

**Priest  
For  
Specialized  
Ministry  
Handbook**

## Priest for Specialized Ministry Handbook

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## What is a Priest for specialized ministry?

### A Priest is a Priest

A Priest for specialized ministry, sometimes abbreviated to P(sm), is a priest in God's church, ordained in the same way and with the same meanings as all other priests.

A P(sm) does things that priests do, presiding at sacraments, preaching, and pastoral care, only on a limited and voluntary basis, and under the supervision of a rector/incumbent/priest-in-charge or territorial archdeacon.

### Called to Serve the Needs of a Changing Church

Here in the Diocese of Huron, we have always had room for priests who provide different kinds of leadership in the church and are trained according to the challenges we face and resources we have. Times change and so do needs.

Today, the church is in a time of transition. We see needs for volunteer priests who can assist in parishes that face challenge and change.

A P(sm) serves with a stipendiary priest, in a support role. This is part of an emerging model in which we see priests working in teams with other priests, deacons, licensed lay readers, and – most importantly – all the baptized. The one-priest/one-parish model is disappearing, partly because of financial pressures, but also because we are seeing that teams can be more effective. Teams allow people to focus on the ministries for which they are best suited, and provide everyone involved with mutual support.

Ordinarily, a P(sm) will serve in a parish with a future that involves significant transitions, likely involve a context like one of these:

- 1) congregations that lack financial resources to be fully viable but continue to provide important ministry, which may be grouped in configurations that are too large to be sustained by the leadership of one priest;
- 2) congregations that need to be assisted in the direction of closure; and
- 3) congregations that have growth potential, so that an additional priest can assist in bringing about new possibilities for church life.

### It's Up to the Bishop

The Bishop of Huron is free to ordain anyone whom the Bishop recognizes as being suitable for a priestly ministry in the Diocese (or somewhere else, at the request of another bishop). The Bishop may also refuse ordination to anyone for whom there is no available place or whom the Bishop doesn't recognize as being suitable for the Diocese's work at any given time. So, people can go through the P(sm) programme and be asked to consider a ministry that is different from initial expectations or may not be accepted for ordination.

This means that the only guarantee that comes with entering the process is that you'll learn a lot about yourself and God.

## **Becoming a P(sm)**

There are two processes involved in becoming a P(sm). If you're interested, then make sure that you join in both of them.

### The Ordination Process

The first of these is the ordination process and it is run directly by the Diocese of Huron. This process has several steps:

1. A rector/incumbent/priest-in-charge or archdeacon creates a **ministry description**, outlining the ministry for which a P(sm) is desired, and submits this description to the Executive Archdeacon of the Diocese of Huron.
2. If the ministry description is accepted, then the rector/incumbent/priest-in-charge or archdeacon **recommends an applicant** for the P(sm) role. This recommendation is made to the Executive Archdeacon. An applicant must have been actively involved in the life of the parish for at least one year prior to being recommended.
3. The **Executive Archdeacon or designate** meets with the applicant to discuss the process.
4. If the Executive Archdeacon is satisfied and the applicant wishes to proceed, then the applicant meets with the **Intake Committee**.
5. Prior to meeting with the Intake committee, the **applicant provides**: Resume, Application for Sponsorship, Letter of Support from the parish, Sponsoring Priest's

Applicant Assessment Form, Copy of Driver's License, Copy of Baptism Certificate, Copy of Confirmation Certificate, and Police Records Check. The committee may also ask for written answers to their questions in advance of the meeting.

6. If the Intake committee recommends moving forward, then the applicant will be invited to meet with the **Bishop**. The Bishop then makes a determination as to whether or not the applicant should be accepted as a postulant.
7. If accepted, the postulant will be assigned an **Examining Chaplain**. The Examining Chaplain meets regularly (4 or more times yearly) with the postulant. The Examining Chaplain has the two-fold task of guiding the postulant through the process while also reporting to the Postulancy Board on the postulant's suitability and readiness for ministry.
8. The postulant follows **a formation process**, including education, approved by the Executive Archdeacon, who may consult with the Postulancy Board. The formation process is usually for a period of not less than two years.
9. During the formation process, the postulant is expected to attend the yearly Fall Event to meet with other postulants and the Postulancy Board. As well, at a time determined by the Bishops' Office, the postulant is invited to attend a **discernment weekend – called ACPO**, because it is run by the Advisory Committee on Postulants for Ordination – which will make a recommendation to the Diocese about the applicant's suitability for the ordination.
10. Near the end of the formation process, the Postulancy Board will make **a recommendation to the Bishop**, suggesting that the postulant either should or should not proceed to ordination.
11. The final decision rests with the **Bishop**, who will choose whether or not to ordain the postulant.
12. If the Bishop chooses to proceed, then the postulant will first be **ordained as a transitional deacon**.
13. If the Bishop pleases, the deacon will be **ordained as a priest** some time later. The time lapse between diaconal and priestly ordination varies; a wait of one year is not uncommon.
14. Ordination is always to a particular position. When the Bishop agrees to ordain a postulant in the P(sm) programme, a **covenant** will be drawn up between the deacon/priest, the Bishop, and the parish, describing the ministry that will be undertaken.

### Academic Formation Process

1. The applicant **submits evidence of any prior coursework** in preparation for ministry to the Executive Archdeacon.
2. The Executive Archdeacon, in consultation with the Bishop, **specifies an appropriate course of study** for the applicant. This may vary from the Diocese's core requirements because of special ministry needs, applicant situation, prior preparation, or other variables.
3. Ordinarily, the applicant will take the courses listed in Appendix 3 to this document.
4. After ordination, a P(sm) will be expected to **continue education**. Appropriate work will be discussed with the supervising clergy. A P(sm) is especially encouraged to complete a full L.Th.

## **Financial Details**

### Parish Costs

The sponsoring parish is expected to bear some of the costs for preparing a P(sm). These include: 50% of the costs for tuition, books, and any accommodation, along with 100% of the cost of gas for travel, for any courses required for student preparation. We will try to make arrangements for a billet, if one is requested for a P(sm) preparation course

Ordinarily, there will be the twelve basic L.Th. courses required for the P(sm) programme, but may include more or fewer courses, depending upon the applicant and the ministry situation. In 2015-16, tuition was \$300 per course.

Parishes are encouraged to consider bearing costs related to Diocesan Synod, Bishop's Clergy Conference, and continuing education, in support of the work of a P(sm).

### Individual Costs

Participants will be expected to carry the remaining costs for training, along with costs for meetings with the Bishop and relevant committees or advisors.

### Honoraria for Services

Parishes are required to provide honoraria and reimbursement for travel, following Section 7 of the Diocese of Huron Policy, Practice, and Procedure Manual. As of 2012, that means:

1. Service when clergy/lay is required to give a homily \$ 100.00
2. Service when clergy/lay is not required to give a homily 75.00
3. Each Additional service in same parish 50.00
4. Plus transportation costs at 52¢ per kilometer as of July 2008 (Parish Travel Reimbursement)

## **Covenant**

### Making a Covenant

When a P(sm) is appointed to a position, a covenant is set up to direct the activities of the P(sm). The covenant reflects the ministry description, ensuring that the P(sm) is enabled to focus on the intended purposes of her/his ministry. The covenant also helps to keep the number of hours expected of a P(sm) within boundaries suitable to a volunteer ministry in the church.

See Appendix 2 for a sample covenant. This is only a sample. Yours may look different, but the basic pieces found in this sample should be present.

### Revising a Covenant

Ministry needs, possibilities, and activities change; the covenant is intended to be a living document that continues to reflect the ministry undertaken by the P(sm). This means that the covenant needs to be re-visited. Consequently, the covenant will be reviewed annually by the rector/incumbent/priest-in-charge, together with the P(sm) and the wardens. When the P(sm) is under the direct supervision of the Territorial Archdeacon, the Territorial Archdeacon shall conduct the review with two appropriate laypeople who shall be appointed by the Territorial Archdeacon. If one of these procedures involves immediate family members of the P(sm), the supervisor must consult with the Executive Archdeacon.

- (a) Appropriate questions include the following:
  - i. Is the covenant suitable? Does it accurately describe the ministry as it has developed? Is change needed?
  - ii. Are the expectations of the ministry reasonable?
  - iii. Is the ministry fulfilling the goals set for it?

- iv. What strengths has the P(sm) discovered or developed during the year?
- v. What challenges has the P(sm) discovered during the year?
- vi. What are the priorities for continuing education?

Notes from the review are sent to the Territorial Archdeacon, who may request to meet with the group. The Archdeacon will make a brief report to the Bishop.

All ordained ministry is an extension of the ministry of the Diocesan Bishop, so that the covenant must always reflect the will of the Bishop. In order to maintain this relationship, the Bishop and Executive Archdeacon must be signatories of the covenant in original and revised forms, and a copy of the covenant is to be lodged with the Executive Archdeacon. Also, all priests are expected to review and renew their vows on a regular basis; supervising clergy are responsible for ensuring that appropriate opportunities are found for the renewal of vows.

## **Continuing Education**

Continuing education is imperative for all clergy. We live in a rapidly changing environment that often raises new challenges for the church. Only by continually upgrading our skills will we be able to respond to the needs of today and tomorrow.

As with all priests, a P(sm) is expected to be a lifelong learner. In the annual review, there will be a discussion of learning objectives and possibilities. The P(sm) needs to be open to new development and the parish needs to be supportive of the process. This will mean all participants making time and energy available for educational opportunities.

A P(sm) is strongly encouraged to complete the requirements for a Licentiate in Theology (L.Th.) through the Huron L.Th. programme, for which courses are also offered through Canterbury College and Renison University College.

## Appendix 1: Glossary of Terms

**ACPO:** The Advisory Committee on Postulants for Ordination (ACPO) is a multi-day retreat organized by a collection of dioceses (called an “ecclesiastical province”) to assess whether individuals who have applied to enter the ordination process are ready and suitable for the process.

**Archdeacon:** An archdeacon is a priest who is appointed by the Bishop to exercise authority in a specific area. The area may be geographical (see “Territorial Archdeacon”) or may be defined by a particular task (see “Executive Archdeacon,” for example).

**Bishop:** The Bishop of Huron is the chief priest, teacher, pastor, and administrator of the Diocese, in addition to being the Diocese’s principal connection to the church of the past and the church worldwide. For an ordination to be valid in the Anglican Church, a bishop must assent and perform the ordination.

**Covenant:** A covenant is an agreement entered into by at least two parties before God. For a priest for specialized ministry [P(sm)], the covenant governs the commitments between the P(sm) and the parish(es) served by the P(sm).

**Deacon:** A deacon is an ordained person with a vocation to work for social justice outside the church community and call the church to a concern for justice and for those in need. A deacon performs some liturgical functions and preaches.

**Discernment:** Discernment is the activity of investigating possible courses of action by listening carefully to God and the Christian community. The move toward ordination is a process of discernment in which both a person and the church seek to discern the ministry to which that person is called.

**Examining Chaplain:** Examining Chaplains are part of the Postulancy Board who support people as they go through the ordination process and report to the Board on a postulant’s progress toward readiness for ministry. Ordinarily, each person going through the process will have a particular examining chaplain assigned to her/him for assistance.

**Executive Archdeacon:** The Executive Archdeacon serves as administrative advisor to the Bishop and exercises administrative authority for the whole Diocese on the Bishop’s behalf. In Huron, the Executive Archdeacon’s role includes particular responsibility in the area of Human Resources.

**Formation:** Formation is the process of learning and growing by which one is prepared for a ministry. Formation usually includes formal education, but activities such as prayer (individual and communal), leadership, social action, pastoral care, and community involvement are equally important.

**General Permit:** The Bishop can award a General Permit (GP) to a priest or deacon. This gives the cleric permission to function as a cleric in the Diocese but a GP does not entitle the priest or deacon to be a voting member of Diocesan Synod.

**Intake Committee:** The Intake Committee advises the Bishop on whether someone who expresses interest in becoming a priest is ready and suitable to enter the ordination process. This ordinarily occurs after the interested person has met with the Executive Archdeacon (see "Executive Archdeacon").

**Licence:** The Bishop can award a Licence to a priest or deacon. This gives the priest or deacon permission to perform clerical functions in the Diocese and entitles the priest or deacon to be a voting member of Diocesan Synod.

**Non-stipendiary:** "Non-stipendiary" means that one does not receive a stipend (a fixed regular income) for one's work on behalf of the church. Non-stipendiary people, such as Licensed Lay Readers and non-stipendiary priests are entitled to fees for services, such as Sunday supply.

**Ordination:** "Ordination" is the sacramental act of a bishop in conferring holy orders on a priest or deacon. This occurs at a church service after the completion of required preparation, with the assent of a bishop. It's the moment when a deacon becomes a deacon and a priest becomes a priest.

**Postulancy Board:** On behalf of the whole Church, the Postulancy Board is given the task of discerning and affirming the vocation of candidates to the ordained ministry in the Diocese of Huron.

**Postulant:** A postulant is a person who has been admitted to the ordination process and is undergoing formation (see "Formation") to become a priest.

**Priest for specialized ministry [P(sm)]:** An ordained priest who is trained through the Diocese of Huron's priest for specialized ministry programme and who serves in a non-stipendiary capacity (see "Non-stipendiary") under the direction of a rector/incumbent/priest-in-charge (see "Rector/Incumbent/Priest-in-Charge") or an archdeacon.

**Rector/Incumbent/Priest-in-Charge:** This is the priest who oversees one or more churches or parishes. A rector is usually a permanent appointment and ordinarily holds a licence (see "Licence"). A priest-in-charge is usually a temporary appointment and

ordinarily holds a general permit (see "General Permit"). The term "incumbent" is usually applied in a general sense to include any priest who oversees one or more parishes.

**Territorial Archdeacon:** An archdeacon (see "Archdeacon") who oversees a particular geographical area on behalf of the Bishop. Currently, there are eight territorial archdeacons in the Diocese of Huron.

**Transitional Deacon:** A person who is going to become a priest is first ordained a deacon. In the time between being ordained a deacon and being ordained a priest, that person is known as a "transitional deacon."

## Appendix 2: Sample Covenant Between A Priest And A Parish/Congregation

Note: This sample is not policy. It is provided solely as a guide.

A COVENANT BETWEEN

THE PARISH OF \_\_\_\_\_

And

THE REVEREND \_\_\_\_\_ (PRIEST)

### A. Parish Mission Statement

"We are an Anglican community that worships God, welcomes anyone who seeks to know Christ, and serves people in \_\_\_\_\_ and the world."

### B. Preamble

The Parish of \_\_\_\_\_ is a parish in transition. A recent parish survey has shown that \_\_\_\_\_ is searching for ways to move from survival mode to become a thriving, growing parish. The people seek to grow spiritually and in their sense of community in order to effectively minister to themselves and to the surrounding community. The people seek vision for the future so they may serve God faithfully in this parish.

### C. Priestly Statement

I, \_\_\_\_\_ having been called to be a priest, am particularly called by the Bishop and the people of this Diocese to support priestly ministry both in the Diocese and in the Parish of \_\_\_\_\_. It is my strong conviction that the priest's presence brings guidance to shape the life of the church community and God's mission of the world to the church. I feel especially called to provide leadership which will support the people of the church in their spiritual journeys. Within the life of this parish, I offer my skills in work that encourages, strengthens and enables lay ministry, thus building the body of Christ and supporting the Parish Mission Statement.

D. Work of the Priest in the Parish

The Reverend \_\_\_\_\_ will:

1. Offer support and encouragement to the clergy, lay leaders, and encourage the baptismal ministry of all.
2. Assist the Parish to learn about and engage in personal spiritual growth, through preaching, Christian education and in the context of learning opportunities in the parish.
3. Support the pastoral ministry of the Parish and deepen Parish life by calling members of the Parish to a prayer ministry as well as training them for, and supporting them in, that prayer ministry.
4. Be a full, voting member of the following Committees: \_\_\_\_\_ and \_\_\_\_\_. Will also attend Church Committee meetings, but not be a voting member. Attend Clergy and Wardens' meetings.
5. Participate in the \_\_\_\_\_ service \_\_\_\_\_ Sundays per month when extra-parochial work does not require presence in another place. The Reverend \_\_\_\_\_ will inform the Rector in advance of anticipated absences.
6. Preach once per month as arranged with the Incumbent at \_\_\_\_\_ services and at \_\_\_\_\_ facility.
7. *Preside at services twice a month at \_\_\_\_\_ and once a month at \_\_\_\_\_ and once a month in \_\_\_\_\_ facility.*
8. Work an average of \_\_\_\_\_ hours per month (week), with a maximum of \_\_\_\_\_ hours per month (week).
9. Take a minimum of \_\_\_\_\_ weeks of vacation each year, and sabbatical time of \_\_\_\_\_ within every \_\_\_\_\_ years of service.

E. Work of the Priest in the Wider Church:

The Reverend \_\_\_\_\_ will:

1. Be available to preside at services in the Deanery of \_\_\_\_\_.
2. Participate as a representative of her/his order on the Diocesan Committees for \_\_\_\_\_.
3. Participate in the activities of the local clericus.
3. Participate as appropriate and able in the life of the diocese through the Synod, gatherings of clergy in the region, and attend other clergy events in the diocese.

4. I agree to continue my education to enhance my ministry by taking further education in \_\_\_\_\_, following Diocesan guidelines and procedures on continuing education. The maximum cost to the congregation will be \_\_\_\_\_.
5. In respect of the foregoing and the demands of personal life, offer \_\_\_\_\_ hours per week to Parish ministry, including Sunday morning services.
6. Be reimbursed for mileage and paid an honorarium, at the diocesan rate, when leading services and preaching.

#### F. Accountabilities

The Reverend \_\_\_\_\_ will be accountable to the Bishop and under the authority of the supervising Incumbent and Territorial Archdeacon in her/his work related to the Parish, and will follow the doctrine and discipline of the Anglican Church and the Canons of the diocese.

#### G. Parish Covenant

The Parish of \_\_\_\_\_ will support The Reverend \_\_\_\_\_'s ministry for the next year as follows:

The incumbent, wardens, and parishioners of \_\_\_\_\_'s will recognize the gift of time and leadership in ministry that he/she offers. While changes to this covenant may be negotiated from time to time they will not expect The Reverend \_\_\_\_\_ routinely to exceed the hours of her/his commitment nor the nature of the responsibilities he/she has assumed.

Subject to the recommendations of the Diocese, the parish will include appropriate funds in the annual budget, from which The Reverend \_\_\_\_\_ may claim actual expenses related to ministry.

The Parish will include an appropriate amount in the annual budget of the parish for continuing education participating (where possible in the Continuing Education Fund of the Diocese, should one be implemented.)

The Parish will provide keys to the church building and access to meeting space, office space and equipment on a shared basis.

The Parish will recognize The Reverend \_\_\_\_\_ as a full member of the clergy leadership team of the parish

The Parish will undertake to support The Reverend \_\_\_\_\_ by praying for her/him, and by ensuring that there is excellent communication within the leadership and the Parish

including a public recognition of this Covenant and his/her continuing ministry as a P(sm) in this parish.

#### H. Annual Review

The Archdeacon, the Incumbent, The Reverend \_\_\_\_\_, and the wardens will review this covenant each year in September, with particular attention to whether the document matches the tasks for which the P(sm) is most needed. This review will address the contributions of both the P(sm) and the parish represented by the wardens, as herein set down, and the outcome will be reported to the Church Committee. A copy of this covenant will be sent to the Bishop of Huron.

We agree to and support this Covenant.

P(sm) \_\_\_\_\_ Date \_\_\_\_\_

Incumbent \_\_\_\_\_ Date \_\_\_\_\_

Rector's Warden \_\_\_\_\_ Date \_\_\_\_\_

People's Warden \_\_\_\_\_ Date \_\_\_\_\_

Archdeacon \_\_\_\_\_ Date \_\_\_\_\_

Bishop of Huron \_\_\_\_\_ Date \_\_\_\_\_

## **Appendix 3: Priest for Specialized Ministry Course Descriptions**

All courses are 18 contact hours. Note that use of these toward the L.Th. programme will require approval of both the course and the instructor by the relevant authorities at Huron University College.

### LTP 1 Bible I

### LTP 2 Bible II

### LTP 3 Christ and Trinity

Christ and Trinity is an introduction to the core topics of Christian theology: Trinity, Christ, and salvation, in the context of reflection about ways of doing theology. The approach is historical, discussing methods and emphases in Christian theology from the earliest days to the present time. The approach is also systematic, which means that aspects of Christian thinking (such as Christology and Trinitarian theology) are understood in relation to each other and to Christian life. Important texts from every era of church life are read. Close attention is paid to the formation of the ecumenical creeds and their significance for today's church. This course is particularly attentive to the relevance of formal theology for priestly ministry. Assignments are designed to assist in preaching and pastoral situations.

### LTP 4 The Practice of Preaching

This is a training course in the activity of preaching in parish contexts, using the Revised Common Lectionary. Participants encounter a variety of sermon styles, and are trained in skills of public presentation and communications. Participants will be expected to preach during class hours.

### LTP 5 Anglican Theology and Identity

“Anglican Theology and Identity” addresses the character of Anglicanism from both theological and historical standpoints. Participants read texts by significant thinkers in the tradition, from the 16<sup>th</sup> through to the 21<sup>st</sup> centuries, while discussing changes in emphasis and historical context. Anglican understandings of the church, orders, and sacraments are important focuses, because of their significance for priestly ministry. The course includes

an introduction to Canadian Anglican history (with special attention to Ontario) and to contemporary issues in worldwide Anglicanism.

#### LTP 6 Evangelism for Mainstream Christians

This course gives practical training in evangelism skills and leadership, based upon a method called “integrative evangelism” that is especially designed to be helpful for contemporary mainstream Christians in a pluralist world. Building upon a biblical and theological account of the good news of Jesus Christ, this course addresses evangelism as an activity undertaken both by individuals and by church communities. Congregational teams are encouraged to take the course together, as preparation for efforts in evangelism.

#### LTP 7 Spiritual Formation

In a residential retreat context, participants begin to create a rule of life, focusing upon a healthy balance among life elements such as ministry and family. This course addresses personal activities, such as praying the daily office, reflecting upon scripture, and receiving spiritual direction. Also discussed are communal priorities, such as involvement in public worship and commitment to stewardship and outreach. Through encounters with significant texts in the area of Christian spirituality, participants are introduced to a variety of spiritual styles.

#### LTP 8 The Practice of Liturgy

This course is a practical introduction to leading Anglican liturgies, including Morning and Evening Prayer, Eucharist, baptisms, weddings, funerals, reconciliation, and ministry to the sick and dying, with a focus on priestly ministry in the parish context. Theology, history, and theory of liturgy are discussed to facilitate understanding of Anglican liturgical developments. Participants are trained in use of both the *Book of Common Prayer* and the *Book of Alternative Services*, and are introduced to supplemental resources such as *For All the Saints*, in the context of an awareness of the existing variety in congregational worship styles.

### LTP 9 Christian Ethics

Christians are engaged with larger culture and the ethical issues that affect society. "Christian Ethics" fosters awareness of these issues, and introduces participants to theories and tools for addressing current ethical questions. This course will employ case work, enabling participants to engage directly with the theological and pastoral challenges involved. Also addressed will be methods to facilitate group reflection on matters of social concern and involvement in the political life of the larger community, with a view to supporting parish activity.

### LTP 10 Parish Administration

"Parish Administration" provides training in the administrative activities of a priest in the Diocese of Huron and the Anglican Church of Canada. Participants are introduced to the canons, policies, and expectations of the Diocese, with attention to the appropriate use of canons and other rules. Participants are also introduced to the structure of the Diocese, and the staff and functions of Church House. Practical instruction is provided for effectively calling and directing parish meetings, including an annual parish vestry and occasional special vestries, and for completing parish records and reports. The aim of the course is to prepare for competence in the basic operations of a parish.

### LTP 11 Congregational Leadership

This course focuses on the role of parish leadership, fostering skills in relationships, delegation, strategic planning, managing parish transitions and conflicts, and developing teamwork within and beyond the parish. Resources in the Diocese of Huron, including the roles of the Director for Mission and Ministry and the Congregational Coaches in supporting parish development, are discussed. The importance of self-care for leaders is emphasized and techniques of self-care are introduced. Participants will complete a personality indicator test (Natural Church Development's Gift Test, or other, similar indicator), to assist in identifying priorities in self-care and ways of relating helpfully with others.

### LTP 12 Pastoral Care and Education

"Pastoral Care and Education" brings together two related skill sets in parish care and leadership, both regarded as part of the formation of Christian people. The pastoral care section focuses upon the liturgies of the church: baptism, reconciliation, marriage, ministry to the sick and homebound, ministry at time of death, and funerals. Education of the whole

people of God is explored through an examination of theories of faith development, along with teaching and learning styles. Skills in developing a strategy for Christian formation for the parish are fostered; these include familiarization with resources available in the Diocese of Huron, such as “Education for Ministry,” and selection of appropriate Christian education curriculum and selecting/preparing instructors. Safe Church expectations are emphasized.