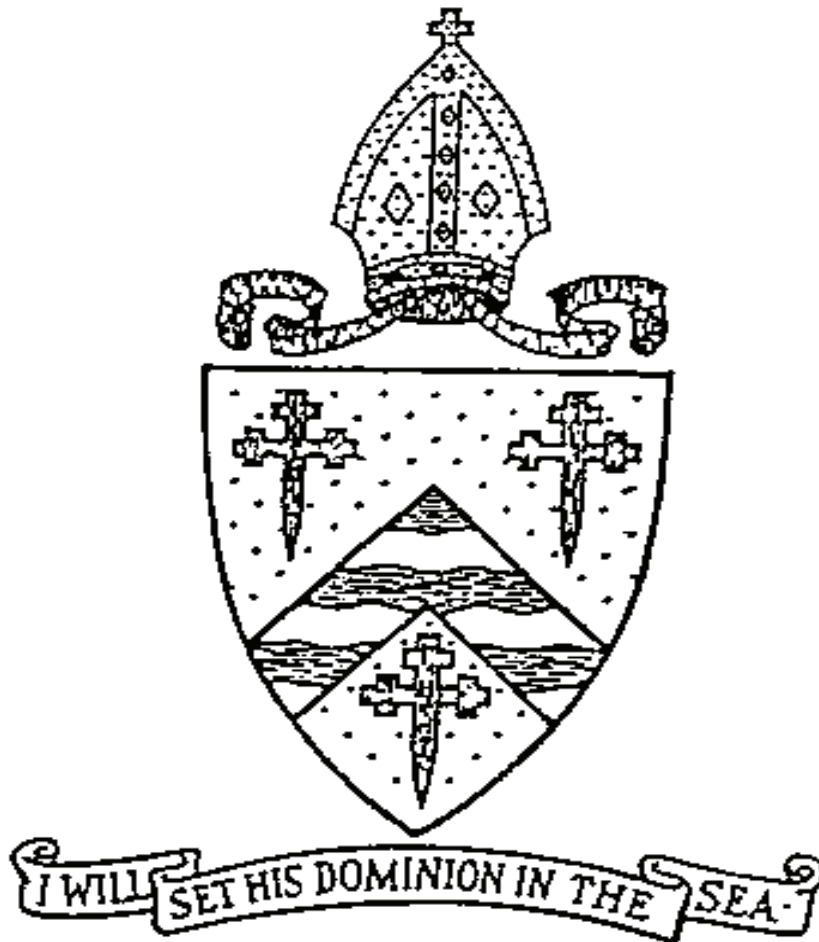


CALLED TO LOVE AND SERVE

**PARISH DISCERNMENT MANUAL 3 OF BAPTISMAL MINISTRIES
IN THE EPISCOPAL DIOCESE OF LONG ISLAND:
CONTINUING GROUP DISCERNMENT FOR THE ORDAINED MINISTRIES
OF
DEACONS AND PRIESTS**



**DIOCESAN COMMISSION ON MINISTRY
DISCERNMENT SUB-COMMITTEE**

SEPTEMBER 2006

BISHOP WALKER'S INTRODUCTION TO THE DISCERNMENT MANUALS

Dear Brothers and Sisters in the Lord,

What do we mean when we speak of a “call to ministry”? In 2003 and now in 2006, our General Convention began and continues the putting into effect of a process to help each of us in our understanding of ministry and our own particular call to ministry.

Through baptism, every Christian becomes a member of the Church, the Body of Christ, and participates in the ministry of Jesus through the Church. When we say the words of the Baptismal Covenant, we affirm that by our baptism we are joined into the Church to “continue in the apostles’ teaching and fellowship, in the breaking of bread, and in the prayers,” to “persevere in resisting evil,” to “seek and serve Christ in all persons” and to “strive for justice and peace among all people.” This ministry is ours, whatever our age or gender, whatever our skills or training, whatever our role, large or small, and whether we are lay or ordained. We all share a common ministry.

This common ministry takes diverse forms. As St. Paul teaches, there are both many roles to be performed within the Church and the world and many gifts dispersed among us that may equip us to perform those roles. Each of us, then, if we make the effort to become aware of our gifts and seek the guidance of the Holy Spirit, may discover that we have been given specific ways through which we can live out our part in this common ministry.

With the publication of this manual, our Commission on Ministry continues the foundational program of discernment for baptismal ministry that began with the *Speak Lord, Your Servant is Listening* manual. In *Called to Serve and Love*, the seeker continues, on the local parish level to again spiritually and communally listen to God’s call with particular emphasis on the ordained ministries of the Diaconate and Priesthood.

Please remember that God is calling you, right now, into ministry. That call might be to be a leader in socially oriented outreach ministries for the poor and destitute, visiting the sick, helping with youth programs, lay leadership on the parish or diocesan level; it might be as a Eucharistic Minister or Visitor, Greeter, Acolyte, Altar Guild, Preacher, Evangelist, Catechist, Receptionist, Hospitality, or Parish Administrator. That call also might be to one of the ordained ministries. The list is endless, because God’s gifts are without end.

God’s mission is a continuous unfolding, always changing and yet always the same. I thank God each day for the capacity we have as a Diocese to BE the Body of Christ here in the Lord’s Dominion on Long Island. Jesus’ mission, our mission, is too important to be compromised by present controversies. God will ask us on that great day — “Were you faithful in spreading the Good News?”

In response to the Canons of the Church, this manual — *Called to Serve and Love* — helps someone to discern a call to the ordained ministry in either the diaconal or priestly order. It also affords an opportunity to seek further information about those ministries. The Commission on Ministry—Discernment Process Committee (DCOM-DP) has developed this tool to enable parishes to play a role, formally, in helping individuals in the congregation discover their own “call to ministry.” In theory, a discernment committee works with any member of the parish to help that individual discern the nature of his/her particular calling, whether it might be to lay or ordained ministry.

What does *discernment* involve? How do we recognize or perceive the gifts of someone to be used for the building up of the Body of Christ? What we do in Parish Discernment Committees is attempt to recognize the will of God for the Church and for individuals within the Church. Attempting to discern the will of God is bold and risky. It is the same as when we are “bold to pray” the Lord’s Prayer. So any discernment process is, and

should always be, an exercise in prayer, careful listening and waiting to gain clarity about the nature of a particular person's calling from God.

Since the early days of the Church, spiritual leaders have been identified and put forward by the community. When someone in a congregation begins to sense that she or he is called to ministry, we look not to the individual or to the priest or even to the bishop alone to discern; we look to the community — the congregation — to affirm or not any calling. For this reason, anyone willing to put him/herself forward for any ministry in the church should be first and foremost an active member of a parish community.

When a faithful church member approaches his/her clergy person and the members of a Parish Discernment Committee, that person is offering to make him/herself vulnerable by inviting others to consider some of the very deepest hopes, thoughts, works, gifts and limitations of his/her life. Making such an offering takes great courage, and the person who does so must be treated with the utmost respect and care.

These Parish Discernment Committees give us the opportunity, through the telling of our own faith stories and spiritual journeys, important opportunities to witness to our faith first with those inside our congregations, thus building them up in Christ to be more effective witnesses to our mission: to proclaim to all the world the Good News of God's reconciling love in Jesus Christ. In these discernment encounters, all members are asked to identify gifts of individuals and to consider how those gifts can be used to empower the church — not just for today, but for the future, for we believe God is calling all of us to participate in building up the Body.

We are the Church which the Holy Spirit has called to serve God's mission. Let us use these tools of *Speak Lord, Your Servant is Listening* and *Called to Serve and Love*, to discern our role in this Great Commission as ordained ministers so we can get on with what God has for us to do.

Members of the DCOM-DP will be available to help you in the establishment of these canonically mandated committees which I believe will help each parish grow in its life in the Holy Spirit and enrich the diocese and the greater Church as well.

Let us listen to the Lord; let us offer our spiritual gifts for God's people; and let us serve in the Love of Christ,

With my prayers and care in Christ,

The Rt. Rev. Orris G. Walker, Jr.
The Bishop of Long Island

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INTRODUCTION & WELCOME

STRUCTURE AND CONTENT

The structure and content of this discernment process grew out of our concern that a call to lay ministry be treated with as much respect and careful decision making as a call to ordained ministry. We began by considering the call to ministry that we all share as expressed in the baptismal covenant. Our baptismal vows, the sections of the catechism and canons that relate to ministry, and the ordination vows provided the template for nearly all of the areas of inquiry in this discernment process.

Historically in the Church, spiritual direction and discernment have been experienced primarily as occurring in the context of a relationship between a spiritual director and his/her directee. Yet the Church calls upon groups of people throughout the ordination process to participate in deciding whether or not an individual is being called into ordained ministry. Those with a call to lay ministry have received much less attention, honor, and scrutiny in the past. Such individuals would most likely work through a process of vocational discernment alone, with his/her parish priest, with a spiritual director, or with a few trusted friends. Therefore it was necessary to find a means of equally attending to, honoring, and diligently examining apparent calls to either lay or ordained vocations in a community setting. We turned for wisdom and historical experience to the established discernment practices of our Christian Tradition.

The principles of discernment that are the foundation of this process are as follows:

1. The discernment process must be entered as an act of free will by each member of the discernment group. You are offering the gift to God and to one another of your lives for a substantial period of time.
2. The habit of noticing, and reflecting upon what has been noticed, is a central dynamic in discernment. The exercises use scripture, experience, and imagination in order to explore God's call to each Seeker.
3. What has been noticed and reflected upon is shared in order to seek the benefit of others' perceptions, observations, and suggestions. This discernment process includes the use of reason in seeking a clearer understanding of God's call.
4. Discernment involves the search for clarity in identifying the source of each Seeker's sense of call, as well as the future direction of each Seeker's response.
5. Through using a structure, or pattern for discernment, and by sharing the discernment process with others, we may arrive at a decision which is less self-motivated than might otherwise be the case.
6. Accurate discernment should bring with it a profound sense of peace and "rightness" for each Seeker and for his/her Companions. There should be a general consensus, even if there are varying opinions about some minor aspects of the Seeker's call.

The principles of discernment outlined above serve as a structure, or vessel, for the actual content of this discernment process. The content of the process consists of prayer, scripture, discussions, activities, ministry experiences, shared reflections, and evaluation. The focus in all sessions should be the Seeker's experience of life, ministry, and spirituality, not abstract ideas about them.

Each session contains a list of suggested readings or activities and *Questions For Reflection*. These are to be engaged by each Seeker prior to meeting with his/her Companions as a group. When the group meets they will engage the *Topics For Discussion*. All members of the group are expected to participate in, and contribute to,

the discussions. At the end of each session are *Questions Toward Discernment*. These are to be answered individually by the Seeker and the Companions as soon as possible after each session. The purpose of *Questions Toward Discernment* is to capture the observations, responses, and thoughts of each group member while still fresh in order that they might serve as memory joggers when the time comes to write the formal *Discernment Reflections and Narratives*.

The discernment process outlined in this workbook, *Called to Serve and Love*, is divided into five sessions of discernment. The focus here is on each Seeker in turn, and his/ her perceived call to one of the ordained ministries, the Diaconate or Priesthood. In *Called to Serve and Love* the group consists of one Seeker and her/his Companions. Ideally, the group of Companions will consist of: a Facilitator who is trained and approved for this process by the DCOM-DP, two members of the Seeker's congregation who are chosen in consultation with his/her clergyperson (at least one of these two should be a member of the Vestry), one Companion from the *Speak Lord, Your Servant is Listening*, group, and one person (not a close friend or family member) who knows the Seeker from a context other than Church.

The *Called to Love and Serve* discernment group will meet a total of at least five times, probably in two hour sessions, to discuss together the experiences and observations made during the individual *Questions For Reflection*. Using the notes made in responding to the *Questions Toward Discernment* at the end of each session, the final meeting will focus on the writing of the *Discernment Narrative*.

HOW TO USE THIS MANUAL

This manual is presented to you in a three-ring binder format. We hope that you will enjoy the flexibility and freedom that this format offers. Write or draw in this notebook. Add pages if you need more space. When you run across photographs, poetry, art or anything that speaks to your heart, add it to these pages. This, like the discernment process in which you are about to engage, is a work of creation in progress. God will speak to your soul at unexpected times in the coming months, and this notebook will provide you with a place to notice and reflect upon those moments.

This manual is a private space for you. What you write here belongs to you and to God. From this notebook and your experiences, you may share what you wish with your Companions. This notebook will not be "turned in" like homework. It is a workroom, a studio, for your soul. Use it in whatever way enhances the discernment process for you.

Feel free to read ahead. This will allow you to anticipate activities that will provide greater depth to the discernment process. Develop the habit of setting aside time regularly to spend with the *Questions For Reflection*. This part of the process requires substantial time in order to adequately experience the exercise and reflect upon it prior to meetings of the group. When you meet together, *Topics For Discussion* will provide the focus for your time. We suggest regularly scheduled meetings, every two to three weeks is ideal but you should gather at least once per month. Set a beginning and an ending time and honor it.

Remember to pray for one another throughout this time of discernment. You are all Seekers and you are all Companions on what is perhaps the most important journey we take in our lives; the journey into God.

The format for each section and session is as follows:

CALLED TO LOVE AND SERVE

SESSION I: “GETTING TO KNOW YOU” ... THE JOURNEY SO FAR

SESSION II: IF THE SHOE FITS...HOW MUCH WILL IT COST/

SESSION III: ALL YOU NEED IS LOVE: GOD, SELF, AND OTHERS

SESSION IV: PRINCIPALITIES AND POWERS: THE CHAOS WITHIN

SESSION V: WHAT WE HAVE SEEN & HEARD

GUIDELINES AND RESPONSIBILITIES: THE SEEKERS AND COMPANIONS

You have been invited to be part of a discernment group. Your role in the group is dual. You, along with each other member of the group, will be a Seeker. You will inquire and listen with your Companions for God’s whispered desires for you and for your ministry. You will also be a Companion to every other member of the group as they, too, seek a clearer understanding of God’s call in their lives. You need each other’s prayers, wisdom, observations, honesty, and compassion. It is important that you enter this relationship out of your own free will. Your time is a gift to both God and to each other. You will be committing yourself to engage the discernment process individually and with the group over the course of approximately six to eight months. Trust that God’s Holy Spirit will be at work throughout this process. Try to maintain an attitude of openness toward God and what God might be saying to you through the observations and insights of your Companions. They are giving you the gift of their lives.

If you genuinely engage the process and give of your time in reflection and discussion, the most important contribution you can then make to the discernment process is your compassion and honesty. Pray for one another when together and between gatherings of the group. Be faithful with your presence and participation. And finally, honor the sacredness of one another’s life stories. Nothing that is shared with the group should be revealed or discussed with anyone who is not a member of the group, not even a spouse or partner. Remember, you may share your own story freely, but you may not share the stories of others. This is a sacred journey. Honor it.

GUIDELINES AND RESPONSIBILITIES: THE CLERGY

A member of your congregation has embarked upon a process of ordained ministry discernment. During the discernment process provided in *Called to Love and Serve*, your role will continue to be primarily pastoral. The members of the discernment group have accepted the responsibility for doing the work of discernment together. A Resource Team, consisting of a lay person and a cleric from DCOM-DP, who are skilled in this process, will meet regularly with the group to help facilitate and guide the group with its discernment process. This frees you from the necessity of managing or administering the discernment process.

Your role will be to pray for the members of the discernment group regularly; and to provide pastoral care and

counsel if that should be necessary. You should meet at least three times with the participant from your congregation during the course of *Called to Love and Serve*. At the conclusion of *Called to Love and Serve*, the discernment group will share with you with the results of their discernment.

Called to Love and Serve offers a guide for the deeper exploration and discernment of the diaconal and priestly orders of ministry. Should your parishioner continue in the discernment process through the *Called to Love and Serve* process she/he should meet with you at least three times during the course of those group meetings. This will allow you to have a sense of how the process is going and to see that, where appropriate, the Vestry is able to adequately understand and prepare for the possible responsibility of signing the appropriate paperwork and/or contributing to the financial support of your congregational member's "next step in faithfulness." Also understand this is still the beginning of the process. Once the nominee is forwarded from DCOM-DP s/he will have to go through an internship sponsored and supervised by DCOM-OP (Diocesan Commission on Ministry—Ordination Process) and have an extensive background check, physical and psychological exams prior to any possibility of going into formal training.

DISCERNMENT

From the time these things were first revealed

I had often wanted to know what was our Lord's meaning.

It was more than fifteen years after that I was answered in my spirit's understanding.

'You would know our Lord's meaning in this thing? Know it well.

Love was his meaning. Who showed it you? Love. What did he show you? Love. Why did he show you it?

For love. Hold on to this and you will know and understand love more and more.

But you will not know or learn anything else -- ever!

Julian of Norwich: *Revelations Of Divine Love*

You have engaged to enter a process of inquiry and discernment about baptismal ministry vocation. The process concerns both the question of your own vocation and the discernment of the vocation of your sister or brother in Christ. The process of discerning God's desire for our lives is holy work. In taking up this work, we give the gift of our very selves to God. As the Rite One Eucharistic Prayer puts it, "...we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee." To seek out God's leading in our lives is an act of generosity and love toward God. To be a Companion on such a journey is also a gift to God. Whether in your role as a Seeker or as a Companion, come to the journey with an open heart and an open mind.

We are **all** *imago Dei*. Created in the image of God, we participate in God's presence in the world through all the aspects of our lives. The process of "discernment" or "spiritual direction" draws our participation in God up into consciousness. It is more than "feeling" that God is calling us to a certain task or state of life. Discernment relies on bringing our lives, concerns, and questions into the presence of scripture, reason, and prayer. It continues by noticing and reflecting upon the thoughts and feelings that arise in these times of study and prayer. Then, in personal and group reflection upon what has been noticed, the path forward comes more clearly into focus.

We have identified several fundamental principles which must be part of a process of discernment:

1. Discernment is set within the established, disciplined life of prayer and meditation (especially upon Scripture) of each discerner (and of each discerning community).
2. The predisposing reality of Discernment is freedom (Ignatius' Indifference; 12 steps' detachment)

3. The purpose of Discernment is a progressive discovery of God's will in all the subtlety and graciousness of that will.
4. Discernment seeks for faithfulness, rather than a particular result or outcome.
5. Discernment acknowledges fully the context in which it takes place.
6. Discernment acknowledges fully the human particulars of the discerner's own circumstances (family, physical limitations, gifts and liabilities, temperament, age, etc.) at this moment.
7. Discernment encompasses the whole of the personal journey of the discerner.
8. Discernment embraces, but is not driven by, the emotions, desires, "baggage" of the discerner.
9. Discernment assumes (or commends) the gift of rigorous insight (self-awareness) as essential for sifting, sorting and distinguishing between temptations and invitations.
10. Discernment is dynamic; it attends to the movements, growth and evolution of the discerners, and it encompasses the redemption of those persons or communities.
11. Discernment takes place within the faith community; presupposes trust, complementarity, synergy and candor.
12. The indicators of appropriate Discernment are peace, consensus, felt rightness and courage.

Building discerning communities is work that takes time and patience. We have learned over the last several decades that there are several critical steps that aid in the process of becoming a discerning community.

1. Discerning communities need to have a clear sense of the nature and importance of the baptismal covenant to their life as a Christian people.
2. Discerning communities function through mutually supportive team leadership.
3. Discerning communities encourage members to explore both individually and corporately the nature of their own spiritual gifts and the ways in which these gifts are complementary to one another.
4. Discerning communities need individuals who have developed their gifts for pastoral care and active listening. These skills are vital building blocks upon which discernment skills are developed.
5. Discerning communities benefit greatly from structured group activities that enable members to explore their personal faith while receiving support, affirmation, and feedback from others.
6. Discerning communities are positive, affirming environments in which learning, experimentation, and risk taking are encouraged, and failure is allowed.
7. Discerning communities are communities that are process oriented, even when they are seeking to accomplish a task.
8. Discerning communities are communities that value the gift of intercessory prayer, where prayer becomes an active part of the decision making process.

9. Discerning communities are communities that value the gifts, talents and offerings of every single member.
10. Discerning communities are communities that care for and care about new members as well as old members.

The LORD shall watch over your going out and your coming in from this time forth for evermore.
Psalm 121:8

ORDAINED MINISTERS

Within the context of the general ministry of the people of God, the Church calls out certain women and men for ordained leadership roles. This leadership must be well chosen, highly trained and committed to serving God and the Church. The call to Holy Orders comes to the individual both from God and from the Church. Therefore discernment of the call occurs within the context of the community.

It is the task of DCOM-OP (Diocesan Commission on Ministry) to assist the Bishop, the individual and the Church mutually to discern and evaluate a vocation to ordination. The need for ordained leadership in our Church suggests that only a very few will exercise their Baptismal ministry through ordination. It is the responsibility of the Bishop and the representatives of the Church to recommend prayerfully--and very possibly to identify and recruit-- the strongest and most appropriate candidates for ordained ministry to fulfill the mission of the Church at large.

THE ORDER OF DEACONS

The word Deacon comes from a Greek word meaning *servant* or *envoy*. The unique role of the Deacon among the ordained is to represent Christ and his redemptive love in the world and to interpret the needs, concerns and hopes of the world to the Church. The role of Deacon requires unique gifts and formation, serving as an "ordained messenger of the faith" outside the walls of the congregation. Deacons model how to be in the Church and in the world as servants, and they have the ability to inspire that life in others. Deacons help the laity to be free to find places of connection with God in their lives beyond Sunday morning. Deacons are not those who alone do the work of the Church in the world; rather, they gather, lead, equip, and inform the laity in that work. In all their work, Deacons enhance the ministry of the laity, not supplant it.

Deacons must be academically trained in Holy Scriptures and able to integrate scripture into their Diaconal ministry and the liturgy, often including preaching. They must be conversant in Christian ethics and societal issues. Deacons must be well versed theologically and translate through their work the Church's understanding of the Paschal mystery, the Incarnation, Baptismal servanthood and Eucharistic community.

Because in this Diocese the Diaconate is non-stipendiary, those who are called to this ministry must exhibit the energy necessary for a full schedule of work both in and outside the Church. Deacons serve under the authority of the Bishop and are assigned in the Diocese of Long Island where needed. Deacons will, in most cases, work under the direct supervision of a Priest, and the capacity to work comfortably in a subordinate position is fundamental to the Diaconate. Deacons are expected to live a Rule of Life, which includes prayer, immersion in Scripture, self-examination and regular study. Deacons will seek regular continuing education opportunities in order to grow in their vocation. Lastly, Deacons will participate in the diocesan community of Deacons as fully as possible.

THE ORDER OF PRIESTS

The ministry of the Priest, as a representative of Christ and the Church, is customarily, though not exclusively, within a designated congregation where the Priest serves primarily as celebrant of the sacraments and transmitter and interpreter of the tradition of the faith. The Priest is also a participant in the college of presbyters and

assists the Bishop in the councils of the Diocese. Essential elements for this ministry are prayer, reflection, study, teaching, preaching, so that the sacerdotal life is lived with integrity and depth. In the hands and heart of the Priest should reside such a love of Christ and the Church that others are drawn into the grace of a spiritual life.

The Priest is also responsible for administration and institutional community building. A Priest is a representative, calling forth the priesthood of all believers and providing an example of a faithful life in Christ. Perhaps the greatest challenge for today's Priest is to lead the Body of Christ in living out its mission in the world. The Priest must be able to equip the saints for their ministry, not just in the parish, but in the wider world where God-talk and servanthood are alien and risky.

A PROFILE OF DEACONS AND PRIESTS WE SEEK IN THE DIOCESE OF LONG ISLAND

We believe that it is fair and helpful to all who take part in this process for us to be clear about the qualities and attributes we seek. First of all, the Deacons and Priests we seek must be committed to knowing and following Jesus, the Christ, and showing strong signs of growth toward maturity as Christians.

We believe that a person called to ordained ministry must:

- Firmly believe the vows he or she will take at ordination regarding the Holy Scriptures and conformity to the doctrine, discipline and worship of the Episcopal Church. She or he will accept the authority of the Bishop and have an open mind and loving heart for those within and outside our Church, who faithfully struggle with their beliefs.
- Show ability to offer leadership in the Church and in the outside world. This would include the capacity to offer an example of faith and discipleship, to collaborate effectively with others and to guide and shape the life of the Church community in its mission to the world as community-builders, competent administrators, and reconcilers.
- Be able to speak of his or her vocation to ministry and mission. This sense of vocation will be obedient, realistic, and informed.
- Show an understanding of the Christian faith and a desire for a deeper understanding. Be in love with the faith, being formed by the Anglican tradition and always open to mystery and God's new revelation. Have a vision of what the community of faith might become and an energy and enthusiasm to inspire others. Delight in shared ministry. Demonstrate personal commitment to Christ and a capacity to communicate the Gospel.
- Show evidence of a commitment to a spiritual discipline, involving individual and corporate prayer and worship. Be able to create a sense of harmony, order and reverence which draws people into the presence of God.
- Be sufficiently mature and stable to show ability to sustain the demanding role of an ordained minister and to face change and pressure in a flexible and balanced way. Know how to get and receive consultation and personal help when needed.
- Demonstrate self-awareness and self-acceptance as a basis for developing open and healthy professional, personal and pastoral relationships as ministers. Possess a sense of humor, reflecting trust and delight in God's surprises. Show respect for the Church and its members on matters of sexual morality and other ethical issues.
- Have the necessary intellectual capacity and quality of mind to undertake a course of theological study and pastoral preparation.

These qualities will be most obvious in well seasoned individuals, though no one is expected to possess all of them. In those who are still very young, we will seek a particular hunger to grow in these areas. We hope that we will always make room for the godly mavericks who will never fit a checklist.

Because the training and nurturing of Postulants and Candidates require a considerable commitment of time, finances and energy from the Diocesan community, it is impossible for the Diocese to accept all persons who might qualify for Holy Orders or to guarantee forward movement in the formation process. In recommending Postulants to the Bishop of the Diocese, the DCOM-OP (Diocesan Commission on Ministry — Ordination Process Sub-Committee) will also consider the particular needs of this Diocese as they may be manifested at various times.

SESSION I

GETTING TO KNOW YOU...THE JOURNEY SO FAR

IN PREPARATION

- Prior to the Group's first meeting the Seeker should:
 1. Review and bring update, if necessary the spiritual autobiography that she/he wrote during the course of *Speak Lord, Your Servant is Listening*.
 2. Review the CONTEXT section of *Speak Lord, Your Servant is Listening*.
 3. Review the three *Discernment Reflections* from *Speak Lord, Your Servant is Listening*.
- Prior to the Group's first meeting, the Seeker should distribute copies of her/his updated spiritual autobiography to the Group as well as copies of the *Discernment Reflection* from the CONTEXT section of *Speak Lord, Your Servant is Listening*.

READINGS

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. Ephesians 4:11-13

A dispute also arose among them as to which one of them was to be regarded as the greatest. But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves." Luke 22:24-27

Read all of chapters 6 and 7 of the Book of Acts.

Read all of chapters 12 and 13 of I Corinthians.

Reread the Baptismal Vows found in *The Book of Common Prayer* on pages 302-305.

QUESTIONS FOR REFLECTION

- Spend some significant time reflecting on your ideas about the identity, role, work, and ministry of a deacon.

- Spend some significant time reflecting on your ideas about the identity, role, work, and ministry of a priest.

- Then, without consulting other sources, write down your own responses to the following questions:

1. What is ordination?

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

3. What is the ministry of a deacon?

4. What is the duty of all Christians?

5. What gifts and skills do you have to offer in ministry?

- Now read those portions of the Catechism concerning ministry and ordination, found in *The Book of Common Prayer*, pp. 856, 860.
6. Write down what you notice about the relationship between your understanding of ordination and ministry and that provided in the Catechism.

How are the two views compatible?

How are the two views incompatible or divergent from one another?

7. Make a list of the gifts and skills required for the kind of ministry that a Deacon is called to live.

8. Make a list of the gifts and skills required for the kind of ministry that a Priest is called to live.

TOPICS FOR DISCUSSION

The Seeker begins by sharing his/her spiritual journey with the Companions (who should already have read the Seeker's updated spiritual autobiography).

Following a period of silence

- The Companions may ask the Seeker any clarifying questions regarding the Seeker's spiritual autobiography that will help them to more fully understand the Seeker's life journey up to this moment in time.

SESSION II

IF THE SHOE FITS...HOW MUCH WILL IT COST?

READINGS

Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. ...For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you. II Corinthians 4:1, 5-12

The ordination vows for Deacons and Priests found in *The Book of Common Prayer*, pp. 526, 531-532; pp. 538, 543-544.

The Canons regarding the ordination and discipline of Deacons and Priests. (Available from your Church office or online at the Episcopal Church website.)

The declaration that is signed by all Deacons and Priests prior to their ordination found in *The Book of Common Prayer*, p. 526; p. 538.

The Litany for Ordinations found in *The Book of Common Prayer*, pp. 548-551.

QUESTIONS FOR REFLECTION

Prior to the group's second meeting, the Seeker should interview a Deacon and a Priest (neither of whom should serve in the Seeker's congregation) and ask them the questions listed below. The Seeker will not be reporting their answers to the group. Rather, the Seeker will be sharing her/his reflections on what has been learned from these interviews.

It may be helpful for the Seeker to explain how the interviews are being used when making arrangements to meet with the Deacon and the Priest. The time needed for each interview will probably range between an hour and two hours.

Interview Questions:

1. How did you experience your call to ordained ministry, and how has your understanding and experience of that called changed, grown, or focused over time?

b. The public nature of the role and the stresses that ordination will put on you and on your household.

c. Your age – its positives and its negatives for ordained ministry.

- In closing, the Companions spend some time reflecting back to the Seeker what stood out for them in the course of the Group's time together.

QUESTIONS TOWARD DISCERNMENT

1. What was the process like?

2. What emerged for the Seeker during this part of the discernment process?

3. How did you experience the Seeker during this part of the discernment process?

SESSION III

ALL YOU NEED IS LOVE: GOD, SELF, AND OTHERS

READING

The apostles gathered around Jesus, and told him all that they had done and taught. He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. Mark 6:30-31

QUESTIONS FOR REFLECTION

1. In what situations or activities does time disappear for you?

When did you last experience this?

2. What do you love to do for physical exercise?

How often do you do it?

3. How do you take care of your emotional health?

How often do you do it?

4. How do you take care of your spirit in terms of its life, health, and development?

How often do you do it?

5) What happens in each of the above areas when life gets especially busy and stressful?

TOPICS FOR DISCUSSION

• The Seeker begins the conversation by talking about the following four aspects of his/her relationship with God.

1. Describe your prayer life for the Group.

2. How has your relationship with God changed over time?

3. Who is Christ in your life?

7. How/in what ways do you share your faith outside church circles?

- In Closing, the Companions spend some time reflecting back to the Seeker what stood out for them in the course of the Group's time together.

QUESTIONS TOWARD DISCERNMENT

1. What was the process like?

2. What emerged for the Seeker during this part of the discernment process?

3. How did you experience the Seeker during this part of the discernment process?

SESSION IV

PRINCIPALITIES & POWERS: THE CHAOS WITHIN

READINGS

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ...So I find it to be a law that when I want to do what is good, evil lies close at hand. Romans 7:15, 21

For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. Romans 8:38-39

QUESTIONS FOR REFLECTION

1. Make a list of your strengths

2. Make a list of your weaknesses

3. Make a list of your “growing edges”

4. What do you find difficult in your relationship with others? (What pushes your buttons?)

5. What sorts of people, situations, and relationships feed your ego?

6. How do you react to being in a position of power & authority?

7. How do you react to being in a powerless position?

8. How do you feel and what do you do when something isn't done "right" or up to your "standards"?

9. How do you feel and what do you do when you are blamed for something that is not your fault?

TOPICS FOR DISCUSSION

- Share with your Companions what has emerged for you as you have reflected on your strengths and weaknesses.

Following a period of silence to reflect on what has been heard, the Companions share their reflections with the Seeker. (“What stood out for me in what you said was...”)

- The Seeker then responds to the following questions:

1. What are your “growing edges”?

• The Seeker then responds to the following questions:

6. What pushes your buttons or makes you really angry?

7. What conflicts have you had in your life; how have you handled them?

8. How do you cope with places you do not want to go to or be in? How are you exhausted/spent and renewed/refreshed there? (Examples: dentist's office, medical treatment, late and stuck in traffic, required but unwanted course or trip, etc.)

9. Talk about a time in life when you felt like a failure. How have you found grace in that experience?

Following a period of silence for reflection on the Seeker's responses, the Companions share their reflections with the Seeker. ("What stood out for me in what you said was...")

QUESTIONS TOWARD DISCERNMENT:

1. What was the process like?
2. What emerged for the Seeker in exploring this part of the discernment process?
3. How did you experience each Seeker in exploring this part of the discernment process?

SESSION V

WHAT WE HAVE SEEN & HEARD

BEFORE YOU BEGIN...PRAYER, RECOLLECTION, & REFLECTION:

Both the Companions and the Seeker will need to set aside a significant amount of time to prepare for the last session of *Called to Love and Serve*. Settle down in a comfortable and quiet place with your Bible, your *Questions Toward Discernment* responses, any other notes you may have made over the course of the group's meeting, pen or pencil, and a blank notepad.

Close your eyes and breathe deeply in a relaxed manner, neither forcing the air in or out. Remember that in Hebrew, *ruah* is translated as Spirit, breath, and life. Let yourself experience God's *ruah* in you as you continue to breathe. When you feel gathered, centered, in a place of stillness and inner peace, ask God to guide your recollections and reflections as you considered the vocation of your brother or sister in Christ.

Session by session, reread your responses to the *Questions Toward Discernment* and then spend some time reflecting on that session and its revelations in the greater light of the sessions taken as a whole. Use your notepad to jot down any insights, images, thoughts, concerns, etc. that arise as you remember and reflect on each session in turn. If a phrase or a passage of scripture comes into your mind, find it in your Bible and spend some time asking how the passage might be related to the discernment work at hand. At all times, try to do this work with an attitude of complete openness to God's possibilities for the Seeker.

Once you have completed your work of recollection and reflection, stop for a moment and notice your inner state. You may want to set the work aside for a day before continuing your preparation work. When you are ready, you may turn to the questions that will guide the group through the process of writing the Discernment Narrative.

Take your time in responding to each of the questions. After you have written your response to each one, stop to notice your inner state. Is there a sense of peace and rightness about what you have written? Is it complete/whole or does something more need to be written?

When you have completed writing your responses to the Discernment Narrative questions, set your papers aside. Think of each member of the *Called to Love and Serve* group and give thanks for their gift to you and to the group. When you gather for the final meeting, bring along your responses to the *Discernment Narrative* questions, along with your responses to the *Questions Toward Discernment* and the *Called to Love and Serve* notebook.

The group's facilitator may find it helpful to use newsprint as a means of capturing the consensus or divergence of the group as you move through each of the *Discernment Narrative* questions in turn. Following this meeting, the facilitator will type up one final copy of the *Discernment Narrative*. The *Discernment Narrative* will be given to the Seeker within two weeks of the group's final meeting. S/he will be responsible for providing copies of the *Discernment Narrative*, as required, to the Priest in charge of the congregation, the Vestry, the liaisons from DCOMP-DP, and the Bishop.

Since the *Called to Love and Serve* group disbands following the writing of the *Discernment Narrative*, the group needs to be intentional about bringing a sense of closure to the group and its work. Possibilities include sharing a simple meal together, perhaps with a Eucharist. There should also be an opportunity for each member of the group to say "thank you" to each other member of the group for the gift of their companionship throughout the discernment process.

9. What intellectual, moral, emotional and spiritual qualities for ministry (Canons: Title III, Canon 4, Section 2b(I)) have emerged in the Seeker as the Group has engaged this part of the discernment process? **Be Specific.**

10. Are there other things you would like to report?

11. What does the Group believe are next steps in faithfulness for the Seeker?

WHAT NEXT

GENERAL OUTLINES FOR THE FORMATION PROCESS FOR DEACONS & PRIESTS

ROLES AND RESPONSIBILITIES

The role of the Diocesan Commission on Ministry-Discernment Process Committee (DCOM-DP): Specific processes for ministry discernment, both for lay ministries and for ordained ministries, will be conducted under the auspices of the Discernment Committee of the Diocesan Commission on Ministry. The Commission will be responsible for administering the group discernment processes, and for the training of discernment facilitators.

The role of the individual: It is the responsibility of the individual to communicate any questions, forward necessary paperwork and forms to the Diocesan Commission on Ministry Committees on Discernment or Ordination Process as required and on time, and to move the process forward for him/herself. Individuals should contact the Priest in charge of their congregation, or the Chair of the Commission on Ministry if they have questions or concerns about discernment or applying for Nomination and Postulancy. A Postulant or Candidate for Holy Orders should communicate with the Bishop through regular Ember Day letters, and with his/her Sponsoring Priest and his/her assigned Contact Person at DCOM– OP.

The role of the Priest in charge of the congregation: The primary role of the Priest in the beginning of the discernment process is a pastoral one. However, should the individual decide to apply for Nomination and Postulancy, then the canons require that the Priest in charge make a recommendation as to the individual's fitness. Both the individual and the Priest should be aware of this possible change in role. The Priest in charge needs to know how this process works, so it is important for the priest to acquaint him/herself with this handbook. Any questions can be answered by the Chair of the Diocesan Commission on Ministry.

The role of the Diocesan Commission on Ministry—Ordination Process Committee (DCOM-OP): DCOM-OP is the branch of the DCOM responsible for overseeing the ordination process. The responsibility for administering the process of continuing discernment about ordination falls to the DCOM-OP if an individual is named a Nominee for Holy Orders by the Bishop. At that point, **and not before**, an individual is considered to be in the ordination process. DCOM-OP has certain canonical responsibilities in the process of formation and preparation for ordination.

The role of the Standing Committee is to recommend a person for candidacy and then ordination, according to the Constitutions and Canons of the Episcopal Church.

THE DIACONATE

A GENERAL OUTLINE OF THE FORMATION PROCESS FOR DEACONS

[Note: Each person will likely progress through this outline at his/her own pace. For some people, this process may take three years from the beginning of discernment to ordination. For others, more time may be needed.

The Deacon Formation Program in the Diocese of Long Island includes a number of required elements, and each of these must be satisfied in the course of a Deacon's formation.]

Appointment with the Bishop: No person feeling called to the Diaconate should proceed into the ordained ministry Discernment Process (*Called to Serve and Love*) before meeting with the Bishop for an exploratory discussion. This meeting with the Bishop is a preliminary conversation only.

Discernment: Completion of the both parts of the two-part diocesan Discernment Process (*Speak Lord, Your Servant is Listening* and *Called to Serve and Love*) developed by the Commission on Ministry—Discernment Process Committee, generally taking 9-12 months. This two-part process involves both a structured parish dis-

cernment group experience, and the diocesan discernment experience.

Nomination to the Bishop for Postulancy: This material MUST be fully completed and in the Bishop's hands before a person can be considered for participation in an Interview Day/Diaconate (held once annually, generally in the Spring of each year). It is the Bishop who nominates people to an Interview Day/Diaconate.

Interview Day/Diaconate: Held in the Spring of each year. Following completion of this Interview Day, a report on each participant will be forwarded to DCOM-OP, who will consider the report and make a recommendation to the Bishop. This recommendation takes one of three possible forms:

1. Recommend for Postulancy for the Diaconate
2. Not recommended for Postulancy for the Diaconate
3. Inconclusive; further work/discernment to be completed before reconsideration

The final steps required for being named as a Postulant include a background check, medical and psychological screening. Reports of those screenings are filed, in confidence, with the Bishop.

Deacon Formation Program (DFP): If recommended and named as a Postulant, the Postulant enters into the DFP beginning in June, under the oversight of the Director of the Mercer School of Theology. The DFP consists of regularly scheduled formation meetings AND other prescribed experiences of learning and formation, as determined for each individual.

Candidacy for Holy Orders/Diaconate: A Postulant may apply for Candidacy at any time if the DFP Coordinator affirms readiness for this step and in conjunction with the Bishop's Liaison to the Deacons has established a Continuing Formation Program (CFP). The Application for Candidacy, detailed in the Ordination Handbook, must be completed and all supporting documents filed with the application.

Clinical Pastoral Education (CPE): While in DFP, each person will complete a certified Basic Unit of CPE or an approved alternative, unless the person in process has previously done so. CPE must be completed prior to being ordained.

Field Work (FW): While in DFP, each person will complete a term of FW, involving practical experiences in ministry under supervision of both the Director of Mercer and a FW supervisor. This must be completed prior to being ordained.

Mid-Candidacy Interview: In the fall of DFP year two, the candidate will be interviewed by DCOM-OP, a sub-committee of the Deacons Council, and the Standing Committee to assess formational progress.

Competency: A written examination covering the required canonical areas of study, developed by the DCOM-OP, members of the Deacons Council, and in conjunction with Examining Chaplains, must be satisfactorily completed before anyone can be approved for ordination.

Pre-Ordination Interviews: Application to the Bishop for Ordination as a Deacon requires particular paperwork, including reports of additional background checks, medical and psychological screening. Candidates may be ordained Deacon only after being interviewed by the DCOM-OP, the Standing Committee and recommendation to the Bishop.

Ordination: Persons are considered for ordination when all above requirements are satisfied. New Deacons will continue to attend monthly DFP meetings for a period of at least two years after ordination, to solidify Diaconal identity, provide a context for reflection on early experiences in ordained ministry, and to fulfill Title III canonical requirements.

PRIESTHOOD

A GENERAL OUTLINE OF THE FORMATION PROCESS FOR PRIESTS

I. PREPARATION BEFORE NOMINATION

Before a person is nominated as a Postulant for Holy Orders, the following requirements must be met:

1. The person has been, and continues to be, engaged in spiritual formation, usually with assistance from a spiritual director, pursuing a study of scripture and theology, continuing in prayer and liturgy, and demonstrating an active ministry in the Church.
2. The person has consulted with the member of the Priest in charge of the congregation. The Priest in Charge has made a careful inquiry, in consultation with other leaders of the Congregation, into the physical, intellectual, moral, emotional, and spiritual qualifications of the person. This is ascertained by the Discernment Process and through feedback from that process.
3. After at least one year as a confirmed adult communicant in good standing in a congregation in the Diocese of Long Island, the person must begin and complete the two-part discernment process sponsored by the Commission on Ministry (*Speak Lord, Your Servant is Listening* and *Called to Serve and Love*). The person must provide DCOM-DP such information as it may request concerning his or her participation in the discernment processes.
4. Along with the Parish Discernment Committee's findings, the Priest in Charge will also submit a written report of his/her observations to the Bishop. If the Priest in Charge is unable to support the person for Postulancy, he/she will assure that the person receives pastoral care.

II. NOMINATION FOR POSTULANCY

(Note: It is the sole responsibility of the nominee at all times during the process to ordination to provide the materials and information to the Priest in Charge, Vestry/Bishop's Committee, Bishop, DCOM-OP and the Standing Committee in a timely manner.)

- A. The nominee shall submit to the Bishop's Office, or his/her designee, all documents and supporting material as outlined in Ordination Process Manual (obtainable from DCOM-OP).
- B. The nominee shall schedule a personal conference with the Bishop, unless such a personal conference has been held within the last six months.
- C. Once all of the submissions and the personal conference are completed, the nominee applies to the Bishop for a Postulancy interview with DCOM-OP.
- D. Before accepting any nominee for a Postulancy interview, the Bishop shall review all materials submitted, including a thorough review of a full transcript of any completed academic work, and make a determination of intellectual ability.

III. FROM NOMINATION TO POSTULANCY

- A. Each year the Bishop will select and notify the nominees to be interviewed for Postulancy and shall notify all nominees who are not selected for interview. Persons not accepted for interview may reapply for a Postulancy interview but no sooner than the next time for the annual selection of interviewees for Postulancy.
- B. Persons recommended by DCOM-OP after the interview day will then submit to medical, psychological and

background check procedures as specified by Canons III.6.1(b)(i) and diocesan policies and procedures. The cost of these exams and background check is paid by the person being recommended by DCOM-OP after Interview day. Sponsoring congregations should be prepared to assist with these expenses. The reports of all these exams are sent directly to the Bishop and are confidential material kept in a separate file in the Bishop's office. In the name of good stewardship, the expense of the medical exam should be submitted to insurance carriers.

C. The DCOM-OP interview team will conduct an interview for the selected nominees and report its findings to the Bishop. The process will be able to accommodate all who are invited to the Interview Day. The interview will be a time of conversation and mutual discernment.

D. DCOM-OP will receive the report of the interview team and make its recommendations to the Bishop.

E. The Bishop acts on DCOM-OP 's recommendations. The Bishop and DCOM-OP will discuss any application in which the Bishop does not accept DCOM-OP 's recommendation. By letter, the Bishop will inform all applicants of the decision regarding the application. Those applicants not accepted for Postulancy shall be referred for appropriate support and discernment. All persons not accepted as Postulants and wishing to be re-considered must reapply in compliance with Sections I. and II. above.

F. As part of any recommendation for Postulancy to the Priesthood, DCOM-OP may (1) develop a plan for suitable monitoring of a program of formation including theological training, practical experience, emotional development and spiritual formation, and (2) insure that pastoral guidance be provided throughout. DCOM-OP will continue active involvement in determining the course of study during seminary.

IV. FROM POSTULANCY TO CANDIDACY

A. A DCOM-OP Contact Person will be assigned at the time of acceptance as a Postulant. The duties of the DCOM-OP Contact are set forth in the Ordination Process Manual. In the spring of each year, a seminarian shall provide a transcript of his or her course of study to the Bishop and to the DCOM-OP Contact, who shall present it to DCOM-OP .

B. The Postulant will communicate with the Bishop in person or by letter four times a year in the Ember Weeks, reflecting on the postulant's academic, priestly, human, spiritual and practical development.

C. In an effort to provide opportunity for members of the Standing Committee and DCOM-OP to meet in an informal setting with Postulants and Candidates for a time of fellowship and check-in, an annual event will be planned at a time and place accessible to the greatest number of Postulants and Candidates possible.

D. Postulancy lasts at least six months. Prior to a Postulant obtaining an interview for Candidacy, the Postulant shall complete the Application to the Bishop set forth in the Ordination Manual.

E. Interviews for Candidates shall take place at a time designated by the Bishop in consultation with DCOM-OP. Postulants are responsible for assuring submission of all application materials to the Bishop's office prior to the interview.

F. The interview (which may be conducted by a subcommittee of members of DCOM-OP) shall not only review the matters considered at the time of the Postulancy interview, but shall inquire into the readiness of the Postulant to make the declaration required by Article VIII of the Constitution:

"I 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 I do solemnly engage to conform to the Doctrine, Discipline and Worship of the Episcopal Church."

G. After considering the results of the interview, DCOM-OP will submit its recommendation to the Bishop as to the Postulant's readiness. DCOM-OP will provide the Standing Committee with such supporting information as the Standing Committee may reasonably require to support its determination as to the readiness of the Postulant to make the declaration set forth in the above Paragraph F.

H. The Standing Committee interviews the Postulant, reviews documentation, and makes its recommendation to the Bishop.

I. The Bishop acts upon the recommendation of DCOM-OP and the Standing Committee, and enrolls the Postulant as a Candidate.

V. FROM CANDIDACY TO TRANSITIONAL DIACONATE

A. Candidacy lasts at least six months. The following must be completed by the Candidate before applying for ordination:

1. An updated medical exam, with the report sent to the Bishop, using the special form provided by the Church Pension Fund. In the interest of good stewardship, the cost of the medical exam should first be submitted to the insurance carrier. The balance is then paid by the Diocese.

2. An updated psychiatric exam, with confidential report sent to the Bishop's office. The cost of this exam is divided between the Candidate and the Diocese.

3. A certificate from the seminary or other approved program of preparation showing the Candidate's scholastic record in the subjects required by the Canons, and giving an evaluation with recommendation as to the Candidate's other personal qualifications for Holy Orders together with a recommendation regarding ordination. DCOM-OP shall further determine satisfaction of any requirements it may have set for the Candidate at any time during Postulancy or Candidacy.

4. A reaffirmation of the certificate from the Priest in Charge and Vestry/Bishop's Committee of the Congregation as required by Canon III.8.5(a)(2).

5. Candidates must take the General Ordination Exam or other examination as determined by DCOM-OP and the Bishop. The General Board of Examining Chaplains or other evaluation body shall inform DCOM-OP of the results. If any further evaluation or remediation is required, it will be done in accordance with DCOM-OP's policy as set forth in Ordination Manual.

6. DCOM-OP certifies that the Candidate has demonstrated proficiency in all required subjects. Canon III.8.4 (e). The Standing Committee shall not recommend a Candidate for ordination to the Transitional Diaconate unless it receives this certification.

B. DCOM-OP reviews the application for ordination to the transitional diaconate and makes recommendation to the Standing Committee and Bishop. Canon III.8.6(e)(3). DCOM-OP may choose to interview the Candidate as part of its review.

C. The Standing Committee reviews the application and makes its recommendation to the Bishop.

D. After receiving a favorable recommendation from the Standing Committee, the Bishop may take order for the ordination.

VI. FROM TRANSITIONAL DIACONATE TO PRIESTHOOD

A. After ordination, the Transitional Deacon must obtain an appointment to serve in a parochial cure, or some other opportunity judged appropriate by the Bishop, before being ordained to the priesthood.

B. Ordination to the Priesthood may not take place until at least six months after ordination to the Transitional Diaconate. Canon III.8.7(a)(1).

C. The applicant shall submit to the Bishop's Office the application and attachments, as set forth in the Ordination Manual. The Bishop shall certify that the terms of Postulancy, Candidacy and service in the Diaconate have been completed.

D. DCOM-OP attests to the Standing Committee and Bishop that the program of formation has been successfully completed and recommends the Transition Deacon for ordination to the Priesthood. Canon III.8.7(b)(5).

E. The Standing Committee, after reviewing the reports and conducting such other investigation, including a personal interview, as it may, in its discretion, deem appropriate, makes the testimonial set forth in Canon III.8.7(c). No person may be ordained without the recommendation of the Standing Committee.

F. After recommendation by the Standing Committee, the Bishop may take order for the ordination.

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