from St. James, Florence, particularly to the Rector, Rev. Mark Dunnam and Miss Dottie, the Senior Warden, Elizabeth Chard, and the Vestry, the Convention Coordinator, Betty Nadalini, the office staff, the sacristan, the kitchen staff, volunteers and parishioners
- our heartfelt prayers for the recoveries of the Rev. Deacon Joanne Coyle Dauphin and Andrew Walsh, and our special greetings to the Rev. Steven Smith, Kristy and Kyle
- special welcome to the Rev. Canon Liz Hendrick, Cathedral, Paris; the Rev. Ted Holt, Interim Rector of Christ Church, Clermont-Ferrand; and the Rev. John Kevern, Interim Rector, St. Paul’s, Rome
- deep gratitude to the retiring President of the Council of Advice, Tiffany Israel, and to outgoing members Betsy Blackwell, Val Littman and Carola von Wrangel
- thanks to the Strategic Visioning Committee for helping us express ourselves in Vision 2012: the Rev. Mark Barwick, Chair, Mr. Bill Thompson, Dr. David Marker, Canon Jere Skipper

and Mrs. Felicity Handford; and to the facilitators, Jane Doeblér, Rosemarie Valentine, Julia Leigh, Laurence Moachon and Adam Williams.

- thanks to our Bishop for his friendly and efficient chairmanship of the Convention
- special thanks to Zachary Ullery, and all the talented musicians who made the worship services so special
- thanks to the Rev. Canon Timothy Verdon, Ecumenical Officer of the Archdiocese of Florence, for his erudite and insightful commentary on the Baptistery and its mosaics
- welcome to the Rev. Maria Vittoria Longhitano, from the Old Catholic Church, Milan
- thanks to Canon Jere Skipper for her years of tireless and invaluable work on matters important to the Convocation
- thanks to the Rev. Deacon Richard Cole in his role as Secretary of Convention
- thanks to Melinda Whalon and Dottie Dunnam for their work in organizing the spouses' program
- thanks to the Convocation Treasurer, Andrea D'Agosto, and Assistant Treasurer, Denis Le Moullac, and Helena Mbele-Mbong, Chair of the Finance Committee, for their hard work in managing and reporting on Convocation Finances
- thanks to Vicky Millet for her dedicated work for the Convocation and also to Irène Gonçalves, outgoing Convocation bookkeeper
- gratitude for the hard work of the many elected and appointed individuals at Convocation level who continue to vision and strengthen the reality of our ministry in Europe.
- congratulations to the Rev. Mark Barwick and his wife Corinna for their newborn daughter.
- thanks to mission parishes and congregations back home for their support and prayers during Convention.

**Moved and seconded as a packet, these resolutions were approved unanimously.**



**ANNUAL CONVENTION**  
**of the Convocation of Episcopal Churches in Europe**

**Maison du Grand Séminaire, Nice**  
**October 14–17, 2010**

**“A Vision Seen, a Call Obeyed”**

**The Rt. Rev. Pierre W. Whalon, Bishop in Charge**

**RESOLUTIONS**

**Resolutions proposed by the Council of Advice:**

**CC2010–Res. 1: Participation in Youth Across Europe**

*Resolved,* That each parish and mission be urged to send at least two youth to the annual Youth Across Europe event; and be it further

*Resolved,* That each parish and mission be urged to make financial provision in its budget to support the participation of its youth in the annual Youth Across Europe event.

**Explanation:** The annual Youth Across Europe event has become a major event in the life of our Convocation. It brings together the youth from all our congregations, strengthens them in their faith, builds friendships, and helps them know they have Christian friends with similar – or different – experiences elsewhere. All congregations are urged to support participation of their youth in this event.

**Moved and seconded, the resolution was approved unanimously.**

**CC2010–Res. 2: Youth Leaders' Retreat**

*Resolved,* That each parish and mission be urged to send at least one youth leader to the annual Youth Leaders' Retreat; and be it further

*Resolved,* That each parish and mission be urged to make financial provision in its budget to support the participation of its youth leaders in the annual Youth Leaders' Retreat event.

**Explanation:** Currently all youth work within the parishes and missions of the Convocation is carried out by dedicated teams of volunteers. The Retreat provides these leaders with a time for renewal and motivation, an opportunity to exchange tips and information, on-the-job experience and support.

**Moved and seconded, the resolution was approved unanimously.**

### **CC2010–Res. 3: Add new sub-section to Canon 2, “Of the Convention”**

*Resolved*, That Canon 2.2(4) is hereby added to read as follows:

(4) Parishes and mission churches shall budget adequate funds to cover the attendance at the Convention of their Lay Delegates and their Members of the Clergy who are canonically resident in the Convocation.

**Explanation:** Resolution 2 adopted at the Convention of 2007, required all parishes and organized missions to make financial provision for its canonically resident clergy to attend the annual Convention of the Convocation. This resolution places the requirement in the Canons. The resolution of 2007 further urged parishes and missions to support the attendance of clergy spouses.

**Moved and seconded, the resolution was approved unanimously.**

### **CC2010–Res. 4: Add new canon: “Of the European Institute of Christian Studies”**

*Resolved*, That the Canons be amended by inserting a new Canon 6 and renumbering the remaining canons.

#### **CANON 6: OF THE EUROPEAN INSTITUTE OF CHRISTIAN STUDIES**

*There shall be a European Institute of Christian Studies composed of both clergy and lay members appointed by the Bishop in charge. In coordination with the Commission on Ministry of the Baptized, the Institute shall be responsible for developing and supervising the formation of lay and ordained members of the Convocation, including providing educational resources for licensing lay ministers as well as postulants and candidates for the ordained ministry.*

**Explanation:** The European Institute of Christian Studies was established in 2002, and has become an important entity in the life of the Convocation. This recognizes and defines the Institute in the Canons.

**Moved and seconded, the resolution was approved unanimously.**

### **CC2010–Res. 5: Amend Canon 10 – Of the Ecclesiastical Trial Court and Ecclesiastical Discipline**

*Resolved*, That Canon 10 be amended as follows:

#### **CANON 10.**

#### **OF THE ECCLESIASTICAL TRIAL COURT AND ECCLESIASTICAL DISCIPLINE**

**SECTION 1.** There shall be an Ecclesiastical Trial Court for the Convocation of Episcopal Churches in Europe for the Trial of any Priest or Deacon subject to its jurisdiction.

**SECTION 2.** (1) The Ecclesiastical Trial Court shall consist of three members of the clergy canonically resident in the Convocation of Episcopal Churches in Europe and two lay persons, being communicants in good standing of a congregation of the Convocation, and being at least 21 years of age.

(2) Members of the Trial Court shall be elected by the Annual Convention to serve for three years.

(3) Vacancies occurring within the membership of the Ecclesiastical Trial Court shall be filled by majority vote of the remaining members of the Trial Court. Persons elected to fill a vacancy must be from the same classification, clergy or lay, as the person they replace. Vacancies must be filled within three months of notification of the vacancy unless sooner required by other provisions of the Canons of the Episcopal Church or of the Convocation. The person filling such vacancy shall serve until the next Annual Convention. Any person then elected by Annual Convention shall serve the unexpired part of the vacancy.

(4) Within two months following each Annual Convention, the members of the Ecclesiastical Trial Court shall elect from among themselves by majority vote one person to serve as Presiding Judge for a term of one year.

(5) Within three months following each Annual Convention, the members of the Ecclesiastical Trial Court shall appoint a duly licensed attorney to serve as Church Attorney for a term of one year.

(6) All persons elected or appointed under this section are eligible for re-election or re-appointment upon the expiry of their terms.

SECTION 3. (1) Charges for which a Member of the Clergy may be presented for trial are contained in the Canons of the Episcopal Church.

(2) The mode and manner of making charges, securing Presentments, and conducting Trials shall be pursuant to the Canons of the Episcopal Church.

(3) Sentences shall be imposed and pronounced according to the Canons of the Episcopal Church.

SECTION 4. The powers, duties and procedures of the Ecclesiastical Trial Court and the definition of terms used in this Canon shall be governed by the Canons of the Episcopal Church.

#### *ECCLESIASTICAL DISCIPLINE*

SECTION 1. *Title IV of General Canons. Those provisions of Title IV of the General Canons which are applicable to the Convocation are hereby incorporated as part of this Canon. To the extent, if any, that any of the provisions of this Canon are in conflict or inconsistent with the provisions of Title IV, the provisions of Title IV shall govern.*

SECTION 2. *Discipline Structure.*

(1) *Disciplinary Board. The Board shall consist of seven persons, four of whom are members of the Clergy and three of whom are Laity.*

(2) *Clergy Members. The Clergy members of the Board must be canonically resident within the Convocation.*

(3) *Lay Members. The lay members of the Board shall be Adult Communicants in Good Standing of a parish or mission church of the Convocation.*

(4) *Election. The members of the Board shall be elected by the Convention. Each member shall be elected for a three (3)-year term; except, if a member is elected to fill a vacancy, the term of such member shall be the unexpired term of the member being replaced. The term of the member shall*

*commence on the first (1st) day of the year following election. The terms of office of the Board shall be staggered and arranged into three classes.*

*(5) Vacancies. Vacancies on the Board shall be filled as follows: (a) Upon the determination that a vacancy exists, the President of the Board shall notify the Bishop in charge of the vacancy and request appointment of a replacement member of the same order as the member to be replaced. (b) The Bishop shall appoint a replacement Board member in consultation with the Council of Advice. (c) Persons appointed to fill vacancies on the Board shall meet the same eligibility requirements as apply to elected Board members. (d) With respect to a vacancy created for any reason other than pursuant to a challenge as provided below, the term of any person selected as a replacement Board member shall be until the next annual Convention. With respect to a vacancy resulting from a challenge, the replacement Board member shall serve only for the proceedings for which the elected Board member is not serving as a result of the challenge.*

*(6) Preserving Impartiality. In any proceeding under this Title, if any member of a Conference Panel or Hearing Panel of the Board shall become aware of a personal conflict of interest or undue bias, that member shall immediately notify the President of the Board and request a replacement member of the Panel. Respondent's Counsel and the Church Attorney shall have the right to challenge any member of a Panel for conflict of interest or undue bias by motion to the Panel for disqualification of the challenged member. The members of the Panel not the subjects of the challenge shall promptly consider the motion and determine whether the challenged Panel member shall be disqualified from participating in that proceeding.*

*(7) President. Within sixty (60) days following the annual Convention, the Board shall convene to elect a President to serve for the following calendar year.*

*(8) Intake Officer. The Intake Officer shall be appointed from time to time by the Bishop after consultation with the Board. The Bishop may appoint one or more Intake Officers according to the needs of the Convocation. The Bishop shall publish the name(s) and contact information of the Intake Officer(s) throughout the Convocation.*

*(9) Investigator. The Bishop shall appoint an Investigator in consultation with the President of the Board.*

*(10) Church Attorney. Within sixty (60) days following each annual Convention, the Bishop in consultation with the Disciplinary Board shall appoint an attorney to serve as Church Attorney to serve for the following calendar year. The person so selected must be a Member of the Church and a duly licensed attorney, but need not reside within the Convocation.*

*(11) Pastoral Response Coordinator. The Bishop may appoint a Pastoral Response Coordinator, to serve at the will of the Bishop in coordinating the delivery of appropriate pastoral responses provided for in Title IV.8 of the General Canons and this Title. The Pastoral Response Coordinator may be the Intake Officer, but shall not be a person serving in any other appointed or elected capacity under this Title.*

*(12) Advisors. In each proceeding under this Title, the Bishop shall appoint an Advisor for the Complainant and an Advisor for the Respondent. Persons serving as Advisors shall hold no other appointed or elected position provided for under this Title, and shall not include chancellors or vice chancellors of this Convocation or any person likely to be called as a witness in the proceeding.*

(13) Clerk. The Board shall appoint a Board Clerk to assist the Board with records management and administrative support. The Clerk may be a member of the Board.

**SECTION 3. Costs and Expenses.**

(1) *Costs Incurred by the Church.* The reasonable costs and expenses of the Board, the Intake Officer, the Investigator, the Church Attorney, the Board Clerk and the Pastoral Response Coordinator shall be the obligation of the Convocation, subject to budgetary constraints as may be established by the Convention of the Convocation.

(2) *Costs Incurred by the Respondent.* In the event of a final Order dismissing the complaint, or by provisions of a Covenant approved by the Bishop, the reasonable defense fees and costs incurred by the Respondent may be paid or reimbursed by the Convocation, subject to budgetary constraints as may be established by the Convention of the Convocation.

**SECTION 4. Records.**

(1) *Records of Proceedings.* Records of active proceedings before the Board, including the period of any pending appeal, shall be preserved and maintained in the custody of the Clerk, if there be one, otherwise by the Convocation office.

(2) *Permanent Records.* The Bishop shall make provision for the permanent storage of records of all proceedings under this Title at the Archives of the Convocation and the Archives of the Episcopal Church, as prescribed in Title IV of the General Canons.

**Explanation:** This revised canon is presented through the Council of Advice by the Canons Committee to implement the new Title IV of the General Canons of The Episcopal Church and bring the Canons of the Convocation of Episcopal Churches in Europe in line with Title IV. This canonical form is being formed throughout the Church to begin implementation of this entirely new disciplinary system.

**Moved and seconded, the resolution was approved unanimously.**

**CC2010–Res. 6: Add new Canon 22: Of by-laws of congregations in the Convocation of Episcopal Churches in Europe**

*Resolved,* That a new canon be added after the last canon to read as follows:

**CANON 22<sup>1</sup>. OF BY-LAWS OF CONGREGATIONS IN THE CONVOCATION OF EPISCOPAL CHURCHES IN EUROPE**

**SECTION 1.** All parishes and missions of the Convocation must keep up-to-date by-laws, and other statutes and ordinances required by national law. Any changes shall require the prior approval of the Bishop in charge and the Council of Advice, pursuant to Article X, Section 2 of the Constitution of this Convocation.

**SECTION 2.** For the smooth functioning of each congregation within the Convocation, all by-laws and other organizational statutes must contain the following:

(1) While national laws dictate the basis of the format and content of the organizing and operating by-laws, each congregation's by-laws must prominently feature this language: "[legal name]"

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<sup>1</sup> If new Canon 6 is adopted, this would be Canon 23.



*accedes unconditionally to the Constitution and Canons of The Episcopal Church, and the Constitution and Canons of the Convocation of Episcopal Churches in Europe."*

*(2) All parishes shall have a Senior Warden and a Junior Warden, whose duties shall be those described in the General and Convocation Canons, as well as other responsibilities that may be prescribed by national law, if applicable. Unless national law dictates otherwise, the Senior Warden is chosen by the Rector, or in the case of a vacancy of the same, the Bishop, and functions as the Bishop's delegate in the parish when there is no Rector. The Junior Warden is elected by the Vestry to oversee a specific area of vestry responsibilities, usually property. Both Wardens serve a term of one year.*

*(3) All mission churches shall have a Warden, appointed by the Bishop in charge, who shall serve a term of one year, renewable.*

*(4) Parishes and mission churches shall budget adequate funds to cover the attendance at the Convention of their Lay Delegates and their Members of the Clergy who are canonically resident in the Convocation.*

**Explanation:** By-laws are rules for the organization and operation of an Episcopal parish or mission. They are always superseded by the Constitution and Canons of the Convocation, which are themselves superseded by the Constitution and Canons of The Episcopal Church. Changes in these must be reflected in congregational by-laws. Moreover, national laws have precedence over these in requiring specific language and procedures, including reporting requirements to various authorities. However, freedom of religion always obtains, for example, in the application for employment law to the clergy (though such law always applies to lay employees of a congregation).

**Moved and seconded, the resolution was approved unanimously.**

**Proposed by the Strategic Implementation Committee:**

### **CC2010–Res.7 – A resolution concerning strategic planning for future mission**

*Resolved, That, mindful of the success of Mission 2006, this Convention ask the Bishop and the Council of Advice to appoint a new committee to develop a process so as to have a new strategic plan to be presented to the 2011 Convention.*

**Explanation:** The 2010 Convention celebrates the close of Mission 2006. At Convention, we lifted up the progress made during the Mission 2006 era. The Convention program invited us to reflect on "the road thus far," giving thanks for the milestones and people that marked our journey in mission, and asked us to consider "Where we are today," and "What we would like to pass on." We heard some thoughts about what we would like to proclaim to others, with our hearts burning. We identified some of our gifts and the many challenges that inform our future work. In our discussions, delegates began the process of looking ahead to the next round of strategic planning.

Members of the new committee will plan for a new round of mission consultations. A draft of a new mission plan will need to be crafted and presented to delegates to the 2011 Convention for their consideration.

**Moved and seconded, the resolution was approved unanimously.**

## **CC2010–Res.8 – A resolution concerning communications**

*Resolved*, That the Bishop be asked to appoint a small group to form a Convocation Committee on Communications for the purpose of making recommendations concerning how the Convocation communicates to itself, to one another and to the world; and be it further

*Resolved*, That the Committee will, in collaboration with the Bishop, investigate the options for the redesign of the Convocation website and oversee its implementation, as well as a plan for its ongoing maintenance; and be it further

*Resolved*, That the Committee investigate the projected costs of the future website redesign.

**Explanation:** The 2010 Convention is examining Mission 2006, marking the last five years of our work under the Mission 2006 strategic plan. The work of Mission 2006, in essence, has been to build up the capacity of the Convocation, preparing us for this next phase of our journey in mission.

During Mission 2006, the Convocation continued to develop and put into place stronger systems and structures to guide its work. The Convocation continues to need to review all forms of communication within and beyond the Convocation, and to upgrade its ability to communicate with its members and to the outside world.

As the Convocation has grown and changed, so have its communication needs. In particular, the Convocation has for seven years used the same website. The website desperately needs an upgrade so that we may:

- 1) better represent who we are in mission and
- 2) take advantage of new technologies that will allow us to better address both our external and internal communications needs.

**Moved and seconded, the resolution was approved unanimously.**

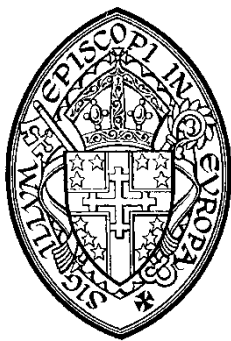
## **Courtesy Resolutions**

**Resolved**, That the Convocation express its:

- special greetings to the Presiding Bishop and Primate, the Most Rev. Katharine Jefferts Schori
- greetings to Miss Mary Talbot from the Church of England Diocese in Europe
- special thanks to the organizing committee from Holy Trinity, Nice, particularly Ms. Pat Fortune and Dr. Michael Davis
- warm greetings to the Rt. Rev. Jeffery Rowthorn and Ms. Anne Rowthorn
- welcome to the Rev. Tony Litwinski, the new Rector of St. Augustine of Canterbury, Wiesbaden, and his wife the Rev. Jana Johnsen
- gratitude to the retiring President of the Council of Advice, the Rev. Clair Ullmann, and to outgoing member Helena Mbele-Mbong

- thanks to the Strategic Implementation Committee for helping us express ourselves in “A Vision Seen, a Call Obeyed”: Rev. Luk De Volder, Mrs. Cynthia Wilson D’Alimonte, Canon Jere Skipper and Helena Mbele-Mbong and to the facilitators: Carole Ducastel, Denise Bénéteau, the Rev. Mark Barwick, Rosemarie Valentine, Laurence Moachon and Helena Mbele-Mbong
- thanks to our Bishop for his friendly and efficient chairmanship of the Convention
- thanks to the Rev. Ken Letts, the Rector of Holy Trinity, Nice, our Host Parish
- special thanks to Zachary Ullery, and all the talented musicians who made the worship services so special
- thanks to Canon Jere Skipper for her years of tireless and invaluable work on matters important to the Convocation
- thanks to the Rev. Deacon Richard Cole in his role as Secretary of Convention
- thanks to Melinda Whalon and Carole Labrousse for their work in organizing the spouses’ program
- thanks to the Finance Committee and, in particular, the Convocation Treasurer, Andrea D’Agosto and Assistant Treasurer, Denis Le Moullac, for their hard work in managing and reporting on Convocation Finances
- thanks to Vicky Millet for her dedicated work for the Convocation and also to Irène Goncalves, outgoing Convocation bookkeeper
- gratitude for the hard work of the many elected and appointed individuals at Convocation level who continue to vision and strengthen the reality of our ministry in Europe
- welcome to the Rt. Rev. Richard Garrard, Interim Rector of St. Paul’s, Rome and his wife, Ann
- congratulations and all good blessings to the Rt. Rev. Michael Vono, Bishop-elect of the Diocese of the Rio Grande, first priest of the Convocation to be elected Bishop
- congratulations to the Rev. Jennifer Adams-Massmann and her husband on the birth of their son
- congratulations to the Rev. Mark Barwick and his wife Corinna on their recent marriage
- thanks to mission parishes and congregations back home for their support and prayers during Convention.

**Moved and seconded as a packet, these resolutions were approved unanimously.**



**ANNUAL CONVENTION**  
**of the Convocation of Episcopal Churches in Europe**

Emmanuel Church, Geneva, Switzerland

October 15–18, 2009

**“Celebrating 150 years of living mission”**

The Rt. Rev. Pierre W. Whalon, Bishop in Charge

## **RESOLUTIONS**

### **CC2009–Res 1: Alternative Financial Review Procedure**

*Resolved*, That the 2009 Annual Convention of the Convocation of Episcopal Churches in Europe endorse the Alternative Financial Review Procedure provided in the document: *Convocation of Episcopal Churches in Europe: Alternative Financial Review Procedure – Annotated Workbook for Financial Review Committees*, including the instructions therein pertaining to full audits performed by independent professional accountants; and be it further

*Resolved*, That the Alternative Financial Review Procedure be required of all congregations of the Convocation each year unless a full audit is performed. As required by Canon, all audits and financial reviews shall be filed with the Bishop not later than 30 days following the date of such report, and in no event, not later than September 1 of each year.

**Explanation:** The Alternative Financial Review Procedure provides a tool to ensure not only compliance with the laws, but also compliance with the Canons of The Episcopal Church and of the Convocation, and to ensure that Vestries are fulfilling their fiduciary responsibilities, and that basic bookkeeping is being kept up to date and that adequate internal controls are in place. Given the cost of a professional audit, this procedure allows for an adequate review without doing a full audit except when required.

*Proposed by Council of Advice*

**Moved and seconded, the resolution was approved with one no and one abstention.**

### **CC2009–Res 2: Mission Congregation Report**

*Resolved*, That all affiliated missions shall complete the Mission Congregation Report form approved by the Council of Advice annually for the year ending December 31 preceding and shall file the completed form with the Bishop not later than March 1; and be it further

*Resolved*, That all organized, parochial and specialized missions shall complete the Parochial Report annually as required by Canon I.6.1 of the Canons of The Episcopal Church.

**Explanation:** All parishes are required to file a Parochial Report with the Office of the General Convention. This report is available on the web and can be completed on the web. Filing of the Parochial Report by missions is up to the diocese (Convocation). This resolution would require all fully recognized missions to complete the Parochial Report provided by the Office of the General Convention. Any other missions would complete a Mission Congregation Report. In this way, all congregations and missions affiliated with the Convocation will be providing a standardized annual report.

*Organized mission:* none at present

*Parochial mission:* connected to a parish (e.g. Orvieto, Augsburg)

*Specialized mission:* not connected to a parish but officially received (e.g. Florensac)

*Affiliated mission:* have not applied to be recognized as part of the Convocation, but look to us for Episcopal oversight. (e.g. Rennes, Pescara)

*Proposed by Council of Advice*

**Moved and seconded, the resolution was adopted unanimously.** (See Annex for the Mission Congregation Report Form.)

### **CC2009–Res 3: Policy regarding foreign exchange rates**

*Resolved,* That the 2009 Annual Convention of the Convocation of Episcopal Churches in Europe approve the policy below as the standard for use of foreign exchange rates.

#### **Policy regarding foreign exchange rates**

##### ***Euro Zone***

1) The parish/organization may set its own exchange rate for budgeting.

*Reason: the parishes set their budgets later than the Convocation and presumably have more up-to-date information on future trends. As you will see, the budget rate, if the rest of this policy is followed, will be irrelevant.*

2) Where currency exchanges are applicable (i.e. bank transfers, payment in one currency of invoices in another) the transaction should be recorded at the actual rate of exchange applied by the bank, not including fees, which should be recorded separately.

3) Where a transaction is made in a currency other than Euros (or your base currency if you are not in the Euro zone) and no exchange is necessary (i.e. a dollar transaction is made on a dollar account) the amount should be recorded on the books as follows: you may use your national bank Web site, an internationally accredited site such as [www.oanda.com](http://www.oanda.com) or [www.xe.com](http://www.xe.com), or your software's integrated Web site if it has one. Whichever you use, you must a) be consistent (since some Web sites will use interbank rates while others use market rates), b) your financial reports must state the source, and c) the daily rates should be available for checking at a later date.

*Reason: All transactions should be recorded at the actual or daily rates in order to be accurately converted into Euros. For example, Oanda is readily accessible and keeps daily averages in its on-line data base for years.*

4) For the purposes of the Parochial Report all foreign bank balances should be given at the daily rate for 31st December in the report year, using your chosen source.

Therefore, at the end of the year, all operations will be in Euros for reporting purposes, and the exchange rate used for budgeting purposes will have no effect on the actual figures reported.

### ***Non-Euro Zone***

Financial reports to the parish should be made in your base currency. Where transactions in other currencies are made, they should be recorded using the above procedure.

For the purposes of the parochial report, all figures should be converted to Euros at the average annual rate as given by your chosen source. The source should be clearly indicated on the report.

**Explanation:** With the rapid and significant fluctuations in the exchange rates – especially the dollar – over the past couple of years, and given that the Convocation sets its budget much earlier than the parishes, this policy is designed to free parishes from the obligation of using the exchange rate set by Convention for their own budgets, whilst ensuring that everyone reports in the same way.

*Proposed by Council of Advice*

**The resolution was moved, seconded and approved unanimously.**

### **CC2009–Res 4: Letter of recognition and thanks to Mr. Massmann**

*Resolved*, that the Convention express its recognition and thanks to Mr. Alex Massmann, husband of the Rev. Jennifer Adams-Massmann (Frankfurt).

*Proposed by Committee on Resolutions*

**Moved and seconded, the motion was approved unanimously.**

### **Courtesy Resolutions**

*Resolved*, that the Convocation expresses its:

- special thanks and greetings to the Rev. Canon Chuck Robertson and his wife Debbie
- special thanks to the Rev. Ted Karpf for his excellent and informative talk on Flu Preparedness in the Convocation
- greetings to the members of the Boards of Foreign Parishes
- greetings to Mr. John Hall and the Rev. Christopher Jage-Bowler from the Church of England Diocese in Europe
- greetings to the Rev. Roy Taylor, Holy Trinity Anglican Church, Geneva
- greetings to the Rev. Mark Letters, Denmark
- greetings to the Rev. Siw Ölmelid, Brussels
- welcome to the Rev. Steve Smith, the new Rector of the Church of the Ascension, Munich, and his partner Andrew

- welcome to the Rev. Canon Mark Dunnam, the new Rector of St. James, Florence, and his wife Dottie
- welcome to the Rev. Val Littman from Florensac,
- welcome to the Florensac mission as a specialized mission
- thanks to the retiring President of Council of Advice, the Rev. Dr. Bill Franklin
- thanks to Lora Bernabei and Felicity Handford and the EICS Facilitators for this Convention: Roderick Abbott, Mark Barwick, Julia Leigh, Laurence Moachon, Bruce Rienstra, Rosemarie Valentine
- thanks to our Bishop for his friendly and efficient chairmanship of the Convention
- thanks to the Rev. John Beach and Kristi Strzyzewski and the staff of the 2009 Convention Host Church, Emmanuel Church, Geneva
- special thanks to the C2009 team of volunteers involved in the organization and running of the Convention and for their warm hospitality, especially Richard Cole, Marilyn Geiger, Minna Harlan, Helena Mbele-Mbong, Samuel Mbele-Mbong, John Marden, Laura Messenger, Robert Race, Marne Smith and Tony Thomas
- special thanks to Shauna Beesley, Andrew Close and all the talented musicians who made the worship services so special
- thanks to Canon Jere Skipper for her five years of tireless and invaluable work on matters important to the Convocation
- thanks to Richard Cole in his role as Secretary of Convention
- thanks to the Finance Committee and, in particular, the Convocation Treasurer, Andrea D'Agosto, and Assistant Treasurer, Denis Le Moullac, for their hard work in managing and reporting on Convocation Finances
- thanks to Vicky Millet for her dedicated work for the Convocation and also to Irène Goncalves, Convocation bookkeeper
- gratitude for the hard work of the many elected and appointed individuals at Convocation level who continue to vision and strengthen the reality of our ministry in Europe.

Annex

**The Convocation of Episcopal Churches in Europe  
Mission Congregation Report Form 2009**

<b>Name of Congregation</b>	
<b>Mailing Address</b>	
<b>Phone Number</b>	
<b>Email</b>	
<b>Website</b>	

<b>Contact Information</b>	<b>Name</b>	<b>Telephone / Email</b>
<b>Vicar / Person in Charge</b>		Tel:
		Email:
<b>Treasurer / Financial Officer</b>		Tel:
		Email:
<b>Head of Bishop's Committee</b>		Tel:
		Email:



## Membership, Attendance and Services of the Reporting Congregation

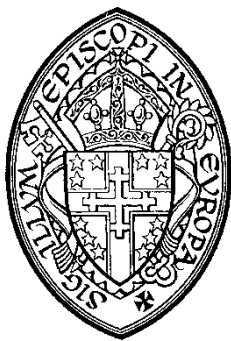
<b>1. Active Baptized Members Reported as of December 31, 2008</b>	_____
<b>2. Increases during report year</b> - <i>All members added to the baptized members section of the congregation's Membership Register during 2009 by: baptism, confirmation/reception, or transfer; and those persons restored from inactive status, or not counted in last year's membership count.</i>	_____
<b>3. Decreases during report year</b> - <i>All active baptized members lost by death, transferred to another congregation, removed to inactive status, removed for other reasons, or not removed from last year's membership count.</i>	_____
<b>4. Total Active Baptized Members as of December 31, 2009</b>	_____
<b>5. Number of Adults</b> - <i>All members 16 years of age and above</i>	_____
<b>6. Number of Youth</b> – <i>All members under 16 years of age</i>	_____
<b>7. Average Sunday Attendance</b>	_____
<b>8. Easter Sunday Attendance</b>	_____
<b>9. Number of Holy Eucharists</b>	_____
<b>10. Number of Weekday Eucharists</b>	_____
<b>11. Daily Offices held on Sundays</b>	_____
<b>12. Daily Offices held on Weekdays</b>	_____
<b>13. Marriages conducted in 2009</b>	_____
<b>14. Burials conducted in 2009</b>	_____
<b>15. Baptisms</b>	_____
<b>17. Confirmations</b>	_____
<b>18. Received by a Bishop</b>	_____
<b>19. Number of Children regularly attending Church School program</b>	_____
<b>20. Do you have a regular adult education program?</b>	_____

## Stewardship and Financial Information of the Reporting Congregation

<b>1. Number of signed pledge cards for 2009</b>	
<b>2. Total Euro amount pledged for 2009</b>	€
<b>3. Operating Revenues</b>	
3.1 Plate offerings, pledge payments & regular support	
3.2 Money from investments, used for operations	
3.3 <i>Other operating income, including unrestricted gifts &amp; restricted gifts used for operations &amp; contributions from congregation's organizations (not including sponsoring parish)</i>	
3.4 Unrestricted bequests used for operations	
<b>Subtotal Normal Operating Income (3)</b>	
<b>4. Assistance from Convocation for operating budget</b>	
<b>Total Operating Revenue (= 3 + 4)</b>	€
<b>5. Non Operating Revenues</b>	
5.1 Capital funds, gifts & additions	
5.2 Additions to investment funds	
5.3 Contributions & grants for congregation-based outreach & mission programs	
5.4 Funds for transmittal to other organizations	
<b>Subtotal Non-Operating Revenues (5)</b>	
<b>6. Operating Expenses</b>	
6.1 Outreach from operating budget	
6.2 All other operating expenses	
<b>Subtotal Operating Expenses (6)</b>	
<b>7. Non Operating Expenses</b>	
7.1 Major improvements & capital expenditures	
7.2 Expenses for congregation's outreach & mission	
7.3 Funds sent to other organizations	
<b>Subtotal Non-Operating Expenses (7)</b>	
<b>Total All Expenses</b>	€
<b>8. Total cash in all checking &amp; savings accounts as of December 31, 2009</b>	€
<b>9. Total investments at market value (not including cash reported in line 8) as of December 31, 2009</b>	€

*If funds are held in currencies other than Euro, please give details:*

*Convocation policy for foreign currency exchange must be complied with.*



## ANNUAL CONVENTION

### of the Convocation of American Churches in Europe

All Saints Church, Braine l'Alleud

October 16–19, 2008

### **“Affirming God’s Word in Europe: Telling the Convocation’s Story”**

The Rt. Rev. Pierre W. Whalon, Bishop in Charge

## RESOLUTIONS

### **CC2008–Res 1: Amend Canon 4 – Of the Commission on the Ministry of the Baptized and add a new Canon 5 – Of the Youth Commission**

*Resolved*, That Canon 4 be amended to read as follows:

There shall be a Commission on the Ministry of the Baptized to be appointed by the Bishop, composed of both clergy and lay members. This Commission shall be, ~~in part~~, charged with the canonical responsibilities required of a commission on ministry by the General Canons, Title III, Canon 2.

And be it further

*Resolved*, That a new Canon 5 be added, with all subsequent canons being renumbered, to read as follows:

*There shall be a Youth Commission to be appointed by the Bishop, composed of clergy and lay members with skill and interest in ministry with young people. This Commission shall have the responsibility for maintaining ministry with young people as a mission priority of the Convocation, including the encouragement in all congregations of the Convocation to have effective programs for young people and youth ministers to guide the same. This Commission shall also from time to time be responsible for seeing to it that appropriate events for young people regularly take place across the Convocation.*

**Explanation:** At its recent meeting, the Commission on the Ministry of the Baptized (COMB) agreed that it would be more effective to have a separate commission concentrating on youth. Hence, the responsibility for promoting ministry with young people has been placed in a separate commission. This will have no budget implications as the budget for COMB will be divided accordingly.

*Proposed by the Council of Advice*

**Approved unanimously.**

## **CC2008–Res 2: Amend Canon 8.3 – Of the Convocation Fund**

*Resolved, That Canon 8, Section 3 be amended to read as follows:*

SECTION 3. The Convocation Fund shall be administered by the Bishop and Council of Advice, and the Bishop and Council of Advice shall propose to the Convention a budget for adoption. To assist the Bishop and Council of Advice in carrying out these responsibilities, there shall be a Finance Committee ~~composed of whose members shall include~~ the Bishop, the Treasurer, and at least ~~two~~ one members of the Council of Advice to be appointed by the Council.

**Explanation:** To give greater flexibility in appointing members of the Finance Committee, and recognizing that one member from Council of Advice is sufficient for representation of and liaison with the Council.

*Proposed by the Council of Advice*

**Approved unanimously.**

## **CC2008–Res 3: Increase assessments**

*Resolved, That the assessment on the parishes and organized missions be increased from 7% of net disposable income to 7.5% in 2009 and 8% in 2011.*

**Explanation:** The Convocation exists to meet the needs of the congregations that they cannot meet for themselves. The first way this happens is through the ministry of a Bishop in Charge. Thankfully, this crucial ministry of our Bishop is paid for through the Presiding Bishop's Office budget. Moreover, the activities and programs of the Convocation have been growing significantly over the past five years with no increase in the assessment on parishes and organized missions. In order to sustain and foster the growth of our Convocation programs and the communion it offers its parishes and missions and to increase our participation in programs offered by the wider Episcopal Church and Anglican Communion, the Convocation needs the buttressing of its parishes and organized missions. The growth in Convocation programs is a result of the goals of Mission 2000 and Mission 2006, a lot of input from our commissions and committees (volunteers), and a very small staff (Bishop, Canon, Secretary).

The Convocation has sponsored educational events, spiritual enrichment programs, mission development events, and given significant grants to its congregations over a long period of time, from the Cathedral to its smallest missions. Further, through their membership in the Convocation, congregations are forming closer bonds and communication with one another, as well as with Province II and the wider Episcopal Church and its programs such as the Episcopal Youth Event, United Thank Offering, TENS (Episcopal Network for Stewardship) and Episcopal Relief and Development (ERD), as well as help from staff at the Episcopal Church Center. This broader participation enriches our own ministry in Europe by providing energy, ideas and know-how for projects and programs as well as offering the wider Episcopal Church and Anglican Communion our unique perspective on mission. In addition, the Convocation has been nurturing inter-Anglican and ecumenical relationships, fostering bonds with other members of the historic churches in Europe to better serve our common mission.

Although the Convocation is spread over broad geographic regions and immersed in diverse cultural and legal milieus that require complex and costly administration, our assessment is the lowest of all dioceses. This is the case for dioceses that have established a single assessment amount for all parishes as well as for dioceses that have a sliding scale based on parish income. We have come to the point in our own maturation when we must raise our own assessment in order to sustain and foster our communion and common mission. Even with an increase to 8%, our assessment is still from 2 to 18 % points lower than other dioceses.

*Proposed by the Strategic Implementation Committee and the Council of Advice*

### **Changes to the 2009 Budget following resolution to raise assessments by 0.5%**

Assessment Figures 2009

*New formula: 7.5% of the average total operating income for the previous three years.*

	2005	2006	2007	Total	Average	2009
<b>All Saints'</b>	99.899	103.313	128.988	<b>332.200</b>	110.733	<b>8.305</b>
<b>Ascension</b>	215.005	218.760	211.372	<b>645.137</b>	215.046	<b>16.128</b>
<b>Cathedral</b>	831.021	763.004	751.960	<b>2.345.985</b>	781.995	<b>58.650</b>
<b>Christ Church</b>	56.813	80.914	91.476	<b>229.203</b>	76.401	<b>5.730</b>
<b>Christ the King</b>	254.964	217.672	193.931	<b>666.567</b>	222.189	<b>16.664</b>
<b>Emmanuel</b>	363.996	395.550	288.632	<b>1.048.178</b>	349.393	<b>26.204</b>
<b>St. Augustine's</b>	104.169	98.232	86.389	<b>288.790</b>	96.263	<b>7.220</b>
<b>St. James'</b>	193.661	339.609	306.804	<b>840.074</b>	280.025	<b>21.002</b>
<b>St. Paul's</b>	350.159	374.454	342.830	<b>1.067.443</b>	355.814	<b>24.907</b>
						<b>184.810</b>

DFMS Pledge

By raising the assessment figure to 7.5%, we also raise our annual pledge to the DFMS to 7.5%. Therefore the new pledge figure for 2009 will be **€ 20,524.**

*Our formula = 7.5% of (previous year's total operating income less \$100,000), 7.5% being the same percentage that we ask from the parishes.*

The new net surplus for 2009 will be **€ 3,942.**

**Approved with six dissenting votes and two abstentions.**

## **CC2008–Res 4: Amend Article I of the Constitution – Of acceding to the General Constitution and Canons**

*Resolved*, That Article I of the Constitution of the Convocation of American Churches in Europe be amended to read:

*The Convocation of Episcopal Churches in Europe, formerly known as The Convocation of American Churches in Europe, as a constituent part of the Protestant Episcopal Church in the United States of America, accedes to the Constitution and Canons of that Church, and acknowledges their authority, and their precedence over the Constitution and Canons of this Convocation.*

**Explanation:** The current name of the Convocation is both presumptuous (in that there are other “American” churches in Europe) and inaccurate (in that The Episcopal Church no longer considers itself “American”, see below).

*Proposed by the Council of Advice*

**Approved unanimously.**

## **CC2008–Res 5: Change of General Constitution and Canons**

*Resolved*, That the Convocation submit the following two resolutions to the 76th General Convention (2009) of The Episcopal Church:

*Title: Amend Article I Section 4 of the Constitution*

*Resolved*, the House of \_\_\_\_\_ concurring, That Article I Section 4 of the Constitution be hereby amended to read as follows:

**Sec. 4.** The Church in each Diocese which has been admitted to union with the General Convention, each area Mission established as provided by Article VI, and the Convocation of ~~the American~~ *Episcopal Churches in Europe*, shall be entitled to representation in the House of Deputies by not more than four ordained persons, Presbyters or Deacons, canonically resident in the Diocese and not more than four Lay Persons, confirmed adult communicants of this Church, in good standing in the Diocese but not necessarily domiciled in the Diocese; but the General Convention by Canon may reduce the representation to not fewer than two Deputies in each order. Each Diocese, and the Convocation of ~~the American~~ *Episcopal Churches in Europe*, shall prescribe the manner in which its Deputies shall be chosen.

**Explanation:** The current name of the Convocation is inaccurate, in that there are other “American” churches in Europe, and further The Episcopal Church no longer uses the style “in the United States of America” in its everyday title.

*Title: Amend Canons I.9.1, II.3.6(d), III.5.1(b) and V.2.1*

*Resolved*, the House of \_\_\_\_\_ concurring, That Canon I.9.1 be hereby amended to read as follows:

**Sec. 1.** Subject to the proviso in Article VII of the Constitution, the Dioceses of this Church shall be and are hereby united into Provinces as follows: The First Province shall consist of the Dioceses within the States of Maine, New Hampshire, Vermont,

Massachusetts, Rhode Island, and Connecticut. The Second Province shall consist of the Dioceses within the States of New York and New Jersey, the Dioceses of Haiti and the Virgin Islands, and the Convocation of ~~American~~ *Episcopal* Churches in Europe. The Third Province shall consist of the Dioceses within the States of Pennsylvania, Delaware, Maryland, Virginia, West Virginia, and the District of Columbia.

And be it further

*Resolved*, that Canon II.3.6(d) be hereby amended to read as follows:

**Sec. 6 (d)** In the event of the authorization of such variations, adjustments, substitutions, or alternatives, as aforesaid, it shall be the duty of the Custodian of the Standard Book of Common Prayer to notify the Ecclesiastical Authority of every Diocese, and the Convocation of ~~the American~~ *Episcopal* Churches in Europe, of such action, and to give notice thereof through the media of public information.

And be it further

*Resolved*, that Canon III.5.1(b) be hereby amended to read as follows:

**Sec. 1 (b)** The Council of Advice of the Convocation of ~~American~~ *Episcopal* Churches in Europe, and the board appointed by a Bishop having jurisdiction in an Area Mission in accordance with the provisions of Canon I.11.2(c), shall, for the purpose of this and other Canons of Title III have the same powers as the Standing Committee of a Diocese.

And be it further

*Resolved*, that Canon V.2.1 be hereby amended to read as follows:

**Sec. 1.** Whenever the term "Diocese" is used without qualification in these Canons, it shall be understood to refer both to "Dioceses" and to "Missionary Dioceses," as these terms are used in the Constitution, and also, whenever applicable, to the "Convocation of ~~the American~~ *Episcopal* Churches in Europe."

**Explanation:** The current name of the Convocation is inaccurate, in that there are other "American" churches in Europe, and further The Episcopal Church no longer uses the style "in the United States of America" in its everyday title.

**Explanation:** To make "Convocation of Episcopal Churches in Europe" the title of the Convocation, recognized by the Constitution & Canons of The Episcopal Church, along with the change in our own Constitution and Canons. As amendments to the General Constitution and to the General Canons are processed differently, each has its own resolution.

*Proposed by the Council of Advice*

**Approved unanimously**

## **CC2008–Res 6: Resolution for all youth groups (13+) throughout the Convocation of American Churches in Europe to adopt suggested activities and responsibilities**

*Resolved,* That all youth groups throughout the Convocation of American Churches in Europe be encouraged to adopt suggested activities and responsibilities in response to common experiences gained at the “Hungry for Christ” YAE event in Rome, May 2008.

**Explanation:** Suggested activities and responsibilities are:

“Make waves”

Report back to parishes (if possible, use the idea of breaking Communion wafers in quarters, donate “saved” money to World Food Program (WFP) School Dinners program, have the priest announce and explain the concept)

Become active in hands-on Outreach (e.g. publicizing needs and solutions, fundraising, sponsored fast, visiting elderly, visiting refugee centre, helping in soup kitchen)

Adopt a common prayer time similar to Community of St. Egidio (e.g. the third Saturday evening each month, all youth throughout the Convocation will dedicate time to prayer)

Support and attend an annual YAE event.

*Proposed by members of Youth Across Europe*

**Approved unanimously.**

## **CC2008–Res 8: Resolution on Parochial Reports: Statistics for Overseas Congregations**

*Resolved,* that the Convention of the Convocation of American Churches in Europe approve the following resolution for submission to the 76<sup>th</sup> General Convention of The Episcopal Church:

*“Resolved,* the House of \_\_\_\_ concurring, That the House of Deputies Committee on the State of the Church be directed to include in their report to the 77<sup>th</sup> General Convention, and all subsequent General Conventions, all statistics pertaining to the life of the congregations in all overseas Dioceses and the Convocation of American Churches in Europe.”

**Explanation:** Since the Blue Book fails to include the statistics from overseas congregations, among them the largest Diocese in the Episcopal Church (Haiti), it does not faithfully reflect the life and work of the entire Church.

This Resolution was first submitted to the 75<sup>th</sup> General Convention in 2006 by members of the Convocation’s deputation and endorsed by deputies from the Dioceses of the Virgin Islands and Haiti. It was approved by the House of Deputies’ Committee on Structure, but owing to the large amount of legislation on the Daily Calendar, there was no time for it to be considered by either of the Houses.

*Proposed by: Richard Cole (Emmanuel, Geneva), Andrea D’Agosto (St. Paul’s, Rome), The Rev. Luk de Volder (Christ Church, Clermont-Ferrand)*



Comments: The Presiding Bishop emphasized that this matter was dear to her heart and that it was her intention that all information from the entire Church be included in its publications.

**Approved unanimously.**

### **CC2008–Res 9: Resolution to commit to telling our MDG and Outreach stories openly through our Convocation Web site**

*Resolved,* That the 2008 Annual Convention of the Convocation of American Churches in Europe commit to telling the story of our ministry and God's mission in Europe; and be it further resolved that each parish and mission congregation share its story in written form and photographs of mission and outreach, that addresses the Episcopal Church's commitment to the Millennium Development Goals, with the purpose of compiling these stories on a Convocation MDG Web page.

**Explanation:** At the 2007 Convention, the Convocation endorsed the General Convention Resolution which focused the mission energy of the church in addressing the Millennium Development Goals to halve global poverty by 2015.

We need to share the stories and information, coordinate as a Convocation, gather momentum and focus mission energy.

*Proposed by the Resolutions Committee and Canon Jere Skipper*

**Approved unanimously**

### **CC2008–Res 10: Resolution to continue storytelling at the Convention of the Convocation of American Churches in Europe**

*Resolved,* That in future Convocation Conventions we continue to share our stories, and that we invite and encourage each mission and parish of the Convocation, and the Convocation itself, to present one story from their lives during the past year.

*Proposed by: The Rev. Laurette Glasgow and Felicity Handford, All Saints, Waterloo*

**Approved unanimously**

### **Courtesy Resolution**

*Resolved,* That the Convocation express its:

- special thanks and greetings to the Presiding Bishop, the Most Rev. Katharine Jefferts Schori, Presiding Bishop of the Episcopal Church, and her husband, Mr. Richard Schori, for taking time despite her very busy schedule to share these days of worship, fellowship, discovery and deliberation with us; and that, recognizing our special relationship and the vital and revitalizing role played by the Episcopate in our common life here, the Convocation expresses its sense of privilege and honor at her presence amongst us and its wish for every blessing to be bestowed on her continued ministry. **[approved by acclamation]**
- greetings to the members of the Boards of Foreign Parishes
- greetings to Mr. John Hall and Canon Dr. Robert Innes from the Church of England Diocese of Gibraltar in Europe
- congratulations to Christ Church, Clermont-Ferrand, for its admission as a Parish

- welcome to the Rev. Carola von Wrangel, the new Rector of Christ the King, Frankfurt
- welcome to the Rev. Gray Temple, the Interim Rector of the Church of the Ascension, Munich
- welcome to the Rev. Barbara Cawthorne Crafton, the Interim Rector of St. James, Florence
- welcome to the Rev. Val Littman from Florensac
- welcome back to the Rev. Jennifer Adams-Massmann, Christ the King, Frankfurt
- thanks to the retiring Council of Advice Members Amy Roth, the Revs. Roger Featherston, Susan Skillen and Todd MacDowell, with best wishes in their future work, and Nancy Janin, outgoing Assistant Treasurer
- thanks to the retiring Chairman of the Council of Advice, George Battrick
- thanks to St. James, Florence, and Christ the King, Frankfurt, for the prayer cards and Cross in the pocket
- thanks to Lora Bernabei and Felicity Handford and the rest of the EICS Board for preparation of the EICS Guidelines for Deacons
- thanks to our Bishop for his friendly and efficient chairmanship of the Convention
- thanks to the Rev. Kempton Baldridge and Carole Ducastel and the staff of the 2008 Convention host Church, All Saints, Waterloo
- special thanks to the C2008 team of volunteers involved in the organization and running of the Convention and for their warm hospitality
- thanks to Canon Jere Skipper for her four years of tireless and invaluable work on matters important to the Convocation
- thanks to Richard Cole in his role as Secretary of Convention, and to Tiffany Israel in her role as Recording Secretary
- thanks to the Finance Committee and, in particular, the Convocation Treasurer, Andrea D'Agosto, for their hard work in managing and reporting on Convocation Finances
- welcome to the new Assistant Treasurer, Denis Le Moullac
- thanks to Vicky Millet for her dedicated work for the Convocation and also to Irène Goncalves, Convocation bookkeeper
- gratitude for the hard work of the many elected and appointed individuals at Convocation level who continue to vision and strengthen the reality of our ministry in Europe
- thanks to the Rev. Bill Franklin for his skill as a "weaver" in TOS
- sympathy to the Rev. Pierre-Henry Buisson and his family, on the death of his brother.



**ANNUAL CONVENTION**  
**of the Convocation of Episcopal Churches in Europe**  
**Schloss Fürstenried Conference Center, Munich**  
**hosted by Church of the Ascension, Munich**  
**October 25–28, 2007**  
**The Rt. Rev. Pierre W. Whalon, Bishop in Charge**

**RESOLUTIONS**

**CC2007–Res. 1: Outreach support to Convocation missions**

*Resolved,* That the Convention urge that the outreach committees of the parishes of this Convocation be encouraged to consider as a high priority the support of our own Convocation missions.

Proposed by Council of Advice.

**CC2007–Res. 2: Financial provision for clergy to attend Convention**

*Resolved,* That each parish and organized mission be required to make financial provision and disburse funds for all of its active canonically resident clergy to attend the Annual Convention of the Convocation; and be encouraged to provide financial assistance to enable clergy spouses to attend the Convention.

Proposed by Council of Advice and Finance Committee.

Moved by Resolutions Committee. Seconded by Rev. Tom Pellaton. All in favor. No abstentions.

**CC2007–Res. 3: Financial provision for delegates to attend Convention**

*Resolved,* That each parish and mission be required to make financial provision for its lay delegates, and to disburse funds to those lay delegates so requesting, to attend the Annual Convention of the Convocation.

If the above would cause financial difficulties for missions, they are encouraged to submit a grant request following the normal procedures.

Proposed by Finance Committee.

Moved. Seconded by Jane Döbler. Further discussion not necessary. All in favor. No abstentions. So ordered.

#### **CC2007–Res. 4: Thanks**

*Resolved*, That the Convocation express its special thanks to Margareth Crosnier de Bellaistre of the Domestic and Foreign Missionary Society (DFMS) and Jaqueline de Lira of the J.P. Morgan Chase Bank for their intervention on our behalf to safeguard the continuity of the US dollar accounts of several Convocation parishes, which had been threatened with closure as a result of the US Patriot Act.

Proposed by Finance Committee.

Moved , seconded and approved unanimously.

#### **CC2007–Res. 5: Story of the Canterbury Cross**

*Resolved*, That the Convocation endorse the proposal from the Emmanuel delegation to ask individuals to write their stories about the Canterbury Cross 1997, to be compiled into a compendium for posterity, as described in the distributed document. (See endnote)

Proposed by the Emmanuel Church delegation.

Fr. John Beach moved it. Seconded by George Battrick. All in favor. No abstentions. So ordered.

#### **CC2007–Res. 6: Resolution of courtesy**

*Resolved*, That the Convocation express its:

- greetings to the Presiding Bishop and members of the Boards of Foreign Parishes
- greetings to the Reverend Bud Holland, the Right Reverend Richard Chang and his wife Dee Chang
- thanks to the Reverend Jayne Oasin and her colleagues for leading us in the discussions of anti-racism training
- welcome to the Reverend Mary Ellen Dolan, the Interim Rector of St. Augustine's, Wiesbaden
- welcome to the Reverend Todd McDowell, the Interim Rector of Christ the King, Frankfurt
- thanks to the retiring member of the Council of Advice, Cynthia D'Alimonte
- thanks to Lora Bernabei and Felicity Handford and the rest of the EICS Board for preparation of the EICS Guidelines for Ordinands
- thanks to our Bishop for his friendly and efficient chairmanship of the Convention
- thanks to the Reverend Tom Pellaton and the staff of the 2007 Convention Host Church, Church of the Ascension, Munich, and in particular the Reverend Dorothee Hahn
- special thanks to the CC2007 team of volunteers involved in the organization and running of the Convention,
- thanks to Canon Jere Skipper for her three years of tireless and invaluable work on matters important to the Convocation
- thanks to Richard Cole in his role as Secretary of Convention and to Amy Roth in her role as Recording Secretary

- thanks to the Finance Committee and, in particular, the Convocation Treasurer, Andrea D'Agosto, for their hard work in managing and reporting on Convocation Finances
- thanks to Vicky Millet for her dedicated work for the Convocation and also to Irène Goncalves, Convocation bookkeeper
- gratitude for the hard work of the many elected and appointed individuals at Convocation level who continue to vision and strengthen the reality of our ministry in Europe
- sympathy to Mrs. Marla Jacks Briggie, from the Board of Foreign Parishes, on the death of her father.

Proposed by the Resolutions Committee

Moved by Helena Mbele-Mbong. Seconded by Robina Kawungu. No abstentions. So ordered.

### **CC2007–Res. 7: Environmental audit**

*Resolved,* That the Convocation of American Churches in Europe and its congregations commit themselves to make an environmental audit of the way they are run based on the questionnaire recently used in the Diocese in Europe for this purpose. This audit is to be reported to the Council of Advice or an otherwise designated body.

Based on the results of this audit the Council of Advice or the otherwise designated body will come back with a proposal to reduce the carbon emissions of the Convocation and its congregations for consideration by Convention 2008.

Proposed by the Convocation congregations in Germany

Rev. Dorothee Hahn moved. Seconded. No discussion.

The Council of Advice informed the Convention of the following resolution approved at its meeting on 28 September 2007.

### **Resolutions regarding expenses for Convention**

*Resolved,* That Council of Advice approves the clarification of which body/individual covers the expenses of participation at the Annual Convention of the Convocation of American Churches in Europe.

*Resolved,* That each parish and mission be required to make financial provision for all of its active canonically resident clergy and its lay delegates to attend the Annual Convention of the Convocation, and be encouraged to provide financial assistance to enable clergy spouses to attend the Convention.

#### **Explanation:**

*Preamble:* In reviewing the expenses for Annual Convention as a category, it was decided that there should be some attempt to clarify which expenses should come under this budget

line item, to help both the host parishes as well as the congregations and our office staff. This document, originally proposed by the Finance Committee, was approved by the Council of Advice in September 2007.

**The following will be paid for entirely by the Convention budget:**

- Officers of the Convention (Secretary, Treasurer and Assistant Treasurer).
- Invited Speakers
- Convocation Staff (Secretary, Canon Missioner, and Canon Precentor)
- Diocese in Europe representatives (two)
- Officially designated translators (one per language)

**The following will be paid for partially by the Convention budget:**

- Bishop and Melinda Whalon, Marie-Noelle (registration only, all travel expenses to come from Bishop's Travel)
- Committee Heads if required to give a report at Convention (registration only; all other expenses to come from the committee's budget).
- Lay members of the Council of Advice (registration only, all other expenses to be covered by Council of Advice budget)

**The following will NOT be paid for by the Convention budget:**

- Canonically Resident Clergy and Lay Delegates

All canonically resident clergy (including deacons) and lay delegates are required to attend Convention at the expense of the individual parishes and missions. *[See resolution 2 above].*

Where such a person is also a member of the Council of Advice, reimbursement will be made only for extra expenses (i.e. an extra night in a hotel) incurred because of meetings. Such reimbursement will be attributed to the Council of Advice budget.

- Mission Leaders and Representatives

All missions are encouraged to send leaders and one non-voting delegate, at the expense of the mission. The expense should be included in their budget for the year and the mission may apply for grants to cover the expense if necessary.

*Note:* if the above will cause financial difficulties especially for missions, they are encouraged to submit a grant request following the normal procedures.

## **Endnote: Explanation of CC2007-Res. 5: Story of the Canterbury Cross**

### **Telling the Story of the Canterbury Cross in the Convocation of American Churches in Europe**

A Convocation-wide project proposed by the Expanded Delegation of Emmanuel Church, Geneva, to the Convention of the Convocation of American Churches in Europe (Munich, Germany, 25-28 October 2007).

1. In 1997, to celebrate the 500<sup>th</sup> anniversary of the mission of Saint Augustine to England, the Bishop in charge (then the Rt. Rev. Jeffery Rowthorn), very probably after consulting the Presiding Bishop (then the Most Rev. Edmond Browning), embarked all the Churches of the Convocation, as well as missions, onto an activity/tradition/that has continued to this day, namely the Canterbury Cross.
2. That year, the Canterbury Cross that we see today at each Convention of the Convocation was conceived, made in Canterbury, England, transported from Canterbury to each of the Convocation Churches, starting with Saint Augustine of Canterbury, Wiesbaden, Germany, and ending at the Cathedral in Paris. There, during the special Eucharist service that closed the Convention 1997, all those present renewed their baptismal vows, and the Cross was formally dedicated and commissioned on its still on-going (hopefully ever-going) journey from each Church hosting the Annual Convention to the next.
3. Along its way, one can imagine, the Cross has “lived” many stories by individuals and groups in many places and circumstances, with no doubt more to come in future years; stories that, if told and preserved, would be of much interest and value to past and present parishioners, maybe to their children and their children’s children, and certainly for the record. “Transformed by Stories” – telling our story as God’s story and God’s story as our story – has inspired an approach to telling the stories of the Canterbury Cross.
4. Therefore the Delegation of Emmanuel Church proposes that, to celebrate the 10<sup>th</sup> anniversary of the Canterbury Cross, the Convocation consider undertaking the Project of having the stories alluded to in para. 3 above, written by all the individuals who have been involved with the Cross to date (bishops, rectors, the many other parishioners), with the aim of producing a compendium of the stories in time for it to be dedicated at the 2008 Convention (Nice, France, 23-26 October 2008) where, we are told, the current Presiding Bishop, the Most Rev. Katharine Jefferts Schori, will be present. Thereafter, each individual dealing with the Cross at each Church holding it for the year leading up to hosting that year’s Convention, would write his/her story(ies), and his/her Church would add the Story(ies) to the Compendium, and ensure that the Compendium so augmented accompanies the Cross to the Church hosting the next Convention.
5. The Delegation of Emmanuel Church further proposes that The Convention consider the offer by Samuel and Helena Mbele-Mbong to serve, on behalf of Emmanuel Church, as Coordinators of the proposed project.

The Expanded Delegation from Emmanuel:

The Rev. John Beach  
Mrs. Helena Mbele-Mbong  
Mr. Phil Trumper

The Rev. Bill Strehlow  
Mrs. Kristi Strzyzewski  
Mr. Bill Vought

Mr. Richard Cole

**Draft Timetable for Telling the Story of the Canterbury Cross**

<b>Action</b>	<b>By</b>	<b>Latest date</b>
Project is approved together with timetable	Convocation Convention	28 Oct. 2007
Churches and others are formally invited to participate	Bishop – with Coordinators	30 Nov. 2007
Churches identify individuals concerned, and obtain their agreement	Each church	15 Jan. 2008
Individuals write their stories and submit them to their church	Individual or group participants in each church	30 Mar. 2008
Churches and others compile stories and photographs and forward both to the Coordinators	Each Church, plus others	30 Apr. 2008
Coordinators collate stories, prepare compendium and submit it to the Strategic Implementation Committee (SIC) for review	Coordinators	15 Aug. 2008
SIC submit approved compendium to Bishop for final approval	Chair of SIC	15 Sept. 2008
Bishop arranges for the presentation and dedication of the compendium at the 2008 Convocation Convention	Bishop	1 Oct. 2008
Compendium is dedicated and handed to the church hosting Convention 2009	Presiding Bishop	26 Oct. 2008
Coordinators arrange for the approved compendium to be scanned and posted on the Convocation Website	Coordinators	30 Nov. 2008





THE  
CONVOCATION OF  
AMERICAN CHURCHES  
IN EUROPE

## Resolutions

1998 – 2006

### Annual Convention 2006

October 19–22, 2006      The American Cathedral of the Holy Trinity, Paris, France

#### Resolution to amend the Canons of the Convocation

To amend **Canon 3: Of the Council of Advice**, which reads: “Five members, of whom three shall be Presbyters, shall be a quorum ...”, to read: “Five members of the Council shall be a quorum, subject to any specific provisions stated by the General Canons of the Episcopal Church.”

Proposed by Council of Advice. This was the second reading, approved by both orders and therefore the amendment is adopted.

#### Courtesy Resolution 1: Presiding Bishop, Katharine Jefferts Schori

Be it resolved that the Convocation of American Churches in Europe express its delight at the election of the new Presiding Bishop, Katharine Jefferts Schori, and to convey to her both our welcome and our desire, as a body under her jurisdiction, to express that welcome in person as soon as her very busy schedule permits.

Proposed by Raymond Hodgkinson; seconded by the Rev. Martha L. Hubbard.

#### Courtesy Resolution 2: Peter Handford

Be it resolved that the Convocation of American Churches in Europe, and in particular past and present members of the Council of Advice, express their deep gratitude to Peter Handford for his years of dedication and tireless service to the work of The Episcopal Church in Europe. Further, we wish him a speedy recovery.

Proposed and seconded by present and past members of the Council of Advice.

#### Courtesy Resolution 3: Resolution of thanks, gratitude and welcome

Be it resolved that the Convocation express its:

- gratitude for the life and work of Dominique Dupard, particularly as Secretary of the Commission on the Ministry of the Baptized,
- thanks to the Reverend Canon Carl Gerdau, for his tireless promotion and support of the Convocation and liaison with the Presiding Bishop and Episcopal Church Center,

- thanks to the Reverend Bud Holland for his empowering presentation on asset mapping,
- thanks to the Reverend Tom Pellaton and volunteers from the Church of the Ascension in Munich for organizing the parallel Youth Across Europe event,
- welcome to Alexandra Martin and Samantha Sieber as new Youth Ministers to work alongside Phil Trumper and Jonathan Huyck in parishes of the Convocation and for Youth Across Europe,
- thanks to our Bishop for his friendly and efficient chairmanship of the Convention,
- thanks to the Very Reverend Zachary Fleetwood and the staff of the 2006 Convention host church, the American Cathedral of the Holy Trinity, Paris,
- special thanks to the Rev. Canon Todd McDowell and the hard-working “C2006 Team” of volunteers involved in the organization and running of the Convention,
- thanks to Richard Cole in his role as Secretary of Convention and to Amy Roth for volunteering her keyboard skills to serve as Recording Secretary,
- thanks to Vicky Millet for her dedicated work for the Convocation, and also to Irène Gonçalves, Convocation bookkeeper,
- thanks to Jere Skipper for her tireless and invaluable work behind the scenes on matters important to the Convocation, and
- gratitude for the hard work of the many elected and appointed individuals at Convention level who continue to offer vision for and strengthen the reality of our ministry in Europe.

### **Substance Resolution 1: Strategic Implementation Committee**

Be it resolved that the Council of Advice appoint a strategic implementation committee to coordinate the implementation of the Mission 2006 goals at the Convocation and congregational levels.

**Explanation:** The Strategic Planning Committee for Mission 2006 has been disbanded with the adoption of the Mission 2006 goals.

Moved by Janet Day-Strehlow; seconded by Deirdre Tincker.

### **Substance Resolution 2: Good Friday Offering**

Be it resolved that this Convention ask the Bishop and Council of Advice to investigate the use and recipient of the Good Friday Offering and to report back to the next Convention in 2006 and – if appropriate – recommend further action.

Moved by the Rev. Dorothee Hahn; seconded by the Rev. Clair Ullmann.

### **Substance Resolution 3: Millennium Development Goals and 0.7%**

Be it resolved that the Convention urge each parish and mission and every parishioner and clergy by July 7, 2007 (07/07/07) to give 0.7% of congregational or personal income to projects which will help the attainment of the Millennium Development Goals.

**Explanation:** The House of Deputies joined the House of Bishops June 18 in supporting the UN Millennium Development Goals and urging parishes, missions,

congregations and dioceses across the Episcopal Church to work for their implementation.

Moved by the Rev. Clair Ullmann; seconded by Janet Day-Strehlow.

#### **Substance Resolution 4: Childcare at Convention**

Be it resolved that the Convocation of American Churches in Europe ask organizers of future Convocation Conventions to provide childcare facilities.

Moved by Janet Day-Strehlow; seconded by Amy Roth.

#### **Substance Resolution 5: Support and care of homosexual persons**

Be it resolved that the Convocation of American Churches in Europe affirm the statement of the Anglican Primates in the Dromantine Communiqué of February 2005, that “in our discussion and assessment of the appropriateness of specific human behaviours, we continue unreservedly to be committed to the pastoral support and care of homosexual persons. The victimization or diminishment of human beings whose affections happen to be ordered towards people of the same sex is anathema to us. We assure homosexual persons that they are children of God, loved and valued by him, and deserving of the best we can give of pastoral care and friendship”.

Be it further resolved that this Convention of the Convocation ask the Rt. Rev. Pierre W. Whalon and the Council of Advice to draft and sign a letter to the archbishop of Latvia, Archbishop Janis Vanags, on its behalf, stating the same and expressing its support for the Rev. Juris Calitis, the chaplain of St. Saviour’s Church in Riga, Latvia, in reaction to the events of 22 July 2006.

Moved and seconded by the Convocation clergy in Germany.

#### **Substance Resolution 6: Youth work**

Be it resolved that first the Convocation acknowledge that to pursue the effective youth work within the Convocation, adequate administrative and financial support is needed both on the parish and Convocation level. Be it further resolved that the various committees of the Convocation continue to work towards ensuring that youth programming receive further priority consideration in funding processes. Finally, be it further resolved that after duly taking into consideration the results of the recent survey on youth work across the Convocation, and the experience of a more decentralized approach to youth work in the coming months, proper recommendations about the future of youth work be made by COMB and financial commitments be properly reflected in the 2008 budget.

Moved by Torsten Bartsch; seconded by Amy Roth.

#### **Substance Resolution: Mission 2006 Goals**

The following activities for each of the Mission 2006 goals, as proposed by the Strategic Planning Committee, were adopted by the Convention. (The table indicates the goal, activities, and persons or committee responsible.)

##### **1. Youth**

Rotating Annual Youth Event (YAE)	COMB, Bishop and host parish
Annual Youth Leader Conference	COMB

Provide seed money for individual mission initiatives by youth	COMB
<b>2. Training and Nurture</b>	
Three Christian Formation Conferences, that will lead to training conferences	EICS in collaboration with ECC
United Thank Offering (UTO) as Lenten project	Each congregation. Coordinator Jere Skipper, Helena Mbele-Mbong with Bishop's Office
Explanation of Convocation and its organizations	Council of Advice
Provide key bibliography of recommended books	All clergy
<b>3. Building Missions</b>	
Mission 2007 Festival	The Rev. Clair Ullmann, Chair, Committee on Mission Congregations
Formation of strategy for mission congregations	The Rev. Clair Ullmann, Jere Skipper, Bishop Whalon
<b>4. Spirituality and Worship</b>	
Annual clergy exchange Sunday	Clergy and Bishop Whalon
Provide each congregation with a copy of each official TEC hymnal and prayer book	The Bishop's Office
Long term - experimental worship	Clergy and Bishop Whalon
<b>5. Social and Environmental Justice</b>	
Outreach - recognize each parish's projects	Quarterly Newsletter, website
Inform parishes about Episcopal Relief and Development (ERD) and Millennium Development Goals (MDGs)	Council of Advice
Companion Diocese program	Bishop and Council of Advice
<b>6. Leadership and Visioning</b>	
Annual clericus - and meeting with Bishop	
Develop effective communication strategy	Council of Advice and Bishop
Regular review, evaluation, revision of Mission 2006 goals, processes and activities	Convention, Council of Advice, Bishop Whalon

## Annual Convention 2005

October 13-16, 2005      Church of Christ the King, Frankfurt, Germany

## Resolution to amend Article V of the Constitution of the Convocation

To amend **Article V: of the President of the Convention**, to replace “presbyters” by “members” (lay people): “The bishop in charge shall preside in the Convention; or in the Bishop’s absence the president of the Council of Advice; or in the President’s absence the members of the Convention shall elect a President from among the ~~presbyters~~ members of the Council of Advice.”

Proposed by Council of Advice. This was the second reading, approved by both orders and therefore the amendment is adopted.

## Resolution to amend Title I, Canon 15 of the General Canons of the Episcopal Church: Of Congregations in foreign lands

**Resolved**, that the text of Canon I.15 be amended as follows:

### Of Congregations in foreign ~~lands~~ countries

~~Sec. 1. (a) It shall be lawful, under the conditions herein after stated, to organize a~~ Congregations of this Church may be organized in any ~~foreign land and country~~ not within the jurisdiction of any Missionary Bishop of this Church nor within any Diocese, Province, or Regional Church of the Anglican Communion.

~~Sec. 2. (b) The Presiding Bishop, or the Bishop in charge (as the case may be) of such Congregations, and the Council of Advice, hereinafter as provided for below, may authorize any~~ *Presbyter* of this Church to officiate temporarily at any place to be named by them within any such ~~foreign land and country~~ upon being satisfied that it is *expedient for reasons of the mission of the Church to establish at such place a Congregation of this Church.*

~~Sec. 3. (c) Such~~ *Presbyter*, after having publicly officiated at such place on four consecutive Sundays, may give notice, in the time of Divine Service, that a meeting of the ~~persons of full age and adults~~ attending the services, will be held, at a time and place to be named by the *Presbyter* in charge, to organize the Congregation. The said meeting may proceed to effect an organization subject to the approval of the said Bishop and Council of Advice and in conformity to such regulations as the said Council of Advice may provide, *as well as the laws of the country in which it is to minister.*

~~Sec. 4. (d) Before being~~ *Such Congregations shall be taken under the direction of the General Convention of this Church. such* For this to happen, the Congregation shall be required, in its Constitution, or Plan, or Articles of Organization, to recognize and accede to the Constitution, Canons, Doctrine, Discipline, and Worship of this Church, and to agree to submit to and obey such directions as may be, from time to time, received from the Bishop in charge and Council of Advice.

~~Sec. 5. (e) The desire of such Congregation to be taken under the direction of the General Convention shall be duly certified by the Member of the Clergy, one Warden, and two Vestry members or Trustees of said Congregation, duly elected.~~

~~Sec. 6. (f) If the Bishop in charge and the Council of Advice agree, Such~~ this certificate, and the Constitution, Plan, or Articles of Organization, shall be submitted to the General Convention, if it be in session, or to the Presiding Bishop at any other time; and in case the same are found satisfactory, the Secretary of the House of Deputies of the General Convention, under written instruction from the Presiding Bishop, shall thereupon place the name of the Congregation on the list of Congregations in foreign ~~lands~~ *countries* under the direction of the General

Convention; and certificate of the said official action shall be forwarded to and filed by the Registrar of this Church. Such Congregations are placed under the ~~government and~~ jurisdiction of the Presiding Bishop.

~~Sec. 7~~ **Sec. 2.** The Presiding Bishop may, from time to time, by written commission under the episcopal signature and seal, assign to a Bishop or Bishops of this Church, or of a Church in communion with this Church, the care of, and responsibility for, one or more of such Congregations and the Clergy officiating therein, for such period of time as the Presiding Bishop may deem expedient. ~~Provided, that, should such term expire in a year during which a General Convention is to be held, prior to said Convention, the commission may be extended until the adjournment of the Convention.~~

~~Sec. 8~~ **Sec. 3.** ~~Nothing in this Canon is to be construed as preventing the election of a Bishop to have charge of such Congregations under the provision of Canon III.24.~~ Such Congregations, duly organized under Section 1, may agree to call the Clergy and Lay Delegates chosen by its Vestry or Committee to a joint meeting, or the Presiding Bishop or Bishop in charge may convene such a meeting. The Convocation established by such meeting shall have the power to organize itself and meet according to its own rules mutually agreed upon; and it may adopt its own Constitution and Canons, which shall recognize and accede to the Constitution, Canons, Doctrine, Discipline, and Worship of this Church.

~~Sec. 9~~ **Sec. 4.** To aid the Presiding Bishop or the Bishop in charge of these ~~foreign Churches~~ Congregations in ~~administering the affairs of the oversight of the same,~~ and in settling such questions as may, by means of their ~~peculiar~~ particular situation, arise, a Council of Advice, consisting of four Clergy and four Lay Persons, shall be constituted as follows, and shall act as a Council of Advice to the Bishop in charge of ~~the foreign Churches~~ these Congregations. They shall be chosen to serve for ~~two~~ three years and until their successors are elected and have accepted election, by a ~~duly convened~~ Convocation. ~~duly convened, of all the Clergy of the foreign Churches or Chapels, and of two Lay representatives of each Church or Chapel, chosen by its Vestry or Committee.~~ The Council of Advice shall be convened on the requisition of the *Presiding Bishop or Bishop in charge* whenever the Bishop may desire their advice, and they may meet of their own accord and agreeably to their own rules when they may wish to advise the Bishop. When a meeting is not practicable, the Bishop may ~~ascertain their mind~~ ask their advice by letter or electronic means. The Council of Advice shall otherwise act as a Standing Committee in all respects, as set forth in the Canons of the General Convention.

~~It shall be lawful for~~ The Presiding Bishop ~~at any time to~~ may authorize by writing under the episcopal hand and seal the Council of Advice to act as the Ecclesiastical Authority, *in the event of a vacancy in the office of Bishop in charge, or disability or inhibition of the same.*

~~Sec. 10~~ **Sec. 5.** ~~In case a Member of the Clergy in charge of a Congregation in a foreign land shall be accused of any offense under the Canons of this Church, it shall be the duty of the Bishop in charge of such Congregations to summon the Council of Advice, and cause an inquiry to be instituted as to the truth of such accusation; and should there be reasonable grounds for believing the same to be true, the said Bishop and the Council of Advice shall appoint a Commission, consisting of three Clergy and two Lay Persons, whose duty it shall be to meet in the place where the accused resides, and to obtain all the evidence in the case from the parties interested; they shall give to the accused all rights under the Canons of this Church which can be exercised in a foreign land. The judgment of the said~~

~~Commission, solemnly made, shall then be sent to the Bishop in charge, and to the Presiding Bishop, and, if approved by them, shall be carried into effect; Provided, that no such Commission shall recommend any other discipline than admonition or removal of the Member of the Clergy from charge of said Congregation. Should the result of the inquiry of the aforesaid Commission reveal evidence tending, in their judgment, to show that said Member of the Clergy deserves a more severe discipline, all the documents in the case shall be placed in the hands of the Presiding Bishop, who may proceed against the Member of the Clergy, as far as possible, according to the Canons of the General Convention.~~

*Sec. 5. A Convocation of these Congregations shall have the right and power to elect a Bishop in charge under Title III.16 of these Canons, subject to the Presiding Bishop's agreement to the first such election. However, the Convocation may choose to request that the Presiding Bishop appoint a Bishop in charge for a specific term of office, or that the Bishop in charge be selected following the procedures set forth for the choice of Missionary Bishops under Title III.17.*

*Sec. 6. The Convocation shall elect an Ecclesiastical Trial Court following the provisions of Title IV.4. In case a Member of the Clergy in charge of a Congregation in a foreign country shall be accused of any offense under the Canons of this Church, it shall be the duty of the Bishop in charge of such Congregation to follow the procedures set forth under Title IV of these canons.*

~~Sec. 11.~~ *Sec. 7. If there be a Congregation exists within the limits of any city in a foreign land country, no new Congregation shall be established in that city, except with the written consent of the Bishop in charge and the Council of Advice.*

~~Sec. 12.~~ *Sec. 8. In case of a difference between the Member of the Clergy and a Congregation in a foreign land country, the Bishop in charge shall duly examine the same, and the said Bishop shall, with the Council of Advice, have full power to settle and adjust such difference upon principles recognized in the Canons of the General Convention.*

~~Sec. 13.~~ *Sec. 9. No Member of the Clergy shall be allowed to take charge of a Congregation in a foreign land country, organized under this Canon, until nominated by the Vestry or Bishop's Committee thereof, or, if there be no Vestry or Committee exists, by the Council of Advice, and approved by the Bishop in charge; and once having accepted such appointment, the Member of the Clergy shall be transferred to the jurisdiction of the Presiding Bishop.*

**Explanation: Background to proposed amendments to Canon I.15**

The Rt. Rev. Pierre W. Whalon, D.D.  
Bishop in Charge  
Convocation of American Churches In Europe

The Convocation of American Churches In Europe, meeting in Convention in Frankfurt, Germany, on October 15, 2005, passed a motion to send a proposed text to the 2006 General Convention amending Canon I.15, "Congregations in Foreign Lands," which governs the life and organization of congregations outside the United States and not within another Anglican jurisdiction.

*History:* The original text was passed by the General Convention in 1859, in response to the application of a congregation in Paris, which subsequently became the Church and now the Cathedral of the Holy Trinity in that city. Moreover, similar groups were forming at that time in Rome, Florence and Geneva. The intent however was to

create a tool that would be applicable to congregations anywhere in the world, who would be under the jurisdiction of the Presiding Bishop. This jurisdiction could be assigned to another bishop. The Convention of 1871 clarified the provision of this “Bishop in charge,” a unique title in the Canons, to whom the Presiding Bishop could, if desired, delegate oversight of various congregations. It also created a Standing Committee chosen in part by the congregations, partly by the General Convention.

The 1904 General Convention amended this last provision, re-naming the standing committee “the Council of Advice,” and making election of the same the responsibility of “a Convocation, duly convened,” of clergy and lay delegates from the various congregations. The last significant amendment of the canon happened at the 1922 General Convention, which added section 8, “Nothing in this Canon is to be construed as preventing the election of a Bishop to have charge of such Congregations under the provision of Canon III.16.”<sup>1</sup>

*Need for revision:* The presenting need for revision is the inapplicability of Section 10, originally added by the 1871 Convention, which describes how the discipline of the clergy is to be administered. The complete revision of Title IV by recent succeeding General Convention has made this section completely obsolete, as the Presiding Bishop no longer is a diocesan bishop with an Ecclesiastical Court. After receiving a written opinion from David Beers, Esq., Chancellor to the Presiding Bishop, in August 2003, that the Convocation should create its own court in order to comply with Title IV.4.1, the 2003 Convention of the Convocation amended its canons and elected a Court, following the directives of Title IV. This action, in order to be completely legal, requires the replacement of section 10 with a section authorizing the Convention of the Convocation to create and elect a Court.

However, this raises the question of what a “Convocation” is canonically. Except for several specific mentions of the Convocation of American Churches In Europe, the term occurs only twice: Article V.1 of the Constitution, and I.10.5. In both instances the “Convocation” in question is an assembly gathered to form a diocese and elect a bishop.

In order to make several clarifications, the Bishop and Council of Advice requested of its Canons Committee to begin considering how to propose a revision of I.15 to the General Convention, in order to legitimize actions it has taken and seeks to undertake.

The proposed revision attempts to define more clearly what a “Convocation” is, without specific reference to the existing structure in Europe. It attempts to fit in with existing canonical definitions of area missions and procedures for forming dioceses, while retaining a great deal of flexibility in case the Episcopal Church wishes to found congregations in other parts of the world. For instance, it may eventually prove desirable for reasons of the mission of the Church to plant congregations of the Episcopal Church in China or Russia. In any event, the proposed revision seeks to retain the intent of the existing canon, clarifying it, not annulling it.

*Detailed analysis of the proposed revision:*

The usual procedure for proposed canonical revisions is followed here, with strike-outs of the existing language to be deleted, and italicizing of the proposed language to be inserted.

First, antiquated language throughout the canon is changed to modern canonical language. Second, the sections are re-numbered in a logical sequence that proceeds

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<sup>1</sup> White & Dykman, *Annotated Constitution & Canons*, vol. I (New York: Church Publishing, 1997), pp. 370-377.



from the planting of an Episcopal congregation in a foreign country where no Anglican jurisdiction exists, to the possible formation of a Convocation of such congregations, to the actions permissible to such a Convocation, except for the procedure for forming a Diocese, which is adequately outlined in I.10.5ff.

Specifically:

Section 1 through 6 are re-numbered as one Section with six sub-sections. Besides changes of language, the only addition is in Section 1.c (old Section 3), which requires organizing a new congregation not only in accession to the Constitution and Canons of this Church, but also in compliance with the laws of the country where it is being planted. It should be noted that establishing such congregations requires only the permission of the Presiding Bishop, if the area has not enough other Episcopal congregations to require a Bishop in charge and a Council of Advice.

Section 2 (old Section 7), which creates the office of Bishop in charge, is amended to strike out obsolete language about the term of office.

Section 3 (old Section 8) deletes the original language, which re-appears in the new Section 5 in a different guise. It adds language which defines the calling of a “joint meeting” of existing congregations in the area mission, which then may become a permanently-organized “Convocation” which accedes to the Episcopal Church Constitution and Canons, and creates its own rules, and by extension, constitution and canons.

Section 4 (old Section 9) amends the existing text creating the Council of Advice, to change the term of office of Council members from two to three years. This is to enable for better leadership development by giving members a longer time to become familiar with the complexities of administering a Convocation in foreign country (countries). Article VII of the present Constitution of the Convocation provides for election to two consecutive terms only.

Another amendment proposed is to state in this canon that the Council acts as a standing committee in all respects. This is already stated in principle in V.2, and in Convocation Canon 3.1. Its insertion here seems therefore quite appropriate.

Section 5 (new) Old Section 8 gave in a roundabout way permission to such a Convocation of churches in foreign countries to elect their own bishop: “Nothing in this Canon is to be construed as preventing the election of a Bishop to have charge of such Congregations under the provision of Canon III.24 (*sic*: the actual reference should be to III.16).” The proposed revision puts this in positive terms: “A Convocation of these Congregations shall have the right and power to elect a Bishop in charge under Title III.16 of these Canons, subject to the Presiding Bishop’s agreement to the first such election.” The Frankfurt Convention added the last phrase beginning with “subject to...” As permission to hold an episcopal election is presently limited to that of a coadjutor, this addition seemed a good backstop for such an action by a Convocation. The proposed amendment also provides for other ways to request the appointment of a Bishop in charge. The ministry of a Bishop in charge closely resembles the work of a Missionary Bishop.

This point deserves amplification. In a strategic plan adopted in 1999, the Convocation stated its intention to become a diocese. This was quickly superseded by the decision to ask permission to elect for the first time the Bishop in charge, to succeed the outgoing Bishop, the Rt. Rev. Jeffery Rowthorn. The Presiding Bishop gave his approval. Early in 2001 a nominating committee formed, consisting of representatives of the Convocation chosen by the Council of Advice, the Presiding Bishop, and the Board of Foreign Parishes (an entity which owns some of the parish

properties in Europe for the Episcopal Church). In one of the fastest Episcopal processes on record, a Special Convention of the Convocation elected on June 23, 2001, the Rev. Pierre Whalon, who was consecrated Bishop in charge as a Suffragan to the Presiding Bishop at St. Paul's-Within-the-Walls, Rome, on November 18, 2001.

After electing its own Bishop in charge, the Convocation returned at his request to considering whether the Convocation of American Churches In Europe really wanted to become a diocese. Grassroots-level conversations in 2003 and 2004 showed that there does not exist at this time the desire to become a diocese, though with some 4,000 members, 9 congregations qualifying as parishes, and 13 missions, it could by size qualify for such status. *However, the fact that the Convocation's jurisdiction is non-geographical seems to make applying for diocesan status not currently practicable, even if the clergy and people were to desire it.* The status of both the Convocation and the Church of England's Diocese of Gibraltar in Europe is quite unique in the Anglican Communion, the Diocese in Europe exercising geographical jurisdiction only in Gibraltar itself, which is still for now British territory. Otherwise, these two jurisdictions are "of persons," in other words, only of those congregations affiliated with them but otherwise non-geographical.

It should be noted that if this proposed amendment is adopted, the Convocation of American Churches In Europe will have to apply again to the Presiding Bishop for permission to elect the next Bishop in charge.

New Section 6 allows the creation of an Ecclesiastical Court, as required by Title IV.4.

The remaining Sections 7, 8, and 9 are without amendment, other than to update the language.

Respectfully submitted,

The Rt. Rev. Pierre W. Whalon, D.D.

October 23, 2005

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## Resolution 1: Mission 2006

This Convocation hereby affirms the following six priorities for mission, building on the work of "Mission 2006" (June 2005, Rastatt, Germany) and identified during the 2005 Convocation Convention (October 2005, Frankfurt, Germany), as:

- Young people
- Training and nurture
- Building new missions
- Spirituality and worship
- Social and environmental justice
- Leadership and visioning

### VISION STATEMENT

As a Convocation, together we affirm our commitment to proclaim the good news of Jesus Christ by worship, word and example to people of all nationalities and denominations.

This dynamic and mission-minded Convocation, following discussions in the parishes and missions, met in Rastatt, Germany, in June 2005, in an open consultation raising their vision for fulfilling God's mission in Europe. These mission concerns were taken to Convocation Convention in October 2005 in Frankfurt, where they were further considered. Through this process the Convocation identified six priorities and a list of supporting activities that would advance those mission goals and serve as the focus of our efforts over the next five years. The six priorities, in the order in which the group voted, are:

1. **Young People:** "Bring church to our youth to bring youth to our church": aim to realize the gifts of children and young people in our midst; aid them in learning to express their faith in word and example; encourage and affirm their active participation and contributions in all aspects of the life and councils of the Episcopal Church so that our young people can spread the Good News of Christ to all people.
2. **Training and Nurture:** Our Convocation is committed to providing education and formation in Christian Scripture, faith and life to empower both clergy and lay people for mission and ministry.
3. **Building Missions:** In obedience to the command to go into the world and preach the Gospel, the Convocation is to equip existing missions and to build new missions in response to needs discerned for an Episcopal community in the Anglican tradition where all can find support in their faith journeys.
4. **Spirituality and Worship:** We are called to assist the flourishing of our Christ-centered worshipping communities and to provide opportunities for spiritual growth and development in ways that reflect and build upon our Anglican tradition and our diverse cultures and denominations through "worship that works".
5. **Social and Environmental Justice:** It is of vital importance that we, the society of Christ, demonstrate an awareness of, and respect for, our integral

relationship with the natural world, and our commitment to justice and peace in solidarity with all people.

6. **Leadership and Visioning:** Mission endeavors can only be successful if there is clear and deliberate communications, collaboration, mutual support and accountability, underpinned by clear structures and roles, all in the spirit of service to one another.

Recognizing the extraordinary and creative energy dedicated to identifying these priorities, a Strategy Group will distill these ideas and put into place specific structures, support, processes, events and/or tasks that will further these mission goals. This Strategy Group will endeavor to stay true to the creative energy and work done to date, with the aim of determining which activities should be taken up in the initial implementation phase of "Mission 2006," leading up to Convention 2008.

### **Resolution 2: Information for Convention**

Be it resolved that all information on issues to be voted on or discussed at length at Convention (including the background why it is being proposed) be sent to Convocation participants at least one month in advance of Convocation.

Should, in extraordinary circumstances, the information or resolution not be 100% ready at that point in time, a minimum of information (including content and purpose) should be sent to Convocation participants

Resolution prepared by a small group and presented by Janet Day-Strehlow, Munich

### **Resolution 3: "Holy habits"**

The Convocation of American Churches in Europe resolves, in response to resolution A135 of General Convention 2003, to promote discussion and adoption of the holy habits of tithing, regular corporate worship, personal daily prayer and study, and Sabbath time, among the vestries and people of our parishes and missions.

Response to resolution made by General Convention 2003, prepared by the Council of Advice

### **Resolution 4: Anti-racism training**

The Convocation of American Churches in Europe recognizes the need for anti-racism training as stated in resolution A010 of General Convention 2003, and resolves to seek materials suitable for the European situation and promote their use in its parishes and missions.

Response to resolution made by General Convention 2003, prepared by the Council of Advice

### **Courtesy resolutions 5:**

**Be it resolved** that the Convocation expresses its grateful thanks to Jere Skipper, the Rev. Clair Ullmann and Helena Mbele-Mbong for their work in preparing and carrying out the "Mission 2006" event, and also to the moderator and speakers: the Rev. Grey Temple, Titus Presler and Jane Butterfield.

**Be it resolved** that the Convocation expresses its thanks to Dale Maguire for her work as Youth Coordinator, and in particular for organizing the program for the youth delegates to Convention 2005

**Be it resolved** that the Convocation expresses its:

- greetings to the Presiding Bishop and members of the Boards of Foreign Parishes
- thanks to the Rev. Clair Ullmann, retiring member of the Council of Advice,
- thanks to the retiring president of the Council of Advice, Andrea D'Agosto, and special thanks to her for agreeing to become Treasurer of the Convocation
- thanks to Lora Bernabei for her many years of service on the Commission on the Ministry of the Baptized, including three years as its chair
- thanks to our Bishop for his friendly and efficient chairmanship of the Convention
- thanks to the Reverend Allan Sandlin and the staff of the 2005 Convention host church, the Church of Christ the King, Frankfurt
- special thanks to Mary Lynn Werner-Minges and all of her hard-working "C2005 Team" of volunteers involved in the organization and running of the Convention
- thanks to Richard Cole in his dual role as Secretary of Convention and Recording Secretary
- thanks to Laurence Moachon for her dedicated work for the Convocation, and also to Irène Gonçalves, Convocation bookkeeper
- gratitude for the hard work of the many elected and appointed individuals at Convocation level who continue to vision and strengthen the reality of our ministry in Europe.

Resolutions prepared by the Resolutions Committee

## **Resolution 6: from Youth**

Resolved, the Convocation of American Churches in Europe meeting for Annual Convention in Frankfurt am Main, Germany, 13-16 October 2005, requests that the 75th General Convention direct the Standing Commission on Liturgy and Music to add Queen Bertha and her husband King Ethelbert (baptized by St. Augustine in 597 and died 616), early Christian witnesses in England who shared with St. Augustine of Canterbury the reestablishment of Christianity in England and who practiced religious tolerance, to the Calendar of Lesser Feasts and Fasts, with appropriate Propers and biographical materials.

Background and story, including reflections from the youth:

Over Pentecost week-end, in May, 2005, Fr. Allan Sandlin and Jennifer Adams led a pilgrimage to Canterbury for the youth and adult confirmands of the Church of Christ the King in Frankfurt. One significant experience of our four days in Canterbury was praying Morning Prayer together in St. Martin's Church, the traditional site of King Ethelbert's baptism by St. Augustine and the oldest parish church in England in continuous use. (from the 5<sup>th</sup> century) Our four young women (as well as the older women in our group) were quite impressed in particular by the example of Queen

Bertha, the woman responsible for Augustine being allowed to re-introduce Christianity into Britain. All of us wondered why two such significant figures in the history of the Church in England are not included on our liturgical calendar.

Queen Bertha, a Frankish princess and a Christian, came to England to marry King Ethelbert from Kent only on the understanding that she would be allowed to practice her religion. Ethelbert allowed her to bring her own priest with her and also gave her an old Roman church, St. Martin's, in Canterbury. According to stories, Bertha was loveable and gentle, and she was also very pious, bringing the example of a Christian life to Ethelbert and his people and prepared the way for the coming of Augustine. In this way, she was a great example of a woman using her power to help evangelize her people through her influence on her husband and her support for Augustine's mission. She encouraged Ethelbert to allow a monk from Europe named Augustine to come to Kent in 597.

Ethelbert allowed Augustine to come to Kent because of Bertha but was still afraid of the "magic" of the Christians. Only after her further persuasion did he finally agree to meet Augustine and even then the meeting had to take place outdoors, under a large tree, to protect against magical forces. The king was a fair-minded and hospitable man and agreed to listen to what he had to say, and then decided that Augustine could stay and preach his religion under Ethelbert's protection. Ethelbert did not convert right away, but when he did as many as 10,000 of his people followed his example within a year. What is impressive is that Ethelbert believed in freedom of religion, so no one was forced to convert.

According to the Venerable Bede: "While the King was pleased at the faith and conversion of his subjects, he would not compel anyone to accept Christianity, for he had learned from his instructors and guides to salvation that the service of Christ must be accepted freely and not under compulsion."

Ethelbert is also significant because he composed the first written laws for the English people (the ninety "Dooms of Ethelbert", A.D. 604) and helped to build up free and orderly political institutions. Ethelbert, supported by Augustine, made sure that Canterbury would become the most important region for the English church and later the worldwide Anglican Communion. He gave his royal palace in Canterbury to Augustine for his use, founded a cathedral there and laid the foundations for many other churches. He also helped convert King Sebert (Sabert) of the East Saxons and King Redwald of the East Angles, two other kings in England at that time, to faith in Christ.

What the youth found most impressive about Bertha was that "she was an example of not letting other people (like your husband in this case) stop you from living your religion freely" (according to a 14-year old young woman). Another young woman found Bertha worthy of commemoration because "she persuaded her husband Ethelbert to be a Christian, instead of just thinking: 'He's a heathen, so what?' With that she helped get the whole of Kent to be Christian. A part of England—that's a good start! And by welcoming St. Augustine to England she helped him make England a Christian country again." One young man said: "Ethelbert and Bertha did amazing things. They helped make England Christian again." Another young man said: "Bertha and Ethelbert are very important in church history! They pretty much re-started Christianity in England! They rock!"

Resolution from the Confirmation Class of the Church of Christ the King, Frankfurt am Main.

## Annual Convention 2004

October 21–24, 2004      The Church of St. Augustine of Canterbury, Wiesbaden, Germany

### Resolution to amend Article V of the Constitution of the Convocation

To amend **Article V: of the President of the Convention**, to replace “presbyters” by “members” (lay people): “The bishop in charge shall preside in the Convention; or in the Bishop’s absence the president of the Council of Advice; or in the President’s absence the members of the Convention shall elect a President from among the ~~presbyters~~ members of the Council of Advice.”

Proposed by Council of Advice. This was the first reading; the second reading to be given at the 2005 Convention.

### Resolution to amend Canon 6 of the Convocation

To amend **Canon 6: of Deputies to Provincial Synod**, to read: At the Annual Convention, the Bishop shall appoint no more than four Presbyters or Deacons, canonically resident in the Convocation, and no more than four Lay Persons who are communicants in good standing of the Episcopal Church, to represent Convocation in the Provincial Synod. The Deputies shall serve until reappointment by the Bishop.”

### Resolution to add a new Canon 7 to the Canons of the Convocation

To add a new canon, **Canon 7: of Delegates to the Church of England’s Diocese in Europe Synod**, to read: At the Annual Convention, one clerical delegate who is canonically resident in the Convocation, and one lay person who is a communicant in good standing of the Episcopal Church and resident in the Convocation, shall be elected to represent this Convocation at the Church of England’s Diocese in Europe annual diocesan synod to serve for three years.”

### Resolution on the Future Structure of the Convocation

- a) Whereas Mission 2000 (held in 1999) identified a goal of becoming a diocese some time in the future;
- b) Whereas at Convention 2002 we began, at Bishop Whalon's request, a process of considering what structure the Convocation should take;
- c) Whereas Bishop Whalon has called on all parishes and missions and the Convocation as a whole to discern a vision for building our common future;
- d) Whereas we are embarking on a feasibility study to lead to a Convocation-wide capital campaign;

Be it resolved that:

- 1. We commit ourselves to discerning God's will for who we are and where God is leading us in mission and ministry within our parishes and missions and the Convocation;
- 2. We work together to develop a renewed Convocation-wide vision statement by 2006 to be presented at the 2005 Convention in Frankfurt;
- 3. This discernment will help shape an appropriate capital campaign effort;

4. As part of the discernment process we will determine the possible structures appropriate to the emerging nature and mission of the Convocation, including the right to elect our own Bishop and of becoming a diocese;
5. We invite the Bishop with the Council of Advice to enter into further consultation about possible changes in structure and/or Canons with the appropriate Standing Commissions and the Presiding Bishop.

### **Courtesy resolutions**

**Be it resolved** that the Convocation is privileged to gratefully acknowledge the faithful witness and long service of Conner Fay: his service of 25 years as Chairman of the Board of Foreign Parishes and the Board of St. Paul's, and his tireless efforts in inspiring and enabling the restructuring of the Board of Foreign Parishes and encouraging growth and development in the Convocation.

**Be it resolved** that the Convocation expresses its thanks to the members of the Standing Commission on World Mission, the Rt. Rev. Zaché Duracin, Helena Mbele-Mbong and the Rev. Jane Butterfield, for their presence and reports to this convention.

**Be it resolved** that the Convocation thanks Albert Pang for his powerful and moving video film "Aliens and Strangers", a chronicle of the "Youth Across Europe" service weekend at St. Paul's, Rome, in May 2004, and for being with us in Wiesbaden for its world première.

**Be it resolved** that the Convocation expresses its:

- greetings to the Presiding Bishop and members of the Boards of Foreign Parishes
- thanks to the retiring members and retiring president of the Council of Advice
- thanks to the retiring member of COMB, Richard Cole, with our prayers for his ongoing discernment process
- thanks to the Rt. Rev. Zaché Duracin for his report on the Diocese of Haiti
- thanks to Alice Bane for her report and ongoing work with our Feasibility Studies for Capital Campaigns
- appreciation to Dr. Ken Gilman for leading the Workshop on Listening Skills for Ministry
- thanks to our Bishop for his friendly and efficient chairmanship of the Convention
- thanks to the Reverend Martha Hubbard and the staff of the 2004 Convention host church, the Church of St. Augustine of Canterbury, Wiesbaden
- special thanks to the "C2004 Team" or volunteers involved in the organization and running of the Convention: Sue Heise, Wendy Rathgeber, Andrea Noble, Barbara Organ, Susan Hodgkinson and Karen Leube
- thanks to Richard Cole in his dual role as Secretary of Convention and Recording Secretary
- thanks to Laurence Moachon for her dedicated work for the Convocation



- welcome to Jere Skipper, the Convocation's new Canon Missioner, and thanks to the Rev. Jane Butterfield of the Anglican and Global Relations Office of the Episcopal Church Center for making this appointment possible
- welcome to Irène Gonçalves, the Convocation's new bookkeeper
- thanks to Dale Maguire for organizing the program for the youth delegates at very short notice
- thanks to Carol Hunter for her pioneering work in introducing and championing the United Thank Offering in the Convocation
- gratitude for the hard work of the many elected and appointed individuals at Convocation level who continue to vision and strengthen the reality of our ministry in Europe.

## Annual Convention 2003

October 23–26, 2003      All Saints' Church, Waterloo, Belgium

### Resolution: Global Reconciliation and 0.7% giving for international development

**A. Be it resolved that** because of our faith in the Risen Lord, Christ Jesus, the Convention of the Convocation of American Churches in Europe (hereafter "Convocation") promote and support achievement of the United Nations Millennium Development Goals (MDGs) that pledge to:

- 1) eradicate extreme poverty and hunger
- 2) achieve universal primary education
- 3) promote gender equality and empower women
- 4) reduce child mortality
- 5) improve maternal health
- 6) combat HIV/AIDS, malaria and other diseases
- 7) ensure environmental stability
- 8) and develop a global partnership for development;

**B. Be it further resolved that** this Convocation, as a part of fulfilling its mission to "reconcile all people to God and each other in Christ", and in accordance with the challenge set forth by the 73rd and 74th General Conventions (2000 and 2003) and the 1998 Lambeth Conference:

- 1) commit to giving 0.7% of the annual Convocation budget to fund international development programs by 2005;
- 2) challenge all congregations in the Convocation to give an additional 0.7% of their budgets to international development programs.
- 3) provide information and challenge individual members to become informed and participate in the pursuit of achieving these eight goals.

**Explanation:** Every day, 25,000 people worldwide die needlessly because food and basic health care is not available to them. In September 1999, all 191 members of the United Nations pledged support to the Millennium Development Goals, a mutually agreed structure for the nations of the world to unite and address the eight biggest threats to human security in the world today (for more information, see [www.developmentgoals.com](http://www.developmentgoals.com) and [www.cambridgeconsultation.org](http://www.cambridgeconsultation.org)).

Proposed by Mrs. Helena Mbele-Mbong, the Rev. Kempton Baldridge, and the Rev. Allan Sandlin.

### **Resolution: Inclusion**

The Convocation of American Churches in Europe, blessed with a richness of diverse cultures, multitude of languages and spiritual strength interwoven from our different religious traditions, affirms that no one seeking Christ shall be excluded – that all are God’s children and are welcome in their midst.

Proposed by the Resolutions Committee.

### **Resolution: Cost of Convention**

That the cost and manner of Convocation Conventions be analyzed by the Council of Advice and reported to Convention in 2004, as there is concern regarding the escalation of costs, which may prohibit full participation.

Proposed by Vestry of Ascension, Munich.

### **Resolution: Capital Campaign**

**Resolved that** the Convocation of American Churches in Europe engage in a feasibility study to determine whether or not it is ready to begin a capital campaign. This campaign is seen as a joint effort between the Convocation, in support of its Rowthorn Fund for Youth Work and Missions, and individual parishes and their capital needs.

Proposed by the Council of Advice.

### **Resolution: Revision of Canons**

Proposed by the Committee on Canons and Council of Advice.

#### **1) Canon 3: Of the Council of Advice**

**1.1) Add to the Canon** new section 1 (and renumber the current sections):

“Section 1. The Council of Advice shall function as a Standing Committee in all respects as permitted by the Canons of the Episcopal Church.”

**Explanation:** There is currently no specific provision for the Council of Advice to be the Standing Committee of the Convocation, as is the norm in an Episcopal diocese.

**1.2) Add to the Canon** new section 6 (and renumber the current sections):

“Section 6. The Council of Advice shall have authority to make Rules of Order for the conduct of its own business.”

**Explanation:** There is currently no specific provision for the Council of Advice to make Rules of Order for the conduct of its own business.

**1.3) Add to the Canon** new section 7 (and renumber the current section):

“Section 7. The Bishop and the Council of Advice shall establish a Committee on Mission Congregations for the purpose of support and oversight of current and future missions. This Committee shall be composed of both clergy and lay members, at least one of whom shall be a member of the Council of Advice. The Committee shall report regularly to the Council of Advice.”

**Explanation:** The Mission Committee, presently part of the Commission on the Ministry of the Baptized, will become a separate Committee on Mission Congregations.

#### **2) Canon 4: Of the Commission on the Ministry of the Baptized**

### **Add to the Canon:**

“There shall be a Commission on the Ministry of the Baptized to be appointed by the Bishop, composed of both clergy and lay members. This Commission shall be, in part, charged with the canonical responsibilities required of a commission on ministry by the Canons of the Episcopal Church, Title III Canon 2, and shall include a **Mission Committee** (strike and replace by) Ministry in Daily Life Committee and a Youth Across Europe Committee.”

**Explanation:** The Commission is being reorganized to focus on Ministry in Daily Life, Youth Across Europe, and the commission on ministry to oversee ordinations, as required in the Canons of the Episcopal Church.

### **3) Canon 8: Of Ministers Charged With Canonical Offense**

**Delete the current Canon and add:** *Of the Ecclesiastical Trial Court and Ecclesiastical Discipline*

“Section 1. There shall be an Ecclesiastical Trial Court for the Convocation of American Churches in Europe for the Trial of any Priest or Deacon subject to its jurisdiction.

“Section 2.

“a) The Ecclesiastical Trial Court shall consist of three members of the clergy canonically resident in the Convocation of American Churches in Europe and two lay persons, being communicants in good standing of a congregation of the Convocation, and being at least 21 years of age.

“b) Members of the Trial Court shall be elected by the Annual Convention to serve for three years.

“c) Vacancies occurring within the membership of the Ecclesiastical Trial Court shall be filled by majority vote of the remaining members of the Trial Court. Persons elected to fill a vacancy must be from the same classification, clergy or lay, as the person they replace. Vacancies must be filled within three months of notification of the vacancy unless sooner required by other provisions of the Canons of the Episcopal Church or of the Convocation. The person filling such vacancy shall serve until the next Annual Convention. Any person then elected by Annual Convention shall serve the unexpired part of the vacancy.

“d) Within two months following each Annual Convention, the members of the Ecclesiastical Trial Court shall elect from among themselves by majority vote one person to serve as Presiding Judge for a term of one year.

“e) Within three months following each Annual Convention, the members of the Ecclesiastical Trial Court shall appoint a duly licensed attorney to serve as Church Attorney for a term of one year.

“f) All persons elected or appointed under this section are eligible for re-election or re-appointment upon the expiry of their terms.

“Section 3.

“a) Charges for which a Member of the Clergy may be presented for trial are contained in the Canons of the Episcopal Church.

“b) The mode and manner of making charges, securing Presentments, and conducting Trials shall be pursuant to the Canons of the Episcopal Church.

“c) Sentences shall be imposed and pronounced according to the Canons of the Episcopal Church.

“Section 4.

“The powers, duties and procedures of the Ecclesiastical Trial Court and the definition of terms used in this Canon shall be governed by the Canons of the Episcopal Church.”

**Explanation:** The current Canon provides a very limited procedure in the case of a member of the clergy being accused of an offense under Title IV of the Canons of the Episcopal Church. An amendment is proposed to establish an Ecclesiastical Trial Court in and for the Convocation, and to provide for the full implementation of the provision of Title IV, as required for dioceses.

**4) Canon 9: Of Differences between Minister and Congregation**

**Add to the Canon:**

“When a difference shall arise between a Minister and his or her Congregation in this Convocation, the Bishop and the Council of Advice shall proceed in accordance with Title I, Canon 15 and Title III, Canon 21, of the Canons of the Episcopal Church.”

**Explanation:** This amendment is proposed to conform with changes to the Canons of the Episcopal Church.

**Resolution: Youth delegation at Convocation Conventions**

Moved that the Convention invite each parish and mission to invite a youth delegation to future conventions, starting in 2004, who would be given seat and voice.

Moved by the Rev. Kempton Baldridge.

**Resolution: Youth representatives on Vestries and Bishop's Committees**

Moved that the Convention strongly recommends to Vestries and Bishop's Committees of the parishes and missions in the Convocation to invite an official youth representative and give them seat and voice.

Moved by Jane Doeblér.

**Resolution of Greeting and Appreciation to the Revd Worth and Mrs. Dorothy Campbell**

**Whereas** the Rev. Worth & Mrs. Dorothy Campbell have been good and faithful friends of the Convocation for many, many years and

**Whereas** by reason of poor health they are sadly unable to attend this annual convention and

**Whereas** we greatly miss their gentle and inspiring presence in our midst:

**Be it resolved** that we express our sincere appreciation to dear Worth and Dorothy for all they have contributed and continue to be to the Convocation, sending them our love as they face difficult days ahead and assuring them that they are in our thoughts and prayers.

Prepared by All Saints' Waterloo

## **Resolution of Appreciation for the Rev. Peter Casparian**

**Whereas** the Rev. Peter Casparian has served as Rector at St. James' Church Florence since 1995 and has signified his intention to leave in 2004,

**Be it resolved** that this Convocation

**recognizes** his nine years as pastor and as an active member of the Convocation, serving as

- \* delegate three times at General Convention
- \* President and Member of the Council of Advice
- \* member of COABICE
- \* member of the nominating committee for the election of Bishop in Charge

**and further recognizes** the role of Marguerite who in her own right has contributed so much to the life of St. James and the Convocation

**also appreciates** his dedication to and leadership at St. James which has resulted in

- \* the establishment of an Endowment for Ministry
- \* a successful building campaign and major restoration of the church building and grounds
- \* development of a Student Ministry by raising funds for a full time Student Chaplain
- \* raising funds which contributed to the writing and publishing of the first English-Italian prayer book leading to similar prayer books in Spanish and French

**And be it further resolved** that the Convocation wishes Peter and Marguerite well in their future ministry taking with them our love and prayers for their continuing journey in service of the Lord.

Prepared by St. James' Church, Florence

## **Resolutions of Courtesy**

**Be it resolved** that the Convocation expresses its appreciation to the Very Reverend Joseph Britton for his work as Director of the European Institute of Christian Studies and his many other roles in the Convocation supporting and nurturing new missions and lay leadership, and our prayers and best wishes to him in his new position as Dean of the Berkeley Divinity School at Yale.

**Be it resolved** that the Convocation expresses its heartfelt appreciation for the dedication and hard work shown by Nell Toensmann in founding the Convocation Newsletter and serving for eight years as Newsletter Editor, Press Officer and then Communications Officer of the Convocation of American Churches in Europe.

**Be it resolved** that the Convocation expresses its:

- greetings to the Presiding Bishop and members of the Boards of Foreign Parishes
- thanks to the retiring members of the Council of Advice
- appreciation to the Reverend Kerwin Délicat for leading the Workshop on Lay Leadership

- thanks to our Bishop for his sensitive and efficient chairmanship of discussions on difficult topics in the Convention
- thanks to the Reverend Kempton Baldridge and the staff of the 2003 Convention host church, All Saints', Waterloo
- special thanks to the "C2003 Team" of volunteers involved in the organization and running of the Convention: Mike Breton, Carole Ducastel, Therese Ellsworth, Margaret Gardiner, Paget Perrault, Barbara Taylor and David Williams
- thanks to Richard Cole in his dual role this year as Secretary of Convention and Recording Secretary
- thanks to Laurence Moachon for her dedicated work for the Convocation
- thanks to Christine Housel for her work with "Youth across Europe"
- gratitude for the hard work of the many elected and appointed individuals at Convocation level who continue to vision and strengthen the reality of our ministry in Europe.

Prepared by the Resolutions Committee.

## Annual Convention 2002

October 24–27, 2002      Emmanuel Church, Geneva, Switzerland

### Resolution: Amend Article II

Following approval on first reading at the 2001 Convocation Convention of the amended Article II, new section 4: *"Those lay members of the Council of Advice who are not otherwise elected delegates to Convention of their respective countries, shall be considered members of the Convention and entitled to all privileges of membership."*

**It was moved and seconded** that the above proposed amendment be approved and become part of the Constitution of the Convocation and that current section 4 be numbered section 5.

**The amendment was approved** by vote by orders.

### Resolution: Proposed structure of "Association 1901" for the Convocation.

Statutes for an association by the French law of 1 July 1901 that would allow the Convocation to have a legal existence, i.e. have a bank account, hire staff, etc., were presented. Amendments were presented to articles 6, 12.3, 13.6, 16. It was moved and seconded that the Statutes with amendments and an official translation would be accepted. The motion was approved unanimously.

### Resolution: Permanently extending the Convention from 2 to 3 days

Whereas the 1998 Convocation Convention resolved that the duration of the 2000 Convocation Convention be increased to three days, as a trial, and whereas the 2000 Convocation Convention resolved that the 2001 Convocation Convention be held again over a three-day period as a further trial, to be decided on at the end of the 2001 Convention, and whereas there was insufficient time to vote on the issue at the 2001 Convention and further whereas both the Bishop-in-Charge and the Council of Advice advise that subsequent Convocation Conventions should

continue to be held over a three-day period;

**Be it therefore resolved that the period of Convocation Conventions be increased to three days on a permanent basis.**

### **Resolution 1: of welcome**

BE IT THEREFORE RESOLVED that the Convention of the Convocation extends its thanks for the participation of:

- The Rev. Canon John Newsome and Carolyn Favre-Bull, clergy and lay representatives of the Church of England Diocese in Europe.
- The Rt. Rev. William Skilton of the ECUSA Standing Commission on World Mission
- The President and Representatives of the ECUSA Boards of Foreign Parishes: Conner, Fay, Marnie Dawson Carr, Henry Darlington Jr. and Peter Trent
- The Rev. Canon Carlson Gerdau, Canon to the Presiding Bishop and the Rev. Canon Patrick Mauney from the ECUSA Center in New York
- Our work leaders, the Rev. Sharon Britcher, the Ven. Linda Bronsted and the Rev. Greg Cole
- All of the canonically resident and other licensed clergy, lay delegates, youth delegates and representatives of recognized missions and ministries of our Convocation
- And all spouses and visitors, in appreciation of their presence here at the Convention in Geneva.

BE IT FURTHER RESOLVED THAT

We send our greeting to our Presiding Bishop of the Episcopal Church of the United States of America, the Most Rev. Frank Griswold.

### **Resolution 2: Strategic Planning “White Paper”**

WHEREAS this Convention has heard far-reaching proposals for the future structure of the Convocation.

BE IT RESOLVED that we request the Bishop to provide a report outlining the current status, structural options with their anticipated benefits and costs, and implementation strategy for the preferred option, for review by member congregations no later than six months before the next Convocation Convention.

### **Resolution 3: Retirements**

WHEREAS the Rev. Karl Bell has served as Rector at the Church of St Augustine, Wiesbaden, and the Very Rev. Ernest Hunt has served as Dean of the American Cathedral in Paris and is also a former President of the Council of Advice.

BE IT RESOLVED that we thank them both for their many years of dedicated service to the Convocation and wish them well in the next phase of their lives.

### **Resolution 4: Communication with an order of shipment from Episcopal Publishing Houses, etc.**

WHEREAS there are problems in contacting and ordering from Episcopal Publishing Houses, etc. from outside the USA,

BE IT RESOLVED that deputies to the General Convention, meeting in Minneapolis in 2003, formulate a resolution to this problem.

#### **Resolution 5: of appreciation**

BE IT RESOLVED that we express our:

- sincere thanks to the leaders of the workshops
- appreciation to Felicity Handford as retiring President of Council of Advice
- thanks to members of the Committee on Canons for their work in preparing their resolution

BE IT FURTHER RESOLVED that we express our:

- appreciation and best wishes to the Rev. Canon Dr. Joseph Britton on his becoming Director of the European Institute of Christian Studies
- special thanks to the clergy, organizing committee and staff of Emmanuel Church, our gracious hosts in Geneva
- additional thanks to all the volunteers involved in the organization and running of this meeting, especially Kristi Strzyzewski, Kimberly Kremer, Margie Béguin, Sandy Riddle and Miss Fanni Jones
- thanks and appreciation to Richard Cole, Secretary of Convention and Laurence Moachon, Recording Secretary
- gratitude for the hard work of the many elected and appointed individuals at Convocation level who continue to vision and strengthen the reality of our ministry in Europe, in particular Blake Redding as Treasurer.

## **Annual Convention 2001**

November 15–18, 2001    St. Paul Within-the-Walls, Rome Italy

#### **Resolution: Amendments of the Constitution of the Convocation (second reading)**

- inclusive language to provide for men and women serving as Bishop
- inclusive language and providing for election of a layperson (not merely clergy) as Secretary of Convention.

Proposed by Council of Advice

#### **Resolution: Constitutional amendment (Council of Advice) (first reading)**

- all four lay members of Council to be considered members of Convention with all privileges thereof. This meant there would be potentially four new votes at Convention.

Proposed by Council of Advice

#### **Resolution: Amend Canon 7, Section 4**

It was moved and seconded to accept the proposed amendment to Canon 7 Section 4, which could open the way to the funding resolution mentioned. The motion was approved unanimously.

Proposed by Council of Advice



**Resolution: Funding**

It was moved and seconded to approve the funding resolution proposed by the Council of Advice's Finance Committee. The motion was approved with one dissenting vote.

Proposed by Council of Advice

**Resolutions of courtesy**

RESOLVED that the Convocation express its thanks to Jan Paxton, the Convocation's Web master, for the outstanding job that she has done in ensuring that all of the documentation relating to the Bishop nominating process was available on the Convocation Web site within days of receiving the information.

RESOLVED that the Convocation express its gratitude to the Episcopal Nominating Committee for their many months of intensive work in preparing a profile, interviewing candidates and presenting a slate of candidates.

**Resolution: Haiti**

WHEREAS Haiti is the other overseas diocese in Province II and the other French-speaking diocese in ECUSA, RESOLVED that the Convocation of American Churches in Europe explore the possibilities of shared mission between the Diocese of Haiti and the Convocation for our mutual benefit and the greater benefit of the Episcopal Church.

**Resolution: Promises of the Baptismal Covenant**

RESOLVED that the Convocation reflect on the promises in the Baptismal Covenant ("to strive for justice and peace among all people") and in the light of it to pray constantly for God's guidance in addressing the issue of terrorism and all that flows from it.

**Annual Convention 2000**

October 19–22, 2000      Hosted by Holy Trinity Church, Nice and St. Mark's Church, Sophia Antipolis  
Held at La Maison du Séminaire, Nice

**Resolution: Amend the Constitution: Gender specific language (first reading)**

Bring language into compliance with the equal right of men and women to serve.

**Resolution: Amend the Constitution: Secretary of Convention (first reading)**

Strike the word "clerical", which would allow lay people to be elected.

**Resolution: Gender-specific language**

Bring language into compliance with the equal right of men and women to serve.

**Resolution: Members of the Council of Advice**

Replace the word "members" by "communicants".

**Resolution: Officers of the Council of Advice**

Strike the word "clerical".

**Resolution: Executive Committee**

Eliminate Canon 5 entirely.

**Resolution: Convocation finances**

Set up a Finance Committee in the Convocation, as mandated by the canons of the National Church.

**Resolution: Parochial Reports**

Modify Canon 14 regarding the transmission of forms for the Parochial Report, including removing the words “by mail” to take into account the transmission by e-mail or fax.

**Resolution: Leadership Reports**

The names of the leaders of each parish (Vestry/Bishop’s Committee, Music Director, Sunday School superintendent, stewardship coordinator) were submitted to the ecclesiastical authority of the diocese after each annual parish meeting.

All resolutions on Constitution & Canons were proposed by the Council of Advice.

**Resolution: Election of the Bishop in Charge**

[Text not in the Journal – empowering the Council to determine procedures for the election of the next Bishop in Charge]

Proposed by the Episcopal Leadership Working Group (chaired by Mr. Peter Handford, All Saints, Waterloo)

**Resolution 1: Welcome**

BE IT RESOLVED that the Convention of the Convocation extend our warm welcome:

- to the Rev. Canon Chad Coussmaker, representing Bishop John Hind of the Church of England Diocese in Europe, and the Rev. Jonathan Boardman and Tom Tennant, clergy and lay representatives of the Diocese
- to the Rt. Rev. John Baycroft, the Archbishop of Canterbury’s Representative to the Vatican and Director of the Anglican Centre in Rome
- to the Rt. Rev. J.L. “Bert” Wiris, Old Catholic Bishop of Haarlem, Netherlands
- to the Rt. Rev. William Skilton of the ECUSA Standing Commission on World Mission
- to the President and Representatives of the ECUSA Boards of Foreign Parishes: Conner Fay, Henry Darlington Jr., George Fowlkes, James Jacks, William Matteson, Frederick Reinhardt III, Peter Trent and Cecil Wray
- to the Rev. Canon Carlson Gerda, Canon to the Presiding Bishop, and the Rev. Canon Patrick Mauney and the Rev. Canon David Perry, from the ECUSA Centre in New York
- to the Rev. Fr Wolfgang Kunicki, the Rev. Zech Schariah and Brigitta Sidler, observers from the St. Martin Association (supporting ecumenical mission projects of the Diocese of Dar es Salaam, Anglican Church of Tanzania)

- to our guest speaker, Janet Hind, Child Protection Advisor for the Dioceses of Chichester and Guildford, Church of England
- to Jan Paxton, ECUSA Digital Media Services Web Site Team
- to all of the canonically resident and other licensed clergy, lay delegates, youth delegates and representatives of recognized missions and ministries of our Convocation
- and to all spouses and visitors, in appreciation of their support and thankful for their presence here at the Convention in Nice; and

**BE IT FURTHER RESOLVED THAT**

we send our greetings to our Presiding Bishop of the Episcopal Church of the United States of America, the Most Rev. Frank Griswold; and, expressing our understanding and disappointment that he was unable to be present with us at this Convention, we rejoice that his operation was a success and we pray for his continuing healing and recovery.

**Resolution 2: Ecumenical Relations**

BE IT RESOLVED that, remembering with gratitude the presence and homily of His Eminence Silvano, Cardinal Piovanelli, Archbishop of Florence, at the Opening Eucharist of the 1999 Convocation Convention, the Convocation will continue its ecumenical relations with the Roman Catholic and other churches, recognizing that we are all members of the Body of Christ.

**Resolution 3: Provincial Consultation**

BE IT RESOLVED that this Convention of the Convocation calls upon its member churches to engage wholeheartedly in the “Partners in Mission” or similar consultations and other interactions with churches of the other partner jurisdictions in the Provincial Consultation in Europe, seeking ever closer relationships, the better to foster a spirit in which the Consultation can advance.

**Resolution 4: Convocation Convention 2001**

WHEREAS the 1998 Convocation Convention resolved that the duration of the 2000 Convention “be increased to three days, as a trial, with the continuation or discontinuation of the three-day period in respect of subsequent Conventions to be decided on by vote of the Convocation at the end of the 2000 Convention”,

BE IT THEREFORE RESOLVED that the Convocation Convention in the year 2001 be held again over a three day period, as a further trial, with the duration of subsequent Conventions to be decided on by vote of the Convocation at the end of the 2001 Convention, after advice to be given during that Convention by the Bishop in Charge and Council of Advice.

**Resolution 5: Appreciation**

BE IT RESOLVED that we express our:

- appreciation to Bishop J.L. “Bert” Wirix-Speetjens for his homily at the Opening Eucharist of the Convocation Convention
- sincere thanks to Janet Hind for her helpful presentation on the care and protection of children, and to the Rev. Joseph Britton, Felicity Handford and the Rev. Tom Pellaton for their dedicated preparation of the “Guidelines and

Procedures for the Care and Protection of Children” for the Churches of the Convocation

- thanks to the Rev. Canon David Perry for his report on ecumenism
- special thanks to Michele Spike and her video team for their marvelous record of life and witness in the congregations of the Convocation; and

BE IT FURTHER RESOLVED that we express our:

- deep appreciation to our Bishop in Charge, the Rt. Rev. Jeffery W. Rowthorn, assisted by his wife Anne, for cheerfully enduring a “bi-located existence” in his extended term of office
- appreciation to the Rev. Joseph Britton, Canon Missioner, and Edward Hughes, Administrative Assistant to the Bishop, for their additional activities at the American Cathedral in Paris during this period
- grateful thanks to Blake Redding, the new treasurer of the Convocation
- special thanks to the clergy, organizing committee and staff of the two Church of England chaplaincies which, beyond the call of duty, have been our gracious hosts in Nice; especially the Rev. Kenneth Letts, Chaplain of Holy Trinity, Lora Bernabei of Holy Trinity, and Beryl Arnould of St. Mark’s Church, Sophia Antipolis
- additional hearty thanks to all the volunteers involved in the organization and running of this meeting, especially to Richard Cole as recording secretary and to Canon Precentor Edward Tipton and Stefano Vasselli for their music
- thanks and appreciation to the Rev. Thomas Pellaton, Secretary to the Convention
- commendation to the organizers and leaders of the 4<sup>th</sup> annual Youth Across Europe event in conjunction with this meeting of the Convocation, bringing youth of our congregations to Nice; and encouragement of other Youth Across Europe events in the future, whether in conjunction with or independent of the annual Convention
- gratitude for the hard work of the many other elected and appointed individuals at Convocation level who continue the vision and strengthen the reality of our ministry in Europe.

Numbered resolutions were prepared by the Committee on Resolutions.

## **Annual Convention 1999**

November 5–7, 1999      St. James Episcopal Church, Florence, Italy

### **Resolution: amend Constitution Article II.3: (second reading)**

The first proposed change was technical and not substantive, since the current wording in Article II, Section 3 provided only for Parish members being competent to serve as lay delegates to the Convocation Convention. The proposed change would extend this possibility to worshipers in organized Missions as well.

### **Resolution: add Canon 20: Of Mission Congregations**

[No text in the Journal]

## **Resolution: Future missionary Episcopal leadership for the Convocation**

BE IT RESOLVED

- that a Working Group be appointed by the Council of Advice, in consultation with the Bishop in Charge, to explore ways of choosing the most effective Episcopal leadership for a missionary Convocation.
- that this exploration be undertaken in the context of the goals identified by the MISSION 2000 Consultation (Nice, May 1999) and in the light of resolution V.6 of the Lambeth Conference 1998.
- that, in consultation with the Presiding Bishop, the Standing Commission on World Mission, and other appropriate bodies of General Convention, the Group's considerations should include, but need not be limited to:
- the desirability of the Bishop in Charge/Bishop Suffragan (continuing to serve, as now, under the Presiding Bishop) being elected rather than appointed;
- the canonically appropriate ways of achieving this change, if such election be deemed desirable;
- that the Group report to the Council of Advice in February 2000 and that the Council be charged with bringing recommendations and/or formal resolutions, as appropriate to General Convention in Denver, Colorado, in July 2000 and/or to the Annual Convention of the Convocation in October 2000.

Presented by Council of Advice

## **Resolutions from Committee: [not included]**

## **Annual Convention 1998**

October 16–18, 1998      hosted by Church of the Ascension in Munich  
held at The Armed Forces Recreation Center, Chiemsee, Germany

## **Resolutions of Courtesy**

BE IT RESOLVED that the Convention of the Convocation extend our:

1. Warm welcome to the Rt. Rev. Joachin Vobbe, Bishop of the Old Catholic diocese of Germany; to the Rev. Josef Spak, Bishop Patriarch of the Czechoslovak Hussite Church, his wife the Rev. Jana Spakova, and their delegation including the Rev. Eva Mikulecka; to the Venerable Kenneth Robinson, Archdeacon of the Diocese of Gibraltar in Europe, to the Rt. Rev. William Skilton and the re of the ECUSA Standing Commission on World Mission; to Connor Fay, President, and the representatives of the ECUSA Board of Foreign parishes; to the Rev. Canon Patrick Mauney and the Rev. Canon David Perry, respectively in charge of Anglican and Global Relations and of Ecumenical Relations at the ECUSA headquarters in New York; to the Rev. Canon Bruce Ruddock, Director of the Anglican Centre in Rome; to the Rev. Canon David Holeyton of the Church of Canada and professor of liturgy at Charles University Church in Lausanne, Switzerland and his wife Kathy; to all of the canonically resident and other licensed clergy, lay delegates, youth delegates and representatives of recognized missions and ministries of our

Convocation, and finally to all spouses and visitors, with our deep appreciation to all for their presence and vision on behalf of the Episcopal, Anglican, Old Catholic, Hussite and other Churches in communion on the European continent; and our joy that they are able to share with us in this Convention.

2. Deep appreciation to our Presiding Bishop, the Most Rev. Frank Griswold, and his wife Phoebe, and to our Bishop in Charge, the Rt. Rev. Jeffery W. Rowthorn, and his wife Anne, for their collective vision and spiritual leadership, and in particular for Bishop Jeffery and Anne's inspiration, energy and dedication in their ongoing ministries and in fostering a most spiritual and enriching year for everyone in the Convocation.
3. Thanks and appreciation to the Rev. Thomas Pellaton, Rector of the Church of the Ascension in Munich, to the staff, Vestry and organizing committee of the Munich parish, especially Nell Tönsmann, Dick and Dee Pattee, George Battrick, Carol Forrester and Marilyn Ishler, and a special word of thanks to all the volunteers for the wonderful organization of this gathering.
4. Commendation to the organizers and leaders of the 2<sup>nd</sup> annual Youth Across Europe event in conjunction with this meeting of the Convocation bringing youth of all congregations to Munich; and encouragement of the youth events in the future.
5. Recognition of the ministry of healing and mutual understanding undertaken by "Pilgrimage of Reconciliation to Hawaii and Japan", inspired in part by the leadership and lifetime missions of past Presiding Bishop Edmond Browning, held in August 1998 with the participation of eight young Japanese Anglicans and eight young American Episcopalians, including the Rev. Douglas Zimmerman now of the Diocese of Southeast Florida and a former Convocation youth leader at the Paris Cathedral, with commendation for the spirit of grace and peace brought about by this wonderful initiative.
6. Gratitude for the hard work of the many elected and appointed individuals at Convocation level who continue the vision and strengthen the reality of our ministry in Europe.

Proposed by the Resolutions Committee

### **Resolution of substance 1: Jubilee Year of Christian unity and debt forgiveness**

WHEREAS the Lambeth Conference of Bishops of the Anglican Communion held earlier this year 1998 in Canterbury, England approved resolution 1.15 on the forgiveness of international debt and economic justice; and WHEREAS the problem of indebtedness represents a present enormous economic burden on many nations in Africa, Asia and other regions, of which the most pernicious effects are borne by the poorest of the poor; and WHEREAS the year 2000 has been declared to be a Jubilee Year of Christian unity in which all Christians should strive toward the forgiveness of debts; THEREFORE BE IT RESOLVED that the Convocation shall express its support of the 1998 Lambeth Conference resolution 1.15 and shall seek to fulfill its goals by means of prayer, study and appropriate action within the countries in which our churches are located, in conjunction with other Christians and concerned citizens.

Proposed by George Battrick, Munich

## **Resolution of substance 2: Duration of Convention**

WHEREAS the Annual Convention of the Convocation of American Churches in Europe currently gives time for formal business over a period of two days; and WHEREAS more time is needed in plenary sessions and in groups, to address issues of importance concerning the Convocation and the wider church: THEREFORE BE IT RESOLVED that the duration of the Convocation Convention to be held in the year 2000 be increased to three days, as a trial, with the continuation or discontinuation of the three-day period in respect of subsequent Conventions to be decided on by vote of the Convocation at the end of the 2000 Convention, after advice to be given during that Convention by the Bishop in Charge and by the Council of Advice.

Proposed by the Venerable Rev. David Ratcliff, Frankfurt; and Felicity Handford, Waterloo

## **Resolution of substance 3: Covering expenses at General Convention**

WHEREAS the Convocation of the American Churches in Europe elects deputies to the General Convention and funds a budget line item to pay their expected expenses of travel and housing, etc.; and WHEREAS the Convocation also elects alternate deputies who often attend the General Convention and who rotate in service “on the floor” with elected deputies while doing so at their own expense; THEREFORE BE IT RESOLVED that elected deputies be encouraged to be good stewards of their reimbursable expenses and that any residual monies remaining unspent at the conclusion of the General Convention be offered to pay the alternates deputies’ bona fide expenses during their days of service.

Proposed by the Rev. Peter Casparian Florence; the Rev. Tom Pellaton, Munich; Susan Micocci, Rome

## **Resolution of substance 5: Engagement with other churches in communion**

WHEREAS in consideration of the general encouragement given to the present cooperation between the four Anglican jurisdictions in Continental Europe by the 1998 Lambeth Conference, the Council of Advice requests that each Convocation congregation engage with other churches in communion concerning a future provincial structure, by establishing local Anglican councils or other ongoing discussion groups.

Proposed by Susan Micocci, Rome; the Rev. Canon Ernest Hunt, Dean of the Cathedral, Paris

## **Resolution 6: Contributions to the ECUSA General Convention budget**

WHEREAS the Convocation of American Churches in Europe has regularly and faithfully contributed its fair share to the ECUSA General Convention budgets; and WHEREAS in past years, including at the 1997 ECUSA General Convention in Philadelphia, the Convocation’s said contribution was not officially recorded or recognized by ECUSA; and WHEREAS at this 1998 Convocation Convention it has been unanimously agreed to increase the Convocation’s 1999 contribution to the ECUSA General Convention to US \$16,862.00, that is a full twenty percent (20%) of the Convocation’s contributions to the ECUSA General Convention be duly recorded and recognized, together with those of the United States domestic dioceses, in the standard accounts of all ECUSA General Conventions in the future.

Proposed by the Rev. Peter Casparian, Florence