



Anglican Diocese of the Carolinas
Credentialing Guide, 2022

Anglican Diocese of the Carolinas

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ANGLICAN DIOCESE OF THE CAROLINAS

Phone 843-284-4336

dioceseofthecarolinas.com

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 Nancy Bryan at nbryan@adoc.church, or mailed to:

Anglican Diocese of the Carolinas

Attn: Nancy Bryan

203 Cedar Grove Lane

Pawleys Island, SC 29585

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. 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.
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 one page letter of recommendation to the bishop(s), indicating support for the aspirant to enter the ordination process, including reflection on the aspirant’s leadership and theological development. 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 for South Carolina churches or Bishop Glenn for North Carolina churches. This meeting will formalize the ordination process.
6. Theological Intake Assessment: This assessment is designed to help those involved in the aspirant's ordination process (bishops, rector, examining chaplains, regional clergy) understand where the aspirant is coming from theologically and how to best come alongside the aspirant to prepare him/her for ordination exams and a call to ordained ministry in the Anglican Diocese of the Carolinas.
7. Background Check: Once the Intake Interview has been completed, a background check is initiated.
8. 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.
9. 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.
10. 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)
11. 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.
12. 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(s). 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 nbryan@adoc.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 Nancy Bryan (nbryan@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. Spiritual Health Assessment: Video conference with Bishop Thad Barnum (schedule online via call2disciple.com).
3. 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.
4. 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.
5. Examinations: Once a date for the exams has been given, the written and oral exams may be taken. The exams will be carefully graded by the Examining Chaplains and results will be returned within three weeks. Oral exams are offered on the first Thursday of October, February and May.
6. 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/her 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. Theological Intake Assessment	
6. Background Check Report received	
7. 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
203 Cedar Grove Lane
Pawleys Island, SC 29585

Thank you in advance for your service.

Sincerely,

Nancy Bryan

Anglican Diocese of the Carolinas
Attn: Nancy Bryan
203 Cedar Grove Lane, Pawleys Island, SC 29585
nbryan@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,

Nancy Bryan

Credentialing Administrator
Diocese of The Carolinas
203 Cedar Grove Lane
Pawleys Island, SC 29585
nbryan@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? Of Anglicanism? (see 2019 BCP 766-802 and To Be A Christian: An Anglican Catechism)

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, the rector and the vestry. If the inquirer is recommended by the discernment committee and endorsed by the rector, a copy of the application, the summary report of the parish discernment committee, will be submitted to the Area 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

- In most cases, preparation for priestly orders requires a master's degree in theology and bible. The preferred master's degree has significant focus in biblical exegesis and interpretation, biblical theology, original languages, church history, historical theology, and systematic theology.
- In addition to a master's degree, the following list is recommended reading for candidates for priestly orders. Ordination exams will presuppose a thorough engagement with the material below, as well as a broad base of biblical and theological knowledge from your seminary education.

BIBLE

1. Archbishop Cranmer's Homily I: "A Fruitful Exhortation to the Reading of Holy Scripture."
2. Craig Bartholomew & Robert Goheen, *The Drama of Scripture: Finding our Place in the Biblical Story*
3. John W. Yates III, "Sola Scriptura" in *Reformation Anglicanism: A Vision for Today's Global Communion*
4. Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture*

HISTORY

1. Leslie Williams, *Emblem of Faith Untouched: A Short Life of Thomas Cranmer*
2. Ashley Null, *Divine Allurement: Cranmer's Comfortable Words* (Latimer Trust)
3. J.R.H. Moorman, *A History of the Church in England*, Chapters 9-23

DOCTRINE

1. Apostles', Nicene, Athanasian Creed
2. The Articles of Religion 1571
 - *Consider using a study aid to the Articles, such as:
 - i. John H Rodgers, *Essential Truths for Christians*
 - ii. Gerald Bray, *The Faith We Confess*
3. Homily 2: "A Sermon on the Misery of All Man"
4. Homily 3: "A Sermon on the Salvation of Mankind"
5. The Jerusalem Declaration
6. Anglican Catechism
7. Ray Smith and John H. Rodgers, *Confession the Faith: Anglican Doctrine* (Available from Trinity School for Ministry bookstore)
8. John Stott, *The Cross of Christ*

LITURGICS

1. Book of Common Prayer 1662 and ACNA 2019
2. Archbishop Cranmer's "Introduction to the Book of Common Prayer" (BCP 1979 pp 866-67)

3. Peter Adam, *The Very Pure Word of God: The Book of Common Prayer as a Model of Biblical Liturgy* (Latimer Trust)

SACRAMENTAL THEOLOGY

1. Study Articles 25-31 in Depth
2. Ashley Null chapter: “Thomas Cranmer [on Sacraments]” from *Christian Theologies of the Sacraments: A Comparative Introduction*, edited by Justin Holcomb and David Johnson
3. John R. W. Stott & J. Alec Motyer, *The Anglican Evangelical Doctrine of Infant Baptism* (Latimer Trust)
4. Diocesan article/overview on confirmation (email Credentialing Administrator: Nancy Bryan, nbryan@adoc.church, to obtain a copy).

ANGLICAN POLITY AND MINISTRY

1. The Ordinal 1662
2. Canons and Constitutions of ACNA and Diocese of Carolinas
3. Michael Ramsey, *The Christian Priest Today*
4. J.C. Ryle, *Knots Untied*

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

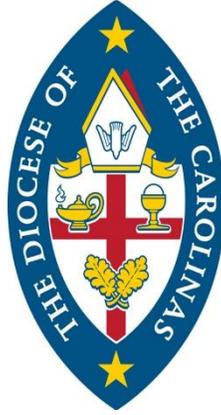


Bishop Approval for Diaconal Candidacy
ADOC Pre-Ordination

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

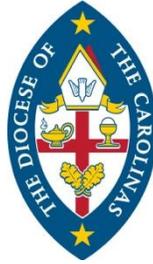
DCH Pre-Ordination

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: _____

Appendix K

Study Guide for Ordination Exams

This Study guide is meant to aid the candidate in preparing for their ordination exam. It is not an exhaustive guide. Ordination exams expect that candidates for priestly orders draw upon a broad base of biblical and theological knowledge from their seminary education as well as a thorough engagement of the material found in [Appendix G of the ADOC credentialing guide](#).

Holy Scripture

The exam will be closed book.

Be able to give a chapter by chapter summaries of these books: (See below for examples)

Judges	Zechariah
Nehemiah	John
Isaiah 1-12	Acts
Jeremiah 1-29	Romans
Amos	1 Corinthians
Jonah	

Be able to outline these books of the Bible (See below for examples)

Genesis	Mark
Exodus	Luke
Joshua	Revelation
Daniel	Hebrews
Matthew	

Key People: Be able to discuss briefly the life and significance of the following (Include book(s) and chapter(s))

Adam	Herod Antipas
Noah	Pharisees
Abraham	The Apostles (name them)
Moses	Peter
Ruth	Timothy
David	James
Elijah	Priscilla and Aquilla
Elisha	Pheobe
Daniel	
Herod the Great	

Be able to locate the following passages by book and chapter (there may be multiple locations, you will be asked to list one)

Passover	I am going to send my messenger
Ten Commandments	The Messianic Psalms
Day of Atonement	The Lord is my shepherd, I shall not want...
The Shema and reiteration of the law	The fall of man
Watchman	Gideon is visited by an angel.
New Covenant	Elijah and the prophets at Mt. Carmel
I will pour out my spirit	A virgin will be with child and bear a son...
The just shall live by faith	The conquest of Jericho

The vision of dry bones in a valley
You are a priest forever after the order of Melchizedek.
You shall love the LORD your God with all your heart...
The virtuous woman
Comfort, comfort my people.
I will go in to the king...and if I perish, I perish.
David and Goliath
Create in me a clean heart, O God...
For to us a child is born, to us a son is given...
A time to be born, a time to die...
Trust in the Lord with all your heart...
The rainbow
The heart is deceitful above all things...who can understand it?
The burning bush
Rahab and the spies at Jericho
Birth of Jesus
Jesus tells Nicodemus he must be born again
The magi see a star in the east
Baptism of Jesus
Temptation of Jesus
Sermon on the Mount
Caesarea Philippi
Transfiguration
Keys to the Kingdom
Way, truth, and life
Peter's Pentecost sermon
All Scripture is God-breathed...
All have sinned and fall short of the glory of God.

Do not be conformed to this world...
Be angry and do not sin.
The parable of the good Samaritan
The parable of the prodigal son
The fruit of the Spirit
Ascension of Christ
If we confess our sins, he is faithful and just to forgive...
In these last days, God has spoken to us by His Son...
Pray without ceasing.
Body as temple of the Holy Spirit
Come to me all you who labor and are heavy laden...
The priesthood of Christ in the order of Melchizedek
Jesus washes the disciple's feet.
The Jerusalem council
And you were dead in your sins and trespasses...
Christ the image of the invisible God, firstborn over creation
Christ did not consider equality with God a thing to be grasped.
Put on the full armor of God...
The Lord's prayer
Jesus and the woman at the well
The wedding at Cana
Pressing toward the mark
Living stones
The great white throne of judgment
Not grieving as those without hope
The mind of Christ
Fought the good fight
The chastening of those he loves

Be able to identify and explain passages of Scripture that support a specific doctrine. For example infant baptism, perspicuity of Scripture, the authority of Scripture, election, predestination, original sin, etc.

Be able to explain biblical themes found in Scripture. For example Covenants, Kingdom of God, Temple, New Heaven and Earth, Last Days, etc.

Be able to answer Bible content questions. Examples include:

Where in the Bible would you find the Ten Commandments
Locate two passages about the revelation of God in nature
Name the general division of the Old Testament and New Testaments and the books in each.
Which are the prison epistles, pastoral, and general epistles?
What are the distinctive features of each of the four gospels?
Outline the life of Christ

Be able to analyze, interpret, and apply a passage of Scripture, noting key biblical and theological themes present.

Church History And Anglican Church History

This is a closed book exam

Be able to identify and give dates for the following events

Fall of Jerusalem	Marian Exiles
Council of Nicea	Act of Uniformity
Council of Chalcedon	The Great Ejection
Coronation of Charlemagne	Great Awakening
Synod of Whitby	Azusa Street Revival
The Great Schism	East African Revival
Diet of Worms	The Second Vatican Council
Act of Supremacy	Lausanne Congress
Counter-Reformation	Global Anglican Future Conference

Be able to define the following:

Scholasticism	Non-Jurors
Babylonian Captivity	Puritanism
Humanism	Modernism
Black Rubric	Fundamentalism

Be able to identify the following people with the date (century) and their significance

Polycarp	Henry VIII
Clement	Bucer
Ignatius	Cranmer
Marcion	Riddley
Justin	Lattimore
Eusebius of Cesarea	Elizabeth
Tertullian	Richard Hooker
Constantine	Lancelot Andrews
Chrysostom	George Herbert
Jerome	William Laud
Pelagius	JC Ryle
Augustine	Charles Siemon
Jerome	George Whitefield
Bernard of Clairvaux	John Wesley
Benedict	John Henry Newman
Gregory the Great	Edward Pusey
Francis of Assisi	John Keble
Anselm	John Stott
Aquinas	JI Packer
Wycliffe	Peter Akinola
Hus	Henry Orombi
Tyndal	Greg Venables
Luther	Emmanuel Kolini
Calvin	

Be able to identify and explain the significant movements or time periods in the Anglican Church

Lollard
Reformed
Puritanism
The Caroline Divines

Rational Divinity
Methodism
The Oxford Movement
Broad Church Movement

Be able to describe the significant historical and theological changes in the Book of Common Prayer. Especially note 1549, 1552, 1559, and 1662 Prayer Books in England and 1798 and 1979 Prayer Book in America.

Doctrine

For this exam, you may only use a printed one-volume annotated Bible

Be able to articulate any exceptions or reservations you may have with the Thirty-Nine Articles of Religion.

For example, you may take an exception with a portion of Article 34. Maybe you don't believe that the authority to ordain, change, or abolish ceremonies resides at the particular or national level, but the diocesan level. If so, please state it on the exam and give your reasons why.

Be prepared to explain specific phrases in the Thirty-Nine Articles of Religion and in the 2019 BCP.

“without body, parts, or passions”

“of one substance with the Father”

“not only for original guilt but also for all actual sins of men.”

“He went down into Hell”

“Holy Scripture contains all things necessary to salvation”

“yet the Apostle confesses that concupiscence and lust has itself the nature of sin.”

“we have no power to do good works pleasant and acceptable to God”

“We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith”

“Those five, commonly called Sacraments”

“Through it [waters of baptism] we are made regenerate by the Holy Spirit.”

“We remember before you all your servants who have departed this life in your faith and fear, [especially _____,] that your will for them may be fulfilled...”

“He made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.”

“Sanctify them by your Word and Holy Spirit to be for your people the Body and Blood of your Son Jesus Christ.”

Be prepared to engage in specific areas of particular controversy. You should be able to state and defend your views, using Scripture and Anglican theology.

Justification by faith and the new perspectives on Paul

Homosexuality and “Side B” Christians

Paedo-Communion

Women's ordination

Divorce and Remarriage

Liturgics

For this exam, you may use a printed one-volume annotated Bible, a printed 2019 Book of Common Prayer, and a printed hymnal.

Be prepared to answer questions about the rubrics in the 2019 BCP.

For example, you may get a question like this: According to the rubrics, when would you not pray one of the prayers for mission in morning prayer?

Be prepared to know ceremonial and manual acts, even those that are not commonly practiced in this diocese.

Be prepared to address theology found in the eucharistic prayers of both the Standard and the Renewed Ancient text.

Be prepared to know the purpose and use of the Pastoral Rites in the 2019 BCP.

Be prepared to plan a liturgy from the “special liturgies of Lent and Holy Week.” You should also be prepared to give a reason for your choices of music, movement, symbols, and use of space.

Practical, Moral Theology, and Ethics

For this exam, you may use a printed one-volume annotated Bible, but no electronic or internet resources.

Be prepared to know the constitutions and canons of the ACNA as well the DOC.

Especially:

The Fundamental Declarations of the Province

The Founding Entities of the Province

The Mission of the Province

The Administration of the Dominical Sacraments

The Duties of the Laity

Vestry Duties

Duties of a Rector

The Procedure for Divorced Persons to Seek Permission to Be Married in the Diocese

Be prepared to answer practical, pastoral, and ethical questions around these areas:

The appropriate age to receive communion

Who may preside at Holy Communion

Re-Baptism

Fencing the Lord's Table

Divorce and Remarriage

Premarital Counseling

Abortion

Euthanasia

Contraception

Civil Disobedience

Structural and Systemic Racism

The Missionary Work of the Church and Ascetical Theology

This is an open-book exam.

Be prepared to define/engage with these topics

The Missionary Work of the Church:

- The Gospel
- Contextualization
- Missio Dei
- Syncretism
- Social Justice
- Hospitality
- Missional Communities
- Monasticism
- Seeker-sensitive church
- The use of social media in Christian witness

Ascetical Theology

- Spiritual direction
- Reconciliation of the Penitent
- Rule of Life
- The role of self-examination in the Christian life
- Fasting
- Giving
- Contemplation

Examples of Chapter by Chapter Summary

Jonah

- 1 Jonah sees the presence of the LORD
- 2 Jonah's prayer
- 3 Jonah goes to Nineveh
- 4 Jonah's Anger and the Lord's Compassion

Acts

- 1 The Ascension
- 2 Pentecost
- 3 Peter and John at Solomons Portico
- 4 Peter and John before the Council
- 5 Ananias and Sapphira
- 6 Deacons chosen
- 7 Stephen's Sermon
- 8 The Gospel Goes to Samaria and Philip and the Ethiopian Eunuch
- 9 Sauls Conversion
- 10 Peter and Cornelius
- 11 Peter reports to the Church in Jerusalem
- 12 James killed and Peter imprisoned
- 13 Paul and Barnabas go to Cyprus and Pisida Antioch
- 14 Paul and Barnabas go to Iconium and Lystra
- 15 The Jerusalem Council
- 16 Paul and Silas in prison and Philippian jailer converts

- 17 Paul speech at the Areopagus
- 18 Paul in Corinth and Antioch
- 19 Paul in Ephesus
- 20 Paul in Macedonia and Greece
- 21 Paul goes to Jerusalem
- 22 Paul addresses Jewish crowd
- 23 Paul before the Council
- 24 Paul before Felix
- 25 Paul appeals to Cesar
- 26 Paul's defense before Agrippa
- 27 Paul sails for Rome
- 28 Paul at Rome

Examples of Outlines

Genesis

- 1-11 Primeval History
 - 1-3 Creation and Fall
 - 9 Noahic Covenant
 - 11 Tower of Babel
- 12-50 Patriarchal History
 - 12-25 The Life of Abraham
 - 12 Call of Abraham
 - 15 Covenant with Abraham
 - 17 Covenant signified by circumcision
 - 25:19-27 The Life of Isaac
 - 28-38 The Life of Jacob
 - 39-50 The Life of Joseph

Exodus

- 1-4 Introduction of Situation and Moses
- 5-15:21 The LORD Overpowers Pharaoh
 - 7-12 Plagues Against Egypt
 - 13-15 The LORD delivers his people through the Red Sea
- 15:22-18 Testing the LORD in the wilderness
- 19-24 The LORD makes a covenant with Israel at Sinai
- 25-31 Instructions concerning worship
- 32-35:19 Israel's Unfaithfulness; the LORD's compassion and graciousness
- 35:20 - 40:38 Preparation and building of the tabernacle

Mark

- 1 – 10 Jesus' Public Ministry
 - 1 Jesus Baptism
 - 3 Calling/sending of the apostles
 - 4 Parables of the Kingdom
 - 6 Apostles sent out; feeding of 5,000
 - 8 Peter's Confession
 - 9 Transfiguration
- 11 - 16 Passion Week
 - 11 Triumphal entry
 - 14 Last Supper
 - 16 Resurrection