

FORMATION TO BE A PRIEST WAIOLAIHUI'IA (IONA INITIATIVE) PROGRAM

Formation for the Priesthood is all-encompassing and includes “theological training, practical experience, emotional development, and spiritual formation” [Title III, Canon 8, Section 5(f)].

The Canons of the Episcopal Church require that a person in formation for the Priesthood include the following subject areas in the program of preparation [Title III, Canon 8, Section 5(g)]:

- (1) The Holy Scriptures;
- (2) Church History, including the Ecumenical Movement;
- (3) Christian Theology, including Missionary Theology and Missiology;
- (4) Christian Ethics and Moral Theology;
- (5) Studies in contemporary society, including the historical and contemporary experience of racial and minority groups, and cross-cultural ministry skills;
- (6) Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Book of Common Prayer and the Hymnal, and authorized supplemental texts; and
- (7) Theory and practice of ministry, including leadership, and the ministries of evangelism and stewardship.

In addition to these seven areas required by Canons, the Diocese of Hawai'i adds an eighth: History and Cultures of Hawai'i.

Many people experienced with formation for ordination have learned that formation is best accomplished “in community”: in other words, in the company of others who are themselves in formation. Such an experience provides a richer learning environment and an opportunity to practice the collegiality that is an important, and expected, part of being a Priest. Accordingly, in the Diocese of Hawai'i, there are two ways that a person can undergo formation for the Priesthood: attend seminary, or participate in the Diocese of Hawai'i's local program of formation. Both of these methods provide for formation in community.

For more information about attending seminary, please consult the document [*Guidelines for the Discernment of Ministry in the Episcopal Diocese of Hawai'i*](#), located on the diocesan website.

Note: Anyone considering, or nominated for, ordination to the Priesthood needs to consult with Bishop Robert Fitzpatrick before making a decision of what kind of formation they need and where they will obtain it.

Local Program of Formation for the Priesthood

The Diocese of Hawai'i has a local program for formation for the Priesthood, called Waiolaihui'ia. The program began with its first students in January 2013. It is especially intended for people who have family and/or occupational commitments.

The program consists of a series of residential weekends over the course of three years, for both academic and practical learning, supplemented by serving in a local ministry setting. It uses a curriculum from the Iona Initiative, which is based on the program at the Iona School for bivocational priests and deacons in the Diocese of Texas. The Iona Initiative started as seven rural dioceses (Oklahoma, Arkansas, Wyoming, Mississippi, Nebraska, Northwest Texas, and West Texas) who joined with the Diocese of Texas to create a curriculum that can be delivered to rural or remote dioceses for their own formation program. In 2012, the Diocese of Hawai'i became a participating diocese, at the cost of \$10,000 per year for three years. This is a pilot project, still in development, as we use it.

The Diocese of Hawai'i signed on with the Iona Initiative in order to provide a cohesive, thorough program of local formation for the priesthood that can be accomplished here in Hawai'i, using local resources, while at the same time not requiring our own clergy and laity actually to produce the curriculum. The Iona Initiative program also provides formation in community; in fact, its developers say that this is the crucial part of the program.

The instruction in each weekend gathering consists of some academic material and some practical material. The academic material is divided as follows:

1st year: Scripture

2nd year: Church History and Anglican Studies

3rd year: Theology, Ethics, and Moral Theology

The academic material is taught mostly via video, in many cases using professors of the Seminary of the Southwest as instructors, facilitated by one of the clergy of the Diocese. Participants also must complete some reading and/or writing ahead of time as preparation for the academic units. Participants are tested on the academic material, during the weekend in which it is covered.

Coverage of the practical material does not follow a particular pattern. It includes such topics as homiletics (preaching), methods of prayer, and parish polity, to name a few. Practical material is taught by various clergy of the Diocese, according to their abilities and inclinations, using videos, voice-over PowerPoints, or lesson plans provided by the Iona Initiative.

Each weekend also includes worship (Daily Office each day; Eucharist on Sunday) and time for reflection and study.

During the second and third years, students are assigned to field work sites. Field work offers the student an opportunity for experiential learning, with a supervisor/mentor.

A key component of the program, as implemented in the Diocese of Hawai'i, is the presence of Mentors during the residential weekends. These are generally experienced priests who are not specifically teaching a course (although they may teach some of the practical courses if they so choose), but are present with the students throughout the academic and practical sessions. Their task is to help the students apply what they are learning to practical ministry, especially as adapted for their own individual contexts.

An Academic Dean oversees the program for the Diocese. This role is being filled by the Canon to the Ordinary.

Expectations for Participants in Waiolaihui'ia

Attendance

Each weekend will cover a certain amount of material, and making it up would be difficult. In addition, it is important for the group to maintain cohesion and continuity. Therefore, attendance at each weekend is expected. Participants can take off only in cases of sickness and emergency, not (for example) for vacation or visits from out-of-town guests. Please plan vacations accordingly.

Cost

The cost for participation in the Waiolaihui'ia program is \$2,000 per year. (The program is operating on a calendar year basis.) Congregations sponsoring a person for ordination are expected to help the person in formation by paying at least a portion of this fee.

Each Participant is responsible for purchasing (or at least paying for, if we do a bulk purchase) his or her own books and other materials and supplies.

Time

While this may be a part-time program — in terms of how often we will meet — it will consume a major chunk of Participants' time for three years. So that Participants can more fully focus on this program, they are expected to stop all other activities and leadership roles in the church and community, unless they obtain express permission from the Bishop to continue them.

Testing

Participants are expected to cooperate with the testing that is part of the program. All of those currently being considered as Participants have already demonstrated themselves capable of being tested. Testing throughout the program will make the final

evaluation by the Commission on Ministry and the Standing Committee prior to ordination easier, clearer, and more hassle-free.

Ordination not guaranteed

Participants need to understand that the formation program is to some degree separate from the ordination process. Each person still needs to be nominated by his/her Vestry/Bishop's Committee and priest; meet at the appropriate times with the Bishop, the Commission on Ministry, and the Standing Committee; and fulfill the expectations of the ordination process. Participation in Waiolaihui'ia is not itself a guarantee of ordination.

What Participants can expect at the conclusion of the program

You will be eligible for any position.

The Bishop and the Commission on Ministry of the Diocese of Hawai'i (as well as the Canons of The Episcopal Church) consider someone who is ordained a priest to be a priest for the whole church, not for some restricted portion thereof. At the same time, any individual might be best suited for ministry in a particular local context. Anyone who completes this program and is ordained may be considered for any position that he or she feels called to serve. This does not mean, however, that you will actually be chosen to serve in that position — that remains subject to the inclinations of the Bishop, of Vestries or Bishop's Committees, and mostly the will of God!

You will probably be bivocational.

A decade or two ago, priests could expect a full-time paid position, for the length of a "career," with a good pension payment at the end of it. This is no longer true, including for seminary-trained clergy. The Office of the Bishop is beginning to tell everyone considering ordination to the priesthood that they might need a second career (a "day job") to accompany their service as a priest. It is expected that the norm for the Participants in Waiolaihui'ia will be that you will be bivocational: you will be a priest and you will also be doing something else.

You will probably be non-stipendiary.

That "something else" you are doing, or perhaps a spouse, should be the source of your income. You will probably be non-stipendiary as a priest. That means you will not receive a salary. What we anticipate is that your payment might be in some other form: health insurance, contributions to an IRA, or a house in which to live are possible options.

Assessment

For many years, the traditional means of assessment for ordination to the Priesthood used in The Episcopal Church were the General Ordination Exams, typically taken during January of a Candidate's senior year in seminary. The GOEs test the Candidate

on the seven areas required by the Canons for ordination. A General Board of Examining Chaplains writes the exams and reviews students' answers.

For more information about the GOEs, including a schedule of when they will be administered each year, and sample exams from previous years, see the following web site: <http://www.episcopalgbec.org/>.

In the Diocese of Hawai'i, the GOEs have been treated as a diagnostic tool. In other words, they do not determine whether a person will, or will not, be ordained. Instead, they tell the Bishop where a person might need additional formation, which may be accomplished while the person serves as a Transitional Deacon.

Typically now, those who attend seminary will complete the GOEs. Those in the local formation program, Waiolaihui'ia, are being evaluated throughout their participation in the program. These students also should keep a "grid" of formation experiences. As with those in preparation for the Diaconate, the COM recognizes that individuals may come to the process with a variety of previous experiences and education that is pertinent to their formation. For that purpose, the COM provides a "grid" in which Postulants and Candidates may enter various experiences — such as adult education experiences, workshops, college courses, ministries already undertaken — that fulfill the canonical requirements for ordination to the Priesthood. The courses in Waiolaihui'ia should also be entered in the grid. The grid for the Priesthood is included on the last page of this document.

FORMATION GRID FOR THE PRIESTHOOD

This grid is intended to assist a Candidate in recording experiences applicable to the canonically required areas of formation. The Candidate may well have to reproduce this in another format, or use some other method, in order to have enough space in which to record experiences.

Subject	College Courses	Seminary Courses	Life Experience	Adult Education	Conferences/Other
Holy Scriptures					
Church History					
Christian Theology					
Christian Ethics & Moral Theology					
Contemporary Society					
Liturgics & Church Music					
Theory & Practice of Ministry					
History and Cultures of Hawai'i					