

Diocese of Kootenay
Policies for
Licensed Lay Ministers

The following policies have been approved by the Archbishop of Kootenay and the Archbishop's Committee on Ministry and are based on the recommendations of the Task Force on Ministry Report to Synod (2009), and the work of the Committee on Ministry with guidance from the Archbishop.

1. This Licensed Lay Ministry Programme of the Diocese of Kootenay will be introduced on Pentecost Sunday 2013 (May 19, 2013). All previous policies and practises will be superseded by this document. Existing licenses will continue until Pentecost 2015 at which time new licenses will be issue after completion of the educational weekends offered by the Kootenay School of Ministry.
2. All the baptized are called to ministry according to the gifts given by the Holy Spirit. Some ministries, undertaken on behalf of the Church require preparation and licensing by the Bishop. Licensed Lay Ministers will be licensed for particular ministries as described by the licence and are *authorized only for those ministries as specified in the licence*. The licence is issued by the Bishop and may be extended or revoked at any time.
3. The process for identification, preparation and licensing are described in the manual for the "Licensed Lay Ministry Programme – Diocese of Kootenay"
4. The normal term of the license for Licensed Lay Ministers is three years. After each three year period there will be a review with the LLM conducted by the incumbent and forwarded to the Bishop prior to re-licensing as described in the manual.
5. The Licensed Lay Minister serves the congregation in the Name of Christ and is supervised by the incumbent. The ministry of LLM's is restricted to the congregation in which they are licensed. In all things lawful and moral, the LLM is to uphold the doctrine and discipline of the Anglican Church of Canada and support the ministries of the incumbent and other members of the church.
6. Title: The name for this ministry will be changed from "Lay Minister of Word and Sacrament" to "Licensed Lay Minister". For the purposes of the manual and this document, LLM will indicate "Licensed Lay Minister". Due to its association with the academic designation Master of Laws Degree, Licensed Lay Ministers may not use the acronym LLM to designate their ministry. The title should be written out in full.

7. Liturgical Dress: Clergy and lay leaders of public worship will normally wear an alb. Only clergy may wear a stole, chasuble or dalmatic. A medallion recognizing the office of a Licensed Lay Minister developed by the diocese will be worn during worship. The medallion will be returned to the diocese when the LLM is no longer serving in this ministry. LLMs serving in a nursing home will normally wear an alb, but may wear street clothes when keeping with local custom. This is to be determined in consultation with the incumbent. Persons offering home communions or single communions in hospital or nursing home normally wear street clothes.

8. Worship using the Reserve Sacrament.

The use of the reserve sacrament in which the bread and wine consecrated at one place and time are reserved to be used at a different place and time, and sometimes called “communion by extension” (e.g.Scottish Episcopal Church), has been part of the practice of the Church since the very earliest times. It has been used for people who are unable because of infirmity or distance to be present at the normal Eucharistic celebration of a congregation and in congregations at services where no priest is present to preside. (See BAS, p. 551 ff.) Its primary focus has been to include members of the congregation so that they may be joined with the whole Body of Christ gathered for worship as Christ is made present in scripture and the breaking of the bread and as, through the liturgy, the gathered community is offered to God in and through Christ’s service. The Holy Eucharist is normally celebrated when priest and people representing the local expression of the universal church are gathered for worship. Ideally, the use of the reserve sacrament should take place as near in time as possible to the Sunday celebration in which it has been reserved. Whenever the reserved sacrament is used in worship, the relationship between the administration of the Sacrament and the Eucharistic celebration of which it is an extension needs to be explained and made clear. Services using the Reserved Sacrament are neither a pale imitation of the Eucharist nor a lay-lead alternative.

A. Celebrations of Public Worship:

- a) In the Church: The normal expectation is that the main service on Sundays and feast days will be an authorized liturgy for the Holy Eucharist with a licensed priest presiding. If the main service is not the Eucharist then it should be an authorized service of Morning or Evening Prayer depending on the time of day. The use of the Reserved Sacrament as a regular substitute for the Holy Eucharist is not encouraged. In exceptional circumstances, the bishop may authorize such use of the Reserve Sacrament after consultation

between the incumbent and the Bishop. In such cases, the authorized diocesan liturgy for “Public Worship using the Reserved Sacrament” will be used.

- b) In Nursing, Care, or Retirement Homes or Hospitals: When a Licensed Lay Minister is officiating, the service should be Daily Office or Prayer and Praise adapted as necessary for the needs of the people attending. The use of the Reserved Sacrament is not encouraged. In some cases, the bishop may authorize such use of the Reserve Sacrament after consultation between the incumbent and the Bishop.

B. Private Celebrations for the sick or shut-in:

Brief services using the Reserved Sacrament are appropriate and may be led by clergy or Licensed Lay Ministers. Family members or friends should be invited to participate. Only authorized liturgies will be used.

9. Healing Ministries:

As we read in the BAS, *The Church’s ministry to the sick is based on Jesus’ constant concern and care for the sick. It is reinforced by the Epistle of James’ admonition to the sick to call for the elders of the Church to pray over them and anoint them with oil in the name of the Lord...* (p. 551)

- A. The laying on of hands in private is a ministry within the Christian community exercised in a variety of ways. When it is exercised on behalf of the Church it is confined to clergy or to an appropriately licensed lay minister. The laying on of hands in public worship may be carried out by a lay person who is duly selected, trained and supervised by the incumbent.

- B. Anointing with oil is considered by the church as a sacramental act and so is therefore restricted to either ordained clergy or to Licensed Lay Ministers holding the license to exercise this ministry under the supervision of the incumbent or designated priest. It is a healing ministry intended to be situated within the life and worship of a parish or faith community. It is not considered a private or individual ministry, but a ministry of the whole of the church. The use of oil to anoint the sick is directed in both *The Book of Common Prayer* (pages 584-587) and the *Book of Alternative Services* (pages 552 and 585 as well as pages 616-617). In congregations where the practise of anointing is new, careful teaching and preparation is required. Sermons and newsletters are two appropriate methods of teaching though others may be needed. In the case of individual pastoral care, teaching may also be required as part of the preparation for receiving this ministry.

The intended recipients of anointing must give their consent prior to the laying on of hands and anointing. Appropriate pastoral care needs to be exercised,

especially in dealing with the recipient's expectations of the outcome of this ministry of healing. In situations where it is not possible to receive the consent of the recipient, the ministrant should exercise appropriate discretion, in consultation with members of the family where feasible.

Oils for baptism and for healing are consecrated by the bishop and made available to parishes. They should be stored in the church aumbry or sacristy and identified for their specific use. Because they have a limited shelf life, oils should be replaced annually. Old oil should be disposed of reverently. It may be absorbed in towelling and burned or poured out onto the ground in an area that is associated with the church such as a cemetery, memorial garden or planted area.