



Anglican Diocese of the Carolinas
Credentialing Guide, 2018

Anglican Diocese of the Carolinas

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dioceseofthecarolinas.com

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ANGLICAN DIOCESE OF THE CAROLINAS

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This information packet will walk you through the ordination process of the Anglican Diocese of the Carolinas (hereafter ADOC). Our prayer is that the Lord will speak clearly to you and to those participating with you in this process, as you discern God's call and continue to be equipped and released for ministry.

Your rector's recommendation, completed application, and all related materials should be submitted electronically to Maddy Donaldson at mdonaldson@adoc.church, or mailed to:

Anglican Diocese of the Carolinas

Attn: Maddy Donaldson

440 Whilden Street

Mt. Pleasant, SC 29464

The ordination process is outlined in this document. Please review it thoroughly. We look forward to working with you through this process, and please do not hesitate to contact us if you have any questions.

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The Purpose of Leadership Development

This document outlines the process of clergy credentialing for those seeking to serve as ordained ministers in ADOC, under the canons of the Anglican Church in North America. The clergy credentialing process seeks to discern in the life of those seeking ordination the calling, competence, and character necessary for the work to which they have been called. At the same time, it upholds the trust of the community by ensuring that individuals called to ministry are properly equipped for ordained leadership in the church. This process is intended to be constructive for the postulant and for the community in which they serve.

Becoming a Deacon

ADOC recognizes the Order of Deacons as a “full and equal order” of ordained ministry. The Diocese also recognizes that candidates for ordained ministry enter the process at different points in their lives and ministries. Therefore, this process takes into account, as much as possible, both the office to which an individual is being called as well as the past experience of the candidate.

ADOC is committed to providing its churches with competent clergy of high moral character. With this goal in mind, the ordination process does not simply seek to complete certain steps, but rather to equip men and women for ordained ministry. This process exists to prepare ordinands for ministry by providing them with theological foundations, spiritual formation, and practical skills.

ADOC is especially committed to identifying and equipping those ordinands called to be church planters. Ordinands who indicate an interest in church planting will undergo a separate church planter assessment. [Information available from the Diocesan Office.]

As a safeguard to our parishioners and the integrity of ADOC, the Diocese requires a background check, physical, spiritual, psychological, and marriage assessments, and sexual abuse prevention training. These costs are to be borne by the candidate and his/her sponsoring church.

Deacon Aspirancy Phase

1. Membership in a ADOC church for one year: An aspirant will be an active confirmed member of a parish for a minimum of one year. During this time, the aspirant comes to know the local church and becomes known by its parishioners and the local clergy.
2. Interview with Rector and Letter of Recommendation: The aspirant and the rector will discuss the possibility of beginning the ordination process. The process formally begins when the rector sends a letter of recommendation to the bishop, indicating support for the aspirant to enter the ordination process. The letter of recommendation should also include the first and last name of the aspirant, as well as their date of birth, current email address, cell phone number, and mailing address.
3. Parish Discernment: Once the rector’s recommendation has been submitted, the aspirant may begin parish discernment. A Parish Discernment Committee is made up of 6-8 people from the local church who know the aspirant personally and have experienced the aspirant in the context of service and ministry. A chairperson should be nominated to chair meetings. A summary of the committee’s findings and recommendations should be sent to the Diocesan Office. Further instructions and guidelines are provided in appendix D of this Credentialing Guide.
4. Application: After recommendation by the Parish Discernment Committee, the aspirant submits to the Diocesan Office an application form for ordination. The aspirant can obtain the application on the ADOC website, or in appendix A of this Credentialing Guide.

**The Aspirancy Phase cannot continue until all of the above has been completed and submitted to the ADOC Diocesan Office.*

5. Intake Interview: Once all application materials have been submitted, the aspirant schedules an intake interview with the Suffragan Bishop. To schedule an interview, contact Bishop Bryan (dbryan@adoc.church). This meeting will formalize the ordination process.
6. Background Check: Once the Intake Interview has been completed, a background check is initiated.
7. Wellness Assessment: Once the background check has been processed, the aspirant completes a physical exam, a psychological evaluation, and a marriage assessment (if applicable). It is the desire of ADOC to see that each applicant for Holy Orders possesses the physical, spiritual and psychological health necessary to serve and thrive as an ordained deacon or priest.
8. Regional Discernment: Once wellness assessment reports have been received, the aspirant will be interviewed by a regional team of clergy. The purpose of this meeting is to discern and confirm the aspirant's calling to ordained ministry. The regional team will submit a report of their findings and recommendations to the Diocesan Office.
9. Personal History Questionnaire: After completing the regional discernment process, the aspirant will complete the Personal History Questionnaire and send it directly to the bishop. (see Appendix H)
10. Interview with Bishop: After the Personal History Questionnaire has been submitted to the Bishop, the Diocesan Office will arrange for the aspirant to meet with the bishop, who will review the aspirant's entire packet of information and will conduct an open ended interview with the aspirant.
11. Episcopal Approval for Deacon Postulancy: Upon completion of all of the above, the bishop will review the aspirant's file and make a decision concerning his/her fitness to enter the Postulancy Phase.

**During the Aspirancy Phase:*

- Send Ember Letters to the Bishop: Throughout the ordination process, aspirants are required to write ember letters to their bishop. The dates for these letters are fixed by the church year: The week between the 3rd and 4th weeks in Advent, between the 1st and 2nd weeks in Lent, the week between Pentecost and Trinity Sunday, and the week after Holy Cross. Ember letters can be mailed to the Diocesan Office, or emailed to mdonaldson@adoc.church.
- Confirmation or Reception: During the Aspirancy Phase, the aspirant, if not already confirmed, will need to be confirmed as an Anglican. If the aspirant has been confirmed in another tradition by a bishop in succession, the aspirant will need to be formally received into the Anglican Church.

Deacon Postulancy Phase

1. Sexual Abuse Prevention Training: After Episcopal approval for the Postulancy Phase has been given, the postulant will complete the Ministry Safe and KOST (Keeping Our Sacred Trust) courses.
 - a. Ministry Safe: you will receive an email from Ministry Safe, providing you with instructions and a link to take the course and quiz. Upon completion of the quiz, the Diocesan Office will be notified automatically.
 - b. KOST: email Maddy Donaldson (mdonaldson@adoc.church) to request your KOST login code. When ready to take the course, visit www.keepingoursacredtrust.org and click on "Enroll." Then enter your login code under "Prepaid group member" and follow the instructions. Please budget up to 3 hours for completion of this course. Upon completion the Diocesan Office will be notified automatically.
2. Exam Readiness Review: At this point in the process a representative of the Examining Chaplains reviews with the postulant his or her readiness to take ordination exams, identifying any need for

- additional reading and study, or training, prior to taking the exams.
3. Exam Date Request: Once any additional reading, study, and/or training have been completed the postulant may request a date to take the exams from the Diocesan Office.
 4. Examinations: Once a date for the exams has been given, the exams may be taken. Prior to taking the exams, the postulant must decide between the diaconal or priestly exams. The exams will be carefully graded by the Examining Chaplains and results will be returned within three weeks.
 5. Episcopal Approval for Deacon Candidacy: Upon the successful completion of the exams, The Diocesan Office will arrange for the postulant to have a final interview with the bishop, who may then approve the Postulant for Candidacy.

Deacon Candidacy

1. Setting the Ordination Date: The Diocesan Office will work with the bishop to set dates for all ordinations.
2. Ordination: While every effort will be made to accommodate the candidate's needs, it may be necessary for the candidate to travel for their ordination. On the day of the ordination, the new deacon will sign all of the ordination documents in duplicate.
3. Document Return: After the ordination, the hosting rector will ensure all signed ordination documents are returned to the Diocesan Office.

Priest Postulancy

**For those Deacons seeking ordination to the Priesthood, there are several further steps in the formation process.*

1. Priestly Formation Plan: The Deacon's Rector will coordinate with the Diocesan Office to develop a plan to address areas of further growth needed prior to ordination. The Priestly Formation Plan will include ways to address ongoing Anglican theological, spiritual, and pastoral formation within the life of the local church depending on the needs of the postulant.
2. Diaconal Ministry: Each deacon will normally serve in the parish for one year before ordination as a Priest.
3. Rector Recommendation: Once the requirements of the Priestly Formation Plan have been satisfied, the rector will write the supervising bishop explaining why he is recommending him for the priesthood based on his experience of the postulant as a deacon in the local church. The template to be used for this letter is Appendix E in this Credentialing Guide.
4. Final Interview with the Bishop and approval for Priest Candidacy: After the details of the priestly formation plan are satisfied, the Diocesan Office will arrange for the postulant to have a final interview with the bishop, after which, the bishop will make a decision on the ordination.

Priest Candidacy

1. Setting the Ordination Date: Once the priestly candidate is approved for ordination, the bishop will work with the candidate on scheduling an appropriate date for the ordination.
2. Ordination: Every effort will be made for priestly ordinations to take place in the parish in which the candidate is serving. Only in extreme circumstances will the candidate have to travel for priestly ordinations.
3. Documentation Return: After the ordination, the hosting rector will ensure all signed ordination documents are returned to the Diocesan Office.

Deacon/Priest Aspirancy Phase

1. Membership in a ADOC church for one year/Confirmation of Aspirant	
2. Rector's Initial Letter of Recommendation submitted	
3. Parish Discernment Report submitted	
4. Application submitted	
Application Form	
Application Fee (\$250 Background check, Sexual Abuse & Misconduct Prevention Training)	
CV or Resume	
Academic Transcripts	
Electronic Picture of yourself	
List of membership or involvement with any service organizations, fraternal orders, or societies	
<i>*The Aspirancy Phase cannot continue until all of the above has been completed and submitted to the ADOC Diocesan Office.</i>	
5. Background Check Report received	
6. Wellness Assessment Reports submitted	
Physical Examination	
Psychological Examination	
Marriage Assessment	
Spiritual Health Assessment (with Bishop Thad Barnum)	
8. Regional Discernment Report submitted	
9. Personal History submitted directly to Bishop	
10. Interview with Bishop	
11. Episcopal Approval for Deacon Postulancy	
During the Aspirancy Phase: The Aspirant should be confirmed or received into the Anglican church, if they have not been before. It is also expected that throughout this process, the aspirant will write ember letters to the bishop.	

Deacon Postulancy Phase

1. Ministry Safe and KOST courses completed	
2. Exam Readiness Review	
3. Notify Diocesan Office of readiness to take exams	
4. Examinations Completed and returned to Diocesan Office	
5. Episcopal Approval for Deacon Candidacy	

Deacon Candidacy Phase

1. Set Ordination Date	
2. Ordination	
a. Sign Ordination Documents	
3. Ordination Documents Returned to Diocesan Office	

Priest Postulancy Phase

1. Ordinand Retreat Attended	
2. Priestly Formation Plan developed	
3. Diaconal Ministry	
4. Rector Recommendation submitted	
5. Final Interview with Bishop	
6. Episcopal Approval for Priest Candidacy	

Priest Candidacy Phase

1. Set Ordination Date	
2. Ordination	
a. Sign Ordination Documents	
3. Ordination Documents Returned to Diocesan Office	

Reception of a Priest

1. Subscription to ADOC Standards
2. Application Process
3. Application Form
4. Application Fee
5. Philosophy of Ministry
6. Three References
7. Letter of Transfer
8. Discernment Process (may not apply)
9. Clergy Discernment
10. Parish Discernment
11. Bishop Discernment
12. Provide evidence of Sexual Abuse Prevention Training
13. Theological Discussion
14. Letter of Reception

Reception of a Deacon

1. Subscription to ADOC Standards
2. Application
3. Application Form
4. Application Fee
5. Philosophy of Ministry
6. Three References
7. Letters of Transfer
8. Discernment Process (may not apply)
9. Clergy Discernment
10. Parish Discernment
11. Bishop Discernment
12. Background Check
13. Provide evidence of Sexual Abuse Prevention Training
14. Theological Discussion
15. Approval from the Bishop
16. Letter of Reception

Appendix A

Application

(separate “fillable” document on Diocesan Website)

Appendix B

Medical Evaluation

I. Purpose

The purpose of the Pre-Ordination Medical Evaluation process is to assess the physical health of ordination applicants.

II. Process

1. The candidate for ordination identifies a licensed medical doctor and makes an appointment.
2. Prior to the appointment, the candidate for ordination (and spouse, if applicable) signs a release (attached) to allow the doctor to share his or her evaluation with the Diocesan Office.
3. The candidate meets with the doctor.
4. The doctor provides a written evaluation to ADOC (attached).
5. The candidate or the sponsoring church compensates the doctor for services.

Dear Doctor,

N. is a candidate for ordination in the Diocese of The Carolinas, a diocese of the Anglican Church of North America. You are being asked to provide a basic physical evaluation for *N.* The candidate will arrange payment for services with you or your office directly.

As a part of the ordination process, each candidate undergoes an evaluation by a licensed medical doctor who can provide an assessment of the candidate's physical health as it relates to the vocational demands of ordained pastoral ministry. Your work in assessing the candidate is part of the overall process of discerning the candidate's preparedness for ordination.

At the appointment, please provide the candidate for ordination with a release waiver to sign so that you might share your written, confidential evaluation with the Diocese of The Carolinas (a recommended waiver template accompanies this letter).

In addition, we ask that you please complete the attached Medical Evaluation Form and have your office mail it directly to:

Anglican Diocese of the Carolinas
440 Whilden Street
Mt. Pleasant, SC 29464

Thank you in advance for your service.

Sincerely,

Maddy Donaldson

Anglican Diocese of the Carolinas
Attn: Maddy Donaldson
440 Whilden Street, Mt. Pleasant, SC 29464
mdonaldson@adoc.church

Medical Evaluation Form

This is to certify that I, (name of Doctor) _____,

have conducted a full physical examination of (name of patient) _____

and have found (please check one):

___ No medical conditions or concerns that would prevent him/her from performing the work of ordained ministry.

___ The following health concerns that may prevent him/her from performing the work of ordained ministry (please list):

Doctor's signature

Date

Doctor's Office Contact Information:

Name of Office _____

Address _____

Phone number _____



Authorization to Release Information

1. I am voluntarily seeking ordination in the Diocese of The Carolinas and I understand that part of the ordination process requires me to undergo a physical assessment (hereafter, "Assessment") by a licensed medical doctor to evaluate my physical health.
2. I consent to participate in the Assessment and understand that I may be asked questions related, but not limited to, family history, medical history, lifestyle habits, criminal history, marital history, and sexual behavior. I agree that all the information I provide will be truthful and not misleading.
3. I authorize the doctor to release a confidential written report to the Diocese of The Carolinas.
4. I authorize the doctor to discuss, either in written form or orally, the written report with either the bishop or a member of the Diocesan Staff.

Applicant's signature

Date

Applicant's name (Please Print)

Appendix C

Psychological & Marital Evaluation

I. Purpose

The purpose of the Pre-Ordination Psychological & Marital Evaluation process is to assess the psychological and marital health (if married) of ordination applicants.

II. Process

1. The Rector helps identify an approved licensed Christian counselor and the candidate makes an appointment with this counselor.
2. Prior to the appointment, the candidate for ordination provides the counselor with ADOC Guidelines for Assessment (below).
3. Prior to the appointment, the candidate for ordination (and spouse, if applicable) signs a release (attached) to allow the counselor to share his or her evaluation with the ADOC Leadership Development Team.
4. The candidate (and spouse, if applicable) meets with the counselor.
5. The counselor provides a written evaluation to ADOC.
6. The candidate or the sponsoring church is responsible to compensate the counselor for these services.

Dear Counselor,

N. is a candidate for ordination in the Diocese of The Carolinas, a diocese of the Anglican Church of North America. You are being asked to provide a basic psychological evaluation for *N.*, and, if married, a marital health assessment for *N.* and spouse. The candidate will arrange payment for services with you or your office directly in advance of the counseling session.

As a part of the ordination process, each candidate undergoes an evaluation by a licensed Christian counselor or other qualified mental health professional who can provide an assessment of the candidate's mental,

emotional, and marital health as it relates to the vocational demands of ordained pastoral ministry. Your work in assessing the candidate is part of the overall process of discerning the candidate's preparedness for ordination.

Please provide a basic evaluation based on the following areas:

- Mental health history
- Family mental health history
- Emotional maturity
- Interpersonal functioning
- Level of self-awareness
- Adaptability
- Sexual behavior
- Marital health

In addition to a comprehensive interview with the candidate and spouse, you may wish to administer a personality inventory (e.g., MBTI), marriage inventory (e.g., Prepare/Enrich) or other instrument ahead of the counseling session. At your discretion, some candidates may require more than one session. At a minimum, we ask that you spend no less than 1.5 hours with a non-married candidate, and no less than 2.5 hours with a married candidate, including 1 hour with the candidate and spouse.

Prior to your first meeting, please provide the candidate for ordination (and spouse, if applicable) with a release waiver to sign so that you might share your written, confidential evaluation with the candidate's bishop and the Diocese of The Carolinas. (a recommended waiver template accompanies this letter.) Upon conclusion of the interview process, please provide a brief written evaluation to the email address below based on the areas mentioned above along with answers to the following questions:

1. Do you have any concerns or do you foresee any issues that would potentially disqualify this person from ordained pastoral ministry?
2. In your estimation, what do you believe is the candidate's ability to respond to the emotional challenges inherent in the work of ordained ministry?
3. If the candidate is married, how would you describe the couple's marital health?
4. Do you recommend that this candidate pursue further counseling or see another mental health professional related to any issue uncovered through the evaluation? If so, please explain.

Thank you in advance for your ministry.

Yours in Christ,

Maddy Donaldson

Diocesan Administrator
Diocese of The Carolinas
P.O. Box 52449
Durham, NC 27717
mdonaldson@adoc.church

Authorization to Release Information

1. I am voluntarily seeking ordination in the Diocese of The Carolinas and I understand that part of the ordination process requires me and my spouse to undergo an assessment (hereafter, "Assessment") by a licensed professional approved by my pastor to evaluate my psychological and marital health.
2. I (and my spouse, if applicable) consent to participate in the Assessment and understand that such an Assessment may include questionnaires, inventories, other tests or interviews. I understand that I (and my spouse) may be asked questions related to, but not limited to, family history, medical history, criminal history, marital history, sexual behavior, education and employment. I (and my spouse) agree that all the information we provide will be truthful and not misleading.
3. I (and my spouse) authorize the counselor or other mental health professional to release a confidential written report to the Diocesan Office and to my supervising bishop.
4. I (and my spouse) authorize the counselor to discuss, either in written form or orally, the written report with either the Bishop or a member of the Diocesan Staff.

Applicant's signature

Date

Spouse's signature

Applicant's name (Please Print)

Appendix D



THE DIOCESE OF
THE CAROLINAS

Parish Discernment Process

To those seeking ordination Scripture lists certain qualifications (1 Timothy 3.1-16 and Titus 1.5-9) that should be noticeably present in the life of the inquirer. Particularly, they should be sound in the faith. They should have an ability to communicate the Gospel, teach and disciple others in the faith. Their lives should reflect holiness and discipline which brings honor to Christ and which causes them to be well thought of by those outside the Church. They should demonstrate wisdom and discretion. There should be visible fruit of their faith as well as a public affirmation by their local congregation of their sense of call.

All inquirers will begin their discernment process in conversation with their rector. If, after conversation with the rector, the rector believes that there is good basis for the inquiring candidate to further explore and test their sense of call the rector will convene a parish discernment committee. The role of the parish discernment committee is to further test the individual's call and to present, if appropriate, to the rector and vestry, a person whom they believe called to the ordained ministry.

Parishes of the Diocese of the Carolinas may wish to consider the establishment of a standing parish discernment committee that works with the rector to discern the call of all inquirers. In any case, the parish discernment committee should be composed of 5-8 persons. The rector may wish to include a vestry person as a member of the discernment committee. The committee will need a chairperson and a recorder. N.B., because of the importance of the work undertaken by the parish discernment committee the rector may wish to involve himself in the discernment process until such time he believes the committee comfortable and capable of work. Additionally, the rector in consultation with the bishop may supplement the below discernment process to address local or individual concerns.

It should be made clear that this is an exploration and a process of discernment. The committee must create a climate for honest conversation, genuine care and, of course, confidentiality is expected.

Finally, the inquirer should prepare and present a 10-minute biblical reflection at the beginning of each meeting, including the first meeting. The texts for the five meetings are:

- First meeting, 2 Timothy 3.16-17
- Second meeting, John 3.16
- Third meeting, Ephesians 2.8-9
- Fourth meeting, Hebrews 4.15
- Fifth meeting, 1 Corinthians 10.31

Meeting #1

This should be an introductory meeting in which the priest introduces the inquirer and, if married, his/her spouse to the parish discernment committee. The following elements should be a part of this first meeting:

1. The rector should both introduce the inquirer, spouse, and parish discernment participants to each other. He should give an overview of the discernment process giving particular attention to our Anglican understanding of ordination as well as the role and responsibility of the parish discernment

committee.

2. Exploration vs. inquisition - get a clear understanding of the difference. (Some of the questions asked throughout this process may seem intrusive, but are a necessary part of the process).
3. Discuss any questions about the exploration process.
4. Arrange a schedule of meetings so that all participants are able to be present.
5. Have the inquirer prepare a Spiritual Autobiography, of not more than 10 pages, to be distributed at least 3 days prior to the next meeting. The guidelines for the Spiritual Autobiography are delineated in the diocesan application materials.

Meeting # 2

At this meeting, the inquirer should verbally present their Spiritual Autobiography.

1. The committee should be listening for the inquirer's ability to clearly articulate their conversion to Christ and a simple presentation of the Gospel.
2. Based on the Spiritual Autobiography the following questions might be helpful to stimulate discussion:
 - In what ways has Christ shown Himself sufficient in this person's life?
 - What challenges has the inquirer faced? What challenges currently exist in this person's life? How does their faith inform their understanding of these challenges?
 - How does he/she respond to pressure?
 - What ministry experiences have they had? How have those experiences shaped their understanding of the Christian faith?
 - What ministries are they currently involved in? What joys and challenges are presented by those ministries?
 - How does he/she tie together the "secular and sacred" realms of life?

Meeting # 3

The following dimensions of calling are to be explored:

- 1) What is the inquirer's understanding of the Christian ministry?
 - How does he/she view the ministry of the whole Body of Christ?
 - How does he/she differentiate between the ministries of lay and ordained persons?
 - What is pastoral care?
 - Why do they believe that they are called to be ordained?
- 2) What further growth is needed and does this person have the capacity to achieve such growth?
 - What is his/her academic record?
 - What evidence is there of his/her continuing commitment to learning and intellectual growth?
- 3) In what ways do you see/experience the person as one who is growing in the Christian faith?
 - How well does he/she understand the basics of the Christian faith (BCP pp. 845- 862)? Of Anglicanism (BCP 867-876)?

Meeting # 4

This meeting is used to explore aspects of the inquirer's emotional health, relationships and leadership capabilities. The spouse should be present at this meeting as well.

The following questions will assist the group:

1. Have the inquirer describe their family life - family of origin as well as their current family situation. What joys and sorrows emerge? How does he/she deal with family conflict? Did he/she come from a divorced family? How did he/she process the emotional disruption of divorce? How are his/her relationships with their parents, siblings, spouse, children?
2. Have the inquirer describe his/her relational life with their friends, neighbors, classmates, colleagues. Is it easy or difficult for him/her to make friends? Does he/she have a mixture of old and new friends? Does the inquirer have any perception about how he/she is perceived by others?
3. Would the inquirer identify himself/herself as a “feeler” or a “thinker”? How are his/her thoughts and feelings expressed in a family, ministry, school or work setting?
4. Has he/she ever sought personal or marital counseling? For what matters? In what ways did counseling benefit the inquirer? What did he/she learn about himself/herself, and their spouse if applicable?
5. If married, then invite the spouse to be involved in the above discussions.
6. Additionally, it might be helpful to have them recount their courtship, their marriage and their family life. What difficulties have they faced? What joys can they articulate?
7. What challenges do they face? How did the decision to explore ordination arise? What are their spouse’s thoughts and concerns regarding the possibility of ordination? Is she/he supportive?
8. The following will assist the group in exploring the person’s capacity for leadership:
 1. Has the inquirer ever led someone to Christ? Have they personally disciplined anyone? Give examples.
 2. How has the person exercised leadership? How does he/she motivate others? Can he/she give any examples?
 3. Is the inquirer able to identify a variety of leadership styles? Can he/she verbalize their preferred leadership style? Can he/she identify circumstances that challenge them as a leader?
 4. How does he/she function in a small group setting? In a large group setting? Amongst peers?
 5. What positive experiences has the inquirer had with those in positions of leadership? What negative experiences has he/she had with those in positions of leadership?
 6. Does the inquirer evidence leadership in in school, work, or church settings? How?
 7. Can the inquirer identify personal/professional failures? How did he/she, practically, handle those failures? What insights were learned from those failures? What leadership skills were developed in response to their failure(s)?

Meeting # 5

This meeting will focus on whether the inquirer is called by God to the ordained ministry. The following questions will aid the group:

1. Is the person confusing a calling to Christian ministry with a calling to ordination?
2. Are his/her primary interests congruent with the basic function of an ordained person?
3. Are his/her innate abilities commensurate with the demands of the ordained ministry?

While asking the questions and listening to the answers the discernment committee should consider whether they can envision this person as a priest in the church? Can they envision this person as their priest?

A Meeting of the Parish Discernment Committee

This meeting is for the committee only. The committee will decide if they wish to recommend the inquirer to the rector. Broadly speaking, the committee will want to evaluate the inquirer with respect to the following categories:

- Character (is the fruit of conversion evidenced in their life?)
- Charism (do they evidence gifting for the ordained ministry?)
- Calling (can they articulate a sense of call? Do you discern a call?)
- Capacity (do they evidence the capabilities necessary for ordained ministry?)
- Competency (do they evidence skills/intellect necessary for ordained ministry?)

In addition to the interactions and questions of the previous weeks the committee may find the following evaluative questions as well:

1. How aware is the person of his/her own feelings?
2. How well, and in what ways, does the person express strong positive and negative feelings?
3. When dealing with feelings, do physical gestures and movements (body language) match the words spoken?
4. To what extent is the person aware of and comfortable with his/her own sexuality? How well integrated is his/her sexual identity with other aspects of life?
5. Are there any indications that the person aspires to the ordained ministry as a way of solving his/her personal or vocational problems/disappointments?
6. Does the person have a level of maturity and ability to adapt that is commensurate with his/her age level?
7. Does he/she show initiative, self-confidence and enthusiasm?

Concluding Meeting with the Rector

A written summary of the discernment committee's work and decision will be presented to the inquirer and to the rector. If the inquirer is recommended by the parish discernment committee and the rector the summary report will advance to the vestry for their final approval. The rector may find it helpful for the inquirer to appear at a vestry meeting for a time of conversation. If the inquirer is endorsed by both the rector and the vestry a copy of the application, the summary of the parish discernment committee, along with the vestry's statement of support, will be submitted to the bishop.

If the discernment committee feels that the person should not proceed with the process, it will be necessary for some members of the committee and the rector to assist the person to discover and engage in a challenging, satisfying, form of lay ministry in his/her areas of gifting.

Appendix E



Rector Recommendation in the Priest Postulant Phase

This is to certify that I, (name of Rector) _____,

Rector of (name of Parish) _____

have overseen the Postulant, (name of Postulant) _____

during his Diaconal Ministry and do certify that he has completed the requirements of his ministry as prescribed in his Priestly Formation Plan. Therefore, I recommend him to continue the ordination process and be moved into the Priestly Candidate Phase.

Rector's signature

Date

Appendix F



ADOC Regional Discernment Interview Guidelines

Dear Clergy Interviewers,

Thank you for being willing to serve as part of the credentialing process for our diocese by interviewing our current aspirants. We value the wisdom and experience in ordained ministry that you bring to this task of discernment. The purpose of diocese interviews is for you, the clergy interviewers, to engage with the aspirant through his/her written materials, and interpersonally in the interview, to assess and then articulate your sense of the aspirant's calling to ordained ministry.

Prior to meeting with the aspirant or reading his/her materials, we encourage you to pray with confidence for God to guide. For centuries, the Church has discovered the Holy Spirit is pleased to move through properly ordered, communal discernment processes. Our hope is that the grace of God will be at work in this process to both build up the Body of Christ with ordained leaders and edify the aspirant with a clearer sense of his/her vocation.

It will be helpful to this process to read through the aspirant's documentation before the interview and discuss with one another the perceived strengths of each aspirant. For example, what are the gifts evident in the aspirant based on reading his/her materials? It will then be equally important to note together, prior to the interview, perceived weaknesses or any gaps in the documentation (i.e. areas where you need more information to form a clearer vision of the aspirant's theology, ministry role, or commitment to Christ).

Approach the network interview prayerfully, with a posture to work in tandem with the Holy Spirit and your interview partner toward the goals of clarity and unity in your understanding of the aspirant's calling to ordained ministry. While you should be cordial and generous, this is more than a friendly visit to get acquainted with one another. There is important work to do in a short amount of time. On the next page, there are some potential questions to help guide your discussions.

Note that in every good interview there are two levels of listening which need to be going on simultaneously by the clergy interviewers. The first level is listening to the direct answers given to the questions being asked. The second level is listening for indirect but revealing insights which may reveal the character and competence of the aspirant (e.g. body language, anger, or distance).

Two weeks after the interview (or sooner), you will need to provide the ADOC Diocesan Office with one report that contains your shared perceptions of the aspirant, including your affirmations of gifts/calling, your concerns, and your suggestions for addressing those concerns. If there are clear concerns, give the aspirant concrete suggestions for growth. In the end, you need to be able to offer some variation of the following:

- We believe there is a clear calling on *N*'s life for ordained ministry in the Body of Christ, particularly in

the realm of _____ (offer any suggestions you may have about a context for the aspirant's ministry, where might be a good fit, urban? suburban? rural? campus? etc). To that end, we affirm his/her desire and sense of calling, and we commend him/her on in the discernment process.

- We affirm *N*'s gifts and his/her current role in ministry. We sense that ordination is important for him/her to fulfill his/her call in the Body of Christ. We commend him/her on to local parish discernment committees and the care of his/her bishop and priest as he/she seeks further clarification.
- We encourage *N* to resolve the concerns we identified in the suggested ways before continuing his/her pursuit of ordination to the diaconate.

Thank you again for serving the Church, our diocese, and these aspirants in this way. May God bless your interviews!

Potential Questions

These are some questions you could ask to generate some helpful conversation or clarify the aspirant's understanding of ordination and ministry.

1. How will ordination help your ability to minister or better enable you to fulfill your calling in ministry?
2. How do you understand your calling to the diaconate? Unpack for us what it will mean for you to be a Deacon in the Church?
3. Describe some of the highlights of your walk with Christ.
4. What have been some of the struggles?
5. In your life, what do you believe has most prepared you for ministry?
6. How has your relationship with God been influenced by your ministry?
7. When and how did you know that God wanted you to pursue ministry?
8. Name one person who has been a model of Christian faith to you? Why?
9. What writers and teachers have shaped your understanding of Christian theology?
10. What experiences in your life have shaped your understanding of the faith?
11. What most excites you about the possibility of ordained ministry?
12. Which most concerns you about the possibility of ordained ministry?
13. What are the particular gifts you believe you bring to the Church?
14. How do you want to exercise those gifts and what will you do to grow and enhance them?
15. What are the greatest perceived concerns for you as you consider ordained ministry?
16. What is your plan for addressing those concerns?
17. In the midst of the demands of ministry, what do you have in place for taking care of yourself (physical, financial, mental, emotional, and spiritual) and for keeping your family commitments?
18. What has your church/community said to you about your call to ministry? What have your pastors and colleagues said? What does your family say? Do you agree with them?
19. How do you deal with failure, discouragement, or those times when things do not go well?
20. Is there anything in your past that, if it came to light, could harm your church or damage your ministry? If so, how have you dealt with those events? Is there more that needs to be done?
21. In your mind, what would disqualify a person from ministry? What steps will you take to protect yourself from falling into disqualification?
22. What aspects of ministry have you found the most fulfilling? What about ministry gives you energy and joy? What has been most disappointing? In what ways do these surprise you?

Appendix G

Anglican Orders Checklist

1. The Priority of a Biblical Theological Framework

- Read Craig Bartholomew & Robert Goheen, *The Drama of Scripture: Finding our Place in the Biblical Story*. Baker, 2004.
- Read Archbishop Cranmer’s Homily I: “A Fruitful Exhortation to the Reading of Holy Scripture.”
- Read Archbishop Cranmer’s “Introduction to the Book of Common Prayer” (BCP 1979 pp 866-67)
- Read John W. Yates III, “Sola Scriptura” in *Reformation Anglicanism: A Vision for Today’s Global Communion*. Crossway, 2017.
- Discuss: How does a biblical theological framework undergird an Anglican approach to worship?
- Discuss: What was Cranmer’s vision for the role of Scripture in the life of a Christian?
- Discuss: How would you cultivate a biblical theological framework within your parish?

also of interest:

Gerald Bray, *A Fruitful Exhortation: A Guide to the Homilies*
N.T. Wright, *Scripture and the Authority of God*
N.T. Wright, *How God Became King*
N.T. Wright, *What Saint Paul Really Said*

2. Liturgical Formation

- Read James K.A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*. Baker, 2009.
- Discuss: What cultural liturgies and/or rites of passage have had the greatest impact on you?
- Discuss: Is worship in non-liturgical traditions formative?
- Discuss: Beyond liturgical worship, what other liturgies and rites of passage might be beneficial in a parish setting?

also of interest:

Hans Boersma, *Heavenly Participation*
Alexander Schmemmann, *For the Life of the World*
James Torrance, *Worship, Community, and the Triune God of Grace*

3. Worship in the Prayer Book Tradition

- Read *The Book of Common Prayer* (1662) and (1979)

- Read Robert Webber, *Ancient-Future Worship: Proclaiming and Enacting God's Narrative*. Baker, 2008.
- Compare and discuss the Eucharistic liturgies of 1662 and 1979.
- Discuss the practices and rites associated with the Daily Office, Baptism, Holy Eucharist, Marriage, Healing, Death and Ordination.
- Discuss how you would teach Prayer Book worship in your parish. also of interest:
 - David DeSilva, *Sacramental Life: Spiritual Formation through the BCP* Leonel Mitchell, *Praying Shapes Believing: A Theological Commentary on the BCP*
 - Byron Stuhlmann, *Prayer Book Rubrics Expanded*
 - Paul F.M. Zahl, *The Collects of Thomas Cranmer*

4. Sacramental Theology

- Read John Rodgers, *Essential Truths for Christians*, Classical Anglican Press, 2011
- Read Peter J. Leithart, *The Baptized Body*. Canon, 2007.
- Read Ashley Null chapter: *Cranmer and the Sacraments* from *Christian Theologies on the Sacraments: A Comparative Introduction* edited by Justin Holcomb and David Johnson
- (available in Diocesan Office)
- Read John R. W. Stott & J. Alec Motyer, *The Anglican Evangelical Doctrine of Infant Baptism*. Latimer, 2008.
- Read Peter J. Leithart, "The Way Things Really Ought to Be: Eucharist, Eschatology and Culture." *WTJ* 59 (1997) 159-76.
- Read Matthew W. Mason, "Covenant Children and Covenant Meals: Biblical Evidence for Infant Communion." *Churchman* 121/2 (2007) 127-38.
- Discuss baptism. Who is it for? What does it do? How should it be done?
- Discuss the Lord's Supper. Who is it for? What does it do? How should it be done?
- Discuss how you would teach Anglican sacramental theology in your parish.

5. Anglican History

- Read J.I. Packer & N.T. Wright, *Anglican Evangelical Identity*, Latimer Trust/Regent College Publishing, 2008
- Research and discuss: the birth of Christianity in the British isles, Henry VIII, Elizabeth I, Thomas Cranmer, Latimer and Ridley, the Caroline Divines, Charles Simeon, missionary expansion during the Colonial period, broad churchmanship, the birth of the Episcopal Church in the USA, the rise of Anglo-Catholicism, the rise of moralism, the birth of the Reformed Episcopal Church in the USA, Lambeth Conferences and the Lambeth Quadrilateral, Anglicanism in the Global South, and the GAFCON movement.

also of interest:

Diarmaid MacCullough, *Thomas Cranmer*, Yale University Press, 1996
 C. Fitzsimons Allison, *The Rise of Moralism*
 Thaddeus Barnum, *Never Silent*. Eleison, 2008.
 Allen Guelzo, *For the Union of Evangelical Christendom: the Irony of the Reformed*

Episcopalians. Penn State, 2005.
Philip Jenkins, *The Next Christendom: The Coming of Global Christianity*.
Oxford, 2011.
J. C. Ryle, *Five English Reformers*
Richard Schmidt, ed., *Glorious Companions: Five Centuries of Anglican Spirituality*
Stephen Sykes et al., *The Study of Anglicanism*.
Martin Thornton, *English Spirituality*

6. Anglican Theology

Read the Apostles' Creed, the Nicene Creed, and the Athanasian Creed

Read *The Articles of Religion*

Read *The Homilies* 3, 4, 5

Read *To Be A Christian: An Anglican Catechism*

Read *The Jerusalem Declaration*

Discuss: Describe Anglican soteriology as articulated by the above documents.

Discuss: What do Anglicans believe about predestination?

Discuss: Are the Articles of Religion a confessional document?

Discuss: Describe an Anglican approach to sexuality and marriage as articulated by the above documents.

Discuss: What do Anglicans believe regarding eschatology?

also of interest:

Gerald Bray, *The Faith We Confess*

W.H. Griffith Thomas, *The Principles of Theology*

Oliver O'Donovan, *On the Thirty-Nine Articles*

J.I. Packer & R.T. Beckwith, *The Thirty-Nine Articles*

Ashley Null, *Thomas Cranmer's Doctrine of Repentance*

Ashley Null, *Divine Allurement: Cranmer's Comfortable Words*

P.E. Hughes, *Theology of the English Reformers*

John Stott, *The Cross of Christ*

7. Anglican Polity & Ministry

Read *Canon & Constitution of the Anglican Church in North America*

Read ACNA's "The Holy Orders Task Force Report", 2017.

Read John H. Rodgers, Jr. "A Report of the Study Concerning the Ordination of Women Undertaken by the Anglican Mission in America." 2003.

Read Michael Ramsey, *The Christian Priest Today*. SPCK, 2009.

Discuss: In the Anglican tradition, what is a layperson? A deacon? A priest? A bishop? Discuss:

What is the role of spiritual authority in the Anglican tradition?

Discuss: What is the role of women within Anglican polity and ministry?

Discuss: What is a diocese and how does it work? How are dioceses related to provinces? How are provinces related to one another?

Discuss: Is the Archbishop of Canterbury the Anglican version of the pope?

also of interest:

James Barnett, *The Diaconate: A Full and Equal Order*.

Eugene Peterson, *The Pastor*.

Graham Tomlin, *The Widening Circle: Priesthood as God's Way of Blessing the World*

Appendix H

ADOC Personal History Questionnaire

All answers will be kept in strict confidentiality and will only be seen by the Bishop. Female candidates may opt to answer any of these questions with an ordained woman of the bishop's choosing, if so desired by the candidate. Please email this questionnaire directly to the Bishop at swood@adoc.church or dbryan@adoc.church.

Full Name:

Age:

Email address:

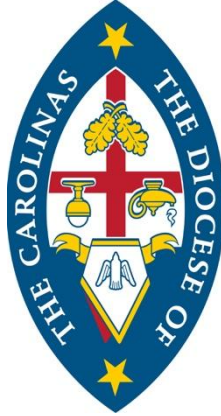
Cell phone:

1. Have you ever been to counseling? If yes, please explain the reason for seeking help, type of professional you saw, number and length of the treatment and how major goals were accomplished.
2. Have you been the victim of exhibitionism, molestation or rape? If yes, please elaborate:
3. Have you had an abortion? If yes, at what age? (Please explain the circumstances.)
4. Have you had a past or current struggle with pornography? If yes, please explain:
5. Have you had a past or current struggle with alcohol or substance abuse? If yes, please explain:
6. Have you now or in the past had struggles with other compulsive behavior(s)? If yes, please explain:
7. Have you physically, emotionally or sexually abused/harassed another person or been accused of doing so? If yes, please explain:
8. Have you ever had a homosexual experience or ongoing homosexual desires? Yes, explain:
9. Have you had sexual experiences outside of or prior to marriage (e.g. fondling, oral sex, intercourse) since reaching adulthood (age 18)? If yes, please explain and include comments on any resulting pregnancy or abortion.
10. If married, are there any aspects of your responses to the above Personal History questions that you would not want to discuss in front of your spouse during the interview process? If so, what concerns do you have?
11. Singles – Have you been previously married? If yes, please comment:

Appendix I

Bishops' Approval Forms

(on following pages)



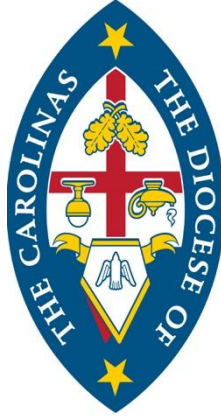
Bishop Approval for Diaconal Postulancy

ADOC Pre-Ordination

This is to certify that I, _____, Bishop/Suffragan Bishop of the Diocese of the Carolinas, have reviewed the materials in the Diocesan Office provided to me after the Aspirancy Phase of (name of Aspirant) _____, have met with him/her for a final interview, and approve him/her to continue the ordination process and be moved into the Diaconal Postulancy Phase.

Bishop's signature

Date



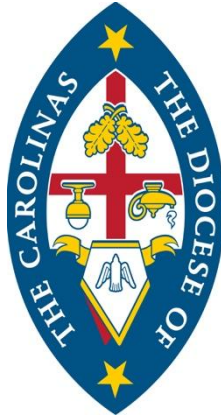
Bishop Approval for Diaconal Candidacy

ADOC Pre-Ordination

This is to certify that I, _____, Bishop/Suffragan Bishop of the Diocese of the Carolinas, have reviewed the materials in the Diocesan Office provided to me after the Postulancy Phase of (name of Postulant) _____, have met with him/her for a final interview, and approve him/her to continue the ordination process and be moved into the Diaconal Candidacy Phase.

Bishop's signature

Date



Bishop Approval for Priesthood Candidacy

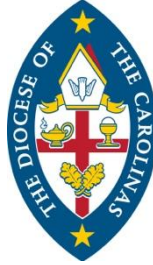
DCH Pre-Ordination

This is to certify that I, _____, Bishop/Suffragan Bishop of the Diocese of the Carolinas, have reviewed the materials in the Diocesan Office provided to me after the Priesthood Postulancy Phase of (name of Postulant) _____, have met with him for a final interview, and approve him to continue the ordination process and be moved into the Priesthood Candidacy Phase.

Bishop's signature

Date

Appendix J



OATHS OF CONFORMITY AND CANONICAL OBEDIENCE

I, _____(N.N.), do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; and therefore I hold myself bound to conform my life and ministry thereto, and do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them.

And I do swear by Almighty God that I will pay true and canonical obedience in all things lawful and honest to the Bishop of The Diocese of the Carolinas and his successors: So help me God.

Signature: _____

Print name: _____

Date: _____