

**God is Calling Us to
Ministry:**
A Vocational Handbook for
all the Baptized.

The Commission on Ministry



The Episcopal Diocese of Rochester

2020

“Joy in Christ, a way of Life”

Discerning God's Call ... A Communal Process ...

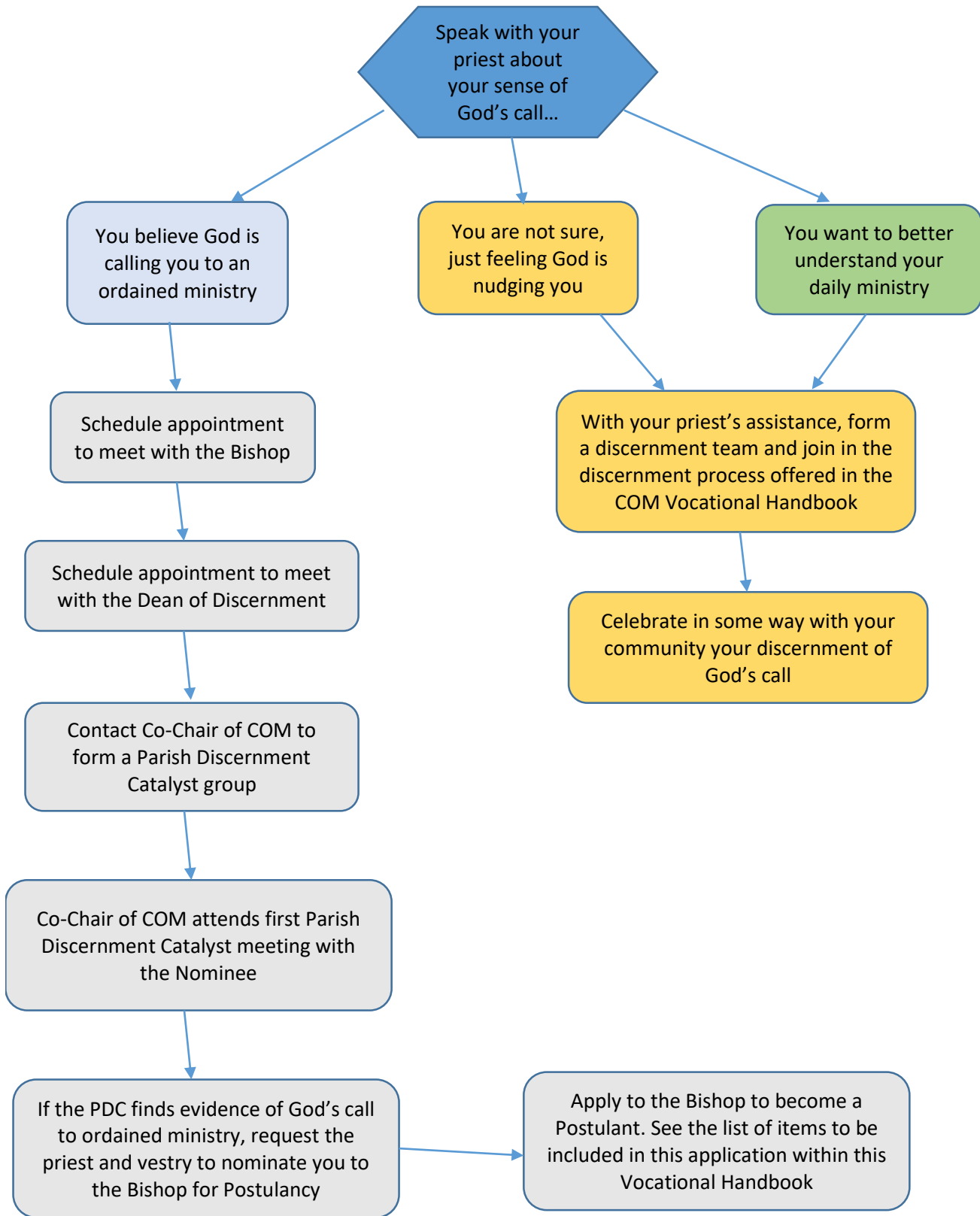


Table of Contents

Inside cover, a flow chart of the discernment process.

Introduction.....	Page 3
Foreword – Bishop Singh.....	Page 5
Introduction <i>Discerning all of Life as Ministry</i>	Page 7
Section 1 The Ministry of the Laity.....	Page 9
Section 2: Licensed Ministries	Page 12
Section 3 The Ordination Process – General Considerations.....	Page 14
Section 4 The Ministry of Deacons	Page 18
Section 5 The Ministry of Priests	Page 29
Section 6: Continuing Education/Formation.	Page 42
Appendices	
Appendix A: Glossary.....	Page 43
Appendix B: Fact Sheet.....	Page 46
Appendix C: A Discernment Process.....	Page 47
Appendix D: Writing a Spiritual Autobiography.....	Page 63
Appendix E: Postulancy Information Form	Page 65
Appendix F: Financial Information Form	Page 68
Appendix G: Medical Examination.....	Page 71
Appendix H: Life History Questionnaire	Page 76
Appendix I: Behavior Screening Questionnaire	Page 102
Appendix J: COM Interview Report Form... ..	Page 107
Appendix K: COM Checklists.....	Page 108

Foreword

The Rt. Rev. Prince G. Singh, VIII Bishop in Rochester

Dear saints,

We are a welcoming church! First Nation peoples are welcome! Refugees are welcome! Immigrants are welcome! Deaf and Hard of hearing friends are welcome! Agnostics, and people of no faith are welcome! People of color are welcome! LGBTQI friends are welcome! Lapsed Christians and those who have been hurt because the church has not been safe or accountable are welcome! We welcome those who choose to be single, and those who are married. All are welcome because they are Christ to us. Every stranger among us is the one who helps us become a better reflection of the love of God. Without the stranger we are just a club with sacred rituals. All are welcome (in our) to make this our church together!

This revised vocational handbook attempts to respond to God's eternal dream to welcome all people and animate each of us to make joy in Christ a way of life in our time. I commend the work of the members of Commission on Ministry (COM)—ably guided by the steadfast leadership of Rev. Jimmie Sue Deppe, Mr. Robert Ferris, Rev. Canon Johnnie Ross, Very Rev. Deborah Duguid-May, and Ms. Carolyn McConnell. We continue to build on the foundation of those who served before us and pray that this effort will be a resource to move us closer to realizing God's dream of Beloved Community in our time.

The first person to introduce me to faith in Jesus was a layperson—my mother. She did this mostly by how she lived her life. Laity and clergy have their callings as ministers of the church, which is the body of Christ, and this handbook attempts to help us move intentionally in the direction of living fully into these callings. The quality of clergy leadership will help us make progress in building up great lay followers of Jesus as disciples, and leaders! Imagine this: All 99% of Christians who serve out in the world putting on the mantle of Christian discipleship and leadership wherever they are! Imagine each person becoming an agent of transformation helping to heal, reconcile, encourage, gladden, challenge, correct, and celebrate new life in their context! When this becomes real, the prophet Habakkuk's articulation (chapter 2:14) of God's dream that "the earth shall be filled with the knowledge of God..." and Jesus' reminder to each of us, "the Kingdom of God is among/within you," (Luke 17:21) will be realized!

The church is one of God's instruments to help form us for this work. She teaches us to blend God's Story of creation, redemption, and strengthening agency with our stories. Clergy anointed by the Holy Spirit, baptize God's beloved children and nurture us to

build beloved communities wherever we are to help actualize God's dream. Clergy are called into the trust of leadership to help us journey from womb to tomb and beyond. They companion us, along with other friends and strangers, reminding us to practice our faith by embracing love, joy, peace and more. Faith is not a spectator sport and all the faithful are called to serve as ministers in the world. All of us have been endowed with God's seal of approval through baptism. The Holy Spirit inhabits and equips us through the laying on of hands at Confirmation to live this out. God calls us all to discipleship in the world, the global neighborhood or right where we live—not just in the church where we congregate. That same Holy Spirit inhabits and equips Clergy through the laying on of hands at Ordination to teach, baptize and nurture new and seasoned believers to become disciples of Jesus the Christ! These disciples, and those who are called to leadership, engage in loving service, social justice, peace and reconciliation, and creation care.

This handbook is a living document, which will reflect our growth as we move forward humbly as beloved community that practices discipleship and leadership in this season of vitriol, and polarization in our larger culture.

With affection,

+Prince

Discerning all of Life as Ministry

Q. Who are the ministers of the Church?

A. The ministers of the Church are lay persons, Bishops, priests, and deacons.

What is your ministry? All baptized Christians have a ministry: what is yours? To be a baptized Christian is to join God in transforming the world into the realm of God's beloved community.

The primary call for all ministry is Baptism. In our baptisms, we are brought into the ministerial understanding of what it means to be human: we are created in the image of God, redeemed into the fellowship of Christly reconciliation, and empowered by the unyielding love of the Spirit. In short, Baptism means that we no longer live for ourselves but for the sake of others. This is what life as ministry is all about.

Ministry is also about viewing life in relation to the mission of God (*missio dei*) to which the whole of scripture bears witness. Our catechism says that the mission of God is "to restore all people to unity with God and each other in Christ." (BCP p. 855) It is the work of breaking down barriers that separate us from one another; it is the work of telling the Christian story in such a way that we are contributing to healing the world of its current state of divisiveness and creating the space for all to come to the table as sisters and brothers. It is about the joyful embrace of the stranger in radical acts of hospitality.

We are all being invited to discern just what God is calling us to be in our baptisms that includes both lay and ordained ministries.

In this handbook, you will find ways to explore three of the levels of ministry as recognized in our catechism (see BCP pp. 855-6.) Each order of ministry has its own *charism*, or gift:

- a. Lay** ministry involves doing the work of the people in the liturgy and being in the presence of Christ wherever they find themselves and as they give witness to the reconciling love of Christ.
- b. Diaconal** ministry involves bringing the needs of the world, particularly those of the vulnerable and marginalized, into the life of the worshiping community and enabling members of the community to find ways that serve the needs of the world around them, with a special focus on the poor.
- c. Priestly** ministry involves being able to lead liturgical worship with a passionate spirituality; to proclaim the gospel with clarity and authenticity; and to offer pastoral care with wisdom and incarnational compassion, with a particular calling to sacramental ministry.

What is your ministry? This is the fundamental question, but it may also be expressed in another way: where are you being called to minister the reconciling and healing love of Christ? Some follow up questions to consider are: What passions do I bring to this call? What are my strengths in answering this call? What are my challenges in answering this call? Who am I sharing this with, as I seek to respond to God's call?

The Commission has specific ways to support the discernment process for who believe they are being called to ordained ministry within the Church, —see Section Four, Diaconal Ministry, and Section Five, Priestly Ministry.

Section 1

The Ministry of the Laity

Q. What is the ministry of the laity?

A. The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church. (Book of Common Prayer, p. 855)

A Theology of the Ministry of Lay Persons

The ministry of all the baptized is the primary expression of God's transforming love in the world. As our catechism in the Book of Common Prayer says, *The ministry of lay persons is to represent Christ and His Church; to bear witness to Him wherever they may be; and according to the gifts given them, to carry on the work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.* (p. 855) By listing the ministry of laypersons first, the catechism gives clear emphasis to this ministry as the frontline of Christian ministry in the world.

The dynamic of lay ministry is outward—a movement to the world that engages the day-to-day struggles of the world around us. Every member has a call to ministry as Christ's representative in his or her daily life. Our Diocesan Goals empower us to share our joy in Christ as a way of life, equip us to develop people and their gifts, and enrich us to reach out beyond ourselves.

Ministry is the work we do and the action we take when serving others in the power of God's love. God has provided each of us with tools for the work to which we are called. Along with the grace we have received, God has infused us with gifts to help us bring God's healing and reconciling love to the world—to the public square, to our neighborhoods, through our daily work, our families and all of our relationships. Paul identifies some of these gifts: wisdom, knowledge, faith, healing, working miracles, prophecy, discernment of spirits, speaking and interpreting tongues, evangelism, pastoral care, and teaching.

God calls each of us into ministry, perhaps in a dramatic way or perhaps in a whisper. The Church recognizes we cannot respond fully to this call without tools and practical guidance. To empower all of the baptized as ministers, the Church is called to equip and acknowledge the gifts we bring to our lives in ministry.

Models for Discerning Gifts of Ministry

Discernment is the deliberate and prayerful seeking of God's will for our lives. It is not limited to those seeking Holy Orders but is a tool for anyone desiring to become more fully engaged in the life and work of Christ's Church in the world. Engagement

in discernment must be undertaken in community. It is in collectively listening for the voice of the Holy Spirit that we are best able to perceive what the Holy Spirit is calling us towards.

Integrating one's call to be the Body of Christ in the world requires that we examine who we are now and who we would like to become. As we awaken to the understanding that this gift is waiting for us, we may experience a deep sense of humility as peace, joy, and gratitude wash over us. This profound moment of grace can generate a new understanding that we can effect a change in every aspect of our interaction with others.

Inventorying one's gifts should flow naturally and organically from the discernment group experience. It is where the Source of that stream may be revealed.

An outline of a suggested group discernment process can be found in Appendix C.

Resources for the support of lay ministry:

1. Education/Formation

- ☐ **Education for Ministry** – a four-year program of theological education and reflection on the practice of faith.
<http://www.episcopalrochester.org/content/efm-diocese-rochester>
- **Living the Questions**, a source of curriculum and media for both seekers and "church alumni/ae" convinced that Christianity still has relevance in the 21st Century.
<http://www.livingthequestions.com/xcart/home.php>
- **The Story** - In this six-session video study, pastor and bestselling author Max Lucado reveals how your life story is part of a grand, overarching narrative, helping you see between the lines to witness God's hand at work. With contemporary anecdotes and New Testament stories, *God's Story, Your Story* traces the Savior's unchanging, loving pursuit of you through the chaos of life.
<https://maxlucado.com/products/gods-story-your-story/>
- **Way of Love** - The Way of Love is a way of life. More than a program or curriculum, it is a return to the ancient pathways and Rules of Life that followers of Jesus have observed for centuries. They knew the power of commitment to a core set of practices – Turn, Learn, Pray, Worship, Bless, Go, Rest – and the power of gathering in a small group where you find love and support for living into these commitments. If we hope to not only worship Jesus but to grow more like him and bear his redeeming love in the world, we can adopt a rule of life like the Way of Love and find a community with which to practice it.
<https://www.episcopalchurch.org/way-love-digital-resources>

- **The Bible Challenge** -Most vibrant and growing churches share one thing in common – they have a strong commitment to teaching and reading the Bible. There is a vast difference between attending church and listening to a portion of the Bible being read aloud, and actually reading the Bible on your own. Understanding how the entire Word of God coheres and what God is saying to you daily through Holy Scripture is a transformational experience. It also makes worship come more alive. It is like the difference between riding a car as a passenger and not paying close attention to the route being taken versus driving the car and learning the roads that get you to your destination.
- <https://day1.org/organizations/5d9b820ef71918cdf200389d/the-center-for-biblical-studies>

2. Books that members have found helpful in connecting ministry and daily life and work:

- Farnham, Suzanne G., Gill, Joseph P., McLean, R. Taylor, Ward, Susan M. Listening Hearts. Harrisburg: Morehouse Barlow, 2003 revised edition.
- Farnham, Suzanne G., Hull, Stephanie A., McLean, R. Taylor. Grounded in God: Listening Hearts Discernment for Group Deliberations. Harrisburg: Morehouse Barlow, 1999.

These two books offer brief introductions to the practice of discernment and the role of discernment groups. The first book sets out a simple description of discernment and the underlying spiritual foundations. In addition to extensive source notes, a useful annotated bibliography is included. The second offers practical assistance in setting up a group for discernment. *They are the currently required reading for local discernment groups in the diocese.*

- Palmer, P. J. (2000). Let Your Life Speak: Listening for the Voice of Vocation. San Francisco, Josey-Bass.

In this intensely personal work, the author wants to move our sense of vocation from a call that comes from outside to a call that "is a gift to be received." By exploring his own struggles with teaching and the institutions in which he worked he came to recognize the elemental part of all discernment is being true to oneself and the God who calls us into fullness of life in whatever calling we follow.

SECTION 2

Licensed Ministries

There are several lay ministries within the church licensed by the Bishop. The Canons describe these ministries in some detail. Persons performing such ministries must be confirmed communicants in good standing and serve at the request of the resident clergy person or the Bishop. Requirements for licensing are determined by the Bishop in consultation with the Commission on Ministry. Training and licensing are done at the parish level.

Listed below are the diocesan requirements for each ministry.

A Pastoral Leader is *“a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances, as defined by the Bishop.”* Title III, Canon 4.3

A Pastoral Leader are those licensed under special circumstances to exercise pastoral and/or administrative responsibility in a congregation. A pastoral leader may also be licensed to regularly lead public worship using the offices as authorized by the Book of Common Prayer. A Pastoral Leader must be a confirmed adult communicant in good standing. Guidelines for training and selection of pastoral leaders are established by and serve at the pleasure of the Bishop. A pastoral leader is to be trained, examined, and found competent in the Holy Scriptures, the BCP and Hymnal, the conduct of public worship, use of the voice, church history, the church's doctrine as set forth in the Creeds and An Outline of the Faith (the Catechism - BCP, pp. 845-862), parish administration, appropriate canons, and pastoral care. A pastoral leader is not to be licensed if the Bishop or ecclesiastical authority determines that the congregation is able and has had reasonable opportunity to secure a resident clergy. A pastoral leader may be commissioned for this ministry in a public service before the congregation with a form adapted from the Commissioning for Lay Ministries in the Church of the Book of Occasional Services.¹

A Pastoral Leader shall be trained to engage in pastoral care in their congregational context. The resident clergy shall then certify to the Bishop that adequate training has been provided and recommend licensing.

A Worship Leader is *“a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.”* Title III, Canon 4.4

A Worship Leader shall be trained by the resident clergy to lead regular public worship using the offices authorized by the Book of Common Prayer Book. The resident clergy shall certify to the Bishop that adequate training has been provided and recommend licensing.

A Preacher is *“a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.”* Title III, Canon 4.5

Requirements for preachers shall be determined by the Bishop in consultation with the resident clergy and the potential preacher. Once requirements have been established, the resident clergy shall certify to the Bishop that the requirements have been met and recommend licensing.

A Eucharistic Minister is *“a lay person authorized by license to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.”* Title III, Canon 4.6.

A Eucharist Minister a lay person licensed by the Bishop to administer the consecrated elements of the celebration of the Holy Eucharist. Lay eucharistic ministers may be licensed to administer the consecrated bread and wine at any celebration of the eucharist in the absence of a sufficient number of priests and deacons to assist the celebrant.¹

A Eucharistic Minister shall be trained by the resident clergy person to administer the sacraments with the priest on a regular basis. The resident clergy shall then certify to the Bishop that adequate training has been provided and recommend licensing.

A Eucharistic Visitor is *“a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.”* Title III, Canon 4.7.

Lay Eucharistic Visitors may be licensed for other ministries. This ministry is understood to be an extraordinary ministry and is not to take the place of the clergy concerning the administration of the Eucharist or visiting members of the church.

A Eucharistic Visitor shall be trained by the resident clergy. The resident clergy shall then certify to the Bishop that adequate training has been provided and recommend licensing.

A Catechist is a *“lay person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.”* Title III, Canon 4.8.

Catechists are those licensed in the church to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Faith. The Book of Common Prayer provides a syllabus for this instruction, *“An Outline of the Faith, commonly called the Catechism.”* (pp 845-862). Prior to licensing, Catechists are proved competent in the Holy Scriptures, the BCP and Hymnal, Church History, the church's Doctrine, and methods of catechesis.¹

Catechists shall be, unless otherwise approved by the Bishop, a confirmed adult lay person licensed by the Bishop, or ecclesiastical authority of the diocese. The resident clergy shall certify that adequate training has been provided and shall supervise the work of all licensed catechists in their worshipping community.

An Evangelist is a lay person who presents the good news of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the Church. An Evangelist assists with the community's ministry of evangelism in partnership with the Presbyter or other leader exercising oversight of the congregation, or as directed by the Bishop. Title III, Canon 4.9.

1. Armentrout, Don S. and Slocum, Robert B. (2000) An Episcopal Dictionary of the Church, A User-Friendly Reference for Episcopalians, New York, NY, Church Publishing, Incorporated.

Section 3

The Ordination Process – General Considerations

The Constitution and Canons of the Episcopal Church

Before applying for postulancy, we invite Aspirants to familiarize themselves with the contents of this Handbook, specifically with the process for ordination, and with sections of the Constitution and Canons of the Episcopal Church that govern the ordination process. A copy of the canons can be found at <https://www.generalconvention.org/publications#CandC> Title III, Canons 5-10.

Equal Access

The Diocese of Rochester affirms that the ordination process is open to all persons as established by Canon III.1.2. “No person may be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, immigration status, national origin, sex, marital or family status (including pregnancy and child care plans), sexual orientation, gender identity and expression, disabilities or age, except as otherwise provided by these Canons. No right to employment, licensing, ordination, call, deployment, or election is hereby established.”

Every call begins with a period of discernment in the local congregation. In the Episcopal Diocese of Rochester, this period of discernment is done with a Parish Discernment Group. Following a period of discernment and if a call is recognized, the Parish Discernment Group reports this to the Vestry and the resident clergy who then engage in further discernment. If satisfied that there is a call, the Vestry and resident clergy will write a letter of Nomination to the Bishop signed by the Priest and at least two-thirds of the Vestry nominating the Aspirant to become a Postulant for Holy Orders.

Mutual Responsibility of the Process

The ordination process is one of mutual discernment wherein the Aspirant, local congregation, and diocese seek together to perceive that person’s call to ordained ministry. The Commission on Ministry recognizes that the decision to test a call to ordained ministry represents a significant risk for the person in the process. We commit to taking each person’s journey seriously and treating it with utmost respect. The steps leading to ordination are intended to affirm the importance of this journey. Since various bodies make decisions at several points in the process, we cannot promise there will be affirmative recommendation at each point. Whatever the decision, we will seek to affirm the unique calling of every Christian to ministry, lay or ordained.

Movement through this process is the shared responsibility of the person in the process, the resident clergy and vestry of his or her congregation, the Commission on Ministry, Standing Committee, and the Bishop. It is important for the parties to be clear in their communications with one another. *The applications required for each stage – nomination to postulancy, candidacy, ordination (to the diaconate or transitional diaconate, priesthood) – are the responsibility of the Nominee/Postulant/Candidate/Transitional*

Deacon. He/she is also responsible for transportation and lodging arrangements when invited to interview with COM and Standing Committee. Experience has shown that advance notice and ample lead-time help avoid anxiety-provoking scheduling problems. Upon meetings at the Diocesan Office or with COM, kindly block out 2 hours or more.

The Bishop has the Commission on Ministry and the Standing Committee who advise and consent to the call of persons to the ordained ministry:

The Commission on Ministry:

The Commission on Ministry is charged with the task of evaluating and supporting persons who have been nominated to the Bishop for Holy Orders as described in Title III of the Canons of the Episcopal Church. In summary this involves assuring the Bishop that:

- Educational requirements have been met.
- All applications are completed.
- All evaluations (medical, psychological, and background) are completed.
- The Postulant/Candidate has been in an ongoing program of formation.
- The Postulant/Candidate has satisfied the training requirements for:
 - Safe Church and NYS Sexual Harassment Prevention.
 - Civil requirements and pastoral opportunities concerning abuse.
 - Title IV of Canons of the Episcopal Church having to do with clergy misconduct.
 - Racial Reconciliation Healing and Justice.
- To assist the Postulant/Candidate in the ordination process, the Commission will appoint a Liaison. The Postulant/Candidate agrees to stay in regular contact with the Liaison.
- As a person moves from Aspirant, to Nominee for Postulancy, from Postulant to Candidate, the Commission interviews persons in the process and functions as a council of advice for the Bishop and the Standing Committee by reporting to the Bishop on whether or not it concurs that a person is ready to move to the next step in the process toward ordination. *The Candidate may also be invited by the COM Co-Chairs to interview with the Commission when applying for Ordination(s).*

The Standing Committee

The Standing Committee is charged with recommending and certifying all matters having to do with canonical procedures. In the ordination process, when a person is admitted to postulancy, the Bishop informs the Standing Committee of this action.

In the course of the process toward ordination, a person will meet with the Standing Committee as they move from postulancy to candidacy. It is the Standing Committee who will certify to the Bishop that all of the canonical

requirements for ordination have been met.

Before entering the process toward ordination

Requirements of this stage:

- A baptized Christian
- A confirmed communicant in good standing
- Resident in the diocese and part of a parish for 6 months
- Consultation with clergy person in residence
- Exploratory meeting with Dean for Discernment

Persons involved in the discernment process will share what they have learned about the Aspirant's vocation to ordained ministry with the resident clergy exercising oversight and the vestry. The vestry will then consider nominating the Aspirant for postulancy. Once both the resident clergy and vestry have nominated the Aspirant, this material will be shared with the Bishop and the Commission. The Bishop and the Commission will then make arrangements for continuing discernment with the Nominee at the diocesan level.

Confidentiality and Informed Consent in the Ordination Process

Aspirants/Nominees should be aware that they are expected to be open and vulnerable during the ordination process. Persons in the process are asked to offer personal information and to respond to questions about their beliefs. This personal information is shared in the discussions within the Commission on Ministry as decisions are made regarding the person's vocational call. The Bishop and Standing Committee will also have access to this information. In general, the information developed within the ordination process is not considered a matter for public discussion. All files are kept in a secure location in the Bishop's Office.

In addition, Aspirants/Nominees are required to participate in medical, psychological or psychiatric evaluations and background checks. Any information developed through a medical, psychological or psychiatric evaluation will first be shared with the Aspirant/Nominee. The Aspirant/Nominee will be asked to sign releases of information from these evaluations to the Bishop. The written information developed in medical, psychological or psychiatric examinations and by background checks is for the Bishop's eyes only and will be kept in a confidential file in the Bishop's Office. The Bishop may share his or her concerns as required in the discernment process after the release is signed.

If an Aspirant/Nominee decides not to sign a release, this action will cause the ordination process to stop. The process may resume only at the discretion of the Bishop.

Guidelines for Resident clergy of Parishes with Members Discerning a Call to Ordination

1. Individuals must be a member of the Diocese and a member of the parish in good standing for at least six months before starting an ordination process.
2. The resident clergy should be the first point of contact for someone discerning if God is calling them to Holy Orders.
3. If the resident clergy feels it is appropriate and the time is right to move forward, the Resident clergy schedules an appointment with the Bishop and the Dean for Discernment to introduce the Aspirant and discuss the sense of call and next steps.
4. When the resident clergy and Aspirant are ready, they initiate the formal process by contacting the Bishop's Office to create a Parish Discernment Group.
5. The Bishop's Office will choose 1 member from the Diocesan Discernment Catalyst Pool. The resident clergy will choose 2 members from the parish for that discernment group. The Aspirant will choose 1 member from the parish for that discernment group.
6. A COM Co-Chair will attend the first organizational meeting of the Parish Discernment Group, along with the resident clergy, to begin their process.
7. The resident clergy becomes the contact person for the Parish Discernment Group and communicates any questions or concerns to a COM Co-Chair.
8. When the Parish Discernment Group is nearing its conclusion and the Aspirant would like to make a formal application, the resident clergy helps the Aspirant to follow the instructions in the Vocational Discernment Handbook (available on the Diocesan website) to complete the application.
9. This will include meeting with the Vestry and Bishop as well as completing paperwork and evaluations toward postulancy.
10. The sponsoring parish will be expected to contribute one third of the cost of the psychological evaluation (the other thirds to be paid by the Diocese and the Aspirant).
11. If postulancy is granted, then the sponsoring parish will also commit to supporting their Postulant with financial resources during their time in seminary. This may include a contribution for books, transportation or other expenses. The amount is at the discretion of the clergy and Vestry according to the resources of the parish.

Other Considerations:

- A. The resident clergy of the person in the ordination process will always have input at any stage. Your voice is always welcomed, needed and encouraged to be shared with the COM and/or Bishop at any point in the ordination process.
- B. The Chairperson(s) of the COM is always a resource for questions.
- C. Vocational Discernment Handbook (including ordination canons)
<http://www.episcopalrochester.org/content/vocational-handbook>

Section 4

The Ministry of Deacons

Q. What is the ministry of a deacon?

A. The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need; and to assist Bishops and priests in the proclamation of the Gospel and the administration of the sacraments.

Is God calling you to be a Deacon?

The ministers of the Church are Lay people, Deacons, Priests and Bishops. All of us are called to move together to promote the mission of the Church, which is *to restore all people to unity with God and each other in Christ.* BCP

All ministry offered by the clergy order is for the purpose of nurturing and empowering Lay people. Ministry is not about celebrity or pomp and the Diaconate—the root meaning of *Diaconia* is service, which is traditionally understood as service to the vulnerable—is an order that draws us to such a priority of the Church in its clearest call to servant leadership for all the Baptized.

Go into the world to love and serve the Lord. Alleluia! Alleluia! These words of sending at the end of our Eucharistic feast every Sunday and other similar words of Dismissal, articulate a clear priority of the Church not as a building or an institution, but as a movement. GO, is an apostolic pronouncement—the root meaning of the word “apostle” is to be sent—ritually commissioning all the Baptized who are nurtured to go out carrying the light of Christ to make a positive difference in the real world.

Deacons are an embodiment of this key missional commitment of the Church by relating relevantly to an increasingly hurting and divided world. Deacons practice servant leadership. They are teachers who help Lay people practice the Jesus way of love, non-violence, and compassion. They help repair broken relationships between people and systems, address needs in the community through loving service, and discern simple ways for lay people to live more fully into their identity as followers of Jesus in the real world.

Simply put, Deacons are bridges connecting the world and the church with singular focus and without the distractions of running a church or attending to the sacramental needs of parishioners. They are not called to do all the work, but to empower all the Baptized through spiritual, theological and practical nurture to do this work. Deacons are “along-siders” who accompany others spiritually and literally to live into this aspect of being followers of Jesus who is present in our local and global neighborhoods as the hungry, the thirsty, the naked, the homeless, the imprisoned, the stranger, and the vulnerable one (Matthew 25).

How may I discern if I am called to be a Deacon?

Here’s a broad-brush outline of the process.

- Pray about it
- Talk with your family and friends to see if you are imagining this
- Meet with your priest to talk about your discernment
- meet with the Bishop
- work with a local Discernment committee that will be set up by your priest and the Dean for Discernment
- meet with the Commission on Ministry and eventually the Standing Committee
- engage in education/formation with a combination of School and Field Education

- through it all, pray, pray, pray.

Let's see what the Spirit does.

It is important to understand that Deacons are ordained not for a parish, but for the whole Church and so work closely with the Bishop through Presbyters and other community leaders. Deacons are not mini/assistant Priests. In my opinion, Deacons are the coolest, most creative, courageous, compassionate, relevant, and joyful face of the Church.

Is God calling you to be a Deacon?

+Prince

KEY CHARACTERISTICS OF DEACONS

- Deacons are the embodiment of servant leadership, particularly to the vulnerable.
- Deacons teach, model, enlist, lead and encourage all the baptized in ministries of mercy, justice, and peace. They bring the needs of the marginalized to the Church and bring the resources of the Church to the vulnerable; that is, they are a bridge between the church as a gathered, worshiping community and the pain, needs, and brokenness of the world.
- Those who seek diaconal ordination are answering a call to serve as agents in the mission of God and *serve in their ministries under the direction of the Bishop*

Books and other resources:

Barnett, J. M. (1995) The Diaconate: A Full and Equal Order, Harrisburg, Trinity Press.

Brown, R. (2005) Being A Deacon Today: Exploring a Distinctive Ministry in the Church and in the World, Harrisburg, Morehouse.

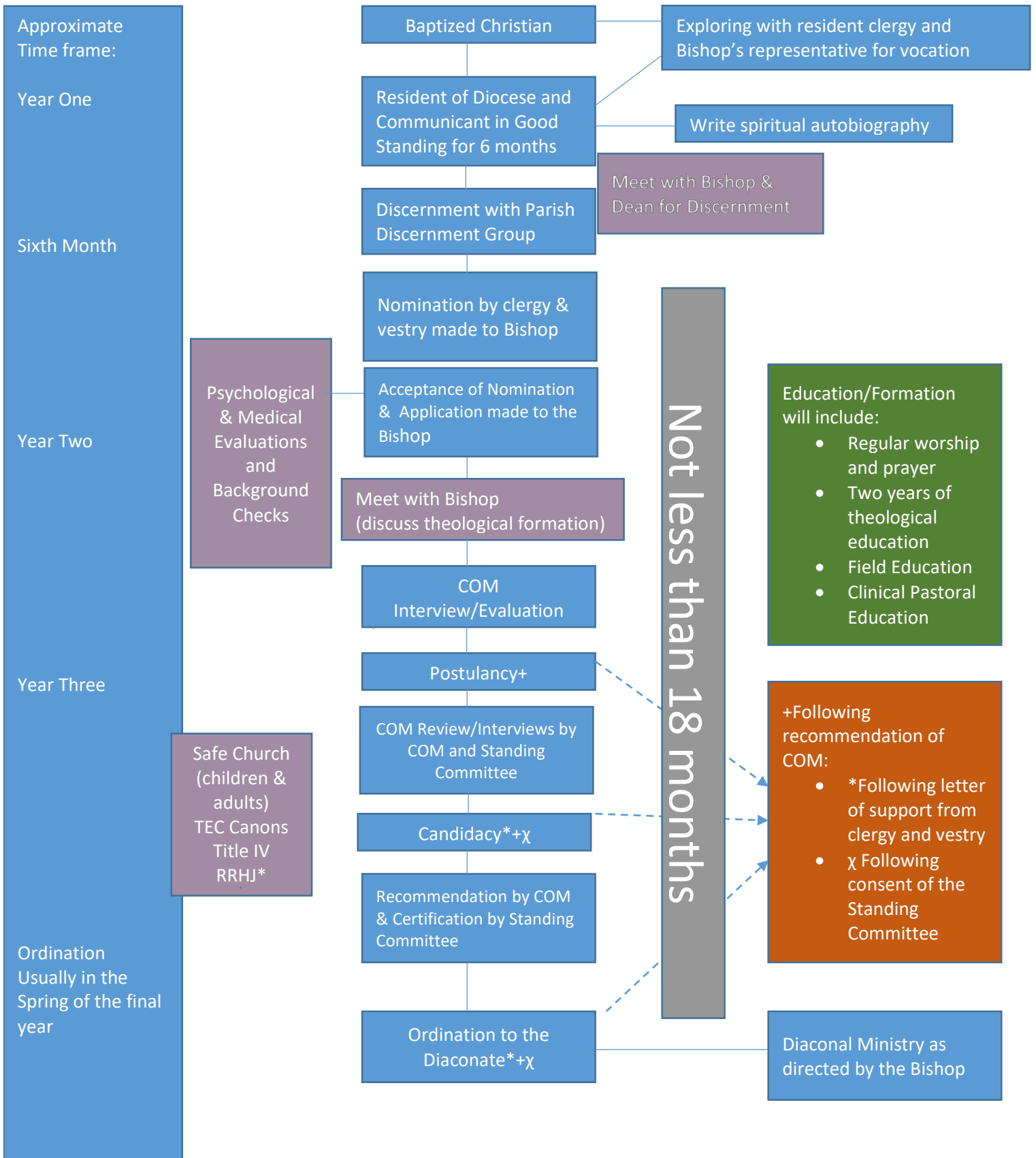
Collins, J.N. (2002) Deacons and the Church: Making Connections Between Old and New, Harrisburg, Morehouse.

Collins, J.N. (2009) Diakonia: Re-Interpreting the Ancient Sources, New York, Oxford University Press.

Epting, S. W. (2008) Prophetic Voice of the Deacon, Monograph Series No. 19, North American Association for the Diaconate, Providence, RI.

Plater, O. (2004) Many Servants: An Introduction to Deacons, Lanham, Cowley

Flow Chart for Ordination to the Diaconate



DISCERNING A CALL TO THE DIACONATE

Diaconal aspirants will first meet with their resident clergy to explore their call to this ministry. The primary responsibility for recognizing and developing a vocation to ordained ministry lies with the parish. For someone aspiring to Holy Orders in the Church, this is not a private matter. The ordination process is one of mutual discernment wherein the Aspirant, local congregation, and diocese seek together to perceive that person's call to ordained ministry.

The next step is to have the Aspirant, along with the resident clergy arrange for the Aspirant to meet with the Dean for Discernment, who will outline the process of parish discernment as set forth in the Vocational Discernment Handbook and the requirements for application to postulancy. See Appendix C.

If it seems appropriate, the Dean for Discernment will ask the Aspirant to arrange a meeting with the Bishop, who will use this opportunity to forge a pastoral relationship with the Aspirant and convey his/her vision of diaconal ministry. In preparation for meeting with the Bishop, the Aspirant will write a **Spiritual Autobiography**. (See Appendix D for suggested approach to this exercise.) In addition, those aspiring to diaconal ministry should reflect on:

- a) The Aspirant's sense of call to the diaconate, giving specific examples of diaconal ministry the Aspirant is doing or developing as a vocation.
- b) Events and experiences which have contributed to the Aspirant's spiritual growth and the development of his/her sense of call;
- c) Work experiences, including settings, times, responsibilities, nature of the work done, and the perceived impacts upon his/her call to the diaconate;
- d) Other experiences which demonstrate the skills and interests of the Aspirant;
- e) The ways in which the Aspirant envisions his/her call will meet the needs of the church and the world.

If the Bishop determines that discernment should continue, then, along with the resident clergy, the Dean for Discernment will help create a Parish Discernment Group who will spend at least 6 months and approximately 12 meetings discerning with the Aspirant.

At the close of the Parish Discernment Group's work, the team will prepare one reflection letter on the Aspirant's character, sense of call, gifts, growing edges and appropriateness of the application for diaconal ministry at this time. The letter should be submitted to the resident clergy and vestry. Should they agree to nominate the Aspirant the document will become part of the application file.

ROLE OF RESIDENT CLERGY AND VESTRY

As the resident clergy and Vestry move to nominate an Aspirant it is expected that they will support their Nominee through the entire ordination process. It is important that the resident clergy and the Vestry members of the Aspirant's congregation affirm the Aspirant if nominated. The Vestry's nomination for postulancy should be based on genuine knowledge of the Aspirant, as well as the discernment group's experience. The Vestry should make provision for getting to know the Aspirant and should read the spiritual autobiography as part of the decision-making process.

Following the Parish Discernment Group's discernment, the Vestry will interview the

Aspirant to learn of her/his:

- a. **Christian Commitment** – background and evidence of personal faith, past and on-going lay ministry involvement, prayer life, the capacity to care for and respect others, regardless of gender, race, age, sexual orientation, intellectual ability or social status, etc. The question to be answered is, "How is Christ present in the life of the Aspirant?"
- a. **Personal Stability** – emotional and psychological stability and balance, sense of proportion, ability to cope with stress. The question to be answered is, "Will the Aspirant, personally and professionally, be able to deal with the typical experiences of diaconal ministry?"
- b. **Intellectual Curiosity** – desire and ability to learn; openness to new information, facts and experiences; willingness to explore life and faith. The question to be answered is, "Is the Aspirant eager to grow and willing to change perspective?"
- c. **Leadership Style** – being part of a community; openness to and supportiveness of the ministry of others; willingness to share leadership. The question to be answered is, "How does the Aspirant view and use authority in ministry and what leadership styles are comfortable for this person?"
- d. **Ability to Communicate** – being able to express himself/herself in speech and written word; to listen; to retain information; to be at ease in speaking to groups or individuals. The question to be answered is, "Can the Aspirant communicate effectively in a wide variety of situations and by using a variety of skills?"
- e. **Personal Characteristics** – showing openness, flexibility, enjoyment of life, including a sense of humor, and demonstrating the ability to empathize with others and to connect with his or her own feelings and the feelings of others. The question to be answered is, "Does the Aspirant relate to us openly and genuinely and seem to be comfortable with him or herself?"

If, after careful evaluation, the resident clergy and Vestry of the congregation decide to nominate the Aspirant for postulancy, the following documents are submitted to the Bishop:

- a. A Letter of Nomination including a statement committing the congregation or community of faith to involve itself in the Nominee's preparation for ordination to the diaconate and to contribute financially to that preparation. This letter shall be signed and dated by a two-thirds majority of the Vestry, and the member of the Clergy exercising oversight;
- b. The reflection letter of the Parish Discernment Group;
- c. A summary of the Vestry interview.

LETTER OF APPLICATION

Once the Letter of Nomination has been sent, the Nominee formally accepts the nomination in a Letter of Application for Postulancy to the Bishop stating that she/he is in agreement with the nomination and requesting that the Bishop accepts him/her as a Postulant. Included in this letter will be reflections to the Bishop on the insights gained from the Parish Discernment

Group. Kindly include the Postulancy Information Form (Appendix E), Financial Information Form (Appendix F), and Educational Transcripts in the application packet. At this time, the Bishop's office will initiate the processes for a background check and psychological evaluation; the Aspirant is asked to arrange a medical exam with his/her primary physician using the form provided in Appendix G.

In preparation for the psychological evaluation Aspirants are required to complete:

- Life History Questionnaire – Appendix H
- Behavior Screening Questionnaire – Appendix I

The completed forms are to be marked as "CONFIDENTIAL" and mailed directly to the attention of the Bishop.

The results of the psychological evaluation are first shared with the Aspirant and then, after authorization, forwarded to the Bishop of Rochester. *If these evaluations are not shared with the Bishop, the process will stop.* Once the evaluations are received, the Bishop may discuss them with the Aspirant. *The results of all evaluations are kept in a separate confidential file in the Bishop's Office and will not be part of the file read by the Commission on Ministry or anyone else on the diocesan staff. The contents will be shared with the Commission on Ministry, Standing Committee, or any other persons only with the written permission of the Aspirant. If any of these are not submitted, or are incomplete, the process will stop.*

It is our diocese's protocol that the Aspirant, the Aspirant's congregation, and the diocese will each pay one third of the total combined expense of the background check, psychological evaluation and medical examination.

If more than three years (36 months) pass from the time of these evaluations, Candidates will be asked to take these evaluations a second time before identifying a date for ordination. (Canon III.6.5.)

The time from the letter of acceptance of nomination to ordination must be at least eighteen months. (Canon III.6.6.a.)

BECOMING A POSTULANT

Once the Bishop has been able to review all of the written material and has received the medical and psychological evaluations, the Nominee may meet with the Bishop regarding next steps. With the Bishop's approval, the Nominee will interview with the Commission for postulancy. With the recommendation of the COM, the Bishop may admit the Nominee as a Postulant for Holy Orders to the Diaconate (Canon III.6.3.b&d).

- **Participation in the COM Interview:**
When the Bishop has approved a Nominee, the Co-Chairs of the Commission on

Ministry will extend an invitation to the Nominee for an interview with the Commission. This interview gives the Commission on Ministry the opportunity to meet the Nominee in person. In preparation for the interview, the COM may review the Nominee's file in the Bishop's Office and do its own assessment of the Nominee's suitability for Holy Orders to the Diaconate.

- During the interview, the Nominee may be asked to prepare some materials for presentation and should be ready to communicate their sense of call to ordained ministry as well as reflections on the discernment process and way forward.

Following the Interview:

- COM reflects on the interview and then will vote on their recommendation that will be given to the Bishop.
- The Co-Chairs of the COM will inform the Bishop, with a copy to the Bishop's Executive Assistant, of the COM's recommendation.
- The Bishop will meet with/share the recommendations of the Commission on Ministry and may admit the Nominee as a Postulant, recording this action in the Register and informing the resident clergy of the Nominee's congregation, the COM, and the Standing Committee.
- The COM Co-Chairs then informs the newly named Postulant of their assigned Liaison from the COM and outlines the relationship. The Liaison provides a means of communication between the Postulant and the Commission. It is the Postulant's responsibility to keep the Liaison informed of progress, and any changes that may be occurring in the preparation process. This may be done through emails, letters, telephone conversations or through personal meetings. The Liaison's primary responsibility is to receive information from the Postulant and be a resource for information about the process toward ordination. Being a Liaison does not commit a Commission member's vote in any decision affecting the Postulant. Since COM members' terms are limited, a Postulant may be assigned a different Liaison from time to time.

DURING POSTULANCY

Education/Formation

Postulants will continue to participate in the worship and formation programs of their local congregation.

Until appointed by the Bishop to some other ministry, Postulants will meet regularly with their resident clergy to review their experiences in diaconal ministry.

The Bishop and COM will create a Discernment Process Journey Outline, with input from the Dean for Discernment and the Standing Committee, for the Postulant who will sign an agreement to undertake this course of study.

People in the ordination process are invited to make contact with their Liaison on a regular basis, at least monthly.

In addition, once they have become Postulants, and later Candidates, the applicants may be invited to attend the Community of Deacons meetings. They will also complete a modified program of Clinical Pastoral Education. The type of program completed is at the discretion of the Bishop.

A field education placement in a parish or community outreach ministry, other than the sponsoring parish, is required as part of the formation plan. After ordination, they will continue to meet in the Community of Deacons and will commit to participation in the regular continuing education requirement of the diocese.

POSTULANCY TO CANDIDACY

During postulancy the Postulant will remain a faithful member of his/her local parish community, write regular Ember Day Letters to the Bishop, (there are four Ember Days on the Liturgical Calendar and these letters are intended to convey to the Bishop the Postulants joys and sorrows and their growth in their ongoing discernment of their call) and make regular contact with their COM Liaison.

Prior to ordination, the Postulant/Candidate demonstrate competence in these five areas:

- (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 addition, prior to ordination, Postulants/Candidates are required to include the following training with certification submitted for their files:

- (1) Safe Church and NYS Sexual Harassment Prevention
- (2) Title IV (Canons of the Episcopal Church)
- (3) Racial Reconciliation Healing and Justice

After a further period of discernment, and usually past the mid-point of their educational program, Postulants may apply to the Bishop to become a Candidate for ordination. This letter of application shall include:

- a. Postulant's date of admission to postulancy.
- b. A letter of support for the Postulant to become a Candidate by the Postulant's congregation signed and dated by the member of clergy or other leader exercising oversight and signed by at least two-thirds of the vestry.

At this time, Postulants and their COM Liaison will check that all necessary documents have been submitted and filed. The Co-Chairs of COM may extend an invitation to the Postulant to interview with the COM.

- Following the interview, the COM will reflect on the interview and vote on the recommendation to be signed by at least a majority of the COM and sent to the Bishop.
- The Co-Chairs or a member of the COM will prepare a report giving reflections and

results of the COM vote for submission to the Bishop with a copy to his Executive Assistant.

- The Standing Committee is required by the Constitution & Canons of The Episcopal Church to interview the Postulant and to certify that the Postulant's application for candidacy meets all of the canonical requirements.
- The Standing Committee will then submit a written recommendation, signed by at least a majority, to the Bishop.
- With recommendation of the COM and the approval of the Standing Committee, the Bishop may then admit the Postulant as a Candidate and inform her/him and her/his clergy by formal letter with a copy to the Chair of the COM. The Bishop will then record the Candidate's name and date of admission in a Register kept for that purpose, and inform the Standing Committee, and the Dean of the seminary the Candidate may be attending or proposes to attend, or the director of the Candidate's program of preparation, of the fact and date of such admission.

CANDIDACY TO ORDINATION AS A DEACON

Length of Candidacy - There is no maximum or minimum length for candidacy except for those provided in Title III, Canon 6.6(a)(1-2), which states that, "A person may be ordained Deacon after at least eighteen months from the time of written acceptance of nomination by the Nominee as provided in III.6.2(b) and upon attainment of at least twenty-four years of age.

Ember Day letters are required by the Constitution and Canons during candidacy.

Letter of Application to the Bishop: A Candidate shall make an application for ordination, by writing a letter to the Bishop, including written evidence of the dates of admission to postulancy and candidacy.

Letter of Support from Clergy and Vestry: The congregation or community of faith of the Candidate must submit a letter of support dated and signed by at least two-thirds of the vestry and the member of the clergy or other leader exercising oversight.

Written evidence of Theological Education: As required by Canon III.6.6.b.4, the seminary or other program of preparation will prepare a certificate showing the Candidate's scholastic record in the subjects required by the canon together with an evaluation of the Candidate's other personal qualifications for ordination and a recommendation regarding ordination to the Diaconate.

Medical and Psychological Evaluations: Within thirty-six months prior to ordination as a Deacon a medical and psychological evaluation by professionals approved by the Bishop, using forms prepared for the purpose by The Church Pension Fund, and contained in this document, must be completed and on file as required by Title III, Canon 6.5.j.2. Documents older than 3 years will need to be updated.

Background Checks: Within thirty-six months prior to ordination as a Deacon a valid background check must be completed and on file as required by Title III, Canon 6.5.j.1.

Commission on Ministry: When the requirements of Canon III.6.5 and of this Handbook have all been met:

- The Candidate and/or COM Liaison will check that the file is complete, and all requirements have been met.
- When all forms and requirements have been submitted and COM has reviewed the file, the Co-Chairs of the COM may invite the Candidate to interview with the COM.
 - If an interview has taken place, members of the COM will then bring their reflections and a recommendation to the whole body for a vote.
- The Co-Chairs, or a member of the COM, will prepare a report using the form found in Appendix J giving reflections and results of the COM vote for submission to the Bishop with a copy to the Executive Assistant to the Bishop of Rochester and the President of the Standing Committee.

Testimonial by the Standing Committee: The Standing Committee shall certify in writing that all the canonical requirements have been met and that there is no sufficient objection on medical, psychological, moral, doctrinal or spiritual grounds and that they recommend the Candidate for ordination. The Standing Committee shall evidence such certification by a testimonial, addressed to the Bishop (Canon III.6.6(c)). Upon receipt of such testimonial, the Bishop may ordain the Candidate a Deacon and shall inform them of this decision by written letter with a copy to the COM.

DEPLOYMENT UPON ORDINATION

Deacons report to the Bishop. They may be placed back in their sponsoring parish upon ordination, or they may be sent to serve another parish or community outreach ministry where their particular gifts are needed. The Bishop will determine assignments for deacons. A Letter of Agreement will be prepared by the Bishop's Office and signed by the Wardens, resident clergy, Deacon, Dean for Discernment, and Bishop. Deacon assignments will be reviewed annually.

Deacons are expected to undertake an annual mutual ministry review with a committee from the congregation out of which their ministry is taking place and should initiate this with their supervising priest and to meet annually with the Bishop.

In this diocese Deacons are not the sole officiant and a Deacon's Mass is not permitted.

Upon reaching age 72, deacons are required to apply to the Bishop annually to request an extension of their ministry. (Canon III.7.7)

Section 5

The Ministry of Priests

Q. What is the ministry of a priest or presbyter?

A. The ministry of a priest is to represent Christ and his Church, particularly as pastor to the people; to share with the Bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments; and to bless and declare pardon in the name of God. (BCP p. 856)

What is the calling of a priest?

Priesthood: a lifelong vocation in discernment

The priesthood is an icon of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Galatians 5:22-23. Being a Priest in the 21st Century is also a unique challenge, especially in this part of the USA where cultural transitions have impacted general mindsets and behaviors when it comes to religion, spirituality, family, and denominational loyalties. These cultural transitions have generally hurt attendance and vitality at the local church level.

Is God calling you to be a priest in the Episcopal branch of the Jesus Movement?

If so, there are two things that vital to this discernment. One) there is the discernment of the person who feels called, and, two) there is the discernment of communities around you, such as your family, the parish-level Discernment Committee, the Bishop's staff, the Commission on Ministry, Standing Committee, field placement leaders, the faculty and other leadership at seminary, and finally your Bishop.

Both these combine to offer essential data for the discernment communities to proceed to a no, not now, or yes to this high calling. This discernment is not checklist driven and must be approached as something that could lead to Ordination or not and that there are no guarantees. Those who seek the priesthood because of vestments, status, and their own desire to be sacramental leaders are not best suited for this vocation. I say this because being a priest requires being well-differentiated more than anything else. A priest must differentiate, for example, how and when to be prophetic from when to be pastoral. In other words, their appreciation of the context is pivotal in preaching, teaching, and leading congregations to be agents of God's love in their Baptismal ministries. Here are a few reflections on what I think it means to be a priest, serving in the North East.

Healthy priests:

- Are called to be sophisticated observers, leaders, and servants at a time of intense cultural transition in the local church, the culture at large, and for other contextual dynamics like the history of conflict, controversy, and dysfunction in the DNA of the parish. It means she or he has to collaboratively work with lay leaders in the community to discern and live into a strategic ministry design.

Priests are **interpreters of culture**.

- Have the heart and mind of an **evangelist** and are generous, and gracious about sharing their faith in a relevant way to help guide others closer to God in their own faith journey. Sacramental leadership is foundationally in the service of this purpose of walking the Jesus way of love.
- Are able to read the emotional energy of people, learn to be comfortable with conflict management while avoiding the hazard of being drawn into the drama of their particular context. In other words, healthy pastoral leadership does not try to be a therapist explaining everything as behavioral problems in a congregational system. Rather, sometimes it helps to work from a place of clarity and differentiation because ill-differentiated leaders spend enormous energy explaining dysfunctional systems as a therapist might, instead of modeling a different process or behavior. In other words, a healthy priest is a **well differentiated leader**.
- Are **entrepreneurs** with an eye for the Longview of a sustainable church! Entrepreneurs understand that newness and change in the market requires newness and change in their service.
- Demonstrate evident habits of self-regulation and can differentiate between self-care and congregational care. They are conscious about using and ensuring their leaders developmental training tools such as Safe Church, Racial Reconciliation and Justice, Organizational Cultural Inventory, etc. In other words, they are **self-starters** that do not require direct supervision.
- Put the well-being of the congregation above self. A healthy priest is willing to discern periodically with congregational leadership and their Bishop, to see if congregational vitality is evident in both non-tangible and measurable ways. In other words, they are **servant-leaders**.
- Are confident in their gifts and skills without being opaque to learning. A humble priest who is a **curious learner** will be more successful in their faithfulness than the those who are set in their ways and believe it is "my way or the highway."
- Are good pastors who are approachable and are **temperamentally wise** to absorb and discern things without reacting to every ball that's lobbed up to them!
- **Coach** others to become their better self instead of trying to make others in their own image. A healthy priest is more interested in empowering curious followers of Jesus to be agents of transformation than in telling people what to do or not to do, and they resist the efforts of others to develop an unhealthy dependence
 - directly or indirectly upon them.
- Are confident in their abilities and competencies and do not seek out affirmation from congregants. This self-assuredness is also vital when it comes to creating and **sustaining healthy boundaries** with and among parishioners.

A healthy priest, it goes without saying, is a work in progress and never a work of perfection. We begin somewhere along a continuum and with God's help, conscientious personal effort, and the nurture and wisdom of colleagues and advisors, we deepen and mature.

Musings of Bishop Prince about what it means to be a Priest in the Diocese of Rochester, NY October 9, 2018

Books that members of the Priestly Committee have found useful:

Countryman, L. William, *Living on the Border of the Holy: Renewing the Priesthood of All*, Harrisburg, Morehouse, 1999

Daniel, Lillian, and Copenhaver, Martin B., *This Odd and Wondrous Calling: The Public and Private Lives of Two Ministers*, Grand Rapids, Eerdmans, 2009

Lathrop, Gordon W., *The Pastor: A Spirituality*, Minneapolis, Fortress, 2011.

Palmer, Parker J., *A Hidden Wholeness*, Jossey-Bass, Inc., 2004.

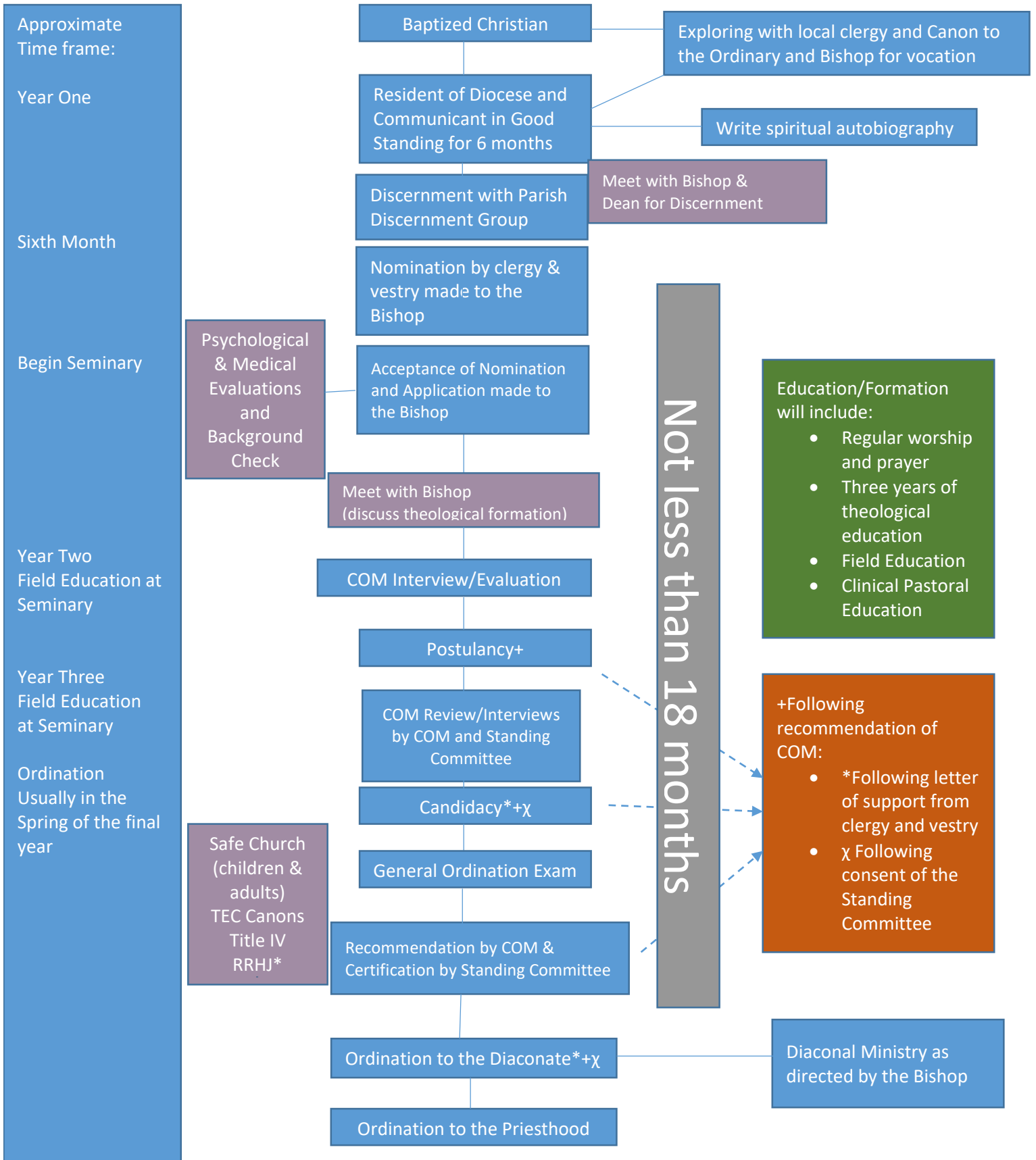
Palmer, Parker J., *Let Your Life Speak: Listening for the Voice of Vocation*, San Francisco, Jossey-Bass, 2000

Placher, William C., ed., *Callings: Twenty Centuries of Christian Wisdom on Vocation*, Edermans, Williams B. Publishing Co., 2005.

Portaro, Sam, *Crossing the Jordan: Meditations on Vocation*, Cowley Publications, 1999.

Sedgwick, Timothy E., *The Making of Ministry*, Cambridge, Cowley, 1993

Flow Chart for Ordination to the Priesthood



DISCERNING A CALL TO THE PRIESTHOOD

Saying yes to exploring and discerning a call to ordained ministry requires one to be willing to share from the heart one's stories and to be willing to step into vulnerability. That first step begins with a discussion with one's resident clergy. It is also important to understand that everyone who embarks on this journey – it is their journey and no one else's journey; every journey is unique.

Aspirants to priestly ministry will first meet with their resident clergy to explore their call to this ministry. The primary responsibility for recognizing and developing a vocation to ordained ministry lies with the parish. For someone aspiring to Holy Orders in the Church, this is not a private matter. The ordination process is one of mutual discernment wherein the Aspirant, local congregation, and diocese seek together to perceive that person's call to ordained ministry.

The next step is to have the Aspirant, along with the resident clergy arrange for the Aspirant to meet with the Dean for Discernment, who will outline the process of parish discernment as set forth in the Vocational Discernment Handbook and the requirements for application to postulancy. See Appendix C.

If it seems appropriate, the Dean for Discernment will ask the Aspirant to arrange a meeting with the Bishop, who will use this opportunity to forge a pastoral relationship with the Aspirant and convey his/her vision of priestly ministry. In preparation for meeting with the Bishop, the Aspirant will write a **Spiritual Autobiography**. (See Appendix D for suggested approach to this exercise.) In addition to the outline found in this appendix, those aspiring to priestly ministry should reflect on:

- a) The Aspirant's sense of call to the priesthood, giving specific examples of what gifts the Aspirant brings to this ministry;
- b) Events and experiences which have contributed to the Aspirant's spiritual growth and the development of her/his sense of call;
- c) Work experiences, including settings, times, responsibilities, nature of the work done, and the perceived impacts upon his/her call to the priesthood;
- d) Other experiences which demonstrate the skills and interests of the Aspirant;
- e) The ways in which the Aspirant envisions her/his call will meet the needs of the church and the world.

If the Bishop feels that it is appropriate for discernment to continue, then, along with the resident clergy the Dean for Discernment will help create a Parish Discernment Group who will spend at least 6 months and approximately 12 meetings discerning with the Aspirant.

At the close the Parish Discernment Group will prepare one reflection letter on the Aspirant's character, sense of call, gifts, growing edges and appropriateness of the application for priesthood at this time. The letter should be submitted to the resident clergy and the Vestry. Should the community agree to nominate the Aspirant the document will become part of the application file.

Role of the Resident Clergy and Vestry

As the resident clergy and Vestry move to nominate an Aspirant, it is expected that they will support their Nominee through the entire ordination process. It is important, therefore, that the resident clergy and the Vestry members of the Aspirant's congregation affirm the Aspirant if nominated. Their nomination for postulancy should be based on genuine knowledge of the Aspirant, as well as, the parish discernment group's experience. The Vestry should make provisions for getting to know the Aspirant and should read the Spiritual Autobiography as part of their decision-making process.

Following the Parish Discernment Group's discernment, the Vestry will interview the Aspirant to learn of her/his:

- a) **Christian Commitment/Evangelism** - background and evidence of personal faith, background and evidence of being able to share their faith with others, past and on-going lay ministry involvement, prayer life, the capacity to care for and respect others, regardless of gender, race, age, sexual orientation, sexual identity, intellectual ability or social status, etc. The question to be answered is, "How is Christ present in the life of the Aspirant?"
- b) **Personal Stability** - emotional and psychological stability and balance, sense of proportion, ability to cope with stress. The question to be answered is, "Will the Aspirant, personally and professionally, be able to deal with the typical experiences of priestly ministry?"
- c) **Intellectual Curiosity/Interpreters of Culture** - desire and ability to learn; openness to new information, facts and experiences; willingness to explore life and faith; uses observation to help differ conflict. The question to be answered is, "Is the Aspirant eager to grow and willing to change perspective?"
- d) **Leadership Style** - being part of a community; openness to and supportiveness of the ministry of others; willingness to share leadership. The question to be answered is, "How does the Aspirant view and use authority in ministry and what leadership styles are comfortable for this person?"
- e) **Ability to Communicate** - being able to express himself/herself in speech and written word; to listen; to retain information; to be at ease in speaking to groups or individuals. The question to be answered is, "Can the Aspirant communicate effectively in a wide variety of situations and by using a variety of skills?"
- f) **Personal Characteristics** - showing openness, flexibility, enjoyment of life, including a sense of humor, self-differentiated, and demonstrates the ability to empathize with others and to connect with his or her own feelings and the feelings of others. The question to be answered is, "Does the Aspirant relate to us openly and genuinely and seem to be comfortable with him or herself?"
- g) **Entrepreneurs** - is curious about growing and sustaining church, shows an openness for trying new things, willingness to fail and to learn and improve from both the failures and the successes. The question to be answered is, "Does the Aspirant demonstrate that they are open to understanding their context and using this as a starting point for being curious about would this bring people into fellowship with a parish community?"

If, after careful evaluation, the resident clergy and Vestry of the congregation decide to nominate the Aspirant for Postulancy, the following documents are submitted to the Bishop:

- a) A Letter of Nomination including a statement committing the congregation or community of faith to involve itself in the Nominee's preparation for ordination to the priesthood and to contribute financially to that preparation. The letter shall be signed and dated by a **two-thirds** majority of the Vestry, and the member of the clergy exercising oversight;

- b) The Reflection Letter of the Parish Discernment Group;
- c) A summary of the Vestry interview.

Letter of Application (C&C Title III. 8.2)

After the Letter of Nomination has been sent to the Bishop, the Nominee will submit a Letter of Application for Postulancy to the Bishop stating that he/she is in agreement with the nomination and requesting that the Bishop accepts her/him as a Postulant. Included in this letter to the Bishop will be reflections on the insights gained in the process and on the insights gained from the Parish Discernment Group. Kindly include the Postulancy Information Form (Appendix E), Financial Information Form (Appendix F), and Educational Transcripts in the application packet. At this time, the Bishop's office will initiate the processes for a background check and a psychological evaluation; the Aspirant is asked to arrange a medical exam with his/her primary physician using the form provided in Appendix G.

In preparation for this evaluation Aspirants must complete:

- Life History Questionnaire – Appendix H
- Behavior Screening Questionnaire – Appendix I

The completed forms are to be marked as “CONFIDENTIAL” and mailed directly to the attention of the Bishop.

The results of the psychological evaluation are first shared with the Aspirant and then, after authorization, forwarded to the Bishop of Rochester. *If these evaluations are not shared with the Bishop, the process will stop.* Once the evaluations are received, the Bishop may discuss them with the Aspirant. *The results of all evaluations are kept in a separate confidential file in the Bishop's Office and will not be part of the file read by the Commission on Ministry or anyone else on the diocesan staff. The contents will be shared with the Commission on Ministry, Standing Committee, or any other persons only with the written permission of the Aspirant. If any of these are not submitted, or are incomplete, the process will stop.*

It is our diocese's protocol that the Aspirant, the Aspirant's congregation, and the diocese will each pay one third of the total combined expense of these examinations.

If more than three years (36 months) pass from the time of these evaluations, Candidates will be asked to take these evaluations a second time before identifying a date for ordination. (Canon III.8.5.k)

The time from the letter of acceptance of nomination to ordination of the priesthood must be at least eighteen months. (Canon III.8.7.a.1)

Becoming a Postulant

After the Bishop reviewed all of the written material and has received the medical and

psychological evaluations, the Nominee may meet with the Bishop regarding next steps. With the Bishop's approval, the Nominee will interview with the Commission for postulancy. With the recommendation of the COM, the Bishop may admit the Nominee as a Postulant for Holy Orders to the Priesthood (Canon III.8.3.b&d).

- During the interview, the Nominee may be asked to prepare some materials for presentation and should be ready to communicate their sense of call to ordained ministry as well as reflections on the discernment process.

Following the Interview:

- COM reflects on the interview and then will vote on their recommendation that will be given to the Bishop.
- The Co-Chairs of the COM will inform the Bishop, with a copy to the Bishop's Executive Assistant, of the COM's recommendation.
- The Bishop will meet with/share the recommendations of the Commission on Ministry and may admit the Nominee as a Postulant, recording this action in the Register and informing the Resident clergy of the Nominee's congregation, the COM, and the Standing Committee.
- The COM Co-Chairs then informs the newly named Postulant of their assigned Liaison from the COM and outlines the relationship. The Liaison provides a means of communication between the Postulant and the Commission. It is the Postulant's responsibility to keep the Liaison informed of progress, and any changes that may be occurring in the preparation process. This may be done through emails, letters, telephone conversations or through personal meetings. The Liaison's primary responsibility is to receive information from the Postulant and be a resource for information about the process toward ordination. Being a Liaison does not commit a Commission member's vote in any decision affecting the Postulant. Since COM members' terms are limited, a Postulant may be assigned a different Liaison from time to time.

During Postulancy

Theological Education Preparation for the priesthood requires a baccalaureate degree or its equivalent as a prerequisite.

The typical route for preparation for ordination is enrollment in a Master of Divinity (M.Div.) program at a theological school or seminary accredited by the American Association of Theological Schools. The decision about which seminary to attend is a decision that must be made in consultation with the Bishop. Typically, an M.Div. program takes three academic years.

1. Toward the end of theological education, individuals are invited to take the General Ordination Examination and show proficiency in the following areas:

- a. The Holy Scriptures.
- b. Church History, including the Ecumenical Movement.
- c. Christian Theology, including Missionary Theology and Missiology.
- d. Christian Ethics and Moral Theology.
- e. Studies in contemporary society, including the historical and contemporary experience of racial and minority groups, and cross-cultural ministry skills. Cross-cultural ministry skills may include the ability to communicate in a contemporary language other than one's first language.
- f. 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.
- g. Theory and practice of ministry, including leadership, and the ministries of evangelism and stewardship.

Field Education: A minimum of two academic years of supervised field education chosen in consultation with the Bishop and, if appropriate, in two different settings. These settings should be different from the experience offered by the Postulant's sponsoring congregation. *(NOTE: One year of field education will be completed before application for Candidacy. The second year will be completed prior to application for Ordination to the Diaconate.)* Two years of field education should generally be completed unless otherwise determined by COM and the Bishop.

Clinical Pastoral Education: A minimum of one quarter of Clinical Pastoral Education in an accredited program is typically completed during seminary and encouraged to be completed prior to application for Candidacy. Customizing the path or roadmap at the beginning of the process will play a role here. The completed CPE evaluation should be sent to the Bishop.

Spiritual Formation: All persons in the process toward ordination are expected to be regular participants in the worship of an Episcopal Church and highly encouraged to engage with a Spiritual Director.

Safe Church, Title IV (Episcopal Church Canons) and Racial Reconciliation Healing and Justice: As required by Diocesan policy, all persons seeking ordination must be trained in Sexual Misconduct Prevention and NYS Sexual Harassment Prevention. Postulants must take the mandated training in both Child Sexual Abuse Prevention and Adult Sexual Harassment Prevention at the earliest opportunity. Title 111 (Canon on Ministry) requires training in Title IV (Canon on Discipline) and Racial Reconciliation Healing and Justice. These also should be undertaken at the earliest opportunity prior to Ordination to the Diaconate. The Candidate shall send copies of certificates of completion to the Bishop to be added to their diocesan file.

Ember Day Letters: As required by the Constitution and Canons, postulants and candidates are to correspond with the Bishop four times a year near the time of quarterly Ember Days. These letters are opportunities to share with the Bishop the joys and sorrows, the growth, the concerns of the process toward ordination.

Postulancy to Candidacy

During postulancy the Postulant will remain a faithful member of his/her local parish community, write regular Ember Day Letters to the Bishop, and make regular contact with their COM Liaison.

Generally during the **Middler year of Seminary**, Postulants may apply to the Bishop to become a Candidate in the process for Ordination. This step will involve:

- A formal Letter of Request plus application to the Bishop that the Postulant become a Candidate in the process for Ordination. This letter should include the date the date of admission as a postulant.
- A Letter of Support from their resident clergy and Vestry, signed by at least **two-thirds** of the Vestry.

Postulants are invited to consult with their COM Liaison and/or the Bishop's Executive Assistant to ensure that all the necessary documents have been filed. The Co-Chairs of the COM may invite the Postulant to interview with the COM.

- Following the Postulant's interview, the COM will bring reflections and a recommendation to for a vote.
- The Co-Chairs, or a member of the COM, will prepare a report citing the reflections and results of the COM vote for submission to the Bishop with a copy to the Dean for Discernment and the Bishop's Executive Assistant.
- The Standing Committee is required to interview and to certify that the Postulant's application for Candidacy meets all of the canonical requirements to become a Candidate. The Standing Committee will then submit a written recommendation to the Bishop.
- With recommendation of the COM and the approval of the Standing Committee, the Bishop may admit the Postulant as a Candidate and inform them and their clergy by formal letter with a copy to the Co-Chairs of the COM. The Bishop will then record the Candidate's name and date of admission in a Register kept for that purpose and inform the Standing Committee, and the Dean of the seminary the Candidate may be attending or proposes to attend, or the director of the Candidate's program of preparation, of the fact and date of such admission. (Canon III.8.4.b)

Length of Candidacy - There is no maximum or minimum length for candidacy.

Ember Day letters are required during candidacy.

General Ordination Examination:

Registration for GOEs is handled by the Bishop's office. *Please notify the Bishop's Office by October 1 of your desire to take the exam the following January.*

If the Candidate is able to be ordained to the Transitional Diaconate before the completion of their senior year, results of the GOEs will not be required until consideration for the Priesthood ordination.

Letter of Application to the Bishop: A Candidate may make application for ordination, including the date of admission to candidacy and a letter of support from his or her local parish congregation or community of faith.

Letter of Support from Clergy and Vestry: The congregation or community of faith of the Candidate must submit a Letter of Support signed by at least **two-thirds** of the vestry and the member of the clergy providing oversight.

Recommendation from Theological School: The theological school will prepare a certificate showing the Candidate's scholastic record in the subjects required by canon together with an evaluation of the Candidate's other personal qualifications for ordination and a recommendation regarding ordination to the Transitional Diaconate. This is sometimes called a Middler Report (Title III.8.6.c.4).

CPE Evaluation should be submitted to the Bishop.

Medical and Psychological Evaluations: If more than three years has passed since the earlier evaluations, new evaluations are required. (Canon III.8.5.k)

Background Checks: Prior to ordination, if more than three years has passed since the last background check a new one is required.

Commission on Ministry: When the requirements of Canon 111.8.5 and of this Vocational Handbook have been met:

- The Candidate needs to ensure that the status of all requirements have been met. Their Liaison, the Dean for Discernment and/or the Bishop's Executive Assistant can assist with this.
- When all forms and requirements have been submitted, the Co-Chairs of the COM may invite the Candidate to interview with the COM.
- The COM will bring reflections and a recommendation to the whole COM for a vote.
- The Co-Chairs or a member of the COM will prepare a report giving reflections and results of the COM vote for submission to the Bishop with a copy to the Dean for Discernment, the Bishop's Executive Assistant, and the President of the Standing Committee.

Testimonial by the Standing Committee: The Standing Committee shall certify in writing that all the canonical requirements have been met and that there is no sufficient objection on medical, psychological, moral, doctrinal or spiritual grounds and that they recommend the Candidate for ordination to the Transitional Diaconate. (Canon III.8.6.d.) Upon receipt of such testimonial, the Bishop may ordain the Candidate a Deacon and shall inform them of this decision by written letter with a copy to the COM.

Placement as a Transitional Deacon: During candidacy, the Candidate for Holy Orders must be in regular contact with the Bishop. In consultation with the Bishop, the Candidate should ascertain whether or not placement within the Episcopal Diocese of Rochester is possible.

If the Transitional Deacon will serve their transitional diaconate while in seminary, they shall be in a supervised field education placement with a mentoring deacon as well as priest. Their duties should reflect the traditional roles of a Deacon in the Christian community. This placement will be made in consultation with the Dean for Discernment, Liaison and the Bishop.

If the Transitional Deacon is not currently in seminary, they shall look for employment in consultation with the Bishop. Only if the Bishop releases the Transitional Deacon to seek

employment outside of this Diocese may the Transitional Deacon begin the search process. Whether or not placement is available to the Transitional Deacon in the Episcopal Diocese of Rochester, he/she should prepare a résumé and complete the Church Deployment Office computer form in consultation with the Dean for Transitions and send it to the Church Deployment Office. An early meeting with the Dean for Transitions assures the Transitional Deacon of an early start in the search process. Placement in the Transitional Deacon's sponsoring parish is not permitted.

Once all of the requirements for candidacy have been completed and the Bishop has admitted the Postulant to candidacy, the Candidate may apply to the Bishop to be ordained so long as:

- If more than thirty-six months have passed since the background check, psychological and medical evaluations updated evaluations are required (Canon III.8.7.a.3)
- General Ordination Examinations are completed satisfactorily or, if not, COM and Candidate have agreed to an educational plan.
- Interview with Dean for Discernment _____
- Diaconal placement _____
- Date for Ordination to Transitional Diaconate identified by the Bishop and Candidate _____

TRANSITIONAL DEACON TO ORDINATION AS A PRIEST

Length of Transitional Diaconate: The length of the transitional diaconate shall be no less than six months. In no case, shall the period from the acceptance of nomination to ordination to the priesthood be less than eighteen months. (Canon III.8.7.a.1)

New Clergy Orientation: In the Episcopal Diocese of Rochester, deacons, priests, and pastoral leaders participate in a new clergy orientation and support program administered by the Diocese if serving within the Diocese. If away at seminary, participation in new clergy orientation will be deferred until such time as they are employed and/or resident in the Diocese. (*Note: Employed or not, they shall be assigned a Coach and shall meet regularly for at least a year to provide guidance, information, and a sustained dialogue about ordained ministry.*)

Letter of Application to the Bishop: A Transitional Deacon shall make application for Ordination to the Priesthood, including the date of admission to candidacy, date of ordination to the transitional diaconate and a letter of support from his or her congregation or community of faith. The Transitional Deacon shall also include reflections on their diaconal formation in this letter.

Letter of Support from Clergy and Vestry: The Transitional Deacon must submit a letter of support signed by two-thirds of the Vestry and the resident clergy.

Letter of Supervising Clergy & Final Seminary Reports: The supervising priest under whom the Transitional Deacon has been serving should submit a letter of reflection and recommendation to the Bishop to include observations of the Transitional Deacon's ministry and formation. This will be placed in their file and shared with the COM and Standing Committee.

Final transcripts from the seminary as well as results of GOEs should be on file. If remedial work needs to be done in any canonical area, the Bishop shall be in contact with the Transitional

Deacon and the Dean for Discernment and COM Co-Chairs to create a supplemental education plan.

Appointment to a Cure: No Transitional Deacon may be ordained to the priesthood without first being appointed to a parochial cure in the Episcopal Church (Canon 111.8.7[e]).

Life and Work of a Priest: The life and work of a priest is described in Canon 111.9. The Bishop and the Dean for Transitions will work with the Priest in finding an appropriate setting for ministry. It is expected that newly ordained priests will participate in a supervised mentoring program, like a Circle of Support, and have regular contact with a Senior Diocesan Priest assigned to them as their mentor. It is further expected that the Priest will participate in appropriate continuing education.

Section 6

CONTINUING EDUCATION/FORMATION

The COM encourages all active clergy and lay professionals to engage in appropriate Continuing Education throughout their ministry. This may include, but is not limited to, conferences, retreats, reading days, lectures, diocesan clergy days, on-going programs, peer study groups and sabbatical time. Funds are available through application to the COM to support these endeavors in conjunction with funding provided by the clergy and their parish. Each clergy person in a parochial setting is required to make a report of what continuing education they have engaged in during the past year as part of the annual parochial report to the diocese.

The maximum COM grant is \$1,000 per year. Successful applicants generally may apply only every other year.

COM Continuing Education Grants Application are available at:

<http://com.episcopalrochester.org/index.html/>

Appendix A: Glossary

Aspirant — A person who, considering a call to the diaconate or priesthood, has an earnest desire to explore this call and enter the process leading towards ordination. The initial step is becoming a Nominee for Holy Orders.

Candidate for Holy Orders — The second formal stage in the ordination process. It follows postulancy. The next stage is ordination to the Vocational or Transitional Diaconate.

Canonical requirements — Requirements that are specified in Diocesan or national Canon Law.

Canons — The official legal structure of the Diocese and the national church by which it is ordered and administered; OR an ecclesiastical title that refers to clergy and lay persons who are on the staff of a cathedral or a Diocese, or those who are given that designation as an honorary title by the Bishop of a Diocese.

Canonical Residence — The Diocese in which a clergy person is “legally” resident and entitled to vote in Diocesan Convention. A clergy person may actually live in a different Diocese.

Catalyst — A person identified by the Bishop and Dean for Discernment to be part of the Nominee’s Parish Discernment Group.

Church Pension Fund — The official national organization which administers the pension funds for clergy and lay employees of the Episcopal Church.

Commission on Ministry (COM) — An elected and appointed Diocesan Commission that serves to support the Bishop on equipping all the baptized for their ministries and advises the Bishop and the Standing Committee on ordinations and oversees the process leading to ordination.

Communicant in Good Standing — A baptized Christian who receives communion, is regular in attendance at worship, and contributes to the life and work of the Episcopal Church.

Community of Discernment — A parish, mission or other congregation of the Diocese, a college chapel or college chaplaincy program, a military chapel, or any other worshipping community designated by the Bishop as an appropriate community for the discernment of ministry.

Congregation — Any gathering of Episcopalians recognized by the Diocese. The congregation may be an independent parish, a mission, a chapel or some other recognized body.

Deacon — A person called to the life and ministry of a deacon and ordained as such.

Discernment — A deliberate, prayerful, and self-conscious seeking of God’s will for our lives.

General Ordination Exam (GOE) — An examination in the seven canonical areas of study required for priesthood that is prepared, administered, and graded by the national church. The results are

sent to the individual student and to the Diocese.

Holy Orders — Specific roles of ministry in the church that require ordination, i.e., Bishops, Priests and Deacons.

Letter Dimissory — Letters which specify the “canonical residence” of a clergy person. In order for a clergy person to move to a new Diocese, Letters Dimissory must be sent to and accepted by the Bishop of the new Diocese.

Liaison — A person serving on the Commission on Ministry who is designated by the COM as the link or means of communication between the COM and a Postulant, Candidate, Transitional Deacon.

Local Priest — A priest whose ministry is geographically limited by the Bishop.

Nominee — A person who has been discerned for ordination by a discernment community and nominated by the Vestry and clergy person in charge (or by their equivalents in a community of faith designated by the Bishop).

Ordinand — A person who has been approved for ordination.

Ordination — The liturgical service that celebrates the validation by the church of the call of an individual to ministry as a Deacon, Priest, or Bishop and the action that creates a Deacon, Priest, or Bishop. The service has roots in Jesus’ commissioning of the seventy and in Barnabas’ commissioning with prayer and the laying on of hands (Acts 6:1-6).

Pastoral Leader – A lay person licensed under special circumstances to exercise pastoral or administrative responsibility in a congregation. A Pastoral Leader may be licensed to lead regularly the offices authorized by the Prayer Book. This ministry is licensed under the provisions of the canon for licensed lay persons. A Pastoral Leader must be a confirmed adult communicant in good standing. Guidelines for training and selection of pastoral leaders are established by the Bishop. A Pastoral Leader is to be trained, examined, and found competent in the Holy Scriptures, the BCP and Hymnal, the conduct of public worship, use of the voice, church history, the church's doctrine as set forth in the Creeds and An Outline of the Faith (the Catechism) (BCP, pp. 845-862), parish administration, appropriate canons, and pastoral care. A Pastoral Leader is not to be licensed if the Bishop or ecclesiastical authority determines that the congregation is able and has had reasonable opportunity to secure a resident clergy person in charge. A Pastoral Leader may be commissioned for this ministry with a form adapted from the Commissioning for Lay Ministries in the Church of the BOS.

<https://www.episcopalchurch.org/library/glossary/pastoral-leader>

Postulant for Holy Orders — The first formal stage of the ordination process. A person must be nominated for Postulancy by a community of discernment and accepted by the Bishop. The following step is Candidacy for Holy Orders.

Priest — A person called to the life and ministry of a priest and ordained as such.

Resident Clergy Person — The ordained person responsible for ministry in a particular congregation. He or she may be the rector, vicar or priest-in-charge, the missionary of a cluster, or some other clergy person designated by the Bishop's Office.

Seminary — Schools offering graduate degrees in theology and with the primary focus of preparing individuals for ordained ministry within the church. The Episcopal Church has numerous recognized and accredited seminaries.

Standing Committee — An elected body of the Diocese that serves as a council of advice to the Bishop and consents to ordinations.

Title III — Title III is the section of the Canons of the Episcopal Church that addresses ministry, both lay and ordained.

Title IV — Title IV is the section of the Canons of the Episcopal Church that details the grounds and process for ecclesiastical discipline. It is a church-wide structure to address claims that Bishops, Priests, or Deacons may have engaged in conduct constituting an offense under the Canons. It encourages accountability, justice, reconciliation, restoration and pastoral responses.

Transitional Deacon — A person called to the life and ministry of a priest and ordained as a deacon as part of the process of preparation for the priesthood.

Vestry — The governing body of a parish elected by the congregation at its annual meeting. In a mission that body is called an Executive Committee. These bodies share with the priest fiscal and missional responsibility for the life of the community.

Vocation — God's call to each of us given in baptism. Such a call may include a specific role or ministry and is usually connected with our particular skills, interests, and personalities. In relation to ordained ministries, God's call is affirmed by the church after a period of discernment for that particular ministry.

Appendix B: Fact Sheet

To arrange for a discernment process in your congregation, contact your resident clergy who will begin the process of forming your discernment team.

For information about discerning Holy Orders, kindly reach out to the resident clergy of your congregation. This would be a good time to look at The Constitution and Canons of the Episcopal Church <https://www.generalconvention.org/publications#CandC> regarding the process for ordination.

To talk about beginning the process toward ordination, contact the resident clergy of your congregation and the Bishop's Office for next steps.

The Dean for Discernment will work with the resident clergy to set up a Parish Based Discernment Group.

After receipt of the letter of nomination and support signed by the resident clergy and at least two thirds of the Vestry AND receipt of the letter acceptance of the nomination by the Nominee, the Executive Assistant will send you an authorization form to initiate a background check, and will contact you for authorization to begin the process for a psychological evaluation.

To schedule a medical evaluation, kindly make the appointment with your primary physician and be sure to use the forms provided in this handbook.

Questions regarding Seminary/theological education shall be part of the introductory meeting with the Bishop.

The Co-Chairs of COM and/or the President of the Standing Committee will extend invitations to interview with their committee.

For scheduling appointments with the Bishop, contact the Executive Assistant to the Bishop.

For review of documents submitted, requirements met, or to check on outstanding documents or requirements, kindly arrange an appointment to review the file by contacting Executive Assistant to the Bishop.

- *A reminder that each step in the process (Nominee to Postulant; Postulant to Candidate; Candidate to Ordination; and for the priesthood track, Transitional Deacon to Priest) requires a letter of support from the sponsoring congregation signed by the resident clergy and at least 2/3's of the Vestry as well as a letter of application from you to the Bishop requesting the next step in the process.*

If you don't know whom to contact, contact your resident clergy.

Appendix C: A Discernment Process

Every congregation is encouraged to form discernment groups to assist members of the congregation in the clarifying what God is calling each of us to do with our life of ministry, whether as a baptized person in the world, or an ordained ministry in the church. All the baptized are called to some ministry.

The benefits of congregational discernment group include:

- Mutual support for our ministries.
- An affirmation of the gifts of all the People of God.
- Encouraging one another as we seek to engage in the daily life of ministry.
- Enriching the spiritual life of the congregation.
- Prayer support.

Discerning God's call to ministry involves our listening to God. Members of our local faith community help us to clarify and deepen our sense of being called by God to a ministry by joining us in this listening process. What follows is an outline of a recommended process for a Parish Discernment Group to follow. It is not prescriptive but offered as a guide.

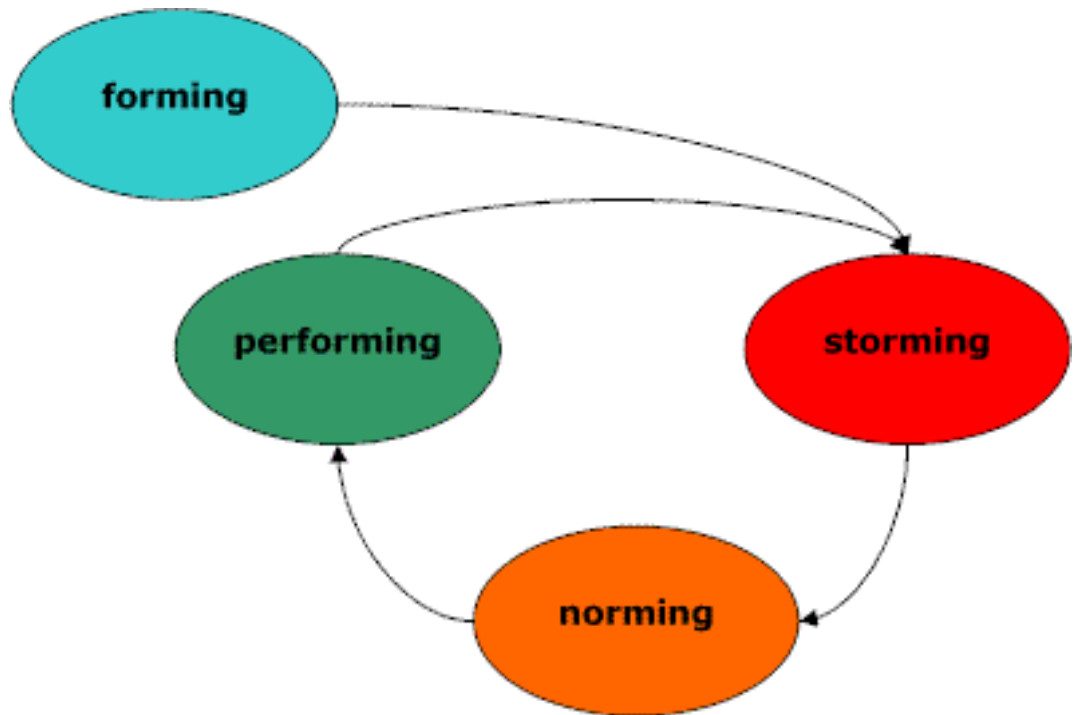
The Diocese is most grateful for the time and commitment members of Parish Based Discernment Groups give to this most important area of our ministry to one another.

*First a note or two about the **Parish Based Discernment Group**:*

- The resident clergy, often in consultation with those seeking to better discern God's call, will appoint the local team and will contact the Dean for Discernment for the inclusion of a diocesan catalyst.
- The local team will be composed of 3-5 people who have some practice of listening for God's voice in our day-to-day work, or who are open to learning the practice of listening. They are people who have demonstrable gifts in listening to the leading of the Spirit.
- The local team is not expected to give definitive answers, but to join in the quest of seeking them through gentle conversations that report what is being heard and seen in the discernment process.
- Discernment team members will join this conversation by willingly sharing elements of their own walk with God by sharing in the writing of a spiritual autobiography. It is important to remember that all of us are seekers after wisdom in this process.
- When the discerner is seeking an ordained ministry, the discernment team will include a person or persons from outside the congregation. At the time of the formation of a local team for discernment of a call to ordination, the resident clergy will consult with the Dean for Discernment for names of diocesan catalysts who will be appointed to join the discernment team. Teams should have no more than 6 members.

*Second a note about **Group Development**:*

- According to Social Psychologist, Bruce Tuckman, all groups go through various cycles, and it is helpful to bear this in mind as a new Parish Discernment Group is formed. These cycles are:
 - Forming--coming together and getting to know each other
 - Storming--conflicting as members figure out their place in the group and how to behave
 - Norming--reaching implicit or explicit consensus on how to work together
 - Performing--functioning well together and achieving group goals
 - Adjourning--preparing to disband after the group's goals are achieved⁵
- These cycles should not be thought of as “stages” in some kind of linear model, but rather dimensions of group life that are present during the life-cycle of the group. The following diagram may better illustrate what this means⁶:



¹ ©1965 by the American Psychological Association. This article appeared in *Psychological Bulletin*, Volume 63, Number 6, Pages 384- 99

² Reproduced from the encyclopedia of informal education [<http://www.infed.org/thinkers/tuckman.htm> - cite]

*Third a note about the **Process**:*

- There will usually be about 12 meetings of the Parish Discernment Team. While every member of the team is expected to be present to each of the meetings, it is not required for all to be present; however, 2/3 of the group should be present to hold a meeting.
- The team, in the case of those seeking ordination, submit their discernment as a group in one written communication to the Vestry and to the resident clergy at the end of the sessions. This letter must be signed by at least two-thirds of those on the discernment team.
- The Dean for Discernment is to be invited to join the group in a closing Eucharist.
- In the case of the discernor being an Aspirant for Ordination, and should the team conclude that there is evidence of a call, one document will be written offering the team's reflections, signed by the members of that team, and the document submitted to the resident clergy and the Vestry. This document becomes part of the permanent record for the Aspirant.
- When an Aspirant is admitted to Postulancy, the Parish Discernment Team may, if it is mutually acceptable, continue to meet from time to time for prayer and continued support.
- Should the Parish Discernment Team conclude that they cannot recommend ordained ministry, they will prayerfully assist the Aspirant/Discerner to live pastorally into other avenues of ministry to which God may be calling him/her.

*Fourth, a note about the **Aspirant/Discerner**:*

- All those in discernment are expected to willingly engage in the conversations being led by the team and to respond to questions as fully and as openly as is appropriate. This is their opportunity to learn from the wisdom of the community.
- In the case of the person aspiring to ordination they will:
 - Complete all assignments asked of them.
 - When guidance is offered, reflect prayerfully on the wisdom of the Discernment Team.
 - Be continually aware that this process is not about success or failure, but about the community seeking to know the will of God.

*Fifth, a note about **Team Meetings**:*

- Remember at all times the Team is dealing with someone's spiritual journey and to handle this with care, compassion, openness and honesty at all times.
- The outline below suggests that there be at least 12 meetings—these may be scheduled at times to suit all participants but should not extend beyond twelve-months.

- Meetings should not be rushed. Generally, at least an hour, preferably longer.
- Members of the Parish Discernment Team along with the Aspirant/Discerner will honor the code of confidentiality at all times.
- Each meeting will begin and end with time for prayer. The chair may offer written prayers, but also encourage extemporaneous prayer by the group.

*Sixth, a note about **Materials:***

1. Required Texts:
 - Bible
 - Book of Common Prayer
 - *Listening Hearts* by Farnham, Gill, McLean and Ward and *Grounded in God* by Farnham, Hull and McLean.
2. Suggested Reading: *Living on the Border (of the Holy)* by L. William Countryman; **Holy Baptism**, p. 299, *Book of Common Prayer*, 1977.
3. Participant Notebook – for notes and reflections.

For further training and support in this process, please contact the Bishop's Office.

SUGGESTED SESSIONS FOR PARISH BASED DISCERNMENT TEAMS

PART ONE – LISTENING TO HOW GOD HAS BEEN AT WORK IN OUR LIVES

Preparation: Read

- Group Listening Guidelines beginning on p.57 of *Grounded in God*.
- Chapters 1 & 2, *Listening Hearts*.

Session 1: Telling Your Story – Introduction (*times suggested are approximate*)

Welcome and check in. (5 min) Invite people to share anything on their minds that may be distracting, so they can let go of any concerns they may have and be fully present. Assure people of prayer when appropriate.

Opening Prayer (5 – 10 min) – leader invites the community into a period of silence. For those unfamiliar with this practice, here are some guidelines and suggestions:

- *Be sure to get into a comfortable position, sitting as erect with feet flat on the floor.*
- *Begin with a quiet prayer of thanks for each person in the group and ask God to help all to let go of the busyness of the day.*
- *Slow down your breathing and begin to repeat a quiet prayer, so that your mind is free to be with God. Some people find it helpful to use the Jesus Prayer saying with the in breath, **Lord Jesus Christ Son of God**, and with the out breath, **have mercy on me**.*
- *Do not worry if you are distracted, just gently let go of the busy thoughts.*
- *After the time of silence – length should not be less than five minutes – the leader will quietly offer the Collect For Guidance, BCP, p. 832 #58.*

Dwelling on the Word: (10 mins) Mark 10:35-52. *We will focus on this passage for the next three sessions. The idea is to stay with the text and let the Spirit speak through the text.*

- Have someone read the passage. *Silence*
- Have someone else read the passage. *Silence*
- Then ask – *What caught your attention? Where did you get stuck?*
Again, this is a time for listening to each other and not commenting on what someone says.

Review reading (30 mins) – Go over *Listening Guidelines*. Discuss Chapters 1 & 2, *Listening Hearts*. Suggested questions might include:

- *Have you ever had a sense of call in your life?*
- *How has God shown up in your life?*
- *Are there times when you have resisted God's call?*
- *Are there times when you seem to be in the dark?*
- *Is there a difference between doing good and doing ministry?*
- *Where is your ministry at present?*

Spiritual Autobiographies: (10 mins) Go over the suggestions for doing this in Appendix D. This first session sets the stage for writing spiritual autobiographies. Each of the members of the group will write and share a spiritual autobiography. Sharing may take up more than one meeting.

Any Concerns?

Closing Prayer, A Prayer of Thomas Merton, *Listening Hearts*, p. 147.

Homework Each member writes out his or her spiritual autobiography.
Read Chapter 3, *Listening Hearts*.

Session 2: Telling Your Story – Continued

Welcome and check in. (5 min) Invite people to share anything on their minds that may be distracting, so they can let go of any concerns they may have and be fully present. Assure people of prayer when appropriate.

Opening Prayer (5 – 10 mins) – leader invites the community into a period of silence, concluding with the Collect For Quiet Confidence, BCP, p. 832 #59

Dwelling on the Word: Mark 10:35-52. (10 mins)

Sharing Spiritual Autobiographies (40 mins)– How has God shown up in our lives? *The object of this sharing is to practice listening to one another. Questions for clarification are in order, but commentary is not! After each person has presented, offer silent prayer for that person. Do not rush this process and if necessary, continue this exercise into Session 3. Hear the Aspirant last.*

Review reading (15 mins)– *Listening Hearts Ch. 3. Questions for consideration:*

- *How do you distinguish between what God is calling you to do from all of the other voices that try to influence us?*

- *How is discerning different from obeying the rules or doing good?*

Any Concerns?

Closing Prayer A Prayer of Thomas Merton, *Listening Hearts*, p. 167.

Homework – Read chapters 4 – 5 *Listening Hearts*.

Session 3: Telling Your Story – Continued

Welcome and check in. (5 min) Invite people to share anything on their minds that may be distracting, so they can let go of any concerns they may have and be fully present. Assure people of prayer when appropriate.

Opening Prayer (5 – 10 mins) – leader invites the community into a period of silence, concluding with the Collect For Quiet Confidence, BCP, p. 832 #59.

Dwelling on the Word: (10 mins) Mark 10:35-52.

Sharing Spiritual Autobiographies continued and concluding with the Aspirant (20 mins)

Review reading (20 mins)– *Listening Hearts Ch. 4 - 5. Questions for consideration:*

- *What practices help you attend to what God is doing in your life, in the world around you? What gets in the way?*
- *Have there been turning points that increased your awareness of God's presence?*
- *What role does scripture play in your desire to know God's calling?*

Any Concerns?

Closing Prayer A Prayer of Thomas Merton, *Listening Hearts*, p. 147.

Homework – Read chapters 6 - 7 *Listening Hearts*. Read *I Corinthians 12:12 - 31*. The Aspirant will prepare a meditation/reflection on this passage.

PART TWO – APPRECIATING GOD'S PRESENCE IN COMMUNITY (4 – 5)

Session 4: Being in Community

Welcome and check in. (5 min) Invite people to share anything on their minds that may be distracting, so they can let go of any concerns they may have and be fully present. Assure people of prayer when appropriate.

Opening Prayer (5 – 10 mins) – leader invites the community into a period of silence, concluding by offering the third collect in the BCP *Of a Saint*, BCP p. 250.

Thoughts for reflection:

- *How good and pleasant it is when kindred live together in unity. Psalm 133:1*
- *Christian brotherhood (and sisterhood) is not an ideal which we must realize; it is rather a reality created by God in Christ in which we may*

participate. Dietrich Bonhoeffer, Life Together, New York: Harper 1954, p. 30.

Dwelling on the Word: (10 mins) I Corinthians 12:12 - 21. *Use the same procedure as in previous sessions.*

Review reading – *Listening Hearts Chs.6 & 7*

Questions for consideration (40 mins):

- *Have you found the Christian community to be a help or a hindrance in following God's call?*
- *In what ways is Christ present to you through your community?*
- *What do you learn about the nature of Christian community from the Baptismal service?*
- *For the Aspirant, how has the Christian community shaped your sense of call?*
- *End the reflection time with the Aspirant's meditation/reflection.*

Any Concerns?

Closing Prayer All are invited to join in the prayer for the Church in the Ordinal, BCP p.528.

Homework – Read *Matthew 5:21 - 26; 18:15 - 22*. The Aspirant will write a case study of a time when you experienced a community in conflict. Did you contribute or distract from the work of reconciliation? What lessons did you learn from this period?

Session 5: Community and Conflict

Welcome and check in. (5 min) Invite people to share anything on their minds that may be distracting, so they can let go of any concerns they may have and be fully present. Assure people of prayer when appropriate.

Opening Prayer (5 – 10 mins) – leader invites the community into a period of silence, concluding by offering the thanksgiving for the Mission of the Church, BCP p. 838.

Thoughts for reflection:

- *The call to faith is the call to trust God and God's dreams enough to realign our dreams with God's, to dream our little dreams within God's big dream.* Brian McLaren, "Found in Translation" _ <http://sojo.net/magazine/2006/03/found-translation>.
- *The aftermath of nonviolence is the creation of the beloved community, so that when the battle's over, a new relationship comes into being between the oppressed and the oppressor.* Martin Luther King, Jr., 1959 "Sermon on Gandhi."

Dwelling on the Word: (10 mins) I Corinthians 13. *Use the same procedure as in previous sessions.*

Review reading – *Matthew 5:21 - 26; 18:15 – 22. Questions for consideration (40 mins):*

- *Invite the Aspirant to present his/her case study. Explore how it felt*

to be in the midst of conflict.

- *How might the teachings of Jesus influence the way we handle conflict in our communities?*
- *How do we balance accountability and forgiveness?*
- *What are you learning about the Aspirants leadership style?*

Any Concerns?

Closing Prayer All are invited to join in A Prayer Attributed to St. Francis, BCP, p. 833 #62.

Homework – *Read in the Service of Holy Baptism, BCP. pp.301-8.*

PART THREE – IDENTIFYING GOD’S GIFTS FOR DAILY MINISTRY (6 – 8)

Session 6: Discovering my gifts.

Welcome and check in. (5 min) Invite people to share anything on their minds that may be distracting, so they can let go of any concerns they may have and be fully present. Assure people of prayer when appropriate.

Opening Prayer (5 – 10 mins) – leader invites the community into a period of silence, concluding by offering the Collect For all Baptized Christians, BCP p. 252, #7

Dwelling on the Word: (10 mins) I Corinthians 12: 1 - 14. *Use the same procedure as in previous sessions.*

Thoughts for reflection:

- *When you wash your face, remember your baptism. Martin Luther.*
- *God has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead. I Peter 1:3.*
- *In baptism we discover that we are meant to be for others, in the same way God is for us. Katherine Jefferts Schori, 26th Presiding Bishop, Episcopal Church.*

Review reading – *Service of Holy Baptism, BCP. pp.301-8. Questions for consideration (40 mins):*

- *How does baptism define your identity and your ministry as a Christian? Describe milestones in your journey and how you have come to see this fundamental identity as true for you.*
- *How is baptism an initiation into radical hope and what does this mean for you in your daily ministry? Describe some of the people that have influenced you and who live with radical hope.*
- *What do you learn about Christian ministry from the Baptismal service?*
- *How has your baptismal ministry influenced your life?*

Any Concerns?

Closing Prayer *Invite all to join in this prayer of St. Benedict:*

Gracious and holy Father,
please give me:
intellect to understand you;

reason to discern you;
diligence to seek you;
wisdom to find you;
a spirit to know you;
a heart to meditate upon you;
ears to hear you;

eyes to see you;
a tongue to proclaim you;
a way of life pleasing to you;
patience to wait for you;
and perseverance to look for you.

Homework – take the Self-Assessment Inventory created by the Evangelical Lutheran Church in America and found at: <http://www.elca.org/en/Our-Work/Congregations-and-Synods/Faith-Practices/Assessment-Tools> You are encouraged to take the inventory online, print a copy of the results, and be ready to discuss them at the next session.

Latest link: <https://www.elca.org/Our-Work/Congregations-and-Synods/Faith-Practices/Spiritual-Renewal/Assessment-Tools>

Session 7: Practice of Daily Ministry

Welcome and check in. (5 min) Invite people to share anything on their minds that may be distracting, so they can let go of any concerns they may have and be fully present. Assure people of prayer when appropriate.

Opening Prayer (5 – 10 mins) – leader invites the community into a period of silence, concluding by offering the Collect Of the Holy Spirit, BCP p. 251, #2

Thoughts for reflection:

- Jane Redmont, *When in Doubt, Sing: Prayer in Daily Life*, Soren Books, 2008.
- *...the bible is the record of people who look at the world and ask what is God doing?* Verna Dozier, *The Dream of God*, New York: Church Publishing, 2006, p. 16

Dwelling on the Word: (10 mins) Ephesians 4:1- 16. *Use the same procedure as in previous sessions.*

Review Homework – *Self-Assessment Inventory. Questions for consideration (40 mins):*

- *Has each person report on the cluster of gifts that were identified for them and how they responded to this assessment? Are there people you admire who also share these gifts?*
- *Have each person give an illustration of how they see their gift being used in the home, at work, in the community?*
- *When there is an Aspirant in the group, have the Aspirant reflect on the gifts that have been identified and to describe how these gifts might enrich their practice of ministry as an ordained person?*

Any Concerns?

Closing Prayer – *Invite all to join in the Collect for all Christians in their vocation, BCP p. 256 #III*

Homework – Read Romans 12:1- 21 along with Catechism: *What is the ministry of the laity?* BCP p. 855. For the Aspirant, prepare a meditation/reflection on Romans 12: 1 – 2.

Session 8. Offering my gifts.

Welcome and check in. (5 min) Invite people to share anything on their minds that may be distracting, so they can let go of any concerns they may have and be fully present. Assure people of prayer when appropriate.

Opening Prayer (5 – 10 mins) – leader invites the community into a period of silence, concluding by offering the Collect for Vocation in Daily Work, BCP p. 261, #24

Thoughts for reflection:

- *If you wish to be perfect, go sell your possessions, and give the money to the poor.* Jesus (Matt. 19:21)
- *If God can work through me, he can work through anyone.* - St. Francis of Assisi

Dwelling on the Word: (10 mins) 2 Corinthians 5:16 - 21. *Use the same procedure as in previous sessions.*

Review reading – *Romans 12:1 – 21; Catechism on ministry of the laity.*

Questions for consideration (40 mins):

- *Have Aspirant present his/her meditation on Romans 1:1 – 2. Allow group to ask questions for clarification.*
- *Can any member of a group give an example of when they were involved in “Christ’s work of reconciliation”?*
- *Are there people who have embodied “Christ’s work of reconciliation” for you?*
- *The sharing of the Peace is usually followed by the Offertory in the liturgy. Do you see any connection in these actions? How is the Offertory a way in which all of our ministry is being offered to God?*
- *For the Aspirant: what have you learned about your own gifts and their role in Christ’s ministry of reconciliation?*

Any Concerns?

Closing Prayer: All are invited to join in A Prayer Attributed to St. Francis, BCP, p. 833 #62

For those seeking validation of their sense of call to a lay ministry, their time of reflection may end here, and the team could signal this with a time of prayer for the person embarking on their call to ministry. The resident clergy might consider either joining the group and offering a Eucharist or providing for a commissioning of the person in the Sunday Liturgy.

For those persons seeking an ordained ministry please continue on to Part Four.

PART FOUR – RECOGNIZING GOD’S CALL TO AN ORDAINED MINISTRY (9 – 11)

***Note to Aspirants.** By now you have had the opportunity to explore the gifts God has given for your ministry in the mission to transform the world into God’s beloved community. If you believe God is calling you to an ordained ministry of the church, please read the theological introduction to these orders in this Handbook and consider the following descriptions of these ministries as you determine where God is leading you.*

For groups discerning a call to an ordained ministry please continue here with this assignment for Session 9.

Homework – Read Luke 10:25 - 37 and *The Examination in Ordination: Deacon*, BCP p. 543. Have the Aspirant prepare a case study describing when they exercised some form of servant ministry.

Notes on doing a case study:

- Consider a situation in which you were a caregiver, listener or helper for someone Describe the situation as fully as you can in about 3 pages, including:
 - What was your role in relationship to the person needing care? What were the feelings of this person about his/her situation?
 - Your assessment of the person's needs for support, his/her growing edges at that time, and the need for care at that moment?
 - Describe to the best of your ability the feelings that the person needing care aroused in you as the caregiver?
 - Reflect on what, if any, might be the role of a faith community in this situation?
 - What theological/biblical resources you found helpful in reflecting on this experience.
 - Identify one learning you take away from this experience.
- Be sure to protect the confidentiality of all persons by disguising names and situations as you present your case study.

All ministry begins in embracing the model of servanthood as seen in Jesus. This next session is appropriate for Aspirants to either diaconal or priestly ministry.

Session 9. Embodying Servanthood in Diaconal or Priestly Ministry

Welcome and check in. (5 min) Invite people to share anything on their minds that may be distracting, so they can let go of any concerns they may have and be fully present. Assure people of prayer when appropriate.

Opening Prayer (5 – 10 mins) – leader invites the community into a period of silence, concluding by offering the Collect from the Ordinal, BCP p. 540.

Thoughts for reflection:

- *Whoever wants to be first must be last of all and servant of all. Jesus Mark 9:35*
- *“Eucharist (is) the continuing renewal of communion with Christ and one another in God’s family and a reminder that our Christian identity is expressed in a servant ministry of life broken and poured out for others.” Jackson W. Carroll, As One with Authority, p. 107*
- *“The image of “servant” must be viewed with a certain suspicion in our times. For one thing, it has come to prominence precisely at a time when servants have practically ceased to exist in the Western world. (As) the metaphor of clergy as servants...it becomes a kind of blank check...” L. William Countryman, Living on the Border, p. 99*

Dwelling on the Word: (10 mins) Luke 10:25 - 37. Use the same procedure as in previous sessions.

Review reading –*The Examination in Ordination: Deacon, BCP p. 543.*

Questions for consideration (40 mins):

- *Have Aspirant present his/her Case Study on servant ministry. Allow the group to ask questions for clarification.*
- *We learn to become servants by being served; who has served you in your journey?*
- *Explore with one another how being a servant is a counter-cultural way of being human and in community with others?*
- *What is involved in being a servant-leader? Can you give examples of servant-leaders who have influenced your own understanding of ministry?*

Any Concerns?

Closing Prayer

O God, most merciful Father, we praise you for sending your Son Jesus Christ, who took on himself the form of a servant, and humbled himself, becoming obedient even to death on the cross. We praise you that you have highly exalted him, and made him Lord of all; and that, through him, we know that whoever would be great must be servant of all. We praise you for the many ministries in your Church, and for calling us to share in this servant ministry both in our communities and in the world around us. (Adapted from the Ordinal, BCP p. 545.)

Homework –

Diaconal ministry: *If the Aspirant is leaning toward Diaconal Ministry – Read Matthew 25:31-46 and p. 543 of the Book of Common Prayer. Aspirant should write on why they feel called to diaconal ministry and what gifts and life*

experiences they bring to this ministry. Include at least one example of how they learned to listen to the needs of others.

Priestly ministry: *If the Aspirant is leaning toward Priestly Ministry – Read Matthew 9:35 - 38 and p. 531 of the Book of Common Prayer and Ch. 3 of Timothy Sedgwick, The Making of Ministry, Cowley, Cambridge, 1993. Aspirant should write why they feel called to priestly ministry and what gifts and life experiences they bring to this ministry. Include at least one example of how they enabled another person to hear the gospel.*

Session 10. Embodying Servanthood in Diaconal Ministry

Welcome and check in. (5 min) Invite people to share anything on their minds that may be distracting, so they can let go of any concerns they may have and be fully present. Assure people of prayer when appropriate.

Opening Prayer (5 – 10 mins) – leader invites the community into a period of silence, concluding by offering the Collect from the Ordinal, BCP p. 540.

Thoughts for reflection:

- *I was hungry and you fed me, I was thirsty and you gave me a drink, I was homeless and you gave me a room, I was shivering and you gave me clothes, I was sick and you stopped to visit, I was in prison and you came to me.....I'm telling the solemn truth: **Whenever you did one of these things to someone overlooked or ignored, that was me** - you did it to me. Jesus, *The Message Bible*, Matt. 25: 35-36, 40. Eugene Peterson. (Emphasis added.)*
- *Saints are simply persons who are sufficiently self-abandoned to let the Spirit act through them. E. Underhill, *School of Charity**
- *The diaconate is not **above** the laity but is **of** the laity, serving to cultivate the serving ministry of the whole church. John E. Booty, *The Servant Church**

Dwelling on the Word: (10 mins) Matthew 25:31-46. Use the same procedure as in previous sessions.

Review reading – *The Examination in Ordination: Deacon, BCP p. 543.*

Questions for consideration (40 mins):

- *Allow Aspirant to share their reflections on Matthew 25 if they have not already done so.*
- *How would you re-interpret the list of ministries in Matthew 25 for this age?*
- *How do we successfully interpret the needs of the world around us to the church with whom we gather for worship?*
- *How do we successfully encourage others to meet the needs of the world around the gathered community of faith?*
- *What kind of leadership style will the Aspirant bring to this ministry?*

- *What experiences does the Aspirant bring to this diaconal ministry?*

Any Concerns?

Closing Prayer

Open our eyes that they may see
 the deepest needs of people;
 move our hands that they may feed the hungry;
 touch our hearts that they may bring warmth to the despairing;
 teach us the generosity that welcomes strangers;
 let us share our possessions to clothe the naked;
 give us the care that strengthens the sick;
 make us share in the quest to set prisoners free.
 In sharing our anxieties and our love,
 our poverty and our prosperity,
 we partake of your divine presence. Amen.

Canann Banana, Zimbabwe in Janet Morley, ed, *Bread for Tomorrow*, Orbis, New York, 1992 p. 25

Homework – *Read Luke 11:1 – 13 Aspirants should write an account of their own journey in prayer—what has been their experience and what practices have been most helpful.*

Session 10. Embodying Servanthood in Priestly Ministry

Welcome and check in. (5 min) Invite people to share anything on their minds that may be distracting, so they can let go of any concerns they may have and be fully present. Assure people of prayer when appropriate.

Opening Prayer (5 – 10 mins) – leader invites the community into a period of silence, concluding by offering the Collect from the Ordinal, BCP p. 540.

Thoughts for reflection:

- *“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always.”* Jesus, Matthew 28:19-20.
- *“In practicing ...sacramental priesthood...remember the greater priesthood of which you are an icon. You practice the sacramental priesthood best when you are most transparent to the more fundamental priesthood to which it points. Handle the sacred rites with a respect that looks beyond them to the human encounter with the HIDDEN HOLY, toward which, as signs, they direct us.”* L. William Countryman, Living On the Border of the Holy: Renewing the Priesthood of All, Morehouse Barlow, Harrisburg, 1999, p. 193
- Priests “must be story-tellers. In bringing together the Christian story with the story of our lives people are in touch with the holy...(they)

are participants in the story of Christ...Their ministry is sacramental because they are signs for the community of our identification with Christ in the offering of ourselves to God." Sedgwick, p. 60.

Dwelling on the Word: (10 mins) *Matthew 9:35 - 38. Use the same procedure as in previous sessions.*

Review reading – *The Examination in Ordination: Priest, BCP p. 531 and Sedgwick Ch. 3. Questions for consideration (40 mins):*

- *Allow Aspirant to share their reflections on Matthew 9:35 - 38 if they have not already done so.*
- *Why does Dr. Sedgwick say that a "sense of calling too easily becomes confused with individual piety"? (p. 49)*
- *In the light of Sedgwick's article, how would you write a job description for a priest?*
- *What kind of leadership style will the Aspirant bring to this ministry?*
- *What experiences does the Aspirant bring to this priestly ministry?*
- *Have the Aspirant tell an account of when they have been able to relate the Gospel story and connect it to another's life experience?*

Any Concerns?

Closing Prayer

O God:

Enlarge our hearts that they may be big enough to receive the greatness of your love.

Stretch our hearts that they may take into it all those who with us around the world believe in Jesus Christ.

Stretch our hearts that they may take into it all those who do not know him, but who are my responsibility because I know him.

And stretch them that it may take in all those who are not lovely in my eyes, and whose hands I do not want to touch; through Jesus Christ, my savior. Amen.

Prayer of an African Christian in Janet Morley, ed, *Bread for Tomorrow*, Orbis, New York, 1992 p. 24

Homework – *Read Luke 11:1-13 Aspirants should write an account of their own journey in prayer—what has been their experience and what practices have been most helpful.*

Session 11. Embodying Servanthood in a Rule of Life

Welcome and check in. (5 min) Invite people to share anything on their minds that may be distracting, so they can let go of any concerns they may have and be fully present. Assure people of prayer when appropriate.

Opening Prayer (5 – 10 mins) – leader invites the community into a period of silence, concluding by offering a prayer for Quiet Confidence, BCP. p. 832

Thoughts for reflection:

- *Jacob said, "I will not let you go, unless you bless me." Genesis 32:26b.*
- *The Lord was my support. He brought me out into a broad place; he delivered me, because he delighted in me. Psalm 18: 18b – 19.*
- *When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. Luke 4:16*
- *The practice of prayer is central, because this is where we offer ourselves to be shaped by the gospel we long to share. Janet Morley, Bread for Tomorrow, p. 1.*

Dwelling on the Word: (10 mins) Luke 11:1 - 13. Use the same procedure as in previous sessions.

Review reading – Questions for consideration (40 mins):

- *Allow Aspirant to share their reflections on Luke 11:1 - 13 if they have not already done so.*
- *Have the Aspirant share their own experiences of prayer and how this has opened up for them a desire to be ordained into the ministry to which they believe God is calling them.*

Any Concerns?

Closing Prayer Say together the prayer for Guidance, BCP. p. 832

Announce time and place for the final session and Eucharist with the Dean for Discernment for the discernment process, inviting the Resident clergy to be present.

Appendix D: Writing A Spiritual Autobiography

A spiritual autobiography is the story of the significant events, people, and places that have influenced your relationship with God. It tells the story of how you have come to be the person you are, how you come to hold your own beliefs.

By sharing autobiographies, we build trust and understanding within the group. It makes it possible to discover the connections and themes of our stories. Hearing other life stories lets us know that we are not alone in God's world. By sharing appropriate stories of our lives, with a group of people whom we can trust, we form learning communities that support and challenge us.

Here are some suggestions for how you might record your spiritual autobiography:

- 1) An outline may help because without one, the experiences, thoughts and themes of your life become difficult to identify and relate.
- 2) Frame your life into segments or blocks of time (say 15 years). The first segment would begin at your birth and end when you were 15. The remainder of the segments would continue in like fashion.
- 3) Consider the situation of each framed period of time: The significant people, material surroundings, economic circumstances, the religious atmosphere, and the themes or motifs of the period.
- 4) Certain persons--parents, teachers, siblings, church leaders, characters in books, etc.-- have shaped your life. Consider the people who contributed to your understanding of yourself and God during each of these periods of time.
- 5) Material surroundings involve the obvious things such as houses, neighborhoods and valuable possessions
- 6) How the state of the economy is affecting you.
- 7) How you have fun is an important part of your story. Each of us finds pleasure in remarkably different activities. Think about each of the segments and what was fun for you, what kind of entertainment you sought out and enjoyed. What changes occurred over the course of your life.
- 8) In considering the 'religious atmosphere', it is helpful to think beyond your formal religious experience. The religious atmosphere of your life necessarily is affected by your cultural and family context. Was religion a one day a week event, a non-event or did you live in an atmosphere that permeated every aspect of your life? Did you attend a church affiliated school? Were your friends from families with like-minded religious attitudes?
- 9) When considering your life story, are there themes, underlying values or motifs that color the reality of your life during certain times?

A spiritual autobiography is **your** life story- the telling of **your** journey, told with the purpose of discerning and proclaiming how your experience has shaped your relationship with God. A spiritual autobiography may contain religious material and

significant people or times within the religious community as well as everyday material, people and times in your life that have influenced who you are now and how you understand God's presence or absence in your life.

The initial work you do on your spiritual autobiography might take a "stream of consciousness" style of notetaking and is **private, "for your eyes only"**. This allows you to be free, without concern about how others will interpret either context or expression.

Once you prepare your spiritual autobiography, **you** decide what & how much you want to share with the group. Martin Buber, a twentieth century philosopher and Jewish theologian, is reputed to have said that he could never hold a meaningful conversation with another person until he had heard the other's life story. Most of all, have fun!!

At some point you will write the spiritual autobiography you wish to share with the Parish Based Discernment Group and then, after further editing with the Bishop and the Commission on Ministry, this will become a part of your personal file in the Bishop's Office and members of the Commission on Ministry and Standing Committee will have access to this document as they decided on whether a person should be approved to continue the process toward ordination. Any person who has requested to read your spiritual autobiography is expected to treat it with the utmost professionalism and confidentiality.

Excerpted and adapted from *Education for Ministry Common Lessons and Supporting Materials* by a former member of the Committee on the Laity, Commission on Ministry, Diocese of Rochester.

APPENDIX E: Postulancy Information Form

Postulancy Information Form

(Please attach a photograph)

Date _____

Name (Last, First, Middle/Maiden) _____

Address _____

City _____ State _____ Zip Code _____

Birthdate _____ Place of Birth _____

Baptism Date _____ Place of Baptism _____

Confirmation date _____ Place of Confirmation _____

_____ Confirming Bishop _____

Present Parish/Congregation _____

How long have you been a communicant in good standing in the parish?

(Please indicate date of membership _____)

Former Parish/Congregation Name/Location Dates

How long have you been a resident in the Diocese of Rochester?

Have you previously applied for Postulancy in this or any other diocese?

If yes, please give date _____ And Diocese _____

If Postulancy was denied, please explain reasons given: _____

Marital Status: Married _____ **Date** _____ **Spouse's Name** _____

Single _____

Widowed _____ **How long were your married?** _____

Spouse's Name _____

Divorced _____ **Date of Marriage** _____

Date of Divorce _____

Children: Names/Birthdates _____

How many children do you currently support? _____

Educational background:

School and Location

Major

Graduation Date

High School

College

Graduate School

Theological School

Additional Special Training

Employment Background:

Please indicate places (firm or company), location, job title, dates of employment for the past ten years of employment history:

References (Please supply three)

Name _____ **Telephone** _____

Address _____ **Relationship** _____

Name _____ **Telephone** _____

Address _____ **Relationship** _____

Name _____ **Telephone** _____

Address _____ **Relationship** _____

In addition, please submit a complete spiritual autobiography – see pp. 89- 90.

Appendix F: Financial Information Form

Financial Information Form

Diocese of Rochester

A. Background Information

1. Personal:

Name _____ Soc. Sec. #: _____

Address _____

Telephone _____

Sponsoring Congregation _____

Clergy in Charge _____

Current Employment:

Employer _____ Telephone _____

Position _____ Annual Salary _____

Were you claimed last year as a dependent of parents for Federal Tax Exemption? _____

Are you a veteran? ____ If yes, do you qualify for VA benefits? ____

Name and ages of children living with you:

Name _____ Age _____

Name _____ Age _____

Name _____ Age _____

Name and ages of dependent children not living with you:

Name _____ Age _____

Name _____ Age _____

Name _____ Age _____

2. Indebtedness:

Consumer Indebtedness (credit cards):

Total Indebtedness _____ monthly payments _____

Mortgage: Total Indebtedness _____ monthly payments _____

Auto Loans: Total Indebtedness _____ monthly payments _____

Education Loans: Total Indebtedness _____ monthly payments _____

Total of all other indebtedness _____ monthly payments _____

3. Asset Information (include spouse)

a. Liquid:

Average monthly checking account(s) balance _____

Average monthly savings account(s) balance _____

Market value of any securities/mutual funds _____

b. Fixed:

Real estate equity (market value less indebtedness) _____

IRA's and/or retirement fund _____

Cash value of insurance policies _____

B. Estimated Resources (annual)

1. From liquid assets _____

2. Student income (any income you expect while in school)

3. Net earnings of spouse _____

4. Access to Scholarships _____

5. Diocesan or parish grants _____

6. Gifts from parents/etc. _____

7. Other income (total) _____

TOTAL ANNUAL INCOME

Have your financial resources changed significantly in the past year?

If Yes, please explain: _____

C. Estimated expenses (annual)

1. Housing, including utilities _____

2. Food/clothing, etc. _____

3. Auto/travel _____

4. Insurance premiums _____

5. Child care _____

6. Child support/alimony _____

7. Stewardship/Pledge _____

8. Total indebtedness payments _____

9. School, County, Town Property Taxes _____

10. Tuition and fees _____

11. Books _____

12. Federal and State Income Taxes _____

13. Other (please list on back) _____

TOTAL ANNUAL EXPENSES _____

Signature

Date

REQUIRED MEDICAL EXAMINATION

This report should be mailed by the examiner directly to the Bishop, and the information should be treated as strictly confidential. By submitting to this examination, the candidate consents to the use of the information herein in connection with his/her candidacy.

MEDICAL EXAMINATION

Name		Date of Birth	
Your Home Address		Phone Number/Fax Number	
Marital Status		Children and Ages	
Notify in Case of Illness		Phone Number/Fax Number	
Personal Physician	Physician's Address	Phone Number/Fax Number	

Please answer all questions below "Yes" or "No;" provide full details in space at bottom for any questions answered "Yes."

	Yes	No
1. Ever been rejected or paid extra money for insurance?	<input type="checkbox"/>	<input type="checkbox"/>
2. Ever received Workmen's Compensation or other disability benefits?	<input type="checkbox"/>	<input type="checkbox"/>
3. Been rejected for employment on account of any physical or mental condition?	<input type="checkbox"/>	<input type="checkbox"/>
4. Ever received prescription drugs for mental illness or substance abuse?	<input type="checkbox"/>	<input type="checkbox"/>
5. Ever been a patient in a hospital?	<input type="checkbox"/>	<input type="checkbox"/>
6. Had any accidents, injuries or operations or contemplated any operation?	<input type="checkbox"/>	<input type="checkbox"/>
7. Received disability benefits or medical leave for any medical/psychiatric condition?	<input type="checkbox"/>	<input type="checkbox"/>
8. Had your medical or psychiatric fitness for a job or educational studies questioned by a supervisor or a supervising institution?	<input type="checkbox"/>	<input type="checkbox"/>
9. Ever left school or any position because of ill health?	<input type="checkbox"/>	<input type="checkbox"/>
10. Lost time from work or school in the past three years for medical reasons?	<input type="checkbox"/>	<input type="checkbox"/>

Provide *full details* here for all questions answered "Yes." *Full details* include the condition, dates and durations. List the question number when answering. Use additional sheets if necessary.

Outline for Physical Examination			
1. (a) How long have you known applicant (b) in what relationship?			
2. (a) height without shoes: Ft Ins (b) weight: lbs.			
Vital Signs			
Temperature	Pulse	Respiration	Blood Pressure (arm, R <input type="checkbox"/> or L <input type="checkbox"/> position)

Physical Examination: Check for within normal limits. Note positive findings in the space below.

Head		<input type="checkbox"/>	Lymph Nodes		<input type="checkbox"/>
<i>Eyes</i>	Vision	<input type="checkbox"/>		Enlargement, consistency and/or tenderness of cervical, axillary, epitrochlear, popliteal, and inguinal glands	<input type="checkbox"/>
	Conjunctivae and sclerae	<input type="checkbox"/>			
	Pupils size	<input type="checkbox"/>			
	Reaction	<input type="checkbox"/>			
	Equality	<input type="checkbox"/>			
	Appearance	<input type="checkbox"/>			
<i>Ears</i>	Hearing	<input type="checkbox"/>			
	Air and bone conduction	<input type="checkbox"/>	Chest		
	Appearance of tympanic membranes	<input type="checkbox"/>		Appearance and function of chest wall	
<i>Nose</i>	Obstruction to breathing	<input type="checkbox"/>	<i>Breasts</i>	Appearance, asymmetry, tenderness, masses, nipple discharge	<input type="checkbox"/>
	Septal deviation and/or perforation	<input type="checkbox"/>	<i>Lungs</i>	Type of respiration, character of breath sounds; presence of rales, rhonchi, wheezes or rubs	
	Discharge	<input type="checkbox"/>	<i>Heart</i>		
<i>Mouth</i>	Sores	<input type="checkbox"/>		Apex location, precordial movements or thrills	<input type="checkbox"/>
	Dental status	<input type="checkbox"/>	<i>Auscultation</i>		
	Appearance and palpation of mucosa tongue, gums floor of mouth	<input type="checkbox"/>		Heart sounds: S1, S2, S3, S4	<input type="checkbox"/>
	Appearance of tonsils, pharynx	<input type="checkbox"/>		Presence of murmurs, clicks, rub, split sounds	<input type="checkbox"/>
	Appearance & movement of uvula, palate gag reflex	<input type="checkbox"/>		Radiation of murmurs	<input type="checkbox"/>
Neck			Pulses		
	Palpable masses	<input type="checkbox"/>		Carotids	<input type="checkbox"/>
	Thyroid	<input type="checkbox"/>		Brachials	<input type="checkbox"/>
	Location of trachea	<input type="checkbox"/>		Radials	<input type="checkbox"/>
	Venous engorgement	<input type="checkbox"/>		Femorals	<input type="checkbox"/>
	Bruits	<input type="checkbox"/>		Dorsalis pedis	<input type="checkbox"/>
	Flexibility	<input type="checkbox"/>		Posterior Tibials	<input type="checkbox"/>

Summary of positive findings:

Outline for Physical Examination

(continued from previous page)

Spine			Neurological	
	Mobility	<input type="checkbox"/>		Mental status
	Tenderness	<input type="checkbox"/>		Cranial nerves
	Curvature	<input type="checkbox"/>		Cerebellar function
Abdomen				Muscle strength
	Appearance (distended, flat, scaphoid)	<input type="checkbox"/>		Reflexes
	Abnormal movements	<input type="checkbox"/>		Gait and station
	Dilated veins	<input type="checkbox"/>		Rapid sensory exam including vibratory
	Striae	<input type="checkbox"/>		
<i>Auscultation</i>	Bowel sounds	<input type="checkbox"/>	Extremities	
	Bruits	<input type="checkbox"/>		Skin color
	Rubs	<input type="checkbox"/>		Temperature
<i>Percussion</i>	Distention	<input type="checkbox"/>		Texture
	Organ size	<input type="checkbox"/>		Varicosities
<i>Palpation</i>	Resistance	<input type="checkbox"/>		Clubbing
	Tenderness	<input type="checkbox"/>		Edema
	Rebound	<input type="checkbox"/>		Joint motions
	Organs (liver, spleen, bladder)	<input type="checkbox"/>		Muscular abnormalities
	Masses	<input type="checkbox"/>		Circumference
	Epigastric or incisional hernia	<input type="checkbox"/>		

Genital, Prostate or Pelvic Examination	Rectal Exam and Stool Sample
List any abnormal findings:	List positive findings:

LABORATORY	
CBC	
Fast Chem profile	
U/A	
EKG (if indicated)	
PPD	

On the basis of your examination, is the candidate free from any medical condition or other impediment that would render him/her unsuitable for the tasks of ordained ministry? (If you have any confidential information that would render the candidate unacceptable, please so indicate here and forward details to the Bishop by confidential communication.)

 Examiner's Signature M.D.
 Address
 /
 Phone Number/Fax Number

Check the appropriate box for the disorders you have or have had in the past.

Infectious Diseases	Yes	No	Respiratory System	Yes	No
Pneumonia	<input type="checkbox"/>	<input type="checkbox"/>	Sinus Infection	<input type="checkbox"/>	<input type="checkbox"/>
Frequent sore throats	<input type="checkbox"/>	<input type="checkbox"/>	Asthma	<input type="checkbox"/>	<input type="checkbox"/>
Dysentery (Chronic)	<input type="checkbox"/>	<input type="checkbox"/>	Hay fever	<input type="checkbox"/>	<input type="checkbox"/>
Infantile Paralysis (Polio)	<input type="checkbox"/>	<input type="checkbox"/>	Bronchitis	<input type="checkbox"/>	<input type="checkbox"/>
Syphilis	<input type="checkbox"/>	<input type="checkbox"/>	Pleurisy	<input type="checkbox"/>	<input type="checkbox"/>
Gonorrhea	<input type="checkbox"/>	<input type="checkbox"/>	Tuberculosis	<input type="checkbox"/>	<input type="checkbox"/>
Skin diseases or eczema	<input type="checkbox"/>	<input type="checkbox"/>	Chronic cough	<input type="checkbox"/>	<input type="checkbox"/>
Fevers	<input type="checkbox"/>	<input type="checkbox"/>	Chronic hoarseness	<input type="checkbox"/>	<input type="checkbox"/>
Recurrent emms	<input type="checkbox"/>	<input type="checkbox"/>	Coughing up blood	<input type="checkbox"/>	<input type="checkbox"/>
Lymph node enlargement	<input type="checkbox"/>	<input type="checkbox"/>	Tobacco use	<input type="checkbox"/>	<input type="checkbox"/>
Heart and Blood Vessels	Yes	No	Nervous System	Yes	No
High or low blood pressure	<input type="checkbox"/>	<input type="checkbox"/>	Epileptic or other fits	<input type="checkbox"/>	<input type="checkbox"/>
Heart disease	<input type="checkbox"/>	<input type="checkbox"/>	Meningitis	<input type="checkbox"/>	<input type="checkbox"/>
Pain in chest	<input type="checkbox"/>	<input type="checkbox"/>	Mental or nervous diseases (family)	<input type="checkbox"/>	<input type="checkbox"/>
Rheumatic fever	<input type="checkbox"/>	<input type="checkbox"/>	Mental or nervous diseases (self)	<input type="checkbox"/>	<input type="checkbox"/>
Heart murmur	<input type="checkbox"/>	<input type="checkbox"/>	Dizzy spells	<input type="checkbox"/>	<input type="checkbox"/>
Palpitations	<input type="checkbox"/>	<input type="checkbox"/>	Fainting spells	<input type="checkbox"/>	<input type="checkbox"/>
Shortness of breath	<input type="checkbox"/>	<input type="checkbox"/>	Visual problems	<input type="checkbox"/>	<input type="checkbox"/>
Swollen ankles	<input type="checkbox"/>	<input type="checkbox"/>	Deafness	<input type="checkbox"/>	<input type="checkbox"/>
Anemia or blood disease	<input type="checkbox"/>	<input type="checkbox"/>	ringing ears, hearing difficulty	<input type="checkbox"/>	<input type="checkbox"/>
Coagulation disorder	<input type="checkbox"/>	<input type="checkbox"/>	Paralysis	<input type="checkbox"/>	<input type="checkbox"/>
Elevated cholesterol	<input type="checkbox"/>	<input type="checkbox"/>	Weakness of limbs	<input type="checkbox"/>	<input type="checkbox"/>
			Numbness	<input type="checkbox"/>	<input type="checkbox"/>
Digestive System	Yes	No	Miscellaneous	Yes	No
Ulcers	<input type="checkbox"/>	<input type="checkbox"/>	Cancer	<input type="checkbox"/>	<input type="checkbox"/>
Jaundice	<input type="checkbox"/>	<input type="checkbox"/>	Lymphoma or Other Blood Disease	<input type="checkbox"/>	<input type="checkbox"/>
Hepatitis	<input type="checkbox"/>	<input type="checkbox"/>	Diabetes or sugar disease (family)	<input type="checkbox"/>	<input type="checkbox"/>
Recurrent diarrhea	<input type="checkbox"/>	<input type="checkbox"/>	Diabetes or sugar disease (self)	<input type="checkbox"/>	<input type="checkbox"/>
Bloody stools	<input type="checkbox"/>	<input type="checkbox"/>	Thyroid disease	<input type="checkbox"/>	<input type="checkbox"/>
Marked over or underweight	<input type="checkbox"/>	<input type="checkbox"/>	Foot problems	<input type="checkbox"/>	<input type="checkbox"/>
Recent weight loss	<input type="checkbox"/>	<input type="checkbox"/>	Back pain	<input type="checkbox"/>	<input type="checkbox"/>
Gall bladder disease	<input type="checkbox"/>	<input type="checkbox"/>	Joint pain	<input type="checkbox"/>	<input type="checkbox"/>
Hernia (rupture)	<input type="checkbox"/>	<input type="checkbox"/>	Allergy to any food, medicine or injection	<input type="checkbox"/>	<input type="checkbox"/>
			Blood transfusions	<input type="checkbox"/>	<input type="checkbox"/>
Genitourinary System	Yes	No			
Kidney disease	<input type="checkbox"/>	<input type="checkbox"/>	Arthritis	<input type="checkbox"/>	<input type="checkbox"/>
Kidney stones	<input type="checkbox"/>	<input type="checkbox"/>	Daily use of nicotine (past 5 years)	<input type="checkbox"/>	<input type="checkbox"/>
Prostate disease	<input type="checkbox"/>	<input type="checkbox"/>	Have you ever been a habitual user or any habit-forming drugs or received treatment for alcoholism or drug abuse?	<input type="checkbox"/>	<input type="checkbox"/>
Bladder disease	<input type="checkbox"/>	<input type="checkbox"/>	Have you ever had any illnesses? (mental or physical) or accidents other than those mentioned?	<input type="checkbox"/>	<input type="checkbox"/>
Blood in urine	<input type="checkbox"/>	<input type="checkbox"/>			
Pain in passing urine	<input type="checkbox"/>	<input type="checkbox"/>			
Urinary tract infection	<input type="checkbox"/>	<input type="checkbox"/>			

I hereby declare that my answers to the above questions are full and true.

 (Full signature of applicant)
 Signed at _____ in my presence, this _____ day of _____

 (Physician)

LIFE HISTORY QUESTIONNAIRE*

Applicants for Holy Orders receive this questionnaire for self-examination and preparation for the mental health evaluation required by the Canons of the Episcopal Church. This completed, confidential document is conveyed by the applicant directly to the mental health professional(s) conducting the clinical examination in whose custody it exclusively remains.

The examiner's conclusions following clinical examination are based upon a wide variety of test and interview responses. No individual question in this document determines the outcome of the clinical interview. Rather, the LHQ serves as a comprehensive foundation for the structured clinical interview. The examiner's final impressions, based in part upon this document and the clinical interview, form the basis of the Required Mental Health Evaluation Report Summary.

* Like other parts of the discernment process, this evaluation addresses the impact of previous and current life issues upon one's readiness for ordained ministry. This document, combined with the clinical interview, provides the applicant with an opportunity to discuss personal life and vocational goals in context with one's life history. This document, once completed, remains a part of the clinician's file and is not delivered to the diocese.

DIRECTIONS: This questionnaire contains a series of items regarding your background, experiences, and beliefs. Please read each question carefully. For each question, type a response. For some items, you will be asked to type your answer in the space following each question. Other confidential questions will require you to check a response option for your answer.

DO NOT skip items. If a question does not apply to you, type "Does Not Apply" or "N/A."

If you opt to handwrite this questionnaire, please use an **INK PEN.**

If you need additional space for an answer, please use the blank pages at the end of this questionnaire.

IDENTIFYING INFORMATION

Name (Last, First, MI):

Today's Date:

Current Address:

Birthdate:

City, State, Zip:

Age:

Telephone Number(s):

SSN:

Sponsoring Diocese:

CURRENT LIFE STATUS

Social/Marital Status

1. What is your current marital status? (If separated or divorced, please complete all that apply.)

- Single
- Married Date:
- Remarried Date:
- Divorced Date:
- Separated Date:
- Other (describe):

2. With whom do you live at present? (Enter the names of all person(s) currently living with you, ages, and relationships.)

Name	Age	Relationship
------	-----	--------------

3. Do you currently own or rent a home or condominium? Own Rent

Length of time at present address: _____

4. Do you or anyone in your family/household have any learning, medical, or emotional problems? Yes No
If "YES," what are your/their needs?

5. Describe your current social support system indicating who the most important people in your life are.

6. Generally speaking, how is your physical health **RIGHT NOW**? Mark your response using the list below:

- | | | |
|--|--|------------------------------------|
| <input type="checkbox"/> Failing | <input type="checkbox"/> Average | <input type="checkbox"/> Excellent |
| <input type="checkbox"/> Very Poor | <input type="checkbox"/> Above Average | |
| <input type="checkbox"/> Poor | <input type="checkbox"/> Good | |
| <input type="checkbox"/> Below Average | <input type="checkbox"/> Very good | |

7. Are you currently under the care of a physician for any medical condition(s)? Yes No
 If "YES," please describe the condition(s) briefly

8. Generally speaking, how is your mental health **RIGHT NOW**? Mark your response using the list below:

- | | | |
|--|--|------------------------------------|
| <input type="checkbox"/> Failing | <input type="checkbox"/> Average | <input type="checkbox"/> Excellent |
| <input type="checkbox"/> Very Poor | <input type="checkbox"/> Above Average | |
| <input type="checkbox"/> Poor | <input type="checkbox"/> Good | |
| <input type="checkbox"/> Below Average | <input type="checkbox"/> Very good | |

9. Describe any present day life circumstances causing you distress including stressful life events and/or stressful roles.

10. Are you currently under the care of a mental health provider for any reason? Yes No
 If "YES," please describe briefly:

11. Review the following list of problems. Mark any problems that may pertain to you in the present, past, or both.

Past	Present		Past	Present	
<input type="checkbox"/>	<input type="checkbox"/>	Nervousness	<input type="checkbox"/>	<input type="checkbox"/>	Depression
<input type="checkbox"/>	<input type="checkbox"/>	Fears	<input type="checkbox"/>	<input type="checkbox"/>	Headaches
<input type="checkbox"/>	<input type="checkbox"/>	Shyness	<input type="checkbox"/>	<input type="checkbox"/>	Tiredness
<input type="checkbox"/>	<input type="checkbox"/>	Finances	<input type="checkbox"/>	<input type="checkbox"/>	Separation
<input type="checkbox"/>	<input type="checkbox"/>	Divorce	<input type="checkbox"/>	<input type="checkbox"/>	Drug Use
<input type="checkbox"/>	<input type="checkbox"/>	Friends	<input type="checkbox"/>	<input type="checkbox"/>	Alcohol Use
<input type="checkbox"/>	<input type="checkbox"/>	Memory	<input type="checkbox"/>	<input type="checkbox"/>	Extreme Fatigue
<input type="checkbox"/>	<input type="checkbox"/>	Anger	<input type="checkbox"/>	<input type="checkbox"/>	Sleep
<input type="checkbox"/>	<input type="checkbox"/>	Unhappiness	<input type="checkbox"/>	<input type="checkbox"/>	Making Decisions
<input type="checkbox"/>	<input type="checkbox"/>	Self-control	<input type="checkbox"/>	<input type="checkbox"/>	Inhibited Sexual Desires
<input type="checkbox"/>	<input type="checkbox"/>	Ambition	<input type="checkbox"/>	<input type="checkbox"/>	Suicidal Thoughts
<input type="checkbox"/>	<input type="checkbox"/>	Inferiority Feelings	<input type="checkbox"/>	<input type="checkbox"/>	Concentration
<input type="checkbox"/>	<input type="checkbox"/>	Bowel Troubles	<input type="checkbox"/>	<input type="checkbox"/>	Stress
<input type="checkbox"/>	<input type="checkbox"/>	Insomnia	<input type="checkbox"/>	<input type="checkbox"/>	Temper
<input type="checkbox"/>	<input type="checkbox"/>	Nightmares	<input type="checkbox"/>	<input type="checkbox"/>	Career Choices
<input type="checkbox"/>	<input type="checkbox"/>	Loneliness	<input type="checkbox"/>	<input type="checkbox"/>	Relaxation
<input type="checkbox"/>	<input type="checkbox"/>	Pregnancy	<input type="checkbox"/>	<input type="checkbox"/>	Health Problems
<input type="checkbox"/>	<input type="checkbox"/>	Contraception	<input type="checkbox"/>	<input type="checkbox"/>	Marriage
<input type="checkbox"/>	<input type="checkbox"/>	Education	<input type="checkbox"/>	<input type="checkbox"/>	School
<input type="checkbox"/>	<input type="checkbox"/>	Parenting	<input type="checkbox"/>	<input type="checkbox"/>	Stomach Trouble
<input type="checkbox"/>	<input type="checkbox"/>	Children	<input type="checkbox"/>	<input type="checkbox"/>	Sadness
<input type="checkbox"/>	<input type="checkbox"/>	Work	<input type="checkbox"/>	<input type="checkbox"/>	Legal Matters
<input type="checkbox"/>	<input type="checkbox"/>	Substance Abuse	<input type="checkbox"/>	<input type="checkbox"/>	My Thoughts
<input type="checkbox"/>	<input type="checkbox"/>	Guilt Feelings	<input type="checkbox"/>	<input type="checkbox"/>	Energy (Increased or Decreased)
<input type="checkbox"/>	<input type="checkbox"/>	Relationships	<input type="checkbox"/>	<input type="checkbox"/>	Appetite (Increased or Decreased)
<input type="checkbox"/>	<input type="checkbox"/>	Crying Episodes	<input type="checkbox"/>	<input type="checkbox"/>	Intrusive or Unwanted Thoughts
<input type="checkbox"/>	<input type="checkbox"/>	Impotence	<input type="checkbox"/>	<input type="checkbox"/>	Dizziness/Fainting
<input type="checkbox"/>	<input type="checkbox"/>	Muscle Aches	<input type="checkbox"/>	<input type="checkbox"/>	Decreased/Increased Sexual Interest
<input type="checkbox"/>	<input type="checkbox"/>	Other	<input type="checkbox"/>	<input type="checkbox"/>	Other

Add comments regarding any problems you may have marked above:

12. What is your personal annual income from all sources?
- | | |
|---|--|
| <input type="checkbox"/> Under \$15,000 | <input type="checkbox"/> \$60,000 -- \$74,999 |
| <input type="checkbox"/> \$15,000 -- \$24,999 | <input type="checkbox"/> \$75,000 -- \$99,999 |
| <input type="checkbox"/> \$25,000 -- \$39,999 | <input type="checkbox"/> \$100,000 -- \$150,000 |
| <input type="checkbox"/> \$40,000 -- \$49,999 | <input type="checkbox"/> Over \$150,000 per year |
| <input type="checkbox"/> \$50,000 -- \$59,999 | |

13. What is your current occupational status?
- Employed Full-time Employed Part-time Unemployed

If "Employed," please complete the following:

Current Employer: _____

Position Title: _____

Date Hired: _____

14. To whom are you responsible in your current position:

Supervisor's Name: _____

Title: _____

15. Have you encountered any problems in this or prior professional relationships? If Yes No
"YES," please describe:

16. How have you asked for help within your present job?

17. What kinds of people give you the most difficulty in your current position?

18. Describe the type of work you enjoy the most.

19. Describe the type of work you enjoy the least.

Family/Social/Developmental History

Father:

20. Father's Name: _____
Date of Birth: _____ Age: _____ (If deceased, complete Item 21, otherwise go to Item 22.)
Ethnic Background: _____
Nature of Employment/Profession: _____

21. If your father is not alive, please answer the following questions:
a. Year of his death: _____ c. Your age at his death: _____
b. His age at death: _____ d. Cause of death: _____

22. I consider the following to have been true of my father while I was a child. (Mark all that apply.)

<input type="checkbox"/> Home very little, absent	<input type="checkbox"/> Home almost always, present
<input type="checkbox"/> Powerless, victim, target, helpless	<input type="checkbox"/> Powerful, capable, independent
<input type="checkbox"/> Sad, blue, pessimistic	<input type="checkbox"/> Optimistic, cheerful, hopeful
<input type="checkbox"/> Poorly read, uninformed	<input type="checkbox"/> Well-read, informed
<input type="checkbox"/> Uneducated	<input type="checkbox"/> Well-educated
<input type="checkbox"/> Thoughtless, shallow, superficial	<input type="checkbox"/> Thorough, substantial, thoughtful
<input type="checkbox"/> Inconsistent, easily upset, unstable	<input type="checkbox"/> Stable, calm, consistent
<input type="checkbox"/> Chaotic, unstable, unreliable	<input type="checkbox"/> Reliable, stable, orderly
<input type="checkbox"/> Closed, controlling	<input type="checkbox"/> Trusting, open
<input type="checkbox"/> Overly critical	<input type="checkbox"/> Esteem building or enhancing
<input type="checkbox"/> Rigid rules, restrictive	<input type="checkbox"/> Permissive, flexible rules
<input type="checkbox"/> Spanked, beat, hit, slapped, whipped	<input type="checkbox"/> Rarely disciplined physically
<input type="checkbox"/> Criticism, guilt, loss of love, shame	<input type="checkbox"/> Rarely disciplined emotionally
<input type="checkbox"/> Cold, distant, unavailable	<input type="checkbox"/> Available, warm, close
<input type="checkbox"/> Intrusive, disrespectful	<input type="checkbox"/> Respectful, considerate
<input type="checkbox"/> Critical, conditional	<input type="checkbox"/> Supportive, accepting
<input type="checkbox"/> Dishonest	<input type="checkbox"/> Especially honest
<input type="checkbox"/> Difficult for me to confide in	<input type="checkbox"/> Easy for me to confide in
<input type="checkbox"/> Difficult for me to respect	<input type="checkbox"/> Easy for me to respect
<input type="checkbox"/> Tense, worried, unsure	<input type="checkbox"/> Sure, secure, confident
<input type="checkbox"/> Passive, meek, timid	<input type="checkbox"/> Assertive, bold
<input type="checkbox"/> Self-centered, self-indulgent	<input type="checkbox"/> Generous, empathic
<input type="checkbox"/> In ill health or injured	<input type="checkbox"/> Always in good health
<input type="checkbox"/> Mis-used alcohol	<input type="checkbox"/> Drank none or very little
<input type="checkbox"/> Mis-used street drugs	<input type="checkbox"/> Used none or very little street drugs
<input type="checkbox"/> Mis-used medications	<input type="checkbox"/> Used medications only as prescribed
<input type="checkbox"/> Legal problems: _____	<input type="checkbox"/>
<input type="checkbox"/> Employment problems: _____	<input type="checkbox"/>
<input type="checkbox"/> Financial problems: _____	<input type="checkbox"/>
<input type="checkbox"/> Fidelity problems: _____	<input type="checkbox"/>
<input type="checkbox"/> Sexual problems: _____	<input type="checkbox"/>
<input type="checkbox"/> Marital problems: _____	<input type="checkbox"/>
<input type="checkbox"/> Other problems: _____	<input type="checkbox"/>

23. What kind of person was your father?

24. Describe your relationship with your father:

25. Describe your earliest memory of your father:

26. Please describe any substitute paternal influences throughout childhood/adolescence (e.g., stepfather, adopted father, "surrogate" father).

Mother:

27. Mother's Name: _____

Date of Birth: _____

Age: _____

(If deceased, complete Item 28, otherwise go to Item 29.)

Ethnic Background: _____

Nature of Employment/Profession: _____

28. If your mother is not alive, please answer the following questions:

a. Year of her death: _____ c. Your age at her death: _____

b. Her age at death: _____ d. Cause of death: _____

29. I consider the following to have been true of my mother while I was a child. (Mark all that apply.)
- | | |
|--|--|
| Home very little, absent | Home almost always, present |
| Powerless, victim, target, helpless | Powerful, capable, independent |
| Sad, blue, pessimistic | Optimistic, cheerful, hopeful |
| Poorly read, uninformed | Well-read, informed |
| Uneducated | Well-educated |
| Thoughtless, shallow, superficial | Thorough, substantial, thoughtful |
| Inconsistent, easily upset, unstable | Stable, calm, consistent |
| Chaotic, unstable, unreliable | Reliable, stable, orderly |
| Closed, controlling | Trusting, open |
| Overly critical | Esteem building or enhancing |
| Rigid rules, restrictive | Permissive, flexible rules |
| Spanked, beat, hit, slapped, whipped | Rarely disciplined physically |
| Criticism, guilt, loss of love, shame | Rarely disciplined emotionally |
| Cold, distant, unavailable | Available, warm, close |
| Intrusive, disrespectful | Respectful, considerate |
| Critical, conditional | Supportive, accepting |
| Dishonest | Especially honest |
| Difficult for me to confide in | Easy for me to confide in |
| Difficult for me to respect | Easy for me to respect |
| Tense, worried, unsure | Sure, secure, confident |
| Passive, meek, timid | Assertive, bold |
| <input type="checkbox"/> Self-centered, self-indulgent | <input type="checkbox"/> Generous, empathic |
| <input type="checkbox"/> In ill health or injured | <input type="checkbox"/> Always in good health |
| <input type="checkbox"/> Mis-used alcohol | <input type="checkbox"/> Drank none or very little |
| <input type="checkbox"/> Mis-used street drugs | Used none or very little street drugs |
| <input type="checkbox"/> Mis-used medications | Used medications only as prescribed |
| <input type="checkbox"/> Legal problems: _____ | |
| <input type="checkbox"/> Employment problems: _____ | |
| <input type="checkbox"/> Financial problems: _____ | |
| <input type="checkbox"/> Fidelity problems: _____ | |
| <input type="checkbox"/> Sexual problems: _____ | |
| Marital problems: _____ | |
| Other problems: _____ | |

30. What kind of person was your mother?

31. Describe your relationship with your mother:

32. Describe your earliest memory of your mother:

33. Please describe any substitute maternal influences throughout childhood/adolescence (e.g., stepmother, adopted mother, "surrogate" mother).

Marital Status of your Parents:

34. Are your parents married, separated, divorced, or widowed? If they are separated or divorced, please describe the circumstances, including when they were divorced or how long any separation(s) have been.

35. Describe the *current* nature of your parents' relationship to each other.

36. Describe your parents' relationship to each other *while you were growing up*.

37. Were you raised by your parents? Yes No
If not, by whom were you raised?

Siblings

38. List all siblings from eldest to youngest (including any who may have died).

Sibling Name	Age/ Deceased	Current Location of Residence	Marital Status	Employment Status
a.				
b.				
c.				
d.				
e.				
f.				
g.				

39. Briefly describe each sibling and your relationship with him/her:

a.
b.
c.
d.
e.
f.
g.

Answer the following questions based on your knowledge of your childhood:

40. Was your mother's pregnancy and/or delivery of you difficult? Yes No
41. Did you have any unusual childhood illnesses? Yes No
42. Were you ever hospitalized as a child? Yes No
43. Did you have any serious or recurrent accidents as a child? Yes No
44. Any history of childhood or adult seizure disorder? Yes No
45. Any delays in learning how to walk, talk, or be toilet trained? Yes No
46. Did you ever have problems with bedwetting? Yes No
47. Any problems with your speech or language development? Stuttering? Yes No
48. Any serious difficulties with concentration or with sitting still? Yes No
49. Were you involved in fighting as a child? Yes No
50. Were you involved in truancy (skipping school)? Yes No
51. Did you experience the death of a sibling? Yes No

If you checked "YES" to any of the questions above, please provide a description of the circumstances or a more detailed response.

52. Briefly describe your childhood, including what it was like growing up in your family, going to school, and other important events and activities.

53. What was the best part about your childhood?

54. What was the worst part about your childhood?

55. What ways were you disciplined by your **father** as a child? (Mark all that apply).

- Severe physical punishment, including beatings, hitting, etc.
- Mild physical punishment, such as spanking.
- Severe verbal punishment, such as yelling and screaming.
- Mild verbal punishment.
- Emotional withdrawal or isolation (for example, your father would emotionally withdraw from you, not talk to you, avoid you, etc.).
- Public or private humiliation.
- Gentle, but firm discipline (describe): _____
- Little or no discipline was provided by my father.
- Other (describe): _____

56. What ways were you disciplined by your **mother** as a child? (Mark all that apply.)

- Severe physical punishment, including beatings, hitting, etc.
- Mild physical punishment, such as spanking.
- Severe verbal punishment, such as yelling and screaming.
- Mild verbal punishment.
- Emotional withdrawal or isolation (for example, your mother would emotionally withdraw from you, not talk to you, avoid you, etc.).
- Public or private humiliation.
- Gentle, but firm discipline (describe): _____
- Little or no discipline was provided by my mother.
- Other (describe): _____

57. How did you feel about the discipline you received?

58. Was there any physical, sexual, or emotional abuse in your family? Any parental neglect? If yes, was it of mild, moderate, or severe intensity? Who was or may have been involved? Please describe separately:

- Physical abuse:
- Sexual abuse:
- Emotional abuse:
- Parental neglect:

59. To what extent do you have any significant gaps in your memories of childhood and adolescence?

60. To what extent have childhood fears or phobias caused you serious distress or interfered with your family life or school performance? Use the list that follows as a guide. Indicate one or more categories that may have applied to you.

- Fear of the dark
- Fear of bugs, spiders, snakes
- Fear of being left alone
- Fear of going to school
- Fear of other animals
- Other fears (please specify):

Description of fear(s) or phobia(s) and the effect on you:

61. How often did you lie to your teachers or parents? (Select category.)

- Rarely, if ever
- Occasionally
- Regularly
- Often
- Almost every day

62. How often did you steal or shoplift things as a child or adolescent? (Select category.)

- Rarely, if ever
- Occasionally
- Regularly
- Often
- Almost every day

63. As a child or adolescent, did you have a best friend? Please describe:

64. Describe your peer group as a pre-adolescent. Mark all categories that apply.

- Large
- Small
- Popular
- Unpopular
- Based on sports
- Based on academics or other school experiences
- Mainly girls
- Mainly boys
- Mixed, boys and girls

65. Describe your peer group as an adolescent. Mark all categories that apply.

- Large
- Small Popular
- Unpopular
- Based on sports
- Based on academics or other school experiences
- Mainly girls
- Mainly boys
- Mixed, boys and girls
-

66. How old were you when you first reached puberty?

67. How old were you when you had your first romantic relationship?

68. To what extent is your present sexual life satisfactory to you? If it is not, please describe:

69. To what extent did you discuss sexual topics with your parents? Please describe:

70. As a child or teenager, were you ever raped, molested, or subjected to what you or others considered inappropriate sexual behavior by someone? Yes No
If "YES", please describe:

71. As a child or teenager, were you ever involved, sexually or romantically, with someone more than four years older than yourself? Yes No
If "YES", please explain:

72. Has your sexual behavior ever caused you or anyone else any problems? Yes No
If "YES", please explain:

73. I consider the following to have been true of me while I was a child. (Mark all that apply.)

<input type="checkbox"/> Parent at home very little, absent	<input type="checkbox"/> Playful, child-like, immature
<input type="checkbox"/> Adult-like, overly serious	<input type="checkbox"/> Powerful, capable, independent
<input type="checkbox"/> Powerless, victim, target, helpless	<input type="checkbox"/> Humble, polite, simple
<input type="checkbox"/> Vain, arrogant, pretentious	<input type="checkbox"/> Optimistic, cheerful, hopeful
<input type="checkbox"/> Sad, blue, pessimistic	<input type="checkbox"/> Well-read, informed Uneducated,
<input type="checkbox"/> Poorly read, uninformed	<input type="checkbox"/> Well educated, overeducated
<input type="checkbox"/> undereducated	<input type="checkbox"/> Thorough, substantial, thoughtful
<input type="checkbox"/> Thoughtless, shallow, superficial	<input type="checkbox"/> Ordered, consistent, planned
<input type="checkbox"/> Impulsive, inconsistent, distractible	<input type="checkbox"/> Reliable, stable, orderly
<input type="checkbox"/> Chaotic, unstable, unreliable	<input type="checkbox"/> Trusting, open
<input type="checkbox"/> Closed, controlling	<input type="checkbox"/> Available, warm, close
<input type="checkbox"/> Cold, distant, unavailable	<input type="checkbox"/> Respectful, considerate
<input type="checkbox"/> Intrusive, disrespectful	<input type="checkbox"/> Supportive, accepting
<input type="checkbox"/> Critical, conditional	<input type="checkbox"/> Especially honest
<input type="checkbox"/> Dishonest	<input type="checkbox"/> Victim, scapegoat, target
<input type="checkbox"/> Bully, angry, violent	<input type="checkbox"/> Sure, secure, stable, calm
<input type="checkbox"/> Tense, worried, unsure	<input type="checkbox"/> Confident, assertive, bold
<input type="checkbox"/> Passive, meek, timid, frightened	<input type="checkbox"/> Generous, empathic
<input type="checkbox"/> Self-centered, self-indulgent	<input type="checkbox"/> Always in good health
<input type="checkbox"/> In ill health or injured	<input type="checkbox"/> Drank none or very little
<input type="checkbox"/> Mis-used alcohol	<input type="checkbox"/> Used none or very little
<input type="checkbox"/> Mis-used street drugs	<input type="checkbox"/> Used medications only as prescribed
<input type="checkbox"/> Mis-used medications	
<input type="checkbox"/> Legal problems: _____	
<input type="checkbox"/> Employment problems: _____	
<input type="checkbox"/> Financial problems: _____	
<input type="checkbox"/> Sexual problems: _____	

Other problems: _____

Relationship/Marital History

74. List all marriages, cohabitations, divorces, and/or separations you have had. Include if you have been widowed. Note: In the table below, "Spouse / Partner Age," refers to age at the beginning of the relationship.

Nature of Relationship	Date (From/To)	Reason for Separation/Divorce	Spouse/Partner Age	Spouse/Partner Occupation
	/			
	/			
	/			
	/			
	/			
	/			
	/			

75. Do you have any children? Yes No
 If "Yes," complete the following chart; if "No," skip to the next item.

Child's Name	Relationship	Age	Residence	If not with you, indicate City and State of child's residence.
	<input type="checkbox"/> Biological <input type="checkbox"/> Adopted <input type="checkbox"/> Step child <input type="checkbox"/> Foster child <input type="checkbox"/> Other (explain):		<input type="checkbox"/> With me <input type="checkbox"/> With former spouse <input type="checkbox"/> Other (explain):	
	<input type="checkbox"/> Biological <input type="checkbox"/> Adopted <input type="checkbox"/> Step child <input type="checkbox"/> Foster child <input type="checkbox"/> Other (explain):		<input type="checkbox"/> With me <input type="checkbox"/> With former spouse <input type="checkbox"/> Other (explain):	
	<input type="checkbox"/> Biological <input type="checkbox"/> Adopted <input type="checkbox"/> Step child <input type="checkbox"/> Foster child <input type="checkbox"/> Other (explain):		<input type="checkbox"/> With me <input type="checkbox"/> With former spouse <input type="checkbox"/> Other (explain):	
	<input type="checkbox"/> Biological <input type="checkbox"/> Adopted <input type="checkbox"/> Step child <input type="checkbox"/> Foster child <input type="checkbox"/> Other (explain):		<input type="checkbox"/> With me <input type="checkbox"/> With former spouse <input type="checkbox"/> Other (explain):	
	<input type="checkbox"/> Biological <input type="checkbox"/> Adopted <input type="checkbox"/> Step child <input type="checkbox"/> Foster child <input type="checkbox"/> Other (explain):		<input type="checkbox"/> With me <input type="checkbox"/> With former spouse <input type="checkbox"/> Other (explain):	

76. If you are presently involved with a spouse/partner, please describe two major problem areas you experience.

77. Do you have any birth children that were given up for adoption? Yes No

78. Have your parental rights ever been terminated or restricted? Yes No

79. Has any child of yours ever been placed in foster care? Yes No

If you checked "YES" to any of the previous 3 questions, please provide a description of the circumstances or a more detailed response.

Educational History

80. Please list **all** of the schools you have attended:

School Attended	Location	Dates of Attendance	Graduation Status	Degree(s) Received

81. Please describe your grades and academic performance in grade school, junior high, and high school.

Grade School:

Junior High School:

High School:

82. Did any of the following happen to you? Mark all that apply. If "**YES**," please explain.

- Expelled from school
- Suspended from school
- Held back for a year in school
- Advanced a grade
- Placed in a special class

Explanation of any of the above:

83. Do you have any learning disabilities? If "**YES**," please describe:

84. Indicate with a checkmark any special academic interests:

- Math and science
- Fine arts
- History
- Literature
- Philosophy
- Other (please specify): _____

85. Indicate the single academic area in which you are *most* competent. Make only **ONE** selection.

- Math and science
- Fine arts
- History
- Literature
- Philosophy
- Other (please specify): _____

86. Indicate the single academic area in which you are *least* competent. Mark only one selection.

- Math and science
- Fine arts
- History
- Literature
- Philosophy
- Other (please specify): _____

Occupational History

87. List all jobs which you have held, both paid and unpaid/voluntary, since you were 18 years old. Begin with your most recent position.

Position Title or Nature of Work	Location	Dates (From/To)	Reason for Leaving	Supervisor's Name
		/		
		/		
		/		
		/		
		/		
		/		
		/		
		/		

- 88. Have you ever been fired from a position? Yes No
- 89. Have you ever prematurely/abruptly resigned from a position? Yes No
- 90. Have you ever been asked to resign from a position? Yes No
- 91. If you have ever supervised others as part of a position, have there been any difficulties? Yes No
- 92. Has tension or anger in a domestic relationship ever flowed into your workplace, affecting your relationships with supervisors or coworkers? Yes No

If you checked "YES" to any of the previous 5 questions, please provide a description of the circumstances or a more detailed response.

93. Describe the worst problem you have experienced at a position and how you handled it.

94. Describe, as specifically as possible, the characteristics of an ideal "supervisor" that would optimally motivate you?

95. Describe at least two or three features of a satisfying ministry or work project you have concentrated on recently or in the past (e.g., working with others who are responsive to my ideas, seeing a particular project completed that I began).

96. Describe the most important feature of a very satisfying work day for yourself.

97. What personality traits or behaviors in others do you find difficult to accept or like?

98. What personality traits in yourself do you think may sometimes be a problem for others?

99. List the important ingredients of a successful career in the ministry.

Medical History

- 100. Have you ever had any major medical problems? Yes No
- 101. Have you ever been hospitalized for medical problems? Yes No
- 102. Have you ever had problems with your heart, lungs, liver, or kidneys? Yes No
- 103. Do you have any allergies to any medications? Yes No
- 104. Have you ever had any surgery? Yes No
- 105. Have you ever had a problem with your weight? Yes No
- 106. Have you ever had major concerns about your weight, body size or shape? Yes No

If you checked "YES" to any of the questions above, please provide a description of the circumstances or a more detailed response. (If you need more space, please use the pages provided at the end of this questionnaire.)

- 107. Do you currently take prescription medication for any medical problems? Yes No
If "YES," please list each medication, dose, duration of use, and reason for use.

Medication	Dosage & Route	Medical Condition	Date Started	Date D/C
a.				
b.				
c.				

- 108. Do you currently take any non-prescription medication of any kind? Yes No
(e.g., laxatives, vitamins, food supplements, herbal preparations, over-the-counter sleeping pills)
If "YES," please list each medication, duration of use, and reason for use.

Medication	Dosage & Route	Medical Condition	Date Started	Date D/C
a.				
b.				
c.				

109. Have you ever received alternative medical care (e.g., homeopathy, faith healing, etc.)? Yes No
If "YES," please describe:

110. Have you ever used any prescription medications in the past for more than two weeks? Yes No
If "YES," please list each medication, dose, duration of use, and reason for use.

	Medication	Dosage & Route	Medical Condition	Date Started	Date D/C
a.					
b.					
c.					

111. Have you ever had a major head injury? Yes No
If "yes," please describe each such occurrence, date of the injury, and whether you lost consciousness (and for how long you lost consciousness).

112. When was the last time you saw a physician? _____
For what reason?

113. How many times have you seen a physician in the last five years?
How many times have you seen a physician in the last year?

114. Have you ever disregarded a physician's or other health provider's advice? Yes No
If "YES," please explain.

115. Do you smoke cigarettes or use other tobacco products? Yes No
If "YES,"
 How much do you smoke/use daily? _____
 How long have you been smoking or using other tobacco products? _____
Describe any attempts to quit.

Psychiatric History				
116. Have you ever sought professional help or a self-help program for emotional problems? If "YES," complete the chart below.				<input type="checkbox"/> Yes <input type="checkbox"/> No
Type of Care	Dates of Care or Duration	Reason for Visit/ Admission	Nature of Treatment (psychotherapy, medication)	Your Response to Treatment
Outpatient				
Partial/Day Hospital				
Inpatient/ Residential				
117. Have you ever been or are you currently treated with medication for an emotional problem? If "YES," complete the chart below.				<input type="checkbox"/> Yes <input type="checkbox"/> No
Medication	Dosage	Condition Being Treated	Date Started	Date Stopped
a.				
b.				
c.				
118. Have you ever seriously thought about taking your own life?				<input type="checkbox"/> Yes <input type="checkbox"/> No
119. Have you ever attempted to kill yourself?				<input type="checkbox"/> Yes <input type="checkbox"/> No
120. Have emotional problems ever significantly interfered with your work and/or academic performance?				<input type="checkbox"/> Yes <input type="checkbox"/> No
121. Have you ever been a party to sexual abuse, child abuse, physical abuse, or sexual exploitation?				<input type="checkbox"/> Yes <input type="checkbox"/> No
If you checked "Yes" to any of the questions above, please provide a description of the circumstances or a more detailed response.				

122. Have you ever engaged in, or been told that you have a diagnosis of any of the following? Yes No

No

If "YES," please mark that item and **describe** the circumstances.

- Exhibitionism (exposure of one's genitals to a stranger)
- Fetishism (use of non-living objects for sexual gratification)
- Frotteurism (rubbing a non-consenting person)
- Pedophilia (adult's sexual activity with a prepubescent child or adolescent)
- Sexual masochism (obtaining sexual gratification from being humiliated, beaten, bound, or otherwise made to suffer)
- Sexual sadism (inflicting psychological or physical suffering on someone else to obtain sexual satisfaction)
- Voyeurism (observing unsuspecting people, usually strangers, who are naked, disrobing, or engaging in sexual activity)

Circumstances:

123. To your knowledge, has any blood relative (grandparents, parents, aunts, uncles, nephews, cousins, siblings, or children) ever:

- received or sought out professional help for any emotional problem? Yes No
- been treated with medication for any emotional problem? Yes No
- received or sought out professional help for a drug or alcohol problem? Yes No
- had a history of untreated emotional and/or drug or alcohol problem? Yes No

If you checked "Yes" to any of the questions above, please provide a description of the circumstances or a more detailed response.

<p>124. In the past year, on average: How many alcoholic drinks did you have each week? _____ How many drinks have you had in the past year? _____</p>	
<p>125. Have you ever used/consumed alcohol on a daily basis? _____ How much did you use daily? _____ Over what period of time? _____</p>	<p><input type="checkbox"/> Yes <input type="checkbox"/> No</p>
<p>126. Have you ever drunk so much that you could not remember what happened by the next morning? If "Yes," describe the circumstances.</p>	<p><input type="checkbox"/> Yes <input type="checkbox"/> No</p>
<p>127. Have you ever tried to cut down on the amount you drink? 128. Have you ever become annoyed with others when they discuss your drinking? 129. Have others ever raised concerns about your drinking patterns or behavior while drinking? 130. Do you ever feel guilty about your drinking? 131. Have you ever taken a drink in the morning? 132. Has your drinking ever caused you problems at work, school, or at home with your family? 133. Have you ever been charged with or convicted for driving while intoxicated or driving under the influence of alcohol? 134. Is it ever hard for you to stop drinking after only one drink?</p>	<p><input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Yes <input type="checkbox"/> No <input type="checkbox"/> Yes <input type="checkbox"/> No</p>
<p>135. Did you ever take a drink before going out to a function where you know there will be no alcohol?</p>	<p><input type="checkbox"/> Yes <input type="checkbox"/> No</p>
<p>If you checked "YES" to any of the questions above, please provide a description of the circumstances or a more detailed response.</p>	

136. Place a checkmark beside any of the following drugs that you now use or have ever used:

- | | |
|---|---|
| <input type="checkbox"/> Marijuana or hashish | <input type="checkbox"/> Cocaine |
| <input type="checkbox"/> Heroin or other narcotics | <input type="checkbox"/> Crack |
| <input type="checkbox"/> Amphetamines | <input type="checkbox"/> LSD |
| <input type="checkbox"/> Barbiturates or downers | <input type="checkbox"/> Diet pills* |
| <input type="checkbox"/> Tranquilizers of any kind* | <input type="checkbox"/> Sleeping pills* |
| <input type="checkbox"/> Hallucinogens (for example, mescaline, psilocybin) | <input type="checkbox"/> PCP (angel dust) |
| | <input type="checkbox"/> Laxatives and/or diuretics |
|
 | |
| <input type="checkbox"/> Other drug (specify): _____ | |
| <input type="checkbox"/> Other drug (specify): _____ | |

* If you used these drugs while under the care of a physician and used them according to the physician's prescription/order, you do not need to complete the next section.

137. If you marked a substance above, list when you used the drug, over what period of time, and average daily and weekly amount of the drug used. Also state your longest period of abstinence from the drug.

Name of Drug	Date Usage Began	Date Stopped	Average Daily/ Weekly Amount Used	Longest Period Of Abstinence

138. Have you ever been treated for or sought professional help for a drug, alcohol or eating problem? Yes No

139. Have you ever attended Alcoholics Anonymous, Narcotics Anonymous, Narcotics Anonymous or any of the other 12-step programs? Yes No

If you checked "Yes" to either of the two questions above, complete the chart below:

Type of Care	Dates of Care or Duration	Reason for Visit/ Admission	Nature of Treatment (psychotherapy, medication)	Your Response to Treatment
Outpatient/ Self-help				
Partial/Day Hospital				
Inpatient/ Residential				

Legal History

140. Have you ever been charged with a crime of any kind? Yes No
141. Have you ever been convicted of any crime? Yes No
142. Have you ever been placed on probation? Yes No
143. Have you ever been charged with traffic violations, including vehicular homicide or driving while intoxicated? Yes No
144. Has your drivers license ever been suspended or revoked? Yes No
145. Have you ever been incarcerated? Yes No
146. If you have been divorced, have you ever fallen behind on court-ordered child support or alimony payments? Yes No
147. Have you ever initiated a lawsuit? Yes No
148. Have you ever been a defendant in a lawsuit? Yes No

If you checked "Yes" to any of the questions above, please provide a description of the circumstances or a more detailed response.

Financial History

149. Select the category which most closely approximates your family's annual income bracket during your childhood and adolescence:

- | | |
|---|--|
| <input type="checkbox"/> Under \$15,000 | <input type="checkbox"/> \$60,000 -- \$74,999 |
| <input type="checkbox"/> \$15,000 -- \$24,999 | <input type="checkbox"/> \$75,000 -- \$99,999 |
| <input type="checkbox"/> \$25,000 -- \$39,999 | <input type="checkbox"/> \$100,000 -- \$150,000 |
| <input type="checkbox"/> \$40,000 -- \$49,999 | <input type="checkbox"/> Over \$150,000 per year |
| <input type="checkbox"/> \$50,000 -- \$59,999 | |

150. Select the category which most closely approximates the highest annual income you have ever received:

- | | |
|---|--|
| <input type="checkbox"/> Under \$15,000 | <input type="checkbox"/> \$60,000 -- \$74,999 |
| <input type="checkbox"/> \$15,000 -- \$24,999 | <input type="checkbox"/> \$75,000 -- \$99,999 |
| <input type="checkbox"/> \$25,000 -- \$39,999 | <input type="checkbox"/> \$100,000 -- \$150,000 |
| <input type="checkbox"/> \$40,000 -- \$49,999 | <input type="checkbox"/> Over \$150,000 per year |
| <input type="checkbox"/> \$50,000 -- \$59,999 | |

What year did you reach this income level:

151. Has your family ever experienced any significant financial changes? Yes No
152. Are you currently or have you ever experienced serious financial difficulties? Yes No
153. Have you ever declared bankruptcy? Yes No
154. Do you have any ongoing problems with personal/family financial management? Yes No
(e.g. credit card debt, foreclosures, problems with debt collectors, compulsive gambling)

If you checked "Yes" to any of the questions above, please provide a description of the circumstances or a more detailed response.

The following additional space is to be used to complete your answer to any questions. Please write the question number and your answer.

BEHAVIOR SCREENING QUESTIONNAIRE (BSQ)

Applicants for Holy Orders convey the completed form both to the examining mental health clinician(s) and to the diocese sponsoring the evaluation. This questionnaire remains in the clinician's custody and in the applicant's permanent diocesan file.

The examining clinician(s), diocese or any of its agents reserve the right to verify independently any information provided in this questionnaire.

All questions must be answered.

DIRECTIONS: This questionnaire contains a series of items regarding your background and experiences. Please read each carefully. For each question, type a response.
Do NOT skip If a question does not apply to you, type "Does Not Apply" or "N/A." items.

If you opt to handwrite this questionnaire, please use an **ink pen**.

1. Has disciplinary action of any sort ever been taken against you by a licensing board, professional association, ecclesiastical body, or educational or training institution? Have there been formal complaints against you that did not result in discipline? Are there complaints pending against you before any of the above-named bodies? If yes, please explain in the space below.
2. Have you ever been asked to resign or been terminated by a training program or employer? If yes, please explain in the space below.
3. Have you ever had a civil suit brought against you relative to your professional work, or is any such action pending? Have you ever had professional malpractice insurance suspended or revoked for any reason? If yes, please explain in the space below.

4. Have you ever been charged with any ethics violations, or sexual harassment? Are any such actions pending against you? If yes, please explain in the space below.

5. Are you now or have you ever had sexual contact or attempted sexual contact (sexual intercourse of any kind, intentional touching, or conversation for the purpose of sexual arousal) with persons that you were/are seeing in any professional context (i.e., a parishioner, a client, a patient, an employee, a student)? If yes, please explain in the space below.

6. Since the age of 21, are you now or have you ever been engaged in sexual behavior (sexual intercourse of any kind, genital contact, intentional touching, or conversation for the purpose of sexual arousal) with persons under 18 years of age? If yes, please explain in the space below.

7. Are you now or have you ever been involved in the production, sale, or distribution of pornographic materials? If yes, please explain in the space below.

8. Have you ever been charged, arrested, or convicted for any crimes or misdemeanors? Have you ever been charged with moving traffic violations? Has your driver's license ever been revoked or suspended? If yes, please explain in the space below.

9. Have you ever had a restraining order, injunction, order for protection or the like issued against you as a result of allegations of domestic violence, abuse or the like? Have you ever had your parental rights restricted, suspended or terminated or have any of your children ever been in foster care? If yes, please explain below.

10. Have you ever misappropriated funds or otherwise breached fiduciary duties in any professional capacity? If yes, please explain below.

STATEMENT OF THE APPLICANT: (Please read carefully before signing.)

All information submitted by me in this questionnaire is true to the best of my knowledge. I understand that any significant misstatement in, or omission from, this questionnaire may be cause for denial of acceptance for postulancy or cause for dismissal from postulancy or the ministry.

I understand and agree that I will notify the Commission on Ministry of any changes in the status of my licensure, censure, or sanction by professional bodies and of any other information relating to my ability to act as a member of the ordained ministry.

Name (please type or print)

Signature _____ Date _____

Sponsoring Diocese _____

Witness Signature _____ Date _____

Appendix J: COM Interview Report Form

COM Interview Report Form

Date _____

Interview for _____

Name of person interviewed:

Names of Interviewers:

Overall Impressions:

Strengths, Gifts, Wisdom:

Growing Edges, Continuing Concerns:

Conclusions, Recommendations:

Appendix K: Checklists - Holy Orders as Deacon; Holy Orders to the Priesthood

CHECKLIST – HOLY ORDERS AS DEACON

Name: _____

Journey of an Aspirant: Nomination and Application to be named a Postulant for Holy Orders

- Confirmed communicant in good standing
- Resident in faith community for 6 months
- Consultation with resident clergy
- Discern Spiritual Director relationship
- Exploratory meeting with Dean for Discernment – Date: __/__/__
- Meet with Bishop – Date: __/__/__
- Parish Based Discernment process – Start Date: __/__/__ End Date: __/__/__
- Spiritual Autobiography – Date: __/__/__
- Purchase and work through Plater, O. (2004) Many Servants: An Introduction to Deacons, Lanham, Cowley
- Parish Discernment Team report (sent to resident clergy, vestry, Bishop, Dean for Discernment) __/__/__
- Letter from Dean for Discernment providing language to the resident clergy initiating Vestry meeting __/__/__
- Vestry Vote

__/__/__ Letter of Nomination to the Bishop signed by the resident clergy and vestry (at least 2/3's of Vestry)

__/__/__ Letter from Dean for Discernment to the Nominee providing language for acceptance of nomination and asking for reflection on the process up to this point

__/__/__ Letter to the Bishop of Acceptance of Nomination & request to be admitted as a Postulant with application packet:

- Postulancy Information Form
- Financial Information Form
- Official Transcripts (undergraduate; and post-graduate—if applicable)
- Seminary Transcript & Evaluation—if applicable)
- Date of previous application for Holy Orders or Nomination if any __/__/__
- __/__/__ Medical Exam (by the Nominee's primary physician)
- __/__/__ Initiate Background Check
- __/__/__ Background Check Completed
- __/__/__ Authorization letter request from the Bishop to the psychologist
- __/__/__ Psychological Exam
- __/__/__ Report from psychologist to the Bishop

__/__/__ Formal nomination meeting with the Bishop

- Discuss theological education with the Bishop

__/__/__ Notice from the Bishop to the Nominee to proceed with copies to Dean for Discernment and COM Co-Chairs

- COM Co-Chairs extend invitation to Nominee for COM Interview with copies to Bishop, Dean for Discernment, and Executive Assistant

__/__/__ COM Interview

- COM Co-Chairs inform Bishop of recommendation
- Bishop contacts Nominee and resident clergy if process has been stopped – Date: __/__/__

__/__/__ Bishop admits Nominee as a Postulant for Holy Orders

- Dean for Discernment, COM, Standing Committee, resident clergy, Dean of the Seminary are informed
- Postulant joins Fellowship of Discernment

__/__/__ COM Liaison to Postulant: _____

Journey of a Postulant: Support and Application to be named a Candidate in the Process for Holy Orders

- Faithful at worship and in prayer
- Regular contact with COM Liaison
- Function in assigned community as appropriate
- Communication with the Bishop during Ember Weeks

__/__/__ Letter from the Dean for Discernment providing language to the resident clergy initiating Vestry meeting

__/__/__ Letter of support for the Postulant to become a Candidate signed by the resident clergy and Vestry (2/3's+)

__/__/__ Letter from the Dean for Discernment to the Postulant providing language requesting to be admitted as a Candidate and asking for reflection on the process up to this point

__/__/__ Letter of application from the Postulant to the Bishop requesting to become a Candidate

- _/ _/ _/ Review of Candidate's file by COM
- _/ _/ _/ COM Co-Chairs may extend invitation to Postulant for COM Interview
- _/ _/ _/ COM Interview
- _/ _/ _/ Certificate of Recommendation from COM
 - COM Co-Chairs inform Standing Committee President
- _/ _/ _/ President of the Standing Committee extends invitation to Postulant for Standing Committee Interview
- _/ _/ _/ Interview with Standing Committee
- _/ _/ _/ Certificate of Recommendation from Standing Committee
 - Bishop informs Postulant and resident clergy if process is delayed or stopped
- _/ _/ _/ Bishop admits Postulant as a Candidate in the Process for Holy Orders
 - Dean for Discernment, COM, Standing Committee, resident clergy, Dean of the Seminary are informed
- _/ _/ _/ COM Liaison to Candidate: _____

Journey of a Candidate: Support and Application to be ordained a Deacon in the Process for Holy Orders

- At least 18 months since date of Acceptance of Nomination for Holy Orders by the Nominee
- Faithful at worship and in prayer
- Function in assigned community
- Regular contact with COM Liaison
- Communication with Bishop during Ember Weeks
- Supervised Field Education (two years)
- Completion of Formation Program
- Meet with Bishop re: possible placement
- Name given to COM Co-Chairs and Standing Committee President by Bishop re: possible ordination
- Safe Church Training
- Title IV Training
- Racial Reconciliation Healing & Justice Training
- _/ _/ _/ *Updated Background Check if date of last one is more than 3 years old (36 months)*
- _/ _/ _/ *Updated Medical Exam if date of last one is more than 3 years old (36 months)*
- _/ _/ _/ *Updated Psychological Exam if date of last one is more than 3 years old (36 months)*
- _/ _/ _/ Letter from the Dean for Discernment providing language to the resident clergy initiating Vestry meeting
- _/ _/ _/ Letter of support for Ordination from resident clergy and vestry to the Bishop (signed by Rector at least 2/3's of Vestry)
- _/ _/ _/ Letter from Dean for Discernment to the Candidate providing language for requesting Ordination and asking for reflection on the process up to this point
- _/ _/ _/ Letter of application from the Candidate to the Bishop requesting Ordination
- _/ _/ _/ Certificate from the seminary or other program of preparation, written at the completion of the program showing the Deacon's scholastic record in the subjects required by the Canons and giving an evaluation and recommendation
- _/ _/ _/ Review of Candidate's file by COM
 - COM Co-Chairs may invite Candidate to interview
- _/ _/ _/ Interview with COM if applicable
- _/ _/ _/ Certificate of Recommendation from COM
 - COM Co-Chairs inform Standing Committee President
- _/ _/ _/ Review of Candidate's file by Standing Committee to certify that canonical requirements have been met
- _/ _/ _/ Recommendation and Certification by testimonial from the Standing Committee
 - Bishop informs Candidate
- _/ _/ _/ **Ordination as a Deacon (decided by Bishop and Ordinand)**
- _/ _/ _/ Participation in new clergy peer support group

CHECKLIST – HOLY ORDERS TO THE PRIESTHOOD

Name: _____

Journey of an Aspirant: Nomination and Application to be named a Postulant for Holy Orders

- Confirmed communicant in good standing
- Resident in faith community for 6 months
- Consultation with resident clergy
- Discern Spiritual Director relationship
- Exploratory meeting with Dean for Discernment – Date: __/__/__
- Meet with Bishop – Date: __/__/__
- Parish Based Discernment process – Start Date: __/__/__ End Date: __/__/__
- Spiritual Autobiography – Date: __/__/__
- Purchase and work through Countryman, L. William, *Living on the Border of the Holy: Renewing the Priesthood of All*, Harrisburg, Morehouse, 1999
- Parish Discernment Team report (sent to resident clergy, clergy, vestry, Bishop, Dean for Discernment) __/__/__
- Letter from Dean for Discernment providing language to the resident clergy initiating Vestry meeting __/__/__
- Vestry Vote

__/__/__ Letter of Nomination to the Bishop signed by the resident clergy and vestry (at least 2/3's of Vestry)

__/__/__ Letter from Dean for Discernment to the Nominee providing language for acceptance of nomination and asking for reflection on the process up to this point

__/__/__ Letter of Acceptance of Nomination & request to be admitted as a Postulant to the Bishop with application packet for Postulancy:

- Postulancy Information Form
- Financial Information Form
- Official Transcripts (undergraduate; and post-graduate—if applicable)
- Seminary Transcript & Evaluation—if applicable)
- Date of previous application for Holy Orders or Nomination if any __/__/__
 - __/__/__ Medical Exam using the required CPG form (by the Nominee's primary physician)
 - __/__/__ Executive Assistant begins Background Check process
 - __/__/__ Background Check Completed
 - __/__/__ Authorization letter request from the Bishop to the psychologist
 - __/__/__ Psychological Exam
 - __/__/__ Report from psychologist to the Bishop

__/__/__ Formal nomination meeting with the Bishop

- Discuss theological education with the Bishop

__/__/__ Notice from the Bishop to the Nominee to proceed with copies to Dean for Discernment and COM Co-Chairs

- COM Co-Chairs extend invitation to Nominee for COM Interview with copies to Bishop, Dean for Discernment, and Executive Assistant

__/__/__ COM Interview

- COM Co-Chairs inform Bishop of recommendation
- Bishop contacts Nominee and resident clergy if process has been stopped – Date: __/__/__

__/__/__ Bishop admits Nominee as a Postulant for Holy Orders

- Dean for Discernment, COM, Standing Committee, resident clergy, Dean of the Seminary are informed
- Postulant joins Fellowship of Discernment

__/__/__ COM Liaison to Postulant: _____

Journey of a Postulant: Support and Application to be named a Candidate in the Process for Holy Orders

- Faithful at worship and in prayer
- Regular contact with COM Liaison
- Function in assigned community as appropriate
- Communication with the Bishop during Ember Weeks

__/__/__ Seminary transcript & Middler report, if available

__/__/__ Letter from Dean for Discernment providing language to the resident clergy initiating vestry meeting

__/__/__ Letter of support for the Postulant to become a Candidate signed by the resident clergy and Vestry (2/3's+)

__/__/__ Letter from Dean for Discernment to the Postulant providing language requesting to be admitted as a Candidate and asking for reflection on the process up to this point

- __/_/_ Letter of application from the Postulant to the Bishop requesting to become a Candidate
- __/_/_ Review of Postulant's file by COM
- __/_/_ COM Co-Chairs may extend invitation to Postulant for COM Interview with copies to Bishop, Dean for Discernment, and Executive Assistant
- __/_/_ COM Interview
- __/_/_ Certificate of Recommendation from COM
 - COM Co-Chairs informs Standing Committee President
- __/_/_ President of the Standing Committee extends invitation to Postulant for Standing Committee Interview
- __/_/_ Interview with Standing Committee
- __/_/_ Certificate of Recommendation from Standing Committee
 - Bishop informs Postulant and resident clergy if process is delayed or stopped
- __/_/_ Bishop admits Postulant as a Candidate in the Process for Holy Orders
 - Dean for Discernment, COM, Standing Committee, resident clergy, Dean of the Seminary are informed
- __/_/_ COM Liaison to Candidate: _____

Journey of a Candidate: Support and Application to be ordained a Traditional Deacon in the Process for Holy Orders

- Faithful at worship and in prayer in a local church
- Regular contact with COM Liaison
- Communication with Bishop during Ember Weeks
- Supervised Field Education (two years)
- Meet with Bishop and Dean for Transitions re: placement
- General Ordination Examination
- Name given to COM Chair and Standing Committee President by the Bishop re: possible ordination
- Safe Church Training
- Title IV Training
- Racial Reconciliation Healing & Justice Training
- __/_/_ *Updated Background Check if date of last one is more than 3 years old (36 months)*
- __/_/_ *Updated Medical Exam if date of last one is more than 3 years old (36 months)*
- __/_/_ *Updated Psychological Exam if date of last one is more than 3 years old (36 months)*
- __/_/_ Clinical Pastoral Education (CPE) Report
- __/_/_ Seminary transcript & Faculty recommendations
- __/_/_ Letter from Dean for Discernment providing language to the resident clergy initiating vestry meeting
- __/_/_ Letter of support for Ordination to the Bishop signed by resident clergy and vestry (2/3's+)
- __/_/_ Letter from Dean for Discernment to the Candidate providing language requesting Ordination and asking for reflection on the process up to this point
- __/_/_ Letter of application to the Bishop requesting Ordination
- __/_/_ Review of Candidate's file by COM
 - COM Co-Chairs may invite Candidate for an interview
- __/_/_ COM Interview if applicable
- __/_/_ Certificate of Recommendation from COM
 - COM Co-Chairs informs Standing Committee President
- __/_/_ Review of Candidate's file by Standing Committee to certify that canonical requirements have been met
- __/_/_ Recommendation and Certification by testimonial from the Standing Committee
 - Bishop informs Candidate
- __/_/_ Ordination as a Transitional Deacon (decided by Bishop and Ordinand)
- __/_/_ COM Liaison to Ordinand: _____

Journey of a Transitional Deacon: Support and Application for Ordination to the Priesthood

- At least 18 months since date of acceptance by the Nominee for Holy Orders (may include 6 months as Deacon)
- Faithful at worship and in prayer in a local church
- Regular contact with COM Liaison
- Participation in new clergy peer support group __/_/_
- Meet with Dean for Transitions and/or Bishop re: available positions
- Serve at least 6 months as a Transitional Deacon
- __/_/_ Certificate from the seminary or other program of preparation, written at the completion of the program showing the Deacon's scholastic record in the subjects required by the Canons and giving an evaluation and recommendation
- __/_/_ Letter from Dean for Discernment providing language to the resident clergy initiating vestry meeting
- __/_/_ Letter of support to the Bishop for Ordination signed by the resident clergy and vestry (2/3's+)
- __/_/_ Letter from Dean for Discernment to the Deacon providing language requesting Ordination and asking for reflection on the

process up to this point

- /—/— Letter of application to the Bishop requesting Ordination as a Priest
- /—/— Review of Deacon's file by COM
 - COM Co-Chairs may invite Candidate for an interview
- /—/— COM Interview if applicable
- /—/— Certificate of Completion and Recommendation by COM
 - COM Co-Chairs informs President of the Standing Committee
- /—/— Review of Deacon's file by Standing Committee
- /—/— Certificate of Consent and Certification by testimonial that all canonical requirements have been met
 - Bishop informs Deacon
- /—/— Ordination to the Priesthood (decided by Bishop and Deacon)