

Authorised Ministries  
in the  
Diocese of Glasgow and Galloway



Ministry Advisory Group

March 2007

## Message from the Bishop

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

Two things are needed – a clear statement of what is involved and how to engage with assisting in pastoral and Eucharistic tasks; and the safeguarding of congregations and individuals through clear agreements and review procedures.

I would find it helpful to assist me as Diocesan Bishop in issuing authorisation for assistants and give security to such developments in ministry as the Diocese wishes to explore.

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

†Idris

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## Background

The report “*New Century, New Directions*”<sup>2</sup> approved by General Synod in 2003 initiated new arrangements for the development of ministry in the Scottish Episcopal Church. Greater responsibility was devolved to Dioceses, recognition of a greater variety of ministries was envisaged together with greater emphasis on continuing ministerial development throughout a minister’s career and the concept of an Individual Development Plan (IDP) for all authorised ministers throughout their career was introduced.

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

Bishop Idris outlined his vision for the recognition and development of a wider range of ministries in his address<sup>3</sup> at the annual service of Renewal of Authorisation of those in Lay Ministry in 2004. The Revd Shelley Marsh is now his Diaconal Ministries Adviser (DMA) with a brief to develop these ministries.

## Purpose of this Guide

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

In the case of those for whom the gifts are thought to be relevant to Ordained or Reader ministry it outlines how this is put to the test of the wider church.

In the case of other authorised ministries, it indicates how Clergy and a Vestry/Congregation should identify those with potential, make a recommendation for authorisation to the Bishop and supervise the exercise of the ministry.

General queries about the role of the Ministry Advisory Group should be addressed to The Revd Peter Potter—Ministry Development Coordinator— [largs@episcopalglasgow.org.uk](mailto:largs@episcopalglasgow.org.uk)

Queries about the process of discernment should be directed to those listed below. :

### *In regard to Ordained Ministry Discernment*

The Revd David Mungavin — Diocesan Director of Ordinands. (DDO)  
[ddo@episcopalglasgow.org.uk](mailto:ddo@episcopalglasgow.org.uk) or via the Diocesan Office [office@glasgow.anglican.org](mailto:office@glasgow.anglican.org) 0141 221 6911.

### *In regard to Reader and all other Authorised Ministries*

The Revd Shelley Marsh—Bishop’s Adviser for Diaconal Ministries. (DMA)  
[dma@episcopalglasgow.org.uk](mailto:dma@episcopalglasgow.org.uk) or via the Diocesan Office as above.

### *For advice about Vocations generally and presentations on the matter to Councils, Vestries and Congregations*

The Revd Canon Robin Paisley —Vocations Adviser. (VOC)  
[voc@episcopalglasgow.org.uk](mailto:voc@episcopalglasgow.org.uk) or via the Diocesan Office as above

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

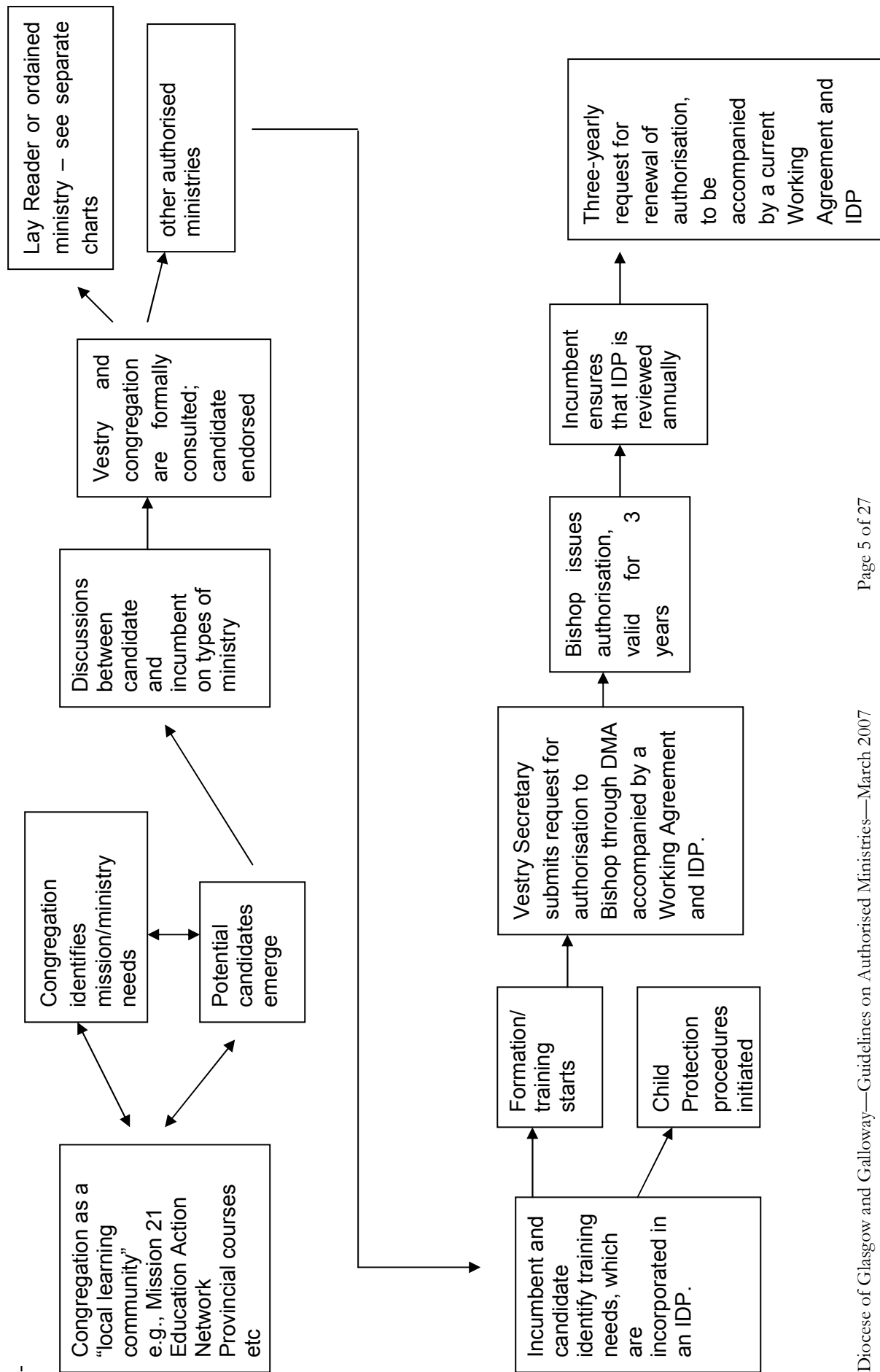
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<sup>2</sup> Copy available on the Diocesan website: <http://www.episcopalglasgow.org.uk/links.html>

<sup>3</sup> Read or download the Bishop’s address from: <http://www.episcopalglasgow.org.uk/nm/publish/news70.html>



## Discernment Chart for Authorised Ministries



## DIOCESE OF GLASGOW AND GALLOWAY

### Authorised Ministries—Good Practice

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

#### 1. Terminology

*New Century, New Directions* envisages that authorisation will be gradually extended to a wide variety of ministry. As these are part of the public ministry of the Church, those who are engaged in them must be authorised by the Bishop. The forms of ministry which are currently recognised are:

*Pastoral Assistant* – someone primarily engaged in the pastoral work of a Charge. This may include:

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

*Eucharistic Assistant* – someone primarily engaged in administering the Sacrament during public worship. This may also involve:

- taking the Reserved Sacrament to the housebound and ill;
- leading or assisting at a Eucharistic celebration in church in the absence of a priest (using the Reserved Sacrament).

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

*Worship Leaders* – There are some lay people, not Licensed Readers, who occasionally lead worship and/or preach in a particular congregation at the invitation of the priest and with the Bishop's approval. (In the case of all guest preachers from outside the Diocese the Bishop's permission should always be obtained). Such members of a congregation who lead worship or give an address on an occasional basis are authorised to do that only in their own congregation.

Lay Readers, Permanent Deacons and Religious already have their own training and licensing in place, and should not be confused with any of the above but when a congregation has a new Lay Reader etc, there should be a welcome during public worship in addition to the Commissioning Service by the Bishop.

#### 2. Criteria, Discernment and Formation

- Candidates for these ministries, who would be people recognised and affirmed by their congregation, will be put forward for authorisation by the incumbent<sup>3</sup> with the agreement of the Vestry.

- Ideally, candidates should emerge in response to the perceived needs of mission in the charge. This applies particularly where changes or innovations in patterns of ministry are proposed. For congregations wishing to work through such a process, material is available from the Provincial Local Collaborative Ministry Officer.

- Candidates must be baptised and confirmed regular communicants, of mature faith and spiritual life.
- Before being authorised, candidates should have some relevant theological knowledge and be familiar with the practical requirements of the role. This will be provided by the incumbent (or someone else in the charge) and/or by diocesan resources, e.g. the Education Action or Liturgy networks.

- It is strongly recommended that anyone considering or already engaged in authorised ministry should avail themselves of recognised courses made available by the Province or Diocese.

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<sup>3</sup> The term “incumbent” is used for convenience to mean Rector or Cleric/Priest-in-Charge.  
Diocese of Glasgow and Galloway—Guidelines on Authorised Ministries—March 2007

### 3. Individual Development Plan (IDP)

Training arrangements will be tailored to the circumstances of individual candidates and the congregation concerned. These will be described in an IDP. (Everyone who is engaged in, or is a candidate for, ministry in the Scottish Episcopal Church, including the clergy, will eventually be required to have an IDP.)

In the case of authorised ministry, the IDP should state

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

The incumbent is responsible for ensuring that the IDPs of everyone engaged in authorised ministry are reviewed annually. The manner in which they are reviewed will be agreed locally.

### 4. Working Agreements

- Everyone engaged in authorised ministry must have a working agreement. This will be drawn up locally and should set out the expectations of the role. (Sample Agreements and IDPs are included in this guide). See pages 7 – 11.
- The Agreement should be reviewed annually, along with the IDP.

### 5. Authorisation

- Requests for authorisation should be submitted to the Bishop through the Diaconal Ministry Adviser. (DMA).
- They should state the type of ministry and any specific role within it (e.g. taking the Sacrament to the housebound or leading services in church).
  - Authorisations will be given for three years but reviewed annually at the local level... They will be renewed en bloc at the annual Ministry Celebration service in that year, and those concerned should attend the service. Requests for renewal should be submitted to the Bishop in time for the service.
  - Initial authorisation and subsequent renewal should be recognised and affirmed at a main Sunday service in the charge soon after the diocesan service.
  - In the event of a vacancy, authorisations will become provisional and any clergy with pastoral oversight should be informed. Once a new appointment is made, the new incumbent will decide within six months whether to request renewal of authorisations or to propose new arrangements.

### 6. Child Protection and the Protection of Vulnerable Adults.

- Under the provisions of Canon 65 (Resolution 1), everyone who is exercising, or is a candidate for, ministry in the SEC must comply with the Province's Child Protection Policy and should attend child protection training.
- In addition, anyone who has regular access to children and young people under the age of 18 and/or vulnerable adults should comply with the disclosure requirements. Contact the Diocesan Child Protection Officer for further advice.

### 7. People holding authorisation from elsewhere

- Authorisations are to a specific congregation and lapse once a person moves away.
- They should be a member of their new congregation for at least six months (12 months in the case of Lay Readers coming from outwith Scotland) before an application for authorisation is made. Such applications will be made by the incumbent with the Vestry's approval in the normal way.

### 8. Disputes and grievances

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

**DIOCESE OF GLASGOW AND GALLOWAY**  
**Scottish Episcopal Church**  
**Pastoral Assistant Working Agreement**  
**(Sample – Please adapt as necessary to an individual’s calling and tasks)**

..... has been appointed a Pastoral Assistant at .....  
Scottish Episcopal Church, and has been approved by the Vestry and by the Bishop for three years. This agreement outlines the expectations of that appointment.

**The role of a Pastoral Assistant is to:**

Assist with Pastoral Visiting, including visiting those who are ill at home or in hospital; but also may involve taking the Reserved Sacrament to the housebound and ill at home or in hospital; assist with Baptism, Wedding and Funeral preparation and occasionally assisting at Baptism, Wedding or Funeral services as the cleric in charge shall determine, if at all.

At no time does any member of the Pastoral Team have the authority to undertake any of these tasks unless specifically directed to do so by the cleric in charge.

The priest will remain the first prime contact for anyone in Pastoral need.

When the priest is on holiday ..... will be the first port of call.

..... will always have the back up of a priest in the Diocese.

..... must inform the priest of any Pastoral emergencies that occurred during their absence and of any communions made with the Reserved Sacrament.

Pastoral Assistants will advise the priest as soon as possible of any need which they have been informed of or have observed.

All Pastoral Assistants are required to attend regular Pastoral Team Meetings to be arranged by the cleric in charge, supervision, and other training as available.

It is expected that the Pastoral Assistant will visit those appointed to them by the priest on a regular basis.

The Pastoral Assistant is entitled to expenses: travel at the current Diocesan rate: telephone calls as claimed.

This agreement will be renewed annually or terminated after discussion between the Pastoral Assistant and Priest.

There will be an initial authorisation during the main Sunday Service, and there will be an annual review of the Assistants Individual Development Plan (IDP.) Those Pastoral Assistants whose agreements are renewed will renew their commitment to their work at the Annual Diocesan Ministry Celebration Service and at a service within their local congregation.

In the event of a vacancy in charge, all Pastoral Assistants shall continue in office but their position requires review within six months of the appointment of a new Priest and re-appointment will be with the agreement of the new Priest.

Signatures:

*Pastoral Assistant*

*Priest*

*Date*

.....  
.....  
.....

*Pastoral Assistant Details:*

*Title:* ...    *First Name:* .....    *Surname:* .....  
*Address:* .....    *Postcode:* .....  
*Telephone:* .....    *E-mail:* .....

**DIOCESE OF GLASGOW AND GALLOWAY**  
**Scottish Episcopal Church**  
**Eucharistic Assistant Working Agreement**  
**(Sample – Please adapt as necessary to an individual’s calling and tasks)**

..... has been appointed a Eucharistic Assistant of  
..... Scottish Episcopal Church, and has been approved by the Vestry  
and authorised by the Bishop for three years.

This agreement outlines the expectations of that appointment.  
The role of Eucharistic Assistant is primarily:  
To assist the priest in the administration of the Sacrament in both kinds.  
The Eucharistic Assistant may also be a Server, but Servers do not necessarily assist with  
administration and the Eucharistic Assistant may or may not be robed.

Eucharistic Assistants will initially be trained by the Cleric with Charge, but will also attend other  
training as available.

This agreement will be renewed annually or terminated after discussion between the Eucharist  
Assistant and Priest.

There will be an initial authorisation during the main Sunday Service, and there will be an annual  
review of the Assistants Individual Development Plan (IDP.) Those Eucharistic Assistants whose  
agreements are renewed will renew their commitment to their work at the Annual Diocesan  
Ministry Celebration Service and at a service within their local congregation.

In the event of a vacancy in charge, all Eucharistic Assistants shall continue in office but their  
position requires review within six months of the appointment of a new Priest and re-appointment  
will be with the agreement of the new Priest.

Signatures:

*Eucharistic Assistant* .....

*Priest* .....

*Date* .....

*Eucharistic Assistant Details:*                      *Title:* ...    *First Name:* .....    *Surname:* .....

*Address:* .....    *Postcode:* .....

*Telephone:* .....    *E-mail:* .....

*\* If you wish to adapt this form please see overleaf*

# DIOCESE OF GLASGOW AND GALLOWAY

Scottish Episcopal Church

## ***WORKING AGREEMENT FOR WORSHIP LEADERS***

(Who are not Licensed Readers)

..... Has been granted permission to lead worship and/or\*  
preach at ..... Scottish Episcopal Church and has been  
approved by the Vestry and by the Bishop for this task for three years. This agreement outlines the  
expectations of the appointment.

The role of **Worship Leader** is:

To lead public worship at the invitation of the Cleric with Charge on an occasional or regular basis  
and to preach/teach where required.

To attend training as and when available, to commit time to prayer and study, and to consult with  
the cleric in charge on the subject and content of sermons or talks.

This agreement will be renewed annually or terminated after discussion between the Worship  
Leader and Priest.

There will be an initial authorisation during the main Sunday Service, and there will be an annual  
review of the Assistants Individual Development Plan (IDP.) Those Worship Leaders whose  
agreements are renewed will renew their commitment to their work at the Annual Diocesan  
Ministry Celebration Service and at a service within their local congregation.

In the event of a vacancy in charge all Worship Leaders or Occasional Preachers shall continue in  
office but their position requires review within six months of the appointment of a new priest and  
re-appointment will be with the agreement of the new priest.

Signatures:

*Worship Leader* .....

*Priest* .....

*Date* .....

*Worship Leader Details:*                      *Title: ... First Name: ..... Surname: .....*

*Address: .....Postcode.....*

*Telephone: ..... E-mail: .....*

*\*Delete as appropriate*

Scottish Episcopal Church  
Diocese of Glasgow and Galloway

**A Form of Service for the Beginning of Authorised Ministry in a Charge** (sample)

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

**Bishop/Priest**            There are many of us, all different;

*All*                            ***But only one God who created us.***

**Bishop/Priest**            There are many different gifts,

*All*                            ***But only one Lord to serve.***

FOR PASTORAL AND EUCHARISTIC ASSISTANTS/WORSHIP LEADERS

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

**Assistants**                ***We do***

**Bishop/Priest**            Do you, members of ..... receive the ministry of ..... as .....

**All**                            ***We do***

**Bishop/Priest**            Almighty God, strengthen your servants .....  
For service as Pastoral/Eucharistic Assistants/Worship Leaders in this congregation.

**All**                            ***Give them hearts willing to love, hands ready to care and ears ready to listen. Amen.***

Scottish Episcopal Church  
Diocese of Glasgow and Galloway

**Re-Commitment to Pastoral Assistants, Eucharistic assistants and Worship Leaders (Sample)**

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

Priest                    There are many ways to serve the Lord;  
*All*                        ***But only one Lord to serve.***

Priest                    There are many different gifts,  
*All*                        ***But only one Spirit who gives them.***

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

Pastoral/Eucharistic Assistant/Worship Leader:                    I do.

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

*All*                        ***We do***

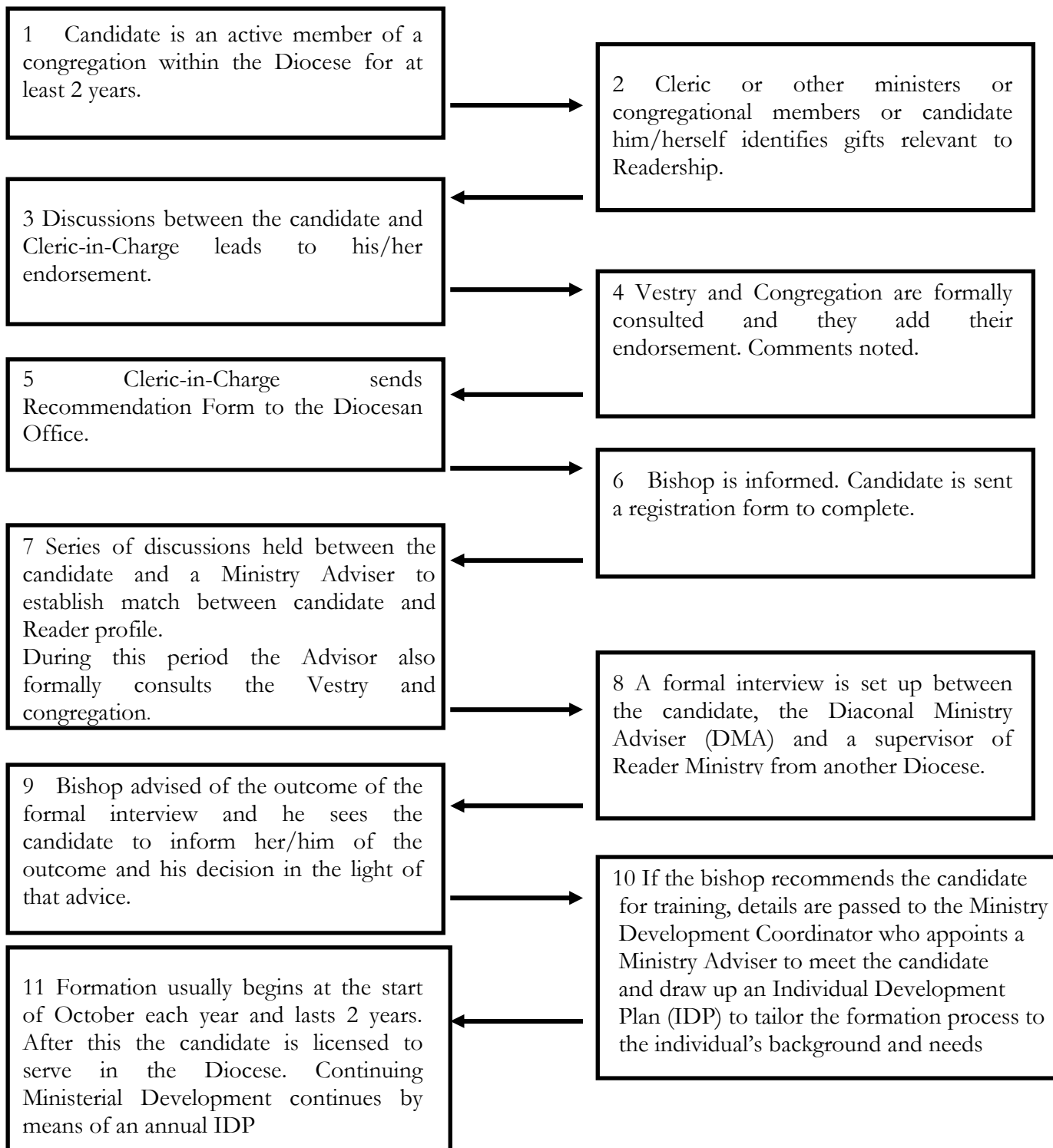
Priest                    Strengthen your servant for service as Pastoral Assistant/Eucharistic  
Assistant in this congregation,

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

## Individual Development Plan (IDP) for Locally Authorised Ministry

<b>Name of Minister:</b> _____ <b>Position:</b> _____ <b>Rector/Priest-in-Charge</b> <b>Date of last IDP:</b> _____	
<b>Development initiatives undertaken in previous 12 months:</b>  <i>a) as follow-up to</i>     <i>b) independently of IDP</i>	<b>Effectiveness</b>  <i>a(i) for individual:</i>  <i>a(ii) for congregation:</i>   <i>b(i) for individual:</i>  <i>b(ii) congregation:</i>
<b>Development plans for period:</b>	<b>Objective</b>  <i>(i) for individual:</i>  <i>(ii) for congregation:</i>
<b>Funding required:</b>	<b>Sourcing</b>
<b>Date for annual review</b>	<b>Date[s] (if any) agreed for interim review:</b>
<b>Agreement:</b>  This IDP has been agreed by the Minister and Priest in charge. The Minister agrees to follow the IDP and to the monitoring of its implementation in accordance with the arrangements set out in this IDP including review at the end of the period covered by the IDP	
<b>Signed:</b>  <b>Minister:</b>	<b>Date:</b>  <b>Priest:</b>

## Discernment Chart for Reader Ministry



*Notes:*

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

## **Lay Readers: Criteria for Selection and Duties**

### **Selection Criteria**

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

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

TISEC has incorporated these criteria into a “competency framework”, which forms the basis for ministerial formation and describes the central attributes/qualities that a person is required to hold and develop in order to exercise an authorised ministry. (See pages 19-21).

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

After licensing, Lay Readers are expected to undertake continuing ministerial development.

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

### **Duties**

The ministry of Lay Readers mainly consists of

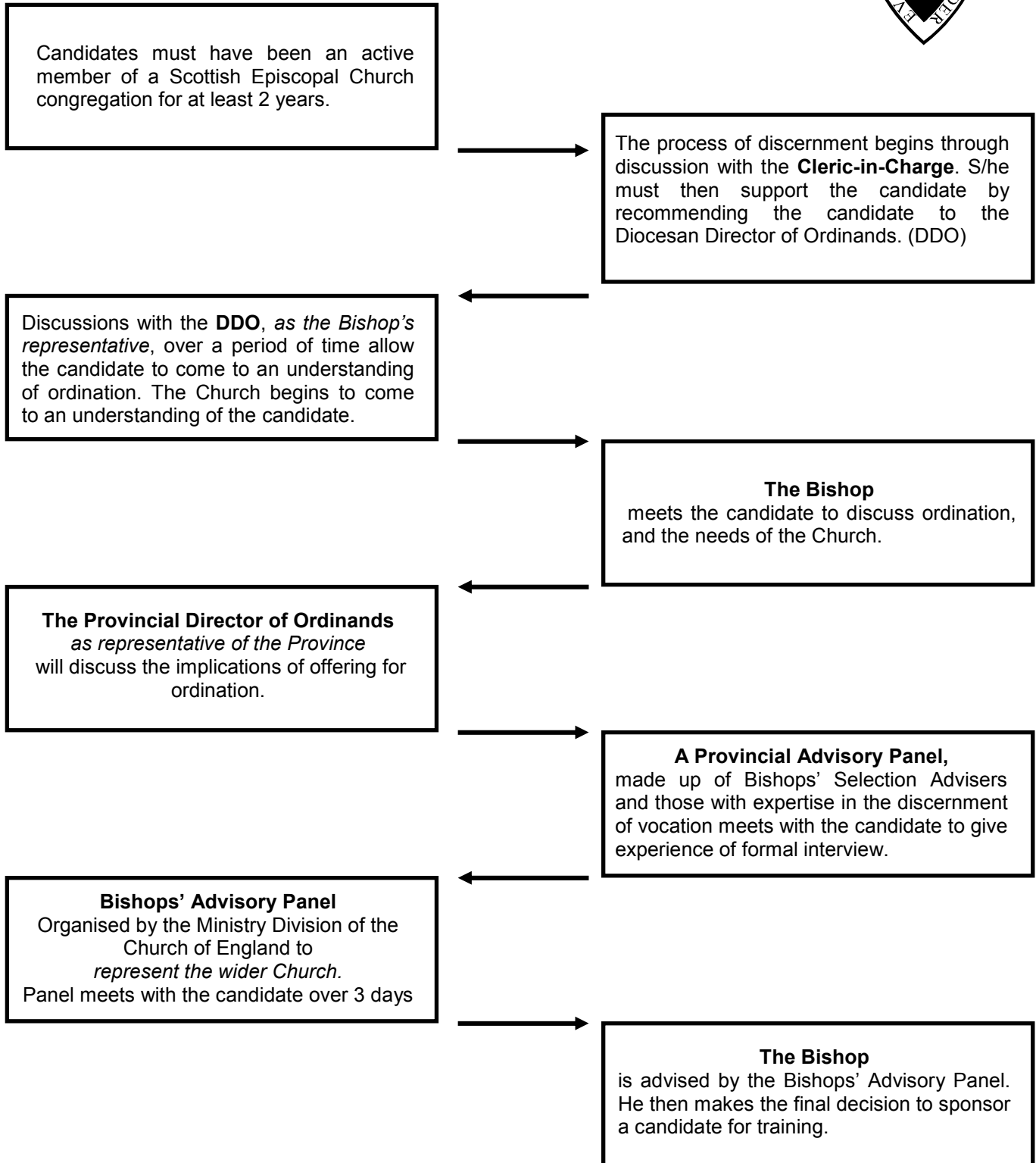
- preaching
- teaching (e.g. discussion groups, Lent courses, confirmation classes)
- leading worship (especially Morning and Evening Prayer)
- assisting at the Eucharist (including giving Communion by extension from the Reserved Sacrament)
- pastoral work (visiting, home communion, marriage and baptism preparation)
- administration
- mission
- Readers may also conduct funerals

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

The working agreement should cover

1. The particular way(s) in which the Readers ministry is to be expressed:-  
*e.g.* Frequency of preaching each month. Frequency of leading services each month. Frequency of leading Bible Study/Home Groups. Other kinds of ministry in which Reader is involved.
2. The expected time commitment for the ministry.
3. The Reader's working relationship with other ministers and/or the local ministry team; and recognition of a Reader's role in other church structure and groups.
4. Arrangements for regular meetings between the Reader, clergy and other staff.
5. Arrangements for reimbursement of expenses incurred through performance of the Reader's ministry and CMD.
6. Expectations of the Reader's Continuing Ministerial Development (CMD) in conjunction with an annual IDP.
7. Arrangements for completing and a regular formal review of the Reader's ministry ideally in relation to the renewal of their licence every three years.

**SCOTTISH EPISCOPAL CHURCH**  
**SELECTION for TRAINING for**  
**ORDAINED MINISTRY**



## A Summary of the Criteria for Selection for Ordained Ministry

### A Vocation

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

Questions:

What signs have you perceived that God may be calling you to ministry?

Who else has perceived your vocation?

What effect has your vocation had upon you?

### B Ministry within the Scottish Episcopal Church

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

Questions:

What do you appreciate most about the Scottish Episcopal Church?

In your experience, what makes a good minister?

### C Spirituality

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

Questions:

What is your pattern of prayer?

From where do you receive spiritual support and guidance?

### D Personality and Character

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

Questions:

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

### E Relationships

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

Questions:

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

## **F Leadership and Collaboration**

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

Questions:

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

## **G Faith**

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

Questions:

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

## **H Mission and Evangelism**

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

Questions:

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

## **I Quality of mind**

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

Questions:

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

## Competency Framework For Ordained and Reader Ministry

*The following is an extract from the Theological Institute of the Scottish Episcopal Church (TISEC) Handbook. For more information on courses of preparation for ministry see [www.tisec.org.uk](http://www.tisec.org.uk)*

### The Competency Framework

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

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

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

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

### Core Competencies:

#### 1. Critical and Creative Theologian

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

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

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

#### 2. Theological Resourcer

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

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

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

#### 3. Servant

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

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

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

#### **4. Communicator**

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

A student will be able to:

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

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

#### **5. Prayerful Person**

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

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

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

#### **6. Collaborative Worker**

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

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

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

## **7. Critically Aware Person**

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

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

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

## **8. Effective Self-Assessor**

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

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

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

## **Notes on the Competency Framework:**

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

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

SCOTTISH EPISCOPAL CHURCH—DIOCESE OF GLASGOW AND GALLOWAY

Recommendation from Cleric-in-Charge for Candidate for Reader Ministry  
*Send to the Ministry Advisory Group Administrator Diocesan Office, 5 St Vincent Place Glasgow G1 2DH*

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**Candidates' Name** .....

**Address** .....

**Email/phone** .....

**Congregation** .....

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

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

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

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

1      Critical and Creative Theologian

2      Theological Resourcer

3      Servant

4 Communicator

5 Prayerful person

6 Collaborative Worker

7 Critically aware person

8 Effective Self-Assessor

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

Signed .....

Date.....

Name in CAPITALS .....

**SCOTTISH EPISCOPAL CHURCH—DIOCESE OF GLASGOW AND GALLOWAY**

Recommendation from Cleric-in-Charge for Candidate for Ordained Ministry  
*Send to the Ministry Advisory Group Administrator Diocesan Office, 5 St Vincent Place Glasgow G1 2DH*

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**Candidates' Name** .....

**Address** .....

**Email/phone**

**Congregation** .....

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

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

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

A Vocation

B Ministry within the Scottish Episcopal Church

C Spirituality

D Personality and Character

E Relationships

F Leadership and Collaboration

G Faith

H Mission and Evangelism

I Quality of Mind

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

Signed ..... Date.....

Name in Capitals .....

**SCOTTISH EPISCOPAL CHURCH**  
**DIOCESE OF GLASGOW AND GALLOWAY**

**DEPUTISING FEES/EXPENSES**

*Claim for Fees and Expenses by authorised minister (diocesan or local, lay or ordained) payable in the absence of stipendiary clergy through holiday entitlement, illness or other church duties.*

**Name of Church** \_\_\_\_\_ **Date of Service(s)** \_\_\_\_\_

Name and Address of Claimant \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Amount Claimed:

Fees	£
Public Transport	£
Travel by Car - _____ miles @ _____ p. per mile	£ _____
Total Claimed	£ _____

**Signed:** \_\_\_\_\_

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

**NOTES:**

1. The rate of fee approved by Diocesan Council from 1st September 2006 is £47 for one service and a supplement of £13.50 for each additional service taken on the same day. For a shortened midweek service without a sermon the fee is £20.50. The rates will be reviewed annually in line with stipend.
2. Travel by car may be reimbursed at the HM Revenue & Customs Approved Rate (40p per mile in 2007) when this is beyond the mileage accrued in attending worship normally.
3. Claims should be remitted to the appropriate treasurer who should ensure the claims are settled within 14 days.
4. The recipient should make an appropriate declaration to HM Revenue & Customs, as the fee is taxable depending upon the individual's circumstances. The treasurer should retain a record of the name and address of all persons to whom fees have been paid.