

A MINISTRY HANDBOOK

FOR

THE DIOCESE OF SOUTH DAKOTA

Table of Contents

Forward	2
Introduction	
The Vision	3
The Call to Action	4
Summary	5
Introduction to Ministry Formation	5
A Process for Congregational Discernment in Mutual Ministry	6
Licensed Lay Ministries	7
Pastoral Leader	8
Worship Leader	9
Preacher	10
Eucharistic Minister (EM)	10
Eucharistic Visitor (EV)	11
Catechist	11
Niobrara Deanery	12
Acting Helper	13
Helper (Lay Reader)	13
Catechist	14
Senior Catechist	14
Education and Training: Licensed Lay Ministries and Ordained Ministries	15
Discernment Process	
Option One	16
Option Two	17
Other Elements of Ministry Formation	19
Guidelines for a Local Discernment Committee	20
Guidelines for Holy Orders	
Of the Ordination of Deacons: Canon 6	22
Guidelines for Deacons in the Diocese of South Dakota	24
Of the Ordination of Priests: Canon 8	29
Other Matters	33
Standards of Learning: A Covenant for Ministry Formation	33
Policies for Ember Day Letters	38
Covenant Not to Sue	48
Appendix A: Recommended Reading List	40
Appendix B: Check Lists/Outlines of the Ordination Process	43
Appendix C: The Use of Gospel-Based Discipleship	45

FORWARD

This Ministry Handbook for the Diocese of South Dakota is a product of much hard work and planning for ministry in this Diocese. Much of this Handbook has been the work of the Reverend Canon Karen E. Hall, although the work of discerning local ministry in the Diocese of South Dakota began in 1995. Early in my time as Bishop of this Diocese, it was discerned that by virtue of our baptism, there was ministry that could be done by all members of the church, not just the ordained clergy. In fact there were times in the church when ordained clergy inhibited ministry among the lay people of the church.

To continue to reflect a different way of doing ministry, the Diocesan Council, along with the Standing Committee and the Commission on Ministry revised the Diocesan Mission and Vision Statements. As of now The Mission of the Diocese of South Dakota is to restore all people with unity with God and each other in Christ through the ministry of all. The Vision of the Diocese is that we are a sacred circle gathered around Jesus in prayer, loving and serving God and our neighbor in Jesus' name. It is in this Sacred Circle that a life of faith is nurtured through Word and Sacrament, and for the church's mission in this diocese and the world.

I commend this Ministry Handbook to the Diocese of South Dakota as a way to live out both the Mission and Vision for ministry in this Diocese as we continue to encourage the development of local ministry in our congregations. This plan for formation and developing of ministry is not a program, but an opportunity for all members of the church to discern and then exercise the ministry to which God has called them. There are other ways to accomplish ministry in this diocese, but this Handbook provides a process of developing ministry that can involve all members of the church.

This Ministry Handbook was approved by Diocesan Council, by Diocesan Convention and the Vision and Mission statements of the Diocese were discussed by clergy and deaneries prior to be presented at Diocesan Convention.

My hope is that this Ministry Handbook will help many congregations find new life in the church. The task of being the church is the responsibility of every member who claims the Episcopal Church as their home. It is the responsibility of everyone to discern their ministry within the church and then to exercise that ministry to the benefit of all.

As we use this Handbook to help us in our journey, my prayer will continue to be that all will find their niche in the church and a way to exercise their calling as disciples of Christ in the world.

Faithfully,

A handwritten signature in black ink that reads "+Creighton". The signature is written in a cursive, flowing style.

+Creighton of South Dakota

A MINISTRY HANDBOOK FOR THE DIOCESE OF SOUTH DAKOTA

THE VISION

In the Diocese of South Dakota, the life of the church is centered in its worship and takes place in the context of a sacred circle of love, prayer and service gathered around the Gospel. In this sacred circle, a life of faith is nurtured through word and sacrament. But that happens not for the sake of the community of faith, but primarily for the sake of the church's mission in the world.

The Mission Statement of the Diocese of South Dakota states that "our mission is to restore all people to unity with God and each other in Christ through the ministry of all." Furthermore, as the church prays and worships, confesses and repents, proclaims the gospel of Christ, seeks and serves Christ in all people, respects the dignity of all human beings and strives for justice and peace, the mission of this church is lived out. In short, the mission of the church is embedded in the Baptismal Covenant.

The task of seeing that the mission of the church is lived out in all affairs and circumstances of the church's life belongs to all baptized members. Through baptism all members are empowered by the Holy Spirit to engage the Gospel that will form and nurture our ministry and vocation as baptized Christians in the world. Therefore as a community of love and prayer gathered around the gospel, we are called

- to be a church that is committed to the ministry and vocation of all the baptized and faithful in sharing the good news of the gospel with the world;
- to be a ministering community affirming the proposition that everyone is gifted for ministry by virtue of baptism;
- to be places of worship, teaching, fellowship and evangelism whether the smallest preaching station or the Cathedral, where all members are encouraged through word and sacrament to exercise the ministries to which God has called them;
- to be a church where appropriate leadership in each congregation – both ordained and lay – is identified and then supported and trained so as to facilitate the ministry of the whole church;
- to be a church that affirms the unique traditions, histories, cultures of all members as the context of congregational ministries;
- to be a church that perceives its ministry to be a mutual ministry – a collaborative ministry – a shared ministry – where all members of the church are empowered by God's Spirit and enlivened by the presence of Jesus for building up the Body of Christ and for service in Christ's name in and for the world.

Though we believe that this vision can be a reality in the life of the Diocese of South Dakota if there are adequate leadership resources in each congregation, this ministry is not limited to the ordained leadership of the church. In fact, all of us are called to ministry by virtue of our baptism. We are called in baptism to be a ministering community rather than a community gathered around a minister. And local communities gathered around the Gospel provide the context in which the ministry of that community is realized.

God has given every member of the church gifts for ministry. Each member of the church is called to offer those gifts in service to God and our neighbor for both the life and mission of the church. Because we have been empowered by the Holy Spirit to use the gifts given at baptism, it can be assumed that in each congregation, there are the necessary gifts present within the community to sustain the mission and ministry of that community. In short, if every member of the church is empowered and gifted for ministry by virtue of baptism, then every congregation has within its membership sufficient gifts for ministry so as to be able to carry on its life and mission fully.

We are called then to think of ministry as mutual, collaborative and shared, where all members of the church are empowered by God's Spirit and enlivened by the presence of Jesus for building up the Body of Christ and for service in Christ's name in and for the world. We become partners with Jesus in the ministry he has in mind for us both in the church and the community. However, for the church to be strong and have roots in the communities in which the church is found while at the same time remaining connected to the larger mission of the diocese, the full ministry must be in the hands of the local community with the diocese providing support. This includes sacramental ministry.

To be effective, local ministry is a team ministry, each member exercising the gifts God has given, yet sharing a common vision and a common leadership. We are not just about identifying clergy. In fact the priority will be to equip lay leadership. Before we consider how and who to ordain, we first commit ourselves to empowering congregations so that each congregation can discern their own mission and ministry, determine what they need, and then identify those members who will exercise the various ministries in that place. The leadership necessary for a congregation to be what God has called it to be will emerge out of a community empowered by the Holy Spirit to engage the Gospel and committed to letting the Gospel become enfleshed in the life and ministry of that community.

Seminary trained priests and deacons will take on a broader role. As missionaries in clusters of congregations, regions or as parish priests, they will share in a ministry of teaching, training, and spiritual development and direction. A networking of clergy and lay educators both inside and outside the diocese will provide the leadership for the Niobrara School for Ministry. The NSM will serve as a diocesan school for ministry training and educating lay leaders and candidates for ordained ministry who choose not to attend an established Episcopal seminary, and providing a continuing education component for all clergy and laity in the diocese.

We are unique in many ways. We are a multi-cultural diocese where the majority of Episcopalians are D/Lakota Sioux. As such a plan for ministry in this diocese will require sensitivity to cultural and traditional practices that shape the life of our

communities, and a commitment to honoring and respecting the diversity of culture and history of our many peoples.

THE CALL TO ACTION

If we believe each congregation has potential for ministry exercised fully in the local community, that each congregation is a community of disciples formed and empowered by the gospel, and that within each congregation the necessary leadership to enable and encourage the ministry of all the members of that congregation is present, then the imperative is clear. The Diocese of South Dakota is called to take a risk and dream a vision of ministry that affirms the viability of ministry in each congregation and supports and nurtures the unique traditions, customs, cultures and perspectives that each congregation brings to the larger community. The Ministry Handbook will set forth a process for developing ministry in all congregations in the diocese.

SUMMARY

This is a vision for ministry discernment in the Diocese of South Dakota. Many constituencies have been consulted, and many ideas, opinions and concerns have been raised. That is important and welcomed. If this vision of ministry is to reflect the variety and diversity of this diocese and to inculcate its mission, then all voices must be heard.

One thing is clear, however. If we continue in prayer, engaging the Gospel and seeking God's will and purpose for this diocese, the vision will be God's vision for ministry in this place. And whatever that is will be good.

INTRODUCTION TO MINISTRY FORMATION

All members of the church are called to ministry by virtue of baptism. As we promise to be part of the community of faith, to seek God's forgiveness when we sin, to proclaim by word and deed the good news of God in Christ, to seek and serve Christ in all persons loving our neighbor as ourselves, to strive for justice and peace, respecting the worth and dignity of every human being, we participate in the ministry of Jesus in the world.

Through baptism we are called into ministry. Sometimes we sense that call; other times we do not. The discernment process with its focus on the local worshipping community seeks to assist persons and congregations in understanding the ministry of the baptized and the process of discerning one's call to ministry both within the local community and the larger church.

Ministry formation is not just about discerning ordained leadership. Because the warrant for ministry is in fact baptism, we are renewing our commitment to the discernment of all ministry, not only that which is accomplished in the church, but also that which is evident in daily life – in the workplace, in the schools, in the family, on the street corner. In fact the priority in ministry development is ministry in daily life, and any development of ministry in the church emerges out of that fundamental principle.

For the purposes of this Ministry Handbook, we will be focusing on ministry development in the church, both licensed lay leadership and ordained ministries. Under the broad umbrella of Mutual Ministry, the Diocese has developed a process for congregational discernment in ministry that recognizes baptism as the warrant for ministry. Reflecting on Scripture, the tradition of the church in this diocese, and the Book of Common Prayer, a congregation is called to seek what God is calling them to do and what kinds of ministries are needed to live out that vision. After a series of teaching missions, a congregation is then equipped to identify who in that congregation is called both to ordained ministry and other lay ministries. At that point, a ministry team is formed. Persons identified for ordained ministries enter into the diocesan ordination process. Those identified for licensed lay ministries enter into appropriate education and training. The whole ministry team in a local congregation will participate as group in that training. Eventually, the Bishop will ordain and commission the members of the team.

However, because there will always be a need for regional missionaries, clusters ministries and parish and diocesan leadership, a more traditional track toward ordination is needed, specifically that which includes training and formation at an established Episcopal seminary. Thus there are guidelines in this handbook that will assist individuals and congregations in the traditional model. An expanded Discernment Process and guidelines for Discernment Committees are included.

A PROCESS FOR CONGREGATIONAL DISCERNMENT IN MUTUAL MINISTRY

Part One: Foundations of Mutual Ministry: A Theology of Baptism; the Baptismal Covenant; Ministry and Mission

Part Two: So what is Mutual Ministry?

- a. What does Scripture say?
- b. What does the Book of Common Prayer say?
- c. What do the Canons say?

Part Three: Reflection on the local congregation

- a. What is happening in the parish?
- b. What are the dreams?
- c. What is God calling the congregation to do and be?

Part Four: Develop a mission and/or vision statement

- a. What ministries are needed to accomplish this vision or mission?

Part Five: What ministries are possible in a Mutual Ministry congregation? This session looks at all the possibilities for ministry, and then prioritizes those ministries according to the needs of the congregation

Part Six: The Discernment of Gifts and Talents

Part Seven: Congregational discernment based on those gifts and talents

Part Eight: Developing a plan for ministry.

LICENSED LAY MINISTRIES

The mission of the Diocese of South Dakota is to nurture and equip all of the baptized in their life and ministry, and as disciples of Christ to extend God's call to all people. First we acknowledge that all members of the church, by virtue of baptism, are called to ministry. The Book of Common Prayer affirms that the ministers of the church are lay persons, bishops, priests and deacons, and Scripture confirms that when it says:

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. (1 Corinthians 12:4-6 NRSV)

Furthermore, once affirming that all members are called to be a ministering community gathered around the Gospel rather than a community gathered around a minister, we believe that we are gifted by the Holy Spirit to be ministers in Christ's name, not just for the sake of the church, but as disciples of Christ doing Christ's work in the world.

In order to accomplish that which God has called the people of God to do, the church calls people to exercise the gifts the Spirit has given them for the common good and for the living out of the Gospel. Paul gives us several lists of ministries (e.g. 1 Cor. 12:7-10; Romans 12:4-8) but those lists are not exclusive of all the great variety of ministries that are possible in the church today. In other sections of this Handbook, we will offer suggestions as to the kinds of ministries that might be considered by the local congregations

The canons, however, suggest several ministries that require licensing. These are ministries that take place within the church, but primarily to help equip all members to be the ministers God has called them to be. Included in the canons are:

Title III. Canon 4.Sec.3: Pastoral Leader
Sec.4: Worship Leader
Sec.5: Preacher
Sec 6: Eucharistic Minister (EM).
Sec.7 Eucharistic Visitor (EV)
Sec.8: Catechist

A person called to one of these special ministries shall strive to display the following qualities:

- Faithful in church attendance, including midweek services, Bible studies, wakes, funerals, etc.
- Regular discipline of personal prayer.
- Understands the Bible.

- An example to young people who may be interested in ordained or lay leadership.
- Able to seek out those who want to help in the work of the church.
- Honest and hardworking.
- Compassion and love for all people.
- Able to improvise when things don't go quite as planned.
- Recognized as a leader in the community.
- Involved both in local and diocesan events.
- Respects the dignity of every human being.
- Deep, driving commitment to Christ and the church.
- Willing to attend training sessions and committed to continuing education.
- Leaders that parishioners can look up to.
- Willingness to serve and feels called.
- Sensitivity and respect for cultural differences and perspectives.
- Good listening skills.

A person called to one of these special ministries shall be committed to the Principles of Gospel-Based Discipleship:

- To regularly engage the Gospel.
- To take seriously our own spiritual formation.
- To nurture and foster the spiritual formation of others.
- To live the Baptismal Covenant.
- To live as a community of disciples.
- To foster reconciliation, healing and vision.
- To pray and worship regularly.
- To respect the spiritual traditions, values and customs of our many peoples.
- To take full responsibility for our local ministries.

GUIDELINES AND REQUIREMENTS FOR PASTORAL LEADER (Canon 4.3)

A Pastoral Leader is a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances

Qualifications

- Confirmed communicant in good standing.
- Committed to the Mission and Vision of the Diocese.
- Willing to support ministry development to include development of a ministry support team in the local congregation.

Suggested Training

- Participation in a study of Scripture, both Old and New Testament.
- Participation in a study of the Book of Common Prayer, the Church Year, the use of the 1982 Hymnal and the Dakota Hymnal.
- Participation in workshops or tutorials on Church Administration and Church Canons.
- Participation in workshops or tutorials on Pastoral Care.
- Understanding of the Principles of Mutual Ministry.

To be licensed

- Show competency in the above areas. Application for the license is sent to the Diocese upon completion of training.

**GUIDELINES AND REQUIREMENTS FOR
WORSHIP LEADER (Canon 4.4)**

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.

Qualifications:

- Confirmed communicant in good standing.
- Committed to the Mission and Vision of the Diocese.
- A prayerful person who reads well and/or can pray spontaneously putting into words what is on the heart of those present.
- One who can reverently lead the community in worship.
- Can give appropriate pastoral support to families and congregations at time of need and/or crisis.

Suggested Training

- Participation in study of Scripture, both Old and New Testament.
- Training in the use of voice.
- Training in pronunciation of names in Scripture.
- Training in the use of the Book of Common Prayer, the Church Year, the Lectionary, the 1982 Hymnal and the Dakota Hymnal.
- Training in specific liturgies for which a lay reader can officiate. This training will include:
 - Daily Offices
 - Ante-Communion
 - Wakes and Funerals
 - Appropriate pastoral offices
- If not licensed as a Lay Preacher, be familiar with worship leader sermon resources.
- Understanding of the Principles of Mutual Ministry.

To be licensed

- Prepare a outline for each of the following to include lessons, music, special prayers if necessary, and sermon possibilities:
 - Morning Prayer
 - Evening Prayer
 - Ministration to the Sick
 - Ante-Communion
 - Wake
 - Funerals

Application for the license is sent into the Diocese upon completion of training.

GUIDELINES AND REQUIREMENTS FOR PREACHER (Canon 4.5)

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.

Qualifications

- Confirmed communicant in good standing.
- Committed to the Principles of Gospel-Based Discipleship and the Vision of the Diocese.
- Believe in what they preach.
- Has public speaking ability.
- Can interpret the Scripture in the context of everyday life.
- Sensitive to the needs of the congregation.

Suggested Training

- Participation in study of Scripture, both Old and New Testament. Also the use of commentaries; principles of interpretation and application.
- Participation in voice-training workshops.
- Participation in guidelines for the preparation of sermons and homilies. Participation in study of Book of Common Prayer, the Church Year, the 1982 Hymnal and the Dakota Hymnal.
- Understanding of the Principles of Mutual Ministry.

To be Licensed

- Be able to preach at least one 10-15 minute sermon and be evaluated by members of the congregation, the local priest or deacon, or regional dean or mentor.
- Be able to preach at least one 4-5 minute homily and be evaluated by members of the congregation, the local priest or deacon, or the regional dean or mentor. Choose from the following:
 - Funeral
 - Wake
 - Wedding
 - Healing Service

Application for the license is sent to the Diocese upon completion of training.

GUIDELINES AND REQUIREMENTS FOR EUCHARISTIC MINISTER [EM] (Canon 4.6)

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

Qualifications

- Confirmed communication in good standing.
- Committed to the Mission and Vision of the Diocese.
- Shows pastoral concern to those in need.
- Understands the centrality of the Eucharist in the life of the church and each member.

Suggested Training

- Participation in workshop(s) on theology of the Eucharist.
- Practical training on the names and functions of all liturgical vessels and linens.
- Practical training on how to assist the priest or deacon in the preparation of the altar for Eucharist and ablutions.
- Practical training in how to administer the elements.
- Be familiar with the functions of acolytes, lectors and lay readers.

Application for the license is sent to the Diocese upon completion of training.

GUIDELINES AND REQUIREMENTS FOR EUCCHARISTIC VISITOR [EV] (Canon 4.7)

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,.

Qualifications

- Confirmed communicant in good standing.
- Committed to the Mission and Vision of the Diocese.

Suggested Training

- Participation in workshop(s) on the theology of the Eucharist.
- Participation in workshop(s) on pastoral care to those in need and/or crisis.
- Participation in workshop(s) on ministry to the aging and infirm.
- Practical training in how to conduct home or hospital communions. To include use of communion kit or other vessels, and specific liturgy for the occasions.

Application for the license is sent to the Diocese upon completion of training.

GUIDELINES AND REQUIREMENTS FOR CATECHIST (Canon 4.8)

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.

Qualifications

- Confirmed communicant in good standing.
- Committed to the Mission and Vision of the Diocese.
- Has humility before God but boldness in teaching God's word.
- Well grounded in Christian theology.
- Can serve as a teacher for those who are less knowledgeable.
- Shows wisdom and leadership.
- A person who loves and is steeped in Scripture.

Suggested Training

- Participation in study of Scripture, both Old and New Testaments.
- Participation in class or independent study of the history of the Episcopal Church.
- Participation in study of the Catechism and the Creeds.
- Participation in study of Book of Common Prayer, and the 1982 Hymnal and Dakota Hymnal as teaching resources.
- Training in the theology of baptism and confirmation.
- Training in the use of the Catechumenate.
- Training in specific methods of teaching.
- Review of specific baptismal and confirmation curricula.
- Understanding of the Principles of Mutual Ministry.

To be licensed

- Teach a baptismal preparation and/or confirmation class with local priest, deacon or other licensed catechist.
- Prepare at least one session from one of the following. This project will be evaluated by the local priest, deacon or other licensed catechist
 - Baptism
 - Confirmation for a young person
 - Confirmation or Reception for an adult.

LICENSED LAY MINISTRIES IN THE NIOBRARA DEANERY

Responsibilities as stated in the Niobrara Service Book:

- Will by prayer and study of God's Word be prepared for ministry, and will in all temporal and spiritual things, set an example to the people;
- Will render loyal obedience to the people;
- Will read the services of the Church, and exhort the people as may be directed by the priest under whom the minister serves;
- Will diligently visit the people and pray especially for the sick and those in sorrow and trouble.
- Will instruct the people, and particularly the children, regularly, in the Church's teaching; will also prepare persons for Baptism and Confirmation, under the direction of the Priest;
- Will be responsible for the care of the Chapel and other Church property.

**GUIDELINES FOR
ACTING HELPER
(Other titles: Lector, Lay Reader in Training)**

- Not licensed
- No Vestments
- Probation Period
- Volunteer/Apprentice working with the local priest.
- Time period: One or two years, depending the discretion of the priest.
- Training appropriate to the ministry. However, the Book of Common Prayer would be the first form of study since a helper takes care of the church in the absence of the priest.
- Evaluation: At the discretion of the clergy
- Will attend Diocesan Convention if a delegate, and all Niobrara Convocations
- Will be a communicant in good standing
- Will be committed to prayer, Bible study, and involved in life-long learning

**GUIDELINES FOR
HELPER
(Other titles: Lay Reader)**

The helper assists the Sr. Catechist or clergy as a lector. The helper serves an apprenticeship with the Sr. Catechist or clergy before advancing to the ministry of Lay Reader.

- Licensed as a Lay Reader and LEM 1 (Chalice Bearer)
- Time Period: License renewed annually. Given at Niobrara Convocation
- Function: Conducts services of public worship to include:
 - Morning and Evening Prayer
 - Wake Services
 - Memorial Services
 - Emergency Baptisms
 - Prayers for the sick
- Training appropriate to the ministry to include knowledge of the Book of Common Prayer and specific services, and preaching.
- Expectations
 - Attend Diocesan Convention if a delegate; attend all Niobrara Convocations
 - Be communicants in good standing
 - Be committed to prayer, Bible study, and involved in life-long learning
- Vestments: May wear a Blue Tippet with a seal and emblem. Black Cassock, Cotta. An alb is also permitted.
- Evaluation: Yearly Report of activities as Lay Reader and/or Chalice Bearer. This report is given to the local priest and due in May.

GUIDELINES FOR CATECHIST

(Other titles: Lay-Preacher, Lay-Pastor, Lay Eucharistic Minister)

- Probationary Period: To have been a helper for at least 3-5 years
- License: Lay Reader, LEM 1 (Chalice Bearer), LEM 2 (Take Communion to the sick), Lay Preacher, Pastoral Leader (optional, depending on their responsibility for a particular congregation), and Catechist
- Time Period: Renewed Annually. Given at Niobrara Convocation
- Expectations:
 - Attend Diocesan Convention, if a delegate, and attend all Niobrara Convocations
 - Be a communicant in good standing
 - Be committed to prayer, Bible study, and involved in life-long learning.
- Functions:
 - Conduct services of public worship (See Helper/Lay Reader) and preach and teach as licensed.
 - Have pastoral or administrative responsibility in a congregation, if licensed as a Pastoral Leader.
 - Is a person of prayer, recognized by their community as a spiritual leader.
- Education: Formal training, either Lay Ministry Weekends offered twice annually, or Niobrara School for Ministry. Training should consist of:
 - Scripture
 - Basics of the Faith
 - Church History
 - Book of Common Prayer
 - Pastoral Care
 - Preaching
 - Some church administration
- Evaluation: Yearly report submitted to the priest. Due annually in May.
- Vestments: Black cassock, surplice or cotta. Blue Tippet with Red Cross Patch

GUIDELINES FOR SR. CATECHIST

The Senior Catechist is usually a lay minister who has served in a local congregation for many years. The Senior Catechist is equipped to care for a local congregation except as a sacramentalist. Licensing is for life.

- Probationary period: None. This is an honorary certificate given after many years of active service as a helper (lay reader) and/or catechist.
- Communicant in Good Standing
- Licensed: It is a life-long license at the discretion of the Bishop (may be revoked for cause by the Bishop). However, the Sr. Catechist will be appropriately recognized at the annual Niobrara Convocation.
- Induction: Inducted by the Bishop at the Niobrara Convocation using the service from the Niobrara Service Book, and will be presented with a Sr. Catechist's certificate and tippet.

- Functions: Same as Helper/Lay Reader.
- Education: See Helper/Lay Reader
- Vestments: Black Cassock, Surplice or Cotta, and Black Tippet

Education and Training: Licensed Lay Ministries and Ordained Ministries

Ministry formation is generally focused in the local community. Therefore the priority for education and training is in the local community with ministry teams, small groups, specialized ministries and the like participating as a community of learners. To assist in ministry training, there are a variety of theological education curricula available for use by congregations, ministry teams, regional gatherings, and other groups. The following list is by no means comprehensive. Samples are available through the Diocesan Office.

- Niobrara School for Ministry. Annual one-week summer school and at least 5 ministry weekends.
- Lichfield Bishop's Certificate Course. Published by Lichfield Diocesan Board of Ministry, Lichfield, England. The Diocese has obtained a license to distribute this curriculum. Thus there is no cost incurred except the cost of copying the material and mail costs. We recommend the following units from this curriculum.
 - Unit Two: Understanding the Old Testament
 - Unit Three: Understanding the New Testament
 - Unit Five: Confessing the Faith: The Basics of the Faith
 - Unit Six: Theory and Practice of Ministry. Augmented by reflection on ministry of the priest; ministry of the deacon.
- Worship. A Theological Education by Extension course published by Trinity Episcopal Seminary. Cost per person: \$25.00
- The History of the Church
 - Videos published by Episcopal Media Center. A series on Anglican Church History; Episcopal Church History.
 - That They May Have Life. Written by Virginia Driving Hawk Sneve from the Diocese of South Dakota, this is a history of the Episcopal Church in the Diocese of South Dakota. Limited copies are available through the Diocesan Office.
- Education for Ministry. Developed by School of Theology, University of the South, Sewanee. TN. This is a 4-year program. It is intensive and costly, though there are scholarships available through the Diocese. In order to enroll in EFM, a group and training mentor must be available to the student.

Some on-line resources:

- Center for Anglican Learning and Life. Church Divinity School of the Pacific. www.cdsp.edu Link to CALL
- Virginia Theological Seminary. www.vts.edu
- The Episcopal Theological Seminary of the Southwest. www.etss.edu
- Trinity Episcopal School for Ministry. www.tesm.edu

All members of a ministry team to include those identified as preachers, worship leaders, Eucharistic ministers and visitors, as well as those affirmed as priests and deacons are encouraged to participate in the theological educational process. Adult education in Scripture, tradition, worship, pastoral

care, and ministry is vital for the spiritual development and growth of a congregation.

A Bibliography for suggested reading and study is found in Appendix A.

Discernment Process

Formation for Ministry in the Diocese of South Dakota

Option One

I. If an individual feels s/he might be called to an ordained ministry or else an individual's Vestry/Bishop Committee/Mission Council feels an individual is called to an ordained ministry, the person or their Vestry/ Bishop's Committee/Mission Council should first consult with their local Priest.

a. The Priest will advise the person as to the appropriate route of Discernment and assist the person with writing a Spiritual Autobiography.

b. If the person is a member of a congregation and has actively performed ministry there, the Priest will ask the Vestry/Bishop's Committee/Mission Council for a letter of recommendation to the Bishop. The letter should be signed by the Vestry/Bishop's Committee/Mission Council and the Priest in charge and should also include the person's Spiritual Autobiography.

c. Upon receipt of the letter and the spiritual autobiography, the Bishop will assign a Representative to meet with the person and their Vestry/Bishop's Committee/Mission Council. The Representative will then meet with them as soon as possible (within 3 months.)

d. Following the meetings, the Bishop's Representative will recommend to the Bishop to declare the person a *Postulant or else some other course of action.

e. If the Bishop agrees with the recommendation (he may choose to meet with the person), the Bishop may declare the person a Postulant or else make other appropriate recommendations. The Bishop then will refer the person to the Commission on Ministry for an interview. Representatives of the Standing Committee will also be present at the interview.

f. If the person is declared a Postulant, s/he will continue in the process working with the Commission on Ministry, the Local Priest and the Bishop's Representative. The Postulant will then begin training, attending Ministry Weekends, Niobrara School of Ministry events, or other forms of education as recommended by the Bishop or COM.

II. If the person is new to ministry, s/he should share his/her Spiritual Autobiography in a meeting with the Bishop for further consultation.

- a. After the meeting, if the Bishop believes the person should continue towards ordination, the person will be formally entered into the Discernment Process as an * Aspirant.
- b. The Aspirant will need to work with a Mentor (usually the local priest.)
- c. The Mentor will oversee the Aspirant's Discernment Process, Spiritual Formation, Ministry Development and Academic Preparation.
- d. An important part of the Discernment Process is the Aspirant's selection of a Discernment Committee.
 - A Discernment Committee should be made up of no more than 9 persons from the Aspirant's local congregation and will consult with the Mentor throughout the duration of the Discernment Process.
 - The local Vestry/Bishop's Committee/Mission Council will need to approve the Committee before their first meeting with the Aspirant.
 - A Chair of the Committee is appointed by the group and will direct discussions with the group and the Aspirant.
 - The Commission on Ministry is available to assist the Discernment Committee with their discussions, providing materials to guide them if needed.
- e. While working through the Discernment Process, the Aspirant will be expected to attend Ministry Weekends, Niobrara School of Ministry events, or other forms of education as recommended by the Bishop or COM. Progression through the Discernment Process will use guidelines and forms provided by the Commission on Ministry, and will comply with National and Diocesan Canons. Involvement in a Discernment process does not guarantee ordination, but is designed to assist individuals to determine their ministry .

* An Aspirant is one who aspires to a recognized (Lay or Ordained) Ministry. A Postulant is one who is considering an Ordained Ministry. A Candidate is one who has fulfilled initial requirements for an Ordained Ministry and is working to fulfill the final Canonical requirements for Ordination.

Option Two

Option Two begins with the gathered congregation discerning what Jesus is calling them to do, and then calling forth various persons to consider the ministries that are identified, both ordained and lay. The congregation is actively involved in the whole process, not only supporting a person(s) for ordination, but also engaging in congregational discernment for the ministry of all the members. The value of this approach is that the congregation assumes responsibility for its own ministry, and as a result, the potential for the renewal and revitalization of the congregation is very great.

When a local congregation is ready to start a process of congregational discernment, a local priest if there be one, or the Dean or Regional Missioner, or the Chair or designee of the Commission on Ministry, and the Canon Missioner shall meet with representatives of the congregation to initiate a process of discernment. A plan for

ministry development is developed. This plan includes teaching missions, gifts and needs discernment, development of a ministry team and the identification of specific ministries.

Teaching Missions

A series of teaching missions are held in a region and/or congregation. The teaching missions would include:

- Theology and Principles of Baptismal/Mutual Ministry
- Consideration of mission and ministry to include
 - What is the mission of this congregation? If necessary, a mission statement is developed.
 - What are the dreams and aspirations of this congregation/
 - What is needed in the community and how can the church respond?
 - Which ministries are already being exercised; which are not? What kind of ministries will help the congregation grow and prosper?
 - What are the possibilities for ministry? What is required for each ministry? What do you want your leadership to know?

Gift Discovery and Discernment of Ministries

- At an appropriate time, the congregation will consider which members have gifts for the specific ministries the congregation has identified as necessary to realize its mission. This could include evangelists, youth workers, worship leaders, catechists, pastoral care providers, preachers, deacons and priests. The emphasis on congregational discernment will always be affirmed. The call to ministry will be discerned by the local congregation.
- Persons called to lay ministries will begin the process toward appropriate licensing and commissioning as prescribed by canon and/or the Diocese.
- For persons called to ordained ministry, the affirmation of the congregation will serve as the conclusion of the initial discernment process. They then will be placed into a formal process for ordination as prescribed by canon.

Ministry Teams

All persons called to specific ministries, both lay and ordained, will constitute a ministry team, supporting one another as they engage the gospel and train for the ministries to which they are called.

- The ministry team may also include the regional missionary and/or dean, a representative of the COM, or the Niobrara Council.
- Members of the congregation who have not been called to specific ministries are still part of the mutual ministry of the congregation, and are invited to be part of the ministry team.
- A mentor will work with the team and all persons identified with specific ministries during the discernment and formation process.
- The ministry team will share in all theological education offered in the local congregation.

Other Elements of Ministry Formation

It is recommended that during the Discernment period, the person begin a process of spiritual formation, reading and reflection. The goal is to assist the aspirant in the ongoing discernment process.

Spiritual Formation

Persons planning ordination should be consciously and intentionally aware of the dynamics of spiritual formation, forming their minds after the mind of Christ. We recommend that a Rule of Life be an early part of the formation process and that working with a spiritual director be part of formation. Early efforts are to be made toward developing life habits of daily times for prayer, meditation, and the reading of Scripture, and other spiritual practices. Living a life that has a proper balance between a commitment to God, to family and career and to recreation and relaxation is the general goal.

Study and Reflection

The New Church's Teaching Series is recommended for study and reflection, followed by discussion of the content with the mentor, highlighting and making connections between the reading and the experience of the person(s) discerning a call to ministry. The New Church's Teaching Series also provides good preparation for the theological education component of the ordination process. These books can be ordered through St. Augusta's Cathedral Shop, or directly from one of several on-line book distributors.

In addition to the New Church's Teaching Series, those called to ordained and/or licensed lay ministries are encouraged to study and reflect upon the following:

- Books either on the Diaconate or Priesthood, depending on the ministry to which the person feels called. A recommended reading list is attached to this document in Appendix A
- The Vision and Mission Statements of the Diocese. Specifically they shall reflect on what it means to be a sacred circle gathered around Jesus in prayer, loving and serving God and our neighbor in Jesus' name, and how we can restore all people to unity with God and each other in Christ through the ministry of all.
- The Catechism in the Book of Common Prayer.
- Resources that pertain to other licensed ministries, e.g., Catechist, Preacher.

Participation in Ministry Gatherings

An essential part of the formation for ministry is participation in the various ministry gatherings throughout the year. These include:

- Participation at a Dakota Experience that is required before ordination.

- Niobrara Convocation, Diocesan Convention and other organized Diocesan events.
- Other educational opportunities, such as Niobrara Summer Seminary and the occasional Ministry Weekends. When a person has been admitted to the ordination process, expenses to these gatherings are covered by scholarships except for textbooks. Any theological education undertaken during the discernment period will be applied to the educational requirements necessary for the ministry to which the aspirant is called.

Ministry Covenant

While reading and reflection are taking place, the person seeking ordination in collaboration with the mentor will identify an area(s) of ministry in which to work during the ordination process. Suggested areas of ministry are:

- Outreach ministries, such as domestic violence shelters, homeless shelters, advocacy programs with the poor
- Youth work both in the church and the community
- Participation in the liturgy
- Pastoral care that includes visits to hospitals, nursing homes, jails and prisons.

GUIDELINES FOR A LOCAL DISCERNMENT COMMITTEE

If the priest or dean believes that the person contemplating ordained ministry should proceed into the ordination process, the next step is to meet with the Bishop. If the Bishop concurs, the person enters into a Discernment Process, in which a person explores the will and purposes of God for his or her life in general, and in particular, his or her possible call to Holy Orders. In addition, this process is intended to clarify the ministry of the person by supervised ministry and spiritual guidance, study and reflection, and ministry formation.

Throughout this Process, the person will meet with a Local Discernment Committee (LDC) comprised of not more than 9 persons from the local congregation, mission council or deanery. Chosen by the person in consultation with a mentor, the LDC should be representative of the congregation in terms of age, gender and race. The chair of the committee is appointed from the membership of the committee by the committee. Under most circumstances the local priest or deacon is not a member of the committee, but may serve as a consultant to the committee.

The responsibilities of the Local Discernment Committee are:

- To provide a support network for the person seeking ordination during the entire ordination process;
- To reflect on the person's spiritual and ministry formation, their relationship with Jesus Christ, and their involvement in the local congregation.

- Submit an evaluative report to the Vestry, Bishop's Committee or Mission Council which if affirming of the person and his or her call to ministry becomes part of the application for postulancy. Once this report has been received, the application for postulancy will be sent to the person.
- Submit an evaluative report to the Commission on Ministry if the person is not recommended for postulancy.

Listening Hearts: Discerning Call in Community (Suzanne G. Farnham, Joseph P. Gill, R. Taylor McLean, Susan M. Ward. Morehouse Publishing, 1994) is a good resource for the discernment process in the local congregation. This book includes practical suggestions for discernment group guidelines, possible questions to raise in the process, and suggestions for recognizing and encouraging the ministry of all the members of the congregation, including the person seeking ordination. A complementary copy of Listening Hearts is available from the Diocesan Office for each congregation .

While assisting a person in discerning a call to ministry, members of the local Discernment Committee also are called to reflect on their own baptismal ministry. Ministry is not just about ordination, but also about exercising the gifts and talents given to us by God in specific ways for the good of the church and for the communities in which we live.

If the local Discernment Committee does not feel that the person should proceed into the ordination process, the committee has an obligation to stop the process. To do otherwise will be detrimental to the person seeking ordination, the congregation, and ultimately the church at large. On the other hand, if the local Discernment Committee believes that the person should proceed into the ordination process, the Committee is obliged to offer support and prayer for the person as he or she continues to discern their ministry.

Suggested questions to ask while serving on the Local Discernment Committee:

- What does it mean to be called to ministry? Does a person have to be ordained to be a minister in the church? If not, why be ordained?
- What ministry might the person (each member answers for his or her self) be called to?
- Regarding the person seeking ordination, has this person come forward on her/his own or have others in the congregation identified her or him as a potential priest or deacon?
- Is this person a communicant in good standing? What does this person do in the congregation?
- Does the person attend church regularly and have a disciplined prayer life?
- What leadership role does this person play in the life of the church?
- Is there anything about the person that would prohibit or hinder an effective ministry?
- Does the person have the full support of the members of his/her family?
- Does the person have a clear understanding of the time, effort and personal sacrifice necessary to complete the requirements for ordination to the diaconate or the priesthood?
- Does the person understand the significance of mutual or baptismal ministry in a congregation and the role the ordained ministry plays in affirming and supporting the ministry of all the baptized?

GUIDELINES FOR HOLY ORDERS

The Ordination of Deacons: Canon 6

Selection/Nomination/Discernment

A confirmed adult communicant in good standing may be nominated for ordination to the Diaconate by the person's congregation or other community of faith. Following an interview with the Bishop and a Discernment process, defined in a previous section of this Handbook, the Nomination shall be in writing, sent to the Commission on Ministry and shall include:

- Full name and date of birth.
- Marriage and/or Divorce information.
- The length of time resident in the Diocese.
- Evidence of Baptism and Confirmation [Copies of baptismal and confirmation certificates should accompany this Nomination]
- Whether an application has been made previously for Postulancy or the person has been nominated in any diocese.
- A description of the process of discernment by which the applicant has been identified for ordination to the Diaconate.
- The level of education attained and, if any, the degrees earned and areas of specialization. Also, official transcripts and/or areas of specialization
- A letter of support by the applicant's discernment community, including a statement committing the discernment community to involved itself in the applicant's preparation for ordination to the Diaconate. If it is a congregation, the letter shall be signed by two-thirds majority of the Vestry, Bishop's Committee, or Mission Council, and the Member of the Clergy or leader exercising oversight.
- An acceptance in writing by the nominated person.
- Covenant Not To Sue.
- Be prepared to share your faith story or spiritual journey. The Spiritual Autobiography previously given to the Bishop may be used.
- A list of books, learning experiences, or websites that have helped to shape the nominee's spiritual journey.

Once the person has entered into the discernment process, he or she may begin the theological education and formation that is required of all persons who are to be ordained. (See page 16 in this handbook for possible venues for education and formation.)

When the application is complete, a sub-committee of the Commission on Ministry shall meet with the nominee in his or her local community to evaluate qualifications to pursue a course of preparation and formation. The sub-committee shall include representatives of the Commission on Ministry, the Standing Committee, and if possible, the Board of Examining Chaplains.

The Commission shall present an evaluation and recommendation to the Bishop, who then may admit a nominee as a Postulant for ordination to the Diaconate.

Postulancy

Postulancy is the time between nomination/discernment and candidacy and includes a process of exploration of and decision on the Postulant's call to the diaconate. The Bishop in consultation with the Commission shall determine the length of postulancy.

During postulancy, the candidate shall continue a prescribed program of theological education.

Each Candidate shall communicate with the Bishop in person or by letter four times a year, in Ember Weeks, reflecting on the Candidate's academic, diaconal, human, spiritual, and practical development.

Candidacy

Candidacy is a time of formation in preparation for ordination to the Diaconate, established by a formal commitment by the Candidate, the Bishop, the Commission on Ministry and the congregation or other community of faith. In order to be approved for candidacy the following shall be completed:

- An application for candidacy
- A background check, and
- Medical and complete psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral. Both the background check and medical and psychological evaluations should be completed within 36 months of ordination.
- A written statement shall be submitted by the Commission on Ministry as to the status of theological education
- An interview with the Standing Committee who then will recommend to the Bishop that the person be made a Candidate.
- The Bishop may then admit the Postulant as a Candidate

Preparation for Ordination

- As preparation for ordination, the Candidate must demonstrate basic competency in the following five areas to the Board of Examining Chaplains:
 - Academic studies including, The Holy Scriptures, theology and the tradition of the church.
 - Diakonia and the diaconate,
 - Human awareness and understanding,
 - Spiritual development and discipline,
 - Practical training and experience.
- The formation process shall include sexual misconduct prevention training, training regarding Title IV of these Canons, and anti-racism training.

- Formation shall reflect the local culture and each Candidate's background, age, occupation, and ministry. Prior education and learning from life experience may be considered as part of the formation required for ordination.
- Wherever possible, formation shall take place in community, including persons in preparation for the diaconate, or others preparing for ministry.
- Each Candidate shall communicate with the Bishop in person or by letter four times a year, in Ember Weeks, reflecting on the Candidate's academic, diaconal, human, spiritual, and practical development.
- On-going continuing theological education is required for all candidates for ordination to the diaconate.

Ordination

A person may be ordained a deacon:

- If the person is at least twenty-four years of age;
- After at least eighteen months from the time of a written acceptance by the Nominee during the discernment process.

In addition:

- The Board of Examining Chaplains shall submit a final report to the Commission on Ministry affirming that the candidate has successfully completed preparation for ordination and is ready for ordination. Records shall be kept of all evaluations, assessments and the recommendation and shall be made available to the Standing Committee.
- If the medical examination, psychological examination, or background check have taken place more than 36 months prior to ordination, they must be updated.
- Before ordination each Candidate must have reached the age of twenty-four, and made application for ordination.
- Upon certification in writing by the Standing Committee, the Bishop may ordain a candidate as a deacon.

Guidelines for Deacons in the Diocese of South Dakota

1. Deacons will function under the following principles of ministry, and in accordance with the Diocesan Vision and Mission Statements:

Deacons exist to call the whole community of Christ into its servant ministry. They are prophetic leaders who are called to challenge the Church to always look beyond itself.

Applicants to the Diaconate need to have the character of a servant, and this character should be visible in the applicant's life and ministry. Ordination to the Diaconate is not a way to validate existing lay ministries, but a means of forming living icons who illuminate Christ as the model of servanthood to all the baptized. Deacons are not ordained to do the outreach ministry for the Church, but to lead others into servant ministry in the world.

Deacons are under the authority of the Bishop and may be under the supervision of a Priest under whom they do their work. The liturgical functions of a Deacon are not a primary ministry, but are a part of a wider ministry in the Church:

- *Serving all people, particularly the poor, the weak, the sick, and the lonely.*
- *Interpreting to the Church the needs, concerns and hopes of the word.*

Deacons should be leaders who have a visible ministry to the dispossessed, willing to undertake the role of prophet, and strengthen the servant ministry of the Episcopal Church in the Diocese of South Dakota.

This statement is the theological and practical context for the exercise of Diaconal ministry in the Diocese of South Dakota.

2. References and forms of Address for Deacons

These guidelines pertain to "deacons," not "transitional deacons."

Deacons are to be referred to simply as "deacons," not "vocational" or "permanent" deacons. Persons who are in the process toward ordination to the priesthood should be referred to as "transitional" deacons after they are ordained as such.

The appropriate form of written address for a deacon is "The Rev. Deacon" before or after the person's name.

3. Relationship of Deacon to the Bishop

Traditionally, deacons serve immediately under the authority of the Bishop. In South Dakota, deacons may be assigned by the Bishop to a congregation and serve under the direction of a priest, normally the rector, vicar, or in some cases the Dean of a region. However, Deacons may be reassigned by the Bishop and continue to function as deacons. Deacons will be expected to negotiate a written ministry agreement between themselves and the congregation in which they are serving, to be approved by the Bishop. Adjustments shall be made to the negotiated ministry agreement when there is a change of supervising priest.

4. Relationship of Deacon to Congregation and Priest

As required by canon law, a deacon assigned to a particular congregation is considered an "Assistant Minister" and as such, must resign should the rector resign his or her cure. The deacon may be reappointed by the bishop to serve during the interim under the direction of the Bishop and of the senior warden. Upon election of a new rector, the deacon's ministry agreement may be renegotiated or the Bishop may appoint the deacon to another congregation.

5. Ordination of Deacons

There should be one ordination of candidates to the Diaconate per year, preferably at the Bishop's Cathedral. It would be preferred that this ordination take place at a Eucharist on a day set by the Bishop as a day of ordination. It is important that the deacons be ordained at the Cathedral to show the unique relationship of the deacon to the Bishop.

It would then be appropriate that an adaptation of the rite of "Celebration of a New Ministry" be celebrated in the local congregations where the newly ordained deacons are to be assigned. Adaptations are available through the North American Association for the Diaconate, and will be available through the Bishop's office.

6. Conferences and Continuing Education

Deacons will be invited to participate in the annual diocesan Clergy Conferences and to other clergy educational and social gatherings. In addition to these, the Bishop or the Bishop's designee may design and offer conferences and continuing education events especially for deacons. These events will be at times that are convenient for the deacons to attend. Deacons will be expected to participate in continuing education and formation. Continuing Education is required for all deacons. (See Title III.Canon 7.Sec. 5)

7. Mailings

There should be a separate mailing list for deacons to receive mailings particularly appropriate to them. Otherwise, deacons should be included in all diocesan mailings.

8. Covenants

Deacons and their supervising clergy shall together design and approve a position description, or Covenant, which will outline the specifics of the deacon's ministry in that place. The Bishop, or the Bishop's designee, shall approve such covenants. The Covenant should have the approval of the Vestry or the Bishop's Committee as well and such approval should be included in the official minutes of the Vestry or Bishop's Committee.

9. Clerical Dress

Clerical clothing is not the norm for deacons. However, such apparel may be worn under the following circumstances:

- a. When administering communion from the reserve sacrament to the sick and shut-in.
- b. For admission and recognition in hospitals, jails, other institutions, and in other ministries when appropriate.
- c. Under vestments during liturgical celebrations, and at events where such celebrations take place.

(Please note: deacons are not required to wear clerical attire, even should its wearing be authorized in the above circumstances. Ordinary street dress is the norm for deacons.)

10. Deacons at Diocesan Convention

Deacons are considered clergy in canon law and are therefore eligible as clerical members of commissions and committees, clerical deputies to Provincial Synod and General Convention. They vote as clerical deputies when there is voting "by orders."

The deacons of the diocese are encouraged to vest and sit together in a specific place during liturgies as appropriate.

The Bishop may select a deacon to act as his aide during the Convention, sitting with the Bishop and other officers at the table on the podium, and assisting the Bishop in maintaining order during the Convention.

11. Liturgical Function of Deacons

- a. The deacon takes his or her appropriate place along with the bishop (when present), the priest, other liturgical ministers, and the gathered laity. The deacon should:
 - i. Read the Gospel (to include carrying the Gospel book in procession and censing such book where this is the custom).
 - ii. Lead the Prayers of the People (or be responsible for the Ministry of Intercessions) and issue the invitation to the Confession of Sin.
 - iii. Prepare the Table and receive the gifts (cense altar party and people where this is the custom).
 - iv. Stand to the presider's side near the missal during the Great Thanksgiving (the deacon or a lay person may point the missal, depending which side it is on); raise the chalice at the designation and the phrase: "The gifts of God for the People of God."
 - v. Administer the chalice, assisted by additional chalice bearers when necessary. (These persons also assist the deacon in preparation and cleansing of these additional chalices.)
 - vi. Do the ablutions, assisted by other chalice bearers when necessary, either after communion or after the service altogether.
 - vii. Give the dismissal.
 - viii. Carry the Paschal Candle in processions.
 - ix. Lead the prayers of the candidates for baptism, confirmation, and reception at services of Christian Initiation.

- x. Sing (or say) the "Lumen Christi" and the "exultet" at the Great Vigil of Easter.

- b. Preaching is part of the ministry of the deacon; and deacons are expected to preach regularly, although not necessarily frequently. The Diocese will provide opportunities for continuing education in the area of homiletics.

- c. "Administration of Communion from the Reserved Sacrament" may only be performed by the specific authorization of the Bishop in extraordinary circumstances at the request of the deacon's supervising priest. Should such a liturgy be authorized, the deacon is to follow the rubrics on page 408 of the Book of Common Prayer for the distribution of communion from the reserved sacrament. The norm for services of worship in the absence of a priest is Morning or Evening Prayer (see page 13 in the Book of Common Prayer).

- d. The deacon may administer the reserved sacrament to the sick, shut-in, and others unable to attend the parish Eucharist when authorized by his or her supervising priest, or as provided for in the Deacon's Ministry Covenant.

- e. When serving the chalice at a Holy Eucharist, the deacon does not lay hands on or give a blessing to anyone who comes to the altar but does not receive communion, including children.

- f. Deacons are to be significantly involved in the recruitment, training, and liturgical use of Eucharistic Ministers and Eucharistic Visitors.

- g. Deacons should participate in the preparation of candidates for Holy Baptism and Confirmation, especially in regard to such candidates' intention to promise to seek and serve Christ in all persons and to strive for justice and peace among all people. The deacon may perform the water rite of the baptismal liturgy when there are many candidates to be baptized or when the deacon has been particularly involved in the preparation of a candidate for baptism.

- h. At all diocesan liturgies deacons are to be given preference over transitional deacons, lay persons, priests, or bishops for those liturgical actions specifically assigned to deacons – reading the Gospel, leading the Prayers of the People, setting the Table, administering the Chalice (the rubric on page 408 of the Book of Common Prayer says that in the absence of sufficient deacons and priests, licensed lay people may assist in administering the Chalice), and giving the dismissal.

Of the Ordination of Priests: Canon 8

Selection/Nomination/Discernment

A confirmed adult communicant in good standing may be nominated for ordination to the Diaconate by the person's congregation or other community of faith. Following an interview with the Bishop and a Discernment process, defined in a previous section of this Handbook, the Nomination shall be in writing, sent to the Commission on Ministry and shall include:

- Full name and date of birth.
- Marriage and/or Divorce information.
- The length of time resident in the Diocese.
- Evidence of Baptism and Confirmation [Copies of baptismal and confirmation certificates should accompany this Nomination]
- Whether an application has been made previously for Postulancy or the person has been nominated in any diocese.
- A description of the process of discernment by which the applicant has been identified for ordination to the Diaconate.
- The level of education attained and, if any, the degrees earned and areas of specialization. Also, official transcripts and/or areas of specialization
- A letter of support by the applicant's discernment community, including a statement committing the discernment community to involved itself in the applicant's preparation for ordination to the Diaconate. If it is a congregation, the letter shall be signed by two-thirds majority of the Vestry, Bishop's Committee, or Mission Council, and the Member of the Clergy or leader exercising oversight.
- An acceptance in writing by the nominated person.
- Covenant Not To Sue.
- Be prepared to share your faith story or spiritual journey. The Spiritual Autobiography previously given to the Bishop may be used.
- A list of books, learning experiences, or websites that have helped to shape the nominee's spiritual journey.

Once the person has entered into the discernment process, he or she may begin the theological education and formation that is required of all persons who are to be ordained. (See page 16 in this handbook for possible venues for education and formation.)

When the application is complete, a sub-committee of the Commission on Ministry shall meet with the nominee in his or her local community to evaluate qualifications to pursue a course of preparation and formation. The sub-committee shall include representatives of the Commission on Ministry, the Standing Committee, and if possible, the Board of Examining Chaplains.

The Commission shall present an evaluation and recommendation to the Bishop, who then may admit a nominee as a Postulant for ordination to the Diaconate.

Postulancy

Postulancy is the time between nomination/discernment and candidacy and includes a process of exploration of and decision on the Postulant's call to the diaconate.

Postulants shall pursue a program of preparation to include theological training, practical experience, and emotional and spiritual development. This preparation may take place in the following ways:

- In a 3-year program offered in one of the established seminaries of the Episcopal Church;
- Through local training and formation offered by the Niobrara School for Ministry

Subject areas for study during this program of preparation shall include:

- The Holy Scriptures;
- Church History, including the Ecumenical Movement;
- Christian Theology, including Missionary Theology and Missiology;
- Christian Ethics and Moral Theology;
- Studies in contemporary society, including racial and minority groups;
- Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Book of Common Prayer and the Hymnal, and authorized supplemental texts; and
- Theory and practice of ministry.

In addition to the seven canonical areas of theological study,

- Prior education and life experience may be considered as part of the formation required for Priesthood;
- Whenever possible, formation for the Priesthood shall take place in community, including other persons in preparation for the Priesthood, a ministry team, or others preparing for ministry; and
- Formation shall take into account the local culture and each candidate's background, age, occupation, and ministry.

The Postulant shall communicate with the Bishop via ember days letters or visits four times a year.

A person may not apply for Candidacy unless that person has been a Postulant for at least six months, though the Bishop and the Commission on Ministry may extend the time of postulancy.

Candidacy

Candidacy is a time of formation in preparation for ordination to the Diaconate, established by a formal commitment by the Candidate, the Bishop, the Commission on Ministry and the congregation or other community of faith.

In order to be approved for candidacy the following shall be completed:

- An application for candidacy
- A letter of support from the Postulant's congregation or other community of faith. If it be a congregation, the letter shall be signed and dated by at least two-thirds of the Vestry, Bishop's Committee or Mission Council.

- A background check, and
- Medical and complete psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by The Church Pension Fund, and if desired or necessary, psychiatric referral. Both the background check and medical and psychological evaluations should be completed within 36 months of ordination.
- A written statement shall be submitted by the Commission on Ministry as to the status of theological education
- An interview with the Standing Committee who then will recommend to the Bishop that the person be made a Candidate.
- The Bishop may then admit the Postulant as a Candidate.

Upon receiving the application and a statement from the Commission on Ministry attesting to the continuing formation for the Postulant, the Bishop may admit the applicant as a Candidate for ordination to the Priesthood. The Bishop shall inform the Candidate, the clergy or other leader of the local congregation, the Commission, the Standing Committee, the Dean of the Seminary, if that be appropriate, or the person overseeing local formation, of the fact and date of such admission.

Ordination to the Transitional Diaconate

A person may not apply for ordination within six months of admission as a candidate nor within one year of admission as a postulant

The Candidate must be ordained a deacon prior to priesthood

The Candidate must be at least 24 years of age

The Candidate must have accomplished the following before applying for ordination:

- Sexual misconduct prevention training
- Training regarding Title IV
- Anti-racism training

The Bishop shall obtain in writing:

- An application from the Candidate requesting ordination as a Deacon under this canon, including the Candidate's dates of admission to Postulancy and Candidacy.
- A letter of support from the Candidate's congregation or other community of faith, signed by at least two-thirds of the Vestry, Bishop's Committee or Mission Council, and a member of the clergy or other leader who exercises oversight of the congregation.
- Certificate from the seminary or other program of preparation to include scholastic record.

In addition to the above three items, the Standing Committee shall obtain from the Commission on Ministry a certificate giving a recommendation regarding ordination. Upon receipt of the application, the letter of support and the certificates, the Standing Committee shall certify to the Bishop that canonical requirements have been met by a testimonial as found in Canon III.8.6.

The testimonial having been received, and there be no sufficient objection on medical, psychological, moral, doctrinal or spiritual grounds, the Bishop may ordain the Candidate to the Diaconate.

Ordination to the Priesthood

The Deacon may be ordained a priest if the following has occurred:

- At least six months has elapsed since the ordination to the Diaconate
- The Deacon is at least twenty-four years of age
- If the medical examination, psychological evaluation and background check have taken place or been updated within 36 months prior to ordination to the Priesthood.

The Bishop shall obtain in writing and provide to the Standing Committee

- an application requesting ordination, to include dates of admission to postulancy, candidacy and ordination to the diaconate;
- a letter of support from the congregation or other community of faith, signed by at least two-thirds of the Vestry, Bishop's Committee or Mission Council, and a member of the clergy or other leader of the congregation;
- a certificate from the seminary or other program of preparation showing the Deacon's scholastic record in subjects required by Canon III.8.4, and an evaluation and recommendation as to the Deacon's other personal qualifications;
- An evaluation of the Candidate's theological education. If a Candidate is attending an authorized seminary, the General Ordination Exams shall serve as the standard evaluation. If the Candidate is being trained through local programs such as the Niobrara School for Ministry, the Board of Examining Chaplains shall conduct the evaluation. If that be the case, the Board of Examining Chaplains will submit a report to the Commission on Ministry.
- A statement from the Commission on Ministry attesting to the successful completion of the program of formation and evaluation and recommending the Deacon for ordination to the Priesthood.

On receipt of the application, letter of support and other certificates and recommendations, the Standing Committee sends a testimonial to the Bishop, per Canon III.8.7c.

The testimonial having been presented to the Bishop, and there be no objection on medical, psychological, moral, doctrinal or spiritual grounds, and there be a parochial cure available, the Bishop may ordain the Deacon to the Priesthood.

Summary

The combined period for postulancy, candidacy and diaconate under this canon shall be no less than 18 months.

Other Matters

Continuing Education

Continuing Education is required for all priests and deacons ordained in this diocese. (See Title III. Canon 9.Sec. 1) Guidelines, forms for financial assistance, and other matters pertaining to continuing education can be found in the Diocesan Policies.

Commitment for Service

It is presumed that a priest ordained in this diocese, or transferred into this diocese, shall make a commitment to serve in the diocese for a suitable amount of time, at least two years.

Standards of Learning: A Covenant for Ministry Formation

The Development of Diocesan Trained Ministry in the Diocese of South Dakota

The following sets forth minimum criteria and standards for the preparation of persons for ordination to locally trained ordained ministries and ministry teams under the provisions of Title III Ministry canons. Specific learning covenants will be agreed upon by those being prepared under this covenant, the mentoring priest or dean, and the Diocesan Commission on Ministry.

I. Spiritual Formation and Self-Care

A person called to a ministry under this covenant shall:

- Develop a spiritual discipline that includes life habits of daily prayer, meditation and the reading of Scripture, under the guidelines of the Book of Common Prayer.
- Seek out spiritual direction.
- Strive to live a life that evidences a proper balance between commitments to family, career and recreation, and emotional, physical and mental health.

II. Required Practical Ministry Training. A person contemplating ministry under this Covenant shall

- Attend a Dakota Experience.
- Be familiar with the variety of cultural customs and traditions within the local community and diocese.
- Be familiar with the theology and practical application of Mutual Ministry.
- Be familiar with general causes, symptoms and treatment of drug, alcohol and other addictions.
- Attend a Sexual Misconduct Awareness Training Program.
- Anti-racism training.
- Understanding of the authority of the Bishop and the polity of the Episcopal Church.

III. Specific Education: Persons called to ordained ministries, licenced lay ministries, or members of a ministry team should demonstrate adequate knowledge in the following areas:

A. Holy Scripture

1. General introduction to Holy Scripture:

- Be able to use an exegetical method in your use of Scripture
- Be able to discuss the authority of Scripture as understood by the Episcopal Church

2. Old Testament (Hebrew Scriptures)

- Understand the major structure and themes of the OT.
- Describe the significance of Torah.
- Describe the importance of the Exodus.
- Tell several of the stories found in the Old Testament in your own words and explain what those stories have to say about God, human beings, sin, judgment and redemption.
- Explain how God is described in the Old Testament and what images are used for God.
- Have a general idea of the chronology of events in the lives of the Hebrew people, i.e. know the "time line".

3. New Testament (Christian Scriptures):

- Outline the major divisions of the New Testament.
- Have a general idea of the order in which the various books of the New Testament were written.
- List the Synoptic Gospels and describe how they differ from the Gospel According to John.
- Explain why we have four versions of the gospels.
- Describe the difference between Gospel and the gospels.
- Describe major theological themes in each of the gospels.
- Explain the significance of Paul in terms of
 - The development of his major theological concepts.
- Discuss some of the major themes in the Epistles.
- Be able to identify some of the major figures in the New Testament.
- Describe how God is perceived in the New Testament?
- Describe what the New Testament has to do with Jesus.

B. Church History.

- An understanding and working knowledge of the history of the local congregation and/or region.
- An understanding and working knowledge of the history of the Episcopal Church in South Dakota, including D/Lakota culture and tradition.
- An understanding and working knowledge of Anglican Church History with particular attention to:
 - The Early Church
 - Spread of Christianity
 - Medieval Church History
 - A basic understanding of the Protestant Reformation

- Henry VIII, Thomas Cranmer, the development of the Book of Common Prayer
- The “three-legged stool”, or Scripture, Tradition and Reason
- The Elizabethan settlement and “via media.”
- The Anglican Communion
- An understanding and working knowledge of the history of the Episcopal Church in this country with particular attention to:
 - Events surrounding the establishment of the Episcopal Church and House of Bishops and the adoption of the American Book of Common Prayer.
 - A basic grasp of the spread of the Episcopal Church from the colonies westward.
 - A basic grasp of recent church history and current ecumenical trends.

C. Church’s Teaching as set forth in the Creeds and in An Outline of the Faith, commonly called the Catechism.

- Know how and why the Apostles’ and Nicene creeds were formed.
- Be able to explain the major ideas contained in the creeds. For example: “One, Holy, Catholic, Apostolic Church”, “Resurrection of the Body,” Jesus Christ, God’s only Son our Lord”, the doctrine of the Trinity, etc.
- Know the content of the Catechism.
- Understand the concept *Lex Orandi, Lex Credendi* which means “what we pray is what we believe.” Give examples from the Book of Common Prayer about what the Episcopal Church believes.
- Explain the Chicago-Lambeth Quadilateral and its relevance (cf. Book of Common Prayer, p. 876)
- Explain how Baptism undergirds the church’s liturgy and mission
- Explain the theology of Incarnation, Fall and Redemption, Salvation

D. Knowledge of the Book of Common Prayer.

- Know what “common prayer” is and why it is important to the Episcopal Church.
- Understand fully the content of the Book of Common Prayer, its structure, order, specific liturgies, the lectionary, daily office, historical documents, etc.
- Explain what a rubric is and why it is important to obey them. Give several examples of rubrics in the Book of Common Prayer.
- Explain the use of the Psalms in liturgical worship.
- Be familiar with liturgical resources, i.e. Lesser Feasts and Fasts, Book of Occasional Services, Enriching our Worship I and II, etc.

E. Theory and Practice of Ministry

1. General Matters

- Be familiar with the Guidelines for Mutual Ministry.

2. An Understanding of the Office and Work of a Deacon and of a Priest

- Define “sacrament” and explain why we think of ourselves as a sacramental church.
- List and explain the meaning of the seven sacraments of the church.
- Discuss the Baptismal Covenant and its implications

- Explain the ministry of various orders of the church, e.g. laity, bishop, priest, and deacon.

3. The Work and Ministry of a Deacon

- Help identify, train and encourage the ministry of all the baptized in the community.
- Be able to explain the ministry of the Deacon in the world.
- Know and understand a Deacon's role in worship to include Holy Eucharist, baptisms, wakes, funerals, marriages, and the major functions of Diaconal ministry, both in and out of the church.
- Drawing on Scripture and tradition, be able to explain why the church needs deacons today.
- Be able to describe your own servant ministries in the community.
- Be able to connect the ministries of other church members with the needs of the community.
- Be able to prepare the altar for Eucharist, do ablutions, etc.
- Be able to properly introduce the gospel.
- Know the proper use of voice in public speaking.
- Be able to plan a baptism and funeral in accord with the BCP.
- Know the theology of and the proper administration of unction.
- Know the proper use of "Communion Under Special Circumstances."
- Be able to help train worship leaders and Eucharistic Ministers and Visitors.
- Be equipped with basic pastoral care skills, e.g. hospital, shut-in visitation, death and dying.
- Be able to prepare and preach a sermon.
- Know how to do a deacon's distribution and when it is permissible to do it.
- Know The Guidelines for Deacons in the Diocese.

4. The Work and Ministry of a Priest

- Identify, train and encourage the ministry of all the baptized in the community.
- Supervise and utilize all licensed lay ministers.
- Know and understand the role of the Priest in the church's liturgy and in the congregation.
- Know how to properly celebrate the Eucharist including
 - Instruction and rubrics
 - Parts and order of the service
 - Gestures and reading style
 - How to administer the sacrament.
- Know the appropriate use of deacons and other ministers in a service.
- Know how to prepare candidates and sponsors for Baptism and Confirmation.
- Know how to properly celebrate a Baptism
 - Instruction and rubrics
 - Parts and order of the service
 - Gestures and reading style
 - How to administer the sacrament
- Know how to properly prepare couples for marriage particularly as to the nature, meaning and purpose of Holy Matrimony.

- Know the canonical requirements for the solemnization of Holy Matrimony.
- Know the legal requirements for Holy Matrimony.
- Know how to properly conduct a wedding
 - Same as in Eucharist and Baptism but including:
 - How to conduct a wedding rehearsal
 - Appropriate music, readings, participants
 - Cultural issues
- Know how to properly conduct a funeral
 - Instruction and rubrics.
 - Order of the service.
 - Wakes.
 - Working with families, funeral directors, musicians.
 - Being aware of cultural issues.
 - Being able to talk about issues surrounding death and dying.
- Know how to do healing prayers and the proper use of unction.
- Know how to conduct a service of the Reconciliation of a Penitent.
- Know how to prepare and preach a sermon.
- Know responsibilities concerning record keeping, parochial reports, and other pertinent administrative matters.
- Be equipped with basic pastoral care skills, including crisis ministry.
- Be familiar with the authorized hymnals, including the Dakota Hymnal, and how to choose appropriate music for liturgies.
- Be equipped to teach matters of faith and doctrine from the Catechism, Creeds and other resources including the New Church's Teaching Series.
- Have a general understanding of the ministry of Christian Education.
- Have a general understand of how to lead a Vestry or Mission Council, including ability to resolve conflict.

F. Ethics and Moral Theology/Contemporary Society

- Be able to apply Scripture, Tradition and Reason to the making of moral judgments.
- Choose a specific ethical situation and apply a basic moral teaching.
- Know what positions the Episcopal Church has taken, including abortion, capitol punishment, homosexuality, economics, racism, war, the environment.
- Be aware of basic ethics of Christian living, e.g. respect, honor, etc.

G. Other Matters

- Be familiar with the Constitution & Canons of the Episcopal Church and the Diocese of South Dakota, specifically reviewing the Table of Contents, and discuss why the Constitution and Canons are important.
- Be able to discuss a theology of stewardship and its application
- Know the Diocesan Mission and Vision statements.

THE DIOCESE OF SOUTH DAKOTA

POLICY FOR EMBER DAY LETTERS

1. Each Postulant and Candidate seeking ordination to the Diaconate shall communicate with the Bishop in person or by letter four times a year in the Ember Weeks.
2. Ember Days usually fall in the months of February/March, May/June, September and December. The exact dates can be found on any Episcopal calendar. (These calendars can be ordered from the Cathedral. They usually cost about \$3.00)
3. Your Ember Day communications may be in person, or typed or hand written, and no longer than two pages. If you have communicated with the Bishop in person please notify the Secretary of the Commission on Ministry with the date of your meeting.
4. Ember Day communications have two purposes. First, they are a means of communication between you and the Bishop. Therefore, your communications should reflect on your spiritual journey and the formation for and development of your ministry. You may also share something of your personal life. If the Bishop or the Commission on Ministry has asked that you deal with any specific issues, it will be expected that your Ember Day letter will reflect the progress in dealing with those issues.

The second purpose for Ember Day communications is discipline. It takes a certain amount of discipline to take the time to reflect on where one is in the formation process for ordination and to communicate that in some form.

THE DIOCESE OF SOUTH DAKOTA
POLICY FOR THE COVENANT NOT TO SUE

PURPOSE: The purpose of this COVENANT is to ensure that both the applicant's rights and the rights of the Diocese of South Dakota are protected.

1. The enclosed COVENANT NOT TO SUE must be read and signed before an aspirant, postulant, candidate or an ordinand can be admitted into the ordination process in the Diocese of South Dakota.
2. If you do not understand the terms of the COVENANT NOT TO SUE, or wish further clarification, please contact the diocesan office and visit with the Chair of the Commission on Ministry.
3. This COVENANT will be placed in your formation file at the Diocesan Office. You may wish to keep a copy for yourself.
4. If you do not wish to sign this COVENANT you will not be able to continue in the ordination process. You may discuss your reasons with either the Canon for Ministry or the Bishop.
5. If you withdraw from the ordination process and re-enter the ordination process at a later date, a new covenant will need to be signed.
6. This policy is effective upon receipt.

APPENDIX A

Recommended Reading List

The New Church's Teaching Series, published by Cowley Press.

- The Anglican Vision, James Griffiss, Vol. 1, New Church's Teaching Series, Cowley Publications.
- Opening the Bible, Roger Ferlo, Vol. 2, CTS
- Engaging the Word, Michael Johnston, Vol 3, CTS
- Practice of Prayer, Margaret Guenther, Vol. 4, CTS.
- Living with History, Fredrica Harris Thompsett, Vol 5, CTS
- Early Christian Traditions, Rebecca Lyman, Vol 6, CTS
- Opening the Prayer Book, Jeffrey Lee, Vol. 7, CTS
- Mysteries of Faith, Mark McIntosh, Vol. 8, CTS
- Ethics after Easter, Stephen Holmgren, Vol. 9, CTS
- Christian Social Witness, Harold Lewis, Vol. 10, CTS
- Horizons of Mission, Titus L. Presler, Vol. 11, CTS
- A Theology of Worship, Louis Weil, Vol. 12, CTS
- Christian Wholeness, Martin L. Smith, Vol. 13, CTS

Anglican Identity and Polity

- Anglican Spirituality. William J. Wolf, editor. Morehouse Publishing
- The Spirit of Anglicanism. William J. Wolf, editor. Morehouse Publishing
- What is Anglicanism? Urban Holmes. Morehouse
- The Anglican Spirit. Michael Ramsey. Seabury Classics. Published by Church Publishing, New York.

History

- A History of the Episcopal Church. Robert W. Prichard. Morehouse Publishing.
- History of the Church in England. Moorman. Morehouse Publishing
- That They May Have Life, Virginia Driving Hawk Sneve.

Liturgy and Sacramental Theology

- Worship as Pastoral Care. Willmon. Abingdon Press
- The Commentary on the American Prayer Book. Marion Hatchett.
- Prayer Shapes Believing: Leonel L. Mitchell. Morehouse Publishing
- Deacon in the Liturgy. Ormand Plater. Morehouse Publishing
- Priest's Handbook. Dennis Michno. Morehouse Publishing.
- Redeeming the Time. Stuhlman. Church Hymnal Corporation
- Baptismal Moments: Baptismal Meanings, Daniel B. Stevick, Church Hymnal
- Liturgical Prayer. Louis Weil. Cowley. CTS Yet to be published
- The Ceremonies of the Eucharist, Holy Week, and the Great Fifty Days, Leonel L. Mitchell, Cowley Publications.
- Pastoral and Occasional Liturgies, Leonel L. Mitchell, Cowley Publications
- Prayer Book Rubrics Expanded. Bryon Stuhlman, Church Hymnal

Theology

Introduction to Theology. Owen Thomas. Morehouse Publishing
The Enigma of Anger: Essays on a Sometimes Deadly Sin, Garret Keizer.
Jossey-Bass.

Ethics

The Christian Moral Life: Practices of Piety. Timothy F. Sedgwick, William
B. Eerdmans Publishing.

Practice of Ministry

Many Servants, An Introduction to Deacons, Ormand Plater, Cowley
Publications, 1991.
A Diaconate: A Full and Equal Order, James Monroe Barrett, Trinity
International Press.
Christian Priest Today. Ramsey. Cowley
The Priest in Community. Urban Holmes (out of print)
Let Your Life Speak, Parker Palmer
Living on the Border of the Holy, William Countryman
Holy Fools and Mad Hatters: A Handbook for Hobbyhorse Holiness, Edward
Hays
On Being a Priest Today, Rosalind Brown, Christopher Cocksworth, Cowley
Publications.
The Compulsion of the Spirit: A Roland Allen Reader. Edited by David
Paton et al. William Eerdmans Publishing (Forward Movement
Publications)
Roland Allen: Pioneer, Priest, and Prophet. Hubert J.B. Allen. William
Eerdmans Publishing (Forward Movement Publications)
Christianity Rediscovered. Vincent J. Donovan. Orbis Books.
How Your Church Family Works. Peter L. Steinke. Alban Institute
Total Ministry. Stewart C. Zabriskie. Alban Institute

Bible

Understanding the Old Testament. Bernard Anderson.
Theology of the Old Testament, Walter Bruggemann
(or anything by Walter Bruggemann)
Introduction to the New Testament. Norman Perrin
Introduction to the New Testament, Raymond Brown, Doubleday Press
(or anything by Raymond Brown)
Christ on Trial: How the Gospel Unsettles our Judgment, Rowan Williams,
William B. Eerdmans Publishing. (Or anything by Archbishop Williams)
The New Interpreter's Bible. 12 volumes. Published by Abingdon
Interpretation Commentaries: Westminster/John Knox
Commentaries on Luke, John, Romans, 1,2,3, John from the Anchor Bible

Preaching

As One Without Authority. Fred B. Craddock. Abingdon Press.
Your Way with God's Word: Discovering Your Distinctive Preaching
Voice. David J. Schlafer. Cowley Publications.
The Preaching Life, Barbara Brown Taylor. Cowley Publications.

Indian Studies

A Framework for Understanding Poverty...Ruby K. Payne, Ph.D

Singing for a Spirit. Vine Deloria, Jr

Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux...Black Elk, et.al.

Black Elk, An Oglala Holy Man, Michael Steltenkamp, University of Nebraska Press.

Spirit & Reason: The Vine Deloria Reader...Vine Deloria, Jr.

God is Red. Vine Deloria, Jr.

Four Hundred Years. 400 Years. Owana Anderson.

Native and Christian: Indigenous Voices on Religious Identity in United States and Canada. Editor: James Trea

Native American Theology...Clara Kidwall, Homer Noley, George Tinker

Speaking of Indians. Ella Deloria

Dakota Cross Bearer. Mary E. Cochran, et al.

[Note: This reading list is far from complete. There are several other texts and study guides that could be included. We hope that each person reading this handbook will continue the list for themselves.] On occasion we will update this list.

APPENDIX B

CHECK LISTS/OUTLINES OF THE ORDINATION PROCESS

Of the Ordination of Deacons: Canon 6

Selection/Nomination/Discernment

- Referred to the Bishop by priest, dean or congregation
- Met with the Bishop
- Letter of support from the Discernment Committee or congregation
- Letter of support from the Vestry, Bishop's Committee, or Mission Council
- Completed Nomination application - sent by the Commission on Ministry (COM)
- Met with the Commission on Ministry
- Recommended by the COM
- Approved by the Bishop

Postulancy

- Start theological education and formation
- Background check
- Medical evaluation
- Psychological evaluation
- Ember Day letters to the Bishop
- Complete application for candidacy
- Letter of support from Vestry, Bishop's Committee, Mission Council
- Recommended for candidacy by the COM and Standing Committee
- Approved by the Bishop

Candidacy

- Continuing theological education and formation
- Sexual misconduct prevention training
- Training regarding the Constitution and Canons of the Episcopal Church particularly Title IV (Disciplinary Canons)
- Anti-racism training

Ordination

- Theological education evaluation by Board of Examining Chaplains
- Complete application for ordination
- Letter of support from Vestry, Bishop's Committee, Mission Council
- Recommended by the COM
- Approval by the Standing Committee
- Approval by the Bishop

According to the new canons, the minimum time for ordination to the diaconate is 18 months.

Of the Ordination of Priests: Canon 8

Selection/Nomination/Discernment

- Referred to the Bishop by priest, dean, congregation
- Met with the Bishop
- Letter of support from the discernment committee or congregation
- Letter of support from the Vestry, Bishop's Committee, Mission Council
- Complete Nomination application for Postulancy – sent by the Commission on Ministry (COM)
- Interview with the COM
- Recommended by the COM
- Approved for postulancy by the Bishop

Postulancy

- Start theological education and formation
- Background Check
- Psychological evaluation
- Physical evaluation
- Made application for candidacy
- Letter of support from Vestry, Bishop's Committee, Mission Council
- Recommended for candidacy by the COM and Standing Committee
- Approved for candidacy by the Bishop
- Sent Ember Day Letters

Candidacy

- Continue theological education and formation
- Sexual misconduct prevention training
- Training regarding the Constitution and Canons of the Episcopal Church particularly Title IV (Disciplinary canons)
- Anti-racism training

Ordination to the Transitional Diaconate

- Completed application for ordination
- Provided Letter of Support from Vestry, Bishop's Committee or Mission Council
- Certificate from program of preparation, e.g. Niobrara School for Ministry, seminary
- Recommended to Standing Committee by COM
- Approved by the Standing Committee
- Approved by the Bishop

Ordination to the Priesthood

- Completed application for ordination
- Provided Letter of Support from Vestry, Bishop's Committee or Mission Council
- Certificate from Seminary or other program of preparation
- Theological Education evaluation by Board of Examining Chaplains or GOEs
- Recommendation by the COM
- Approval of Standing Committee
- Approval of Bishop

According to the canons, the minimum time for ordination to priesthood is 24 months.

APPENDIX C

THE USE OF GOSPEL-BASED DISCIPLESHIP IN MINISTRY DEVELOPMENT

At the 2000 Diocesan Convention, the Diocese adopted a resolution encouraging the formation of Gospel-Based Discipleship groups. The resolution stated that “whereas, the baptismal covenant calls us to know the Gospel and proclaim it in word and deed; and, whereas, the Diocese of South Dakota is developing a vision of ministry that understands that ministry, both lay and ordained, emerges out of local communities gathered around the Gospel; therefore all congregations in the Diocese of South Dakota are to be encouraged to form Gospel-Based Discipleship groups that will become a vital part of the spiritual life of the community.”

Gospel-Based Discipleship (GBD) provides a method of reflecting on the Gospel so that we can understand what Jesus is saying to us, and what Jesus is calling us to do. It is not a program; it is not a Bible study. It does not require a leader; the presence of ordained leadership is not necessary. Also GBD is not a substitution for the Daily Office, but is in addition to a regular practice of Morning and Evening Prayer. In fact it is possible to reflect on the Gospel of the Day using the format for GBD in the context of the Daily Office.

As regards GBD, It is based on the following principles:

- To regularly engage the Gospel
- To take seriously our own spiritual formation
- To nurture and foster the spiritual formation of others
- To live the Baptismal Covenant
- To live as a community of disciples
- To foster reconciliation, healing, and vision
- To pray and worship regularly
- To respect the spiritual traditions, values and customs of all people
- To take full responsibility for our local ministries.

GBD can be used by a regular study group, in place of opening devotions at a Vestry, Bishop’s Committee, or Mission Council, and other Committee and Commission meetings. It can be the focus of worship and prayer when two or three are gathered together. And the three questions that structure the Gospel reflection can be used to reflect on other spiritual matters, e.g. theological reflection, ethical issues, church doctrine, homiletics. And as Bishop Mark MacDonald of Alaska said, this process of engaging the Gospel can be an agent of transformation and change as it becomes a vital part of the life of a community.

Materials needed for Gospel-Based Discipleship

- A Bible. Normally, the Gospel of the Day or one from the Sunday proper is read three times, and it is helpful to have two or more versions available in the group.

- A Card or Bookmark on which are the Guiding Principles, the Apostles Creed, the Lord's Prayer and a provision for intercessions and thanksgivings. GBD begins with the Gathering Prayer and ends with the Rule of Life. Cards are available from the Diocesan Office. The basic format is printed below.
- The Disciples' Prayer Book is designed for liturgical use and is patterned after the Daily Office. These are also available from the Diocesan Office. (Information taken from the Draft Version of Gospel-Based Discipleship: Some Suggestions for Presenting, developed in the Diocese of MN.)

FORMAT FOR GOSPEL-BASED DISCIPLESHIP

Gathering Prayer

Creator, we give you thanks for all you are and all you bring to us for our visit within your creation.

In Jesus, you place the Gospel in the Center of this Sacred Circle through which all of creation is related. You show us the way to live a generous and compassionate life.

Give us your strength to live together with respect and commitment as we grow in your spirit, for you are God, now and forever. AMEN

Guiding Principles: As Gospel Based Disciples we commit:
(Read the Principles listed above)

Reflection on the Gospel

- What word(s), idea(s), or sentence(s) stand out for you in the Gospel of the Day?
(Reread the Gospel)
- What is Jesus (the Gospel) saying to you?
(Reread the Gospel)
- What is Jesus (the Gospel) calling you to do?

Prayers of the People

Apostle's Creed

Lord's Prayer

Rule of Life

Creator God we acknowledge and give thanks that:

In Jesus we know we belong to a Sacred Circle with the Gospel and
Baptismal Covenant in the Center.

In this Sacred Circle:

We are all related;

We live a compassionate and generous life;

We respect all life, traditions, and resources;

We commit ourselves to spiritual growth, discipleship, and
consensus.