



Discernment Process
for
Ordained Ministry



Discernment Process for Ordained Ministry

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Discernment Process for Ordained Ministry

Welcome to the Process!

Dear Aspirant,

Thank you for the work you have done thus far in discerning God’s call on your life, particularly regarding ordained ministry. The Diocesan Discernment Team (DDT) and our Bishop look forward to working with you, your Rector and your home parish as this process continues. The discernment process is the same for those pursuing the vocational diaconate as well as the priesthood, though the preparation for each of these orders will differ.

It is our hope that the discernment process for ordination will be as effective and efficient as possible. We hope that at every step you know exactly what you need to be doing next to keep things moving forward. This information packet provides details regarding the process and outlines the responsibilities and requirements of both the Aspirants and their home churches. If at any time you have questions or concerns, please contact me, the DDT Chair. Always feel free to take the initiative.

The time needed to progress through these four steps in the process toward ordination will vary by an individual’s circumstances.

1. As an Aspirant the discernment work will happen primarily in your home parish with your Rector and a Parish Discernment Team (PDT). A set of work will be turned into the Diocesan Discernment Team (DDT) who will meet with you. You will also meet with the Bishop and have a consultation regarding theological education with the Board of Examining Chaplains (BEC).
2. As a Postulant, theological, vocational and physical assessments take place and training for ministry begins (or continues, depending on your circumstances).
3. As a Candidate, typically at the end of your training, BEC will conduct training and assessment of your competency in 9 different areas, as specified by the National Canons. A review of the whole process and final discernment will happen with the Bishop, the DDT and the Standing Committee of the Diocese.
4. Finally, as an Ordinand, an ordination date is granted and deployment issues are addressed.

There are two parallel discernment processes at work – in the Parish and in the Diocese. The following chart will help you see who is/will be involved along the way.

Parish Discernment	Diocesan Discernment
Rector	Bishop
Parish Discernment Team (PDT)	Diocesan Discernment Team (DDT) Board of Examining Chaplains (BEC)
Vestry	Standing Committee

There are three possible outcomes for the discernment process:

1. A calling to ordained ministry is confirmed and you move forward in the preparation process.
2. A calling to ordained ministry is confirmed, but moving forward in the process is delayed.
3. A calling to ordained ministry is not confirmed, and work continues in your home parish to determine God’s call on your life.

Here are a few expectations we have of the Aspirant:

1. In most cases, Aspirants must have a bachelor's degree from an accredited college or university.
2. Aspirants must be involved in the worship, education, witness and ministry of a local congregation that is a part of the Gulf Atlantic Diocese. Aspirants should be involved long enough that the clergy and congregation can test the sense of "call" and can determine readiness and suitability to enter the discernment process. In some cases, with the Bishop's approval, an Aspirant may do this discernment in their seminary field education parish.
3. Aspirants must be able to articulate their spiritual journey, showing a pattern of growth and development.
4. Aspirants must accept full responsibility for the financial costs throughout the process. There may be some assistance from the parish and/or the Diocese to help with the expenses. The cost of the discernment process is estimated to be about \$1500. This does not include costs for theological education.

Be assured of our prayers throughout the process of finding your unique place in the body of Christ. This is an exciting and significant time in your life and we are privileged to be journeying with you, one step at a time.

Blessings to you!

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Discernment Process for Ordained Ministry

Diocesan Policy for People Seeking Ordination

I. Biblical Principles

- A. Ordained ministry is a “noble task,” the seeking of which is to be commended (1 Tim. 3:1).
- B. People seeking ordination should be tested (1 Tim. 3:10; 5:22).

II. Policies

A. The parish has the primary responsibility for discerning whom God is calling into ordained ministry. This responsibility includes identifying gifted people whose leadership would bless God’s people and testing the call of those who come forward offering themselves for ordained leadership.

1. The Rector of a parish has the responsibility of making a careful inquiry into an Aspirant’s suitability for ordained ministry.
2. Working with the Rector, a team of lay people, the Parish Discernment Team (PDT) should also test a person’s call.
3. Finally, the Vestry needs to confirm the work of the PDT by sponsoring an Aspirant in the diocesan process.

B. The Diocese, likewise, has a series of responsibilities in discerning God’s call on the lives of men and women and in preparing them for ordination.

1. The Diocese confirms the work of the parish’s leadership (Rector, PDT, and Vestry) through conversations with the Bishop and through the work of both the Diocesan Discernment Team (DDT) and the Standing Committee.
2. The Diocese (DDT and Board of Examining Chaplains (BEC)) assesses the training/preparation needs of postulants.
3. The Diocese (Bishop in conversation with the postulant and with input from BEC and the postulant’s Rector) determines the training path.
4. The Diocese (Bishop and Standing Committee with input from BEC) assesses the competence and readiness of the postulant (at the end of the training process).
5. The Diocese (Bishop with approval from Standing Committee) ordains.

III. Path to Ordination

A. Aspirant

1. Parish Discernment (Rector, Discernment Team, and Vestry)
2. Diocesan Discernment (Bishop, Discernment Team, BEC)

B. Postulant

1. Assessment (Theological, Vocational, Physical)
2. Training

C. Candidate

1. Testing/Assessment (BEC)
2. Review of the whole process and final discernment (Bishop, Diocesan Discernment Team, Standing Committee)

D. Ordinand



Discernment Process for Ordained Ministry

Aspirant Work

The following pages are to be filled out by Aspirants in the Gulf Atlantic Diocese Discernment Process for Ordained Ministry, whether aspiring to the Permanent Diaconate or the Priesthood. All records submitted will be kept confidential and will reside in the office of the Diocesan Discernment Team Chair until Diaconal Ordination. After ordination to the Diaconate, the file will be given to the Canon to the Ordinary. Please print or type.

Date: mm/dd/yy	
Name: First: Middle: Last:	
Address: Street: City: State: Zip:	
Phone: Home: Cell: Work:	
Email:	
Date of Birth: mm/dd/yyyy	
Marital Status:	
Number of Marriages:	Date(s) of Marriage(s):
Spouse's Full Name	Spouse's Birthdate:
Names and Birthdates of Children:	
Diocese:	
Present Parish Affiliation:	
How Long?	
Location of Parish:	
Rector/Vicar:	
Prior Parish Affiliations:	
Baptism Church Name:	
Location:	Baptism Date:
Confirmation Church Name:	
Location:	Confirmation Date:
Confirming Bishop:	Diocese:
Have you previously applied for ordination in this or any other denomination?	
If so, you must request that all documentation be sent directly to the DDT Chair.	
When?	
Where?	
Are you ordained in any other denomination?	
If yes, which denomination?	
In which order?	

Parish Discernment

Please take the responsibility to make sure that each of these reports is sent to the DDT Chair by your Rector or his/her designee.

1. Rector "Careful Inquiry"
2. Parish Discernment Team (PDT) Report
3. Vestry Recommendation

Release of Information Agreement

Please sign and date the enclosed Release of Information Agreement. See Appendix A.

Photographs

Send a digital or print photograph of you individually as well as a picture of your spouse and family, if applicable.

Meeting with the Bishop

Take the initiative to set up an appointment with the Bishop by calling or emailing the Bishop's Secretary, Janet Fritschle, at (904) 636-8702 or janet.redeemer@gmail.com. Write a brief summary of your interaction with the Bishop and the date this contact took place.

Theological Statement

Please sign and date the endorsement of the Jerusalem Declaration and the Constitution of the Anglican Church of North America (ACNA). (See Appendix B, Theological Statement).

Call

In 250 words or less, describe your sense of call to ordained ministry.

Family History

Please give us any information about your family that you feel is relevant to your call to ordination. Include information about your upbringing and how you have responded to the situation in which you were raised. Include a brief statement about your present circumstances. If married, how does your spouse feel about your pursuing ordination? If single, do you hope to be married or do you feel called to a celibate life?

Personal Growth and Holiness

Describe areas of personal growth you have experienced and areas where you feel you need to grow. Explain how you deal with stress. If you have had professional counseling, what was the reason and the outcome? Discuss any addiction you may have (for example, drugs, alcohol, food, over-work, pornography, etc.) and state how long you have been sober/free in each instance and what measures you have in place to be held accountable.

Faith Journey

Provide a brief description of your faith journey. Include how you came to know Jesus as Savior and Lord, what your relationship with Jesus means to you today, and how this expresses itself in spiritual disciplines.

Unique Place in the Body of Christ

Provide a brief description of your unique mix of temperament/personality, spiritual gifts, passion, availability and maturity. See Ephesians 2:10. How were you created in Christ Jesus and what good works has God prepared in advance for you to do? See the enclosed "Here I Am" workshop materials and consult the book Discover Your Spiritual Gifts the

Network Way by Bruce Bugbee, for assistance doing this work, if you have not previously completed something similar. See Appendix C.

Occupational History

Describe your present job and list all the jobs you have held since college (or in the last ten years). Include your duties and responsibilities. You may also attach a copy of your current resume.

Continuing Education

Since leaving formal education, what have you done to continue your education/intellectual growth? Describe any graduate work you have done as well as any other special training or intellectual development, including your chief academic interests.

Transcripts

Send us a copy of your official college transcript, official graduate school transcript (if applicable) and any other unofficial transcripts you have.

Recommendations

In addition to the recommendations we will receive from your Rector/Vicar, Spouse (if applicable), Parish Discernment Committee and Parish Vestry, give us the name, address, email and phone number(s) for the following:

1. A non-family member who has known you for at least three years
2. An employer or educator
3. A non-family member who has observed you in ministry settings

Spouse Recommendation

If married, have your spouse fill out the "Spouse Recommendation of Aspirant" form. See Appendix D.

Interview with the Diocesan Discernment Team

Call the Chair of the Diocesan Discernment Team to make sure you know when and where your interview with the Diocesan Discernment Team will take place.

Application Fee

Please submit a non-refundable check for \$125 made out to the Gulf Atlantic Diocese.

Please return completed work to:

The Rev. Shari Hobby

Chair, Diocesan Discernment Team

325 West Jackson Street, Thomasville, GA 31792

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Discernment Process for Ordained Ministry

Rector/Vicar Involvement

Dear Rectors,

We are grateful that the Lord is using you to raise up those aspiring to ordained ministry. The Discernment Process for Ordination begins with you and the members of your parish. As you prayerfully discern each Aspirant's call for ministry, whether ordained or not, we ask God to bless you with wisdom and discernment. If you determine that the Aspirant is not called to ordained ministry, we hope you will help that individual discover his/her unique place in the body of Christ.

In summary form, here is what you as Rector need to do:

1. Begin the process of the "Careful Inquiry" until you are able to fill out the Report with confidence and thoroughness. It is not good enough for you to be unsure of someone's suitability for ordained ministry and send them along in the process, hoping that they will be turned down on the diocesan level. Suggested guidelines for this inquiry and the report form are attached.
2. Form a Parish Discernment Team (PDT) who will thoroughly explore with your Aspirant his/her call to ministry. See the suggested guidelines and report form for the PDT.
 - a. Each PDT member must sign the same theological statement as that of the Aspirant (see Appendix B).
 - b. Assign a PDT chair of your choice. If possible, this person should have some Human Resource experience and receive your guidance as to what it means to serve on the PDT.
 - c. Ask 4-6 other individuals to serve on the PDT, the majority of whom will be the Rector's choice.
 - d. If the Aspirant is a woman, choose parishioners who are not opposed to the ordination of women. The job of the PDT is to discern a call to ordination. This is not the time for female aspirants to have to defend themselves over against people with a different theological understanding.
 - e. There is not a specific number of meetings with the PDT. We want them to meet long enough to be able to give a thorough report. For some Aspirants that will take more time than others. It is the Bishop's suggestion that the PDT chair report to you following every meeting to determine whether their work has been completed.
3. The Rector's Report and the PDT Report will be given to the Vestry for their consideration. See the Vestry Recommendation Form.
4. Give thought, with your Vestry and Finance Committee, what kind of help you will be able to give your Aspirants as they move forward. Please consider the following:
 - The cost of the Discernment Process begins around \$1500 (\$125 application, \$175 Oxford Document Check, \$1250 Vocational Exam, \$250 additional for Spouse) plus an additional expense for a Church Planting Assessment for some. Beyond that, there are the costs of Theological Education, whether a 3 year residential degree program or an alternative suggested by the Board of Examining Chaplains (BEC) and approved by the Bishop. There will be times when the Aspirant incurs expenses beyond those listed above, such as travel and lodging to required interviews and examinations. The Diocesan Budget will cover up to 1/3 of the costs for the Vocational Testing.
 - Our Aspirants will be advised of these costs up front and will be told that they are responsible for them. They will be encouraged to engage in a conversation with you regarding how much the parish will be able to

help. There might be some creative fund-raising that can take place on the parish level to encourage their endeavors.

5. Stay in touch with your Aspirant throughout their whole process. Consider visiting him/her during his/her time of theological training. We will ask each person to send their quarterly Ember Day Letters not only to the Bishop and DDT Chair but also to you. (For a description of Ember Day Letters, see description under “Postulant Work.”)

It is most helpful if you have a good understanding of the process in the Gulf Atlantic Diocese. We have streamlined the process as much as possible, while still being thorough. If you have questions or suggestions, please make sure to contact me, the Diocesan Discernment Team (DDT) Chair.

Thank you for your very important ministry in building up and expanding the Body of Christ!

Blessings to you!

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Suggested Guidelines for the Rector/Vicar's "Careful Inquiry"

Although the discernment process for ordained ministry begins the moment the question first arises in conversation between a potential Aspirant and another follower of Jesus, the process formally begins with the Rector's (or Vicar's) "Careful Inquiry." This consists of time spent with the Aspirant (and spouse or fiancée, if applicable) to discern the person's suitability and calling for ordained ministry.

During your time spent together, here are a few of the areas that might be helpful to explore:

1. Have him/her tell you their story about God's work and leading in their life.
2. Who or what has shaped him/her as a person?
3. Would you describe the Aspirant as a person of stable character?
4. Inquire as to Aspirant's physical and emotional health – How does this person take care of him/herself?
5. What is the main source of authority for the person's moral behavior?
6. To what extent has the person been shaped by individual and corporate devotional disciplines?
7. Is the person reasonably well acquainted with the Bible and the Prayer Book?
8. What might be brought to light when a background check is conducted?
9. Who or what exemplifies what ministry is all about for the Aspirant?
10. How does the Aspirant understand the church in relationship to his/her concept of ministry? Does this ministry have to be ordained to be effective?
11. In what ministry is the Aspirant presently involved? In what ministries would this person like to be invited to share?
12. What would happen if the discernment turns out that ordination is not the best setting for this person's ministry?
13. Is the Aspirant capable of acquiring the needed body of knowledge and skills for the ministry under consideration?
14. Does this person exhibit an openness to growth, change and life-long learning?

See also the areas to address in the Rector/Vicar Report on the following page.



Discernment Process for Ordained Ministry

Rector/Vicar Report of "Careful Inquiry"

Date

Aspirant's Name

Your Name

Church

Church Address

Phone Number(s)

Email Address

1. How long have you known the Aspirant?
2. Summarize your discernment process with the Aspirant.
3. Who first raised the issues of Holy Orders? What were the circumstances of his/her call? When was this call affirmed by both the Aspirant and the Rector?
4. In what kind of ministerial activities have you or other leaders observed the Aspirant?
5. Describe your observation of the Aspirant's experience in church settings, commenting on
 - a. Matters of integrity
 - b. Emotional strength
 - c. Confidence
 - d. Personal and intellectual maturity
 - e. Relationships
 - f. Spiritual maturity
 - g. Ability to share the Gospel
6. What do you see as the Aspirant's spiritual gifts and talents? How has the Aspirant used these in the parish setting?
7. Comment on strengths and weaknesses you have observed. List areas of growth for the Aspirant to achieve before ordination.
8. How might the Aspirant's home environment affect his/her ability to prepare for ministry?
9. Which of the following parish activities has happened?
 - a. Date Parish Discernment Team formed.
 - b. Date of PDT Evaluation.
 - c. Date of Vestry Recommendation.

Please return completed work to:

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Discernment Process for Ordained Ministry

Guidelines for the Parish Discernment Team

The task of the Parish Discernment Team (PDT) is to assist the Rector and Vestry in discernment of God's will for Aspirants who feel called to ordained ministry. This discernment, accomplished in the context of the Aspirant's home church, is of critical importance. Either you will affirm the Aspirant's call for ordained ministry or you will not. You may also be able to affirm a call to ordained ministry yet sense that it is not the right time. If you are not able to affirm a call to ordination, it is our hope that the PDT will continue to work with the former Aspirant until you have helped him/her find the unique place in the Body of Christ that the Lord has prepared in advance for this person to do (see Ephesians 2:10).

The task of discernment is truly an awesome responsibility especially as it has direct implications for future decisions of another's life. This work should be undertaken with a humble awareness of the privilege it is to participate in what God is doing in someone else's life. The PDT is not an advocacy group, nor a support group. Instead, its goal is to hear from the Lord about the future direction of the Aspirant's life and speak truth in love through the leading of the Holy Spirit.

Your recommendation will be given consideration by the Vestry of your parish, who along with the Rector, will decide whether or not a person should continue in the process toward ordination.

The composition of the PDT, including designating a Chair, is the prerogative of the Rector. A majority of the PDT will be of the Rector's choosing. Each person on the PDT will sign the Theological Statement that our Aspirant is asked to sign, see Appendix B. If the Aspirant is a woman, the Bishop asks that the PDT members be open to the ordination of women as this is not the arena in which to address or defend that issue.

The Aspirant, and his/her spouse or fiancée, should be invited to attend some of the sessions with the PDT. During the first two times together (or however long it takes you to get there), the PDT should be seeking to form an understanding of the Aspirant's relationship with God, his/her devotional life and discipline, and the degree to which he/she has a good understanding of worship and witness. The last half of your work focuses on the Aspirant's relationships with others and ordained ministry potential. You may choose to begin with the end in mind and use the Evaluation Form questions to guide your time together.

The PDT should be aware that this work is intensely personal for the Aspirant and will be most effectively conducted in an atmosphere of trust and respect. PDT members will assure the Aspirant of the confidential nature of this work, help the Aspirant grow in his/her self understanding, where he/she is gifted and where grace needs to be sought. The PDT may request the Aspirant develop and complete a ministry project in the parish, especially if he/she is not yet deeply involved in the life of the parish. With concurrence of the Rector, the PDT may also request to receive copies of the written work the Aspirant is doing for the Diocese.

There is no set number of meetings required for the PDT. Instead, after the second meeting, and after every meeting thereafter, the PDT Chair will communicate with the Rector to determine if the work of the PDT is finished. The PDT Chair will complete the evaluation. This document and the signed theological statements will be sent to the Bishop and the Diocesan Discernment Team Chair along with the Vestry Recommendation.



Discernment Process for Ordained Ministry

Parish Discernment Team Report

To be completed by the Chair of the PDT

Aspirant's Name

Parish, Location

Names of PDT Members

Did each PDT Member sign the Theological Statement (see Appendix B, p. 24). Attach copies of each to this Evaluation.

Date of first PDT meeting

1. How long have you known the Aspirant and in what context?
2. How does this person's life reflect the love of God?
3. What have you learned about this person's devotional life and discipline?
4. Is this person regular in attending worship and participating in the liturgy?
5. How does this person give evidence of an awareness of God's involvement in ordinary and everyday events as well as in times of crisis?
6. Describe the Aspirant's attitude to learning. Is he/she a life-long learner? Is he/she teachable and able to learn from other perspectives? Do you believe the Aspirant to be academically capable of meeting the challenges of theological education and of the ministry?
7. What have you learned about the Aspirant's family life?
8. What have you been able to learn from the Aspirant's employment history?
9. How does the Aspirant use his/her leisure time? How does the Aspirant spend Sabbath time?
10. How does the Aspirant demonstrate a servant's heart, being able to serve without the need for recognition, and to be responsive to praise without being dependent on it?
11. Describe the Aspirant's ability to develop and maintain relationships in the parish.
12. How do people outside and within the parish regard the Aspirant?
13. How does the Aspirant encourage and enable other people's ministries, both lay and ordained?
14. How has the Aspirant demonstrated leadership and service in the parish and the community? Can he/she accept the authority of others?
15. What are the Aspirant's greatest strengths for ministry?
16. In what areas does the Aspirant especially need to seek grace?
17. Understanding that not all are gifted in all areas, comment about the Aspirant's ministry skills in these areas:
 - a. Preaching
 - b. Teaching
 - c. Evangelism
 - d. Group leadership
 - e. Worship leadership
 - f. Pastoral visitation
 - g. Counseling
 - h. Interpersonal relationships
 - i. Administration
 - j. Conflict management
 - k. Initiation of new ministry

18. How would you describe the Aspirant's potential for ordained ministry based on your own observation and knowledge of the Aspirant at this time?
19. What do you feel is motivating the Aspirant's pursuit of ordination?
20. How well do the following characteristics describe the Aspirant?

"Now the overseer must be above reproach, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect...He must not be a recent convert...he must also have a good reputation with outsiders...worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain...their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything" (1 Timothy 3:2-10).

"An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted with God's work, he must be blameless – not over bearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it" (Titus 1:6-9).

21. Knowing that no clergy person has all the gifts, would you recruit this person to serve your parish as an ordained leader if the appropriate position were available?
22. Intuitively, do you have any reservations about recommending this person to the Vestry, the Bishop and the Diocesan Discernment Team for continuing in the Discernment Process for Ordained Ministry?
23. Is there anything further you think we should know?

Signature

Date

Please return completed work to:

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Vestry Recommendation of the Aspirant

_____ (Date)

The Vestry of _____ (Name and Location of Church)

believes that _____ (Name of Aspirant) is being called by God to ordained ministry in God's one, holy, catholic and apostolic Church and commends him/her for further discernment by diocesan leadership..

_____ (Printed Name) _____ (Signature)

Senior Warden

_____ (Printed Name) _____ (Signature)

Junior Warden

_____ (Printed Name) _____ (Signature)

Rector/Vicar

_____ (Printed Name) _____ (Signature)

_____ (Printed Name) _____ (Signature)

_____ (Printed Name) _____ (Signature)

_____ (Printed Name) _____ (Signature)

_____ (Printed Name) _____ (Signature)

_____ (Printed Name) _____ (Signature)

_____ (Printed Name) _____ (Signature)

_____ (Printed Name) _____ (Signature)

_____ (Printed Name) _____ (Signature)

_____ (Printed Name) _____ (Signature)

Please return completed form to:
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Postulant Work

Ember Day Letters

It is customary for Postulants and Candidates to use the Ember Days to communicate to their Bishop. These letters ensure regular communication in writing, though we hope that our communication via email and phone will be more often than that. In your Ember Day letters, written to the Bishop and copied to your Rector and DDT Chair, please give us a brief update on your academic, personal and spiritual status, including any important changes that have occurred in your life. Please also include how we can be of service to you, what questions/frustrations you have and anything else you think would be helpful. You can send these letters via snail mail or email. Ember Days fall between the 3rd and 4th weeks of Advent, the 1st and 2nd weeks of Lent, between Pentecost and Trinity Sunday; and after Holy Cross Day on September 14.

Church Planting Assessment

If you are interested in church planting or we think you are a potential church planter, you may be asked to take part in a Church Planting Assessment process. You will be contacted by the Canon for Congregational Development regarding this Assessment.

Theological Reflection Essay

Write an essay of 1000 words, in which you describe what you see as a primary unifying theme of the Scriptures.

Financial Statement

You may be asked to provide a statement of how you expect to financially cover your theological education and take care of your family during this time.

Oxford Document Check

You will be hearing directly from the Oxford Document Company who will be conducting a thorough background investigation. The cost of this background check will be approximately \$175.

Vocational Testing

Contact the Diocesan Discernment Team Chair for information regarding an approved psychologist or psychiatrist who will administer a complete battery of psychological and vocational instruments. The results will be sent directly to the Bishop. The cost for this examination is \$1250. If the Postulant is married, we recommend that the spouse receive a portion of the testing for an additional \$250. The Diocese is willing to pay 1/3 of the cost. It is our hope that the home parish will also help with a significant portion of this cost.

Physical Examination

Have a complete physical examination by a medical doctor of your choice and have a standard physical examination report sent directly to the Bishop. A form that you may also use is enclosed with this packet. See Appendix E.

Board of Examining Chaplains Initial Interview

Contact the Chair of the Diocesan Discernment Team to find out when and where your meeting with the Board of Examining Chaplains will be. It is possible that this initial interview will be a conference call. This initial interview will help inform the Bishop of what theological studies he will be requiring of you before ordination. At the end of your course of study, there will be a written and oral examination with the Board of Examining Chaplains.

Please return complete work to:

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(229) 228-0390 Trinity Anglican Church



Discernment Process for Ordained Ministry

Candidate Work

Contact the DDT Chair to make sure your file is complete. She will inform you of any other tasks related to setting up your ordination date and ordination retreat.

The Rev. Shari Hobby
Chair, Diocesan Discernment Team
325 West Jackson Street, Thomasville, GA 31792
sharihobby@gmail.com
(229) 379-6501 cell
(229) 228-0390 Trinity Anglican Church



Discernment Process for Ordained Ministry

Release of Information Agreement

Appendix A

I understand that all materials pertaining to the Gulf Atlantic Diocese Discernment Process for Ordained Ministry may be read and utilized by the Parish Discernment Team, the Diocesan Discernment Team, the Board of Examining Chaplains, the Standing Committee, the Diocesan-appointed Psychologist, the Church Planting Consultant, the Bishop's Staff and the Bishop, for the determination of my application to be considered for Holy Orders.

I, hereby, authorize the above mentioned parties to obtain such records as required.

Aspirant Signature

Date

Please return signed form to:

The Rev. Shari Hobby

Chair, Diocesan Discernment Team

325 West Jackson Street, Thomasville, GA 31792

sharihobby@gmail.com

(229) 379-6501 cell

(229) 228-0390 Trinity Anglican Church



Discernment Process for Ordained Ministry

Theological Statement

Appendix B

I have read, understand, and endorse

1. The Constitution of the Anglican Church in North America
2. The Jerusalem Declaration

Aspirant Signature

Date

Copies of the two documents listed above may be found on the Gulf Atlantic Diocese Website.

Please return signed form to:

The Rev. Shari Hobby

Chair, Diocesan Discernment Team

325 West Jackson Street, Thomasville, GA 31792

sharihobby@gmail.com

(229) 379-6501 cell

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Discernment Process for Ordained Ministry

“Here I Am” Workshop Material

Appendix C

The “Here I Am” Workshop Material may be found on the Gulf Atlantic Diocese Website.

For more information, please contact:

The Rev. Shari Hobby

Chair, Diocesan Discernment Team

325 West Jackson Street, Thomasville, GA 31792

sharihobby@gmail.com

(229) 379-6501 cell

(229) 228-0390 Trinity Anglican Church



Discernment Process for Ordained Ministry

Spouse Recommendation of Aspirant

Appendix D

Name

Address

Phone

Email

A married person is not ordained in isolation. Your perspective is of utmost importance in the discernment of call to ordained ministry.

How do you feel about your spouse pursuing ordination?

How do you think the path to ordained ministry will affect you, your marriage and your family?

What concerns do you have about the ordination preparation process or being a clergy spouse?

What gifts do you bring as a partner in ministry?

How can we care for you and your children during this discernment/preparation time?

If you have children living at home of middle or high school age (or older), please ask them to submit a statement about how they feel about their mom/dad pursuing ordination.

Please return completed work to:

The Rev. Shari Hobby

Chair, Diocesan Discernment Team

325 West Jackson Street, Thomasville, GA 31792

sharihobby@gmail.com

(229) 379-6501 cell

(229) 228-0390 Trinity Anglican Church



Discernment Process for Ordained Ministry

Physical Examination

Appendix E

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

Attached is the Medical Examination form used by the Church Pension Fund. You may submit a comparable form used by your physician.

Mail to:

The Rt. Rev. Neil Lebhar, Bishop
Gulf Atlantic Diocese
8535 Baymeadows Road, Suite 31
Jacksonville, FL 32256

NLebhar@GulfAtlanticDiocese.org

(904) 636-8702



Discernment Process for Ordained Ministry

Divorce, Remarriage and the Call to Ministry

Appendix F

Title III, Canon 3, Sections 5 and 6 of the Canons of the Anglican Church in North America form the basis for the following guidelines.

Considering the place of the deacon or priest as a model for the community, and as a picture of Christ's love for the Church, the acceptance of a divorced person for Holy Orders will be a VERY rare occurrence. The man or woman who has not been able to find reconciliation with the central person in his/her life may be hard pressed to proclaim this to those under his/her care. Christians have been taught that, in the new life in Christ, the old things have passed. If a divorce took place prior to a person becoming a Christian, this may be a mitigating circumstance. For any divorced person pursuing Holy Orders, the Bishop must apply to the Archbishop for a Pastoral Exception.

Any person who presents him/herself and has multiple divorces will not be received to go forward in the ordination process under any circumstance.

Individuals with a single divorce (and remarriage) seeking ordination should not normally be accepted in the ordination process. The following MAY be reasons to consider application for pastoral exception to the Archbishop:

- It is clear that the divorce was not desired by the individual, but forced upon him/her by the spouse
- If the cause for divorce is unfaithfulness by the individual, prior to his/her conversion, and if there is now repentance for the past and a clear understanding of Biblical marriage
- If the cause is for self-protection or the protection of children