

**The School for Ministry**

***Episcopal Diocese of Southwest Florida***

**2019/2021 Student and Facilitator’s Guide**

**(Updated Edition – January 2019)**

**School for Ministry Staff:**

**The Rev. Canon Richard H. Norman**

Canon for Mission and Ministry Cell: 941-212-8009

Phone: 941-556-0315

E-mail: rnorman@episcopalswfl.org

**The Ven. Dr. Kathleen M. Moore**

Archdeacon & Dean of the School for Ministry Cell: 813-785-9400

Phone: 941-556-0315

E-mail: kmoore@episcopalswfl.org **Contents**

**Our Mission**  4

The year at a glance 4

A typical class day 4

Evaluating your work 4

Completing your work 5

Facilitator Reports 8

Tuition 8

Facilitators’ Information 9

2018 Calendar 10

2019 Calendar 12

Course Descriptions:

**Academic Studies:**

Old Testament I and II 14

New Testament I: The Synoptic Gospels 15

New Testament II: The Epistles 16

Church History I and II 17

Episcopal Church History 18

Theology I and II (Basic Christian Theology) 19

Moral Theology 20

**Diakonia and the Diaconate:**

The Deacon In Ministry 21

Social Justice 22

The Book of Common Prayer: A survey with the deacon in mind 24

**Human Awareness and Understanding:**

Clinical Pastoral Training (CPT) 25

Community Development: The New Diaconal Ministry Model 28

**Practical Training and Experience**

Field Education 29

Field Education Completion Report Form 31

Homiletics/Liturgy 34

Pre-Ordination Training 35

Year Three and Four – Post Ordination Formation 36

Reading List 39

**Our Mission**

The School for Ministry equips and serves those in the Diocese who are discerning a call to serve as a Deacon in the Episcopal Church. We are accountable to the Bishop. We are mindful of our duty to our students, the Bishop, the Commission on Ministry and the Standing Committee that those presented for Ordination to the Diaconate are, in the words of the Prayer Book (pg. 526) “selected in accordance with the canons of this Church”. The primary entry requirement is to have been named a Postulant by the Bishop under Title III Canon 6, “Of the Ordination of Deacons”.

Coursework is only a part of the School’s mission. Theological Reflection, Field Education, Clinical Pastoral Training (CPT), and Quiet Days all combine to integrate a deeper sense of vocation and ministry.

**The year at a glance**

The School’s year is divided into three terms, roughly divided as follows:

**Epiphany Term:** January through April

**Summer Term:** May through August (mostly Field Education)

**Michaelmas Term:** September through December

**A typical class day**

Classes are typically held the second and fourth Saturday of the month at the DaySpring Episcopal

Center, Parrish FL.

• 8:00 AM Morning Prayer

• 8:30 AM Class time

• 11:30 AM Lunch

• 12:30 PM Class time

• 3:30 PM Theological reflection

• 4:30 PM Closing Prayers

**Evaluating your work**

Courses, field work and clinical pastoral training are aimed to satisfy the requirement for the **formation** of Deacons as found in the Canons of the Episcopal Church. The standard is “basic competence” in:

1. Academic studies including the Holy Scriptures, theology, and the tradition of the Church

2. Diakonia and the diaconate

3. Human awareness and understanding

4. Spiritual development and discipline

5. Practical training and experience

In accordance with the Canons, preparation for ordination includes **training** on:

1. Prevention of sexual misconduct

2. Civil requirements for reporting and pastoral opportunities for responding to evidence of abuse

3. The Constitution and Canons of the Episcopal Church, particularly Title IV (clergy discipline)

4. The Church’s teaching on Racism

The aim of the Facilitator is to offer training that will be of practical value to the Deacon. While examinations may include the traditional paper or test, the student may be asked to provide a useful outline for teaching a course, a guide for Lay Eucharistic Ministers, etc. It is expected that all such papers will be handed in no later than the last day of the class.

**Completing your work**

• **Coursework** is completed on a credit/no credit basis. Student transcripts will show:

o O: Outstanding work (credit given)

o S: Satisfactory work (credit given)

o C: Conditional credit. Opportunity given by Facilitator for correction and resubmission

o U: Unsatisfactory work (no credit given)

• **Field Education** is completed by means of a satisfactory Field Education Supervisor’s Report.

Student Transcript will show the date of completion. Field Education is considered to be “fully complete” with three (3) acceptable end-of-term reports.

• **Clinical Pastoral Training** is completed by means of a satisfactory CPT Supervisor’s Report.

Student Transcript will show the date of completion. CPT is considered to be “fully complete” with two (2) acceptable end-of- term reports for CPT.

• **A Certificate of Completion** will be awarded showing the successful completion of:

* Four (4) years of academic work
* Three (3) acceptable end-of-term reports for field education
* Two (2) acceptable end-of-term reports for clinical pastoral training
* Pre-ordination training in accordance with the Canons of the Episcopal Church as found in Title III Canon 6.5(g).

A Certificate of Completion will be issued upon the satisfactory completion of four years of study.

**For Years I and II:**

* **Academic Studies** ................................................................. **(Total Contact Hours: 120)**

Studies include Holy Scriptures, Theology and the Tradition of the Church.

* + Old Testament 12 contact hours
  + Old Testament II 12 contact hours
  + New Testament I 12 contact hours
  + New Testament II 12 contact hours
  + Church History I 12 contact hours
  + Church History II 12 contact hours
  + Theology I 12 contact hours
  + Theology II 12 contact hours
  + Moral Theology 12 contact hours
  + Episcopal Church History 12 contact hours

• **Diakonia and the Diaconate**.....................................................**(Total Contact Hours: 36)** o The Deacon in Ministry ..............................................................12 contact hours o Social Justice ..............................................................................12 contact hours o Book of Common Prayer for the Deacon...................................12 contact hours

• **Human Awareness and Understanding** ...................................**(Total Contact Hours: 28)** o Clinical Pastoral Training (CPT) (2 Terms) .................................16 contact hours o Community Development..........................................................12 contact hours

• **Spiritual Development and Discipline** ....................................**(Total Contact Hours: 52)** o Theological Reflection................................................................32 contact hours o Chapel ........................................................................................16 contact hours o Quiet Day .....................................................................................4 contact hours

• **Practical Training and Experience (Total Contact Hours: 24)** o Homiletics / Liturgy ....................................................................12 contact hours o Pre-Ordination Training .............................................................12 contact hours

 *The Canons of the Church*

 *The Disciplinary Canons*

 *Prevention and response to sexual misconduct*

 *The Church’s Teaching on Racism*

• **Field Education** (3 Terms) ..................................................... **(Total Contact Hours: 420)**

**For Years III and IV:**

* **Pastoral Care**
* **Practicum**

The following plan shows how the student may qualify for ordination after two years of preparation. It may not be suitable for all situations. Please contact the Dean of the School for Ministry if you need more time to complete.

* **2018 – (Even Years)**

o Epiphany Term (begins January)

 Chapel

 Old Testament I

 Book of Common Prayer for the Deacon

 Theology I

 The Deacon in Ministry

 Theological Reflection

* + Pentecost term (begins May) Field Education

o Michaelmas Term (begins September)

 Chapel

 Old Testament II

 Homiletics/Liturgy

 Theology II

 Social Justice

 Theological Reflection

* **2019 – (Odd-Years)**
  + Epiphany Term (begins January)
    - Chapel
    - Pre-Ordination Training
    - New Testament I
    - Church History I
    - Community Development
    - Theological Reflection
  + Pentecost Term (begins May) Field Education
  + Michaelmas Term (begins September)
    - Chapel
    - New Testament II
    - Episcopal Church History
    - Church History II
    - Moral Theology
* Theological Reflection

**Note:** Clinical Pastoral Training (CPT) is scheduled by arrangement with the Facilitator.

**Facilitator Reports**

Facilitator Reports on student work are due one week after the last day of class. These are sent from the Facilitator to the Canon to the Ordinary. A transcript is prepared and sent to the student. A copy is also sent to the Bishop‘s Office for inclusion in the student’s file.

A student may appeal to the Facilitator for corrections to a Report within 30 days of the last day of class. Transcripts will be amended accordingly.

**Tuition**

Tuition is paid at the beginning of the Epiphany and Michaelmas semesters, this covers the cost of lunches, but not books. Check payments are to be made out to the Diocese of Southwest Florida. Please include “School for Ministry” in the memo line, and mail check to the Diocese of Southwest Florida, 8005 25th Street East, Parrish, FL 34219.

* **Year I and II -** Tuition is $400.00 for each semester (Epiphany and Michaelmas). There is no tuition for the Pentecost semester.
* **Years III and IV -** Tuition is $200.00 for each semester (Epiphany and Michaelmas) There is no charge for the Pentecost semester.

**Note:** Grades will only be posted to your transcript once your tuition is paid in full.

**Facilitators:**

* **Robert Baker** serves as Priest in Charge at Christ Church in Bradenton.  He holds a Ph.D. in Biblical Studies from Baylor University and a Th.M. in New Testament Studies from Princeton Theological Seminary.
* **Gary Cartwright** serves as a Deacon at Church of the Redeemer, Sarasota. He is Co-chair and Treasurer of Episcopalians for Global Reconciliation, a group advocating for the UN’s Millennium Development Goals and the reduction of Global Poverty. Deacon Gary is a retired IBM employee.

* **Matthew Grunfeld** is the Rector of the Church of the Annunciation on Anna Maria Island.  He holds a M.Div. from the General Theological Seminary and a B.A. from Emory University.  He previously served two parishes in the Diocese of Alabama, where he was elected to Diocesan Council and the deputation to the 77th General Convention.  He was also a spiritual director for the Kairos community at the Staton Correctional Facility in Elmore, AL.
* **Joe Hudson** has a graduate degree from Denver Seminary withextensive experience as a hospice chaplain.
* **Frederick Mann** is a 1972 graduate of the University of Florida, with a BA in Psychology and Mathematics; a veteran of the United States Navy (Submarine Corps); and has an M.Div. from Nashotah House Seminary.  Ordained Priest in 1978, his work has included being rector of three parishes and dean of a cathedral.  He has additional post-graduate training in Family Process, Pastoral and Ascetical Theology.  He retired from parochial ministry in 2011 to continue work with the Lakota and writing on integrating Lakota cultural and spiritual traditions.

* **Janet Tunnell** serves as Rector at All Saints Church in Tarpon Springs. She holds an M. Div. from the Seminary of the Southwest and a B.S. in Biology from USF. She is thankful to also serve on the Council on Deacons.

* **Everett “Ev” Walk** recently retired as rector of St. Margaret of Scotland Church, Sarasota. He has an M. Div. from the Virginia Theological Seminary. His “Theological Reflection” gathering seeks to integrate class work as students form a theological and pastoral language.
* **Anne Walker** has experience as a mediator, trainer, and church consultant in Conflict Mediation, Visioning and Healthy church concepts since 1998. She studied Mediation Skills, Healthy Congregations, and Advanced Clergy Clinic in Family Systems Emotional Process and coached pastors and church leaders. She was a *Fresh Start* trainer/facilitator for the Diocese from 2011 to 2015.
* **Lisa B “Lucy” Hamilton** holds degrees from DePauw, Indiana, and Yale Universities, as well as a diploma in Anglican Studies from Berkeley at Yale and a doctorate in homiletics from Bexley-Seabury.  She has served parishes in Connecticut, New York, and Florida, as well as the National Church.   She is the author of several books and is currently developing a blog around the concept of grief as a thin place.

**2019 Calendar**

***Epiphany Term Classes***

• **January 5 - Quiet Day**

* January 12 Chapel  
   Pre-Ordination Training

New Testament I Baker

Theological Reflection

• January 26 Chapel

Community Development Cartwright

Church History I Grunfeld

Theological Reflection Walk

**Year III and IV**: Pastoral Care Hudson, Walker

**Year III and IV**: Practicum Hamilton, Crawford

• February 2 Chapel

Pre-Ordination Training

New Testament I

Theological Reflection

• February 16 Chapel

Community Development

Church History I

Theological Reflection

**Year III and IV**: Pastoral Care

**Year III and IV**: Practicum

**• February 23 – Deacons’ Gathering**

• March 9 Chapel

Pre-Ordination Training

New Testament I

Theological Reflection

• March 23 Chapel

Community Development

Church History I

Theological Reflection

**Year III and IV**: Pastoral Care

**Year III and IV**: Practicum

• April 13 Chapel

Pre-Ordination Training

New Testament I

Theological Reflection

(**April 14 – Palm Sunday/ April 19 - Good Friday / April 21 - Easter Sunday)**

• April 27 Chapel

Community Development

Church History I

Theological Reflection

**Year III and IV**: Pastoral Care

**Year III and IV**: Practicum

**2019 Calendar**

***Michaelmas Term Classes***

• **August 3 - Quiet Day for all Facilitators and Students, Years I-IV**

• September 7 Chapel

Episcopal Church History

Moral Theology

Theological Reflection

• September 21 Chapel

Church History II

New Testament II

Theological Reflection

**Year III**: Pastoral Care

**Year IV**: Practicum

• October 5 Chapel

Episcopal Church History

Moral Theology

Theological Reflection

• October 19 Chapel

Church History II

New Testament II

Theological Reflection

**Year III**: Pastoral Care

**Year IV**: Practicum

• November 2 Chapel

Episcopal Church History

Moral Theology

Theological Reflection

• November 16 Chapel

Church History II

New Testament II

Theological Reflection

**Year III**: Pastoral Care

**Year IV**: Practicum

• November 23 Chapel

Episcopal Church History

Moral Theology

Theological Reflection

**(Thanksgiving - November 28, Ordinations to the Diaconate - December 7)**

• December 14 Chapel

Church History II

New Testament II

Theological Reflection

**Year III**: Pastoral Care

**Year IV**: Practicum

**2020 Calendar**

***Epiphany Term Classes***

• **January 4 - Quiet Day for all Facilitators and Students, Years I-IV**

• January 11 Chapel

Old Testament I

Book of Common Prayer

Theological Reflection

• January 25 Chapel

Theology I

The Deacon in Ministry

Theological Reflection

**Year III and IV**: Pastoral Care

**Year III and IV**: Practicum

• February 8 Chapel

Old Testament I

Book of Common Prayer

Theological Reflection

• February 22 Chapel

Theology I

The Deacon in Ministry

Theological Reflection

**Year III and IV**: Pastoral Care

**Year III and IV**: Practicum

**• February 29 – Deacons’ Gathering**

• March 7 Chapel

Old Testament I

Book of Common Prayer

Theological Reflection   
• March 21 Chapel

Theology I

The Deacon in Ministry

Theological Reflection

**Year III and IV**: Pastoral Care

**Year III and IV**: Practicum

**(Palm Sunday - April 5, Easter - April 12)**

• April 18 Chapel

Old Testament I

Book of Common Prayer

Theological Reflection

• April 25 Chapel

Theology I

The Deacon in Ministry

Theological Reflection

**Year III and IV**: Pastoral Care

**Year III and IV**: Practicum

**2020 Calendar**

***Michaelmas Term Classes***

• **August 8 - Quiet Day for all Students and Facilitators, Years I-IV**

• September 5 Chapel

Old Testament II

Homiletics/Liturgy

Theological Reflection

• September 19 Chapel

Theology II

Social Justice

Theological Reflection

**Year III:** Pastoral Care

**Year IV**: Practicum

• October 3 Chapel

Old Testament II

Homiletics/Liturgy

Theological Reflection

• October 17 Chapel

Theology II

Social Justice

Theological Reflection

**Year III**: Pastoral Care

**Year IV**: Practicum

• October 31 Chapel

Old Testament II

Homiletics/Liturgy

Theological Reflection

• November 14 Chapel

Theology II

Social Justice

Theological Reflection

**Year III:** Pastoral Care

**Year IV**: Practicum

• November 21 Chapel

Old Testament II

Homiletics/Liturgy

Theological Reflection

**(Thanksgiving - November 26 / Ordinations - December 5)**

• December 12 Chapel

Theology II

Social Justice

Theological Reflection

**Year III**: Pastoral Care

**Year IV**: Practicum

**2021 Calendar – Facilitators to be determined**

***Epiphany Term Classes***

• **January 9 - Quiet Day**

* January 16 Chapel  
   Pre-Ordination Training

New Testament I

Theological Reflection

• January 30 Chapel

Community Development

Church History I

Theological Reflection

**Year III and IV**: Pastoral Care

**Year III and IV**: Practicum

• February 13 Chapel

Pre-Ordination Training

New Testament I

Theological Reflection

• February 20 **Deacons’ Gathering**

• February 27 Chapel

Community Development

Church History I

Theological Reflection

**Year III and IV**: Pastoral Care

**Year III and IV**: Practicum

• March 6 Chapel

Pre-Ordination Training

New Testament I

Theological Reflection

• March 20 Chapel

Community Development

Church History I

Theological Reflection

**Year III and IV**: Pastoral Care

**Year III and IV**: Practicum

(**March 28 - Palm Sunday / April 2 - Good Friday / April 4 - Easter Sunday)**

• April 10 Chapel

Pre-Ordination Training

New Testament I  
Theological Reflection

• April 24 Chapel

Community Development

Church History I

Theological Reflection

**Year III and IV**: Pastoral Care

**Year III and IV**: Practicum

**2021 Calendar – Facilitators to be determined**

***Michaelmas Term Classes***

• **August 7 - Quiet Day for all Facilitators and Students, Years I-IV**

• September 4 Chapel

Episcopal Church History

Moral Theology

Theological Reflection

• September 18 Chapel

Church History II

New Testament II

Theological Reflection

**Year III**: Pastoral Care

**Year IV**: Practicum

• October 2 Chapel

Episcopal Church History

Moral Theology

Theological Reflection

• October 16 Chapel

Church History II

New Testament II

Theological Reflection

**Year III**: Pastoral Care

**Year IV**: Practicum

• October 30 Chapel

Episcopal Church History

Moral Theology

Theological Reflection

• November 13 Chapel

Church History II

New Testament II

Theological Reflection

**Year III**: Pastoral Care

**Year IV**: Practicum

• November 20 Chapel

Episcopal Church History

Moral Theology

Theological Reflection

**(Thanksgiving - November 25 / Ordinations - December 4)**

• December 11 Chapel

Church History II

New Testament II

Theological Reflection

**Year III**: Pastoral Care

**Year III**: Practicum

**Course Descriptions:**

***Academic Studies:***

***Old Testament I and II***

**Facilitator: Contact Info:**

The Rev. Janet A. Tunnell E-mail: revjanet@allsaintsparpon.com Phone: 727-504-3016

The Rev. Matthew T. Grunfeld E-mail: [cotapriest@gmail.com](mailto:cotapriest@gmail.com) Phone: 941-725-0891

**Books Required:**

• Understanding the Old Testament, 4th Edition Bernhard W. Anderson

• The Torah by Joel S. Kaminsky & Joel N. Lohr. Supplemental: A History of the Jews, Paul Johnson

• Other supplemental materials for individual assignments as required

**Course purpose:**

This course is designed to meet the requirements of Title III, Canon 6, on the preparation for the

diaconate, specifically those requirements related to competency areas:

• Academic studies including, The Holy Scriptures, theology, and the tradition of the Church.

• Diakonia and the diaconate.

• Human awareness and understanding.

• Spiritual development and discipline.

• Practical training and experience.

This course is a two-term study of the Old Testament, divided into four fairly equal parts:

1. The Torah / Pentateuch 2. The Deuteronomistic History

3. The Prophets 4. The Writing

Since the course is a short overview, the intention is to familiarize the students with the contents of the

Bible, its historic setting, tools for the study of the text, and its theologies and major themes. Successful students will be able to:

• Demonstrate “basic competence” in the Old Testament, including knowledge of its contents, the history of the Jewish people in Biblical times and the relation of the Old Testament to that history, the methods of textual scholarship, the theological concerns of the Biblical writers and some of the ways in which the Old Testament informs the study of Jesus and the New Testament.

• Know, use and share standard tools and resources for the further study of the Old Testament.

• Teach an Adult Education class in Old Testament.

**Method:**

The course will be taught as a seminar, which means that students will be assigned individual research topics for each class, at which the papers prepared for that class will be presented and discussed. Students will be expected to:

1. Have read the assigned chapters in the core text (Collins),

2. Have read appropriate and/or assigned texts for their research projects, and

3. Demonstrate in their papers a reasonable understanding of the assigned topic.

While students will be expected to learn the terms of the field, they also will be expected to be able to present their learning with a minimum of jargon. There will be an examination at the end of each Term.

***Academic Studies:  
New Testament I: The Synoptic Gospels***

**Facilitator: Contact Info:**

The Rev. Robert O. Baker E-mail: rbaker@stjohnstampa.org Phone: 813-645-0219

**Textbooks:**

* Any recent version of a Gospel parallel or a harmony of the Gospels and a good one- volume Bible handbook;
* An Introduction to the New Testament: The Abridged Edition, by Raymond E. Brown; (Anchor Yale Bible Reference Library), Yale University Press: Abridged Edition, 2016

**Course purpose:**

This course is designed to meet the requirements of Title III Canon 6, on the preparation for the diaconate, specifically those requirements related to competency areas:

• Academic studies including the Holy Scriptures, theology, and the tradition of the Church

**Course:** We will take two course periods to compare and contrast the first three Gospels. Of importance will be the date of the writings and the order in which they may have been written (the “Synoptic Problem”). We will also look at the purpose of writing, audiences, and differences in each.

**Outline:**

1) Introduction

a) The Synoptic Problem b) Sources of the Gospels c) The Gospel of John

2) The Birth Narratives a) Mark

b) Matthew and Luke c) John

3) The Ministry of Jesus

a) The Death and Resurrection b) Mark

c) Matthew and Luke d) John

Assignment: A “teaching” outline of each of the Gospels. This is one you create to teach a Bible study to lay people. You do not need to be afraid of difficult issues, but you do not need to use obscure jargon that mostly confuses people.

***Academic Studies:  
New Testament II: The Epistles***

**Facilitator: Contact Info:**

The Rev. Robert O. Baker E-mail: rbaker@stjohnstampa.org Phone: 813-645-0219

**Textbook:**

An Introduction to the New Testament: The Abridged Edition, by Raymond E. Brown; (Anchor Yale Bible

Reference Library), Yale University Press: Abridged Edition, 2016

**Course purpose:**

This course is designed to meet the requirements of Title III Canon 6, on the preparation for the diaconate, specifically those requirements related to competency areas:

• Academic studies including the Holy Scriptures, theology, and the tradition of the Church

**Requirements:**

Reading: The text is a great reference as an introduction to this portion of the New Testament. Read as

much as time permits on the assigned topic. If time is an issue, please try to read that portion of the

Scripture prior to class.

Paper: By the end of the semester please produce a teaching outline of this portion of the New Testament. The outline should be helpful to you in teaching a Sunday school class on Acts, the Epistles, or Revelation. The outline will not be exhaustive, but a guide to your preparation for the class. Please organize your outline in a way that you can follow—I am not looking for a specific format.

***Academic Studies:  
Church History I and II***

**Facilitator: Contact Info:**

The Rev. Matthew T. Grunfeld E-mail: [cotapriest@gmail.com](mailto:cotapriest@gmail.com) Phone: 941-725-0891

• *A History of the Christian Church* 4th Edition – Authors: Williston Walker, Richard A. Norris, David W. Lotz & Robert T. Handy

• Supplemental Materials :

Stephen White. From *Jesus to Christianity*

Diarmaid MacCulloch: *Christianity: the First Three Thousand Years* & *The Reformation* (CH II)

Eamon Duffy: *Stripping of the Altars* (CH II)

**Course purpose:**

This course is designed to meet the requirements of Title III, Canon 6, on the preparation for the diaconate, specifically those requirements related to competency areas:

• Academic studies including, The Holy Scriptures, theology, and the tradition of the Church.

• Diakonia and the diaconate.

• Human awareness and understanding.

• Spiritual development and discipline.

• Practical training and experience.

This course is a two-semester study of the history of the Christian Church from its prehistory in Judaism and the Greco-Roman world through the present time. It will focus on the global development of Christianity, including the Anglican Communion. A separate course will focus solely on the history of the Episcopal Church in the U.S.A. Successful students will be able to:

• Describe the historical development of the Christian Church and the place of the Anglican

Communion and the Episcopal Church within that historical development.

• Demonstrate “basic competence” in the tradition of the Church, including its history and ways in which that historical tradition informs and affects the life of the Church in the present.

• Describe the rise and development of the diaconate until the Reformation, its suppression in the

Anglican Communion and its revival since Vatican II.

• Teach an Adult Education class in Church History.

**Method:**

The course will be taught as a seminar, which means that students will be assigned individual research

topics for each class, at which the papers prepared for that class will be presented and discussed. Students will be expected to:

1) have read the assigned chapters in the core text,

2) have read appropriate and/or assigned texts for their research projects, and

3) demonstrate in their papers a reasonable understanding of the assigned topic.

While students will be expected to learn the terms of the field, they also will be expected to be able to present their learning with a minimum of jargon.

There will be an examination at the end of each Term.

**Academic Studies**

***Episcopal Church History***

**Facilitator: Contact Info:**

**Textbook:** Hein, David, and Shattuck, Gardiner, *The Episcopalians.* Required readings are the first 159 pages. The remainder of the book, a valuable collection of short biographies of notable historical figures, is optional reading.

**Course Purpose:**

This course is designed to meet the requirements of Title III Canon 6 on the preparation for the diaconate, specifically those requirements related to the competency area:

• Academic studies including the Holy Scriptures, theology, and the tradition of the Church

**Requirements:**

Student is expected to have read the assigned chapters in advance of each session and to have a one-page summary of the readings. There is no final examination.

• Session I:

o Chapter 1: English Beginnings and American Beginnings (1534-1662)

o Chapter 2: Anglicanism in Colonial America (1662-1763)

• Session II:

o Chapter 3: The Crisis of the American Revolution (1763-1783)

o Chapter 4: Reorganization in a New Nation (1783-1811)

• Session III:

o Chapter 5: Unity, Diversity and Conflict in Antebellum America (1811-1865)

o Chapter 6: Social and Intellectual Challenges (1865-1918)

• Session IV:

o Chapter 7: Emergence of the modern Church (1918-1958)

o Chapter 8: Changing Times (1958-2003)

***Academic Studies***

***Theology I and II***

**Facilitator: Contact Info:**

The Rev. Frederick E. Mann E-mail: [frfmann@gmail.com](mailto:frfmann@gmail.com) Phone: 813-506-9894

**Textbook:**

McGrath, Alister E. *Theology: The Basics*, 2012.

**Course purpose:**

This course is designed to meet the requirements of Title III Canon 6, on the preparation for the diaconate, specifically those requirements related to competency areas:

• Academic studies including the Holy Scriptures, theology, and the tradition of the Church

**Requirements:**

Reading: This is not a long book, but it is slow reading. Try to read as much of these chapters as possible before the appropriate class.

Paper: Based on a doctrine of your choice, prepare a presentation which would be appropriate for an adult forum program. Present it to the “intelligent layperson,” not a scholar. Explain terms that are not used in everyday conversation, and use analogies and applications from everyday experience.

***Academic Studies***

***Moral Theology***

**Facilitator: Contact Info:**

**Textbook:**

Brill, Earl H. *The Christian Moral Vision*

**Course purpose:**

This course is designed to meet the requirements of Title III Canon 6, on the preparation for the diaconate, specifically those requirements related to competency areas:

• Academic studies including the Holy Scriptures, theology, and the tradition of the Church.

**Requirements:**

It is expected that the Student will have read ahead f time on the assigned readings and come to class with five copies of a 3-5 page paper/note summary in order to be prepared for discussion.

* Session I: **A Framework for Ethical Reflection**
  + The Nature of the Moral Life
  + Character and Moral Vision
  + Making Ethical Decisions
  + Biblical Resources for Ethical Reflection
* Session II **Moral Issues in Personal Living**
  + Running Your Own life
  + Human Sexuality
  + Marriage and Family Life
* Session III **Moral Issues in the Social Order**
  + Christian Faith and Social Morality
  + Contemporary Society in Moral Perspective
  + Medicine and Health Care
* Session IV **Moral Issues in the Social Order**, continued
  + Ethics in the Economic Sphere
  + Moral Aspects of Political Life
  + The Church and the Moral Life

***Diakonia and the Diaconate***

***The Deacon in Ministry***

**Facilitator: Contact Info:**

The Rev. Gary Cartwright E-mail: [garyec38@gmail.com](mailto:garyec38@gmail.com) Phone: 813-957-8029

**Books required:**

• *Many Servants: An Introduction to Deacons* by Ormonde Plater

• *“Unexpected Consequences: The Diaconate Renewed* by Susan Watson Epting

• *Being a Deacon Today* by Rosalind Brown

**Course purpose:**

This course is designed to meet the requirements of Title III Canon 6, on the preparation for the diaconate, specifically those requirements related to competency areas:

• Academic studies including the Holy Scriptures, theology, and the tradition of the Church

• Diakonia and the diaconate

Students will become familiar with deacons in the history of the Church, as well as ongoing formation for the deacon. You will be asked to explain to your parish some of the following questions:

• What is a deacon?

• What do they do?

**Final project:**

You will need to come prepared to give a 15-minute presentation explaining the diaconate. Think about your audience. How will you present? How can you show why the ministry of a deacon is vital to the church? How will you inspire others to see that this might be a vocation for them? Lastly, remember all good education should be informative and fun….. So have fun and make it fun!

***Diakonia and the Diaconate***

***Social Justice***

**Facilitator: Contact Info:**

The Rev. Gary Cartwright E-mail: [garyec38@gmail.com](mailto:garyec38@gmail.com) Phone: 813-957-8029

**Books required:**

• *Christian Social Witness* by Harold T. Lewis (The New Church Teaching Series)

• *Compassion* by Henri Nouwen

• *Welcoming Justice* by Charles Marsh

**Course purpose:**

This course is designed to meet the requirements of Title III, Canon 6 on the preparation for the diaconate, specifically those requirements related to competency areas:

• Diakonia and the diaconate

At the heart of the role of the deacon is to do the work of justice in our world and engage in the community. We will be exploring how we invoke and bring social change where needed outside the walls of our church.

Class project: We will be building a class scrap book of newspaper articles of local and national reporting that relate to social justice issues. Please bring newspaper clippings to each class. We will circulate the accumulated scrapbook at each class to keep abreast of current social justice issues.

• September - Cultural phenomenon

o Readings: Come to class having read:

 Marsh chapters 1&2 Nouwen chapter 1 and Lewis Chapters 1&5

o Visit the Web page for the Oxford Poverty and Human Development Initiative:

 <http://www.ophi.org.uk/>

o Homework for next class: (1) A one page paper describing your understanding of the term “social Justice” and any of your past experiences in that area. (2) A link will be provided for you to examine demographic information that surrounds your parish. Come to class with a two page paper on what you learned about the demographics of your area. What current ministries is your church involved in? What ideas does this data give you for need?

• October - Dialogue

o Readings: Come to class having read:

 Marsh chapter 3, Nouwen chapters 2&3 and Lewis 2&6

o Homework for next class: Bring a couple of articles from your local newspaper that revolve around a need in your community. Prepare a two page paper of your understanding of the reported need and what you could recommend to a vestry to address it. Be prepared to present it to the class.

November - Advocacy

o Readings: Come to class having read:

 Marsh chapters 4-5, Nouwen chapters 4-6. And Lewis 3 & 7

o Homework for next class: Pick a local non-profit, hospital, welfare office to visit and write a two page reflection paper with a brief description of the program, staff and who they serve. What were your observations?

• December - A new kind of church

o Readings: Come to class having read:

 Marsh chapters 6, Nouwen chapters 7-9, Lewis 4

• Final Project: After analyzing your congregation's identity, history, social context and involvement write up a plan for how you would get your congregation and the community involved in a particular social issue. Look at how you will involve it in a form of ministry that helps alleviate the needs, but also advocates social change. Please be practical and understanding of the different social biases that you would have to deal with both in your congregation and your community.

• Supplemental Resources for your optional enlightenment and growth:

• If you are not already aware of it, please visit the Center for Action and Contemplation, the home of the Rohr Institute at:

• <https://cac.org/>

• Sign up for his daily newsletters. He often discusses issues relating to social justice

• Checkout the following web pages

o <http://gjs.appstate.edu/social-justice-and-human-rights/what-social-justice>

o <http://socialjustice.org/>

o <http://rfkcenter.org/>

• Optional paper for your consideration due at course completion.

o In your opinion, what is the relationship between issues of social justice and the current form of capitalism now being practiced in the United States? What are your observations, and do you have any recommendations that, if you had a chance, you would like someone in a position of authority or government to hear?

***Diakonia and the Diaconate:***

***The Book of Common Prayer: A survey with the deacon in mind***

**Facilitator Contact Info:**

**Books Required:**

• 1979 Book of Common Prayer

• *Book of Occasional Services*

• *Praying Shapes Believing* by Leonel Mitchell

**Course purpose:**

This course is designed to meet the requirements of Title III Canon 6, on the preparation for the diaconate, specifically those requirements related to competency areas:

• Academic studies including the Holy Scriptures, theology, and the tradition of the Church

• Diakonia and the diaconate

• Spiritual development and discipline

• Practical training and experience

This course is a study of the contents of the 1979 Book of Common Prayer with special attention to the Diaconate, with Leonel L. Mitchell’s *Praying Shapes Believing* as a guide. Note that the book makes occasional references to the *Book of Occasional Services.* Our study will not relate the 1979 BCP to its many cousins throughout the Anglican world, nor will it cover the work of the Standing Liturgical Commission intended to supplement our Prayer Book.

Successful students will be able to:

• demonstrate “basic competence” in the contents of the 1979 Book of Common Prayer

• teach an Adult Education class on the contents of the BCP

• understand theological, liturgical and vocational aspects of the Diaconate as found in the BCP

• have a love of the rubrics of the BCP and an ability to use them joyfully

• understand the relationship between the rubrics of the BCP and the disciplinary Canons

***Human Awareness and Understanding:***

***Clinical Pastoral Training (CPT)***

**Facilitators: Contact Info:**

**Books assigned for this class:**

• Brown, R*. Being a Deacon Today*. Chapter 5 – “The Deacon and Pastoral Ministry.” Harrisburg, PA: Morehouse Publishing, 2005.

• Cloud, H. and Townsend, J. Boundaries*: When to Say Yes, When to Say No*. (There is a workbook available for this book which students may find helpful, but is not required.)

• Cloud, H. and Townsend, J. God will Make a Way. Brentwood, TN: Integrity Publishers, 2002.

• Friedman, Edwin H. Generation to Generation: Family Process in Church and Synagogue. New York: The Guilford Press, 1985.

• Ministry with the Sick. New York: Church Publishing, 2005.

• Lewis C.S. A Grief Observed. New York: Harper Collins, 1961.

• Nouwen, H. The Wounded Healer: Ministry in Contemporary Society. New York: Doubleday, 1972

• Paton, J. Pastoral Care: An Essential Guide. Nashville: Abingdon Press, 2005.

• Stevenson-Moessner, J*.* A Primer in Pastoral Care. Minneapolis: Fortress Press, 2005.

All the books, except Ministry with the Sick can be purchased from Amazon. Sources for used copies of many of these books are on-line at Amazon, Powell’s, A Libris, or by contacting Operation Pass Along.

Ministry with the Sick is available only from Church Publishing. When you order from Amazon, remember that you can donate to a charity if you use Amazon Smile.

**Course purpose:**

This course is designed to meet the requirements of Canon III, on the preparation for the diaconate, specifically those requirements related to competency areas “Human Awareness” and “Practical Training and Experience.”

This course is designed to better prepare the students for ministries to which they may be called (lay or ordained). This course is not an accredited Clinical Pastoral Education (CPE) course such as those offered in several regional hospitals. This course will not train a person to do clinical counseling or therapy, nor

is it therapy or therapy supervision.

If the facilitator feels that the student is not prepared for this work, or is not emotionally suited to this work, he will contact the Diocesan preceptors for training and determine an alternate option for this student.

Completion of “Safeguarding All God’s Children” (for all students) and having the diocesan license as a

Eucharistic Visitor (for students who are not postulants or candidates for ordination) is required.

**Competency Areas**, and plan for issues to be explored in this course: Human Awareness:

* Knowing my limitations in my role

o How to recognize I need assistance or further information before continuing pastoral care in a given situation

o When to refer for professional intervention

o How to identify appropriate referral resources in my community

o Keeping my clergy (priest or deacon in charge of this ministry) informed

* Awareness of Boundaries

o Define boundaries

o Recognize boundary errors and violations, and how to avoid these

o How to maintain appropriate boundaries without losing the personal connection and empathy with the other person(s)

o Balance between sharing your human experience and sharing too much so that it is no longer clear who is providing the pastoral care

* Burnout prevention/ Self Care

Practical Training and Experience:

* Communication

o Parish confidentiality concerns

o Avoid being caught up in “triangulation” situations in the parish, and the special

challenges being ordained as a deacon might bring to these circumstances.

* Pastoral visits

o Structuring the visit, and special instruction in bringing communion to a visit

o Hospital and Nursing Home Visits, including infection control, privacy and confidentiality issues, and communication with medical staff caring for the person you are visiting, HIPAA regulation and how it impacts the Church.

* Deacon as servant leader, with special emphasis on deacon as leader of the Eucharistic Visitor Ministry in a congregation and how the Deacon interacts with other pastoral care leaders in the parish, including other clergy and the Parish Nurse.

**About Class Assignments:**

Class assignments are both didactic and experiential. Students will be expected to make regular pastoral visits and at least two Sunday Eucharistic Visits, which the student leads using the service in Ministry with the Sick. The Eucharistic Visit can be combined with the pastoral care visit, e.g. to a hospitalized parishioner.

Students must make six visits over the duration of the course. You should plan to do at least one visit to a nursing home/ALF setting, an inpatient hospital setting, and an in-home visit (having a second person along in accordance with recommendations taught in “Safeguarding.”). Ideally, you will have one parishioner to whom you can make several visits to build a relationship. Students are expected to be in

discussion with the priest in charge or the clergy responsible for Eucharistic Visitors at their assigned parish for guidance about which persons to visit. During the first class, we will discuss practical issues around confidentiality and how to record notes in a way that does not deter from the pastoral care

experience for the student, and especially for the visited person.

The student should tell the person being visited that they are a student in pastoral care, describe their role, e.g. preparing for ordination. You must disclose to the person you are visiting that you will be sharing information with the clergy at church. They need to be aware that you will be sharing with the pastoral care course, with confidentiality about their identity. It helps if you explain the class discussion is about you and your learning experience and not so much about the person you are visiting. At each visit, establish trust and be respectful of the person’s needs and expressed concerns.

Visit reflections are written following each visit and will be shared with the entire pastoral care class. These are not done in the format of a Clinical Pastoral Education (CPE) “verbatim.” We will discuss the format in the first session of class, and you will be offered feedback after your first reflection. You will be asked to create a written copy for yourself to use in class, and you will provide a copy to the instructor. The sharing will focus on the student’s experience and on increasing human awareness, especially how the student reacts emotionally to the visit. These are not simply exercises, but will build skills to help the student continually improve pastoral care given throughout their future ministry. All in all, this time in pastoral care training and human awareness should help the student grow, not only in skill and knowledge, but in confidence and self-awareness.

There will be a brief paper to write and a few short written assignments in addition to the pastoral care visit reflections. Details for the content of the paper will be provided to the students when the assignment is made.

***Human Awareness and Understanding:***

***Community Development: The New Diaconal Ministry Model***

|  |  |  |
| --- | --- | --- |
|  |  |  |
| **Facilitators:** | **Contact Info:** |  |
| The Rev. Gary Cartwright  **Books Required**: | E-mail: [garyec38@gmail.com](mailto:garyec38@gmail.com) | Phone: 813-957-8029 |

• ABCD in Action: When People Care Enough to Act: Mike Green (Diocese will furnish)

• The Episcopal Way: Church’s Teaching for a Changing World Series – Volume I: Stephanie

Spellers

• Community: The Structure of Belonging: Peter Block

• Supplementary reading: The Joy of Appreciative Living: Jacqueline Kelm

**Course Purpose:**

This course is designed to meet the requirements of Title III, Canon 6, on the preparation for the diaconate, specifically those requirements related to competency areas:

• Diakonia and the diaconate,

• Human awareness and understanding,

• Practical training and experience.

This course is a study of Asset Based Community Development with an emphasis on the church’s role in the broader community and the diaconal ministry of leading the church to serve others in their community. Since this course of a short overview, the intention is to familiarize the students with transformational concepts that can be put into practice in new ways to lead the church in being responsive to the needs of the community. Successful students will be able to:

• Demonstrate the role of diaconal ministry in the world;

• Demonstrate “a basic competence” in the application of this Community Development concept;

• Demonstrate an understanding of relational dynamics in establishing a community response to

their needs.

**Method:**

The course will be dialogical in nature rather than a seminar approach. Which means the students will be expected to have read the assigned reading and completed appropriate research projects. Grades will be determined by a final paper to be written to demonstrate not only the concepts but to explain the diaconal applications and a vision on implementation.

***Practical Training and Experience:***

***Field Education***

Students who are Postulants or Candidates for Holy Orders must work “in the field” for at least three terms. To complete a term you must have been working for at least 14 weeks in that term, a total of 42 weeks under supervision. It is expected that a “supervising presbyter” will oversee this part of your formation on behalf of the School and make a final written report no more than 30 days after the end of the assignment. Field Education provides “pastoral guidance” (see the canon below) by providing clear feedback, broadening your life experience as a potential Deacon in the Church.

Episcopal Church Canon III.6.5 “Preparation for Ordination”

*(a) The Bishop and the Commission* (on Ministry) *shall work with the Postulant or Candidate to develop and monitor a program of preparation for the ordination to the Diaconate in accordance with this Canon to ensure that pastoral guidance is provided throughout the period of preparation.*

*(b) The Bishop may assign the Postulant or Candidate to any congregation of the Diocese or other community of faith after consultation with the Member of the Clergy or other leader exercising oversight.*

**Course purpose:**

This course is designed to meet the requirements of Title III Canon 6 on the preparation for the diaconate, specifically those requirements related to competency areas:

• Practical training and experience

**Requirement:** Student must be able to document at least three terms (42 weeks, 420 hours maximum). **Ideal plan for two-year completion: It is recommended that new students limit their first Epiphany Term to classes only. Field Education can begin in the Pentecost Term. The student will need to customize this schedule in order to work-in a required third term of Field Education.**

It is not required that all semesters be spent on the same assignment.

**Guidelines for Supervising Presbyters and Students:**

*1.* **Interview each other.** Know the students life experience and offer something new. Students come to Field Education with a wide variety of life experiences. A student should NOT have to go out and find formation experiences. Some may already have established ministries outside the church, but others do not. In either case, doing "what you do" as a deacon is different than what you might do as a lay person.

*2.* **Make a “Field Education Plan.”** The student should have a list of things to practice and be exposed to going into the field work experience. These should include, but not be limited to:

*a.* Ministry in the wider setting:

*i.* As a deacon is to “interpret to the Church the needs, concerns and hopes of the world” (BCP 543), we recommend that the Candidate take time to study not only the congregation but the ministry setting in general and to be able to reflect their findings back to you. A demographic study of the community would be an ideal initial project.

*ii.* Have the candidate become involved in any *existing* outreach activities of the congregation. It is inappropriate to expect the Candidate to invent and sustain a new outreach program.

*b.* Ministry in the congregation

*i.* Liturgy

*1.* Participating in the Ministry of the Word as appropriate. The Bishop does not want Candidates for ordination reading the Gospel at the Eucharist.

*2.* Preaching.

*3.* Assistance as appropriate in events such as weddings, baptisms, etc.

*4.* Local liturgical norms like the use of incense, how the Table is prepared, etc.

*5.* Write prayers of the people if appropriate.

*ii.* Pastoral visits (hospitals, etc.). When possible, we recommend that the Candidate “shadow” the Deacon of the congregation. Otherwise we expect that the Candidate will accompany you on some of your pastoral visits, paying special attention to the Ministry of the Sick.

*iii.* Working with key ministries and groups in the church, particularly Altar Guild.

*iv.* Teaching: “At all times, your life and teaching are to show Christ’s people that in serving the helpless they are serving Christ himself.” (BCP 543). Any teaching role given to the Candidate, whether to adults, children or youth should reflect this value.

*v.* Extemporaneous prayer – deacon candidate should feel comfortable praying extemporaneously.

*3.* **Review the “Field Education Plan”** with the student weekly in a session at least one hour in length

*4.* **Supervisor and student prepare, sign the Field Work** Report and send it to the Canon to the Ordinary. See form that follows.

***Field Education Completion Report Form***

Field Assignment Supervisor:

Student:

Date: (Report to be submitted 1 week following the end of the assignment)

\_ Epiphany Term (January, - April)

Pentecost Term (May – August)

\_ Michaelmas Term (September – December)

In no more than one paragraph per point, please comment on the student’s progress. The following

“Signs of Call” are taken from the *Customary for Vocational Deacons:*

**FIRST**, a person identified with having a vocation to the diaconate would be recognized by him/herself and by the Church as meeting three fundamental requirements:

1. *The exercise of a servant ministry in the world.* Please describe the candidate’s aptitude and field experiences of Outreach Ministries in your community while under your supervision.

2. *The desire and capacity to call the Church to a life of service in the name of Christ and to call the body of Christ to live out the servant ministry given at baptism.* Does the candidate demonstrate the leadership skills to call others to meet the needs of the community?

3. *The desire and capacity to interpret to the Church the needs, concerns and hopes of the world.*

Please describe the candidate’s participation in understanding the needs of the community and his/her ability to communicate them to the church.

**SECOND**, a person with a discernible vocation evidences many, if not all, of the following qualities: Please indicate using a scale of 1 to 5, with **1 being outstanding** and **5 less than satisfactory**. Describe how the student has demonstrated…

*1 2 3 4 5 strong commitment to and deep love for Jesus Christ and the Church*

*1 2 3 4 5 ability to articulate his or her faith*

*1 2 3 4 5 understanding of his or her ministry as a baptized person*

*1 2 3 4 5 spiritual life marked by the holy habits of worship, prayer, study of scripture, and tithing*

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| *1* | *2* | *3* | *4* | *5* | *a vocation to serve and enable others to serve* |
| *1* | *2* | *3* | *4* | *5* | *empathy for the powerless* |
| *1* | *2* | *3* | *4* | *5* | *history of satisfactory employment (if applicable) and interpersonal relationships.* |
| *1* | *2* | *3* | *4* | *5* | *willingness to undertake extensive preparation, including theological education, spiritual formation and practice of ministry* |
| *1* | *2* | *3* | *4* | *5* | a clear understanding of the ministry of a deacon |
| *1* | *2* | *3* | *4* | *5* | *willingness to serve God through the leadership of the diocesan Bishop* |

**THIRD**, a person with a discernible vocation to the diaconate would be recognized both by her/himself and by the Church as being called to live the vision statement for diaconal ministry. Deacons are often at work in risky places and at the margins, responding to the needs of the poor, the weak, the addicted, the sick, and the lonely, thus enabling them to discover the presence of God in their world. Deacons are called to engage the issues of justice, mercy, poverty, family and the environment.

Increasingly, the role is one of opening doors of opportunity, encouraging others to take risks, and serving as agents of change.

**VISION STATEMENT**

A deacon is a baptized person called and empowered by God and the Church to be a model of Christ’s servant ministry for all people. As agents of God’s compassion and reconciling grace, deacons are missionaries to the world and messengers to the Church of the world’s needs, hopes and concerns. In the Church, deacons call forth, empower, and inspire the baptized to respond to these needs. The role of the deacon in liturgy mirrors this role of the deacon in Church and world. Deacons are living symbols of Christ’s presence as they embody Christ’s servant ministry and point to the presence of Christ in those they serve. - *North American Association for the Diaconate*

Please add any other comments and give us your overall opinion. Use additional pages if necessary.

***Practical Training and Experience:***

***Homiletics / Liturgy***

**Facilitators: Contact Info**

The Rev. Canon Richard H. Norman E-mail: [rnorman@episcopalswfl.org](mailto:rnorman@episcopalswfl.org) Phone: 941-212-8009

**Books/Links Required**:

* *Praying shapes Believing* by Leonel Mitchell

       *Liturgical Sense: The Logic of Rite* by Louis Weil

       *Sermons that Work*

       (View ahead of time) *TED Talk “Compassion at the Dinner Table”* by the Rev. Dr. James Forbes, Pastor Emeritus, Riverside Church, NYC (  [*https://www.ted.com/talks/james\_forbes?language=en#t-230183*](https://www.ted.com/talks/james_forbes?language=en#t-230183))

**Course purpose:**

This course is designed to meet the requirements of Title III Canon 6 on the preparation for the diaconate, specifically those requirements related to competence area:

       Academic Studies including the Holy Scriptures, theology and the tradition of the Church

       Diaconal and the Deaconate

       Spiritual development and discipline

       Practical training and experience

This course is an opportunity to hear from a number of leaders in the field of Liturgy and Homiletics and to be encouraged by one another as we engage this task.

To prepare, the student must come to class with a prepared sermon of at least 10 minutes on a topic of their choosing.  You will be invited to use this as a “point of departure” for the course, amending it as needed throughout the course.

***Practical Training and Experience:***

***Pre-Ordination Training***

|  |  |  |
| --- | --- | --- |
| **Facilitators:** | **Contact Info:** |  |
| Mr. James D. Park, Esq. | E-mail: [jparkfl@verizon.net](mailto:jparkfl@verizon.net) | Phone: 941-716-2998 |
| The Rev. Becky Robbins-Penniman | E-mail: [beckyrp@gmail.com](mailto:beckyrp@gmail.com) | Phone: 239-287-1822 |
| The Rev. Kenneth Taber | E-mail: [fatherken@stjohnsbrooksville.org](mailto:fatherken@stjohnsbrooksville.org) | Phone: 616-240-4988 |

**Course purpose:** To comply with canonical requirements for pre-ordination training. The Canons of the Episcopal Church require certain “training” standards in addition to education and formation. For the prospective deacon, these are found in Title III Canon 6.5(g). They are:

• Prevention of Sexual Misconduct. Sexual Misconduct is a broad term that includes harassment, exploitation and abuse. S*afeguarding All God’s Children* covers some but not all aspects of this.

• Civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.

• The Constitution and Canons of the Episcopal Church, particularly Title IV thereof.

• The Church’s teaching on Racism.

**Years Three and Four – Post Ordination formation**

*“For two years following ordination, new Deacons shall continue a process of formation authorized by the Bishop.”* - Episcopal Church Title III, Canon 7 – “Of the Life and Work of Deacons”

Assuming a normal progression, most students will be qualified for ordination to the Diaconate two years from the beginning of studies. Following the completion of Year II, the student will need to complete the canonical process and pre-Ordination approvals from the Commission on Ministry, the Standing Committee and the Bishop. In order to live into the canonical expectations of the Church, the new Deacon now enters into Years III and IV.

The Bishop may rescind the Deacon’s license to function as a Deacon should the Deacon fail to live into the Year III and IV requirements.

This is a time where the new Deacon is given opportunity live into this new ministry in community with prayer, reflection, and further study. Like Years I and II, Year III begins in January and runs to the end of the year. You will find the following schedule to be more relaxed with meetings only once a month at DaySpring Conference Center:

Tuition for Years III and IV is one-half of tuition of Years I and II.

**Years III & IV – Post Ordination formation**

**Pastoral Care Training**

**Facilitators: Contact Info:**The Rev. Joe D. Hudson E-mail: [joe-hudson@hotmail.com](mailto:joe-hudson@hotmail.com) Phone: 573-450-9059  
The Rev. Leo L. Crawford E-mail: [leocrawford@gmail.com](mailto:leocrawford@gmail.com) Phone: 727-776-7088

These two post-ordination courses are designed to address relevant practical pastoral care issues that every deacon will encounter in ministry both outside as well as within the walls of the local church. The Book of Common Prayer lays out the Ordination for a Deacon. In the examination of the ordinand the bishop states: “In the name of Jesus Christ, ***you are to serve all people, particularly the poor, the weak, the sick, and the lonely . . . You are to make Christ and his redemptive love known, by your word and example***, to those among whom you live, and work, and worship. ***You are to interpret to the Church the needs, concerns, and hopes of the world.***”

In his installation sermon, Presiding Bishop Michael Curry spoke of the “Jesus Movement.” This Movement began to usher in the reign of God. The first disciples were so effective in that work that the book of Acts speaks of them as “[Those] who have turned the world upside down.” Within The Episcopal Church deacons are called and ordained to make the redeeming love of God known in word and deed to those in the world to whom they serve.

During the first year of the two-year cycle we will look at the ways in which the redeeming love of God has touched our lives, and how it touches the lives of those around us; how God is seen in them, and how God can use us to bring more fully the presence of God into their lives.

**Years III & IV – Post Ordination formation  
Practicum Training**

**Facilitators: Contact Info:**Anne Walker, M.Ed. E-mail: annew578@gmail.com Phone: 813-957-0726

The Rev Dr Lisa B “Lucy” Hamilton E-mail: [lisa@lisabhamilton.com](mailto:lisa@lisabhamilton.com) Phone: 203-820-6747

The purpose of Practicum allows new Deacons to put experience into context and manage themselves successfully in their new position. A key concept throughout the 8 sessions will focus on the concepts of family systems *or* the capacity to calmly articulate what you think and value, and to act on that basis, while staying in active relationship with all in the parish even those with whom you disagree.

During this year, we explore transitions from the view point of the Deacon, the impact of congregational dynamics, relationship building throughout the system and managing conflict. The Practicum will be flexible in order to meet the needs of the new Deacons. The format primarily will include: review and discussion of the topics, application and sharing of experiences, assessment tools and journaling.

Topics will include:

1. Entering a new system and your role in it.
2. The 8 concepts of Family Systems
3. Practical Application of Family systems and being a “Calm Presence”
4. Transitions- Mine and the Parish
5. Conflict Awareness
6. Conflict Management
7. Church Size and history and how it impacts ministry and relationships
8. Exits and Entrances and what have I learned this year

Materials for the Practicum:

Each session written materials will be provided for the next session and questions to be journaled on for the month. In addition, a reading list is suggested but **not required**.

* Bridges, William, Managing Transitions, Second edition, Cambridge, Ma. Perseus Publishing Services. 2003
* Fisher, Roger, Getting Together, Building Relationships as we Negotiate, Middlesex England, Penguin Books.1992.
* Gilbert, Roberta, The Eight Concepts of Bowen Theory, Falls Church Virginia, Leading Systems Press. 2006
* Steinke, Peter L, Healthy Congregations, Alban Institute, 2000
* Steinke, Peter L, How Your Church Family Works, Alban Institute, 1998

Year IV also includes practical training on preaching, with opportunities for sermon presentation and development of homiletic skills in a real-life context.

**Criteria for Completion of all requirements**

Following acceptance of the end-of-Year Report, the School awards a Certificate of Completion to the Deacon.

**Reading list**

The following “basic list” is not exhaustive. The School does have a partial inventory. Call Michelle Mercurio at 941 556 0315 to see what is in stock. One of the best sources for book purchases is Amazon.com. The School does not lend textbooks.

• *The Holy Bible.* Please note Episcopal Church Title II Canon 2 “Of Translations of the Bible”.

While your Facilitator may choose to go beyond this list for academic reasons, authorized versions remain the King James Version or any of the following Revised Versions as follows. It is expected that authorized translations will be used in public worship.

o English Revision (1881)

o American Revision (1901)

o Revised Standard Version (1952)

o Jerusalem Bible (1966)

o Good News Bible (1976)

o The New American Bible (1970)

o RSV Common Bible (1973)

o New International Version (1978)

o New Jerusalem Bible (1987)

o Revised English Bible (1989)

o New Revised Standard Version (1990) o Contemporary English Version (1995) o Contemporary Version Global (2005) o Common English Bible (2011)

• *Book of Common Prayer*

• *Book of Occasional Services*

• *Constitution and Canons of the Episcopal Church*

• *Constitution and Canons of the Diocese of Southwest Florida*

• *Holy Women, Holy Men:* Church Publishing Corporation

• *Ministry with the Sick*. New York: Church Publishing, 2005

**A note on Liturgy and Worship in the School**

It is expected that both facilitators and students will be part of a worshipping community. You are expected to take part in the Daily Office as found in the Prayer Book.

The Bishop has some priorities when it comes to students and liturgy

• When reading from the Bible, read from the lectern Bible or any other authorized translation of the Bible. Reading from a sheet of paper does not convey reverence.

• Students who are postulants or candidates shall not read the Gospel at a celebration of the Holy

Eucharist. The Prayer Book reserves this as a function of a deacon or priest.

• While postulants and candidates may preach at the School or in Field Education, they are not licensed “at large”.