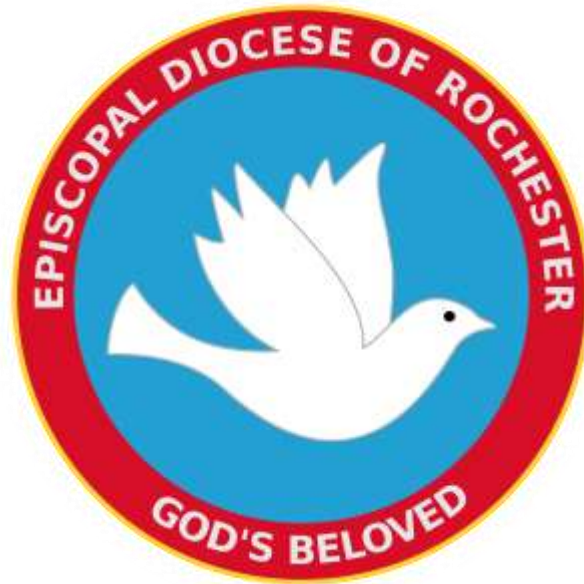


**God is Calling Us to
Ministry:**
A Vocational Handbook for
all the Baptized.

The Commission on Ministry



The Episcopal Diocese of Rochester

Corrected version, April 2, 2014

“Joy in Christ as a way of Life”

Discerning God's Call a communal process.....

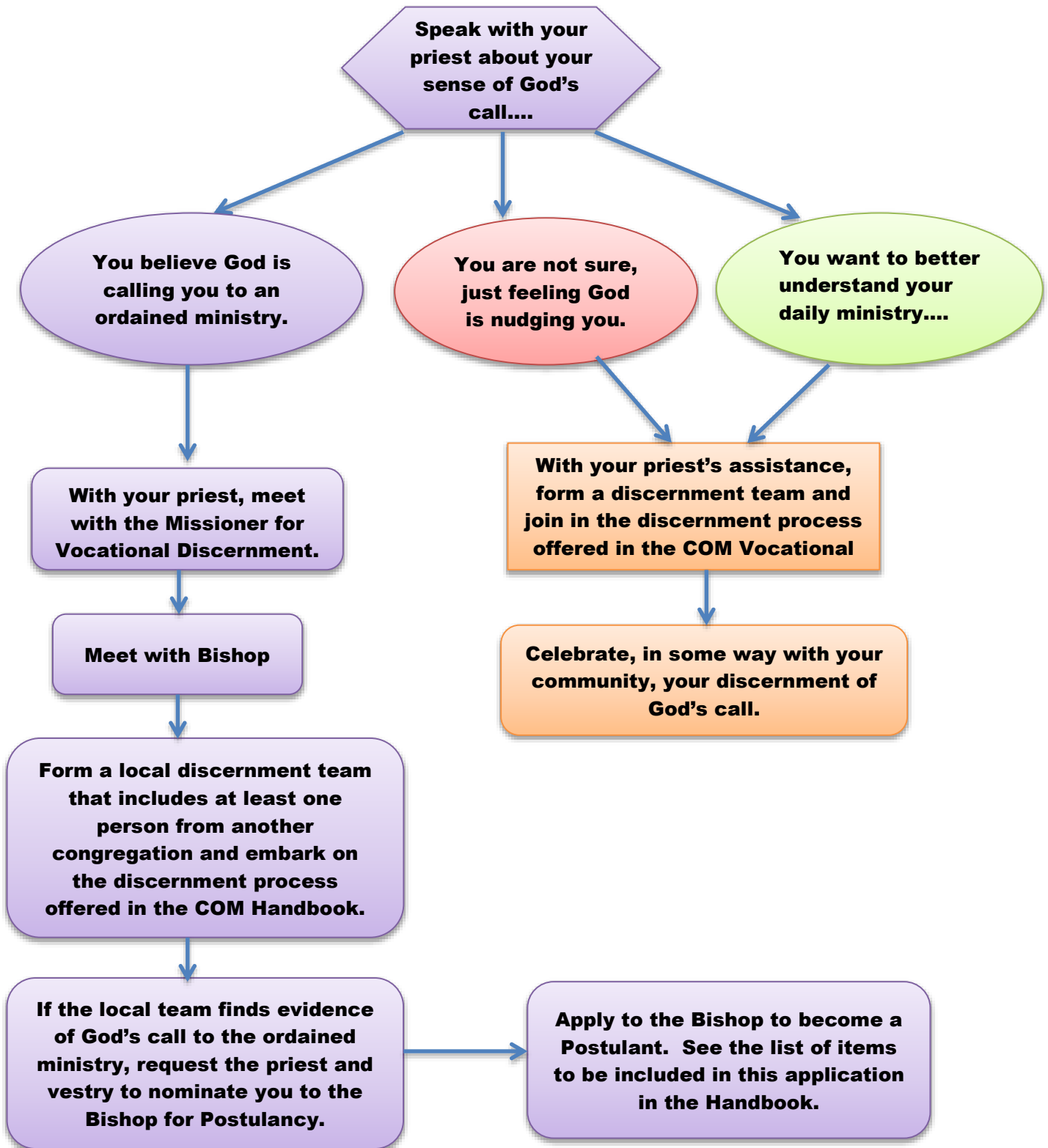


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Members from each of the sub-committees of the Commission on Ministry contributed substantively to their section.

In addition much of the foundation for this handbook was generated under the leadership of the Rt. Rev. Stephen Lane, now the Bishop of Maine, when he was a Canon in this diocese.

Introduction

Q. Who are the ministers of the Church?

A. The ministers of the Church are lay persons, bishops, priests, and deacons. (Book of Common Prayer, p. 855)

Our Book of Common Prayer says very clearly that all baptized members share in the ministry of the church. This book been created by the Commission on Ministry in the hope that it will inform and support all who seek to exercise their ministry be they lay or ordained.

Just as all ministry is always in some level of formation so this book is a book in formation. The Commission welcomes commentary and feedback as members of our diocese seek to better understand just what their ministry is and where God is calling us to exercise this ministry.

Forward

The Rt. Rev. Prince G. Singh, Bishop of Rochester.

Dear saints,

This vocational handbook attempts to respond to God's eternal dream in our time. The work of the members of Commission on Ministry (COM) – ably guided by the steadfast leadership of the Missioner for Vocational Discernment, the Rev. Peter Peters, and COM chair, the Rev. Jennifer Zogg – is to be commended. 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.

The first person to introduce me to faith in Christ was a layperson - my mother. I did not come to engage clergy about my faith until much later. I understand that my story is not unique. Laity and clergy have their roles 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 roles. Imagine this: All 99% of Christians who serve out in the world putting on the mantle of Christian leadership wherever they are! Imagine each person becoming an agent of transformation helping to heal, reconcile, encourage, gladden, challenge, and correct. When this becomes real, the prophet Habakkuk's articulation of God's dream that "the earth shall be filled with the knowledge of God..." will be realized!

There is nothing new under the sun, says the preacher in Ecclesiastes. I think this is especially true when it comes to understanding the evolutionary unfurling of God's creative dream for and with us as we travel through this our island home. God's dream is for a beloved community where the reign of God is practiced and embraced. This dream is in the process of being realized over the millennia and will be abundantly realized at the coming of Christ, during what the faithful call the Second Advent. We, like our forebears, live in this in-between time, in the creative tension/freedom between the 'already' and 'not yet.' We catch glimpses of God's dream, while not realizing it adequately.

The church is one of God's instruments in helping form us for this work. She teaches us to blend God's Story of creation, redemption, and strengthened agency of sanctification with our stories. The church baptizes us as God's beloved children and nurtures us to build beloved communities that help actualize God's dream. Clergy are called into 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 as our way of life. Faith, however, is not a spectator sport. All the faithful are called to serve as ministers of the church. We all have been endowed with God's seal of approval through baptism. We are given spiritual strength through the laying on of hands at Confirmation, which is a call to leadership of all the laity in the world right where they live – not just in the church where they congregate occasionally.

This handbook is a living document, which we pray will grow with us as we move forward humbly as beloved community that practices Godly leadership during this season of change.

Your fellow servant in Christ,

Prince

Discerning all of Life as Ministry

The Rev. Peter W. Peters, Ph.D.

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.

Our Anglican Communion has adopted a useful summary of God's Mission that we as church seek to live into—they are the "Five Marks of Mission":

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation.
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth¹

Living into our ministry as people who share in the mission of God happens at all levels of our human living—family, community, nation, global relations—nothing is immune from the impulse of God's love that is seeking to restore all people into the beloved community as it is embodied in Jesus the Christ. Ministry is not so much

¹ For the complete text and commentary go to <http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm>

what we do to others, as some forms of aggressive and manipulative evangelism have it; it is about how we *live* with and for the other.

To encourage this kind of regard for the other, Jesus told his disciples that true leadership has the hallmark of service. (Luke 22:22-32) All ministry takes its impetus from the servant model that Jesus embodied among his friends and those to whom he reached out. Each expression of ministry—lay, diaconal, and priestly—is grounded in this serving dimension modeled for us by Jesus.

Servant ministry is not servile ministry: it is ministry that flows out of our identity as those who have been baptized into a covenanting relationship with God. When we reaffirm this identity at Confirmation, the Bishop prays, "Renew in *these* your *servants* the covenant you made with *them* at *their* Baptism. Send *them* forth in the power of that Spirit to perform the service you set before *them*." (BCP p. 309) Living as a servant minister means having a sufficient sense of identity and self-differentiation that we can take seriously the needs of those around us and become instruments in the building of God's beloved community. This kind of ministerial living begins in prayer, as we open ourselves to the presence of God in our daily living.

Each one of us who belongs to the community of the baptized is called upon to discern what our gifts are, and how we might use them to further the mission of God. No one, as Jesus reminds us (see Matt. 5:14; c.f. Eph. 5:8-10), is without some gift through which we can participate in God's mission. Each of us has some gift to offer and bring light to the challenges we face in building God's beloved community in this alien world.

This Vocational Handbook is designed to assist all baptized members to discern and celebrate the gifts of ministry that they bring to their communities – home, neighborhood, work place, church, or public-square – and doing this involves us in a major cultural change. It is a major change from a culture in which "ministry" was considered to be a special vocation limited to those who are ordained. That all changed with the advent of the 1979 Book of Common Prayer, where the Baptismal Covenant makes it clear that all baptized persons are involved in a life of ministry in some form or another—we are called to "seek and serve Christ in all persons", "to strive for justice and peace", and "to respect the dignity of every human being." (BCP p. 304 f.)

Even though this historical development is now over thirty years old, many continue to live as if this change has not occurred. In many of our congregations, it is still the unstated assumption that ministry is what the clergy do! When this is assumed, all kinds of misunderstandings and false expectations occur that often rest on the shoulders of the ordained clergy affecting the health and wellbeing of the

congregation. In truth congregational health in mission and ministry is a matter that is shared by all of the baptized. Every baptized person is welcomed into the community with the words, “confess the faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood.” (BCP p. 309)

The temptation to look at clergy as rescuers of the congregation is often compounded when a congregation finds itself in a precarious “survival” mode. This often happens when the surrounding community is in decline leading to a lack of resources and a loss in the average Sunday attendance. All of this is even more obvious as our culture witnesses the declining social function of religion—so many now say that they are “spiritual but not religious” reflecting the creeping cynicism our modern age expresses toward organized religion.

In the face of this post-modern and global world, where people are often more connected to one another through the Internet than they are through locally gathered communities, our churches need to discern and adopt a whole new way of being. Instead of despairing over the future of the church in the face of the changing world around us many are re-discovering the missional nature of the church—a nature that is not just about maintaining an institution but of partnering with God in bringing good news to our changing world. Congregations are learning to stop worrying about whether they will exist or not and instead are learning to exist and thrive as churches participating in God’s mission.

It is in this changing understanding of what it means to be church that we are all being invited to discern just what God is calling us to be in our baptisms—and this includes lay and ordained ministries. In this way the energy of the congregation is turned from survival to service, from fear to faith, from risk-avoidance to risk-taking, and from program development to people development.²

Our diocesan vision states this succinctly: we are a people who know *Joy in Christ as a way of life*. Note the first verb -- joy! When I was a child I recall seeing a sign outside of a church that read, *Joy is Jesus first, Others next, Yourself last*. This is not bad as far as it goes, but these many years later it now seems to me to easily re-enforce those with poor self-images into servile behavior. I now like to think of JOY in this way:

- **J**esus reveals God’s face of compassion and embraces all of us.
- **O**thers invite us to see Christ in them as we shape a peaceful world.
- **Y**ou and I are being called to embody God’s compassion with all persons.

² To further explore this theme see Reggie McNeal, *Missional Renaissance: Changing the Scorecard for the Church* (San Francisco: Jossey-Bass, 2009).

The Commission on Ministry is attempting to help the members of our church learn that being a member of the church is not just about belonging to a congregation but about participating in the mission of God in the world, a mission that is about the transformation of all people through the embodied love we bring through our ministries. To participate in this mission means that all of us are involved in some form of discerning what God is calling us to be and to do in our own sphere.

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 into the life of the worshipping community and enabling members of the community to find ways that serve the needs of the world around them.
- 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.

As you pursue your own sense of call into this life of ministry, lay or ordained, we hope that you will find ways in your community to find time and resources for discerning God's will for your ministry. Here are some reflections on what we understand about discernment:

- Discernment is the process by which we move from the knowledge that all have a ministry to the discovery of our own particular ministry.
- **Some Biblical themes:**
 - The whole Bible is a witness to God's calling people as witnesses to God's realm/kingdom—from the patriarchs through the prophets to Jesus and the Apostles and now to us.
 - In calling witnesses, God often transforms our perception of the world around us—enslavement to liberation (Exodus narrative), racial, ethnic, or class exclusion to universal welcome (Jesus' table hospitality, and Paul's understanding of Christian community.)
 - God meets us in the very place we find ourselves: the Incarnation is the fundamental witness to God's embrace of our human experience.

Discernment is about going deeper into our humanity with all of its particularity around race, gender, personality, culture, history, education, and relationships -- and seeing how God is in the midst of all of this.

- God is continually seeking ways to renew, restore, and heal creation.

- **Some theological and practical observations:**
 - God seeks to be in a relationship with us—discerning is always a relational process.
 - Ministry is related to our gifts and our passions.
 - We discover our gifts and have them validated in community. Discernment is not done in isolation but in the communal setting where we share the biblical narrative and witness.
 - Discerning is not the same as deciding; discerning is discovering how our decisions reflect our life in God—how our values are informed by our baptismal identity.
 - Discerning is a life-long process that leads to deeper and deeper integration of our lives in God.
 - In discerning, we will use all of the faculties available to us, including memory, intuition, our body's awareness, imagination, reason, religious affiliation, and the environment where we are living.³

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?

Our church's Canons (church legislation) encourage every congregation to establish ministry discernment groups that will enable all Christians in the community to discover their calling in ministry. Any person trying to come to terms with God's call to ministry is encouraged to speak with their priest and/or gather some fellow members for prayer and discernment. A suggested approach and resources for this will be found in Section Two, The Ministry of the Laity. Also, they may seek out the

³ For and extended commentary on these dimensions of discernment see Elizabeth Liebert, *The Way of Discernment: Spiritual Practices for Decision Making* (Louisville: Westminster/John Knox, 2008).

person on the bishop's staff who is charged with Vocational and Leadership Development at any time.

In the case of those who believe they are being called to one of the ordained ministries of the church, the Commission is proposing some specific ways to support their discernment process—see Section Three, Diaconal Ministry, and Section Four, Priestly Ministry.

It is our prayer, as you engage more fully into this intentional life of ministry, you will find the resources listed in this handbook valuable and helpful as you continue in your journey.

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)

Discerning the Call to Lay Ministry

In our baptism, we all become ministers in Christ's Church. The word "minister" is the English translation of the Greek word "diakonos" which refers to those who serve. A minister of Christ is literally one who is willing to serve. Most of us remain as laypersons to carry out varied ministries within the church and a host of ministries in and to the world. Unlike the portions of this handbook that deal with preparation for the ordained ministry, this section will outline a somewhat less structured treatment of discerning our call to ministry as lay persons. Just because lay persons are not required to carry out all of the complex steps required of those pursuing holy orders does not mean that the road to discernment is any less important, nor should it be embarked upon with any less reverence or sense of purpose. The discerning of one's role in the mission and ministry of God's church requires the same prayerful, serious self-examination and openness to God's call required of those seeking ordination. There are true stories of persons entering the discernment process for a perceived call to ordination who, at the completion of the process, found their call was for lay ministry in and to the world rather than an ordained ministry. *The goal of discernment, whether individual or congregational, is to be still and listen for the voice and the will of God. It is hoped that every congregation in the diocese will provide opportunities for members to engage in discernment of their ministries.*

How do I discover God's will for me?

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*

The Catechism: we are called to represent Christ....

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; they are fitting elaborations of this understanding of ministry.

What we learn through our participation in the regular worship of our Church community is how the biblical narrative views all of life as ministry. We learn that

The Bible: God’s love is the driving force in our ministries.

God showers us with an extravagant and abundant redemptive grace—the love and blessing that shines on us from all of creation, and in the communities and families that nurture us in the healing and reconciling love of God. In our baptism, we are called to

respond to this great love with a life of service in Christ’s name—a life of ministry. Our response to Jesus’ call to follow him shapes the way we live our lives and practice our vocations.

In his parable of the sower (Matt. 13:1 -23,) Jesus shared the startling reality of God’s abundant love. God scatters the word—God’s grace, blessing and love—upon everyone. A practical farmer would recognize that good seed is rare and plant it only in fertile soil where he would have the best chance of a bountiful harvest. In contrast to the farmer whose seed is scarce, God’s grace is so abundant that it can be broadcast indiscriminately over all of creation: on the path, among the stones, with the weeds and, perhaps last of all, in good soil. God will not ration grace, even if the chance of a good harvest is slim. God seeks to penetrate every heart with love.

From time to time we find ourselves warmed by an awareness of the abundance of God’s love and our hearts stir within. God reaches out to us in love, and we extend our hands to respond with thanksgiving. This response to God is faith. While Jesus calls us to be childlike in our faith, we acknowledge that our faith will wax and wane, grow and change throughout the journey of our lives. Saint Paul describes this as a journey in which we are always moving closer to God, and in so doing, growing in faith, hope and love. (1 Cor. 13)

Saint Paul also reminds us the natural outgrowth of our faith is love—love the verb.

Faith is not passive. Faith urges a response. Faith without action is incomplete. James encourages us to express and demonstrate our faith by taking up God’s work of compassion and love in the world. (James 2:14 – 17) God fills us with the light of love, a light that we must not

Faith without action is incomplete.

hide—a love that must be active. We know God’s love through Jesus, and Jesus calls us to make God’s transforming love visible by the good works that God has prepared for us to do in the world around us. This is our ministry.

Ministry is simply the work we do and the action we take when serving others in the power of God’s love. Saint Paul asserts that in accepting the grace of God, we embrace a new way of life, a central feature of which is ministry—the good works that God has prepared for us. (Eph. 2:10) Although ministry may take many forms, the goal is: *To restore all people to unity with God and each other in Christ*, (BCP p.855) by sharing the reconciling and healing love of God with all beings, so they too are invited to live into the Good News of the Gospel. Jesus gives some specific examples: feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, care for the sick and visit the prisoner. More broadly, Jesus calls us to show compassion and to respond to the material and relational needs of those whom we encounter. In so doing, we join in God’s mission to radically transform the kingdom of this world into a kingdom of love.

This goal may seem daunting, particularly in the modern world where business, cares and responsibilities tempt us away from our calling as ministers of God’s love. But 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. Saint 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. (Rom 12:6-8; I Cor. 12:27-28; Eph. 4:11-12) In this global and instant communication world, laypersons are at the forefront of re-interpreting these gifts. The touchstone is that our gifts become spiritual when we use them for the common good rather than simply for our own gain or aggrandizement. When used to bring healing and reconciliation, our gifts become extensions of God, imbued with the power to transform.

We are all given gifts to use as we offer Christ’s compassion to the world.

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. In the

Episcopal tradition, we recognize four kinds of ministry: Lay, Deacon, Priest and Bishop. Each has its own role and responsibilities within the church and wider world. At our baptism, by water and the Holy Spirit, we are anointed for our

The Church’s role is to equip and empower us to use our gifts.

vocation as Christian ministers with holy oil. Note again that the Laity is mentioned first among those called to ministry. Laity is the largest segment of our membership that is called specifically to saturate the world in God's love. The sequence of charges for lay ministry in our Catechism is not accidental. As members of the Laity, we are called to minister wherever we are, foremost in the world where we live our lives, have our vocation and serve our communities; secondarily, the Laity work within the Church.

Our Baptismal Covenant provides a more specific blueprint with which to pattern our ministry. During our baptism—what some have called the primary ordination—we vow to *seek and serve Christ in all persons, loving (our) neighbors as (ourselves), (and) to strive for justice and peace among all people, and respect the dignity of every human being.* (BCP p. 305) Against this we can easily measure the work we are called to do in the world. When we have feasted at the Lord's table, we acknowledge, with gratitude, that God welcomes us into unity with Christ. In response to this welcome, we ask for strength to love and serve God. The form that our service takes will be as varied and individual as each one of us. When we open ourselves to the love of God through the Holy Spirit, the details of our unique ministries grow naturally from our faith. Therefore, in responding to our call, we are invited by the Church into prayerful and thoughtful discernment of our gifts and ministry. This takes place in private meditation and in dialog with trusted guides and in community. The only requirement is to remain open to God's call, and ready to put our gifts to work transforming the world in the image of love.

Models for Discerning Gifts of Ministry

Discernment, by definition elsewhere in this manual, is the deliberate, prayerful and self-conscious seeking of God's will for our lives. It is not limited to those seeking

Begin by listening to the Spirit of God in community.

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, whether for ordination or for lay ministry (either individual or congregational), must be undertaken in community. It is in collectively listening for the voice of the Holy Spirit that we are best able to perceive the answer to *what's next for me?* free from our own individual pre-conceived ideas about what God may or may not be saying to us. The discernment group should consist of 3 – 5 persons (perhaps suggested by the rector or an established Parish Discernment Committee) as well as the person seeking clarification of his/her call.

Opening one's self to the presence of the Spirit, discerning the movement of the Spirit in one's life, seeking to hear the call to ministry – vocational or lay, is nothing

less than the desire to know the answer to that ever-present questions – *why am I here? What is my purpose in life? How can I serve? How does my life and work make the world a better place? How is my life serving the Common Good?* On the most fundamental level, our seeking the Holy through prayer, discernment, gathering in community, as well as the need to withdraw into silence, expresses our heart's desire to connect with and listen to God. As children of God, we are enlivened with that Holy Energy to do the work of bringing forth God's vision of the Kingdom – God's dream, which is our dream, if we dare to dream that big.

Jesus made clear the nature of our charge – to love God with our whole heart, mind and strength, and to love our neighbor as ourselves. Envisioning and embracing God's big dream of a planet running on the energy of Love ignites that compassion with which we, as agents of that Love, can effect change and movement toward the peaceable Kingdom. We will recognize the alignment of God's dream with one's own call to ministry by the joy that springs up within, as the very thought is

The discernment group supports with prayer and confidentiality.

revealed in the heart and mind of the discernor, and as is reflected by the discernment group that surrounds him or her. A sense of duty or obligation without that attendant deep sense of joy and alignment is not a call. Here is where some honest soul-searching begins, and where the group can provide some clear reflection.

The process of discerning one's call to ministry is a holy journey to be facilitated by a group of like-minded seekers and a trained leader or mentor who treats the discerning person's inquiry with confidentiality. The prayer of this group opens their hearts and minds, inviting a growing awareness of the movement of the Holy One in the lives of each member, as well as the corporate life of the group in session.

Integrating one's call to be the Body of Christ in the world, in all aspects of our lives, requires that we examine who we are now and who we would like to become. In effect, we are inviting the Spirit to enable us to live into the best self that God created us to be, one that is Christ-like in nature. As children of God, why would we ask for or expect anything less? 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. A shift in our perception of what is needed of us in order to be the Body of Christ in both our church community and in the world around us will be manifest. As we grow to embrace this shift in us, we will recognize that we have been empowered to sanctify even the most mundane or ordinary tasks as God's work. This can be the result of the experience of participating in a discernment group, surrounded by a group of folks who are

The end of the journey is joyous service.

listening and watching for the presence of the Spirit in the life of each seeker of guidance.

So, inventorying one's gifts should flow naturally and organically from the discernment group experience. Indeed, 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://efm.episcopalrochester.org/>
- **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>
- **Via Media** - is video enhanced curricula designed to proclaim the Good News of God in Christ Jesus and to present the Episcopal Church in a contemporary context.
<http://www.everyvoice.net/html/products/products.htm>
- **The Kerygma Program** – A program designed to facilitate the study of the Bible in the church, which is informed by the following principles:
 1. The biblical story provides the essential foundation of adult Christian education.
 2. The interpretation of biblical materials should take place in the context of the whole canon.
 3. The best tools of critical scholarship should be utilized in such interpretation.
 4. Lay people are willing and able to participate in serious study of the Bible.
 5. The best teaching strategies actively involve adults in their own learning.
 6. The purpose of Bible study in the church is to discern God's word for the contemporary community of faith.
http://www.kerygma.com/mainpages/About_us.html
- **Your Shape for God's Service** aims to enable church members to understand the unique "shape" God has made them, the gifts he has given them and how he might want to use them. This is so that God's Kingdom may be built up as each person finds the ministry to which God is calling them in the Church and in the world. This is a CD program offering pdf files for six sessions. It is from the UK and can be obtained from the Canon

for Vocational and Leadership Development.

- **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. <http://www.thestory.com/Store/ProductDetail.aspx?pid=549ADEC1F9ECB7D8> - overview

2. Discernment of Gifts

The world in which we live is in many ways radically different from the world of Jesus and the apostles. Conversely, in some fundamental ways, it has changed very little. There are still the poor, the hungry, the sick, the social outcasts and the disenfranchised, to name a few examples. Our call to ministry invites us to focus on serving those most in need of God's love and our compassion, understanding and assistance. The tools or gifts we bring to bear in this work will help guide us to those most likely to benefit from our efforts. Our ministry will likely be revealed at the point where our passion, our gifts and the world's needs coincide. Any process of discernment requires a serious, prayerful examination of each of these individual components.

An inventory of gifts is a vital component of the discernment process and should be undertaken, as with any other area of the process, prayerfully and in community. The purpose of this section is not to list all of the possible gifts which could be identified for ministry, but rather to begin thinking about who we are, what skills, talents or gifts we possess, and how they might be used to bring the transformative power of Christ's love to the world in which we live. Often, one can be unaware of a talent or gift that he/she possesses though it may be obvious to others. We may be familiar with the gifts of the spirit as described in I Corinthians 12:4 – 11 (*wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues and interpretation*) and those referred to in Ephesians 4:11 (*apostles, prophets, evangelists, pastors, teachers.*) Any inventory ought to include an assessment of those gifts in our own lives. The makeup of the modern world and its needs, however, may lead to the identification of other individual skills, talents or gifts which could inform an effective personal ministry. These other gifts can be separated into two categories, 'Vocational' and perhaps 'Personal' gifts.

Vocational gifts. These are our professional, career or job related gifts or talents. What would our day-to-day occupation look like if we

viewed our work as ministry? It is easy to see how health care workers could identify what they do as ministry. How, on the other hand, could an architect, or building contractor, or retail merchant, or janitor, or assembly line worker, or software engineer, or a member of our armed forces, see their work as ministry? The possibilities are as varied as are the occupations. The career or occupation itself might be considered or just one facet of the job could be identified as a channel for outreach. If each of us prayerfully considered how, in our day to day work, we could be a vehicle for bringing God's love to those we encounter, what effect could that have on the world, on the lives we touch or on ourselves? The Shakers operated under the credo of 'Hands to work, hearts to God'. Every task, however menial, was considered a gift to God and for the common good. We would do well to adopt a similar attitude.

Personal gifts are those skill sets, talents and/or personal attributes that constitute the rest of the resource pool of the inventory. Some of these may be talents or attributes that can be applied as easily to both the vocational and the non-vocational arenas and some may be totally separate and related to those interests or activities that might constitute a hobby or an avocation. These gifts may be as wide ranging as organizational skills, sewing, gardening, artistic ability, musical talent or even reading. The list of possibilities is endless. In the identification of these gifts, thinking 'outside the box' should be highly encouraged. Nothing should be exempt from consideration. Any gift, however small or seemingly insignificant, used in service to God is valuable. Just as there are no unimportant ministries, there are no unimportant gifts.

In compiling an inventory of gifts for ministry, the group ought to consider prayerfully the gifts of each of the members. It is a good exercise to seek to identify skills, gifts and talents in others as a tool to assist in self-examination and assessment. As the process unfolds, avenues for service and ministry may be revealed. Just because a gift is identified doesn't mean our path to ministry lies along those lines. The discernment process is designed to identify our gifts and interests, reveal the needs of the world around us, and by listening, discovering where God is calling us. It is a process that is at once challenging, fun and revelatory.

Here are some resources to assist you to begin this journey of discovery. While you may begin this journey in personal reflection the role of the community is central to the confirmation of these gifts.

- **Gifts Inventory** - A very useful resource is 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> .

3. Training/Workshop Opportunities

- **Disciples of Christ in Community** – a congregation-based Christian formation program for adults that builds community while encouraging individual spiritual growth. It offers a step-by-step journey into the heart and soul of Christianity. Originally hosted at the National Cathedral, the program can now be obtained on-line from Trinity Episcopal Church, New Orleans, <http://www.trinitynola.com/docc>
- **Seeing my Vocation as a Response to God** – In our fast-paced, noisy, and restless world, it is no wonder many people are looking for some chances to slow the pace, to see the world and their daily work more fully, and to understand the conflicts that emerge in the workplace and in their own lives with more clarity. These sessions are/have been created as a means of bringing people together in a peaceful and prayer-filled environment where we will look at the work we do and find a way—as teachers, doctors, factory workers, housekeepers, crossing guards—to see our work as truly a vocation, an offering to God. *For more information please contact Dave Galleher at <mailto:DGALLEHER@rochester.rr.com>*
- **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. <http://thecenterforbiblicalstudies.org/what-is-the-bible-challenge/>

4. Liturgical Suggestions

- Hold a Diocesan wide “Ministry Sunday” when the primary focus of the liturgy is of the ministry of all the baptized.
- Include different vocations in the Prayers of the People.
- Adapt the Offertory to include the offering of our daily work and vocations, e.g. invite members of the congregation to complete a card that says, “In thanksgiving to God I offer my work as a _____ to the glory of God.”

- Have Rector/Priest-in-Charge hold a Eucharist at the end of the discernment journey and plan to celebrate this in a regular Sunday morning service.

5. Helpful brochures/publications by the Committee on the Laity *(to be updated regularly)*

- We are working on a welcoming brochure that assists people to identify ways in which they might access/or gain a point of entry into “life as ministry” through their local church.

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

Banks, R. (1993). Faith Goes to Work: Reflections from the Marketplace. Washington, DC, Alban Institute.

While this book is limited to conversations around "white collar" workers it succeeds in laying a foundation for the connection between God's work and ours by exploring how to live out our discipleship in the work place. Each chapter includes a Questions for Discussion section.

Childs, J. M., Jr. (1995). Ethics in Business, Faith at Work. Minneapolis, Fortress.

The author is concerned to discover ways in which values shaped in the faith community can be applied in the work situation. He wants to move the conversation beyond a dualism which sees a radical separation between faith based values and ethics in business to one of a dialogue where Christians in the work place have a legitimate and important voice in shaping business practices.

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.*

Forrester, W. R. (1953). Christian Vocation: Studies in Faith and Work. New York, Charles Scribner's Sons.

How can we re-discover the sense of vocation in our daily work? By tracing the history of the sense of calling Forrester offers a counter to the post-industrial world of work simply as a means of production.

Guder, D. L. (2005). "Worthy Living: Work and Witness from the Perspective of Missional Church Theology." Word & World 25:4(Fall 2005): 424-432.

If Christendom is dead, witness is not merely one of several things Christians are called to do; it is the definition of being Christian. Our work is our witness, so building a lay apostolate merits our full attention.

http://wordandworld.luthersem.edu/content/pdfs/25-4_Work_and_Witness/25-4_Guder.pdf.

L'Engle, Madeleine, (1972). A Circle of Quiet, New York, Harper.

(1974) The Summer of the Great-Grandmother, New York, Harper.

(1984) The Irrational Season, New York, Harper

(1989) Two-Part Invention: The Story of a Marriage, New York, Harper

Lucado, M. (2010). Outlive Your Life: You Were Made to Make a Difference. Nashville, Thomas Nelson.

The author outlines, in very fundamental and easy to understand ways, how we can impact our world in our daily lives and work. These simple acts of kindness and compassion can have a ripple effect far beyond the present situation and impact many more lives than the one with which one is currently engaged.

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

Portaro, S. (2008). Transforming Vocation. New York, Church Publishing, Inc.

Sam Portaro was for many years the chaplain to the University of Chicago. In this ministry he enabled many to discover their gifts and exercise their ministries. In this book he grounds all vocational awareness in the account of the Creator who invites all of creation to come into the fullness of being. All vocation, he says, "is grounded in a relationship of loving mutuality set within a context of "letting be"--respecting each and every partner" in the conversation. (38) Sam writes as a gay man who in his own journey has experienced in profound ways God's "letting be" and in doing so has written a book with profound insight to the processes of vocational discernment applicable to both individual and congregational discernment.

Stevens, R. P. (2012). Work that Matters: Lessons from Scripture. Grand Rapids, Eerdmans.

By exploring several biblical narratives the author teases out a number of insights into the way in which faith shapes how we work and live into the promise of God's unfolding purpose of renewing all of creation.

Thompsett, F. H. (1993). Courageous Incarnation : In Intimacy, Work, Childhood, and Aging.

Thompsett explores a central doctrine of the Anglican tradition, the Incarnation by which God enters the material world of humankind and in this way sanctifies all forms of work and labor.

Trumbauer, Jean M., (1999). Created and Called: Discovering Our Gifts for Abundant Living.

Celebrate the great diversity of gifts among members of your congregation with *Created and Called: Discovering Our Gifts for Abundant Living*, a new, comprehensive approach to gifts-based ministry. Explore the reality of the interrelationship between God's creation in us. Discover the mission and ministry we do both as individuals and as a community of faith.

Volf, M. (1991, 2001). Work in the Spirit: Toward a Theology of Work. Eugene, Wipf and Stock Publishers.

For those who want to delve deep into the theology of work Volf traces worker alienation from both the writings of Karl Marx and Adam Smith and the socioeconomic systems to which they gave birth. In contrast he considers how in God's providence it is the gift of the Spirit that enables us to live into work that cooperates with God in the preservation and transformation of the world.

Wuthnow, R. (1996). Poor Richard's Principle: Rediscovering the American Dream Through the Moral Dimension of Work, Business, and Money. Princeton, Princeton University Press.

In this important work the author traces current dissatisfactions with the untrammelled practices of consumer capitalism and the deeply held suspicion that human worth is more than possessions and economic success.

7. Web resources:

Faith at Work – founded by an Episcopal Priest, Samuel Shoemaker, in 1929 and has now evolved into an ecumenical network of people who understand that our primary ministry is in the work place. <http://www.faith-at-work.net/About.aspx>

Faith & Work Initiative -- The study of religion often investigates beliefs, rituals, and practices, and how they manifest themselves in various spheres of life. <http://www.princeton.edu/csr/current-research/faith-and-work/>

SECTION 2

Licensed Ministries

There are several lay ministries within the church that must be 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.

Listed below are the diocesan requirements for each ministry.

Pastoral Leader – A pastoral leader shall be trained by the resident clergy person to engage in pastoral care in their congregation. The resident clergy person shall certify to the bishop that adequate training has been provided.

Worship Leader – A worship leader shall be trained by the resident clergy person to lead public worship (morning or evening prayer) on a regular basis. The resident clergy person shall certify to the bishop that adequate training has been provided.

Preacher – Requirements for preachers will be determined by the bishop in consultation with the potential preacher.

Eucharistic Minister – 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 person shall certify to the bishop that adequate training has been provided.

Eucharistic Visitor – A eucharistic visitor shall be trained by the resident clergy person using a curriculum provided by the diocese. The curriculum is available from the Bishop's Office. The resident clergy person shall certify to the bishop that the required training has been provided.

Catechist – A catechist shall be trained by the resident clergy person to prepare persons for baptism and confirmation using materials approved by the bishop in consultation with the Commission on Ministry. The resident clergy person shall certify that adequate training has been provided and shall supervise the catechist's work.

Section 3

The Ordination Process – General Considerations

Is it your will that N. be ordained a priest? BCP p. 257

This central question in the Ordination service is in keeping with Anglican tradition whereby all ordained clergy have their call to this vocation within the life of a congregation, and the bishop ordains with the consent of the congregation. All ordained ministry comes out of the corporate life of the church.

Every call begins with a period of discernment in the local congregation. In the Diocese of Rochester, this period of discernment is done with a Local Team of members of who are from the congregation and the district. Following a period of discernment and if a call is recognized, the Local Team reports this to the Vestry and the Priest who then engage in further discernment and if satisfied that there is a call, the Vestry and Priest will write a letter of Nomination to the bishop nominating the Aspirant to become a Postulant for holy orders.

A Note to Rectors and Priests-in-Charge

Please be sure to review Appendix D, p. 88 when you begin to speak with a member of your congregation about discerning a call to an ordained ministry.

The bishop then has two councils 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 concerning:
 - Prevention of sexual misconduct
 - Civil requirements and pastoral opportunities concerning abuse.
 - Title IV of Canons of the Episcopal Church having to do with clergy misconduct.
 - Anti-Racism.

To assist the Postulant/Candidate in the ordination process, the Commission will appoint a mentor. The Postulant/Candidate agrees to stay in regular contact with their mentor.

As a person moves from Aspirant, to being nominated for postulancy, to Candidate, to ordinand, 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.

In cases where the Commission declines to give its consent to a Nominee or a Postulant, the Commission will appoint one of their members to help create, with the Nominee's or Postulant's priest, a local discernment team who will help the person to discern just what God's "yes" is for their sense of calling.

The Standing Committee

The Standing Committee is charged with advising 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 on at least one occasion 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.

The Canons *(A collection of laws or rules by which the Church is governed.)*

Before applying for postulancy, the Aspirant should be fully aware of the contents of this *Handbook* and of the process for ordination outlined in it. Aspirants should also familiarize themselves with the **Canons of the Episcopal Church** that govern the ordination process. A copy of the canons can be found at https://www.churchpublishing.org/general_convention/ Once you have downloaded this file, go to **Title III MINISTRY**.

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, national origin, sex, marital status, sexual orientation, disabilities or age, except as otherwise provided by these Canons."

Before entering the process toward ordination

Requirements of this stage:

- A baptized Christian
- A confirmed communicant in good standing
- Resident in a congregation or faith community for one year
- Consultation with clergy person in residence
- Exploratory meeting with Missioner for Vocational Development
- Group Discernment process

In keeping with Anglican practice, all who seek to be ordained must have their call validated by the congregation in which they are living out their faithful discipleship. The Diocese of Rochester requires that a person exploring a call to ordination (an Aspirant) must be resident in a congregation as a communicant in good standing for at least one year (12 months) before making an application for ordination. If the Aspirant is new to the community, the year may be spent in the ministry discernment process.

Persons involved in the discernment process, including the Aspirant, will share what they have learned about the Aspirant's vocation to ordained ministry with the resident clergy person and the vestry. The vestry will then consider nominating the Aspirant for postulancy. Once both the resident clergy person 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.

Mutual Responsibility in the Process

The ordination process is one of mutual discernment wherein the Aspirant/Nominee and the wider church (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, although they may seem arduous and complicated, are intended to affirm the importance of this journey. Since various bodies must 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, be that ministry lay or ordained.

Movement through this process is the shared responsibility of the person in the process, the clergy person and vestry of his or her congregation, the Commission on Ministry, and the bishop and Standing Committee. 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, etc.) are the responsibility of the Nominee/Postulant/Candidate. He/she is also responsible for scheduling the required interviews with the COM and Standing Committee in a timely fashion and for making arrangements for transportation, lodging, etc. Experience has shown that advance notice and ample lead-time help avoid anxiety-provoking scheduling problems. An annual calendar projecting application deadlines and Commission interview days can be found on the diocesan web site.

<http://www.episcopalrochester.org/>

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, 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 Nominee. The 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.

Should a Nominee decide not to sign any release, for whatever reason, this action will cause the ordination process to stop. The process may resume only at the discretion of the bishop.

Section 4

The Ministry of Vocational 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.

WHAT IS THE CALLING OF A DEACON?⁴

All Christians by virtue of their baptism, are called to ministry. We are all called to share in the priesthood and ministry of Jesus Christ, and we are also called to be servants and give our lives in service to others. We are joined with each other in this calling as the Church.

It is the responsibility of the Church to help its members discern to which of these ministries they are called. While the call to ordained ministry is largely individual in nature and comes through an individual's prayerful communication with God, the Church reinforces the call. It is the Church, as a corporate body, which must recognize, test, and establish the integrity of an individual's call to ordained ministry, assure the suitability of the individual for the call, and determine that the ordination will help fulfill the needs of the Church for ministry.

As the early Christian community grew, certain persons were given particular roles for the good order of the community and its ministry in the world. Bishops, presbyters (priests) and deacons were ordained to serve the people of God and to support all baptized persons in living out their baptismal promises. These same orders are present today and have distinctive charisms. Diaconal ministry is uniquely aimed at empowering the baptized to live into their baptismal covenant in the life and mission of the church. Specifically, the deacon's role is to link the world and its needs to the worshipping community of the church, and to foster ways in which the church serves the world in the name of Christ.

The deacon is an icon of Christ's bold love of the disenfranchised and his prophetic call for justice. The deacon inspires the baptized to claim their authority as ministers of Christ in the world, especially in places of greatest need. The deacon is to have eyes for the world and a heart to empower the baptized.

In contrast, *the priest is an icon of Christ's self-emptying love*, and should have eyes for the local church and a heart to care for her people. *A bishop is an icon of Christian unity and missional calling*, with eyes for the whole church and a heart to uphold the mystery of the body of Christ.

Deacon, or *diakonia*, comes from the Greek word for "service." Serving and leading are key aspects of a diaconal ministry. Aspirants to this ministry have discovered the joy of serving

⁴ Notes compiled from the websites of the Episcopal Dioceses of Northern California and Ohio.

others and are called to be prophetic leaders. The deacon unites the market place and the altar; the secular and the sacred; the material and spiritual dimensions of life. Deacons are the bridge between the church and the world, interpreting to the church the concerns and needs of the world and interpreting to the world the good news of God in Christ. This interpretive role of the deacon is the prophetic aspect of their unique call.

Ordination to the diaconate is never a validation of one's lay ministry. Neither is the deacon "one step away from a priest." The diaconate is a full and equal order of ministry that embodies the model of the church as a serving community and the deacon's visible participation in the liturgy helps to symbolize the calling of the Church to be a servant community.

While deacons are to have specific and identifiable ministries in the world, they are not necessarily the primary agents of service, social advocacy and justice. They are often the ones who challenge the Church with the world's needs and through teaching, inviting and encouraging, challenge the faithful to fulfill their baptismal promises.

Members of the diaconate are to be role models to the laity by living into a servant lifestyle and by being a resource for the formation of the baptized – inviting, teaching, empowering, and coaching them into meaningful ministry. Deacons are to do this and then get out of the way. Deacons prayerfully seek wisdom and discernment as they empower the laity they serve to minister in the world. To be effective in this role, deacons should be mature in their faith and well schooled in scripture and the traditions of the church. They should also possess leadership ability and demonstrate the capacity to empower others.

Deacons are not here to serve us—they are here to help us to serve the world.

The Rt. Rev. Michael B. Curry,
Bishop of North Carolina.

Deacons are fearless and undaunted by the messiness of the human condition; they willingly go into the world to bring God's love to those Jesus called "the least of these." They will be flexible and adaptable, able to move easily into new and strange situations to serve when, where, and as needed.

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.*

KEY CHARACTERISTICS OF DEACONS

Deacons are called, trained, formed, and ordained into a distinctive ministry in the world. Deacons animate, nurture, model, enlist, lead and encourage all the baptized in ministries of mercy, justice, and peace. They bring the needs of the world to the Church, and bring the resources of the Church to the world; that is, they are a bridge between the church as a gathered, worshiping community and the pain, needs, and brokenness of the world.

The deacon is an icon – that is, an inviting model and image – of servanthood in the life and

work of the congregation.

Deacons are prophets of social justice and compassionate action, and as with the ancient prophets, have such a love for the Church as to call all the baptized to account when we are silent, complacent, or impervious to the needs of the marginalized.

Deacons function as leaders, teachers, and nurturers of the Church's social ministry. They are resilient and flexible in response to the Spirit's spontaneity and have a willingness to be shaped and transformed by the needs of the Church.

Deacons have a maturing sense of self, centered in God, from which they find affirmation for their lives and ministries.

Deacons, as extensions of the bishop's ministry of unity, call the whole Church into cooperative, collaborative service. They are people *who lead a life worthy of the calling to which they have received, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.* (Ephesians 4:1-4)

Books and other resources that members of the Diaconal Committee have found useful:

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.

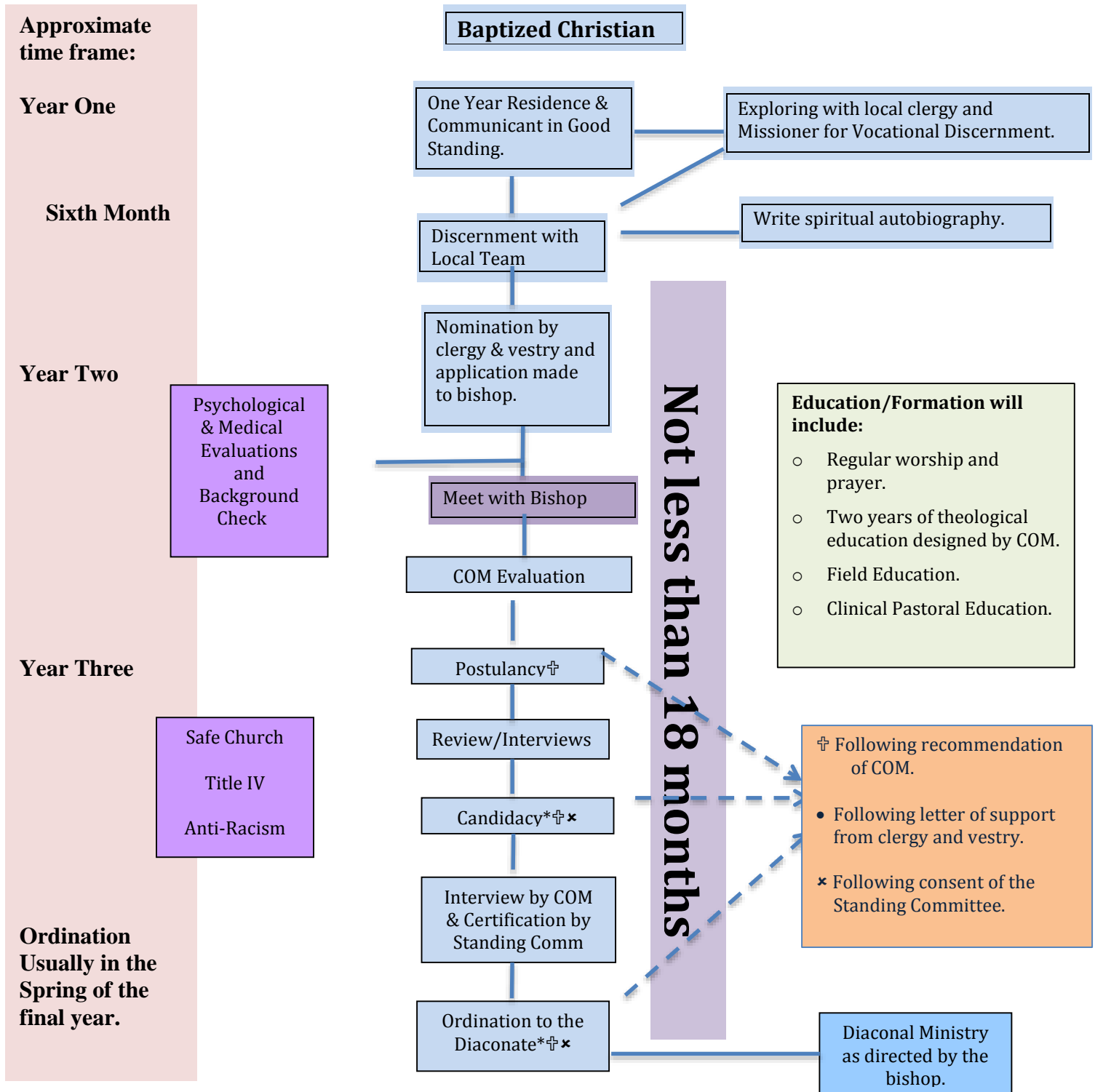
Collins, J.N. (2009) Diakonia: Re-Interpreting the Ancient Sources, New York, Oxford University Press.

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

Hearing a Deacon's Call, <http://episdioncmedia.com/?p=123>, School of Ministry, Episcopal Diocese of North Carolina.

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

Flow Chart for Ordination to the Diaconate



DISCERNING A CALL TO THE PERMANENT DIACONATE

Diaconal aspirants will first meet with their rector to explore their call to this ministry. The primary responsibility for recognizing and developing a vocation to ordained ministry lies with the parish. It may seem presumptuous to observe, question, and judge another's call to ordained ministry: however for someone aspiring to Holy Orders in the Church, this is not a private matter, but the proper concern of the entire Body of the Church.

The next step is to have the Aspirant along with the Rector, Vicar, or Priest-in-Charge arrange for the Aspirant to meet with the Missioner for Vocational Discernment, who will outline the process of local discernment as set forth in the Vocational Discernment Handbook and the requirements for application to postulancy. *See Appendix C.*

If it seems appropriate, the Missioner will then arrange for the Aspirant to meet 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** of at least 10 pages in length. (*See Appendix D for suggested approach to this exercise.*) In addition to the outline found in this appendix, those aspiring to diaconal ministry should reflect on:

- a) The Aspirant's sense of vocation 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 vocation;
- c) Work experiences, including settings, times, responsibilities, nature of the work done, and the perceived impacts upon his/her vocation 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 vocation will meet the needs of the church and the world.

If the Bishop feels it is appropriate for discernment to continue, then, along with the local clergy person, the Missioner will help to create a local discernment team who will spend several months discerning with the Aspirant.

At the close of the local team's work, the team will prepare reflections on the Aspirant's character, sense of call, gifts, growing edges and appropriateness of the application for diaconal ministry at this time. These reflections should be submitted to the parish clergy and vestry. Should the community agree to nominate the Aspirant these documents will become part of his/her application file.

ROLE OF LOCAL CLERGY AND VESTRY

As the local 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 person 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 Local Team'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?"
- 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 diaconal ministry?"
- c. **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?"
- 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, 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 person and vestry of the congregation decide to nominate the Aspirant for postulancy, they must submit the following 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 reflections of the discernment group;
- c. A summary of the vestry interview.

LETTER OF APPLICATION

Once the Letter of Nomination has been sent the Nominee will submit 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 they gained from the discernment committee. Along with this letter the Nominee will send in their Spiritual Autobiography.

At this time Nominees will also submit a Postulancy Information Form (*Appendix E*), Financial Information Form (*Appendix F*), Educational Transcripts, and arrange for Medical and Psychological Evaluations and request a Background check.

Medical Evaluation – see Appendix G This must be completed and signed by the Aspirant’s regular physician and sent to the bishop’s administrative assistant to be placed in a confidential file.

Psychological Evaluation - Aspirants should contact the Missioner for Vocational Discernment or the Bishop’s Executive Assistant to get the list of psychologists being used by the diocese and then make an appointment with the psychologist. In preparation for this evaluation please complete:

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

And mail the completed forms **directly** to the psychologist.

The results of the psychological evaluation is first shared with the Aspirant and then, after authorization, forwarded to the bishop. *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. These reports will remain in a confidential file in the bishop’s office, and the contents may be shared with the Commission on Ministry, Standing Committee, or any other persons only with the written permission of the Aspirant.

It is expected that the Postulant, the Aspirant's congregation, and the diocese will each pay one third of the expense of these examinations.

Background Check – Nominee is expected to request that the Canon for Deployment initiate a Background Check as described on page 28.

Note: *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 Nominee. If any of these questionnaires are not submitted, or are incomplete, the process will stop.

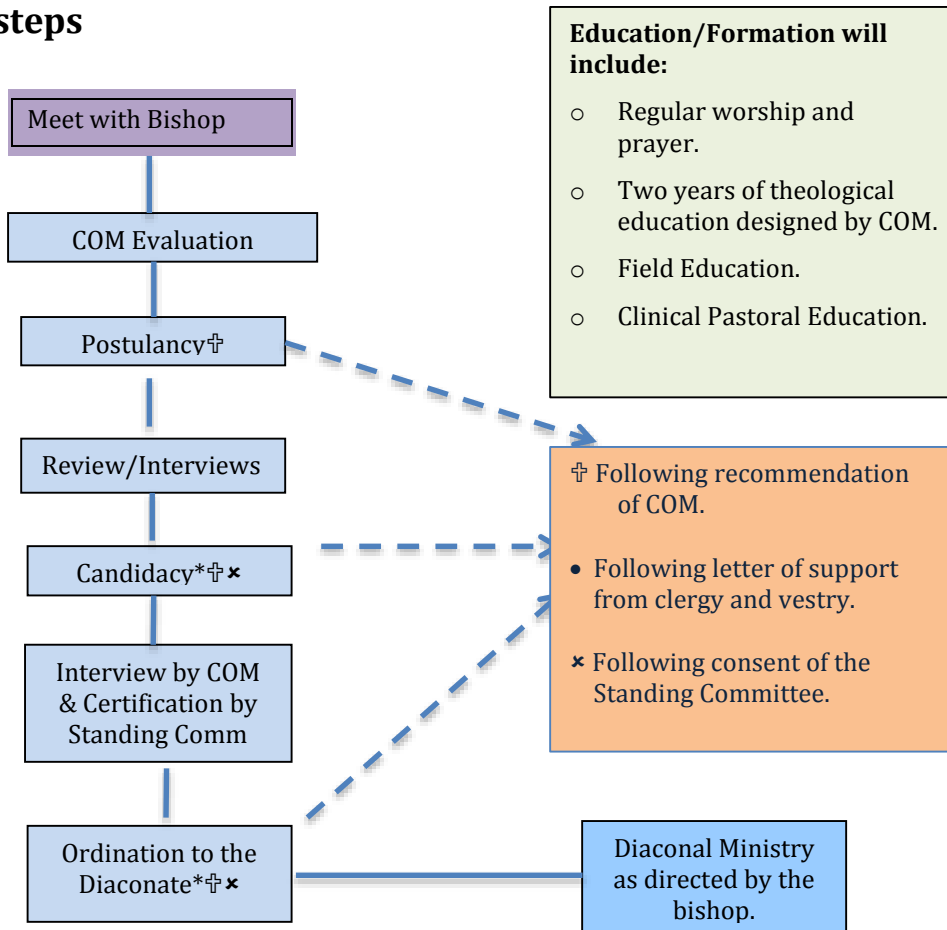
If more than three years pass from the time of these evaluations and a date set for ordination candidates may be asked to take these evaluations a second time.

The time from nomination to ordination must be at least eighteen months.

Summary of Preliminary requirements – check off as you proceed:

Write down date of completion as appropriate:	
_____	Regular participation in the life and worship of your community.
_____	Meet with Rector/Priest-in-charge.
_____	Meet with Missioner for Vocational Discernment.
_____	Meet with Bishop.
_____	Engage in Local Discernment Process and write a Spiritual Autobiography
_____	Interview with the Vestry
_____	Letter of Nomination from Clergy and Vestry along with:
	<ul style="list-style-type: none">• Aspirant’s Spiritual Autobiography• Reflections from the local discernment team• A summary of the Vestry’s interview.
_____	Letter of Application from the Nominee to the Bishop along with:
	<ul style="list-style-type: none">• Postulancy Information Form – Appendix E• Financial Information Form – Appendix F• Educational Records and Transcripts.
_____	Medical and Psychological Evaluations – Appendices G - J
_____	Background check requested.

Next steps



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 bishop’s Executive Assistant will make an appointment for the Nominee to meet with the bishop, who will then indicate if she/he should proceed to the next step. With the bishop’s approval, the Nominee will meet with the whole COM and be interviewed by the Diaconal Committee of the COM for postulancy and then, with the concurrence of the COM, the bishop will admit the Nominee as a Postulant for holy orders.

Participation in the COM Interview:

When the bishop has approved a Nominee, he/she will request the Chair of the Commission on Ministry for an interview by the Commission. This interview gives the Commission on Ministry the opportunity to meet the Nominee in person. In preparation for a formal interview, the Diaconal Subcommittee will review the materials from the Nominee’s congregation and do its own assessment of the Nominee’s suitability for Holy Orders.

- During the interview, the Aspirant 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 conference:

- The Diaconal subcommittee presents its reflections on the interview and presents their recommendation which the COM, which will then vote on and sign the formal letter of recommendation to be forwarded to the Bishop.
- The Chair of the COM will then inform the Bishop, with a copy to his Executive Assistant, of the COM's recommendation
- The bishop will meet with/share the recommendations of the Commission on Ministry and may admit the Aspirant as a Postulant, recording this action in the Register and informing the Rector of the Nominee's congregation, the COM, and the Standing Committee.
- The COM chair then informs the Postulant of their assigned **mentor** from the COM and outlines the relationship. The mentor provides a means of communication between the Postulant and the Commission. It is the Postulant's responsibility to keep the mentor informed of progress, problems, issues and any changes that may be occurring in the preparation process. This may be done through letters, telephone conversations or through personal meetings. The mentor's primary responsibility is to receive information from the Postulant and be a resource for information about the process toward ordination. Being a mentor 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 mentor from time to time.
- *In cases where the Commission declines to give its consent to a Nominee or a Postulant the Commission will appoint one of its members to help create, with the Nominee's or Postulant's priest, a local discernment team who will help the person to discern just what God's "yes" is for their sense of calling.*

DURING POSTULANCY

Education/Formation

Aspirants 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 own priest to review their experiences in diaconal ministry.

COM will design an educational and formation plan for the Aspirant who will sign an

agreement to undertake this course of study. It is expected that people in the ordination process make contact with their mentor on a regular basis, at least monthly.

Aspirants for diaconal ministry will typically complete the three-year educational program offered through Colgate Rochester Crozer Divinity School. Classes meet one weekend a month, nine months a year for three years.

In addition, once they have become Postulants, and later Candidates, the applicants will attend the Community of Deacons meetings. They will also complete a modified program of Clinical Pastoral Education in the second year of the program designed by the COM.

A field education placement in a parish or community outreach ministry, other than their sponsoring parish, is required during the third year of their training. 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.

Summary – check off as you proceed:

_____	Regular in worship and formation in local community.
_____	Regular meeting with local clergy.
_____	Meeting with the Bishop.
_____	COM Diaconal Committee.
_____	COM Mentor appointed _____
_____	Sign a commitment to the course of study designed by COM.
_____	Enrolled in School for Christian Leadership.
_____	Meeting with Community of Deacons.
_____	Field education placement _____
_____	Ember Day Letters to Bishop.

POSTULANCY TO CANDIDACY

During postulancy the Postulant will remain a faithful member of his/her 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 mentor.

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 expected to include the following training with certification submitted for their files:

- (1) Safe Church.
- (2) Title IV (Canons of the Episcopal Church)
- (3) Anti-Racism

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 application needs to include:

- a. Postulant's date of admission to postulancy.
- b. A further letter of support from the Postulant's clergy and at least two thirds of the vestry.

At this time, Postulants will consult with their COM mentor to see that all the necessary documents have been filed. Their mentor will arrange with the Chair of the COM a time for the Postulant to interview with the Diaconal Committee of the COM.

- Following their interview, the committee will bring reflections and a recommendation to the whole COM for a vote.
- The chair or a member of the COM will prepare a report using the report form found in Appendix L giving reflections and results of the COM vote for submission to the Bishop with a copy to the 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 for ordination. Where possible, this will occur at the same time of the COM interview. 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 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

Summary of process

_____	Faithful at worship and participation in their community.
_____	Active in some form of diaconal ministry.
_____	Regular Ember Letters.
_____	Regular contact with COM mentor.
_____	Completion of Education/Formation plan.
_____	Completion of Safe Church Training
_____	Completion of Title IV Training
_____	Completion of Anti-Racism Training
_____	Application for Candidacy.
_____	Supporting letter from clergy and vestry.
_____	Interview with COM
_____	Interview with Standing Committee
_____	Bishop admits to Candidacy

CANDIDACY TO ORDINATION AS A VOCATIONAL DEACON

Length of Candidacy - There is no maximum or minimum length for candidacy: however there must be at least eighteen months from the date of nomination to the date of ordination.

Ember Day letters are expected during candidacy.

Letter of Application to the Bishop: A Candidate shall make an application for ordination, including written evidence of the dates of admission to postulancy and candidacy and a letter of support from his or her congregation or community of faith.

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

Written evidence of Theological Education: As required by canon, 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 Diaconate.

Medical and Psychological Evaluations: If more than three years has passed since the earlier evaluations, new evaluations may be required. Such a determination will be made by the bishop in consultation with the Candidate.

Background Checks: Since standard background checks are valid for only six months a second background check may be required before the Candidate may work as a Deacon.

This background check will be accomplished in the same manner as the first. (see p. 28)

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

- The Postulant will contact their mentor who has been monitoring their file and the status of all requirements to be met.
- When all forms and requirements have been submitted, the mentor arranges with the Chair of the COM and Postulant for the interview with the Diaconal committee of the COM.
- The committee will bring reflections and a recommendation to the whole COM for a vote.
- The chair 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 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 may interview the Candidate at this time during its regular monthly meeting. (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.

Summary of proces

_____	Faithful at worship and participation in their community.
_____	Active in some form of field education.
_____	Regular Ember Letters.
_____	Contact with COM mentor.
_____	Evaluation and recommendation from theological school.
_____	Application for Ordination.
_____	Check re time lapse since medical, psychological, and background.
_____	Supporting letter from clergy and vestry.
_____	Interview with COM.
_____	Certification by Standing Committee

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:

- It will have been at least eighteen months from the date of nomination to the date of ordination.

- If more than thirty-six months have passed since their background check and their psychological and medical evaluation the bishop may require these items to be taken again.

NOTES ON THE LITURGICAL FUNCTIONS FOR DIACONAL ASPIRANTS/POSTULANTS/CANDIDATES

During the period of preparation for ordination, deacon postulants and candidates are to continue to engage in liturgical ministries appropriate to laity. *They are not to prepare the Eucharistic table, proclaim the gospel or do the dismissal prior to ordination.* They may serve as acolytes, chalice bearers, Lay Eucharistic Ministers and Lay Eucharistic Visitors. During their postulancy and candidacy, they may be invited to preach occasionally as part of their preparation for ordination.

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 in consultation with the Canon for Mission and Ministry will determine assignments for deacons. Deacons' assignments will be reviewed at least every three years.

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. The Canon for Deployment can supply a list of resources/persons to assist in a mutual ministry review.

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

LITURGICAL FUNCTIONS OF DEACONS

When the Deacon is assigned to a congregation, he/she serves at the pleasure of the Bishop, and is under the supervision of the priest in charge. The following addresses the function and role of the Deacon in the Eucharist and various other special liturgies.

The Function of the Deacon in the Eucharist

When a Deacon is present, he/she will vest and participate in the liturgy. When a Deacon is one of the ministers at the Eucharist, the Deacon shall:

- Read the Gospel.
- Lead or be responsible for the Prayers of the People.
- Read the exhortation to confession and lead the Confession.
- Pronounce the dismissal.

The Deacon shall stand at the altar with the celebrant. If more than one Deacon is present, it is appropriate that the other(s) also be at the altar with the celebrant.

When a Deacon is one of the ministers at the Eucharist, the Deacon shall prepare the altar. This includes:

- Preparing the vessels.
- Receiving the offerings and oblations from the laity.
- Attending to a second chalice and/or paten before the administration.
- Removing the vessels after communion and performing or supervising ablutions.
- Elevate the cup at the doxology of the Eucharistic Prayer and at the celebrant's words, "The gifts of God for the People of God," while the celebrant elevates the paten.

When a Deacon is one of the ministers at the Eucharist the Deacon shall either:

- Assist in administering the Communion, offering either the bread or the cup, or
- Attend the altar by performing such functions as refilling the patens, refilling the chalices and preparing the Eucharistic home communion kits.

It is appropriate and recommended that the Deacon be responsible for assuring that those communicants who are unable to come forward have the sacraments brought to them.

When a Deacon administers the bread during Communion and comes to a child or adult who does not receive, it is appropriate for the Deacon to sign them with the cross and greet them with an appropriate liturgical phrase, assuring that person of God's love for them.

Deacons may be invited to preach on occasion by the priest in charge of the congregation.

In an emergency, where a Eucharistic service is scheduled and no priest is available, an available Deacon may, at the request of the parish priest, conduct a daily prayer service instead. At no time in the Diocese of Rochester are Deacons to preside at a "Deacon's Mass."

The function of the Deacon in Holy Baptism

When present, Deacons shall vest and participate as ministers at Baptism. The Deacon shall:

- Read the Gospel.
- Read or be responsible for the prayers for the Candidates(s).
- May assist the celebrant by pouring the water into the font, holding towels, oil stock or Prayer Book, lighting candles from the Paschal Candle, and otherwise being of service.
- May present the newly baptized with the baptismal candle saying, " _____, receive the light of Christ and carry it forth into the world."

In this diocese Deacons are not customarily the sole officiant at baptisms, and MUST have the Bishop's permission to do so in each case. A Deacon may not bless the baptismal water.

The function of the Deacon in Proper Liturgies for Special Days

Ash Wednesday

It is appropriate and recommended for the Deacon to read the Invitation on page 264 of The Book of Common Prayer and to assist in the imposition of ashes. It is also appropriate for the Deacon to sing or say the Great Litany at any time it is used.

During Lent

When it is used, it is appropriate for the Deacon to read the Exhortation.

Palm Sunday

If the Deacon is one of the ministers on Palm Sunday, the Deacon shall read the Gospel in the Liturgy of the Palms and bid the people to procession. It is traditional to have the Deacon act as the narrator if the Passion Gospel is read or sung in parts.

Maundy Thursday

If a Deacon is one of the ministers on Maundy Thursday, the Deacon should participate in the washing of feet according to the local custom of the parish.

Good Friday

If a Deacon is one of the ministers of the Good Friday liturgy, the Deacon shall read or sing the biddings included in the Solemn Collects, tailoring them as appropriate.

Easter Vigil

If a Deacon is one of the ministers during the Easter Vigil, the Deacon shall lead and bear the paschal candle in procession and shall sing or say the Exsultet.

Bishop's Visitations and in a Diocesan Eucharist

All of the Customary above applies when the Bishop is the celebrant. In addition, the Bishop's chaplain should be a Deacon, if possible. If two Deacons are available, it is appropriate that both attend the Bishop.

In processions, the Deacon(s) precede the Bishop.

The dalmatic is the proper liturgical vestment for Deacons corresponding to the chasuble for priests and bishops. In this diocese, dalmatics are customarily worn at a Diocesan Eucharist. It is appropriate that Deacons wear dalmatics at bishop's visitations to parishes, if available.

At all diocesan services, the roles of Deacons shall be filled by Deacons.

The function of the Deacon at the Marriage Rite

When assisting a priest at a marriage ceremony, the Deacon may:

- Deliver the charge.
- Request the Declaration of Consent.
- Perform those assisting functions previously outlined in the section on the Eucharist.
- In this diocese a Deacon shall not preside at a marriage ceremony.

Holy Orders as Deacon -- Checklist

Name: _____

Nomination and Application for Postulancy: Journey of an Aspirant

Before Application:

To be completed:

- A confirmed communicant in good standing
- Resident in faith community for one year
- Consultation with resident clergy person
- Exploratory meeting with Missioner for Vocational Discernment ___/___/___
- Spiritual autobiography
- Introductory meeting with Bishop ___/___/___
- Group discernment process.
- Interview with Vestry

Color Chart of person tracking process or tagged:

- Missioner for Vocational Discernment (MVD)
- Executive Assistant to Bishop (EAB)
- Canon for Mission & Ministry (CMM)
- COM Chair (COM)

To Apply:

Date received or completed:

- ___/___/___ Letter of nomination from priest and vestry (packet)
- ___/___/___ a. Vestry Interview notes/discernment description
- ___/___/___ Letter of application to Bishop (packet) (tag CMM)
- ___/___/___ a. Postulancy Information Form
- ___/___/___ b. Financial Information Form
- ___/___/___ c. Level of education achieved/ official transcripts
- ___/___/___ d. Date of Previous Application or Nomination if any
- ___/___/___ e. Medical Exam
- ___/___/___ Initiate Background Check
- ___/___/___ Background Check completed
- ___/___/___ Aspirant to contact Psychologist
- ___/___/___ Psychological Exam
- ___/___/___ Meeting between Psychologist and Aspirant
- ___/___/___ Meeting between Psychologist and Bishop (tag MVD/EAB)
- ___/___/___ Formal nomination meeting with Bishop (tag EAB)
- ___/___/___ Letter from Bishop to Aspirant to proceed (tag CMM)
- ___/___/___ COM Discernment Conference
- ___/___/___ COM Chair notifies Bishop by phone or email (tag EAB)
- ___/___/___ Bp contacts aspirant/priest if process has been stopped
- ___/___/___ Enroll as postulant by letter from Bishop (tag COM/MVD)
- ___/___/___ COM Mentor: _____
- ___/___/___ (Mentor is identified by COM Chair [tag EAB])
- ___/___/___ Copy of checklist is sent to Mentor (tag EAB)
- ___/___/___ Learning Agreement/SCL-CRCDS (tag EAB)

Application for Candidacy: Journey of a Posulant

Before Application:

To be completed:

- Faithful at worship and in prayer
- Function in assigned community as appropriate
- Regular contact with COM Mentor
- Communication with Bishop during Ember Weeks
- Request theological education support from the Bishop's office (tag EAB)

Color Chart of person tracking process:

- COM Mentor
- Executive Assistant to Bishop (EAB)
- Canon for Mission & Ministry (CMM)
- COM Chair
- Standing Committee Chair

To Apply:

Date received or completed:

- ___/___/___ Letter of support from priest and vestry
- ___/___/___ Letter of application to Bishop (tag EAB/COM/SC)
- ___/___/___ Interview with COM- progress in formation (tag EAB)
- ___/___/___ Certificate of Recommendation from COM
- ___/___/___ COM Chair phone Standing Committee Chair
- ___/___/___ Interview with Standing Committee (tag EAB)
- ___/___/___ Certificate of Recommendation from Standing Committee
- ___/___/___ Standing Committee Chair phone Bishop (tag EAB)
- ___/___/___ Enroll as Candidate by letter from Bishop (tag CMM*)
- ___/___/___ COM Mentor: _____
- ___/___/___ (Mentor is identified by COM Chair [tag EAB])
- ___/___/___ Copy of checklist is sent to Mentor (tag COM)
- ___/___/___ (*Tag CMM for Transitions and OTM Profile)

APPLICATION FOR DIACONATE: Journey of a Candidate

Before Application:

To be completed:

- 18 Months since date of letter from Bishop to proceed as an aspirant in the process
- Faithful at worship and in prayer
- Function in assigned community as appropriate
- Completion of formation program
- Regular contact with COM mentor
- Communication with Bishop during Ember Weeks
- Meeting with Canon for Mission & Ministry re: possible placement
- Safe Church Training
- Title IV Training (The Very Rev. Jim Adams)
- Anti-Racism Training
- Participation in New Clergy Peer Support Group __/__/__
- Letter from Clergy Facilitator of Peer Support Group to the Bishop validating participation for at least 6 months __/__/__

Color Chart of person tracking process:

-  COM Mentor
-  Executive Assistant to Bishop (EAB)
-  Canon for Mission & Ministry (CMM)
-  COM Chair (COM)
-  Standing Committee Chair (SC)
-  Chief Financial Missioner (CFM)

To Apply:

Date received or completed:

- | | |
|-----------|--|
| _ / _ / _ | Letter of support from priest and vestry |
| _ / _ / _ | Letter of application to Bishop (tag EAB/CMM/COM/SC) |
| _ / _ / _ | Background Check 2 if over three years |
| _ / _ / _ | Medical/Psychological updates if over three years |
| _ / _ / _ | Interview with COM (tag EAB) |
| _ / _ / _ | Certificate of Recommendation from COM |
| _ / _ / _ | COM Chair phone Standing Committee Chair |
| _ / _ / _ | Interview with Standing Committee (tag EAB) |
| _ / _ / _ | Certificate of Consent from Standing Committee |
| _ / _ / _ | Standing Committee Chair phone Bishop (tag EAB) |
| _ / _ / _ | Phone call from Bishop to candidate |
| _ / _ / _ | Letter from Bishop to candidate (tag EAB/CMM/CFM) |
| _ / _ / _ | Ordination Date (decided by Bishop and Candidate) |

Journey in the process is complete

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?

All priestly ministry takes its root in the fundamental priestly ministry of Jesus Christ through whom “God was reconciling the world to himself” (2 Cor. 5:19) and from the fundamental priestly role of the church whose role in God’s mission is to “restore all people to unity with God and each other in Christ.” (Catechism, BCP p. 855) Any call to the ordained ministry of priest must be grounded in these foundational realities: ordained priesthood is both Christocentric and Ecclesial in its shape. A priest is one who both embodies and enables the priestly work of the church as the Body of Christ.

The idea of a separate and ordained sacramental leadership did not emerge fully until the third century and then only in the face of the need for order in the face of state driven persecution. The priestly office emerged as a vehicle for maintaining the community’s witness to the Gospel. At the Reformation, the teaching role of this office took on a central role. The priest became the person most responsible for the formation of their congregations in the life of discipleship. In this era “word and sacrament” became the twin foci of priestly ministry.

Also, at the Reformation, as a way of restoring something of the ecclesial context of ordained ministry, the ordinal made it clear that the recognition of a call to priestly ministry within the congregation is by the consent of the people. This consent process begins with a time of discernment in the local congregation who will explore with aspirants the basis of God’s call to priestly ministry.

Following the consent of the people, the Bishop then makes clear just what this vocation involves. It is to work as “pastor, priest, and teacher” in communities where priests are called:

... to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your life in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor. You are to preach, to declare God’s forgiveness to penitent sinners, to pronounce God’s blessing, to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ’s Body and Blood, and to perform the other ministrations entrusted to you.

In all that you do, you are to nourish Christ’s people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come. (BCP p.531)

What these paragraphs make clear is that the sacramental function of priesthood is secondary to

the challenge of caring for and nurturing their people in their relationship to Jesus Christ as God's witness to the grace that is inviting them into a wholeness of life.

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

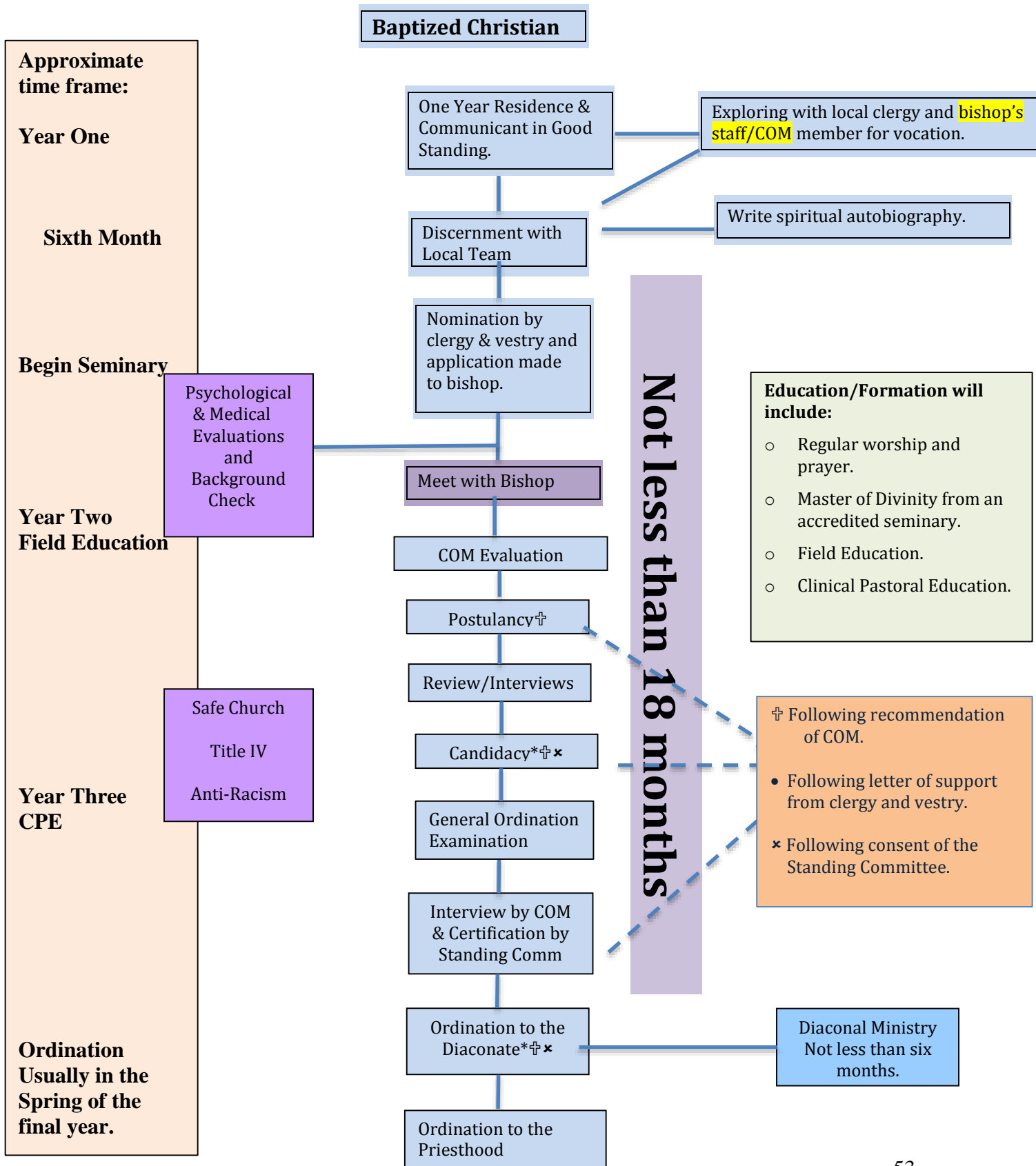
Holmes, Urban, T. III, *The Future Shape of Ministry*, New York, Seabury, 1971

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

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

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

Flow Chart for Ordination to the Priesthood



DISCERNING A CALL

Aspirants to priestly ministry will first meet with their rector to explore their call to this ministry. The primary responsibility for recognizing and developing a vocation to ordained ministry lies with the parish. It may seem presumptuous to observe, question, and judge another's call to ordained ministry. However, for someone aspiring to Holy Orders in the Church, this is not a private matter, but the proper concern of the entire Body of the Church.

The next step is to have the Aspirant along with the Rector, Vicar, or Priest-in-Charge arrange for the Aspirant to meet with the Missioner for Vocational Development who will outline the process of local discernment as set forth in the Vocational Discernment Handbook and the requirements for application to postulancy. *See Appendix C*

If it seems appropriate the Missioner will then arrange for the Aspirant to meet with the Bishop who will use this opportunity to forge a pastoral relationship with the Aspirant and convey their vision of priestly ministry. In preparation for meeting with the Bishop the Aspirant will write a **Spiritual Autobiography** of at least 10 pages in length. (*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 vocation 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 vocation;
- c) Work experiences, including settings, times, responsibilities, nature of the work done, and the perceived impacts upon his/her vocation 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 vocation 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 local clergy person, the Missioner will help to create a local discernment team who will spend several months discerning with the Aspirant.

At the close of the local team's work, they will prepare reflections on the Aspirant's character, sense of call, gifts, growing edges and appropriateness of the application for priesthood at this time. These reflections should be submitted to the parish clergy and vestry. Should the community agree to nominate the Aspirant these documents will become part of their application file.

ROLE OF LOCAL CLERGY AND VESTRY

As the local 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 person 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 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 Local Team'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?"
- 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** – 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?"
- 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, 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 person and vestry of the congregation decide to nominate the Aspirant for postulancy, they must submit the following 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. 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 reflections of the discernment group;
- c) A summary of the vestry interview.

LETTER OF APPLICATION

Once the Letter of Nomination has been sent 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 on the insights they gained from the discernment committee. Along with this letter, the Nominee will send in their Spiritual Autobiography.

At this time Nominees will also submit a Postulancy Information Form (*Appendix E*), Financial Information Form (*Appendix F*), Educational Transcripts, and arrange for Medical and Psychological Evaluations and request a Background check.

Medical Evaluation – see Appendix G This must be completed and signed by the Aspirant’s regular physician and sent to the bishop’s Executive Assistant to be placed in a confidential file.

Psychological Evaluation - Aspirants should contact the Missioner for Vocational Discernment or the Bishop’s Executive Assistant to get the list of psychologists being used by the diocese and then make an appointment with the psychologist. In preparation for this evaluation please complete:

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

And mail the completed forms **directly** to the psychologist.

The results of the psychological evaluation is first shared with the Aspirant and then, after authorization, forwarded to the bishop. *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. These reports will remain in a confidential file in the bishop’s office, and the contents may be shared with the Commission on Ministry, Standing Committee, or any other persons only with the written permission of the Aspirant.

It is expected that the Postulant, the Aspirant's congregation, and the diocese will each pay one third of the expense of these examinations.

Background Check – Nominee is expected to request that the Canon for Deployment initiate a Background Check as described on page 28.

Note: 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 Nominee.

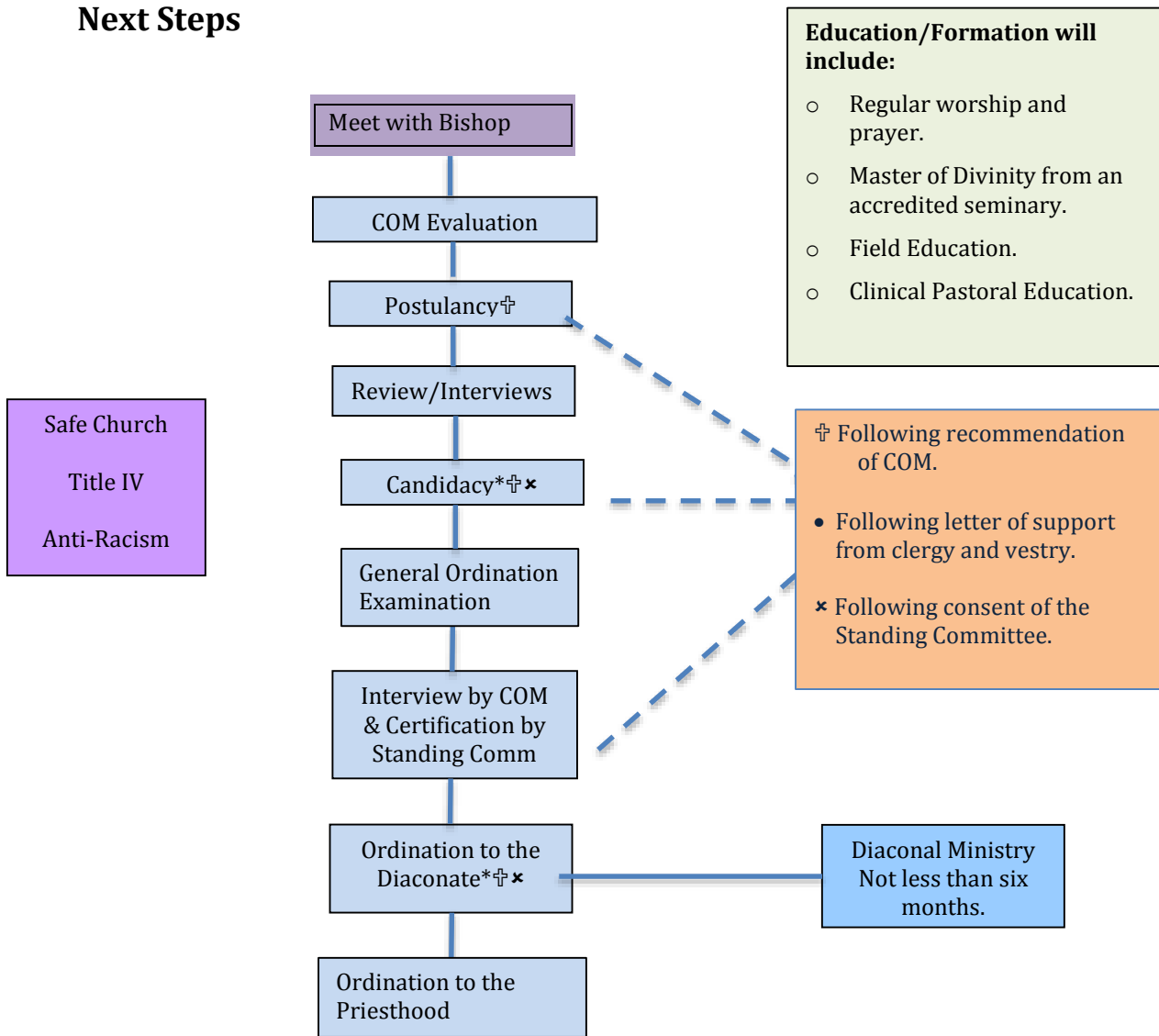
If more than three years pass from the time of these evaluations and a date set for ordination candidates may be asked to take these evaluations a second time.

The time from nomination to ordination must be at least eighteen months.

Summary of Preliminary requirements – check off as you proceed:

Write down date of completion as appropriate:	
_____	Regular participation in the life and worship of your community.
_____	Meet with Rector/Priest-in-charge.
_____	Meet with Missioner for Vocational Discernment.
_____	Meet with Bishop.
_____	Engage in Local Discernment Process and write a Spiritual Autobiography
_____	Interview with the Vestry.
_____	Letter of Nomination from Clergy and Vestry along with:
	• Aspirant's Spiritual Autobiography
	• Reflections from the local discernment team
	• A summary of the Vestry's interview.
_____	Letter of Application from the Nominee to the Bishop along with:
	• Postulancy Information Form – Appendix E
	• Financial Information Form - Appendix F
	• Educational Records and Transcripts.
_____	Medical and Psychological Evaluations – Appendices G - J
_____	Background check requested.

Next Steps



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 bishop’s Executive Assistant will make an appointment for the Nominee to meet with the bishop who will then indicate if she/he should proceed to the next step. With the bishop’s approval the Nominee will meet with the whole COM and be interviewed at a semi-annual interview day for the whole COM (normally held in November and April) for postulancy and then, with the recommendation of the COM, the bishop will admit the Nominee as a Postulant for holy orders.

Participation in the COM Interview:

When the bishop has approved a Nominee, he/she will request the Chair of the Commission on Ministry for an interview by the Commission. This interview gives the Commission on Ministry the opportunity to meet the Nominee in person. In preparation for a formal interview, COM members will review the materials from the Nominee's congregation and do its own discernment of the Nominee's suitability for Holy Orders.

- During the interview, the Aspirant 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 COM Interview:

- The COM then discusses the interview, discerns together a person's call and suitability for Holy Orders seeking consensus among all the members. The COM will then vote on and sign the formal letter of recommendation to be forwarded to the Bishop.
- The Chair of the COM will then inform the Bishop, with a copy to his/her Executive Assistant, of the COM's recommendation
- The bishop will meet with/share the recommendations of the Commission on Ministry and may admit the Aspirant as Postulant recording this action in the Register and informing the Rector of the Nominee's congregation, the COM, and the Standing Committee.
- The COM chair then informs the Postulant of their assigned **mentor** from the COM and outlines the relationship. The mentor provides a means of communication between the Postulant and the Commission. It is the Postulant's responsibility to keep the mentor informed of progress, problems, issues and any changes that may be occurring in the preparation process. This may be done through letters, telephone conversations or through personal meetings. The mentor's primary responsibility is to receive information from the Postulant and be a resource for information about the process toward ordination. Being a mentor 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 mentor from time to time.
- *In cases where the Commission declines to recommend a nominee or a postulant, the Commission will appoint one of its members to help create, with the nominee's or postulant's priest, a local discernment team who will help the person to discern just what God's "yes" is for their sense of calling.*

DURING POSTULANCY

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

The normal 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. In the normal course of events, a M.Div. program takes three academic years.

Toward the end of their theological education, postulants will be expected to take the General Ordination Examination and show proficiency in the following areas:

- (1) The Holy Scriptures.
- (2) Church History, including the Ecumenical Movement.
- (3) Christian Theology, including Missionary Theology and Missiology.
- (4) Christian Ethics and Moral Theology.
- (5) Studies in contemporary society, including the historical and contemporary experience of racial and minority groups, and cross-cultural ministry skills. Cross-cultural ministry skills may include the ability to communicate in a contemporary language other than one's first language.
- (6) Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Book of Common Prayer and the Hymnal, and authorized supplemental texts.
- (7) 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 Commission on Ministry and, if appropriate, in two different settings. These settings should be different from the experience offered by the Postulant's sponsoring congregation. (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.)

Clinical Pastoral Education: A minimum of one quarter of Clinical Pastoral Education in an accredited program is normally completed during seminary prior to application for Candidacy. 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 encouraged to engage with a Spiritual Director. Resources for Spiritual Direction may be obtained through the Bishop's office.

Safe Church, Title IV (Episcopal Church Canons) and Anti-Racism Training: As required by diocesan policy, all persons seeking ordination must be trained in Sexual Misconduct Prevention. Postulants should take the mandated training in both Child Sexual Abuse Prevention and Adult Sexual Harassment Prevention at the earliest opportunity. Title III (Canon on Ministry) requires training in Title IV (Canon on Discipline) and Anti-Racism. These also should be undertaken at the earliest opportunity prior to Candidacy. 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 canon, postulants and candidates are expected 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.

Summary – check off as you proceed:

_____	Regular in worship and formation in local community.
_____	Regular meeting with local clergy.
_____	Meeting with the Bishop.
_____	COM Priesthood Committee.
_____	COM Mentor appointed _____
_____	Theological Education at _____
_____	Field Education at _____.
_____	Clinical Pastoral Education at _____.
_____	Safe Church Training
_____	Title IV Training
_____	Anti-Racism Training
_____	Ember Day Letters to Bishop.

POSTULANCY TO CANDIDACY

During postulancy the Postulant will remain a faithful member of his/her 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 Postulant’s joys and sorrows and their growth in their ongoing discernment of their call.) and make regular contact with their COM mentor.

Generally during the **middler year of Seminary**, postulants may apply to the Bishop to become a Candidate for ordination. This step will involve:

- A formal letter of request to the bishop that the Postulant become a Candidate for ordination. This letter should include the date that they were admitted to postulancy.
- A letter of support from their clergy and vestry, signed by at least two-thirds of the vestry.
- Evaluation and recommendation from their theological school.

At this time, postulants will consult with their COM mentor to see that all the necessary documents have been filed. Their mentor will arrange with the Chair of the COM a time for

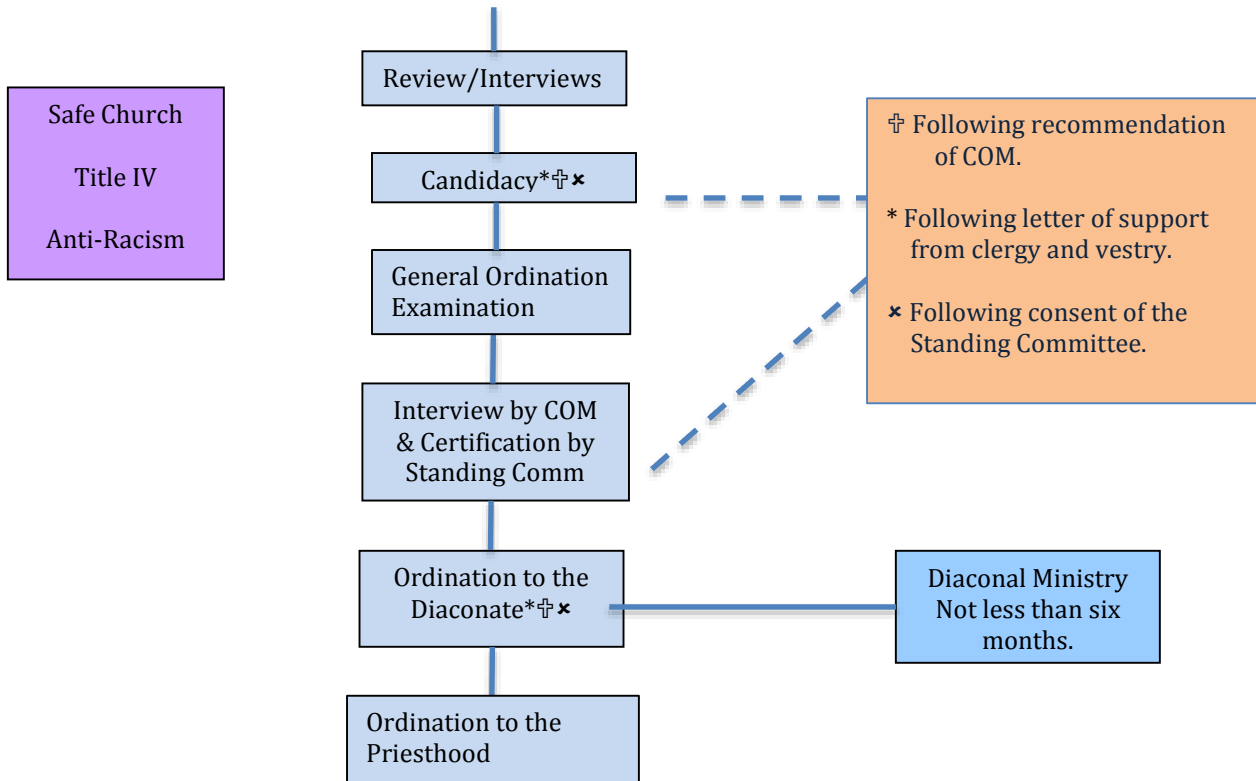
the Postulant to interview with the Priesthood Committee of the COM.

- Following their interview, the committee will bring reflections and a recommendation to the whole COM for a vote.
- The chair, or a member of the COM, will prepare a report using the form found in Appendix L giving reflections and results of the COM vote for submission to the Bishop with a copy to the 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 for ordination. Where possible, this will occur at the same time of the COM interview. 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 then admit the Postulant as a Candidate and inform them and their 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.

Summary of process

_____	Faithful at worship and participation in their community.
_____	Field Education at _____.
_____	Regular Ember Letters.
_____	Contact with COM mentor.
_____	Evaluation and recommendation from theological school.
_____	Application for Candidacy.
_____	Supporting letter from clergy and vestry.
_____	Interview with COM
_____	Interview with Standing Committee
_____	Admitted as Candidate

CANDIDACY TO ORDINATION AS TRANSITIONAL DEACON



Length of Candidacy - There is no maximum or minimum length for candidacy: however there must be at least eighteen months from the date of nomination to the date of ordination.

Ember Day letters are expected during candidacy.

General Ordination Examination:

The Bishop’s Executive Assistant registers all Candidates for the GOEs even if they will be taking them at their seminary. *Please notify the Bishop’s Assistant by October 1 of your desire to take the exam the following January.*

A note on timing: 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 congregation or community of faith.

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

Recommendation from Theological School: As required by canon, 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.

Medical and Psychological Evaluations: If more than three years has passed since the earlier evaluations, new evaluations may be required. Such a determination will be made by the bishop in consultation with the Candidate.

Background Checks: Since standard background checks are valid for only six months and since the Candidate has been away at seminary, a second background check may be required before the Candidate may work as a Deacon. This background check will be accomplished in the same manner as the first. (see p. 28)

Commission on Ministry: When the requirements of Canon III.8.5 and of this Handbook have been met:

- The Postulant will contact their mentor who has been monitoring their file and the status of all requirements to be met.
- When all forms and requirements have been submitted, the mentor arranges with the Chair of the COM and Postulant for the interview with the Priesthood committee of the COM.
- The committee will bring reflections and a recommendation to the whole COM for a vote.
- The chair 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 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 may interview the Candidate at this time during its regular monthly meeting. (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 Canon for Deployment of the diocese. In consultation with the bishop, the Candidate should ascertain whether or not placement within the Diocese of Rochester is possible.

If the 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 Canon for Vocation, liaison and the Bishop.

If the transitional Deacon is not currently in seminary, they shall look for employment in consultation with the Canon for Mission and Ministry. Only if the bishop releases the Candidate to seek employment outside of this diocese may the Candidate begin the search process. Whether or not placement is available to the Candidate in the Diocese of Rochester, he/she should prepare a résumé and complete the Church Deployment Office computer form in consultation with the Canon for Deployment, and send it to the Church Deployment Office. An early meeting with the Canon for Deployment assures the Candidate of an early start in the search process. Placement in the Deacon's sponsoring parish is not normally permitted.

Summary of process

_____	Faithful at worship and participation in their community.
_____	Active in some form of field education.
_____	Regular Ember Letters.
_____	Contact with COM mentor.
_____	General Ordination Examinations
_____	Evaluation and recommendation from theological school.
_____	Evaluation from CPE Supervisor.
_____	Application for Ordination.
_____	Check re time lapse since medical, psychological, and background.
_____	Supporting letter from clergy and vestry.
_____	Interview with COM.
_____	Certification by Standing Committee

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:

- It will have been at least eighteen months from the date of nomination to the date of ordination.
- If more than thirty-six months have passed since their background check and their psychological and medical evaluation the bishop may require these items to be taken again.
- General Ordination Examinations are completed satisfactorily or, if not, COM and Candidate have agreed to an educational design.

Interview with Canon for Deployment _____

Diaconal placement _____

Date for Ordination to Transitional Diaconate _____

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 nomination to ordination to the priesthood be less than eighteen months.

New Clergy Orientation: As required by Canon III.9.2, transitional deacons are expected to participate in a new clergy orientation and support program administered by the diocese (New Connections) if they are serving their transitional diaconate within the diocese. If they are away at seminary, this participation will be deferred until such time as they are employed and/or resident in the diocese.

Letter of Application to the Bishop: A transitional Deacon may 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 Deacon shall also include reflections on their diaconal formation in this letter.

Letter of Support from Clergy and Vestry: The congregation or community of faith of the Postulant must submit a letter of support signed by two-thirds of the vestry and the rector or the member of the clergy providing oversight.

Letter of Supervising Clergy & Final Seminary Reports: The supervising priest and vocational deacon under whom the transitional Deacon has been serving should submit a letter of reflection and recommendation to the Bishop to include observations of the 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 Education Designs Committee of the COM shall be in contact with the transitional Deacon and the Canon for Vocational Discernment 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 III.8.7(e)).

Life and Work of a Priest: The life and work of a priest is described in Canon III.9. The bishop and the Canon for Mission and Ministry 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 *New Connections*, 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.

Holy Orders to the Priesthood Checklist

Name: _____

Nomination and Application for Postulancy: Journey of an Aspirant

Before Application:

To be completed:

- A confirmed communicant in good standing
- Resident in faith community for one year
- Consultation with resident clergy person
- Exploratory meeting with the Missioner for Vocational Discernment ___/___/___
- Spiritual autobiography
- Introductory meeting with Bishop ___/___/___
- Group discernment process
- Interview with Vestry

Color Chart of person tracking process or tagged:

- Missioner for Vocational Discernment
- Executive Assistant to Bishop (EAB)
- Canon for Mission & Ministry (CMM)
- COM Chair (COM)

To Apply:

Date received or completed:

- / / Letter of nomination from priest and vestry
- / / Letter of application to Bishop (packet) (tag CMM)
 - a. Postulancy information form
 - b. Financial information form
 - c. Level of education including official transcripts
 - d. Seminary transcript & evaluation, if available
 - e. Date of previous application or nomination if any
 - f. Medical exam
- / / Initiate Background Check
- / / Background Check completed
- / / Aspirant to contact psychologist
- / / Psychological exam
- / / Meeting between psychologist and Aspirant
- / / Meeting between psychologist and Bishop (tag MVD/EAB)
- / / Formal nomination meeting with Bishop (tag EAB)
 - a. Discuss theological education with Bishop
- / / Letter from Bishop to Aspirant to proceed (tag COM)
- / / COM Discernment Conference.
- / / COM Chair notifies Bishop by phone or email (tag EAB)
- / / Bp contacts aspirant/priest if process has been stopped
- / / Enroll as postulant by letter from Bishop (tag COM/MVD)
- / / COM Mentor: _____
(Mentor identified by COM Chair (tag EAB))
- / / Copy of checklist sent to Mentor (tag EAB)

Application for Candidacy: Journey of a Postulant

Before Application:

To be completed:

- Faithful at worship and in prayer
- Regular contact with COM Mentor
- Function in assigned community as appropriate
- Request theological education support from the Bishop's office (tag EAB)
- Communication with Bishop during Ember Weeks (tag EAB)

Color Chart of person tracking process or tagged:

- COM Mentor
- Executive Assistant to Bishop (EAB)
- Canon for Mission & Ministry (CMM)
- COM Chair (COM)
- Standing Committee Chair (SC)

To Apply:

Date received or completed:

- / / Letter of support from priest and vestry
- / / Letter of application to Bishop (tag EAB/COM/SC)
- / / Seminary transcript & Middler report, if available (fluid)
- / / Interview with COM (tag EAB)
- / / Certificate of Recommendation from COM
- / / COM Chair phone Standing Committee Chair
- / / Interview with Standing Committee (tag EAB)
- / / Certificate of Recommendation from Standing Committee
- / / Standing Committee Chair phone Bishop (tag EAB)
- / / Enroll as candidate by letter from Bishop (tag CMM*)
- / / COM Mentor: _____
(*Tag CMM for OTM Profile and Transitions)
- / / Copy of checklist sent to Mentor (tag COM)

APPLICATION FOR TRANSITIONAL DIACONATE: Journey of Candidate

Before Application:

To be completed:

- Faithful at worship and prayer
- Regular contact with COM Mentor
- Communication with Bishop during Ember Weeks (tag EAB)
- Supervised field education (two years)
- Meeting with Canon for Mission & Ministry re: placement as Deacon and OTM Profile
- General Ordination examination (tag EAB)
- Safe Church Training
- Title V Training (The Very Rev. Sim Adams)
- Anti-Racism Training

Color Chart of person tracking process or tagged:

- COM Mentor
- Executive Assistant to Bishop (EAB)
- Canon for Mission & Ministry (CMM)
- COM Chair (COM)
- Standing Committee Chair (SC)
- Chief Financial Missioner (CFM)

To Apply:

Date received or completed:

- Letter of support from priest and vestry
- Letter of application to Bishop (tag EAB/CMM/COM/SC)
- Seminary transcript & Faculty recommendations
- Clinical Pastoral Education ("CPE") report
- Background check update (over three years)
- Medical/Psychological updates (over three years)
- Interview with COM (tag EAB)
- Certificate of Recommendation from COM
- COM Chair phone Standing Committee Chair
- Interview with Standing Committee (tag EAB)
- Certificate of Consent from Standing Committee
- Standing Committee Chair phone Bishop (tag EAB)
- Phone call from Bishop to candidate
- Letter from Bishop to candidate (tag EAB/CFM/CMM)
- Ordination Date decided by Bishop and the Candidate
- COM Mentor: _____
- Copy of checklist sent to Mentor (tag COM)

APPLICATION FOR PRIESTHOOD: Journey of Transitional Deacon

Before Application:

To be completed:

- 8 Months since date of letter from Bishop to proceed as an aspirant in the process
- Transitional Deacon for 6 months (tag CMM)
- Faithful at worship and prayer
- Regular contact with COM Mentor
- Meeting with Canon for Mission & Ministry re: available positions
- Participation in New Clergy Peer Support Group ___/___/___
- Letter from Clergy Facilitator of Peer Support Group to the Bishop validating participation for at least 6 months ___/___/___

Color Chart of person tracking process or tagged:

- COM Mentor (CM)
- Executive Assistant to Bishop (EAB)
- Canon for Mission & Ministry (CMM)
- COM Chair (COM)
- Standing Committee Chair (SC)
- Chief Financial Missioner (CFM)

To Apply:

Date received or completed:

- Letter of support from priest and vestry
- Letter of application to Bishop (tag EAB/CMM/COM/SC)
- Interview with COM (tag EAB)
- Certificate of Recommendation from COM
- COM Chair phone Standing Committee Chair
- Interview with Standing Committee (tag EAB)
- Certificate of Consent from Standing Committee
- Standing Committee Chair phone Bishop (tag EAB)
- Phone call from Bishop to Transitional Deacon
- Letter from Bishop to Trans. Deacon (tag EAB/CMM/CFM)
- Ordination Date decided by Bishop and Transitional Deacon

Journey in the process is complete

Section 6

CONTINUING EDUCATION/FORMATION

The COM encourages all clergy 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.

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 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 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.
- 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 oversee 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 worshiping 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.
- Local priest** – A priest whose ministry is geographically limited by the bishop.
- Mentor** – 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 or candidate.
- 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).
- 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 11 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. They may be viewed at https://www.churchpublishing.org/general_convention/
- Total Common Ministry (TCM)** – A concept of ministry that is rooted in the ministry of all the baptized. It is a team ministry in which the members of the team assume the functions needed in the geographic area including functions that require ordination.
- 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: Whom to Call for What

To arrange for a discernment process in your congregation, call the resident clergy person; to arrange a meeting with the Missioner for Vocational Discernment, who will outline process and recruit someone from your district to join your local team, call 585-750-2820.

For information about the requirements for ordination, call the resident clergy person of your congregation, the Chair of the Commission on Ministry, or the Missioner for Vocational Discernment.

To talk about beginning the process toward ordination, call the resident clergy person of your congregation, the Chair of the Commission on Ministry, or the Missioner for Vocational Discernment.

For information about seminary education, call the Missioner for Vocational Discernment.

To schedule medical evaluation make the appointment with your own physician.

To schedule a psychological evaluation, first get the contact information from the bishop's Executive Assistant, and then make your appointment(s).

For scheduling interviews for postulancy, candidacy, diaconate, and priesthood, call the Chair of the Commission on Ministry or your mentor.

For scheduling appointments with the bishop, call the Executive Assistant.

For review of documents submitted and requirements met or to check on outstanding documents or requirements, call the Executive Assistant.

If you don't know whom to call, call your resident clergy person or the Missioner for Vocational Discernment.

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 local discernment team to follow. It is not prescriptive, but offered as a guide.

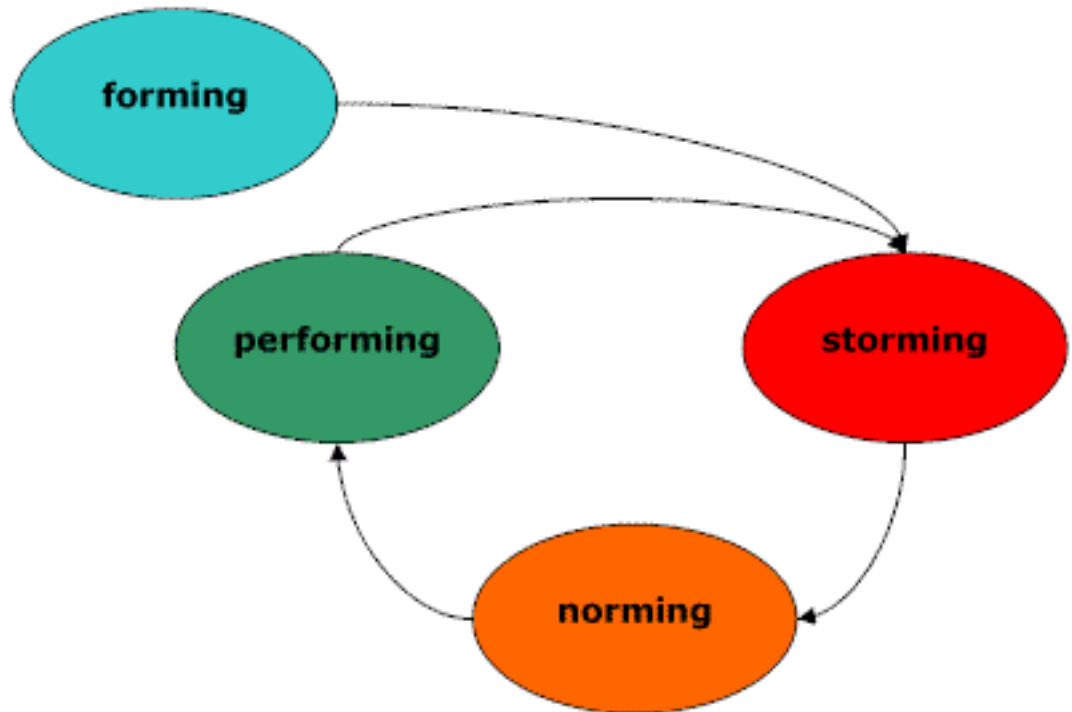
The Diocese is most grateful for the time and commitment members of local teams give to this most important area of our ministry to one another.

*First a note or two about the **Local Team**:*

- The Rector, often in consultation with those seeking to better discern God's call, will appoint the local team.
- The local team will be composed of five to six 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 by gentle conversations that report what is being heard and seen in the discernment process.
- Local 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 discernor is seeking an ordained ministry the local team will include a person or persons from another congregation in the district. At the time of the formation of a local team for discernment of a call to ordination the Rector will consult with the Bishop's office for names of people from the district. Teams should have no more than six 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 local team 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:



⁵ ©1965 by the American Psychological Association. This article appeared in *Psychological Bulletin*, Volume 63, Number 6, Pages 384- 99

⁶ Reproduced from the encyclopaedia of informal education [<http://www.infed.org/thinkers/tuckman.htm> - cite]

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

- There will usually be twelve or so meetings of the Local Team and every member is expected to be present at each of the meetings.
- It is desirable that the pace of meetings allow for time for members to reflect on their work. Meeting every other week or twice a month is a good pattern for this process to be most fruitful.
- Each team will have a **Facilitator**, identified by the Rector or Priest-in-Charge, who will be responsible for seeing that:
 - The meetings are held in a space that is conducive to reflective conversation and prayer.
 - The team is invited to establish their norms at the beginning, e.g.:
 - Meetings begin on time and end on time.
 - Team members follow norms of respect and confidentiality.
 - Each member is able to contribute.
 - Members speak only in “I” statements.
 - Conversations do not continue in the parking lot or by email.
 - Sessions are not rushed and truly open to the gentle promptings of the Spirit. In this vein the outline that follows is not to be treated as a legal requirement. If it is appropriate to linger at a place where the Spirit is leading then do so.
 - The team is gently invited into those moments of silence called for in the outline, indicating the length of time silence will be observed.
 - Sessions end by:
 - Reviewing **Any concerns?** – i.e. related to the discernment journey the group is engaged in. *(N.B. Facilitators should familiarize themselves with the outline of Group Development noted above. They should check in with the group at each meeting to see how members are feeling about what is going on with the group at the time.)*
 - Going over the homework/reading.
 - Pointing out the **Thoughts for reflection** as members prepare for the next session.
 - Any pastoral concerns are communicated to the Rector or Priest-in-Charge.
 - Each member of the team, the case of those seeking ordination, submit their discernments in writing to the Vestry and to the Rector or Priest-in-Charge at the end of the sessions.
 - The person from the Bishop’s office who is coordination the discernment process for the Diocese is invited to join in a closing Eucharist.
- The core of this process is for all of the team to practice reflective listening, both to each other, and to the Spirit of God. The key question: ***To what ministry is God calling you?*** is one that will be shared by each member of

the group and most certainly by the discerner at the early stages of the process.

- Each member of the team will be expected to write a spiritual autobiography. These written documents are private for the present and serve as an important preparation for the conversations that will take place between the team and the discerner in the effort to know the mind of God. See below for suggestions on how to go about this task – Appendix D p. 88. If a call is affirmed by the team, then a written spiritual autobiography will need to be submitted to the clergy and vestry and then to the bishop, and will become a part of the Aspirant's personal file.
- The process involves several dimensions of listening:
 - Part One** - sessions 1 to 3 - listening to how God has been at work in our lives.
 - Part Two** - sessions 4 to 5 - appreciating God's presence in community.
 - Part Three** - sessions 6 to 8 - identifying God's gifts for daily ministry.
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 local clergy might consider either joining the group and offering a Eucharist or providing for a commissioning of the person in the Sunday Liturgy.
 - Part Four** - sessions 9 - 11 - recognizing God's call to an ordained ministry.
Concluding Eucharist - Sending forth.
Only in part three does the focus turn explicitly to the call to an ordained ministry of the church. Up to then the team is learning to listen and to encourage one another in a Rule of Life that involves, prayer, bible study, worship, and mutual conversation.
- In the case of the discerner being an Aspirant for Ordination, and should the team conclude that there is evidence of a call they will write their reflections and send their commendation to the Rector/Priest in Charge, and the Vestry.
- When an Aspirant is admitted to Postulancy, the Local Team may, if it is mutually acceptable, continue to meet from time to time for prayer and continued support.
- Should the Local Team conclude that there is no call to the ordained ministry, they will prayerfully assist the Aspirant/Discerner to consider 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:
 - When asked, complete assignments asked of them.
 - Reflect prayerfully on the wisdom of the Local Team when guidance is offered.
 - Be aware that this process is not about success or failure, but about seeking to know God's will.

*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 Local 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 extemporary 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 DISCERNMENT GROUPS

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, 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.

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:

- *Prayer is not a way of making use of God; prayer is a way of offering ourselves to God in order that He should be able to make use of us.* William Barclay, *The Plain Man's Book of Prayers*, London: Collins, 1959, p. 21.
- *...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):*

- *Have 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 local clergyperson 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.

NB 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 Bishop’s representative for the discernment process, inviting the Rector or Priest-in-Charge to be present.

Appendix D Writing Spiritual Autobiographies

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 note-taking 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 local discernment team 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 Dave Galleher, member of the Committee on the Laity, Commission on Ministry, Diocese of Rochester.

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:

<u>School and Location</u>	<u>Major</u>	<u>Graduation Date</u>
----------------------------	--------------	------------------------

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.

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. Diocesan or parish grants _____

5. Gifts from parents/etc. _____

6. 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."

Have You	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.

Vocational Handbook 2013 – Appendix G: Medical Examination Form

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			Lymph Nodes		
<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	<input type="checkbox"/>
<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

Vocational Handbook 2013 – Appendix G: Medical Examination Form

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 Chills	<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 of 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

Legal problems: _____
 Employment problems: _____
 Financial problems: _____
 Fidelity problems: _____
 Sexual problems: _____
 Marital problems: _____
 Other problems: _____

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.)
- | | |
|--|--|
| <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"/> Employment problems: _____ | |
| <input type="checkbox"/> Financial problems: _____ | |
| <input type="checkbox"/> Fidelity problems: _____ | |
| <input type="checkbox"/> Sexual problems: _____ | |
| <input type="checkbox"/> Marital problems: _____ | |
| <input type="checkbox"/> 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.	<p>What ways were you disciplined by your mother as a child? (Mark all that apply.)</p> <ul style="list-style-type: none"> <input type="checkbox"/> Severe physical punishment, including beatings, hitting, etc. <input type="checkbox"/> Mild physical punishment, such as spanking. <input type="checkbox"/> Severe verbal punishment, such as yelling and screaming. <input type="checkbox"/> Mild verbal punishment. <input type="checkbox"/> Emotional withdrawal or isolation (for example, your mother would emotionally withdraw from you, not talk to you, avoid you, etc.). <input type="checkbox"/> Public or private humiliation. <input type="checkbox"/> Gentle, but firm discipline (describe): _____ <input type="checkbox"/> Little or no discipline was provided by my mother. <input type="checkbox"/> Other (describe): _____
57.	<p>How did you feel about the discipline you received?</p>
58.	<p>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:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Physical abuse: <input type="checkbox"/> Sexual abuse: <input type="checkbox"/> Emotional abuse: <input type="checkbox"/> Parental neglect:
59.	<p>To what extent do you have any significant gaps in your memories of childhood and adolescence?</p>
60.	<p>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.</p> <ul style="list-style-type: none"> <input type="checkbox"/> Fear of the dark <input type="checkbox"/> Fear of bugs, spiders, snakes <input type="checkbox"/> Fear of being left alone <input type="checkbox"/> Fear of going to school <input type="checkbox"/> Fear of other animals <input type="checkbox"/> Other fears (please specify): <p>Description of fear(s) or phobia(s) and the effect on you:</p>
61.	<p>How often did you lie to your teachers or parents? (Select category.)</p> <ul style="list-style-type: none"> <input type="checkbox"/> Rarely, if ever <input type="checkbox"/> Occasionally <input type="checkbox"/> Regularly <input type="checkbox"/> Often <input type="checkbox"/> Almost every day

62.	<p>How often did you steal or shoplift things as a child or adolescent? (Select category.)</p> <ul style="list-style-type: none"> <input type="checkbox"/> Rarely, if ever <input type="checkbox"/> Occasionally <input type="checkbox"/> Regularly <input type="checkbox"/> Often <input type="checkbox"/> Almost every day
63.	<p>As a child or adolescent, did you have a best friend? Please describe:</p>
64.	<p>Describe your peer group as a pre-adolescent. Mark all categories that apply.</p> <ul style="list-style-type: none"> <input type="checkbox"/> Large <input type="checkbox"/> Small <input type="checkbox"/> Popular <input type="checkbox"/> Unpopular <input type="checkbox"/> Based on sports <input type="checkbox"/> Based on academics or other school experiences <input type="checkbox"/> Mainly girls <input type="checkbox"/> Mainly boys <input type="checkbox"/> Mixed, boys and girls
65.	<p>Describe your peer group as an adolescent. Mark all categories that apply.</p> <ul style="list-style-type: none"> <input type="checkbox"/> Large <input type="checkbox"/> Small Popular <input type="checkbox"/> Unpopular <input type="checkbox"/> Based on sports <input type="checkbox"/> Based on academics or other school experiences <input type="checkbox"/> Mainly girls <input type="checkbox"/> Mainly boys <input type="checkbox"/> Mixed, boys and girls <input type="checkbox"/>
66.	<p>How old were you when you first reached puberty?</p>
67.	<p>How old were you when you had your first romantic relationship?</p>
68.	<p>To what extent is your present sexual life satisfactory to you? If it is not, please describe:</p>
69.	<p>To what extent did you discuss sexual topics with your parents? Please describe:</p>

70.	As a child or teenager, were you ever raped, molested, or subjected to what you or others considered inappropriate sexual behavior by someone? If "YES", please describe:	<input type="checkbox"/> Yes <input type="checkbox"/> No
71.	As a child or teenager, were you ever involved, sexually or romantically, with someone more than four years older than yourself? If "YES", please explain:	<input type="checkbox"/> Yes <input type="checkbox"/> No
72.	Has your sexual behavior ever caused you or anyone else any problems? If "YES", please explain:	<input type="checkbox"/> Yes <input type="checkbox"/> No
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"/> Adult-like, overly serious <input type="checkbox"/> Powerless, victim, target, helpless <input type="checkbox"/> Vain, arrogant, pretentious <input type="checkbox"/> Sad, blue, pessimistic <input type="checkbox"/> Poorly read, uninformed <input type="checkbox"/> undereducated <input type="checkbox"/> Thoughtless, shallow, superficial <input type="checkbox"/> Impulsive, inconsistent, distractible <input type="checkbox"/> Chaotic, unstable, unreliable <input type="checkbox"/> Closed, controlling <input type="checkbox"/> Cold, distant, unavailable <input type="checkbox"/> Intrusive, disrespectful <input type="checkbox"/> Critical, conditional <input type="checkbox"/> Dishonest <input type="checkbox"/> Bully, angry, violent <input type="checkbox"/> Tense, worried, unsure <input type="checkbox"/> Passive, meek, timid, frightened <input type="checkbox"/> Self-centered, self-indulgent <input type="checkbox"/> In ill health or injured <input type="checkbox"/> Mis-used alcohol <input type="checkbox"/> Mis-used street drugs <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: _____ <input type="checkbox"/> Other problems: _____	<input type="checkbox"/> Parents at home almost always, present <input type="checkbox"/> Playful, child-like, immature <input type="checkbox"/> Powerful, capable, independent <input type="checkbox"/> Humble, polite, simple <input type="checkbox"/> Optimistic, cheerful, hopeful <input type="checkbox"/> Well-read, informed Uneducated, <input type="checkbox"/> Well educated, overeducated <input type="checkbox"/> Thorough, substantial, thoughtful <input type="checkbox"/> Ordered, consistent, planned <input type="checkbox"/> Reliable, stable, orderly <input type="checkbox"/> Trusting, open <input type="checkbox"/> Available, warm, close <input type="checkbox"/> Respectful, considerate <input type="checkbox"/> Supportive, accepting <input type="checkbox"/> Especially honest <input type="checkbox"/> Victim, scapegoat, target <input type="checkbox"/> Sure, secure, stable, calm <input type="checkbox"/> Confident, assertive, bold <input type="checkbox"/> Generous, empathic <input type="checkbox"/> Always in good health <input type="checkbox"/> Drank none or very little <input type="checkbox"/> Used none or very little <input type="checkbox"/> Used medications only as prescribed

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. <input type="checkbox"/> Expelled from school <input type="checkbox"/> Suspended from school <input type="checkbox"/> Held back for a year in school <input type="checkbox"/> Advanced a grade <input type="checkbox"/> 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: <input type="checkbox"/> Math and science <input type="checkbox"/> Fine arts <input type="checkbox"/> History <input type="checkbox"/> Literature <input type="checkbox"/> Philosophy <input type="checkbox"/> Other (please specify): _____				
85. Indicate the single academic area in which you are <i>most</i> competent. Make only ONE selection. <input type="checkbox"/> Math and science <input type="checkbox"/> Fine arts <input type="checkbox"/> History <input type="checkbox"/> Literature <input type="checkbox"/> Philosophy <input type="checkbox"/> 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? <input type="checkbox"/>Yes <input type="checkbox"/>No If "YES," 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				
Partial/Day Hospital				
Inpatient/ Residential				
117. Have you ever been or are you currently treated with medication for an emotional problem? <input type="checkbox"/>Yes <input type="checkbox"/>No If "YES," complete the chart below.				
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

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.

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

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

Other drug (specify): _____

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.

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 _____

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: