



Diocese of the
MID-ATLANTIC

ANGLICAN CHURCH IN NORTH AMERICA

The Ordination of Deacons and Priests

Forms and Guidelines for Rectors and those Seeking Holy Orders

Revised July 1, 2022

**Diocese of the Mid-Atlantic
14851 Gideon Drive
Woodbridge, VA 22192
703-590-5470**

Canon for Ordinations and Chair of the Ordination Committee:

The Rev. Jim Beavers

jim.beavers@anglicandoma.org

540-672-8331

Brothers and Sisters in DOMA,

The Diocese of the Mid-Atlantic (DOMA) welcomes your interest in exploring a possible call to ordained ministry in the Diaconate or Priesthood. We applaud your desire to be obedient to God's call and your heart to follow and serve him.

When God calls an individual to a ministry, he will confirm his call through other members in the Body of Christ. The DOMA Ordination Process is designed to help you, your rector, your church, and the Diocese discern if indeed you are called to be a vocational Deacon or a Priest. The process will also help identify your gifts, strengths, issues to address, need for training and education, and direction for future ministry.

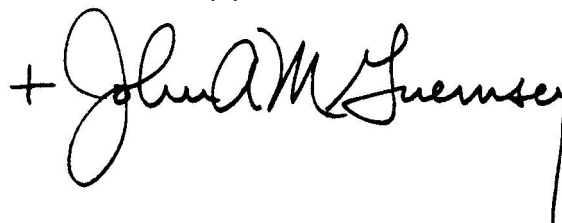
Included in this information packet is an overview of our discernment/ordination process, a checklist of the steps involved, forms you and your rector will need and instructions for a Church Discernment Committee.

The Church Discernment Committee process contains many helpful questions to consider as you pray about your sense of call. As you think through these questions and issues involved in a call to ordained ministry, you should also discuss them with your rector.

We want you to have all the information you need, and we want to answer your questions about the process. Please feel free to contact Rev. Jim Beavers, Canon for Ordinations and Chair of the Ordination Committee, at 540-672-8331 or jim.beavers@anglicandoma.org.

May our Lord bless you as you seek his will.

Faithfully yours in Christ,



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DOMA Ordination Process

Canonical authority for all ordinations rests with the Bishop of the Diocese of the Mid-Atlantic. The DOMA Ordination Committee assists the Bishop in selecting, preparing, and evaluating those called to ordained ministry.

The Bishop and the Ordination Discernment Committee recognize that each person is different and each ordinand's path to ordained ministry will be different. Nonetheless, we have learned that certain markers are reliable indications of an individual's call to and readiness for ordained ministry.

At the Beginning of the Process

For someone who is just entering the discernment process, we look for a combination of personal characteristics and ministry experiences.

Personal characteristics:

The individual should display evidence of:

- a mature personal relationship with Jesus as Lord and Savior
- demonstrable growth in Christian discipleship
- an abiding practice of prayer
- humility
- serving well, both in and under authority
- a life lived in the power of the Holy Spirit
- the fruit of the Spirit
- teachability and a desire for life-long learning
- a commitment to maintaining emotional and physical well-being
- healing of past emotional wounds
- appropriate social skills
- good stewardship

Ministry experiences:

We do not expect that everyone entering the discernment process will have experience in a formal ministry setting. However, those whom God is calling to ordination will already be engaged in fruit-bearing ministry in whatever contexts they find themselves in—church, work, friendships, etc. Thus, we look for experiences in some of these areas of ministry:

- evangelism (have you led someone to Christ?)
- being discipled and discipling others
- missions/cross-cultural engagement
- prayer ministry/healing prayer
- leadership
- liturgical involvement

Those called to ordained ministry in the Diocese of the Mid-Atlantic shall normally:

- be a confirmed Communicant in good standing in a DOMA church;
- have been affiliated with that DOMA church for at least two years;
- be nominated by the Rector and Vestry of that DOMA church.

Those previously ordained and serving in other Christian denominations will have a modified process tailored to their particular training, experience and circumstances. After reading this document, such clergy are urged to contact the Canon for Ordinations for help in exploring ordained ministry in the Anglican Church in North America.

There are three stages in the DOMA Ordination Process. There is usually not a fixed period of time to complete each stage and circumstances will vary among individuals. This may be your first step in exploring ordained ministry, or you may have done a discernment process elsewhere, have theological training, or are already ordained in another denomination. This process is flexible enough to meet you where you are and move forward.

First Stage – Local Church Discernment

At this stage the person exploring ordination does the following:

- Engages in self-reflection and prayer.
- Meets with Rector about possible call to ordained ministry. The Rector must be able to support the applicant in the process.
- If the applicant has been divorced, the Rector must consult with the Bishop before proceeding further.
- Completes the diocesan Application and submits it both to the Rector and to the Diocesan Office (see “Ordination Process Checklist”). Note: the Diocesan office should be sent the completed Application ***prior*** to the formation of the Church Discernment Committee.
- Participates with the Church Discernment Committee, appointed by the Rector and Vestry, according to DOMA guidelines.
- Stays in regular communication with DOMA Ordination Committee about progress, questions, vision for potential future ministry, and issues to address.

When the Church Discernment Committee has completed its work, it will give a final report to the Rector and Vestry who may then recommend the person to the DOMA Ordination Committee for a Postulancy Interview. The Rector and Vestry formally indicate their recommendation by approving a motion to that effect at a duly called Vestry meeting and by completing and submitting the “Vestry and Rector Recommendation for Postulancy” form in this packet.

If the Rector recommends that person go forward in the process, the Rector also writes a letter to the Bishop explaining how well and how long the Rector has known the applicant; giving the basis of his/her support; and identifying the person’s strengths, areas for growth, and any concerns.

Second Stage – DOMA Review for Postulancy

Postulancy is the approval given by the Bishop for an applicant to proceed with preparation for ordained ministry. It is not, however, approval for ordination; further discernment by the DOMA Ordination Committee is required when the Postulant has completed the preparation and applies for ordination as a Deacon.

The applicant will submit additional materials (see “Ordination Process Checklist”) and will participate in the Church Planter Evaluation to be arranged by DOMA.

When the DOMA Ordination Committee has received all required materials, it will invite the applicant to an interview (note that interviews are normally scheduled three times a year). At this interview, the Committee will explore the nature of the applicant’s call, his/her suitability for ordained ministry, and what further preparation is recommended.

The DOMA Ordination Committee will make its recommendation to the Bishop, who will make the decision on granting Postulancy.

If the Bishop grants Postulancy, a period of theological study and practical training in preparation for ordination to the Diaconate begins. Postulants normally meet with the Examining Chaplains, who make recommendations to the Bishop as to an appropriate course of study for the Postulant. Such course of study will take into account prior academic work and practical experience, as well as whether the applicant is seeking ordination as a vocational Deacon or as a Priest. While individual plans of study vary, postulants for Holy Orders should expect to either show or complete Masters-level theological work as part of their academic preparation.

The Postulant should be guided by the Bishop in determining his/her course of study. The Postulant should ***not*** select or enroll in seminary without prior consultation with the Examining Chaplains and approval by the Bishop.

In addition to pursuing whatever academic preparation the Bishop and/or the Examining Chaplains have directed, during the ordination process the Postulant/Candidate should be developing spiritually and vocationally as well as academically. This growth should be reflected in:

- regular, quarterly updates to the Bishop and Ordination Committee (in December, March, June and September) that reflect on spiritual, relational, academic, and ministry experiences, growth, and challenges
- an increasing ability to articulate the nature of one’s personal vocation;
- ongoing, active involvement in the life of a local congregation.
- an ever-deepening knowledge of God and of one’s need in light of him.

The Postulant may be removed from Postulancy at the sole discretion of the Bishop. He will notify the Postulant, the Ordination Committee, and the Rector and Vestry of the sponsoring church of his decision.

Third Stage – DOMA Review for Candidacy and Approval for Ordination

Candidacy is the next step in the process leading to ordination. The Ordination Committee normally interviews the Postulant for Candidacy; this interview takes place when the Canon for Ordinations and the Chair of the Examining Chaplains determine that the Postulant is ready for this step. The Ordination Committee then makes recommendation to the Bishop, who may grant status as a Candidate for ordination as a vocational or transitional Deacon.

The Candidate will submit all other documents specified in the “Ordination Process Checklist.”

Before ordination, as required by the Canons of the Anglican Church in North America, the Candidate must demonstrate sufficient knowledge of Holy Scripture and the Doctrine, Discipline, and Worship of this Church. Those called to the vocational Diaconate and those called to the Priesthood will be evaluated differently, reflecting the different ministries of the two Orders and the different expectations of preparation.

By the point of final approval from the Bishop and Standing Committee for ordination, the ordinand should be thoroughly prepared in academic studies and ministry experience. The DOMA Examining Chaplains will examine the Candidate’s competence.

For ordination to the Priesthood, the educational standard is a Master of Divinity or its equivalent. In most cases, this involves coursework toward a degree through an Anglican seminary or a seminary with an approved Anglican track. Seminaries that are not Anglican, or do not have an approved Anglican track, are considered on a case-by-case basis and not typically approved by the Examining Chaplains.

For ordination to the vocational Diaconate, the educational standard is not to the level of a Master of Divinity, but the required areas of study and experience are the same as for the Priesthood. The Examining Chaplains work with each Postulant for the vocational Diaconate to design a course of study appropriate for that individual.

Academic studies:

The ordinand should be able to demonstrate sufficient knowledge with:

- Bible, including facility with Hebrew and/or NT Greek
- Church history (including Anglican history)
- Anglican studies
 - Theology/doctrine, including the Thirty-Nine Articles of Religion
 - Book of Common Prayer (history and use)
 - Anglican distinctives
 - Polity, church structure and authority
 - Liturgical practice
- Moral theology/ethics
- Spiritual life (ascetical theology)

- Evangelism
- Preaching
- Discipleship
- Leadership
- Missions
- Pastoral care

Ministry experience:

The ordinand should have practical experience with:

- Preaching
- Teaching
- Discipleship
- Evangelism
- Leadership (including church administration, finance, and governance)
- Conflict resolution
- Liturgical leadership
- Missions/cross-cultural work
- Pastoral care
- Prayer
 - Healing ministry
 - Intercession
 - Spiritual warfare
- Stewardship education

Upon completion of the prescribed studies, the Examining Chaplains will then make recommendation to the Ordination Committee and to the Bishop regarding candidacy for ordination.

The DOMA Ordination Committee may, at its discretion, interview the Candidate before making its recommendation to the Bishop, who will make the decision on the Candidate's readiness for ordination.

The Bishop, assisted by the Canon for Ordinations, may present the Candidate's name to the Standing Committee. The Standing Committee's approval is required for ordination.

The Bishop will work with the Candidate and the Candidate's rector to schedule the ordination, which normally takes place in the home church of the Candidate or, in the case of an ordination to the Priesthood, in the church where the transitional Deacon is serving.

Ordination to the Priesthood

The DOMA Canons state that the transitional Diaconate is at least one year in length. The Bishop may, for sufficient cause, shorten that time, but in no case to less than six months.

A transitional Deacon must submit the required materials for ordination to the Priesthood (see Ordination Process Checklist). The Ordination Committee may, at the Bishop's discretion, interview the transitional Deacon. The Bishop may then present the Deacon's name to the Standing Committee for approval for ordination to the Priesthood.

When the Bishop is assured that the Deacon has a church or ministry in which to exercise the Priesthood, the Bishop may then ordain the Deacon as a Priest.

The Canons of the Church

The ordination process is governed by the Canons of the Anglican Church in North America and the Diocese of the Mid-Atlantic. All applicants must read the Canons pertaining to ordination, which are appended to this document.

What Is a Vocational Deacon?

From the very earliest days of the church, Deacons were understood to occupy a special place in the Christian community, set apart along with the Bishops and Priests for a servant role modeled on that of Christ himself.

According to the Ordinal of the Anglican Church in North America, "It belongs to the Office of a Deacon to assist the Priest in public worship, especially in the administration of Holy Communion; to lead in public prayer; to read the Gospel, and to instruct both young and old in the Catechism; and at the direction of the Priest, to baptize and to preach. Furthermore, it is the Deacon's Office to work with the laity in searching for the sick, the poor, and the helpless, that they may be relieved."

Vocational Deacons are called and empowered by God, ordained by the Bishop, and dedicated to a Christian ministry of service, sent out by the Bishop with the authority of the Church to engage in servant ministry for others. The particular order of vocational Deacon carries with it the intent of permanency, in contrast to a transitional Deacon, who is further called to the Priesthood.

In addition to the liturgical ministry of Word and Sacrament, the Deacon leads the Church into the world as an example and as a reminder that Christ calls us all to go out to serve him as we serve others. While vocational Deacons may be employed by a local church or Christian ministry, most vocational Deacons have secular employment. They live out their office and ministry in a variety of callings. For example, in DOMA, vocational Deacons serve in a wide range of servant-ministries, including:

- Pastoral care to the aged, homebound, poor, homeless and relationally broken
- One-on-one spiritual support/discipling/counseling
- Ministry in prison
- Planting churches
- Evangelism and outreach
- Healing Prayer
- Community Chaplaincy
- Administration
- Worship Leader



- Parish support
- Cross-cultural missions
- Teaching

All those exploring ordained ministry should consider whether God might be calling them to the ministry of the vocational Deacon. They should also consider licensed lay ministries (see the Diocese of the Mid-Atlantic's Canon III.6, appended to this document).

“Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.” Philippians 2:5-8



Ordination Process Checklist

Full Name: _____

Sponsoring Church: _____

For Ordination as:

_____ Vocational Deacon

_____ Transitional Deacon to Priest

DOMA Application for Holy Orders

Application Components

_____ Photo [responsibility of Applicant]

_____ Statement 1: Hopes for further preparation [responsibility of Applicant]

_____ Statement 2: Work History [responsibility of Applicant]

_____ Statement 3: Previous Marriage (if applicable) [responsibility of Applicant]

_____ Statement 4: Spouse's Letter (if applicable) [responsibility of Applicant]

_____ Statement 5: Spiritual Autobiography [responsibility of Applicant]

_____ Signed Authorization and Consent to Release of Personal Information [responsibility of Applicant]

_____ **If divorced**, Bishop's petition to Archbishop for exception (Canon III.2.6). *Note: this is a required step for applicants who are divorced but making the petition to the Archbishop is done by the Bishop at his discretion. He may require additional steps in the process prior to making the petition.*

_____ If divorced, Archbishop's approval of exception (Canon III.2.6)

_____ Educational transcripts [responsibility of Applicant]

_____ Church Planter Evaluation [responsibility of Applicant]

_____ Church Discernment Committee Report

_____ Rector and Vestry Recommendation Form for **Postulancy**

_____ Rector's Letter of Recommendation to the Bishop

_____ Medical Health Evaluation [responsibility of Applicant]

_____ Psychological Evaluation [responsibility of Applicant]

_____ Background Check [responsibility of Applicant]

Postulancy

_____ Postulancy Interview by DOMA Ordination Committee

_____ Recommendation regarding Postulancy to Bishop by the DOMA Ordination Committee

_____ Interview by the Bishop

_____ Recommendation of educational and practical program by the Examining Chaplains

_____ Educational program approved by the Bishop and begun

_____ Completion of form concerning Oaths of Conformity and Obedience, the Constitution and Canons of the ACNA and DOMA, and the Liturgies of the ACNA [responsibility of Postulant]

_____ Completion of Prevention of Sexual Misconduct training [responsibility of Postulant]

_____ Educational requirements completed and transcripts, if any, sent to DOMA Registrar [responsibility of Postulant]

_____ Certification from Examining Chaplains that educational requirements have been met

_____ Application for Ordination to the Diaconate [responsibility of Postulant]

_____ Rector and Vestry Recommendation Letter for Ordination to the **Diaconate**

_____ Quarterly Reports have been consistently submitted. [responsibility of Postulant]

_____ Interview by the DOMA Ordination Committee for Candidacy for Ordination to Diaconate

_____ Recommendation to the Bishop by the DOMA Ordination Committee on Candidacy

_____ Interview by the Bishop, as the Bishop may determine



_____ Approval by the Bishop as a Candidate for Ordination to the Diaconate

_____ Approval by the Bishop for ordination as a Deacon

_____ Approval by the Standing Committee for ordination as a Deacon

_____ Diaconal Ordination date set: _____ (mm/dd/yy)

_____ Diaconal Ordination done: _____ (mm/dd/yy)

ORDINATION TO THE PRIESTHOOD

_____ Completion of any remaining training or educational requirements [responsibility of Deacon]

_____ Application for Ordination to the Priesthood [responsibility of Deacon]

_____ Vestry and Rector Recommendation for Ordination to **Priesthood**

_____ Quarterly Reports have been consistently submitted [responsibility of Deacon]

_____ Interview by the DOMA Ordination Committee for Candidacy for Ordination to Priesthood

_____ Recommendation to the Bishop by the DOMA Ordination Committee on Candidacy

_____ Approval from the Bishop for ordination as a Priest

_____ Approval by the Standing Committee for ordination as a Priest

_____ Priesthood Ordination date set: _____ mm/dd/yy

_____ Priesthood Ordination done: _____ mm/dd/yy



Diocese of the Mid-Atlantic: Application for Holy Orders

1. Name _____
First Middle Last
2. Nickname or name by which you prefer to be called: _____
3. The ministry to which you believe you are called is:
Vocational Deacon _____
Priest _____
4. Church sponsoring you for ordination _____
4a. Rector's Name _____
4b. How long have you been a member of this church? _____
5. Telephones _____
Home Work Cell
6. E-mail address _____
7. Present Address _____
Street

City State Zip
8. Permanent Address, if different from above.

Street

City State Zip
9. Date of Birth _____
MM/DD/YYYY
10. Birthplace _____
City State Zip



11. Nationality _____

If not a U.S. citizen, what is your U.S. Residency status _____

12. Date of Baptism _____

Church, City, State and Denomination in which Baptism took
place: _____

13. Date of Confirmation or Reception in the Anglican Church

By _____
Name of Bishop *Diocese and Church/Jurisdiction*

Church, City and Diocese in which Confirmation/Reception took place _____

14. Have you previously applied for ordination or licensure in any denomination?

_____ No

_____ Yes. If yes, give details and results (use an attachment if needed):

15. High School(s) attended (name/city/state)

16. Give the following information on each college or university attended, including course of study if currently enrolled. Please have official transcripts sent to DOMA for all college level academic work or above.

Name of College or University & Location	Degree	Year of Graduation	Letter/Grade Point Average	Major

17. Are you currently enrolled in an education institution?

No _____ Yes, full time _____ Yes, part time _____

Name and address of educational institution

18. Please attach Statement 1 briefly outlining your hopes or thoughts concerning further training or preparation for ministry.

19. How do you presently earn a living? Please attach Statement 2 outlining your work history and giving a list of all employers and positions held with dates of employment.

20. Marital status:

Single _____

Married _____ Date of Wedding _____
MM/DD/YYYY



Was this marriage solemnized/blessed in the Church? _____ If the blessing took place at a time other than at the wedding, please explain:

Spouse's Full Name _____

Widowed _____ Date of Spouse's Death _____
MM/DD/YYYY

Separated _____ Date of Separation _____
MM/DD/YYYY

If currently married, Spouse's Date of Birth _____
MM/DD/YYYY

Spouse's email address _____

Spouse's cell phone _____

Children: Names and Dates of Birth

21. Have you been divorced? Yes _____ No _____

If yes, please attach Statement 3, describing the details of your previous marriage, the divorce, and the current state of your relationship with your former spouse, and a brief history of your present marriage (if applicable). Note that the Canons of the Anglican Church in North America require the permission of the Archbishop for a divorced and remarried person to be ordained. Application is made to the Archbishop by the Bishop at his discretion.

22. If you are married, please attach Statement 4, a signed letter from your spouse indicating reaction to this discernment of your call to ordained ministry.



23. Please attach Statement 5, a 5-8 page spiritual autobiography, to include details of your family upbringing, church involvement, testimony of commitment to Christ, discipleship/leadership experience, personal financial stewardship commitment and practice (including tithing), and call to ordained ministry.

24. Are you or have you ever been a member of a secret society? _____

If so, please explain. (Use an attachment if needed).

25. The Constitution and Canons of the Diocese require all clergy to affirm the Fundamental Declarations of the Anglican Church in North America and the Jerusalem Declaration (see Appendix).
Do you affirm these Declarations? _____

26. Do you support without reservation the standards of sexual morality and ethics of the Anglican Church in North America as expressed in Canon II.8? _____ (Use an attachment if needed).

27. Attach a signed copy of the form, "Authorization and Release of Information to the Diocese."

28. Please attach a recent photo of you and your immediate family (spouse and children who live at home). A professional photo is not necessary, but it should be of appropriate quality and formality for distribution to those involved in the approval process.

Signature

Date

Please print, complete and sign. Then mail, or scan and email, to:

Heather Adams, Registrar

Diocese of the Mid-Atlantic

14851 Gideon Drive

Woodbridge, VA 22192

heather.adams@anglicandoma.org

Authorization and Consent to Release of Personal Information

I, _____, am voluntarily seeking to be a candidate for Postulancy, ordination, and/or other ministry position (my “Application”) in the Diocese of the Mid-Atlantic of the Anglican Church in North America. As part of the Diocese’s decision-making process about my application, I am required to undergo certain medical and health assessments and certain psychiatric and/or psychological assessments (the “Assessment”) by person(s) and/or entities selected or approved by the Diocese.

I understand that the Assessment is only one part of the Diocese’s decision-making process and that information about the Assessment may be considered with other information known or available to the Diocese in deciding whether or not to accept me or to continue considering my Application. I also understand that the Diocese’s decisions about my Application are fundamentally and primarily religious decisions about service in a religious and ecclesial vocation. Nonetheless, I understand that information from the Assessment may be important and even decisive in the Diocese’s decision. I voluntarily consent to participate in the Assessment, and I agree to cooperate fully in good faith with the Assessment.

I understand that the Assessment may include any or all of the tests, evaluations, reports, responses, opinions, records, and other documents and information called for by and/or provided to or received by the Diocese in connection with the Physical Examination for the Ordination Process and/or the Psychological Examination for the Ordination Process included in the Diocese’s Forms and Guidelines for Rectors and Those Seeking Holy Orders (as may be revised by the Diocese from time to time in its sole discretion).

I understand that I will be asked to provide various types of information about myself which may include but not be limited to information about my family, medical history, psychological and psychiatric history, criminal history, financial history, sexual behavior and attitudes, drug and alcohol use, relationships, education, and employment.

I agree that all the information I provide for the Assessment will be true, correct, and complete, to the best of my knowledge. I understand that false or misleading statements made by me or significant omissions of any kind in the Assessment process are sufficient cause for dismissal from the Application process or denial of my Application.

I understand that at the conclusion of the Assessment a written report may be prepared that will contain conclusions, opinions, observations, recommendations for possible follow-up and similar actions. I authorize the

mental health professionals involved in the Assessment to disclose the written Assessment report to the Bishop or Ecclesiastical Authority of the Diocese.

I authorize the Bishop or his Designee to disclose and to discuss the written Assessment report with those involved in the application process (as determined by the Bishop in his sole discretion). I authorize the mental health professionals involved in the Assessment to discuss the written Assessment report with the Bishop and/or his Designee and those involved in the application process.

I understand and agree that the Diocese will have the right to control the use and disclosure of information regarding the Assessment, both during consideration of my Application and after consideration of my Application has terminated, regardless of the action taken on my Application, and that the Diocese does not have to obtain any further authorization from me to disclose any information regarding the Assessment or the written Assessment report.

As consideration for having my Application considered by the Diocese, I hereby waive, release, and discharge the Diocese and its Bishop, clergy, officers, directors, employees, volunteers, legal representatives, agents, and all persons and entities involved in conducting the Assessment and their respective officers, directors, employees, volunteers, legal representatives, agents, heirs, administrators, successors, assigns and legal representatives (all collectively the “Released Parties”) from all liability of any kind, including but not limited to personal injury, defamation, slander, libel, negligence, invasion of privacy, breach of contract, or otherwise, in law or in equity, arising out of my participation in the Assessment, the use or disclosure of information regarding the Assessment, or arising in any other way as a result of or in connection with the Assessment.

I also agree not to sue or make a claim against the Released Parties for injury, damage, or loss of any kind sustained as a result of my participation in the Assessment, the use or disclosure of information regarding the Assessment, or arising in any other way as a result of or in connection with the Assessment. I will indemnify and hold harmless the Released Parties from all claims, judgments, and costs, including attorneys’ fees, incurred in connection with any such action.

I agree to resolve any dispute in a biblical manner, according to the principles stated in 1 Corinthians 6:1-11, Matthew 5:23-24; Matthew 18:15-20, and other relevant Scriptures, including submitting any dispute related to the Assessment or this Authorization and Release to Christian mediation and, if unsuccessful, legally binding Christian arbitration in accordance with the Rules of Procedure for Christian Conciliation, of the Institute for Christian Conciliation (406-256-1583). These methods shall be the sole remedy for any controversy or claim arising out of this Authorization and Release and I expressly waive my right to file a lawsuit or claim against the Released Parties for such disputes.

If any term or part of this Authorization and Release is ever determined to be invalid and/or unenforceable, in whole or in part, by any court with jurisdiction of the matter, that term or part shall be deemed modified to the least degree necessary to remedy the invalidity. All other terms and parts shall survive and continue to be fully valid, binding, and enforceable as though the invalid or unenforceable terms and parts had never been included in this Authorization and Release.

I agree that this Authorization and Release is the entire agreement between me and the Diocese about this subject, and it supersedes any and all other communications about this subject. No amendment or change to this Authorization and Release shall be effective unless made in writing and signed by me and by an authorized representative of the Diocese. This Agreement shall be governed by and interpreted in accordance with the laws of the State of Virginia. I understand that this Authorization and Release is legally binding and I sign it as my own knowing and voluntary act.

Applicant:

Signature _____

Name _____

Date _____
MM/DD/YYYY

Witness:

Signature _____

Name _____

Date _____
MM/DD/YYYY

Vestry and Rector Recommendation for Postulancy

To the Bishop of the Diocese of the Mid-Atlantic:

We, the Vestry of _____ Church, located in _____ at a duly called Vestry meeting on the date of _____ hereby nominate and recommend _____ to become a Postulant for Holy Orders. After due inquiry, we are well assured and believe that _____ is called by God to the ordained ministry of the Church as a: _____ Vocational Deacon OR _____ Transitional Deacon leading to the Priesthood.

Further, we are well-assured and attest that _____

- is an active, confirmed Communicant in good standing in this church;
- is of exemplary Christian character and lives a sober, honest, and Godly life;
- holds the Holy Scriptures to be the Word of God;
- believes and follows the historic teachings of the Church as a faithful disciple of Jesus Christ.

We pledge to prayerfully and practically support _____ during the process leading to ordination.

Faithfully yours in Christ,

Rector's signature

Date

MM/DD/YYYY

(This letter must be signed by the Rector, if there be one, and by at least two-thirds of the entire Vestry.)

Please print, complete and sign. Then mail, or scan and email, to:

Ms. Heather Adams, Registrar

Diocese of the Mid-Atlantic

14851 Gideon Drive, Woodbridge, VA 22192

heather.adams@anglicandoma.org

Postulants', Candidates', and Transitional Deacons' Reports to the Bishop and Ordination Committee

Four times a year in December, March, June and September, Postulants, Candidates and Transitional Deacons should communicate with the Bishop and Ordination Committee on their progress. The areas to cover are:

- Spiritual: How is your preparation deepening your spiritual life? Are there areas where you are dry or struggling?
- Academic: How are your studies and courses progressing and what are their effects on your preparation for ministry?
- Relational: How are your relationships faring during this time with family, friends, and colleagues?
- Ministry: What areas of ministry have you been exposed to? What challenges have you experienced? What are you learning from these experiences?

These reports should be emailed both to Bishop Guernsey, john.guernsey@anglicandoma.org, and to the Rev. Jim Beavers, Canon for Ordinations, jim.beavers@anglicandoma.org.

In addition to these quarterly reports, Postulants, Candidates and all ordained clergy are welcome to email the Bishop about personal matters at any time.

Certification Concerning the Oaths of Conformity and Canonical Obedience, the Constitution and Canons of the Anglican Church in North America and the Diocese of the Mid-Atlantic, and the Liturgies of the Anglican Church in North America

I understand the Oath of Conformity that I will be required to affirm at ordination:

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

I understand the Oath of Canonical Obedience that I will be required to affirm at ordination:

And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Bishop of the Diocese of the Mid-Atlantic, and his successors, so help me God.

I certify that I have read and assent to the Constitution and Canons of the Anglican Church in North America and the Diocese of the Mid-Atlantic.

And I certify that I have read the liturgies of the Anglican Church in North America and understand and assent to their place and authority in this Church and in my ministry.

Name of Postulant _____

Signature _____

Date _____

MM/DD/YYYY

Application for Ordination to the Diaconate

To the Bishop of the Diocese of the Mid-Atlantic

I, _____ hereby apply to be ordained a
Deacon in Christ's one, holy, catholic, and apostolic Church.

Date of Birth: _____
MM/DD/YYYY

Date of Postulancy: _____
MM/DD/YYYY

If married, spouse's approving signature: _____

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 consequently hold myself bound to conform my life and ministry thereto, and therefore I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them. And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Bishop of the Diocese of the Mid-Atlantic, and his successors, so help me God.

Signature of Postulant _____

Date of Application _____
MM/DD/YYYY

Please print, complete and sign. Then mail, or scan and email, to:

Heather Adams, Registrar

Diocese of the Mid-Atlantic

14851 Gideon Drive

Woodbridge, VA 22192

heather.adams@anglicandoma.org



Vestry and Rector Recommendation for Ordination to the Diaconate

To the Bishop of the Diocese of the Mid-Atlantic:

We, the Vestry of _____ Church, located in _____
_____ at a duly called Vestry meeting on the
date of _____ hereby nominate and recommend _____
to become a Postulant for Holy Orders. After due inquiry, we are well assured and believe that
_____ is called by God to the ordained ministry
of the Church as a: _____ Vocational Deacon OR
_____ Transitional Deacon leading to the Priesthood.

Faithfully yours in Christ,

Rector's signature _____

Date _____
MM/DD/YYYY

(This letter must be signed by the Rector, if there be one, and by at least two-thirds of the entire Vestry. If the Vestry or Rector have any concerns or reservations about the Candidate, they are to be conveyed directly to the Bishop in writing.)

Please print, complete and sign. Then mail, or scan and email, to:

Ms. Heather Adams, Registrar

Diocese of the Mid-Atlantic

14851 Gideon Drive, Woodbridge, VA 22192

heather.adams@anglicandoma.org

Application for Ordination to the Priesthood

To the Bishop of the Diocese of the Mid-Atlantic

I, _____ hereby apply to be ordained a Priest in Christ's one, holy, catholic, and apostolic Church.

Date of Birth: _____
MM/DD/YYYY

Date of Ordination to the Diaconate: _____
MM/DD/YYYY

If married, spouse's approving signature: _____

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 consequently hold myself bound to conform my life and ministry thereto, and therefore I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them. And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Bishop of the Diocese of the Mid-Atlantic, and his successors, so help me God.

Signature of Deacon _____

Date of Application _____
MM/DD/YYYY

Please print, complete and sign. Then mail, or scan and email, to:

Heather Adams, Registrar

Diocese of the Mid-Atlantic

14851 Gideon Drive

Woodbridge, VA 22192

heather.adams@anglicandoma.org



Vestry and Rector Recommendation for Ordination to the Priesthood

To the Bishop of the Diocese of the Mid-Atlantic:

We, the Vestry of _____ Church, located in _____ at a duly called Vestry meeting on the date of _____ hereby nominate and recommend _____ for ordination to the Priesthood. After due inquiry, we are well assured and believe that _____ by God to the ordained ministry of the Church as a Priest.

Further, we are well-assured and attest that _____

- is an active Deacon in this church;
- is of exemplary Christian character and lives a sober, honest, and Godly life;
- holds the Holy Scriptures to be the Word of God;
- believes and follows the historic teachings of the Church as a faithful disciple of Jesus Christ.

We pledge to prayerfully and practically support _____ during the process leading to ordination.

Faithfully yours in Christ,

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Rector's signature _____

Date _____

MM/DD/YYYY

(This letter must be signed by the Rector, if there be one, and by at least two-thirds of the entire Vestry.)

Please print, complete and sign. Then mail, or scan and email, to:

Ms. Heather Adams, Registrar

Diocese of the Mid-Atlantic

14851 Gideon Drive, Woodbridge, VA 22192

heather.adams@anglicandoma.org

Diocese of the Mid-Atlantic Medical Health Evaluation

The Diocese of the Mid-Atlantic of the Anglican Church in North America requires applicants for ordination to present a satisfactory statement of good health by a physician. Applicants complete the top portion of this form and present it to their physician prior to a thorough medical examination. The physician will mail the completed form to the Registrar of the Diocese at the address below.

Applicant's Full Name _____

Date of Birth _____ Phone Number _____ Email Address _____

Home Address: _____

Marital Status: _____

Have You	Yes	No
1. Ever been rejected for or charged higher premiums life/health insurance?	_____	_____
2. Ever received Workmen's Compensation or other disability benefits?	_____	_____
3. Been rejected for employment on account of any physical or mental condition?	_____	_____
4. Ever received prescription drugs for mental illness or substance abuse?	_____	_____
5. Ever been a patient in a hospital?	_____	_____
6. Had any accidents, injuries, or operations or do you contemplate any operation?	_____	_____
7. Received disability benefits or medical leave for any medical/psychiatric condition?	_____	_____
8. Had your medical or psychiatric fitness for a job or educational studies questioned by a supervisor or a supervising institution?	_____	_____
9. Ever left school or any position because of ill health?	_____	_____
10. Lost time from work or school in the past three years for medical reasons?	_____	_____

Provide full details here for all questions answered "Yes." Full details include the condition, dates, and durations. List the question number when answering. Use additional sheets if necessary.

Signature _____ Date _____

PHYSICIAN

1. Applicant's Overall Health Assessment
2. What higher risks are associated with this assessment/condition?
3. With appropriate treatment, follow up, and patient compliance, will these conditions:
 - a. Resolve completely?
 - b. Remain stable without progression?
 - c. Progress gradually?
 - d. Progress rapidly?
 - e. Impair the candidate's ability to meet the physical, mental, and emotional demands of a pastor?
4. How long have you known applicant? In what relationship?

On the basis of your examination, is the applicant free from any medical condition or other impediment that would render him/her unsuitable for the tasks of ordained ministry? (If you have confidential information that concerns this applicant's ability to serve in ministry, please forward details to the Bishop by confidential communication at the address below.)

M. D.

Examiner's Signature

Printed Name

Address

Phone Number/Fax Number

Registrar

Diocese of the Mid-Atlantic
14851 Gideon Drive
Woodbridge, VA 22192
703-590-5470

Diocese of the Mid-Atlantic Psychological Evaluation for the Ordination Process

The Bishop is concerned to receive a comprehensive, thorough review of the aspirant's psychological readiness, and so the aspirant will need to be evaluated by one of the Diocese's approved psychologists. The DOMA Registrar will provide the name and contact information of the psychologist.

The professional examiner will administer psychological tests and conduct an in-person interview with the aspirant and spouse, if married.

The aspirant is expected to pay a portion of the total cost of the evaluation. The aspirant's share of the cost is \$500. The aspirant's sponsoring church and the Diocese will pay the majority of the cost.

After the evaluation, the psychologist will send the results to the Bishop. You will be asked by the psychologist to sign a release to authorize this.

Diocese of the Mid-Atlantic Background Check Instructions for the Ordination Process

The Diocese requires an Oxford Document Management Company Background Check. When the aspirant's application is received in the DOMA office, an invoice will be sent to the aspirant for \$180.00. This may be paid by check or online.

When the invoice has been paid, the background check process will begin.

Oxford Document Management Company will send you a packet of information within a week. The sooner you complete the forms and send them back to Oxford, the sooner the process can be completed. Accuracy is very important in filling out the Oxford forms. Time has been lost when reference letters are returned because of a wrong zip code or a missing apartment or suite number.

Since it usually takes 2-3 months for the background check to be completed, it is important for the invoice to be paid and the forms provided by Oxford Document Management Company completed promptly.

IMPORTANT NOTE: Make two photocopies of the information you submit to Oxford Document Management Company. Keep one copy in case your forms are lost in the mail. Send the other copy to:

Heather Adams, Registrar
Diocese of the Mid-Atlantic
14851 Gideon Drive
Woodbridge, VA 22192
heather.adams@anglicandoma.org

If you have any questions about the background check, contact Heather Adams, heather.adams@anglicandoma.org.

Diocese of the Mid-Atlantic Church Planter Evaluation

The Church Planter Evaluation for aspirants in the DOMA Ordination process is conducted as directed by The Rev. Dr. Tuck Bartholomew, Canon for Church Planting. He will guide the process and submit a report to the Bishop and the Ordination Committee.

The results of the church planting evaluation do not determine a person's suitability for ordination. Rather, they are indicators of what kind of ministry may fit best with the individual's gifts and personality.

To initiate the church planting evaluation, please contact:

The Rev. Tim Howe
Executive Assistant to the Canon for Church Planting
Office: 703-590-5470
tim.howe@anglicandoma.org

Church Discernment Process and Church Discernment Committee Handbook

Diocese of the Mid-Atlantic

Guidelines for Rectors and Appointees In the Church Discernment Process toward Ordination

A person seeking ordination must be put forward by his/her church. A major part of the screening and evaluation process takes place at the local level and before persons are sent forward to the DOMA Ordination Committee.

The first step for the aspirant is to discuss the sense of call with the Rector (or Priest-in-Charge by whatever title). Rectors should respond to persons who sense a calling and present themselves for consideration, but it is just as important to be alert to individuals the clergy and laity may observe whom they believe should be encouraged to consider a path toward ordained ministry.

The Rector, if he/she is in support of the person's exploring a call to ordination, should ask the aspirant to prepare and submit to DOMA the "Application for Holy Orders," found in the Ordination Forms & Guidelines. This application will be used at both at the local church level and the diocesan level as a resource for discernment.

The Rector should also discuss the oaths which the aspirant will be required to sign if he/she is approved for ordination. The following Oath of Conformity and Oath of Canonical Obedience must be affirmed by all ordinands at the time of their ordination:

"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 consequently hold myself bound to conform my life and ministry thereto, and therefore I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them. And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Bishop of the Diocese of the Mid-Atlantic, and his successors, so help me God."

The next step is for the Rector to appoint a Church Discernment Committee.

Purpose of the Church Discernment Committee (CDC)

The task of this committee is to explore this possible call with the aspirant and, if married, with his/her spouse. The Committee is to help discern whether the aspirant possesses gifts for ordained ministry, and whether God is indeed calling this person to ordained ministry. The Committee then makes a recommendation to the Church as to whether the committee affirms a call, and if so, what the nature of that call is.

The Church has always understood the call to ordained ministry as both personal and communal. A true call by God on an individual Christian is affirmed and authenticated by the Christian community at large. Because the

congregation is the aspirant's spiritual home, it is in the congregation where exploring and identifying calls to ministry begin. The CDC, appointed by the Rector and reporting to the Vestry, is an instrument of that work. It is important to recognize that the CDC's deliberations may or may not lead to a recommendation to pursue ordination; furthermore, the CDC is advisory to the Rector and Vestry, and its recommendations are not binding.

Formation of the CDC

The Rector and Vestry should appoint a Church Discernment Committee membership of between five and seven laypersons, although a member of the clergy may be included. Committee members should be people who are spiritually mature, are able to discern God's will, and who have the integrity to speak the truth in love. Some of the people chosen for committee membership should be familiar with the aspirant, but it is also advisable to have some members who do not know the aspirant well, since a fresh and objective evaluation will be helpful.

Spiritual Grounding of the CDC

The appointees of the CDC should be people whom the Rector knows to be grounded in prayer, experienced in seeking God's guidance, and able to be both caring and honest with the aspirant. It is important that the environment created by the CDC be one of concern, candor, and love. All meetings should begin and end with prayer. Stopping the discussion for prayer at other times can be important, as well. Throughout, the Holy Spirit should be called upon to guide the process and everyone involved.

Structure of the CDC

The Rector or Vestry should appoint a chair for the committee as well as a recorder who will be responsible for keeping minutes. The Rector is an advisor to the committee but does not attend every meeting.

Process of the CDC

The aspirant's "Application for Holy Orders" should be distributed to each member of the CDC before the meetings begin. A good and thorough evaluation process should be conducted over a period several months rather than days or weeks. We recommend that the committee meet with the aspirant no fewer than six times, including one or more meetings with his/her spouse, if married. Particular attention should be given to the document, "Criteria for Evaluating Aspirants' Suitability for Ordained Ministry." All members should participate in the discussions. Questions will be explored that are deeply personal to the aspirant. Therefore, the CDC should make a covenant to keep confidential all that is discussed, except as necessary for the report and recommendation.

Below is a rough outline of the format and subject of the meetings:

Session 1

The Rector should attend the first meeting to brief the CDC on its mission and guidelines, and on his/her expectations of the committee. The first meeting should also be a time for the committee members and the aspirant to get to know each other on a spiritual level. This can be done by sharing each other's spiritual journey, or by asking a focus question for each person's reflections, such as, "How did Jesus come into my life, and what difference has he made?"

Session 2

Have the aspirant orally articulate his/her spiritual autobiography, including the aspirant's sense of call, how it came about and the particular nature of the call. Explore the aspirant's perceptions and understanding of ministry. The following questions are suggested:

- Describe your call. How have you personally explored this possible call into God's service through personal prayer and in discussion with family, friends and church leaders? How was your sense of call affirmed or questioned?
- How do you understand the term "ministry?"
- What are the different ministries in the Church, both lay and ordained?
- What do you see as the gifts of ministry, and how are these gifts manifested and developed in the Church?
- What do you see as the primary functions of the ordained Deacon and the ordained Priest?
- What evidence can you show to demonstrate that you are being called by God to ordained ministry?
- Are you clear on the difference between a call to Christian service and a call to ordained ministry? Why could not the ministry to which you feel you are called be carried out as a lay person? Have you considered being licensed as a lay minister (see the Diocese of the Mid-Atlantic's Canon III.)?

Sessions 3-5 (or as many as needed)

Using the following criteria, explore in depth the aspirant's gifts, preparation, and suitability for ordained ministry. These are the same criteria that will be used at a later stage by the DOMA Ordination Committee, if the aspirant proceeds on toward ordination. The CDC members' resources for this exploration should include the Bible, the ordination Canons of the Anglican Church in North America and DOMA (found at the end of this document), the Ordination liturgies of the Anglican Church in North America (available for download at bcp2019.anglicanchurch.net), the aspirant's Application for Holy Orders and the oaths to be signed at ordination.

Criteria for Evaluating Suitability for Ordained Ministry

1. Spiritual Maturity
 - a. How is this person's walk with Christ expressed in his/her life?
 - b. Does this person have an understanding of the wholeness of the faith?
 - c. How long has he/she been a mature Christian?
 - d. How well does this person know the Bible? What is his/her view of the authority of Scripture?
 - e. Does this person have a basic understanding of the Book of Common Prayer?
 - f. Has he/she discipled a less mature Christian?
 - g. What is so unique about this person's gifts that the ordained ministry is necessary for their exercise?
 - h. What is this person's discipline of prayer and worship?
 - i. Does he/she understand the specific role(s) of a vocational deacon? Of a priest?
 - i. What is leading him/her to believe that now is the time to pursue ordination?
 - ii. How does he/she see him/herself reflecting Christ as a vocational deacon or priest?



- iii. How have others supported this calling?
- iv. What would he/she give up in being ordained? What would his/her family give up?
- j. How would the Christian ministry he/she envisions, or is currently involved in, be significantly enhanced through ordination?
- k. If he/she envisions a particular Christian ministry, why does he/she believe that he/she could not carry it out as a lay person?
 - i. What would he/she do in ordained ministry that he/she could not do as a lay person? In other words, “Why ordination?”
 - ii. Has he/she considered being licensed as a lay minister (see the Diocese of the Mid-Atlantic’s Canon III.6)?
 - iii. If, through the process of discernment, God says “no” to ordination, what effect would that have on his/her involvement in the Christian ministry he/she envisions or is currently involved in?

2. Holiness of Life

- a. How well does this person’s life reflect the character guidelines for leaders in the Church set forth in the New Testament? See 1 Timothy 3:1-13, Titus 1:5-9.
- b. Has he/she been addicted to drugs, alcohol, pornography or other sexual behaviors?
 - i. How has he/she dealt with addictions?
 - ii. What is the status of his/her healing?
- c. In the event of past transgressions, has the aspirant shown sincere repentance and healing? How has the Church been a part of that restoration?
- d. Does this person affirm the ethical standards set forth in the Canons of the Anglican Church in North America and DOMA?
- e. Is he/she prepared to sign the declarations of conformity required by those Canons?

3. Leadership

- a. What is this person’s potential to be a strong leader?
- b. How long has he/she been active in the Church? In what ministries? How have these ministries affected his/her faith and life?
- c. How has he/she served in worship ministries?
- d. How has he/she shown leadership in the church?
- e. Does this person have leadership experience in other organizations, e.g., community service groups, political groups, social service organizations, university groups?
- f. Discuss the particular gifts of leadership this person displays.
- g. Vocational deacons and priests are called to exercise servant leadership
 - i. How well does he/she relate to other individuals?
 - ii. How has he/she modeled servant ministry/leadership in the workplace, in the church, in the home, in the community?
 - iii. How well does he/she work alongside and motivate others?



- iv. How does he/she create and maintain trust?
- v. How does he/she deal with negativity and conflict?
- vi. Vocational deacons give up their role and voice as a lay person in the congregation and yet they are not the rector, either. How would he/she feel about this role of a servant without a vote?

4. Intellectual Strength

- a. What are the signs of this person's intellectual gifts?
- b. Where did he/she rank in college?
- c. What graduate school experience, if any, does this person have?
- d. Is this person able to articulate the Christian faith in a winsome way?
- e. Explore his/her written and oral work. How comfortable is he/she in public speaking?
- f. Does this person have an ability to appraise a situation, a group or an institution, and organize his/her thoughts in a clear and consistent manner?
- g. Is this person well versed in the liberal arts?
- h. What formal religious training or education (classes) has he/she taken and how would these be of value in serving as a vocational Deacon? As a Priest? What seems most exciting about further theological training and preparation to be a vocational Deacon? A Priest?

5. Stability

- a. What are the signs that this person's life is stable?
- b. What enduring relationships are important to him/her?
- c. Are this person's relationships healthy and lasting?
- d. What is this person's marital history?
- e. If married, how does this person maintain and strengthen his/her marriage?
- f. If there has been a divorce, are all matters of custody and property settled?
- g. How does this person relate to his/her family responsibilities?

6. Stewardship

- a. What is this person's work history?
- b. Does he/she have the ability for self-support? How has that been expressed?
- c. Is he/she financially responsible?
- d. Does this person demonstrate a positive work history?
- e. What is his/her history of debt?
- f. Vocational Deacons generally serve without compensation ("non-stipendiary"). Is he/she in a position to give sacrificially of his/her time and talents in this way?
- g. Explore these areas of personal stewardship.
 - i. Is this person of robust health and what does he/she do to maintain physical and emotional health?
 - ii. Does he/she tithe?
 - iii. How long has he/she been tithing?

iv. What does this person do to gain renewal and refreshment in terms of vacations, recreation and continued education?

7. Teaching (especially for those exploring a call to the Priesthood)

- a. Does this person have gifts that will enable him/her to proclaim the Gospel and instruct people in the faith?
- b. How has this person been involved in the teaching and/or preaching ministry of your church? What fruit has come forth from that ministry?

8. Evangelism and Witness

- a. Does this person witness readily to his/her faith in Christ?
- b. Does he/she have a demonstrated track record in reaching out to unsaved people and helping them come to faith?
- c. Has he/she brought someone to Christ?

9. Involvement in the World

- a. What are the person's interests beyond the Church which indicate a healthy interest and appreciation for the breadth of the society in which he/she lives?
- b. What books, magazines or journals has he/she read?
- c. What sort of political activity has marked his/her life?
- d. What appreciation does this person have for forms of spiritual expression found in music, poetry, and the arts?
- e. What sort of groups has this person been involved in, e.g. clubs, lodges, athletic groups, other organizations?
 - i. Are they consistent with lives that are wholesome examples to the flock of Christ?
 - ii. Has he/she ever been a member of a secret society?
- f. The vocational Deacon is sometimes called a bridge to the world. How has he/she responded to the pain, brokenness and hunger in the wider society?

10. Mobility

- a. Is this person willing to attend residential seminary training?
- b. Is he/she able to go where his/her gifts are likely to be used by the Church?
- c. If married, how will the employment of a spouse affect this person's mobility?
- d. Are there particular issues, such as health care of a parent, spouse or child, which affect the mobility of this person?
- e. Are there other factors that support or limit mobility?

11. Special Gifts

- a. What special gifts and strengths (emotional, intellectual, spiritual) does this person have that make him/her especially attractive for the ordained ministry of the Church?
- b. Does he/she speak a foreign language?
- c. Does he/she have experience in rural or urban community work?
- d. Is his/her prior employment especially suited as preparation for some form of ordained ministry in the Church?
- e. Does this person have gifts for church planting?

12. Demonstrated Servanthood

- a. Does this person have an inner quality that offers hope while offering self in service to others?
- b. What kind of ministry does this person have outside the formal Church structure?
- c. Does this person have a ministry that is evident in the larger community? If so, how has it manifested itself?
- d. Ordained ministers take vows of obedience to their bishop. How does this person feel about serving under authority?
- e. A Deacon is particularly accountable to the Bishop and responsible to his/her priest. Is he/she able to serve with humility, submitting to go and do as the Bishop leads?
- f. What potential struggles might he/she have in serving under another person in ministry?
- g. Deacons and Priests are often called upon to serve in unexpected ways.
 - i. How does he/she deal with interruptions?
 - ii. How does he/she manage priorities and obligations?
 - iii. How does he/she face change and stress?
 - iv. Is he/she willing and able to serve humbly even when there is little recognition or affirmation?
 - v. How does he/she handle situations that are not clearly defined or may be in flux or development?

13. Interpersonal Relationships

- a. Does this individual readily exhibit an open and affirming style with others?
- b. Has this person clearly demonstrated an ability to listen with empathy and understanding to others, even when he/she might have a different opinion?
- c. How does this person face and seek to resolve conflict?

Session 6

If the aspirant is married or engaged to be married, the CDC should meet with the aspirant and his/her spouse or fiancé(e). The discussion should cover the demands and rewards of seminary and clergy life from the emotional to the financial. Questions should be addressed in the first instance to the spouse or fiancé(e), with the goal of thoroughly engaging him/her in an open discussion. The following lines of inquiry are suggested:

- When in your relationship has dramatic change occurred?
 - How was your relationship affected?
 - How did you deal with the stress?

- What do you expect the process toward ordination to be like?
 - What do you feel when you look forward to it?
 - What would cause you distress about the process?
- In what ways have you and your spouse/fiancé(e) explored your sense of God's call?
- In what ways do you think seminary will put a strain on your marriage?
- Have you ever sought the help of a marriage counselor? How would you feel about doing so?
- Have you had the opportunity to see close up what life is like for a clergy person and spouse and their family?
- How would you describe the life of a clergy person and family?
 - What is it like for the spouse?
 - What steps would you take to nurture the health of the family?
 - What pressures might be a detriment to the family?
- What expectations do you think a congregation might have of a clergy spouse?
 - How do you feel about those expectations?
 - How would you respond to those expectations being placed on you?
- What impact do you think your spouse's pursuing this vocational path will have on your own vocational life?

Session 7 (or as many sessions as needed)

The committee meets without the aspirant to discuss the progress to date and begin addressing these questions:

- Given what you have learned, what is the best course for this person's ministry?
- Can you envision this person as a Priest or as a vocational Deacon?
- Would this person be suitable as a Priest/Deacon for the whole Church, and not simply to serve in your midst here at your congregation?
- Do you want to present the aspirant to the vestry for approval?

After the committee has come to consensus, the chair should appoint a member to prepare a draft report to the Vestry. The aspirant should be given the opportunity to read, comment on, and discuss the draft report with the CDC chair and the Rector.

Session 8

At this final session, the committee shares its report with the aspirant. The aspirant shall also have prepared an evaluative report of his/her experience in the CDC process, and the CDC shall invite the aspirant to discuss this report in this final session. The aspirant may choose to forward his/her evaluative report to the DOMA office for inclusion in his/her file.

Product of the CDC

The Report and Recommendation to the Vestry is the final product of the CDC. This document should be detailed and specific, and should:

1. Describe the course of the CDC's work with the aspirant.
2. Make a clear recommendation as to whether the aspirant should be ordained, and, if so, to what order (Priest or Deacon). The report should include the committee's reasons for its recommendation.
3. Discuss the aspirant's suitability for ordained ministry in terms of the Criteria included in this handbook.
4. Identify all concerns or reservations.
5. Present any recommendations for areas where further growth is needed.
6. The report should be dated and signed by the members.
7. If the CDC decision is not unanimous, the report should include a statement from the dissenting member(s).

Next Steps

At this point, the Rector may terminate the process. If the Rector decides to proceed, he/she will ask the CDC to issue its final report and recommendation to the Vestry.

If the Vestry approves the aspirant, its recommendation will be submitted to the DOMA Ordination Committee on the form, "Vestry and Rector Recommendation for Postulancy," along with a copy of the CDC report.

If the Rector recommends that person go forward in the process, the Rector writes a letter to the Bishop explaining the basis of his/her support, identifying the person's strengths, areas for growth, and any concerns.

The Bishop's Role

The Bishop exercises his initial role in discerning an applicant's call after the Rector and Vestry have acted on the report of the Church Discernment Committee and have made a favorable recommendation to the DOMA Ordination Committee. While the Bishop appreciates being introduced to aspirants during church visitations, he generally does not wish to have individual appointments or interviews with aspirants until after the Rector and Vestry have acted. An exception to this is where aspirants have previously been ordained in other denominations.

Help in the Process

The DOMA Ordination Committee is eager to assist the clergy and laity in this very important endeavor of identifying and preparing the future ordained leaders of our Diocese.

If you have questions or need further guidance, please contact the Rev. Jim Beavers, Canon for Ordinations.



Supporting Documents

The Anglican Church in North America: Constitution and Canons

*As ratified by the Inaugural Provincial Assembly, June 2009
and amended by the fifth Provincial Assembly, June 2019*

TITLE III

Of Ministers, Their Recruitment, Preparation, Ordination, Office, Practice and Transfer

Canon 1

Of Holy Orders in the Anglican Church in North America

Section 1 - *Concerning the Historic Three-fold Pattern for Holy Orders*

The Anglican Church in North America affirms what Anglicanism has always held, namely the normality of the threefold pastoral ministry of Bishop, Presbyter and Deacon. Persons shall be admitted to the office of Bishop, Presbyter or Deacon in this Church, and allowed to exercise any of these offices, who have been called, examined, and ordained according to an authorized ordinal of this Church, or ordained in some church whose orders are recognized and accepted by this Church.

Section 2 - *Concerning Canonical Obedience to Those in Authority*

Any person who has received authority to be a Presbyter or Deacon in any Diocese of this Church owes canonical obedience in all things lawful and honest to the Bishop of the Diocese, and the Bishop of each Diocese owes canonical obedience in all things lawful and honest to the Archbishop of this Church. In the absence of a Bishop, a Presbyter or Deacon owes such obedience to the Ecclesiastical Authority of the Diocese or to the Ecclesiastical Authority of a Diocese-in-Formation.

Section 3 - *Concerning the Domicile, Transfer, and Permission to Function of Presbyters and Deacons Generally*

In order to function as a Presbyter or Deacon one must be under the episcopal authority of the Bishop of a Diocese (that Diocese being one's "Domicile"). No member of the Clergy shall function in any Diocese other than the one in which the member of the Clergy is domiciled within the meaning of this section without written permission from the Ecclesiastical Authority of the Diocese in which the member of the Clergy desires to officiate. Permission to function as a Presbyter or Deacon in a Diocese other than one's Domicile may be granted by the Bishop of such other Diocese. Transfer of one's Domicile to a different Diocese may be granted by the Bishop of such other Diocese upon consent of the Bishop of one's own Diocese. A Diocese may adopt canonical provisions not in conflict with these Canons concerning such Transfers or Permissions.

Section 4 - *Concerning Norms for Ordination Generally*

Except as hereinafter provided, the norms for ordination shall be determined by the Bishop having jurisdiction.

Canon 2

Of the Qualities of Those Who are to Be Ordained Deacons or Presbyters

Section 1 - Concerning General Requirements

Every Bishop shall take care that he admit no person into Holy Orders but such as he knows either by himself, or by sufficient testimony, to have been baptized and confirmed, to be sufficiently instructed in Holy Scripture and in the doctrine, discipline and worship of this Church, as defined by this Province, to be empowered by the Holy Spirit and to be a wholesome example and pattern to the entire flock of Christ.

Section 2 - Concerning Requirements for Deacon According to Holy Scripture

In accordance with Holy Scripture, a Deacon must be worthy of respect, sincere, not indulging in much wine, not pursuing dishonest gain, and one who holds the deep truths of the faith with a clear conscience. They must first be tested, and then if there is nothing against them, let them serve as Deacons (1 Timothy 3:8-13).

Section 3 - Concerning Requirements for Presbyter According to Holy Scripture

In addition to the qualifications above, and in accordance with Holy Scripture, a Presbyter must be above reproach, not self-pleasing but self-controlled, upright, holy, disciplined, temperate, hospitable, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money, not a recent convert, one who loves what is good and one who has a good reputation with outsiders. A Presbyter must be able to preach and teach, holding firmly to the trustworthy message as it has been taught, in order to encourage others by sound doctrine and to refute those who oppose it (1 Timothy 3:1-7; 5:17; Titus 1:6-9).

Section 4 - Concerning Requirements for Married Candidates With and Without Children

In the case of persons who are or have been married, and/or have children, every Bishop shall take care that such persons manage their own family well, for as Holy Scripture attests, "If anyone does not know how to manage his own family, how can he take care of God's church?" (1 Timothy 3:4-5, 12; Titus 1:6).

Section 5 - Concerning Upholding the Sanctity of Marriage Especially for Those to Be Ordained

Marriage as a lifelong covenant between a man and a woman, where the two become one flesh, is both an ordinance of Creation, affirmed as such by our Lord, and commended by Saint Paul as a sign of the mystical union between Christ and his Church (Matthew 19:3-9; Ephesians 5:22-32). As wholesome examples and patterns to the entire flock of Christ, all married persons to be admitted to Holy Orders shall remain married to their spouse for life, and in accordance with the vows they exchanged in Holy Matrimony. Subject to Section 6 of this Canon, no person shall be admitted into Holy Orders who has divorced and remarried.

Section 6 - Concerning Pastoral Exceptions to Section 5

The Archbishop of this Church, on an application made to him by the Bishop sponsoring a person who by reason of Section 5 of this Canon could not otherwise be admitted into Holy Orders may, upon a showing of good cause and particularly in light of the exceptions in Matthew 19 and 1 Corinthians 7, remove the impediment imposed by that section to the admission of the person into Holy Orders. Pastoral exceptions may be made in accordance with the directions given from time to time by the Archbishop acting in consultation with the College of Bishops.

Section 7 - Concerning Theological Training Requirements

No person shall be admitted into Holy Orders who has not been properly trained in Holy Scripture, and the Doctrine, Discipline and Worship of this Church.

Canon 3 ***Of Deacons and Their Ordination***

Section 1 - Concerning Prerequisites for Ordination

No person shall be ordained a Deacon in this Church until that person shall have passed a satisfactory examination conducted by those appointed by the Bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture, the Doctrine, Discipline and Worship of this Church, and any other topics the Bishop shall deem necessary for the office and ministry of Deacons.

Section 2 - Concerning the Required Declaration of Ordinands

No persons shall be ordained a Deacon in the Church until such person shall have subscribed without reservation the following declaration:

"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 consequently hold myself bound to conform my life and ministry thereto, and therefore I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them. And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Bishop of _____, and his successors, so help me God."

Section 3 - Concerning Length of Diaconate

1. We recognize the importance of the Vocational Diaconate as an essential and historic ministry of the Church.
2. A Transitional Deacon shall not be ordained to the office of Presbyter for at least one year, unless the Bishop having jurisdiction shall find good cause for the contrary, so that the Deacon's manner of life and ministry may be tested and observed before admission to the order of Presbyter.

Canon 4 ***Of Presbyters and Their Ordination***

Section 1 - Concerning Ordination Following Period of Diaconate

No person shall be ordained a Presbyter in this Church until that person shall have been ordained a Deacon.

Section 2 - Concerning Prerequisites for Ordination

No person shall be ordained a Presbyter in this Church until that person shall have passed a satisfactory examination conducted by those appointed by the Bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture and the Doctrine, Discipline and Worship of this Church by examination in the following subjects, and any other qualities that the Bishop deems necessary for the office of Presbyter:

1. *Holy Scripture*: The Bible, its contents and historical background and interpretive methods;
2. *Church History*;
3. *Anglican Church History*;
4. *Doctrine*: The Church's teaching set forth in the Creeds and the Offices of Instruction;
5. *Liturgics*: The contents and use of the Book of Common Prayer, and knowledge of the proper use of church music;
6. *Moral Theology and Ethics*;

7. *Ascetical Theology*: With an emphasis on the prayer life and spirituality of the minister, including the use of the Daily Office;
8. *Practical Theology*: The office and work of a Presbyter; the conduct of public worship; principles of sermon composition and delivery; principles and methods of Christian education in the parish; Constitution and Canons of this Church and the Diocese to which the candidate belongs; and the use of the voice in reading and speaking;
9. *The Missionary Work of the Church*: How the Gospel has been passed from one language, tribe and nation to another; basic principles of cross-cultural communication; mission strategies; and personal relational evangelism and apologetics.

Section 3 - Concerning the Required Declaration of Ordinands

No Deacon shall be ordained a Presbyter in the Church until the Deacon shall have subscribed the following declaration:

"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 consequently hold myself bound to conform my life and ministry thereto, and therefore I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them. And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Bishop of _____, and his successors, so help me God."

Canon 5

Of Ministers Ordained in Jurisdictions not in Communion with this Church

Section 1 - Concerning Application for Holy Orders in this Church

When Ministers ordained in a Jurisdiction not ordered in the Historic Succession nor in communion with this Church desire to be a Deacon or Presbyter in this Church, they shall apply to a Bishop of this Church for ordination to the diaconate and presbyterate.

Section 2 - Concerning Pre-Ordination Requirements

If such ministers furnish evidence satisfactory to the Bishop for eligibility for ordination pursuant to Canons 2 through 4 of this Title, they shall be examined on the points of Doctrine, Discipline, Polity and Worship in which the Jurisdiction from which they have come differs from this Church, and any other subject which the Bishop deems necessary and appropriate.

Section 3 - Concerning Ministers Ordained in Jurisdictions in the Historic Succession but not in Communion with this Church

When a Minister ordained in a Jurisdiction by a Bishop of the Historic Succession but not in communion with this Church desires to be received as a member of the Clergy of this Church, the person shall comply with Sections 1 and 2 of this Canon. Thereafter, being satisfied of the person's theological qualifications and successful completion of the examination specified in Canon III.3.1 and soundness in the faith, the Bishop may, with the advice and consent of the Standing Committee or its equivalent:

1. Receive the person into this Church in the Orders to which already ordained by a Bishop in the Historic Succession; or

2. If the person was ordained by a Bishop whose authority to convey such orders has not been recognized by this Church, ordain the person as a Deacon conditionally, and, in accordance with Canon III.3.3.2, ordain the person a Presbyter conditionally (if previously ordained a Presbyter), having previously baptized and confirmed the person conditionally if necessary.

Section 4 - Concerning Receiving a Bishop from another Jurisdiction not in Communion with this Church

No Bishop from another jurisdiction not in Communion with this Church shall be received as a Bishop of this Church except by the consent of the College of Bishops and in accordance with the Canons of this Church.

Canon 6
Of the Acceptance and Dismissal of Clergy in this Church

Section 1 - Concerning the Transfer of Clergy from Jurisdictions in Communion with this Church

A Bishop may accept by Letter of Transfer a Deacon or Presbyter in good standing from any Jurisdiction in communion with this Church. The accepting Bishop shall inquire of the transferring Bishop concerning any past or existing disciplinary matter or other impediment affecting the ministry of the transferring member of the Clergy.

Section 2 - Concerning Transfers from One Diocese of this Church to Another

1. Any Deacon or Presbyter of this Church transferring into a Diocese or other Jurisdiction of this Church shall, in order to become a member of that Jurisdiction, present to the Bishop and Diocese, a testimonial from the Bishop or other Ecclesiastical Authority of the Jurisdiction in which he last had membership, setting forth the Deacon or Presbyter's true standing and character. The Testimonial, known as Letter of Transfer, which must be presented within six months from the date of issue, may be in the following words:

"We hereby certify that the Reverend A. B., who has signified desire to be transferred to the Ecclesiastical Authority of (name of Diocese Network or other Jurisdiction) is a Presbyter (or Deacon) of (name of Diocese Network or other Jurisdiction) in good standing." (Signed)

2. The transferring Bishop shall disclose to the accepting Bishop any past or existing disciplinary matter or other impediment affecting the ministry of the transferring member of the Clergy.

Section 3 - Concerning Transfer to Another Christian Denomination or Jurisdiction

Any Deacon or Presbyter of this Church in good standing may, at their own request, be released from the obligations of the ministry of this Church to unite with any other Christian denomination or jurisdiction by a commendatory letter, signed by the Bishop, and attested by one other person having ecclesiastical standing within the Diocese or other Jurisdiction of which the Deacon or Presbyter is a member. Upon the approval of the Standing Committee, the Bishop may remove the Deacon or Presbyter from the roll of clergy of the diocese.

Section 4 - Concerning Voluntary Resignation from the Ordained Ministry of this Church

1. Any Deacon or Presbyter in good standing may resign from the Ordained Ministry of this Church by sending a resignation in writing to the Bishop with jurisdiction. The Bishop or other Ecclesiastical Authority shall record the declaration and request so made, and shall determine that the Deacon or Presbyter is not under discipline as defined in Title IV of these canons, and that the resignation is not occasioned by misconduct or irregularity, but is voluntary and for causes which do not affect the moral character of the Deacon or Presbyter.

Upon making this determination, the Bishop or other Ecclesiastical Authority shall defer formal action upon the declaration for two months, and meanwhile shall lay the matter before the Standing Committee or its equivalent for advice and consent. With its advice and consent, the Bishop or other Ecclesiastical Authority may pronounce that such resignation is accepted and that the Deacon or Presbyter is released from the obligations of the Ministerial office, and that the Deacon or Presbyter relinquishes the right to exercise in this Church the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in ordination.

2. The Bishop's declaration shall state that the resignation was for causes which do not affect the Deacon or Presbyter's moral character, and shall, if requested, give a certificate to this effect to the person so removed from the ministry of this Church. In all other cases of resignation or renunciation of the ordained ministry, where there may be a question of misconduct or irregularity, the Bishop shall follow the procedures outlined in Canon IV.7.

Canon 7 ***Of Rectors and Other Congregational Clergy***

Norms for the calling, duties and support of Rectors and other Clergy, and the dissolution of a pastoral relation shall be provided by each Diocese. Rectors shall be domiciled in the diocese to which their congregation belongs.

Canon 8 ***Of Bishops***

Section 1 - Concerning Requirements for Bishop According to Holy Scripture

A Bishop is called by God and the Church to be a shepherd who feeds the flock entrusted to his care. A Bishop is an overseer of the flock and as such is called to propagate, to teach, and to uphold and defend the faith and order of the Church willingly and as God wants him to – not greedy for money, but eager to serve; not lording it over those entrusted to his care, but being a wholesome example to the entire flock of Christ (1 Peter 5:2-3). These requirements are in addition to the requirements set forth in Canon 2 for Deacon (1 Timothy 3:8-13) and for Presbyter (1 Timothy 3:1-7; 5:17; Titus 1:6-9).

Section 2 - Concerning the Ministry of Bishops

By the tradition of Christ's One, Holy, Catholic, and Apostolic Church, Bishops are consecrated for the whole Church and are successors of the Apostles through the grace of the Holy Spirit given to them. They are chief missionaries and chief pastors, guardians and teachers of doctrine, and administrators of godly discipline and governance.

Section 3 - Concerning Criteria for the Episcopate

To be a suitable candidate for the episcopate, a person must:

1. Be a person of prayer and strong faith;
2. Be pious, have good morals and exhibit Godly character;
3. Have a zeal for souls;
4. Have demonstrated evidence of the fruit of the Holy Spirit;
5. Possess the knowledge and gifts which equip him to fulfill the office;
6. Be held in good esteem by the faithful;
7. Be a male Presbyter at least 35 years old;

8. Have demonstrated the ability to lead and grow the Church.

Section 4 - Concerning the Election of Bishops

1. With the consent of the College of Bishops, a diocese may commence the process of election of a Bishop. This consent to commence the process may be by electronic or telephonic meeting of the College of Bishops. Such election will be subject to the approval of the College of Bishops as described in this section.
2. Bishops shall be chosen by a Diocese in conformance with the constitution and canons of the Diocese and consistent with the Constitution and Canons of this Church.
3. An electing body from the Diocese shall certify the election of a Bishop for consent by the College of Bishops, or may certify two or three nominees from which the College of Bishops may select one for the Diocese.
4. Where the originating body is newly formed, that body shall normally nominate two or three candidates, from whom the College of Bishops may select one.
5. Consent or choice shall require the affirmative vote of two-thirds of the membership of the College of Bishops present and voting, which consent must be given within 60 days of certification and in writing. For purposes of the election of Bishops at a meeting of the College, a quorum shall be a majority of the active members of the College.
6. Upon the consent or choice of a Bishop-elect by the College of Bishops, the Archbishop shall take order for the consecration and/or installation of such Bishop.
7. In the event the Bishop-elect or the nominees are rejected by the College of Bishops, the College shall so inform the originating body in writing.

Section 5 - Concerning the Required Declarations at Consecration

No Presbyter shall be consecrated a Bishop in the Church until he shall have subscribed the following declaration:

“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 therefore, I consequently hold myself bound to conform my life and ministry thereto, and I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them.”

“And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Archbishop of the Anglican Church in North America, and his successors; so help me God.”

Section 6 - Concerning Bishops for Special Mission

Bishops for Special Mission are Bishops elected by and serving directly under the College of Bishops for a specific missionary purpose. The office of any Bishop for Special Mission shall be created in consultation with the Executive Committee. Any male Presbyter of this Church qualified by these Canons may be elected as a Bishop for Special Mission by the College of Bishops. The College of Bishops may certify two or three candidates, from whom one may be elected by the affirmative vote of two-thirds of the College.

Section 7 - Concerning Incapacity of the Diocesan Bishop

- a. When a majority of the members of the Standing Committee or its equivalent have significant concern regarding the physical or mental capacity of the diocesan bishop to carry out his duties, they shall promptly notify the Archbishop who may appoint a pastoral representative to assist the Standing Committee in addressing the concerns with the bishop and his family.
- b. If the matter is not resolved and a majority of the Standing Committee believe that the Bishop is no longer able to carry out his duties due to a physical or mental incapacity, the Standing Committee shall notify the Archbishop and ask the Bishop to submit to examination by at least two licensed physicians or psychologists who have a specialty appropriate to the circumstance and who shall render their opinion to the Standing Committee and to the Bishop and his family. One of the physicians or psychologists shall be chosen by the Bishop and one by the Standing Committee.
- c. If, after considering the report of the physicians or psychologists the Standing Committee determines that the Bishop is no longer able to carry out his duties due to a physical or mental incapacity, the Standing Committee may, upon a two-thirds majority vote, ask the bishop to resign or to take a medical leave of absence. The Standing Committee shall report this matter to the Archbishop, who shall ensure that appropriate pastoral care is provided to the Bishop and his family.
- d. The Bishop shall have the right to appeal within 30 days of receiving written notification of the determination of incapacity by the Standing Committee. The appeal shall be to the Provincial Tribunal. The Tribunal shall review all evidence relevant to the appeal, including testimony of witnesses. The Tribunal's decision shall be based on the preponderance of the evidence. A simple majority of the Tribunal shall be necessary to render a decision and the decision shall be final. Pending the outcome of the appeal, the Bishop shall automatically be placed on paid administrative leave.
- e. If the Bishop refuses to comply with any provision of this canon, the Archbishop may issue a Godly Admonition. If the Bishop refuses to comply with the Archbishop's Godly Admonition, such refusal shall constitute a presentable offense under Canon IV.2.
- f. If the Bishop resigns, takes medical leave, or appeals to the Provincial Tribunal under the provisions of this canon, the Ecclesiastical Authority shall be the Bishop Coadjutor, if there be one, or the Standing Committee.
- g. While the Bishop is on medical leave, the Bishop Coadjutor, if there be one, or the Standing Committee shall be the Ecclesiastical Authority until the Archbishop declares either the Bishop competent to resume his duties or unable to do so. If the Archbishop declares the Bishop unable to resume his duties, the Standing Committee may declare the office vacant and the Diocese may proceed to seek the consent of the College of Bishops for the election of a new Bishop pursuant to Canon III.8.4.1.

Section 8 - Procedure When the Episcopal Relationship is Imperiled or Hindered

- a. Whenever the Bishop or a majority of the Standing Committee of the diocese (or its equivalent) believe the pastoral relationship between the Bishop and the Diocese to be imperiled or hindered by reason of dissension, either or both shall present the matter to the Archbishop.
- b. Upon notification of such imperilment or hindrance, the Archbishop shall promptly seek reconciliation by whatever means he believes appropriate that is not inconsistent with Holy Scripture. Both the Bishop and the Standing Committee of the diocese (or its equivalent) shall participate cooperatively in the process. The Archbishop may issue interim directives appropriate to the matter.



- c. After good faith participation in this process, the Bishop or a two-thirds majority of the Standing Committee may appeal to the Archbishop to issue a final judgment. Prior to issuing a final judgment, the Archbishop shall consult with the Executive Committee and the Chancellor of the Province. The Executive Committee may schedule a conference with the Bishop and Standing Committee of the diocese before rendering its advice to the Archbishop. At such conference, the parties may be heard and may be represented by a person or persons of their choice.
- d. The judgment of the Archbishop may include a leave of absence with pay for the Bishop, a refusal to dissolve the episcopal relationship or a judgment of dissolution.
- e. If the relationship is to be dissolved, the judgment may include terms and conditions for compliance by both parties and must include a financial settlement to be determined at the discretion of the Archbishop. The Archbishop shall in all cases render pastoral support to the Bishop. Upon issuing such judgment, the Archbishop shall report the judgment to the College of Bishops.

The Diocese of the Mid-Atlantic: Constitution and Canons

*Adopted May 20, 2011
Revised November 21, 2020*

Title III

Of Ministers, Their Recruitment, Preparation, Ordination, Office, Practice and Transfer

Canon 1

Of the Ordination Committee and Examining Chaplains

There shall be a Diocesan Ordination Committee comprising clergy and lay members appointed by the Bishop. The Ordination Committee shall assist the Bishop with the identification, selection, examination, interviewing, and other screening of applicants for admission as Postulants and as Candidates for ordination to Holy Orders. The Ordination Committee shall also assist and advise the Bishop in formulating the needs and requirements for the present and future ministry in the Diocese, regarding the manner of selection of persons for ministry, and regarding the guidance of all Postulants and Candidates for ordination to Holy Orders. The Ordination Committee shall publish and maintain a set of “Guidelines for Rectors and Those Seeking Holy Orders”. The Bishop may appoint Examining Chaplains from among clergy and laity of the Diocese for the purpose of assisting the Bishop with oversight of Postulants and Candidates for ordination and their examination for ordination.

Canon 2

Of Postulants for Holy Orders

Section 1. Seeking Holy Orders

Any member of this Province who has been confirmed or received by a Bishop of the Province or another province of the Anglican Communion, who has publicly affirmed the Fundamental Declarations set forth in Article I of the Constitution of the Province, and who feels called to the ordained ministry, should seek the discernment of others to confirm that call. Initially, the applicant should identify him or herself to the Rector of a Congregation or Vicar of a Mission in this Diocese. The Rector or Vicar and the applicant shall follow the process outlined by the Bishop which, at a



minimum, shall: (a) call for the applicant to complete an application for Holy Orders on the form required by the Bishop; (b) include affiliation of the prospective candidate with a single Congregation or Mission in this Diocese for at least two years, except for good cause; and (c) subject the call to the decision of a Discernment Committee of that same or another Congregation or Mission. No person having been through a Discernment Committee, and having been rejected at one Congregation, may enter a Discernment Committee at another Congregation until a period of 36 months has passed, except for good cause and with the approval of the Rector or Vicar of the Congregation or Mission in which he or she initially went through the Discernment Committee. No member of a Congregation or Mission may enter a Discernment Committee of another congregation without the approval of the Rector or Vicar of the Congregation or Mission of which he or she is a member. Upon the recommendation of the Discernment Committee and the favorable recommendation of the Rector or Vicar, the Vestry or Mission's governing body by at least 2/3 vote shall determine whether to recommend the applicant to the Bishop for admission to Postulancy, and, if it so determines, shall submit their recommendation to the Bishop. The recommending Congregation or Mission shall serve as the applicant's Sponsoring Congregation or Mission.

Section 2. Application and Background Check

- A. Each applicant shall cause to be submitted to the Bishop a report from a licensed, practicing physician regarding the applicant's physical condition and a report from a licensed, practicing psychiatrist, or a qualified, practicing psychologist (and if the psychologist is not clergy, he or she must also be licensed), regarding the applicant's mental and emotional health.
- B. Upon receipt of the application, the Bishop shall cause to be conducted an extensive independent background check of the applicant covering the following subjects: the investigation and review of all references and previous employers for the previous ten years; credit reports; records of Departments of Motor Vehicles; and a complete criminal records check, including all registers of sexual predators.

Section 3. Action on the Application

Upon the receipt and review of the application, background check, report of the Church Discernment Committee and recommendation of the Rector or Vicar, and after interview by and recommendation from the Ordination Committee, the Bishop shall determine whether to accept or reject the application and shall notify the applicant in writing of the acceptance or rejection of the application, such notice to include a statement of reasons supporting any rejection determination. If the applicant is accepted, the acceptance shall be recorded in the records of the Diocese and communicated to the Ordination Committee.

Section 4. Oversight of the Postulant

Upon acceptance of an applicant for Postulancy, the Bishop, the Ordination Committee and Examining Chaplains, and the Sponsoring Congregation or Mission shall oversee and direct the preparation, ministry, and study of the Postulant.

Section 5. Removal from Postulancy

The Bishop may remove any Postulant who fails to be accepted as a candidate for ordination within three years from the date of his or her acceptance as a Postulant, noting this fact in the Diocesan Records and notifying in writing both the Ordination Committee and the Postulant so removed. At any point in the Postulancy process, the Bishop, in his godly wisdom, may terminate the process or delay the same for a time certain, with notification to the Postulant's supervising clergy.

Fundamental Declarations of the Province

Constitution and Canons of the Anglican Church in North America

As the Anglican Church in North America (the Province), being a part of the One, Holy, Catholic, and Apostolic Church of Christ, we believe and confess Jesus Christ to be the Way, the Truth, and the Life: no one comes to the Father but by Him. Therefore, we identify the following seven elements as characteristic of the Anglican Way, and essential for membership:

1. We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard for Christian faith and life.
2. We confess Baptism and the Supper of the Lord to be Sacraments ordained by Christ Himself in the Gospel, and thus to be ministered with unfailing use of His words of institution and of the elements ordained by Him.
3. We confess the godly historic Episcopate as an inherent part of the apostolic faith and practice, and therefore as integral to the fullness and unity of the Body of Christ.
4. We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', the Nicene, and the Athanasian.
5. Concerning the seven Councils of the undivided Church, we affirm the teaching of the first four Councils and the Christological clarifications of the fifth, sixth and seventh Councils, in so far as they are agreeable to the Holy Scriptures.
6. We receive The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as a standard for Anglican doctrine and discipline, and, with the Books which preceded it, as the standard for the Anglican tradition of worship.
7. We receive the Thirty-Nine Articles of Religion of 1571, taken in their literal and grammatical sense, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing fundamental principles of authentic Anglican belief.

In all these things, the Anglican Church in North America is determined by the help of God to hold and maintain, as the Anglican Way has received them, the doctrine, discipline and worship of Christ and to transmit the same, unimpaired, to our posterity.

We seek to be and remain in full communion with all Anglican Churches, Dioceses and Provinces that hold and maintain the Historic Faith, Doctrine, Sacraments and Discipline of the One, Holy, Catholic, and Apostolic Church.

The Jerusalem Declaration Global Anglican Future Conference 2008

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.
2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.
4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.
5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.
6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.
7. We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.
8. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.
9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.
10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.
11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.
12. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.
13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.
14. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.