

Report of the DNJ School for Ministry to the 240th Diocesan Convention

Our diocesan school of local formation, our “NJ School for Ministry,” reached four important milestones since the 239th Diocesan Convention. In 2024, the NJ School for Ministry:

1. Celebrated its first graduates: The School for Ministry celebrated its first graduating class, acknowledging the preparation of 19 students of ministry as priests, deacons, or canonically licensed lay leaders. Thirteen (13) of these students were ordained for ministry in our diocese prior to the graduation celebration. Six additional graduates had completed the same 3-year academic program of study as their ordained colleagues. By issuing to these graduates licenses under Title III, Canon 4, Section 1a, Bishop Stokes acknowledged their readiness to serve our diocese outside of their home parishes and under the direction of our Bishop, as lay Pastoral Leaders, Worship Leaders, Preachers, Eucharistic Ministers, Eucharistic Visitors, Evangelists, and Catechists. The list of the 19 lay and ordained graduates in the first graduating class of the School for Ministry, and additional information regarding the ministry journey of each is found on pages 4 - 5 of this report.
2. Clarified the School for Ministry structural framework: Incorporating lessons from our years of beta-testing (August 2019 through August 2022), the School for Ministry set forth in 2023 a practical, sustainable, and effective framework by which lay and ordained servant leaders can be locally formed for ministry in our ever-changing post-Christendom world. That vision was set forth in the NJ School for Ministry Student Handbook published in September 2023 and is incorporated herein as pages 6 - 26 of this report.
3. Supported the work of the Canon Missioner for Hispanic Ministries toward development of a local formation for ministry program accessible to Spanish-speaking Episcopal servant leaders and for the benefit of Spanish-speaking congregations in our diocese. Working collaboratively and with Spanish-speaking clergy of our diocese, we developed an “Encuentro Vocacional: Un Llamado al Servicio,” which was presented at Trinity Cathedral on October 7th to a lively and committed group of Spanish-speaking leaders in our diocese. The general plan for this day is included herein at pages 27 - 31.
4. Began its transition from pilot program to a recognized and integrated ministry of the Diocese of New Jersey. The reasons the School for Ministry needs this recognition and integration within the diocese are set forth below.

Transitioning the School for Ministry from a beta-tested pilot program to a recognized and integrated ministry of the Diocese of New Jersey:

Our report to the 239th Diocesan Convention clearly stated that steps must be taken to better integrate the School for Ministry into existing and evolving diocesan structures. That reality, combined with the 2023 transfer of Ecclesiastical Authority, made 2023 a year of first steps in that transition.

The need for the School for Ministry for coordination and integration with other diocesan structures is rooted in 3 concerns:

1. To be sustainable, the School for Ministry must steadily recruit students who desire to be formed locally for ministry as lay and ordained servant leaders.
2. The success of any formative institution depends on the quality and consistency of those who take on the formative roles (faculty, internship supervisors, mentors, etc.). To retain highly competent faculty, internship supervisors, and mentors, we need to be able to offer them a regular program schedule – which again is dependent upon a regular program of student recruitment.
3. Finally, to effectively form lay and ordained servant leaders in the continually evolving environment of the post-Christendom world, the leadership of the School for Ministry must be aware early of directions diocesan leadership is moving. Otherwise, the School for Ministry program will not be timely adapted to the changing realities of our diocese.

The need to adapt the School for Ministry program to changing realities can be demonstrated by considering two specific recent changes: the affiliation of small, under-resourced congregations with ministry provided by either a priest and a deacon or a Deacon Administrator; and the issuing of Title III, Canon 4, Section 1a licenses to lay servant leaders, especially as we face an ongoing shortfall of ordained servant leaders. The leadership of the School for Ministry needs to be engaged with the Bishop and other diocesan servant leaders as we make our way into the future in response to God’s call today. At all times, the impact of diocesan changes on our program of local formation for ministry must be considered so that the formation provided can be continually reviewed in light of the changing needs of the diocese. Two examples follow:

Example 1: Concerning the ministry of deacons serving affiliated congregations and those serving as Deacon Administrators. School for Ministry leadership must understand early whether the ministry of the deacon in an affiliated parish deviates (whether intentionally or not) from the traditional ministry of the deacon. For example, do we need to prepare deacons serving affiliated parishes to preach more frequently? Will they be more frequently involved in preparing or leading worship services? What formation is needed by deacons who may be appointed as Deacon Administrators? Furthermore, if the ministry of the deacon serving an affiliated parish differs from traditional diaconal ministry, what formation will support the preservation of a true diaconal identity despite the changes? What can we do to help lay leaders (specifically those formed through the School for Ministry as Title III, Canon 4, Section 1a as licensed Pastoral Leaders) navigate the impact of these changes on the relationship between a congregation and its deacon?

Example 2: Concerning the deployment of servant ministers licensed as Section 1a as Pastoral Leaders, Worship Leaders, Preachers, Eucharistic Ministers, Eucharistic Visitors, Evangelists and Catechists. The School for Ministry has prepared lay and ordained servant ministers side-by-side. As we have emphasized at each Episcopal Servant Ministries seminar, “nothing about the spiritual or missional life of the church should be reserved for ordained leaders.” Although 5 graduates have demonstrated the required competencies and have received multiple Section 1a licenses for diocesan ministry, the diocese does not yet have a vehicle for calling these servant leaders into service. These servant leaders did not come to the School for Ministry merely for personal spiritual growth, but so that they might be formed and live into the fullness of lay ministry by taking on roles outside of their usual parish communities. These servant leaders are ready to be called into service on behalf of under-resourced communities, each working in the areas of their licenses and under the

direction of the Bishop or the Bishop’s designated supervisor. Integration of the leadership of the NJ School for Ministry with diocesan transition planning will facilitate this process. Further, these conversations will allow the leadership of the NJ School for Ministry to continually make recommended improvements to the School’s programs so that all graduates are prepared to take up the ministries to which each is called.

As first step toward becoming a fully integrated ministry of the diocese, the Right Reverend Sally French called the Reverend Susanna Cates as Canon for Formation and Vocations. This is a wonderful first step toward the future. I was a member of the taskforce entrusted in 2017 with the work of envisioning local formation for Episcopal servant ministries, and I have had for nearly 5 years the privilege of serving as the first Director of the NJ School for Ministry. I am truly delighted that the work of the NJ School for Ministry is moving in this direction. Bishop Stokes and the 2017 taskforce planted seeds. I had the privilege of watering those seeds. I will shortly pass the watering can to the Reverend Canon Susanna Cates. Through it all, it has always been and will always be God who gives the growth.

The pages that follow:

Pages 4 – 5	Record of the First Graduating Class of the NJ School for Ministry
Pages 6 - 26	Structure of the School for Ministry as set forth in the 2023-2024 Student Handbook <i>(Please note that the Student Handbook also has its own internal numbering format for pages)</i>
Pages 27 – 31	Plan for the Encuentro Vocacional: Un Llamado al Servicio
Page 32	Other Students in the School for Ministry since the 239 th Diocesan Convention

Additional Note:

This report contains more information than would typically be shared in a report to convention. That was an intentional decision made because of the upcoming full transfer of this work to the Canon for Formation and Vocations. The more the members of our diocese know about the School for Ministry, the more substantively they can support the work of the Canon for Formation and Vocations, and the more effective the School for Ministry will be in preparing servant leaders for work in our diocese in this post-Christendom world.

The First Graduation & Baccalaureate of the NJ School for Ministry

First Graduates of the New Jersey School for Ministry

On June 10th, 2023, the first graduation ceremony for 19 current and former students of the Diocese of New Jersey School for Ministry was celebrated in the Holy Eucharist and Baccalaureate Service at Trinity Cathedral. The Right Reverend William H. Stokes presided at that service and was assisted by the Right Reverend Bishop Sally French (at that time, the Reverend Dr. Sally French, Bishop-Elect of the Diocese of New Jersey), and the Very Reverend René Rory John, Dean of Trinity Cathedral.

Thirteen individuals received Certificates of Completed Study and Formation for Holy Orders. Each had completed the required academic study and formative experiences (including Gathering Weekends, Spiritual Direction, Parish internships, and Clinical Pastoral Education where required), had demonstrated the required demonstrable competencies established for each experience, and had been ordained to Holy Orders before the date of the School for Ministry's first graduation on June 10, 2023. These individuals are:

Priests

1. The Reverend José Cantos
2. The Reverend Paul Chalakani
3. The Reverend Nicole Kurkowski
4. The Reverend Jorge Martinez

Class of Deacons 2021

1. The Reverend Bruce Cecchini
2. The Reverend Nicole Kurkowski
3. The Reverend Carol Rodgers
4. The Reverend Jeanne Sachs
5. The Reverend Vasu Subramani
6. The Reverend Geraldine Welch

Class of Deacons 2023

1. The Reverend Daphne Roberts
2. The Reverend Rocco Sherman
3. The Reverend Kevin Thompson
4. The Reverend Jane Carol Wilson

Four lay leaders were awarded Certificates of Completed Study and canonical licenses under Title III, Canon 4, Section 1a.¹ These four lay leaders completed 3 years of study and formation for ministry, and demonstrated the required demonstrable competencies in Scripture, Theology, Worship, Spirituality, Church History, and the Practice of Servant Leadership today. Each was licensed to work under the bishop's direction as a Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Evangelist, and Catechist. These four servant leaders are:

1. Steven Alexander, *St. Martin in the Fields Church, Lumberton*
2. Tiffany Campbell, Postulant to the Priesthood, *St. Mary's Church, Haddon Heights*
3. Robert Litsinger, *Trinity Church, Moorestown*
4. Steven Welch, Postulant to the Priesthood, *St. Barnabas Church, Monmouth Junction*

One lay leader, Paul Lawless, was awarded a Certificate of Completed Study and six canonical licenses under Title III, Canon 4, Section 1a. Paul Lawless (*of St. John's, Maple Shade and Grace Church, Merchantville*) completed 3 years of study and formation for ministry, and demonstrated the required demonstrable competencies in Scripture, Theology, Worship, Spirituality, Church History, and the Practice of Servant Leadership today. Paul was licensed to work under the bishop's direction as a Worship Leader, Preacher, Eucharistic Minister, Evangelist, and Catechist.

One lay leader, Julie Bathke (*Trinity Church, Moorestown*), **was awarded a Certificate of Completed Study** in the areas of Scripture, Theology, Worship, Spirituality, Church History, and the Practice of Servant Leadership Today, and was recognized as a Lay Servant Minister in leading Scripture Studies and in the training of other leaders in the Study of Scripture. Julie did not seek any lay licensing.

Graduates in Ongoing Discernment & Continuing Formation through the New Jersey School for Ministry

Four graduates of our diocesan School for Ministry are seeking Holy Orders and are thus required to continue to participate in continuing education and formative experiences through the School for Ministry. These four students are:

1. Steve Alexander, referred by the Commission on Ministry to the Committee on the Diaconate
2. Tiffany Campbell, Postulant to the Priesthood, awaiting first parish internship placement
3. The Reverend Kevin Thompson, Deacon, continuing formation while serving the Community at St. Thomas in Red Bank
4. Steve Welch, Postulant to the Priesthood; Steve has completed a parish internship at St. John's Somerville and is awaiting a second parish internship placement

¹ These licenses differ from Title III, Canon 4, Section 2a licenses. Section 2a licenses may be granted by the bishop at the request of local clergy for service within a specific congregation. In accord with the provisions of Title III, Canon 4, Section 1a of the Canons of the Episcopal Church, Section 1a licenses are authorize lay leaders to serve in the diocese under the direction and supervision established by the Bishop.

Episcopal Diocese of New Jersey
School for Ministry



Student Handbook 2023-2024

Updated Sept. 6, 2023

Contact Information:

Genevieve R. Bishop

Director, DNJ School for Ministry

director@njschoolforministry.org

914 – 815 – 8948

Please text your phone number & name before calling

Student Handbook Index

About the School for Ministry	
Our Mission	1
Our Guiding Principles	2
Our Accountability	3
The Call to Servant Ministry	
Episcopal Servant Ministries Seminar (ESM)	3
Discernment of Call	4
Pathways of Formation	
Choosing Between Seminary and Local Formation	5
Commitment of Priests Ordained through the SfM	6
The School for Ministry Program	
Academics	7
Introduction	7
Required Sequence of Courses	8
Additional Course Offerings	9
Important Notes Regarding Academic Study	9
The Breadth of Formation for Ministry	
Introduction	10
Seminars for Entering Students	10
Seminars for Continuing Students	10
Intentional Community & Gathering Weekends	11
Online Worship	11
Parish Internships	12
Clinical Pastoral Education	12
Spiritual Direction	13
Twice Annual Meetings with the Director	13
Ember Day Letters	13
Financial Matters	
Tuition and Fees	15
How to Make Payments	15
Financial Hardships	16
Costs of Required Texts	16
Costs Associated with Gathering Weekends	16
Prior Year Payments	16
A Word about the Past and the Future	17

List of Appendices

Appendix A: Schedule of 2023 – 2024 Courses and Seminars	<u>Appendix A</u>
Courses required for students entering Fall 2023	Page 1
Required Year 1 Seminar schedule	Page 3
Courses for students continuing after Year 1	Page 4
Seminars for students continuing after Year 1	Page 6
Appendix B: Regarding Parish Internships documents	<u>Appendix B</u>
Guidelines for Parish Internships	Page 1
Letter of Agreement Regarding Diaconal Internships	Page 3
Letter of Agreement Regarding Internships for Priestly Ministry	Page 10

Note:

The Letter of Agreement regarding diaconal internships covers all internships for those who may be ordained vocational deacons and first internships for those who may be ordained priests

Appendix C: School for Ministry Calendar 2023 – 2024 by month

Handbook page 1

Welcome to the NJ School for Ministry!

About the School for Ministry

Our Mission:

The NJ School for Ministry strives to form students for lay and ordained ministry as faithful Episcopal servant leaders and shepherds of God's people in this post-Christendom, ever-changing world.

To be clear: we do not intend to be "seminary on a small scale" or even "seminary on a lower budget." We do not award the Master of Divinity degree and our students do not have the opportunity to share meals, communal living, and physical worship space daily. Even so, we seek to prepare leaders for lay and ordained ministry in our diocese. We seek to form lay and ordained servant leaders who:

- Engage seriously with God's living and active Word as set forth in both the testaments, including learning to read and hear scripture "from the underside," and who are prepared to help others do the same. Students engage with traditional academic scholars, and then reach beyond these to learn from other diverse scholars, including Katie Cannon, James Cone, Wilda Gafney, Gustavo Gutierrez, Willie James Jennings, and Rosemary Reuther.
- Demonstrate critical knowledge of and communicate effectively about significant Christian texts, traditions, theologies and practices.
- Engage critically and creatively with a diverse church and world, with particular attention to ethnic, racial, cultural, religious, theological and gender differences.
- Articulate an understanding of their religious identity and cultivate ongoing practices of spiritual growth that promote health and well-being.
- Reflect upon, reimagine and exercise practices of parish leadership and ministry to address pressing issues in the church and world.
- Develop spiritual practices and practical skills that support and sustain communities who strive to grow continually, support each other, and collaborate as companions participating in God's work of reconciling all people to God and each other in Christ Jesus.

Guiding Principles

We are Spirit-guided as we continue to grow into the task before us. These are the principles that guide our work:

1. The School for Ministry, in its substance and structure is guided by the needs and experiences of the People of God in the Episcopal Diocese of New Jersey and diocesan leadership.
2. Students, faculty, those who supervise practical ministry experiences, and advisors to the School for Ministry should reflect the diversity of the people of God in New Jersey.
3. All leaders (lay and ordained) in the post-Christendom Church must be prepared by academic study and steady spiritual practices and must have ready opportunities for supervised experiences that prepare them for faithful ministry.
4. Scripture must occupy a place of priority in the formation process for all leaders in ministry.
5. Lay and ordained leaders should be formed side-by-side. Nothing about the spiritual or missional life of the church should be reserved for ordained leaders.
6. Academic courses and practical ministry experiences must have clearly articulated demonstrable objectives. In academic courses, students journeying toward ordained ministry or licensed lay ministries must demonstrate satisfactory attainment of those objectives by the completion of an instructor-designed and program-approved final project.
7. Academic courses should be led by qualified instructors who understand and share the formative mission and pedagogical approach of the School for Ministry. Courses and seminars relating to the practice of ministry must be led by those experienced and engaged in ministry.
8. Practical Ministry experiences should be supervised by skilled lay and ordained ministers who are committed to the ongoing process of developing in themselves and in others the skills needed for servant leadership in a post-Christendom world.

Handbook page 3

Our Accountability

The School for Ministry leadership is accountable to the Bishop of the Diocese of New Jersey.

The leadership is also mindful of its duty to our students, the Commission on Ministry, the Committees on the Priesthood and on the Diaconate, the Standing Committee, and to the People of God. To each of these, we must confirm that those presented for ordination are selected in accordance with the canons of the Church as required in the Book of Common Prayer (p. 526 & 538).

We are also mindful of our duty to confirm that those presented for certification under Title III Canon 4 as Lay Pastoral Leaders, Lay Catechists, Lay Worship Leaders, Lay Preachers, and Lay Evangelists have been prepared in accord with the expectations of our Bishop.

Note: Clear standards regarding the formation of lay persons to be licensed for ministry in accord with Title III Canon 4 are in the development stage. The current School for Ministry program will be adapted as needed to conform to the final standards.

The Call to Servant Ministry

The Episcopal Servant Ministries Seminar

In our diocese, all persons sensing a call or desire to engage in new expressions or forms of servant ministry are encouraged to participate in the three-session Episcopal Servant Ministries (“ESM”) seminar. This seminar, offered online at least 6 times each year, explores (1) the Mission of the Church as set forth in our Catechism; (2) the four orders of ministry as set forth in the Catechism and Rites of Ordination and as lived in this post-Christendom world, as well as the rootedness of all ministries in our baptismal covenant; (3) the spiritual gifts that support each order of ministry, and (4) the alignment of personal spiritual gifts and the needs of the Church.

Before the final session of the seminar, each participant takes (and receives the results of) a Spiritual Gifts Assessment. In the final session, students are invited to explore the pathways through which their gifts might be nurtured to address the needs of the Church. After the ESM seminar, every participant feeling drawn to something new in ministry should speak with local clergy. This is the beginning of a discernment of call journey.

Discernment of Call

All Christians are called to serve God's people. Some of us to take up Lay Servant Ministry within the congregation; others serve within the broader church in the diocese. Some are called to serve in accord with Title III Canon 4 of the Episcopal Church Canons, as licensed Pastoral Leaders, Worship Leaders, Preachers, Eucharistic Ministers, Eucharistic Visitors, Evangelists, and Catechists; others are called to serve as ordained deacons and priests. No one order of ministry is to be valued above the others. The post-Christendom Church needs both lay and ordained servant ministers who commit to collaborative engagement with each other. We must therefore discern together the work each is called to take up.

In the Episcopal Church, discernment of call is communal. We consider the gifts needed by the church as it seeks to live out the mission of reconciling all people to God and each other in Christ Jesus (BCP 855). We must look around us and within ourselves to examine the gifts given to each, and we must consider the readiness of each to place their gifts at the service of the church through a particular order for the good of the church and its mission. This is the journey of discernment of call. Are you called to servant ministry, and – if you are – to what order of ministry are you called? This journey requires an investment of both time and patience, and true openness to follow where the Spirit leads.

Even before a call is fully manifest through the discernment process, those who have taken the ESM seminar and believe they are called to servant ministry are invited to begin formation for ministry by applying to the NJ School for Ministry. the Request for Application for Admission found at <https://dioceseofnj.org/school-for-ministry/>. Acceptance follows submission of the completed application and confirmation that local clergy supports the person's application.

Acceptance into the Diocesan School for Ministry places the student at the beginning of a grace-filled journey toward ministry. Acceptance into the School for Ministry does not suggest that we have discerned the order of ministry to which the student is called.

Discernment of Call and Formation for Ministry are two related but parallel journeys.

We value every student, and every student will be formed for collaborative ministry with those called to different orders of ministry. The School for Ministry is like the conductor who knows she is privileged to take up the task of helping all students understand themselves as part of one presentation of God's masterpiece. The Discernment of Call journey runs parallel to formation for ministry.

Our diocesan processes for discernment of call are presently under review. At the appropriate time, this handbook will be revised to include an outline of the updated discernment process leading to Holy Orders. A later revision will include the updated pathway for discernment of call to Licensed Lay Ministries.

Handbook page 5

Pathways of Formation

Residential Seminary or Local Formation?

After the ESM seminar, those drawn to Episcopal Servant Ministry must discern whether the best path for their formation is to pursue a Master of Divinity degree through a 3-year seminary program, or to pursue the pathways opened by the programs of the NJ School for Ministry (which also requires satisfactory completion of a 3-year program). Although lay servant ministers and deacons surely can be prepared for ministry by acquiring seminary degrees, they are more frequently formed for ministry through diocesan schools of formation.

The 3-year residential seminary program affords the opportunity to be immersed in one's formation for ministry with less intrusion from other professional demands. Seminary affords the opportunity to be immersed in Christian community, to share meals regularly, and to pray and worship in community daily. Seminary also affords the opportunity to share life with renowned scholars and to acquire a Master of Divinity degree.

Local schools of formation for ministry bring different blessings. Students remain firmly grounded in the diocese within which they are raised for service. They work from a growing and shared understanding of the needs of the people of God in the post-Christendom world of that diocese. In the Diocese of New Jersey, local formation builds collaborative relationships with lay and ordained colleagues based on true respect for each of the orders. Local formation in our blessedly diverse diocese also brings a shared determination to hear the voices of non-dominant-culture scripture scholars. Those formed through the New Jersey School for Ministry know that they are walking with others committed to ministry based on the Guiding Principles within which the School for Ministry is structured and established. *(See page 2 of this Handbook)*

While the choice between local school of formation and seminary may be clearer for those moving toward lay ministry and the diaconate, it is not as clear for those who are drawn toward ministry as a priest. Aspirants to the priesthood must discern whether to commit to a seminary (Master of Divinity) journey or to the School for Ministry (Certificate of Local Formation) journey. Aspirants should make this decision prayerfully and with the support of others, including their local clergy. Aspirants who seek to enter a 3-year residential seminary must discuss this decision with our Bishop or with the Bishop's designated representative.

The Commitment of Priests Ordained through the School for Ministry

Our diocese needs priests to serve congregations that are financially under-resourced. To address that need, those formed as priests through the School for Ministry (1) are expected to make a commitment to serve the Diocese of New Jersey as a priest for a minimum of three years; (2) are expected to serve financially under-resourced congregations, usually in positions that are less than full time, with compensation that is less than full time. Remuneration (salary and benefits) for cures that are less than full time is typically best suited to those who are bi-vocational, or retired, or who have other sources of income.

Handbook page 7

The School for Ministry Program

Introduction

The School for Ministry offers a rigorous, yet accessible formation program designed for lay leaders, for those who will be ordained to the vocational diaconate, and for those who will be formed outside of a three-year residential seminary program for ministry as priests. We have built on the pillars of attention to God and God's action in our world, and attention to the needs of God's people (including those of God's people who study in the School for Ministry), as we together make a way forward.

The School for Ministry has multiple dimensions: online academic course work, in-person and online seminars, three in-person formation weekends each year, and supervised practical experiences of ministry (both online and in-person). In addition, every student journeying toward ordination must engage a qualified spiritual director as a companion on the discernment journey.

Academic Program

Students in the School for Ministry can complete in 3 years the program of study required for ordination. There are 4 academic sessions each year. The schedule of courses and seminars offered during the 2023-24 SfM year is included as Appendix A to this Handbook. In this Handbook, "courses" is used when the subject matter under consideration primarily requires an intellectual endeavor; "seminar" is used when the subject matter is the use, development, or application of a practical skill or tool.

All class and seminar sessions are live, using the synchronous format of instructors and students interacting concurrently with each other and with the material. Students will gain the intended benefits from each class meeting only to the extent they complete each week's required readings and assignments. Assignments typically require posting thoughtfully to weekly online discussion boards as students make their way through the required readings. Student participation in discussion boards is graded weekly, as is student participation in each class session. These grades are included in the determination of whether the student receives credit for the course or seminar.

Saturday courses in each academic session are offered online, with class meetings held either in the 9:00 – 11:30 a.m. time block, or in the 1:00 – 3:30 p.m. time block. From time to time the School for Ministry offers classes on Wednesdays from 8:00 – 10:00 a.m. Registration in the weekday offerings requires the approval of the Director of the School for Ministry. Seminars are scheduled for Monday evenings, from 7:00 – 9:00 p.m.

Program of Academic Study – Required Courses

Students entering the School for Ministry in the Fall of 2023 should plan to take courses and seminars according to the following sequence:

Sessions	Focus on Foundations Year	Liturgical and Sacramental Focus Year	Pastoral Care and Spirituality Focus Year
Fall	Torah and the Faith & Practice of Christians ————— Biblical Exegesis for Preaching, Bible Study, & Spiritual Formation	Prophetic Voices in Scripture ————— Introduction to Liturgical & Sacramental Theology*	Acts ————— Pastoral Care in the Episcopal Congregation*
Winter	Our Sacred Texts ————— The First 1500 Years	CH-3 From the Reformations to TEC* ————— Theology & Practice at Baptism and Eucharist*	Paul, Apostle & Theologian ————— Spirituality & Anglican Spiritual Practices*
Spring	The Synoptic Gospels ————— The European & English Reformations*	The Anglican Communion & the Church in the World Today* ————— Theology & Practice of Sacramental Rites at Death & Burial*	Deepening Pastoral Care in the Episcopal Congregation* ————— Ethics & Moral Theology
Summer	John ————— Classical Christian Doctrine & the BCP Catechism*	Theology and Practice in other Sacramental Rites* ————— Lay and Ordained Ministry in a Post-Christendom World	Episcopal Church Polity* ————— Building & Sustaining Missional Communities

* These courses also serve persons seeking an Anglican Studies Year

Note: Adjustments may be made to the sequencing of courses each year due to instructor availability.

Note: The above sequencing of courses does not apply to students who entered the School for Ministry prior to the Spring of 2023 as these students have a schedule based on our beta-test years.

The schedule of 2023 - 2024 course offerings is found in Appendix A at page 1 for Year 1 students and at page 4 for continuing students.

Handbook page 9

Additional Courses: The following additional courses are offered periodically through the School for Ministry, including weekday or evening offerings:

- The Wisdom Writings
- Daniel, Revelation, and Biblical Eschatology
- Jewish Approaches to Reading the Pentateuch and the Prophets
- Judaism and Jews in the Revised Common Lectionary
- Pauli Murray and Other Models of Episcopal Servant Ministry
- The Pastoral Caregiver as Midwife
- Teaching Scripture for Christian Formation

A student who, for good reason, wishes to take an offered but not required course instead of a required course must speak with the Director. Replacement will not always be possible.

Important notes regarding Academic Formation for Ministry:

- Each course requires 20 hours of in-class time, with students and faculty meeting online for each class. Saturday classes are 2 ½ hours in length, resulting in 8 class meetings per session. Classes held on weekdays or evenings are only 2 hours in length, resulting in 10 class meetings per session. Students are expected to participate fully in each class session, to come to class prepared by the weekly course readings, research, discussion boards, and assignments.
- Attendance and full participation are required for every session of every course. In the case of an unavoidable absence, the student must notify the Director and the Instructor in writing and provide a reason for the absence. (Note: It is not acceptable to simply say “I have a conflict.” The reason the conflict takes priority should be shared.) If excused from class, the student must then listen to the recorded class lecture and must write a 2 – 3-page response to (not summary of) the content covered in the class. The instructor will advise the Director whether the student’s response to the class session demonstrates sufficient understanding of the substance of the class meeting.
- At the end of each academic session, students who believe they may move toward ordained ministry, and students pursuing canonically licensed ministries must undertake “Final Projects.” Final projects provide students with the opportunity to demonstrate (1) that they have acquired the demonstrable competencies required for each course; and (2) that they can integrate all the course material in a way that supports their expected ministry. If a student’s final project in a course does not demonstrate attainment of the

Handbook page 10

required demonstrable competencies, the student may repeat the course later or may, with the permission of the instructor and director, revise and submit the revised project for review by a specified date. The due dates for projects in courses complete in each session of the School for Ministry year are noted on Appendix A.

- A student who does not take a required course at the time that course is offered to the student's class will be advised that the student will be expected to take that course when it is next offered, and that the student's program will not be complete until the student has taken all required courses and seminars.

The Breadth of Formation for Ministry

Practical formation for ministry must be eminently practical, affording time for students to deepen their spirituality, their theological understanding, their understanding of ministry in a post-Christendom world, and their familiarity with the tools of ministry. Practical formation also requires opportunities to develop specific skills needed in ministry.

Practical formation for ministry in the Episcopal Church must also prepare future ministers to assist others in discerning the call God extends to each. This requires that all servant ministers deepen their understanding of the four orders of ministry in the Episcopal Church, the requirements of each order, and the way one's spiritual gifts support ministry in each order.

Practical Formation – Seminars by Year for Entering Students

The schedule of 2023 - 2024 Year 1 seminar topics/ dates is found on page 3 of Appendix A.

Practical Formation – Seminars for Continuing Students

Every student who has been in the School for Ministry for more than one year stands in a unique position in their formation as of the Fall of 2023. These students did not all begin in the same SfM session. and they did not all take the same courses and each has specific seminar needs. For this reason, some continuing students may be directed to enroll in certain Year 1 Seminars sessions and in certain Advanced Seminar sessions.

The schedule of 2023 - 2024 seminars open to students who have moved beyond Year 1 is found on page 6 of Appendix A.

Handbook page 11

Program of Practical Formation – Intentional Community and Gathering Weekends

Because students in the School for Ministry seldom meet in a shared physical space, they must intentionally cultivate a community of support, including common prayer experiences and opportunities to share personal and group challenges, joys, and hopes. As an intentional community, they strive to embrace each other across all our differences.

Our intentional community experience begins with registration. Students who have longer experience in the School reach out to new colleagues and begin immediately to build bridges. It continues through discussion boards, which are expected to begin for each course even before assignments are posted.

The student community utilizes a group text chain and a Facebook group to support each other and to seek support in accord with need. Intentional community is also fostered through shared prayer experiences, both planned and spontaneous in nature. It attains special momentum when students finally come face-to-face for Gathering Weekends.

Gathering Weekends are essential. All students are expected to participate fully in 3 Gathering Weekends each year. These are treasured opportunities for retreat, community, shared reflection, and skill development. Gathering Weekends begin at 9 a.m. on Saturday and end late afternoon on Sunday. Those who are available usually gather for dinner and fellowship on Friday evening before the formal activities of the Gathering Weekend.

Gathering Weekends activities typically revolve around prayer, service to the community, the development of practical skills needed in ministry today, and reflections on the church in the world today. Students organize themselves to manage the tasks of weekend set up, meal prep, worship preparation, and weekend clean up.

Gathering Weekend dates: Nov. 11 & 12, 2023; March 9 & 10, 2024; and June 1 & 2, 2024

Practical Formation – Online Worship

Beginning with the first session of the School for Ministry, students experience the joys and challenges of walking alongside an online worshiping community that began in the first days of the Covid-19 pandemic. Students are encouraged to participate in this online community as often as possible, but always at least weekly. In addition, at least 4 times each month, each student takes on the role of planner and officiant, selecting music, guiding community conversations about the scripture passages, and preparing a worship bulletin for each service.

As students prepare to lead evening worship, students learn to navigate the church liturgical calendar, the daily office, spontaneous prayer, and the challenges of guiding but not dominating a community as it sinks its teeth into sacred scripture. The online community is wonderfully supportive and faithful and has proven repeatedly to be a great blessing to our students.

Practical Formation - Parish Internships

Students journeying toward ordination are assigned to two parish internships under the guidance of clergy supervisors. Parish internships afford each student the opportunity to experience ministry in the Episcopal Church beyond the student's home parish. Specific objectives have been established for internships, some of which must be achieved during the first internship and the balance must be achieved in the second.

Internships usually last between 6 and 9 months. Each is governed by a Letter of Agreement designed between the student and the clergy supervisor and approved by the Director of the School for Ministry. Guidelines for parish internships and a sample Internship Letter of Agreement are attached as Appendix B.

Note: Parish internships are arranged by the School for Ministry and governed by the SfM Letter of Agreement. Sometimes, during discernment for Holy Orders, a person in discernment for Holy Orders may be advised by the Commission on Ministry to transfer for a time to a different parish. This transfer does not constitute a SfM-arranged and governed Parish Internship and the purposes of this transfer will be different from the objectives of the SfM-arranged and governed Parish Internship. (E.g., The purpose of this transfer may be to expand the discerner's experience within the Episcopal Church, or to assure that a discerner has local clergy, etc.)

Formation through Clinical Pastoral Education/Clinical Pastoral Training

Postulants to the priesthood are expected to take at least one unit of Clinical Pastoral Education/Training. The School for Ministry assists students in locating strong CPE programs suited to the circumstances of their lives. Postulants to the diaconate are encouraged to take CPE/CPT if possible. When CPE/CPT is not possible, the School for Ministry may provide an alternate program of Clinical Pastoral Formation under the guidance of a certified or otherwise qualified Chaplain.

Handbook page 13

Other Requirements of Formation through the School for Ministry

Ongoing Spiritual Formation through Spiritual Direction

Every student in the School for Ministry must enter spiritual direction/spiritual companionship with a trained Spiritual Director/Spiritual Companion no later than the end of the student's first 3 sessions in the School for Ministry. Your spiritual director should not be someone who has another relationship with you (friend, clergy in your home parish, internship supervisor, etc.). Students must continue spiritual direction throughout the School for Ministry program.

Meetings with the Director of the School for Ministry

Twice annually, each student must schedule a conversation with the director of the School for Ministry to review the student's formation plans and growth, and to explore any concerns of either the student or the director. These conversations school can be scheduled by accessing the director's meeting calendar at <https://calendly.com/njschoolforministry>,

Ember Day Letters

Four times each year, those who aspire to move toward ordination write letters to their bishop. Historically, these letters (known as "Ember Day Letters") provided a way for those away in seminary to stay in a relationship with the Bishop. Ember Days (see the 2019 BCP, page 689) are days set aside for prayers for those called to Holy Orders. These occur on the following Wednesdays, Fridays, and Saturdays:

- After the commemoration of the feast of St. Lucy (December 13)
- After the First Sunday in Lent (in 2024, the First Sunday in Lent is February 22)
- After the Day of Pentecost (in 2023, this will be May 19)
- After the commemoration of the feast of Holy Cross Day (September 14)

Regardless of whether you are aspiring toward ordination, all students are encouraged to write Ember Day letters. (Remember that letters are required for those aspiring toward ordination.) Your letter will afford the opportunity for our bishop to get to know you as leaders within our church.

Your letters should update the bishop as to your academic, diaconal/priestly, human, spiritual, and practical development. This format is suggested for Ember Week letters:

Paragraph 1: Appropriate Salutation (Dear Bishop Sally French)

Paragraph 2: Academic learning

Paragraph 3: Spiritual development

Paragraph 4: Personal development (include development through internship or CPE here; you may also include personal or family information you would like to share with the bishop here)

Paragraph 5: Closing

Letters should be sent by regular mail as noted below, or by email to our Bishop, the Right Reverend Sally French at sfrench@dioceseofnj.org with cc to Mirelle White, the Bishop's Executive Assistant at mwhite@dioceseofnj.org

The Right Reverend Sally French, Bishop
Episcopal Diocese of New Jersey
808 W. State Street
Trenton, New Jersey 08618

Handbook page 15

Financial Matters

Tuition and Fees

Tuition will be billed for the 2023-2024 Formation Year at the beginning of each SfM Session, (September, December, March, and June).

For the 2023-2024 formation year:

- Course Tuition is \$250/course.
- 20-session Seminar Tuition is \$400.
- 10-session Parish Internship Seminar Tuition is \$200.
- A student withdrawing from a course in the first 2 weeks of the course will be eligible for a partial refund of tuition already paid.
- A student withdrawing from a 20-session Seminar no later than the 4th session will be eligible for a partial refund of tuition already paid.
- A withdrawing student must speak with the Director when withdrawing from a course or seminar.
- Students are also responsible for paying Populi's non-refundable technology fee of \$24/session. This \$24/session fee will appear on the student's first invoice each SfM Session (Fall, Winter, Spring, Summer). This fee is nonrefundable unless the student withdraws from all courses not later than the 5th of the first month of the Session (September, December, March, June).

How to make payments

Students may pay invoices either

- (1) by sending a check made payable to the Diocese of New Jersey to

Episcopal Diocese of New Jersey
Attn: Tanya Rainey, Controller
808 W. State Street
Trenton, NJ 08618

Payments by check must include "SfM Invoice # ___" on the check memo line.

or

- (2) by making an online PayPal or credit card payment through Populi. Please note that credit card payments are subject to a 3% convenience fee, which fee will be charged when credit card payments are processed.

Students may make partial payments monthly, paying 1/3 of the sum due for the session each month of the SfM Session. The Fall Session runs September – November; the Winter Session runs December – February; the Spring Session runs March – May; and the Summer Session runs June – August.

Financial Hardships

A student for whom payment results in financial hardship should explore whether financial assistance is available either through a sponsoring parish or the convocation to which the sponsoring parish belongs, or through funds known to the Committee on the Diaconate or the Committee on the Priesthood. Each affected student is responsible for pursuing these avenues of possible assistance. If needed relief is not available, the student may inquire regarding

Costs of Required Books

The School for Ministry is standardizing the texts used in each course, in an effort both to standardize course content and to minimize other expenses incurred by students. As texts are standardized, students may be available to borrow from former students who are not currently using these texts. A book exchange may also be arranged through the classified ads on the diocesan website.

Costs Associated with Gathering Weekends:

Every effort is made to keep expenses for Gathering Weekends to a minimum. However, some expenses are unavoidable. A student for whom costs associated with a Gathering Weekend are burdensome should raise this matter directly with the Director School for Ministry.

Tuition Payments Due for Prior SfM Sessions

Students who have outstanding tuition from prior years must arrange to make their outstanding payments as immediately as possible. Please contact Tanya Rainey in the Diocesan Finance Office to arrange your payments. Tanya may be reached by phone at (609) 394 – 5281 or by email to trainey@dioceseofnj.org

Handbook page 17

A Word from the Director About the Past and the Future

The School for Ministry has been a work in progress since the first Orientation in August 2019. Today it is a product of the commitment of students and colleagues who were willing to invest their time and energy during the School for Ministry's beta test years. I suspect that students of the beta test years wish their program had more of the structure that we have now built. Yet we would not be here without their less structured experiences. I thank each one for their willingness to engage in formation during the School for Ministry's growing pains.

Although we have articulated a clear structure for the School for Ministry's formation program, we will never be a finished work product. There will always be areas of growth and refinement. A few highlights of matters that most immediately command our attention are listed here:

- In this coming year, the Advisory Board will work regularly with the Director to continue the school's ongoing visioning work and to address the tasks essential for the formation of lay and ordained Episcopal Servant Ministers for our world. Essential tasks for collaboration include:
 - Identifying a team of committed instructors prepared to assure consistent strength in programming over the years.
 - Working with diocesan leadership to develop as a financially sustainable model for our local formation.
 - Promoting throughout the diocese clear understanding of mission, the priorities, the quality and the potential of the School for Ministry.
 - Further strengthening all aspects of School for Ministry programming.
- The School for Ministry is working to build our capacity to support those clergy and licensed lay leaders who seek ongoing formation in practical matters of their ministries. At this time clergy have expressed interest in regular opportunities for preaching-prep; in opportunities to deepen awareness of unintended anti-Jewishness, anti-Judaism, and antisemitism in preaching and teaching; in regular "Lunch & Learn" mini-series on topics that impact ministry today (e.g., we might run a 3-session series of Lunch & Learns on "God, Dementia, and the Parish Community"); and in book discussions relating to other aspects of ministry in our post-Christendom world.

The School for Ministry does not and cannot walk alone. We are surrounded by clergy, lay colleagues, committees and commissions of the diocese, all equally invested in the mission of the church. The coming year will be a time of building bridges and partnerships with many for the glory of the God who continually invites us to walk together in genuine love.

**Plan (in English) for Encuentro Vocacional
October 7, 2023**

Our Objectives for this program are that those who spend these 3 hours with us should leave

1. Knowing that the very fact that they have arrived for this session is part of God's wonderful yet mysterious way of calling them to take up God's work in our world.
2. Remembering that God's people today have so many needs.
3. Certain that – even if it is intimidating to think that God is calling them – God knows what God is doing! God will guide them, and the Episcopal Church in New Jersey will help to prepare them to serve God's people.
4. Certain that God is asking them (maybe even requiring them) to give an answer to the call God is extending to them today.
5. Ready to answer these three questions:
 - a. Knowing that you are already serving God's people in your own way, what more *might* God be calling you to do?
 - b. How do you feel about that possibility?
 - c. What next step can you take to move forward to respond to God's call?
6. Able to see that they have already begun to prepare for further ministry by learning something new about God, about scripture, about the Book of Common Prayer, and about the Episcopal Church and the Diocese of NJ, and that they have learned all of that in just 3 hours!

Overview:

This program is structured around the theme of the call of all followers of Jesus to ministry in the Church today, using scripture, the challenges of our world, the mission of the church as spelled out in the Book of Common Prayer, and living examples of ministry. This should be an experience that balances a sense of call to ministry, conversation about the world of today, and an invitation to respond to God's call. Music should help us transition through the sessions.

Broad Plan:

The 3 hours are broken in 5 sessions. Each session may be led by a different person, the 5 of whom form the leadership team for the day.

The 5 sessions are these:

1. Opening (until 10:30)
2. Focus on the mission of Jesus (40 min.)
3. Focus on the needs of God's people today and the mission of the church (40 min)
4. Living examples of leadership in our Spanish-speaking communities (45 min.)
5. Focus on the call of each and next steps (25 min)

Note: An example of how these 5 sessions could be set out follows. This is only an example and must be adapted by those who know the Spanish-speaking communities best.

Session 1: Getting started (ends about 10:30)

- Welcome and opening prayer
- Hymn - NEEDED!
- Introductions
 - Your name and your church community
 - What do you think is the most important work your church community does?
- Transition to second half hour
 - We are all here because God has some work God wants each of us to do through us in the world today, and because each one of us wants to consider seriously how God wants to touch and change the world through us.
 - Before we can focus on ourselves, though, we want to look at look at the work Jesus came to do in the world, because he is the model of living faithfully all that God asks of us.

Session 2: Focus on the bible and on the mission of Jesus (needs about 40 minutes)

- Distribute a Bible to each
- Basic introduction to how the bible is set up and how we find a particular gospel in the bible
 - Bible (aka Sacred Scriptures) is not one book but __ books all put together into one
 - The most basic division of our Sacred Scriptures are into writings directed to the Jewish community (mostly written down before Jesus was born) and the writings directed to the followers of Jesus (all written after Jesus died and was resurrected).
 - Why do we have that division? Because the only Sacred Scriptures that existed when Jesus lived were those directed to the Jewish Community (aka “the Hebrew Bible” or “The Old/Older Testament”). The writings that are specifically directed to the followers of Jesus are what we call “the New/Newer Testament.”
 - Let’s look first at the bibles before us and find where the Old/Older Testament begins and ends, and then where the New/Newer Testament begins and ends.
 - Within each of the Testaments, there are other divisions – but today, we want to look at a Newer Testament passage, so let us begin by looking at the divisions in the Newer Testament.
 - The first four books in the Newer Testament are called “gospels”. These are the books that tell stories about Jesus and his life. Each gospel carries a name – the first is the Gospel according to Matthew, the second the Gospel according to Mark, the third the Gospel according to Luke, and the fourth the Gospel according to John.
- Locating a particular passage in a gospel
 - We don’t have enough time to explore the remaining books of the Newer Testament today, because we want to focus on a passage that is found in the Gospel of Luke. Let’s turn to the gospel according to Luke. Ask the participants to give the page of the opening of Luke’s gospel by using the index of the Bible.
 - Each book of the Bible is divided into chapters and verses. We want today to consider Luke chapter 4, verses 16 through 21. We would write that his way: Luke 4:16-21. Let’s pass the first 3 chapters of Luke. When we reach chapter 4, we want to find the sentence that has a small #16 at the beginning. That gives us the starting point for verse 16. Look ahead until you find the number 21 at the beginning of the sentence. Since we want to work with chapter 4, verses 16 through 21, we want to start reading at the beginning of verse 16 and stop reading at the end of verse 21.
- Reflecting on the ministry of Jesus as he described it in Luke 4:16-21
 - Let’s read that passage now two times, with a little pause in between the two readings.
 - To understand what is happening here, we need to know that this is the beginning of Jesus’ ministry. When Jesus was about 30 years old, he had gone to the river Jordan to be baptized by his cousin John. His baptism marked a turning point for him, and after he spent some time in prayer

and fasting, Jesus began to go through the towns teaching about God and God's kingdom. Each Sabbath, Jesus went to the synagogue of the town he was visiting.

- In Luke 4, Jesus was in his hometown of Nazareth. He went to the synagogue as he was accustomed to do, and the attendant there handed Jesus the scroll of the prophet Isaiah. Jesus unrolled the scroll and began to read. After he read the passage, Jesus sat down and said: "Today this scripture is being fulfilled."
- Let's hear once more what the Gospel of Luke tells us about that day, reading the passage one more time.
- The prophet Isaiah had told the people about 600 years earlier that God would send a Messiah who would be present in their midst, setting the world aright by doing specific things – announcing good news to the poor, healing people, giving freedom to those who were not free, and so on.
- The people who heard Jesus knew that the poor of their city truly needed to hear some good news. They carried heavy burdens. They all knew people who needed their bodies and their minds, and their spirits needed to be touched by those who had the gift of healing. They also knew people who were not free – some were actual prisoners, held captive by the Romans who ruled their land. Others were imprisoned in poverty or sorrow or fear. Jesus knew that God intended all to live free and fully lives, lives that reflect God's goodness and love.
- And by saying these words, Jesus was announcing that this was his work, that he would do these things, and that God was now working in their world in Jesus.
- **Important conversation:** If Jesus physically walked into any our churches tomorrow morning, what are the ways God wants to touch this world today? End with the reflection that God's way of touching the world is through each person. God has given us many gifts. Some are gifts that are part of our nature, making us kind or thoughtful or very organized or (name some other gifts)... Other gifts – like teaching – are qualities we may have acquired by life or by education or by training. No matter what our gifts, we know that these gifts are not given simply for us, but so that we would use them to continue Jesus' ministry in the world today.
- **Hymn needed**

Quick break

Session 3: Using the BCP, focus on God's call to each person today; introduce the mission of the Church and the many ways lay and ordained persons in our community are living out their part of that mission (needs about 40 minutes)

- Begin with Luke 9:1-4. Invite each person to find that passage in the Bible, and to read it to themselves first before it is read aloud. (Allowing each person to find the passage for themselves allows them to see that they can find Bible passages.) Then read the passage aloud. Reflect briefly on the truth that God sends us forth into this world to continue the work of building God's kingdom.
- Distribute a Book of Common Prayer to each.
- A few words about the BCP: This book not only unites all of us in the Episcopal Church in our worship, but it also helps us understand the work that God wants us to do in the world today.
- We want to look today at two places in the BCP that help us understand how we continue the work of Jesus today. The is found in the catechism, which begins on page 623.
- If you haven't noticed before, the catechism in the BCP is a wonderful but brief summary of what we believe. If you look at page 624, you see the purpose of the catechism in the BCP. Today, we can't dig into all of it, but we do want to focus on a few questions.
- Let's turn first to page 633. There we see the question "What is the Church?" and the answer? The Church is the community of people who are trying to follow Jesus! Let's discuss this for a few minutes. ..

- Let's look next at what the Church is supposed to do in this world, its mission. That takes us to the second question on the next page (page 634) and the two questions that follow that one.
- The mission of the church is to restore all people to unity with God and each other in Christ. That's the work each one of us is supposed to be doing every day.
- And the next two questions are equally important to consider: How does the Church pursue its mission? And Through whom does the Church carry out its mission? Invite those present to read and to briefly reflect on the answers to those questions.
- Review what we've discussed: **1) We are the church. We are God's people. We – every one of us – must continue Jesus' work. 2) We continue that work by coming to worship, but we can't stop there. We must all proclaim the gospel of Jesus by our lives and by our words, and we must all do everything we can to promote justice, peace, and love.**
- We have examples in our midst of people who do that in different ways. In our 4th session, we are going to hear from them about what each one has been called to do to continue the work of Jesus through the church today.

Session 4: Reflections of people already engaged in ministry (About 40 min.):

- The person who leads this session will introduce the session and will then introduce 6 – 8 speakers who represent as many different ministries as possible. The goal of this session is to allow the participants to hear from enthusiastic and committed people who are servant leaders within the Spanish-speaking communities of our diocese. By listening to these examples of a breadth of ministries so that the participants can consider the ministries God may be inviting them to take up at this time.
- Each speaker should answer 3 questions in no more than 5 minutes:
 - What do they do in this ministry?
 - What do they need to do this ministry?
 - How did you know that God was calling you to this ministry?
- Possible lay ministries about which these individuals can speak:
 - Lay pastoral leaders:
 - those who visit the sick at home or in hospitals,
 - Eucharistic Visitors who bring communion to those who are homebound or in hospitals,
 - those who otherwise attend to the needs of those who suffer by organizing/running food programs, pantries, and clothes closets,
 - those who visit those in prisons,
 - those who run our Christian Hospitality ministries (including Fellowship Hour)
 - Lay persons who help others grow in faith and understanding:
 - those who teach Sunday School
 - those who help prepare others for the sacraments of Baptism and Confirmation
 - those who prepare others for to be received into the Episcopal Church
 - those who prepare others who want to reaffirm their baptismal promises
 - Worship Assistants:
 - Readers/Lectors
 - Those who prepare and lead the Prayers of the People
 - Eucharistic Ministers
 - Those in worship music ministries
 - Deacons: those who have undertaken at least 3 years of formation and are ordained (1) to serve God's people by direct service to those in need; (2) to help the church understand and respond to the needs, concerns, and hopes of the world outside of the church community; and (3) to assist the bishops and priest to proclaim the gospel and administer the sacraments.
 - Priests

- Close this session with a hymn about being called to ministry

Session 5: Closing session (about 30 minutes)

- This session shifts the emphasis back to the truth that every follower of Jesus has ministry to which God calls them at each moment of life.
- Let's turn back to the gospel of Luke once more; let's find chapter 9 verse 57 of the gospel of Luke. Let's first read to ourselves from Luke 9 verse 57 through to the end of chapter 10 verse 2. After everyone has read that once, someone will read it aloud for all of us.
- Let's talk in pairs for a few moments. To what might you be called by God? What questions do you have? Are there any reasons you want to present to God to explain why you shouldn't or can't answer that call at this time?
- Large group sharing
- Next steps! This should be last and still needs some planning.
- Closing prayer, closing hymn, and dismissal.

Other Students Enrolled in the School for Ministry since the 239th Diocesan Convention

One Postulant to the Diaconate, Charlene Snyder (*Christ Church, Somers Point*) recently completed 3 years of academic study and formation and parish internships at St. Mary's, Stone Harbor and at St. Stephen's, Waretown. The Committee on the Diaconate continues to work with Charlene as she moves toward Candidacy. Charlene will continue to participate in formative experiences of the School for Ministry through the application for and time of Candidacy. She is expecting to begin an additional parish internship shortly.

Three aspirants to Holy Orders are in their 3rd year of study and formation, and are currently working with the Commission on Ministry as they continue their discernment journeys:

1. Kimme Carlos, *Trinity Cathedral, Trenton*
2. John Carlson, *St. Mark & All Saints, Galloway*
3. David Gooding, *St. Elizabeth's, Elizabeth*

Since the 238th Diocesan Convention, fifteen lay leaders have participated in the formative programs of our School for Ministry. Some of these students expect to pursue licensed lay ministries. Others are discerning their call, but none are currently working with the Commission on Ministry.

1. William Buenzle, *Grace Church, Haddonfield*
2. Gigi Brienza, of Spring Lake, NJ, currently a member at *Trinity Church, Wall Street*
3. Christina Crowthers, *St. John's, Maple Shade*
4. Denzel Donaldson, *Trinity, Asbury & St. Thomas, Red Bank*; Denzel is now enrolled in the Hybrid MDiv at General Theological Seminary
5. Marcia Eversley, *St. John the Baptist, Linden*
6. Meg Hall, *Christ Church, New Brunswick*
7. Mary-Elise Haug, *All Saints, Navesink*
8. Meg Holland, *Trinity Church, Princeton*
9. Karen Hunt, *St. Peter's, Perth Amboy*
10. Lynn Kowalenko (*now deceased*), *Christ Church, Toms River*
11. Paul Lawless, *Grace Church, Merchantville*
12. Linda Macklin, *Holy Family, Laurel Springs*
13. Kate O'Connor, *St. David's, Cranbury*
14. Jermaine Smith, *Christ the King, Willingboro*
15. Roman Velez, *Christ Church, Toms River*