

APPENDIX 2

WAY OF LIFE FOR MINISTRY Equipping People for God's Ministry

Ordination for Holy Orders

A. Introduction

There are not enough clergy to serve our many Indigenous communities. Communities go without the sacraments for months, some without regular Sunday worship services. For many years Indigenous people in Canada have been “missionized” by various denominations. But little thought was given to sustainability and in being self-determined Indigenous Christians. Many systems and structures were set in place that were not culturally appropriate. Such is the case with the process of ordination.

As “dual citizens” within the Anglican Church of Canada, Indigenous Anglicans have the right to choose their path to ordination. This, however, should be done in consultation with others, with prayer and engagement of the Gospel. It is important to have a process that is relevant and life giving, one that is not full of obstacles. Experience has shown that Indigenous people tend to be more scrutinized by those in control of the system. For example, one of the questions often asked is “are they ready to be ordained for the whole church?” A better question is, “who is?” It is not realized that the “whole church” for that person may be a remote village on James’ Bay and that even a seminary trained priest will need more training on the Land in order to be effective and sensitive to the unique needs and ways of living in our remote communities.

We need a process that will be relevant, responsive to community ways and will offer the best training to aspiring calls to ordination. We are proposing that this process be under the auspices of the Presiding Elder (the National Indigenous Anglican Archbishop (NIAAB)). To begin the process there will be negotiation with the diocesan bishop, the Presiding Elder and the person who is being called for ordination. This negotiation is to share information on why this path to ordination is in the best interest of the aspirant (person being called for ordination), the community and church. The Presiding Elder may

accept the person for continued discernment. This discernment will be conducted using an Indigenous, Gospel based approach. The Presiding Elder may also propose people for further ministry discernment

B. Discernment

1. The discernment will be done in a Community Sacred Circle (CSC) using Gospel Based Discipleship. Members of the Circle may include the priest in charge or lay leader, at least one elder and one youth and others who are familiar with the ministry of the aspirant the one who has a call to be an ordained minister). The three questions will be:
 - What stands out for you?
 - What is Jesus saying about the call to ordained ministry?
 - What is the call to live into ordained ministry?
2. The CSC should meet at least six times and then make a report to the Presiding Elder. The Presiding Elder may attend these Community Sacred Circles if time allows. Each circle will select a facilitator and he/she will explain the process used in Gospel Based Discipleship.
3. Once the Community Sacred Circle completes its discernment, the aspirant will make arrangements for his/her community to take part in Indigenous Catechist Training. This can be done over several weeks for one to two hours per week or a concentrated training over a long weekend. Trainers will be provided, if needed. The aspirant will assist in the training. An evaluation will be completed and sent to the Presiding Elder.
4. If the community feels the aspirant is called to ordained ministry, they will put their recommendation in writing to the Presiding Elder and state if the call is to be a permanent deacon or priest. Even if the call is to the priesthood, they must first be ordained to be a transitional deacon. The above process may not be necessary if the community feels that the aspirant has already been discerned according to their traditions. Some Indigenous communities watch young people for several years to discern their leadership skills and spirituality. If this is the case, the community will provide a written statement to the Presiding Elder listing reasons to admit the aspirant to postulancy (person accepted for ordination and period of study).



5. The Bishop or the Presiding Elder may recommend a person for discernment using the CSC.
6. Qualifications to be considered during the discernment process.

C. According to the *National Canons of the Anglican Church of Canada* the qualities of a person seeking ordination are:

“A priest is one who has a personal faith and spiritual life that is adequate to lead others. He or she:

1. **Displays a mature understanding of a call to ministry, service and study.** This can be assessed by the Community Sacred Circle (CSC) and learning stories of early missionaries and then seeing how they fit into the call. Discuss with CSC the call and what it will mean to the community.
2. **Demonstrates a commitment to loving service in the church rooted in a sustained and growing love of God in Christ.** How is the person being called involved with the church? What are the needs of the community and where can the called fit in? What scriptures talk about God’s love?
3. **Cultivates a disciplined life of prayer, rooted in the Anglican tradition of common prayer, which responds well to the demands of personal formation and the expectations of public ministry.** Gospel Based Discipleship may also be used as it is based on the American Book of Common Prayer and very similar to the Canadian Book of Common Prayer. Morning and Evening Prayer should be said every day, alone or with others if possible.
4. **Shows evidence of personal and spiritual growth and healthy self-awareness.** The CSC and the person called should experience Indigenous Healthy Pathways (IHP), a spiritual training that draws upon history to show the losses that Indigenous People have experienced. These losses and the resulting grief can stifle spiritual growth and healthy self-awareness.
5. **Exercises appropriate care of self, accountability to others, and has an awareness of sources of support available when needed.** Again, using the IHP, each person can create a plan for a Healthy Pathway to bring balance to their lives and lives of others.

6. **Shows a commitment to live his or her Christian faith within the Anglican Church of Canada.** This commitment may also include our traditional teachings as they are not contrary to the Christian faith. One question that may arise is whether or not the person called can live without being paid as an ordained leader.
7. **Demonstrates a healthy relationship to her or his bishop, diocese, province and the national church.** Relationship is the key word here and this relationship should start with the Indigenous community.
8. **Reflects with insight on her or his personal strengths and weaknesses, gifts and vulnerabilities.** Since we are taught not to brag about our gifts it may be good to let the CSC discuss gifts and talents, and those things that need to be improved to be a better leader.
9. **Discerns God's presence and activity in her or his own life and in the lives of others.** Again, a discussion with the CSC should start with how God is working in the community, then in the lives of others and lastly in the person being called.
10. **Bears witness to his or her own experience of God's love and grace in acts of evangelism.** We should listen to the experiences of others, then talk about God's love in the person being called. How does God favor Indigenous people? How can these favors be used to call others to Jesus?
11. **Demonstrates a capacity to deal maturely in personal relationships with family and friends.** This can be dealt with through IHP, especially the section that deals with oppression and passive aggressive behavior that is prevalent in many Indigenous communities. Passive-aggressive behavior is like the old crab bucket. We encourage our people to climb to the top but once they get close, we pull them down.
12. **Models stewardship as a spiritual discipline in response to God's gifts.** What does stewardship look like in Indigenous communities? (See page 37 below on Peel's teaching on stewardship)
13. Has read and continues to read the whole Bible in a systematic way. Gospel Based Discipleship may be used to read the Gospels



and the Daily lectionary may be used to read the Old Testament and the New Testament. It would be helpful to reflect on the readings with at least one other person, “For where two or three are gathered in my name, I am there among them.”

Each one of the above are in concert with the relevant traditional Sacred Teachings.

D. Postulancy

1. Once the Presiding Elder reviews the discernment materials he/she will make a determination to accept the aspirant for postulancy. Postulancy is a time of formation and further discernment.
2. The person seeking ordination must have a background check using appropriate means in that community. The results will be shared with the Bishop and Archbishop.
3. A “formation” plan will be developed with the postulant, his/her community of faith and the Presiding Elder or his/her designee. In keeping with the Canons of the Anglican Church of Canada, it is important that such a plan include study in the following areas:

In the midst of the breadth of material covered in this document it is important to note that it contains only five basic competencies. A priest must:

- *have a personal faith and spiritual life that is adequate to lead others; especially Indigenous communities and can effectively meld Christian and Traditional Values where appropriate.*
- *understand who we are as the people of God, our stories, especially those of the residential schools, our histories and what it means to be an Anglican within the wider Christian family;*
- *be able to translate that rich tradition into the real life of the actual communities and contexts where we minister;*
- *have the capacities to provide effective leadership in the communities we are called to serve;*
- *be able to teach, mentor and support the development of the ministry of the whole people of God, particularly in Indigenous communities.*

E. Formation

During the time of postulancy, formation in consideration of the above will be undertaken. The following is a guide for developing a formation plan. This plan will be approved by the Presiding Elder and the Indigenous House of Bishops Leadership Circle.

The National Indigenous Ministry

1. Formation Plan for Ordination

Name: _____

Date: _____

Address: _____

Telephone #: _____

email: _____

Postulants shall pursue the program of preparation for ordination developed by the Office of the Presiding Elder. The program shall include theological training, practical experience, emotional development, healing from intergenerational post-traumatic stress disorder (if needed) and spiritual formation. Prior education and learning from life experience may be considered as part of the formation process. Each postulant will have accomplished training in sexual misconduct prevention, and anti-racism training.

There are eight recommended areas of study. Please explain how you will become knowledgeable in these areas. What books will you read? Will you take courses at a theological school, college, on the internet? This training will be relevant and meaningful to the community you will serve. Your priest and/or your Community Sacred Circle must be consulted in the development of this plan and must also approve the plan.

1. *The Holy Scriptures:*

Who will mentor you? _____

2. *Church History, including the Ecumenical Movement:*

(Note: local church history is highly valued, how and why did the church come to your community?

What does it mean to be an Anglican?)

Who will mentor you? _____

3. *Christian Theology, including Missionary Theology and Missiology:*

Who will mentor you? _____

4. *Studies in contemporary society, including racial and minority groups and the legacy of the residential school system:*

Who will mentor you? _____

5. *Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Book of Common Prayer, the Book of Alternative Services, the Hymnal, and authorized supplemental texts:*

(Note: This will include instruction on doing the Holy Communion, baptism and other sacraments. It will also include appropriate hymns for the seasons of the church year.)

Who will mentor you? _____

6. *Theory and Practice of Ministry in Indigenous communities:*

Who will mentor you? _____

7. *Providing pastoral care in our remote communities, at time of suicide and other traumatic events in the community*

Who will mentor you? _____

8. *Preaching*

Who will mentor you? _____

Tell us how you will receive training in sexual misconduct and anti-racism training (this is usually connected to diocesan requirements for postulancy/ordination):

The Bishop requests that you have a spiritual director. Who will be your spiritual director? Please give name/address/telephone number:

If the Presiding Elder wishes to consult with your spiritual advisor, he/she will first obtain your permission. The Presiding Elder or his/her designee will contact your mentor in each of these areas to assess what you have learned.

Approved by the Presiding Elder, CSC and the Indigenous House of Bishops Leadership Circle:

Signature of First Elder, CSC: _____

Date: _____

Signature of the Elder IHOB: _____

Date: _____

Signature of the Presiding Elder: _____

Date: _____

F. Approval for ordination

1. Once approved the CSC will monitor the postulant's progress. When the CSC determines that at least three quarters of the formation plan has been completed, they will recommend in writing that the postulant apply for ordination to the diaconate, either the permanent or the transitional. This request will be in writing to the Presiding Elder.
2. Once received, the Presiding Elder may convene the IHOB to measure the postulant's progress. The Presiding Elder will then approve or disapprove the postulant for ordination and will issue a letter. If approved, the postulant will continue study until he/she is ordained. Before ordained, the Presiding Elder and CSC will meet with the postulant and talk about expectations for the ordained ministry and also initiate a support system for the newly ordained.
3. While not critical, it is important that the postulant receive training in financial management and record keeping. These two areas maybe more easily handled by a member of the congregation to be served, especially if the ordained will not be paid. It is expected that all members of the congregation will offer their gifts and talents to the newly ordained. The people are the Church!
4. Once approved for ordination, the postulant becomes a candidate for ordination. The candidate will consult with the Presiding Elder and diocesan bishop (if necessary) to set an ordination date. Before ordination, the CSC will assist in obtaining the proper robes and stoles for ordination, especially if the person to be ordained will not be paid.
5. Once ordained to the diaconate, and if the deacon seeks ordination to the Priesthood, all parties involved will meet to set forth timelines and further study for ordination to the Priesthood.



Indigenous Lay Ministry and Formation

A. Introduction

The Creator calls each of one of us to use gifts and talents to walk a good path with a good mind; to fulfill our baptismal covenant. Everyone can be a minister. It is not necessary to be ordained to be a minister. We must remember that Jesus did not ordain anyone to be clergy. Jesus did raise and equip followers to be disciples. Discipleship is the root of our ministry as Indigenous Christians. Congregations should not expect their clergy to do everything, especially in those congregations served by non-paid clergy.

There are many lay ministries that can be undertaken. When we speak of lay or laity, we mean the people of the church. Everyone was a lay person at one time and that should not be forgotten. It is important to help people discern their call to lay ministry. This can be done in a sharing circle where people talk about their gifts and talents. Because we are taught to be humble, this may be difficult for some. In a sharing circle, all were asked to name something they were “good at” or to name their gifts. One person said, “I have no gifts.”

B. Categories of Lay Ministries

There are a number of lay ministries, some need approval or licensing from the bishop and/or the Presiding Elder; and some need formal community and cultural appropriate training. These are:

1. Pastoral Leader
 - Pastoral care, person to provide spiritual support to community members
 - Administrative, person to do record keeping — attendance and financial and perhaps assist in communications to members
2. Worship Leader
 - leads Morning and Evening Prayer, Funerals and other services as permitted.
3. Lay Preacher
 - An Episcopal Church office that makes the “Word” come alive in both cultural and community context; needs to be licensed by their Bishop to preach.

4. A Lay Reader
 - Primarily officiates at Morning or Evening Prayer services. And depending on their ministerial abilities, an Incumbent might give them permission to other liturgical or pastoral duties in the parish.
5. Eucharistic Minister
 - assists priest in distribution of wine and bread at communion
6. Eucharistic Visitor
 - takes communion to the ill or shut ins in the community
7. Catechist
 - prepares people for baptism, confirmation, and reception, reaffirmation of Baptismal vows
8. Evangelist
 - presents the Good News in such a way that people are led to receive and follow Jesus

C. These ministries require formal training.

In ideal situations a priest should provide the training. However, since we have many nonstipendiary clergy, the Office of the Presiding Elder will develop appropriate training on a case-by-case basis. A license will be given by the Bishop and the Presiding Elder upon completion of the training. A bishop may grant a license if he/she feels the lay minister has already received adequate training to carry out these ministries.

D. Other Lay Ministries

There are other lay ministries but while they may require training, they do not require a license. These include but are not limited to: Altar Guild (proper care of the altar linens and vessels, setting up for communion), Sunday School teacher, Church building maintenance, fundraising, music leader, etc. Clergy should encourage people to take on these ministries and provide the training as needed.

Background Insight

Bill Peel, in an essay entitled, "Leadership is Stewardship," suggests that there are four important principles about biblical stewardship we must understand:

1. The principle of ownership.

The psalmist begins the 24th Psalm with,

The earth is the LORD's, and everything in it, the world, and all who live in it.

In the beginning of Genesis, God creates everything and puts Adam in the Garden to work it and to take care of it. It is clear that man was created to work and that

work is the stewardship of all of the creation that God has given him.

This is the fundamental principle of biblical stewardship. God owns everything, we are simply managers or administrators acting on his behalf.

Therefore, stewardship expresses our obedience regarding the administration of everything God has placed under our control, which is all encompassing. Stewardship is the commitment of oneself and possessions to God's service, recognizing that we do not have the right of control over our property or ourselves.

Echoing Deuteronomy 8:17, we might say:

"My power and the strength of my hands have produced this wealth for me."

But Deuteronomy 8:18 counsels us to think otherwise:

Remember the LORD your God, for it is he who gives you the ability to produce wealth.

We are visitors upon Mother Earth and we must walk gently with wisdom and love. We must think about what we will leave for the Seventh Generation not yet born.

2. The principle of responsibility.

In explaining responsibility, Peel writes,

Although God gives us “all things richly to enjoy,” nothing is ours. Nothing really belongs to us. God owns everything; we’re responsible for how we treat it and what we do with it. While we complain about our rights here on earth, the Bible constantly asks, What about your responsibilities? Owners have rights; stewards have responsibilities.

We are called as God’s stewards to manage that which belongs to God. While God has graciously entrusted us with the care, development, and enjoyment of everything he owns as his stewards, we are responsible to manage his holdings well and according to his desires and purposes.

If we truly want to be a self-determined Church, we must accept responsibility for the care, development and enjoyment of all the Creator has given us.

3. The principle of accountability.

A steward is one who manages the possessions of another. We are all stewards of the resources, abilities and opportunities that God has entrusted to our care, and one day each one of us will be called to give an account for how we have managed what the Master has given us.

This is the maxim taught by the Parable of the Talents. God has entrusted authority over the creation to us and we are not allowed to rule over it as we see fit. We are called to exercise our dominion under the watchful eye of the Creator managing his creation in accord with the principles he has established.

Like the servants in the Parable of the Talents, we will be called to give an account of how we have administered everything we have been given, including our time, money, abilities, information, wisdom, relationships, and authority.

We will all give account to the rightful owner as to how well we managed the things he has entrusted to us.

We must remember that we are accountable to our Creator and to those not yet born. “We do not inherit Mother Earth, we borrow her from our children.”

4. The principle of reward.

In Colossians 3:23-24 Paul writes:

Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.

The Bible shows us in the parables of the Kingdom that faithful stewards who do the master's will with the master's resources can expect to be rewarded incompletely in this life, but fully in the next.

We all should long to hear the master say what he exclaims in Matthew 25:21:

Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!

As Christians in the 21st century, we need to embrace this larger biblical view of stewardship, which goes beyond church budgets or building projects, though important; it connects everything we do with what God is doing in the world.

We need to be faithful stewards of all God has given us within the opportunities presented through his providence to glorify him, serve the common good and further his Kingdom.

As we are taught to walk humbly, we should not worry about rewards. In the words of Elders, "our reward is in heaven."