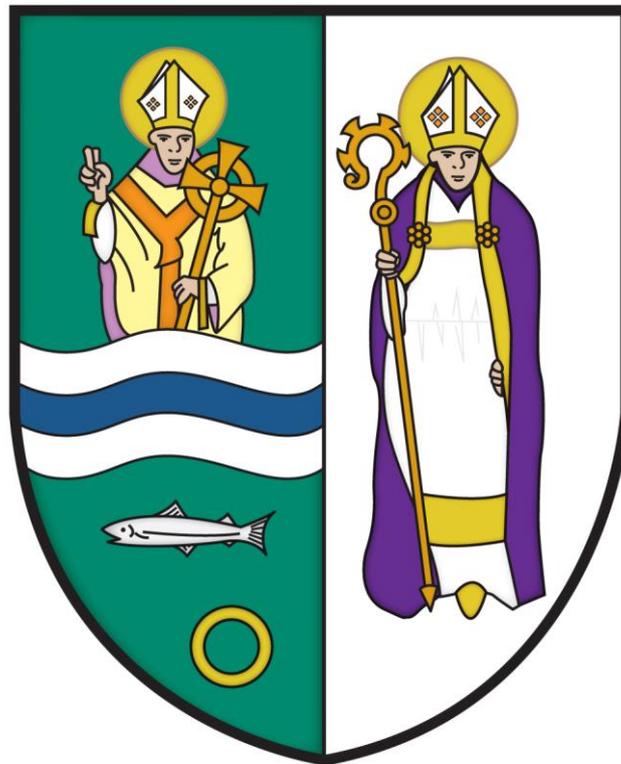


Authorised Ministries, Lay Reader
and Ordained Ministry
in the
Diocese of Glasgow and Galloway



Ministry Advisory Group

April 2014

Message from the Bishop

I am happy to commend these Guidelines as the result of much thought and care given by those who have compiled all the information into a single format. I am sure that this will help to make clear to all involved the way in which the Diocese has chosen to support and encourage the enlargement of ministry in congregations and regional groups.

Two things are needed – a clear statement of what is involved and how to engage with assisting in pastoral and Eucharistic tasks; and the safeguarding of congregations and individuals through clear agreements and review procedures. These, in turn, assist the Diocesan Bishop in issuing authorisation for assistants and give security to such developments in ministry as the Diocese wishes to explore.

The church is indebted to all assistants for the time and care they give to help in the work of “building up the body of Christ” in order to help further the sense of mission in our congregations.

†Gregor

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Background

The report “New Century, New Directions” approved by General Synod in 2003 initiated new arrangements for the development of ministry in the Scottish Episcopal Church. Greater responsibility was devolved to Dioceses, and it was also envisaged that recognition would be given to a wider variety of ministries, together with a greater emphasis on Continuing Ministerial Development throughout a minister’s time of service.

The response in the Diocese of Glasgow and Galloway was to set up a Ministry Advisory Group to advise the Bishop on the detail of such matters and implement them under his overall authority. This group is currently convened by the Revd Sarah Gorton and covers all stages of ministerial development from the discernment of vocation to initial formation and continuing development.

Bishop Idris outlined his vision for the recognition and development of a wider range of ministries in a sermon at the 2004 Ministries Celebration Service. The Revd Canon Shelley Marsh subsequently worked to great effect for many years as his, and then Bishop Gregor’s, Diaconal Ministries’ Adviser (DMA) with a brief to develop these ministries. Recently this brief was handed over to the Ministry Development Officer.

Purpose of this guide

This document contains the guidelines and other documents relating to the various categories of ministry which the Bishop authorises. It is intended to help clergy, Vestries and congregations identify those in their midst who are blessed by God with gifts of ministry.

In the case of those for whom the gifts are thought to be relevant to Ordained or Reader ministry, it outlines how this is put to the test of the wider church. In the case of other Authorised Ministries, it indicates how clergy and a Vestry/congregation should identify those with potential, make a recommendation for authorisation to the Bishop and supervise the exercise of the resultant ministry.

General queries about the role of the Ministry Advisory Group should be addressed to the Revd Sarah Gorton, Diocesan Ministry Co-ordinator shbgorton@btinternet.com

Queries about the process of discernment with regard to Ordained Ministry Discernment
Revd Canon Scott Robertson, Diocesan Director of Ordinands DDO revscottrobertson@gmail.com
or via the Diocesan Office office@glasgow.anglican.org 0141 221 6911.

With regard to Reader Ministry

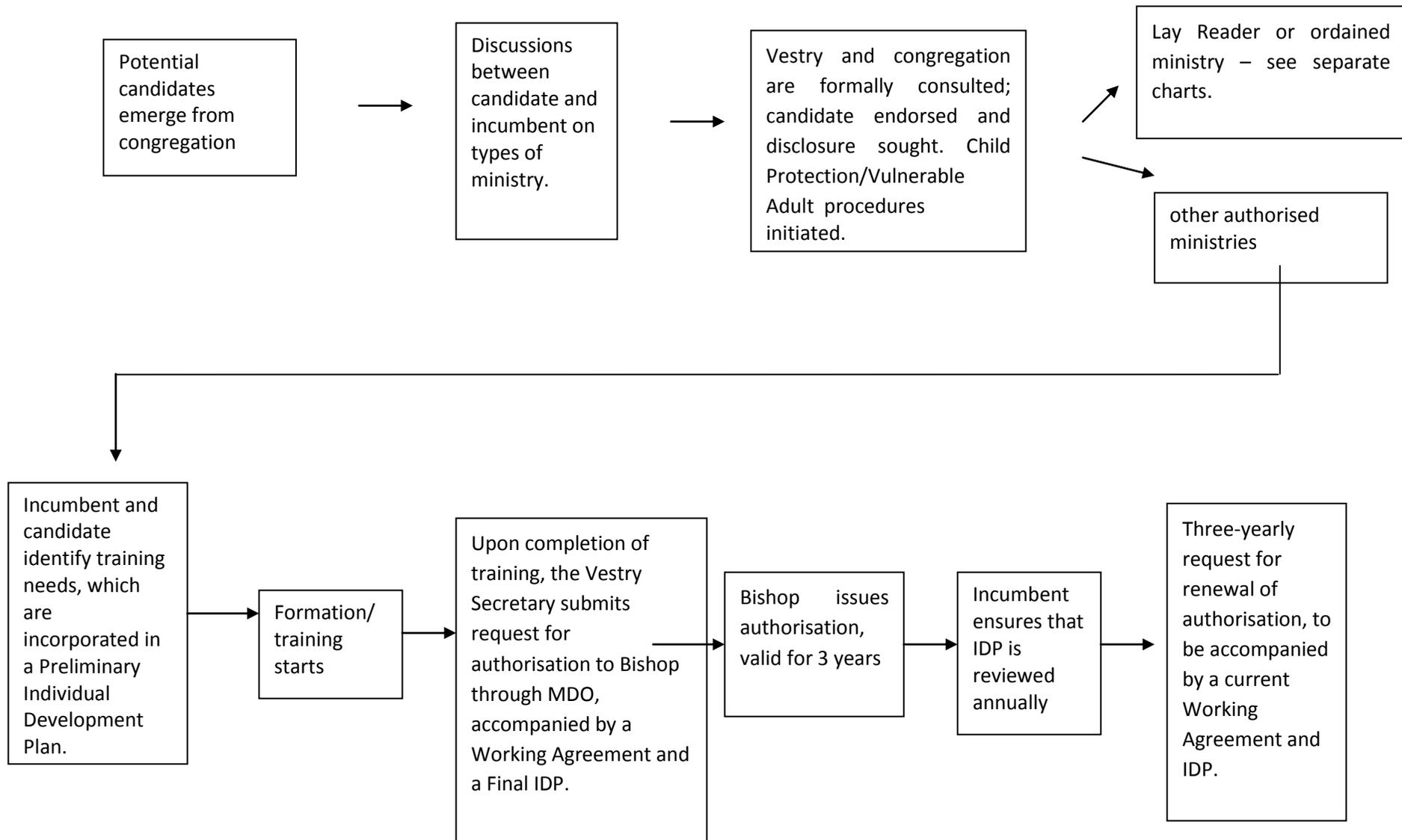
Kevin Boak, Warden of Readers, Diocese of Glasgow and Galloway member@boak.fsworld.co.uk

With regard to Authorised Ministries

Revd Canon Anne Tomlinson, Ministry Development Officer mndo.gg@btinternet.com or via the Diocesan Office as above.

The Guidelines will be subject to change and development as time elapses and an up-to-date copy can be found on the Diocesan website from where electronic versions of the forms given in these guidelines can also be downloaded for completion electronically.

Discernment Chart for Authorised Ministries



DIOCESE OF GLASGOW AND GALLOWAY

Authorised Ministries - good practice

This document updates the Diocesan Guidelines issued in February 2002, taking into account the proposals contained in *Journey of the Baptised* and *New Century, New Directions*. The following paragraphs refer to ministries other than Lay Readers and the ordained ministry. These are described in other sections of this Guide.

1. Terminology

New Century, New Directions envisages that authorisation will be extended to a wide variety of ministry in due course. As these are part of the public ministry of the Church, those who are engaged in them must be authorised by the Bishop. All lay people in authorised ministry do so only in their own congregation. The forms of ministry which are currently recognised are:

Eucharistic Assistant: a lay person primarily engaged in administering the Sacrament during public worship. Dependent upon an appropriate Working Agreement this may also involve:

- taking the Reserved Sacrament to the housebound and ill;
- leading worship in church in the absence of a priest in an emergency or on an occasional basis (*using the Reserved Sacrament*).

Pastoral Assistant: a lay person primarily engaged in the pastoral work of a charge.

As agreed in a Working Agreement this may include:

- taking the Reserved Sacrament to the housebound and ill;
- assisting with baptism, marriage and funeral preparation and taking part in the services concerned;
- visiting.

It is not unusual for people to be both Pastoral and Eucharistic Assistants.

Worship Leader: Worship Leader - a lay person who is primarily engaged in leading worship. This will include delivering the Exposition of the Word in the new Service of the Word. As agreed in a working agreement this may include

- leading worship as agreed locally
- leading the Exposition of the Word as required
- assisting in teaching within study groups

Dependent upon prior training, an appropriate Working Agreement and the agreement of the Bishop, this may also include occasional preaching.

2. Criteria, Discernment and Formation

Candidates for these ministries, who would be people recognised and affirmed by their congregation, will be put forward to the Bishop for authorisation by the Rector with the agreement of the Vestry. Ideally, candidates should emerge in response to the perceived needs of mission in the charge. This applies particularly where changes or innovations in patterns of ministry are proposed. For congregations wishing to work through such a process, help is available from the Development Team for Missional Leadership or the Ministry Development Officer.

- Candidates must be baptised and regular communicants, of mature faith and spiritual life.
- Before being authorised, candidates should have some relevant theological knowledge and be familiar with the practical requirements of the role. This will be provided by the incumbent (or someone else in the charge) and/or by diocesan resources, e.g. the Development Teams for Learning and Discipleship or Liturgy and Worship
- It is required that anyone considering or already engaged in authorised ministry should avail themselves of recognised courses made available by the Diocese or Province.

3. Individual Development Plan (IDP):

Initially a Preparatory Individual Development Plan (PIDP) followed by an IDP for authorisation

Training arrangements will be tailored to the circumstances of individual candidates and the congregation concerned. These will be described in a PIDP. Once prepared for authorisation the IDP should state

- the type of ministry;
- roles currently undertaken or proposed (and how often);
- action taken in previous 12 months to support this ministry;
- action/resources required in coming 12 months to support this ministry;
- goals envisaged in coming 12 months;
- action/resources required to enable this to happen.

The Incumbent is responsible for ensuring that the IDPs of everyone engaged in authorised ministry are reviewed annually. The manner in which they are reviewed will be agreed locally. A format for such a review is offered on pages 20-22.

4. Working Agreements

Everyone engaged in authorised ministry must have a working agreement. This will be drawn up locally and should set out the expectations of the role. (Guidelines for training requirements, sample agreements, outlines for PIPD's and IDPs are included in this guide; see pages 11-14). The Agreement should be reviewed annually, along with the IDP.

5. Authorisation

Requests for authorisation will be submitted to the Bishop through the MDO. They should state the type of ministry and any specific role within it (e.g. taking the Sacrament to the housebound or leading services in church). Authorisations will be given for three years but reviewed annually at the local level. They will be renewed en bloc at the annual Ministries Celebration Service in that year, and those concerned should attend the service. Requests for renewal should be submitted to the Bishop in time for the service.

Initial authorisation and subsequent renewal should be recognised and affirmed at a main Sunday service in the charge soon after the diocesan service. In the event of a vacancy, authorisations will stand and any clergy with pastoral oversight should be informed. Once a new appointment is made, the new incumbent will decide within six months whether to request renewal of authorisations or to propose new arrangements.

6. Linked Charges

Where it is appropriate and desired by linked charges to authorise individuals to operate in all of the charges and not merely in one, the Working Agreements may now be adapted accordingly. Where there are individual Vestries, the names of those for authorisation should go for approval to each Vestry concerned, and minutes then sent along with the Working Agreements and Individual Development Plans to the MDO.

The Working Agreements can readily be adapted to include the names of the charges in the initial sentence. This simple adjustment should, in the majority of cases, be all that is required for linked charges, but where there are variations in the role envisaged in different charges, this could be incorporated into the Working Agreement. If this proves cumbersome, it might then be more appropriate to create separate working agreements for each charge in the link - but this would not generally be expected to be necessary.

7. Child Protection and the Protection of Vulnerable Adults.

Under the provisions of Canon 65 (Resolution 1), everyone who is exercising, or is a candidate for, ministry in the SEC must comply with the Province's Child and Vulnerable Adults Protection Policy and should attend child protection training where appropriate. In addition, anyone who has regular access to children and young people under the age of 18 and/or vulnerable adults should comply with the disclosure requirements. This process should be undertaken by the charge early in the discernment process. (See table on Page 6.) Contact the Diocesan Child Protection Officer for further advice: Mrs AP Jones c/o Diocesan Centre.)

8. People holding authorisation from elsewhere

Authorisations lapse when a person leaves the congregation and moves to another. A person needs to be a member of their new congregation for at least six months before an application for authorisation is made. Such applications will be made by the incumbent with the Vestry's approval in the normal way.

9. Disputes and grievances

Any disputes or grievances should be dealt with within the charge as far as possible. The MDO is available to offer support or guidance if required. The Incumbent, with the agreement of the Vestry, may request the Bishop to terminate an authorisation, having first given due notification to the person concerned. The Bishop's decision is final. The MDO should also be informed of any such decision.

Authorised Ministry - training guidelines

General

All of those in authorised ministry in the diocese will have basic training within the charge as is relevant to their role prior to authorisation. This applies particularly to Eucharistic Assistants whose sole task is to administer the elements at communion. It is not necessary for them to attend Diocesan training to fulfil their role, but it is desirable for them to be encouraged to participate in relevant training opportunities when they occur in the locality. In particular, everyone can benefit from the experience of participating in at least one session of the two part 'listening/communicating' skills course and one on 'working with others/group work'. A session would be approximately two hours. The Development Team for learning and Discipleship's Journey in Faith (JiF) courses are also recommended for all those in any form of identified role within a charge. It is our practice to offer core training units at two locations in the Diocese every year.

Specific training

- **Eucharistic Assistants with an enhanced role**

The Working Agreement will outline this role and as this will vary with individuals, the expectation of the training required is that it will be relevant to their personalised agreement.

For those who on an emergency or occasional basis lead worship which may or may not include administering the Reserved Sacrament, they will be expected to attend baseline training of:

1. Relevant units of a Diocesan course on worship leading.
2. At least one session on 'working with others/groups'
3. At least one of the listening/communicating skills units.

For those whose enhanced role is primarily a pastoral role of assisting by taking home communion to the housebound, two of the 'listening /communicating skills' would be required along with any relevant units from 1 and 2 above.

Thereafter they need to produce annual evidence that they have topped up their skills, either by attending one of the opportunities provided by the diocese or else by attending other training advertised through the web-site or identified as appropriate from elsewhere.

- **Worship Leaders**

As well as the baseline training as above, all those discerned by their clergy and Vestries as suitable to train as Worship Leaders need to complete the diocesan course on Worship Leading.

Thereafter they need to produce annual evidence that they have topped up their skills, either by attending the opportunities provided by the diocese on leading the Exposition of the Word, liturgy or music, or else by attending another worship training which will be advertised through the web-site.

- **Pastoral Assistants**

All those discerned by their clergy and Vestries as suitable to train as Pastoral Assistants need to complete the 5-session course on pastoral care produced by the diocese or have evidence of equivalent skills training.

Thereafter every year they need to produce evidence that they have topped up their skills, either by attending the opportunities provided by the diocese (e.g. the FIOP conferences) or else by attending another pastoral care training.

A simple IDP reviewed annually in the charge and three yearly for Diocese as part of the cycle of re-authorisation will provide the written documentation of appropriate training and development.

Guidelines for the creation of a Preparatory Individual Development Plan

The Preparatory Individual Development Plan for Authorised Ministry will vary widely as to the requirements depending upon the role. The supervising clergy will require to acquaint themselves with the current Diocesan documentation outlining the requirements for the various authorised ministries.

The overall report should be simple and straightforward, and depending upon the role of the authorised minister, will generally only require one side of A4 and must not contain any information the authorised minister has asked to be kept confidential. A *pro forma* is offered overleaf. Notes taken during the meeting should be shredded as soon as the report has been agreed and signed.

Information that is useful to record:

- **administrative:** dates of current and future meetings; supervising cleric and authorised ministers' names, the authorised ministry role envisaged
- **prospective:** a Preparatory Individual Development Plan to facilitate authorisation to the role and tasks to which an individual is called by the charge to serve within the charge. The strategy intended to achieve this plus a note of any possible funding required

see over

**PREPARATORY INDIVIDUAL DEVELOPMENT PLAN FOR THOSE
SUPPORTED BY THEIR CONGREGATIONS IN DEVELOPING A ROLE
IN AUTHORISED MINISTRY IN THE DIOCESE OF GLASGOW AND GALLOWAY**



Supervising cleric _____

Authorised minister _____

Authorised role _____

Date of PIDP Review (approx) _____

Discuss and record any training and development requirements agreed in this meeting.

Detail how and when these are going to be realised and evaluated.

Outline briefly the benefits they will have for the individual and the charge.

Detail any funding these will require, and how it will be sourced.

a) Within the charge

b) To meet Diocesan criteria

Agreement

This training and development plan has been agreed by the supervising cleric and the authorised minister. The authorised minister agrees to address the PIDP recommendations with the support and oversight of the supervising cleric with a view to authorisation on completion of the requirements.

Signed

Date

Supervising cleric

Authorised minister

Guidelines for the creation of an Individual Development Plan for those in Authorised Ministry

The information that is useful to record is fourfold:

- **administrative:** dates of current and future meetings; supervising cleric and authorised ministers' names
- **retrospective:** review of past objectives, the level of success in achieving them and the perceived benefits accrued by the Church and the individual
- **prospective:** an Individual Development Plan for the coming 18 months detailing new objectives, their perceived benefits and the strategy intended to achieve them plus a note of any possible funding required

The overall report should be simple and straightforward and depending upon the role of the authorised minister will generally only require to be one side of A4 and must not contain any information the authorised minister has asked to be kept confidential. A *pro forma* is offered overleaf. Notes taken during the meeting should be shredded as soon as the report has been agreed and signed.

see over

**INDIVIDUAL DEVELOPMENT PLAN FOR THOSE IN AUTHORISED MINISTRY
IN THE DIOCESE OF GLASGOW AND GALLOWAY**



Supervising cleric _____

Authorised minister _____

Authorised role _____

Date of last IDP if applicable _____ Date of next IDP Review (approx) _____

(i) Retrospective:

Reviewing the objectives agreed previously, note how these were met and the perceived benefits to the Church and to the individual.

(ii) Individual Development Plan for the next 18 months:

Discuss and record any training and development opportunities agreed in this meeting, and the perceived benefits they will have for the individual and the charge. Detail how and when these are going to be realised and evaluated. Detail any funding these will require, and how it will be sourced.

Agreement

This review has been agreed by the supervising cleric and the authorised minister. The authorised minister agrees to address the IDP recommendations with the support and oversight of the supervising cleric with a further review in 18 months' time.

Signed

Date

Supervising cleric

Authorised minister

DIOCESE OF GLASGOW AND GALLOWAY
Eucharistic Assistant Working Agreement



(This is a sample document: please adapt as required adjusting 2 and 3 as appropriate for each individual and delete this line along with the other deletion notes below)

At the request of the Rector and Vestry, the Bishop has authorised as a Eucharistic Assistant at, for three years from the date of the written Authorisation.

The basic role of Eucharistic Assistant is to assist the priest in the administration of the Sacrament, in both kinds, in church. In addition a Eucharistic Assistant may administer the Reserved Sacrament to the sick and housebound *and/or* in emergency, at the request of the priest, lead worship in church.

..... will exercise the ministry of Eucharistic Assistant according to the following Working Agreement

1. Assisting the priest in the administration of the Sacrament in both kinds in church by agreement.
2. Administering the Reserved Sacrament to the sick and housebound. **Delete if not applicable**
3. In emergency, at the request of the Priest, leading worship in church. **Delete if not applicable**
4. Initial training by the priest, which may include a Preparatory Individual Development Plan (PIDP) for those exercising more than the basic role as above, which will outline other diocesan training as available and recommended.
5. This agreement will be renewed annually or terminated after discussion between the Eucharistic Assistant and Priest.
6. There will be an initial authorisation during the main Sunday Service, and there will be an annual review of the Eucharistic Assistant's Individual Development Plan (IDP.) Those Eucharistic Assistants whose agreements are renewed will renew their commitment to their work at the Annual Diocesan Ministries Celebration Service and at a service within their local congregation.
7. In the event of a vacancy in the charge, the Eucharistic Assistant will continue in office but his/her position will be reviewed within six months of the appointment of a new Rector and re-appointment will be with the agreement of the new Rector and Vestry.

Eucharistic Assistant

Priest

Date

Eucharistic Assistant's Details: Title: First Name: Surname:

Address:

.....

Postcode

Telephone:

E-mail:

DIOCESE OF GLASGOW AND GALLOWAY
Worship Leader Working Agreement



(This is a sample document; please adapt as required adjusting 2 and 3 as appropriate for each individual and delete this line along with the other deletion notes below)

At the request of the Rector and Vestry, the Bishop has authorised as a
Worship Leader at, for three years from the date of the written Authorisation.

The basic role of Worship Leader is to lead public worship at the invitation of the Priest on an occasional or regular basis.. As agreed in a working agreement this may include leading worship as agreed locally and leading the Exposition of the Word as required. Dependent upon prior training, an appropriate Working Agreement and the agreement of the Bishop, this may also include occasional preaching and teaching in study groups.

..... will exercise the ministry of Worship Leader according to the following Working Agreement

1. Lead public worship at the direction of the priest on an occasional or regular basis.
2. Preach during public worship on an occasional basis as mutually agreed. **Delete if not applicable**
3. Assist with teaching at study groups as appropriate. **Delete if not applicable**
4. Commit time to prayer and study and to consult with the cleric in charge on the subject and content of sermons or talks.
5. Initial training by the Priest will include a Preparatory Individual Development Plan (PIDP), which will then be followed by the required diocesan training for Worship Leaders as available and recommended.
6. Attend Team Meetings as arranged by the Priest and any associated supervision.
7. This agreement will be renewed annually or terminated after discussion between the Worship Leader and Priest.
8. There will be an initial authorisation during the main Sunday Service, and there will be an annual review of the Worship Leader's Individual Development Plan (IDP.) Those Worship Leaders whose agreements are renewed will renew their commitment to their work at the Annual Diocesan Ministry Celebration Service and at a service within their local congregation.
9. In the event of a vacancy in the charge, the Worship Leader will continue in office but his/her position will be reviewed within six months of the appointment of a new Rector and re-appointment will be with the agreement of the new Rector and Vestry.

Worship Leader

Priest

Date

Eucharistic Assistant's details: Title: First Name: Surname:

Address:

.....

Postcode

Telephone:

E-mail:

DIocese OF GLASGOW AND GALLOWAY
Pastoral Assistant Working Agreement



(This is a sample document; please adapt as required adjusting 3 and 4 as appropriate for each individual and delete this line along with the other deletion notes below)

At the request of the Rector and Vestry, the Bishop has authorised as a
Pastoral Assistant at, for three years from the date of the written Authorisation.

The basic role of a Pastoral Assistant is to assist with Pastoral Visiting, including visiting those who are ill at home or in hospital. In addition a Pastoral Assistant may take the Reserved Sacrament to the housebound and ill at home or in hospital, assist with Baptism, Wedding and Funeral preparation and occasionally assist at Baptism, Wedding or Funeral services as the cleric in charge shall determine

.....will exercise the ministry of Pastoral Assistant entirely at the direction of the Rector according to the following Working Agreement

1. Visit those appointed to them by the Priest on a regular basis.
2. Assist the Priest by taking the Reserved Sacrament to the housebound and ill at home or in hospital as directed.
3. Assist with preparation for Baptisms, weddings and funerals. **Delete if not applicable**
4. Assist at Baptism, Wedding or Funeral services. **Delete if not applicable**
5. The Priest remains the first prime contact for anyone in pastoral need, the Pastoral Assistant will inform the Priest as, or when, they become aware of any such need.
6. must inform the priest of any Pastoral emergencies that occurred during their absence and of any communions made with the Reserved Sacrament
7. Initial training by the Priest will include a Preparatory Individual Development Plan (PIDP), this will then be followed by the required diocesan training for Pastoral Assistants as available and recommended.
8. Attend Pastoral Team Meetings as arranged by the Priest and any associated supervision.
9. When the Priest is on holiday, or, in the absence of a Priest.....will always have the back up of a priest in the Diocese.will be the first port of call in this instance.
10. The Pastoral Assistant is entitled to expenses: travel at the current Diocesan rate; telephone calls as claimed.
11. This agreement will be renewed annually or terminated after discussion between the Pastoral Assistant and Priest.
12. There will be an initial authorisation during the main Sunday Service, and there will be an annual review of the Pastoral Assistant's Individual Development Plan (IDP.) Those Pastoral Assistants whose agreements are renewed will renew their commitment to their work at the Annual Diocesan Ministry Celebration Service and at a service within their local congregation.
13. In the event of a vacancy in the charge, the Pastoral Assistant will continue in office but his/her position will be reviewed within six months of the appointment of a new Rector and re-appointment will be with the agreement of the new Rector and Vestry.

Pastoral Assistant

Priest

Date

Pastoral Assistant's details: Title: ... First Name: Surname:

Address:

.....

Postcode: Telephone: E-mail:



The congregation remains seated as the Pastoral Assistants and/or Eucharistic Assistants and/or Worship Leaders come forward and receive their authorisations. They stand in front of the Bishop, or in front of the Priest, if the Bishop is not present.

Bishop/Priest There are many of us, all different;
All ***But only one God who created us.***

Bishop/Priest There are many different gifts,
All ***But only one Lord to serve.***

FOR PASTORAL AND EUCHARISTIC ASSISTANTS/WORSHIP LEADERS

Bishop/Priest do you commit yourselves to work as
Pastoral Assistants/Eucharistic Assistants/Worship Leaders within this
congregation, serving God in all whom you meet?
Assistants ***We do***

Bishop/Priest Do you, members of receive the ministry of
..... as?
All ***We do***

Bishop/Priest Almighty God, strengthen your servants
for service as Pastoral/Eucharistic Assistants/Worship Leaders in this
congregation.
All ***Give them hearts willing to love, hands ready to care and ears ready to
listen. Amen.***



Priest There are many of us all different;
All ***But only one God who created us.***
Priest There are many ways to serve the Lord;
All ***But only one Lord to serve.***
Priest There are many different gifts,
All ***But only one Spirit who gives them.***

Priest Do you recommit yourself to work for God in this
place as Pastoral Assistant/Eucharistic Assistant/Worship Leader?

Pastoral Assistant/ *I do.*
Eucharistic Assistant/
Worship Leader:

Priest Do you, members of support in the exercise of Pastoral
Assistant/Eucharistic assistant/Worship Leader?

All ***We do***

Priest Strengthen your servant for service as Pastoral Assistant/Eucharistic
Assistant in this congregation,

All ***May God give you a heart willing to love, hands ready to care and ears
ready to listen. Amen.***

Reviewing the Individual Development Plan of those exercising Authorised Lay Ministry in the Diocese of Glasgow and Galloway

In this Diocese all lay ministers are encouraged to continue their training and development throughout their ministry. In any ministry there is a constant danger that we continue to operate in time-honoured fashion without reflecting upon whether that is still what God wants of us, and whether what we offer is best practice or fit for purpose in changed times. For this reason, the Ministry Advisory Handbook states that IDPs will be reviewed every eighteen months; that is, twice in the three-yearly cycle of authorisation. In what follows, a format for doing just that is offered.

The IDP Review provides an opportunity to reflect on ministry in a structured way, helping those exercising authorised lay ministry to take a step back and reflect on skills, talents and vocational calling in a safe and encouraging setting. It is not a checking-up process, but rather a minister-led reflection on current ministry which provides an opportunity for support and development, offers the possibility of change, refocusing or expansion of role, and ensures that no-one is undertaking a ministry that they are unable or unwilling to continue.

Ministry is a gift for which each individual holds account. The IDP Review provides a structure for this accountability: to God, to the charge, to the Bishop and to the diocese. To be made aware of our strengths and weaknesses, to receive organised and meaningful feedback, to identify our developmental needs - all this will enable us to equip ourselves better for the task, and reminds us, too, of our shared responsibility to colleagues in ministry and to ourselves.

Aim and objectives

The aim of the IDP Review is that lay ministers should become more effective Christians in the service of Jesus Christ through self-reflection and challenge, as well as through the affirmation and encouragement of the clergyperson conducting the Review. By means of this process, lay ministers are given an opportunity to

- pray and reflect on their vocation and ministry
- take stock of their ministry since their last IDP Review
- identify areas of need which require attention and those which require to be laid down or handed on to another
- identify those aspects of ministry on which to build or new avenues of service
- receive affirmation, encouragement and challenge
- become realistic about their strengths and weaknesses
- set goals for their work and personal development
- identify and access both personal and professional training, support and development needs

Process

The lay minister is invited to complete the IDP Review form opposite and send it to their Rector/Priest-in-charge prior to meeting with her/him for a 90-minute conversation to discuss the reflections. The outcomes of the conversation are recorded on the form on the following page of the MAG Handbook.

**Pro forma for reviewing the Individual Development Plan of those exercising
Authorised Lay Ministry in the Diocese of Glasgow and Galloway**



Name _____

Charge _____

Ministry/role

1. General summary of current situation: description of role/s held, task/s for which you are responsible and the like.

2. Review of objectives: have the objectives set at your last IDP Review/authorisation been achieved? If so, how? If not, why not?

3. What has been rewarding about your ministry since your last Review/authorisation and why?

4. Are there any aspects of your ministry which you have found less satisfactory, and why?

5. What possibilities for action are there in these areas? Do some tasks need to be laid down to allow you to focus upon other areas or to enable other people to take them on?

6. What changes have there been in your ministry and journey of faith since your last Review/authorisation?
 - i. Include any changes in your work/life/ministry balance

 - ii. Have you undertaken any new ministries?

7. What is God calling you to do next? In the light of that discernment, what objectives have you set for the future?
Please relate these objectives to your own development and to the needs and objectives of your ministry setting within the diocesan strategic intention for growth.

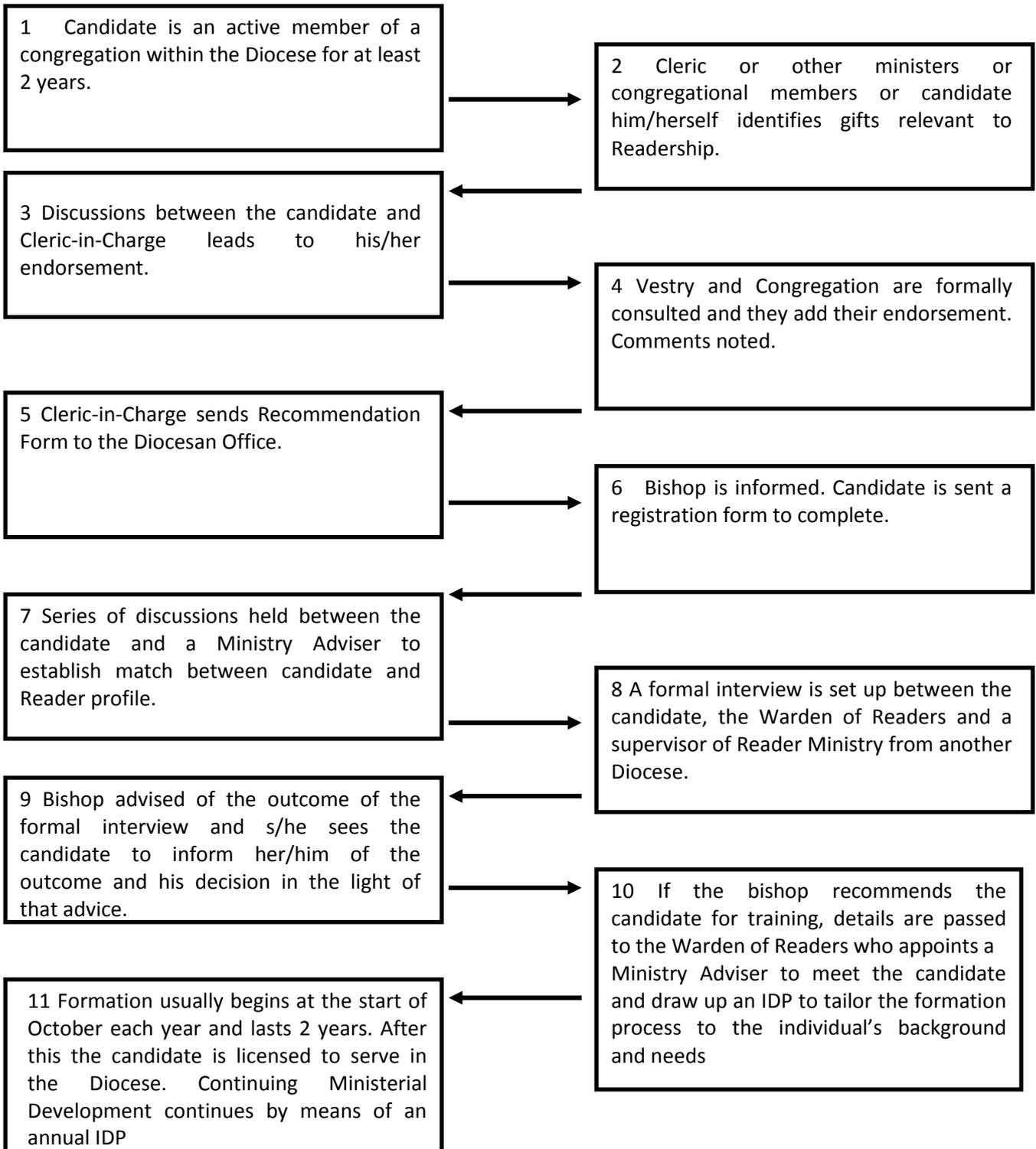
8. What training will you look for to achieve the objectives you have set?

9. What support would you like to assist your ministerial development?

10. What additional gifts and skills do you have to offer that could be utilised in ministry now or in the future, in the charge, Region or diocese ?

11. Are there any other comments you would like to make?

Discernment Chart for Reader Ministry



Notes¹⁷

- *If at any stage the candidate's vocation is not sustained, the Warden of Readers oversees the appropriate support. It may also be that the process reveals that a vocation to a different category is indicated, in which case this will be dealt with by referral to the appropriate person.*
- *In normal circumstances the time between stages 5 and 11 would range between 6 months and a year. Stage 10 itself would normally need to be completed by July in order to allow for course applications to be processed.*

Lay Readers: Duties and Criteria for Selection

Duties

The ministry of Lay Readers mainly consists of

- preaching
- teaching (e.g. discussion groups, Lent courses, confirmation classes)
- leading worship (especially the Service of the Word, Matins and Evensong)

Lay Readers may also be involved in

- assisting at the Eucharist (including giving Communion by extension from the Reserved Sacrament)
- pastoral work (visiting, home communions, marriage and baptism preparation)
- administration
- mission
- conducting funerals

This list is not exhaustive and any one Reader would not be expected to cover the whole range. The duties of individual Lay Readers are set out in a Working Agreement drawn up with his/her incumbent. Essentially the function of Lay Readers is to bring their experience of work and the community into the preaching and pastoral ministry of the Church.

Selection Criteria

The following criteria were laid down by the College of Bishops in October 1998:

- Vocation
- Faith
- Spiritual life
- Personal qualities
- Experience and capabilities
- Capacity and potential as a communicator
- Quality of mind

TISEC has incorporated these criteria into a “competency framework”, which forms the basis for ministerial formation and describes the central attributes/qualities that a person is required to hold and develop in order to exercise an authorised ministry. (See pages).

In addition, those involved in the selection process will need to be satisfied that candidate’s family and work circumstances will enable them to undertake the necessary study. The arrangements for training will be set out in an Individual Development plan drawn up by a Ministry Adviser in discussion with the candidate. Training typically lasts 2 years and includes theological study, residential weekends and a summer school. After licensing, Lay Readers are expected to undertake Continuing Ministerial Development.

There is no upper age limit for candidates. However, the licence automatically lapses on a Reader’s 70th birthday, although the Bishop may grant permission to officiate in the same way as ordained clergy. Such permission is reviewed annually.

DIOCESE OF GLASGOW AND GALLOWAY

Recommendation from the cleric-in-charge for a candidate for Reader Ministry

(Send to the Warden of Readers, c/o Diocesan Centre, 5 St Vincent Place Glasgow G1 2DH)

Candidate's Name

Address

.....

E-mail/phone

Congregation

How long have you been discussing the idea of Reader ministry with the candidate?

How long has the candidate been a member of the Scottish Episcopal Church?

How long has the candidate been a member of your congregation?

Please comment on the candidate's potential under the following Ministerial Competency headings. Where s/he has experience which already demonstrates such competency to some level please note how it is evident.

1 Critical and Creative Theologian

2 Theological Resourcer

3 Servant

4 Communicator

5 Prayerful person

6 Collaborative Worker

7 Critically aware person

8 Effective Self-Assessor

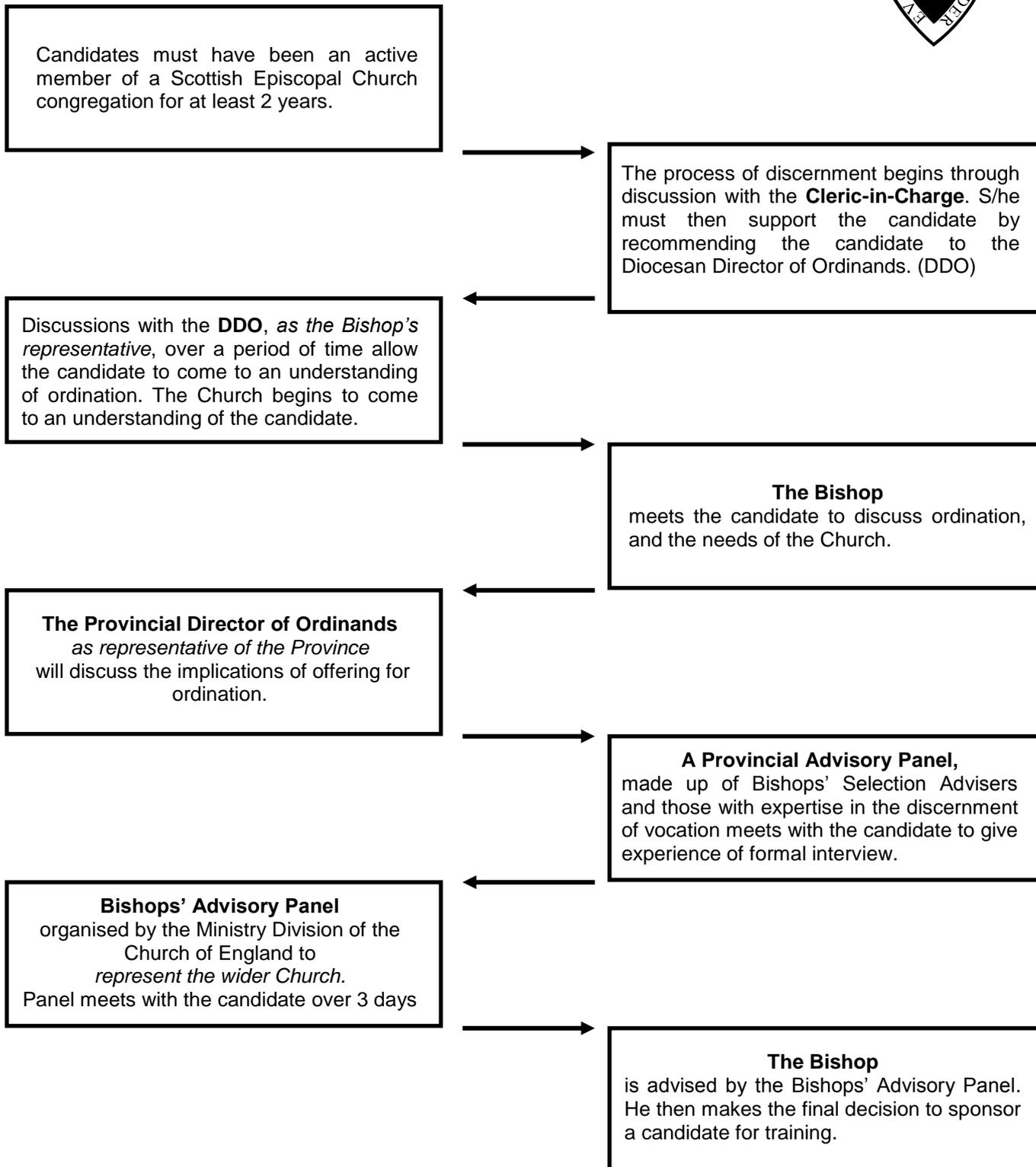
Please also add any other information you think might be relevant including Vestry/Congregational comments:

Signed

Date.....

Name in capitals

SCOTTISH EPISCOPAL CHURCH SELECTION FOR TRAINING FOR ORDAINED MINISTRY



Summary of the Criteria for Selection for Ordained Ministry in the Scottish Episcopal Church

Deacons

Criterion A: Vocation

Candidates should be able to articulate a sense of vocation to the diaconal ministry, and to have had practical experience of lay ministry. They should be able to speak of the development of their inner conviction and the extent to which others have confirmed it. They should be able to show an understanding of both the missional and prophetic calling of a deacon. Their sense of vocation should be obedient, realistic and informed.

Criterion B: Ministry within the Scottish Episcopal Church.

Candidates should show an understanding of their own tradition within the Scottish Episcopal Church, an awareness of the diversity of traditions and practice, and a commitment to learn from and work generously with difference. They should be able to speak of the distinctiveness of diaconal ministry within the Scottish Episcopal Church and have some grasp of the historic understanding of the diaconate. They should be open to the possibilities for diaconal ministry as deployed by the bishop in the local church and beyond.

Criterion C: Spirituality

Candidates should show evidence of a commitment to a spiritual discipline, which involves individual and corporate prayer and worship. They should be committed to a developing pattern of disciplined prayer, Bible study and the regular receiving of Holy Communion. They should also demonstrate commitment to loving service in the Church rooted in a growing love of God in Christ. They should be able to show how they discern God's activity in their life, how their spiritual practice may have changed over time and how it is changing them. Their spiritual practice should be able to sustain and energise them in daily life and future ministry. Candidates should have some awareness of the liturgical role of the deacon.

Criterion D: Personality and Character

Candidates should be sufficiently self-aware, mature and stable to show that they are able to sustain the demanding role of a deacon. They should be outgoing, and keenly aware of and responsive to 'need' both in individuals and in society as a whole. They should be individuals who are particularly challenged by injustice and oppression. They should be open to others and also able to keep confidences. They should be developing and acting upon important interests and concerns outwith the Church.

Criterion E: Relationships

Candidates should show the capacity to build healthy relationships with many different kinds of people and to exercise appropriate pastoral care. They should demonstrate an awareness of the need for, and ability to establish and sustain, appropriate boundaries between personal and professional life. Candidates should demonstrate good interpersonal skills, the willingness to learn from experience, and a commitment to building inclusive relationships within diversity.

Criterion F: Leadership and Collaboration

Candidates should demonstrate an ability to offer leadership in the Church community and to receive it. This ability includes the capacity to provide an example of love and faith as a witness to the servanthood of Christ. They should appreciate the value of different roles within the whole Body of Christ, and be committed to fostering lay ministry. Candidates should be able to identify their own leadership style, and reflect the different ways in which leadership may be exercised within the Church. They should have some experience of working with groups, and demonstrate an ability to recognise, equip and mobilise the gifts of others.

Criterion G: Faith

Candidates should show an understanding of the Christian faith and a desire to deepen their understanding. They should demonstrate a personal commitment to Christ and a mature, robust faith which shapes their life and work. Candidates should show an ability to reflect critically on their faith and make connections between faith and contemporary life.

Criterion H: Mission and Evangelism

Candidates should demonstrate an excitement about the loving and saving purpose of God for the world, and have a firm desire to share this by word and deed. They will have appropriate gifts of communication. They should recognise and have some experience of both the missional aspect and the prophetic element of diaconal ministry. Candidates should understand the key issues and opportunities for Christian mission within contemporary culture.

Criterion I: Quality of Mind

Candidates should have the necessary intellectual capacity and quality of mind to undertake satisfactorily a course of theological study and ministerial preparation and to cope with the intellectual demands of ministry. They should demonstrate a desire to learn through the integration of academic study and reflection on experience and a commitment to this as a lifelong process of learning and formation for diaconal ministry.

Priests:

Criterion A: Vocation

Candidates should be able to articulate a sense of vocation to the ordained ministry and reflect on the effect of this on their life. They should be able to speak of the development of their inner conviction and the extent to which others have confirmed it. They should be able to show an understanding of what it means to be a deacon or a priest. Their sense of vocation should be obedient, realistic and informed.

Criterion B: Ministry within the Scottish Episcopal Church

Candidates should show an understanding of their own tradition within the Scottish Episcopal Church, an awareness of the diversity of traditions and practice, and a commitment to learn from and work generously with difference. They should be able to speak of the distinctiveness of ordained ministry within the Scottish Episcopal Church and of what it means to exercise public ministry. They should be able to reflect on changes in contemporary society and the implications of this for ministry and the Church.

Criterion C: Spirituality

Candidates should show evidence of a commitment to a spiritual discipline, which involves individual and corporate prayer and worship. They should be committed to a developing pattern of disciplined prayer, Bible study and the regular receiving of Holy Communion. They should be able to show how they discern God's activity in their life, how their spiritual practice may have changed over time and how it is changing them. They should be able to reflect on how engagement with the world and others both affects, and is affected by, their practice of prayer. Their spiritual practice should be able to sustain and energise them in daily life and future ministry.

Criterion D: Personality and Character

Candidates should be sufficiently self-aware, mature and stable to show that they are able to sustain the demanding role of an ordained minister. They should be able to demonstrate how they have faced change and pressure in a balanced and flexible way and how they manage stress. Candidates should be seen to be people of integrity who can generate trust and display honesty. They should be able to speak of how they have coped with difficult life experiences, how they have reflected upon them and incorporated them within their life and understanding.

Criterion E: Relationships

Candidates should show the capacity to build healthy personal, professional, and pastoral relationships. They should demonstrate an awareness of the need for, and ability to establish and sustain, appropriate boundaries between personal and professional life and within pastoral relationships. They should be able to manage conflict and show an ability to negotiate difficult relationships. Candidates should demonstrate good interpersonal skills, the willingness to learn from experience, and a commitment to building inclusive relationships within diversity. They should show the potential to exercise effective pastoral care..

Criterion F: Leadership and Collaboration

Candidates should demonstrate an ability to offer leadership in the Church community and in the wider community as appropriate. This ability includes the capacity to offer an example of faith and discipleship which is inspiring to others and witnesses to the servanthood of Christ. They should show a commitment to identifying and nurturing the gifts of others and be able to collaborate effectively. Candidates should be able to identify their own leadership style, and reflect on the strengths and weaknesses of this and of the different ways in which leadership may be exercised within the Church. They should be able to be flexible and adaptable in leadership and demonstrate ability to guide and shape the life of the Church community in its mission to the world.

Criterion G: Faith

Candidates should show an understanding of the Christian faith and a desire to deepen their understanding. They should demonstrate a personal commitment to Christ and a mature, robust faith which shapes their life and work. Candidates should show an ability to reflect critically on their faith and make connections between faith and contemporary life. They should demonstrate a capacity to communicate their faith engagingly and effectively.

Criterion H: Mission and Evangelism

Candidates should demonstrate a personal commitment to mission that is reflected in thought, prayer and action. They should show a wide and inclusive understanding of mission and the strategic issues and opportunities within contemporary culture. Candidates should be able to articulate the good news of the Kingdom appropriately in differing contexts and speak of Jesus Christ in a way that is exciting, accessible, and attractive. They should enable others to develop their vocations as witnesses of the good news. They should show potential as leaders of mission.

Criterion I: Quality of Mind

Candidates should have the necessary intellectual capacity and quality of mind to undertake satisfactorily a course of theological study and ministerial preparation and to cope with the intellectual demands of ministry. They should demonstrate a desire to learn through the integration of academic study and reflection on experience and a commitment to this as a lifelong process of learning and formation. Candidates should show flexibility of mind, openness to change and challenge, and the capacity to facilitate learning and theological reflection within the Church community.

Vocational questions to ponder

A Vocation

You should be able to speak of a growing sense of being called by God to ministry and mission, referring both to your own inner conviction and the extent to which others have confirmed it. Your sense of vocation should be obedient, realistic and informed. You should also be able to demonstrate ways in which your vocation has had an impact on your life.

- **What signs have you perceived that God may be calling you to ministry?**
- **Who else has perceived your vocation?**
- **What effect has your vocation had upon you?**

B Ministry within the Scottish Episcopal Church

You should demonstrate an understanding of your own tradition within the Scottish Episcopal Church, an awareness of the variety of traditions and practice that are encompassed within the Scottish Episcopal Church and show a commitment to work within that variety. You should be able to speak of the distinctiveness of ministry within the Scottish Episcopal Church and of what it means to be a deacon or priest. You should show a commitment to a ministry of Gospel proclamation, through word and sacrament, pastoral care and social action.

- **What do you appreciate most about the Scottish Episcopal Church?**
- **In your experience, what makes a good minister?**

C Spirituality

You should show commitment to a spiritual discipline, involving individual and corporate prayer and worship, including a developing pattern of disciplined daily prayer, Bible study and regular receiving of Holy Communion. Your spiritual practice should be such as to sustain and energize you in training and ministry. You should demonstrate a connection between your prayer life and daily living and show an understanding of God's activity in your life.

- **What is your pattern of prayer?**
- **From where do you receive spiritual support and guidance?**

D Personality and Character

You should show an appropriate degree of self-awareness and self-acceptance, and sufficient maturity to sustain the demanding role of a minister. You should be able to face change and pressure in a flexible and balanced way. You should be a person of integrity and be seen as such by others. You should demonstrate a desire and capacity for further self-development and growth.

- **What are your main strengths and weaknesses?**
- **How well suited temperamentally are you to the ministry to which God may be calling you?**

E Relationships

You should show an awareness of your strengths, weaknesses and vulnerabilities in order to demonstrate a capacity to build and develop healthy personal, pastoral and professional relationships, together with an awareness of the power dynamic inherent within such relationships. You should show evidence of integrity in all aspects of your life and relationships – emotional, psychological, physical, sexual, financial and more generally in matters of honesty. You must show an ability to listen to others and demonstrate a willingness to negotiate over disagreements.

- **How well do you relate to others?**
- **What kind of relationships do you need to sustain you in your vocation?**

F Leadership and Collaboration

You should demonstrate an ability to offer leadership in the Church community and to some extent in the wider community and to guide and shape the life of the Church community in its mission to the world. This includes a capacity and willingness to draw on and develop the abilities of others. You should be a witness to the servanthood of Christ and show evidence of providing an example of faith, love and discipleship which is inspiring to others.

- **What has been your experience of exercising leadership?**
- **How good are you at working alongside and motivating others?**
- **What is your preferred style of leadership?**

G Faith

You should show an understanding of the Christian faith and a desire to deepen your understanding of it. You should demonstrate a personal commitment to Christ and a desire and capacity to communicate the gospel. You should be able to make connections between faith and the complex demands of contemporary society.

- **What is your gospel? What is the heart of the good news you want to share?**
- **What experiences in your life have strengthened or weakened your faith?**

H Mission and Evangelism

You should demonstrate a wide and inclusive understanding of God's mission to the world that permeates your prayer, thinking and action. You should be able to articulate what it means to proclaim the good news of the kingdom and be able to speak of Jesus Christ in a way that is attractive and appropriate. You should show an awareness of how changes in culture and society have an impact on the life of the Church. You should also show potential as a leader of mission and a commitment to enable others in mission and evangelism.

- **How have you experienced God's mission to the world?**
- **What does it mean to you 'to proclaim the good news of the kingdom'?**

I Quality of mind

You should have the necessary intellectual capacity and quality of mind to undertake satisfactorily a course of theological study and to cope with the intellectual demands of ministry. You should demonstrate a desire and commitment to engage in theological study and a willingness to embark upon life-long ministerial and theological formation. You should exhibit a readiness to reflect and enquire.

- **How best do you learn? Is it by listening, watching, reading or other ways?**
- **What would excite you most about theological training?**

Competency Framework For Ordained and Reader Ministry

The following is an extract from the Theological Institute of the Scottish Episcopal Church (TISEC) Handbook. For more information on courses of preparation for ministry see <http://www.scotland.anglican.org/who-we-are/vocation-and-ministry/tisec/>

The Competency Framework

In order to address the fundamental aim of our Initial Ministry Education (IME) provision, and to give expression to the principle of lifelong learning, we have developed a competency framework. This describes the central attributes/qualities that a person is required to hold and develop in order to exercise an authorised ministry in the SEC and Methodist Church.

The framework, detailed below, consists of eight core competencies. Each competency title is to be prefaced with the words: 'The student is expected to be a (name of the competency).'

Each competency title is followed by a brief definition, which explains in broad terms what students are expected to accomplish in order to achieve the competency. The learning outcomes over two levels are then given. The levels define standards of achievement for students to aim at and be assessed in, with level two being the higher level.

These levels are 'bench-marked' against the Scottish Credit and Qualifications Framework (SCQF) / Scottish Higher Education (SHE) criteria. (Levels 1 & 2 below equate to SCQF levels 7 (~HNC) & 8 (~HND) respectively. See www.scqf.org.uk for more information on the SCQF)

Core Competencies

1. Critical and Creative Theologian

Students are expected to develop an ability to engage theologically with issues of life, faith, ministry, and mission, and with biblical/doctrinal materials, in a critical and creative manner. A student will be able to:

Level 1: Discern some core theological concerns, show evidence of beginning to reflect on and evaluate these critically and creatively, and make some relevant links between life and faith.

Level 2: Analyse and evaluate core theological concerns in a theologically critical and creative way and make detailed links between life and faith.

2. Theological Resourcer

Students are expected to develop an ability to identify and/or produce appropriate theological resources to be employed both in the practice of ministry and for the purpose of enabling and educating others to reflect theologically. A student will be able to:

Level 1: Identify, develop and/or present basic theological resources that relate to defined contexts. Show evidence through the resources of a broad knowledge of the theological issues involved and some clear and relevant linking of these to the context.

Level 2: Identify, define and/or develop a range of theological resources that are appropriate to the given context(s) and which display a critical understanding of the core theological issues and the needs of ministry involved.

3. Servant

Students are expected to develop an understanding of the nature of ministry and leadership founded on servanthood, which is shaped by the needs of mission. A student will be able to:

Level 1: Display a basic understanding of Christian ministry as service and relate it in relevant ways to context(s). Identify and evaluate 'service' and leadership in various contexts. Appreciate and engage in basic ways with different understandings of service and leadership reflected in the mission and ministry of the Church.

Level 2: Engage and evaluate ministry and leadership in a critical manner and in relation to a developed understanding of servanthood.

4. Communicator

Students are expected, to listen and speak carefully to a variety of contexts, with openness to other people/perspective and with a concern for God's mission.

A student will be able to:

Level 1: Make an appropriate choice and/or use of medium to communicate some key ideas/message. Provide some clear evidence that the views and needs of the context have been considered.

Level 2: Communicate complex ideas in an appropriate medium, taking into account the views/needs of the context.

5. Prayerful Person

Students are expected, in relation to personal development and/or the church community, to engage with issues and methods of prayer, discernment, and worship. A student will be able to:

Level 1: Display a basic self-awareness, evidenced in an understanding of some key personal experiences shaping interior motives and thoughts. Display a basic understanding of theological and pastoral issues surrounding personal prayer and corporate liturgical prayer/worship. Show an understanding of some significant spiritual traditions in the church and to communicate their main tenets in some basic ways.

Level 2: Discern and evaluate interior motives and thoughts in a critical and balanced manner. Analyse and evaluate core theological and pastoral issues related to personal and corporate prayer/worship. Distinguish between different spiritual traditions in the church, and to engage with and compare them critically.

6. Collaborative Worker

Students are expected to value the gifts and ministries of others and to develop appropriate skills to both working with and developing these gifts. A student will be able to:

Level 1: Value and encourage collaborative working, with a basic understanding of its theological significance. Demonstrate that they have listened to others and reflected on their engagement in a process of working collaboratively.

Level 2: Co-ordinate and/or facilitate collaborative working. Display some evidence of a systematic approach to working collaboratively. Identify and analyse some key theological and/or practical issues related to collaborative work.

7. Critically Aware Person

Students are expected to develop an ability to engage with matters of justice, peace, and creation, and to reflect on these in relation to their personal faith and to the wider concerns of marginalisation and the exercise of power and authority. A student will be able to:

Level 1: Show evidence of a basic awareness and analysis of justice, peace, and creation issues. Relate this to personal faith and the wider social concerns of marginalisation and the exercise of power and authority in some basic ways.

Level 2: Provide critical analysis and evaluation of justice, peace, and creation issues. Relate this to personal faith and the wider social concerns of marginalisation and the exercise of power and authority in some sustained and detailed ways.

8. Effective Self-Assessor

Students are expected to develop an ability to identify and monitor their own learning needs in relation to ministry. A student will be able to:

Level 1: Display a basic understanding of the process of self-assessment in relation to lifelong learning. Reflect on the experience of learning and identify some key issues that have been perceived, learnt and/or require further investigation.

Level 2: Provide a critical evaluation of the experience of learning and identify detailed continuing learning needs.

Notes on the Competency Framework:

The competency framework is a tool for education and ministerial training. It helps learning to move beyond a 'surface' approach, to a deeper engagement with the subject area in relation to life and vocation. It enables TISEC to meet its goal of formation, which embraces students' development in rigorous theological education, ministry skills, personal character, and collaborative working.

The framework presents attributes that can always be developed further. It can be employed later in ministry as a reference and an aid for understanding the nature and demands of ministry. The Institute views the framework as a list of attributes that can be applied to all seeking accredited ministry, and is therefore suitable for training students for lay and ordained ministries together.

SCOTTISH EPISCOPAL CHURCH - DIOCESE OF GLASGOW AND GALLOWAY
Recommendation from Cleric-in-Charge for Candidate for Ordained Ministry

(Send to the DDO, c/o Diocesan Centre, 5 St Vincent Place Glasgow G1 2DH)

Candidate's Name

Address
.....

E-mail/phone

Congregation

How long have you been discussing the idea of ordained ministry with the candidate?.....

How long has the candidate been a member of the Scottish Episcopal Church?

Please comment on the candidate in comparison with the descriptions given under the following headings in the Summary of the Selection Criteria:

A Vocation

B Ministry within the Scottish Episcopal Church

C Spirituality

D Personality and Character

E Relationships

F Leadership and Collaboration

G Faith

H Mission and Evangelism

I Quality of Mind

Please also add any other information you think might be relevant:

Signed

Date.....

Name in Capitals