

# **A Journey of Discernment**



**Episcopal Diocese of Florida  
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**A Model for Exploring a Call to Holy Orders  
in The Episcopal Diocese of Florida.  
(Steps Along the Journey)**

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## SECTION I: INTRODUCTION

*All baptized persons are called to minister in Christ's name, to identify their gifts with the help of the Church and to serve Christ's mission at all times and in all places.*

Title III, Canon I, Section 1 (a)

### **A. General Introduction:**

The call to ordained ministry is a call perceived by both the individual and the Church. To assist an individual in determining whether or not a perceived call is valid, the Church and the individual embark on a discernment journey together. The end result of this journey may be either an affirmation of the call to ordained ministry or to the continuation of the call to lay ministry. Helping an individual recognize and embrace a genuine lay ministry, originating from baptismal vows, is of equal or greater importance than guiding a person to ordination.

True discernment of vocation is always our response to God's initiative, whether that initiative is first experienced through the ups or downs of the ongoing life of community, through an intense personal experience, or through a gradual awakening of something that seems to have "always" been there. The conversation always begins with listening.

The church also understands discernment to be best done in community and with the involvement of spouse and family. Throughout this document, you will see references to a spouse, and this is to be understood with the intention of supporting and honoring the family of potential ordinands, yet without diminishing the ministry of the unmarried.

This document seeks to assist mentoring priests and individuals contemplating ordination in the discernment journey by outlining the steps in the discernment process in the Episcopal Diocese of Florida. The first steps in this process are: 1) dialogue and prayer with a parish priest ("Sponsoring Priest") for six months to one year, 2) attend a Ministry Exploration Day, and 3) Schedule a meeting with the bishop, your sponsoring priest, and spouse (if any). At the end of these steps, if the individual, the sponsoring priest, and the bishop truly discern a call to ordained ministry, the journey continues in conversation with the Commission on Ministry (COM). We suggest you read "Leaders for the Church" (see appendix A).

This guide is an invitation to enter into the process of reflection, discernment and formation. It assumes that all who read it will do so with eyes focused on the page, but hearts and ears focused on hearing the distinct call of God. It assumes that your priest, your Bishop, and The Commission on Ministry, open to the Holy Spirit's guidance, will journey with you and support this holy task of listening and discerning.

**Note: In most cases, the Bishop and the COM require that in order to begin this process, an Inquirer needs to have been a confirmed communicant and active member of a congregation of The Episcopal Church for a year, hold a bachelor's degree, and be 67 years of age or less.**

## **B. Timeline:**

### I. Inquirer:

1. Dialogue with sponsoring priest (6mo-1year)
  1. Regular meetings using guidelines for sponsoring priest
  2. Spouse is to be included in the conversation
  
2. Attend The Ministry Exploration Day with spouse
  1. May be attended prior to, during, or following dialogue with your sponsoring priest
  2. Should be attended prior to meeting with the bishop
  3. Must be attended before you interview with the Commission on Ministry (COM)
  
3. Complete Discernment Paperwork
  1. Spiritual Autobiography (3-5 pages)
  2. Social History Form (Appendix B) with recent photograph
  3. "Why Am I Seeking Ordination in The Episcopal Church?"
  4. Letter of enthusiastic recommendation from sponsoring priest to bishop
  
4. Schedule meeting with bishop, sponsoring priest, and spouse
  1. Bishop's evaluation for readiness for Congregational Discernment Committee
  2. Bishop's approval for medical, psychological, background, and credit evaluations
  3. COM liaison is assigned
  
5. Congregational Discernment Committee (CDC)
  1. Regular meetings for 6 months using guidelines in Appendix C
  2. First meeting with COM liaison and completing roster in Appendix D
  3. Inquirer continues readings from suggestions in Appendix I
  4. CDC completes summary report in Appendix F
  5. Inquirer completes summary report in Appendix G
  6. Inquirer meets with vestry and sponsoring priest
  7. Vestry completes endorsement letter in Appendix H
  
6. Inquirer and spouse meet with COM

### II. Aspirant

1. Church Placement Mentorship is assigned
2. Aspirant and mentoring priest complete mentorship contract (Appendix J)
3. GRE, academic transcripts, and Safeguarding trainings are completed
4. Mentorship evaluation is completed by Aspirant and mentoring priest (Appendix K)
5. Postulancy Interview with COM
6. Aspirant and spouse meet with bishop
7. Bishop sends letter granting postulancy

### III. Postulant

1. Make application to Seminary
2. Begin writing ember day letters to bishop, copying COM liaison
3. Schedule appointment with diocesan comptroller to discuss seminary finances

4. Once in seminary
  1. Continue Ember Day letters
  2. Submit seminary transcripts
  3. Letter of application to bishop for candidacy (with date of postulancy)
  4. Postulant and spouse meet with COM for candidacy
  5. Postulant meets with Standing Committee for candidacy
  6. Bishop approves candidacy, sending approval letters

#### IV. Candidate

1. Continue Ember Day letters
2. If more than 36 months since completion:
  1. Psychological examination
  2. Medical examination
  3. Credit and Background Check
3. Anti-racism training
4. Title IV Training
5. Diocesan Ordination Exams

## **SECTION II: BEGINNING THE CONVERSATION WITH THE SPONSORING PRIEST**

### **A. Rationale:**

For a period of six months to a year, the Sponsoring Priest and the inquirer will meet regularly for the purpose of an intentional dialogue to explore lay and ordained ministry. During this time, the inquirer should focus and examine the call to ministry and the particular gifts evidenced in the ministries in which the inquirer is already involved. The Sponsoring Priest will suggest readings (**Appendix I**) and other resources that will assist in this exploration process.

### **B. Process:**

Together, the Sponsoring Priest and inquirer should thoroughly explore the various ways by which “the Church carries out its mission through the ministry of all its members.” (BCP 855) This may, for example, include a review of the section of the Catechism on the Ministry, the Sacraments of Baptism, Confirmation, and Ordination. Within this context, the inquirer should examine and be able to clearly describe his/her current lay ministry involvement within the life of the parish or mission.

With the Sponsoring Priest, the inquirer will begin to examine the meaning of a call to ordained ministry. In particular, they should review the role of the “corporate” call as well as the “individual” call to ministry. The Sponsoring Priest and the Inquirer will explore how the Inquirer perceives his/her call to ministry and how the Sponsoring Priest perceives this call. Is ordination needed? If so, why?

### **C. Desired Outcomes:**

At the end of this dialogue, the Inquirer should have a deeper understanding of Christian ministry. The Inquirer may choose to continue in lay ministry with a renewed sense of this call and an affirmation by the Church of the importance of the call to lay ministry. Or, the Inquirer may continue on the Journey of Discernment by scheduling a meeting with the Sponsoring Priest and the Bishop.

## **D. Guidelines for the Sponsoring Priest:**

The Commission on Ministry strongly encourages use of the following questions both as a basis for discussion and in discerning whether it is appropriate for you, as Sponsoring Priest, to encourage the Inquirer to continue in the formal discernment process:

1. How well do you know the Inquirer? Within what context? Are you well enough acquainted with the Inquirer's experience in the Episcopal Church? On what basis do you believe the Inquirer is physically, mentally, emotionally, and spiritually prepared to undergo this journey of discernment?
2. How long has this person been an active and committed Christian? What life experiences have tested the Inquirer's faith? Does this person have a particular spiritual discipline or practice? How does this person live out his/her faith within both the church and the broader community?
3. Do you concur with the Inquirer's seeking ordination at this time? What specific experiences or events led you to support this conclusion?
4. How well does the Inquirer understand the ministry of the specific order to which he/she feels called or is being nominated? How does the Inquirer understand both the differences between, and commonalities of, the ministries of ordained persons and of lay persons?
5. In your experience does the Inquirer have the capacity to both grasp and communicate the various types of knowledge necessary for this order of ministry? Can he or she give a reasonable account of the faith as held by the Church, as well as that held by the Inquirer?
6. In your experience of the Inquirer, does the Inquirer exhibit the personal maturity and emotional stamina required for ordained ministry? What is the quality of this person's self-understanding and perspective? Does the Inquirer have a sense of humor, especially about himself or herself? Does the Inquirer behave in an open, honest, giving and receiving way with other people? How well does the Inquirer take initiative? How does the Inquirer react to and relate to persons in authority?
7. Is the Inquirer supported by family members, friends, and members of the congregation? Are the emotional demands and pressures that are often placed on members of the clergy and their families understood by the Inquirer and the Inquirer's family?
8. What family or other financial responsibilities exist? Are the Inquirer and his or her family members aware of the financial realities of ordained ministry? Is this person and his/her family able to relocate? If this is a two career family, what provision has been made for the spouse's future career or employment?

9. Are both the Inquirer and the sponsoring congregation sufficiently aware of the financial demands of education (including Clinical Pastoral Education) for ordained ministry? Does the congregation understand its responsibility for providing emotional, spiritual, and financial support for the Inquirer?

10. Does the Inquirer have sufficient health and energy for the preparation for and exercise of ordained ministry?

11. Is the Inquirer willing to participate in the required background check, psychological and physical examinations?

12. Are you aware of any factors: moral, psychological, spiritual, or physical that would significantly enhance or impede the exercise of the Inquirer's ministry if the Inquirer should be ordained?

## **SECTION III: MINISTRY EXPLORATION DAY**

Ministry Exploration Day is presented by the Episcopal Diocese of Florida. This is traditionally held in the Fall at Camp Weed. Registration is online at the diocesan website ([www.diocesefl.org](http://www.diocesefl.org)).

## **SECTION IV: DISCERNMENT PAPERWORK & REQUIRED EXAMINATIONS**

If both the Sponsoring Priest and the Inquirer enthusiastically affirm the Inquirer's call to ordained ministry after six months to a year of intentional conversation and attending the Ministry Exploration Day, the following documents should be sent to the Episcopal Diocese of Florida, Attention: Chair of the Commission on Ministry.

1. Social History Form (Appendix B)
2. Spiritual Autobiography, 3-5 pages detailing Inquirer's spiritual life
3. Why I Am Seeking Ordination in the Episcopal Church, a short essay
4. Letter of Endorsement from Sponsoring Priest.

## **SECTION V: MEETING WITH THE BISHOP**

At the conclusion of six months to one year of dialogue, the sponsoring priest will schedule an appointment for the Inquirer, spouse, and sponsoring priest to meet with the bishop.

## **SECTION VI: INTERVIEW WITH THE COMMISSION ON MINISTRY**

After all the steps outlined above have occurred and the paperwork has been received, and if the bishop recommends the Inquirer to continue on the journey, the Chair of the Commission on Ministry will contact the Inquirer to schedule the first meeting with COM.

## **SECTION VII: ESTABLISHING A CHURCH DISCERNMENT COMMITTEE (CDC)**

### **A. Rationale:**

If the bishop recommends the Inquirer continue, the Inquirer and the Sponsoring Priest form a Church Discernment Committee (the “CDC”) in consultation with the Inquirer as described below.

The Chair of COM will contact the Sponsoring Priest to notify the Inquirer of the name of the COM liaison assigned to work with the CDC during this stage of the discernment process. The COM liaison will attend the first meeting of the CDC and submit a “CDC Roster Sheet” (Appendix D) to the Diocese of Florida.

The ministry of CDC members is to journey with a brother or sister in Christ who is sensing a call to ordained ministry. The CDC should meet on a regular basis for a period of at least six months. The members of the CDC and the Inquirer should recognize that this process may lead the Inquirer to pursue an equally important ministry as a lay person. Or, the CDC may affirm with enthusiasm the call to ordained ministry. In either case, the goal is the same: to create a prayerful, discerning and truthful atmosphere where a small group of Christians can work together to promote the growth of the Body of Christ.

The CDC’s task is to come to know the Inquirer well, especially in terms of qualities needed for leadership in ministry within and beyond the Church. The CDC will have to seek answers to hard, challenging questions that might otherwise be considered private. Honest, open, sometimes even painful discussions often produce wonderful blessings: a deeper, richer sense of God’s activity not just in the life of the Inquirer, but also in the lives of the members of the CDC. Appropriate confidentiality requires the careful attention of the CDC.

The principle role of the CDC is not one of advocacy, but discernment. Every congregation wants to support its members, but support may mean a faithful refusal to affirm a call for which the Inquirer may not appear suited. The CDC must talk with the Inquirer early on about what would happen if the CDC is unable to encourage the Inquirer to proceed, as well as what would happen if the Bishop or the Commission on Ministry does not discern a call to ordained ministry in the Diocese.

## **B. Setting up the CDC: Composition**

Using the following guidelines, the Sponsoring Priest selects the 5-7 members of the CDC in consultation with the Inquirer:

1. The CDC will represent a diverse cross-section of the parish may include membership from outside the sponsoring Parish;
2. No family member, no member of church staff or the Commission on Ministry, and no more than **one** close friend will serve on the CDC;
3. If possible, at least one member will have previous experience on a church discernment committee of the Episcopal Church;
4. Each member of the CDC will make a firm commitment to attend and participate fully in all sessions of the CDC's work;
5. Each member of the CDC is asked to read Listening Hearts by Suzanne Farnham (see Appendix C) by the second meeting. The Sponsoring Priest should assist in making these available.
6. No ordained person shall serve on the CDC, except in special circumstances identified by the Bishop;
7. A member of COM will serve as liaison to the CDC, will attend the CDC's first meeting, attend other meetings, if appropriate, and will be available for consultation and guidance to the CDC throughout its journey; and
8. The Sponsoring Priest will select a member to act as a chairperson/facilitator and the CDC will select a recorder from its membership.

### **Guidelines for CDC Members**

- Be open to the process. Assume the Inquirer has a call to ministry, as we all do.
- Do not assume to know initially whether this call is to ordained ministry or to lay ministry.
- Be open to honest dialogue. Dare to speak the truth in love.
- Be open to options. Be aware of the Inquirer's options for future ministry, both lay and ordained.
- Be open to God's direction. Pray with the CDC and for the CDC and the Inquirer.
- Respect confidentiality. As you share life stories, be sensitive to the need to keep confidence.
- Be mutual. Share your own struggling and searching for God's call to you.
- Encourage an atmosphere of communication, not examination.
- Be committed to regular attendance. A person's life journey is being made vulnerable to God's wisdom and to you as God's servant.

## **C. Process:**

### **SITUATIONS THAT MAY SUGGEST DELAYING THE FORMAL DISCERNMENT PROCESS**

An Inquirer may be a very strong candidate for ordained ministry, but the appropriate response of the CDC may be, “Not right now.” Examples of life circumstances the CDC should carefully consider when exploring the total context of the Inquirer’s call to ordained ministry are:

1. a major life change in the recent past such as a major illness, death in the family, substance abuse problems/treatment for addiction, beginning psychotherapy, separation or divorce, marriage, unemployment or job change;
2. absence of family emotional support or overly exuberant family pressure; existing financial problems or lack of awareness of future financial requirements;
3. an eating disorder or other compulsive behaviors;
4. a conflict with prior commitments; or
5. potential negative impact of decision on spouse or dependent children.

### **SITUATIONS SUGGESTING THE NEED FOR ADDITIONALCONSULTATION**

From time to time, the CDC may encounter difficulties that suggest the need for consultation with the Commission on Ministry of the Diocese. In all appropriate circumstances, any member of the CDC should not hesitate to contact the representative of the Commission on Ministry serving as liaison to the CDC or its Chair. Examples of appropriate circumstances might be that a member of the CDC feels that something or someone is interfering with the openness of the process, or feels that it is impossible or difficult to say “no” to the Inquirer.

### **GUIDELINES FOR THE MEETING PROCESS**

The Inquirer, the CDC, the Sponsoring Priest, and a representative of the Diocesan Commission on Ministry (“COM”) will meet for an “Orientation Meeting” after which regularly scheduled meetings of the CDC will commence. At the Orientation Meeting, the Sponsoring Priest should give the COM representative a list of the names of the CDC members, along with brief identifying information in the forms attached as Appendices C&D and complete a form acknowledging his/her attendance (Appendix E). Going forward, the COM representative remains available as a contact person for the CDC as they journey with the Inquirer.

Following the Orientation Meeting, the Inquirer sends all of the members of the CDC a copy of a brief resume and the Inquirer’s Spiritual Autobiography. The recommended length of the Spiritual Autobiography is 3-5 pages.

The CDC should meet a minimum of six times. The recommended outline for the meetings of the CDC is found in Appendix C. The decision to conclude this step of the Journey to Discernment should be determined by the quality and content of the work of the CDC and the Inquirer, rather than meeting the minimum requirements or simply that the specified period of time has passed. The CDC may choose to meet without the Inquirer at one of its last meetings, in order to facilitate frank discussion about the CDC's evaluation and recommendation.

At the conclusion of the CDC's work, the CDC and the Inquirer will make a written evaluation and recommendation to the Sponsoring Priest in the formats attached as Appendices G&H.

### **ROLE OF THE VESTRY OR MISSION BOARD**

After reviewing the reports of the CDC and the Inquirer, the Sponsoring Priest determines whether the Inquirer should continue in the journey of discernment to ordained ministry. If the Sponsoring Priest enthusiastically recommends continuation, the Sponsoring Priest consults with the Vestry or Mission Board.

The Inquirer should then meet with the Vestry to share the Inquirer's perception of the call to ordained ministry and to answer the questions of Vestry members.

Suggested questions by the Vestry or Mission Board:

1. Do you have an image or vision of what your potential ministry might look like?
2. What are the benefits of seeking ordination? What are its risks or hazards?
3. How will this course of action affect your family? How will it affect others? How does your family feel about what you want to do?
4. What are your feelings, concerns, etc., about entering this process? How intense are they?
5. Do you have goals, long-range and short-range? What are they?
6. How long have you wanted to seek this ministry? Is now the time? How do you know?
7. What are your present commitments?
8. What is your schedule like? Are you too busy? Not busy enough?
9. Does your personality style make you vulnerable to manipulation by others? Do you feel obligated to seek ordained ministry believing it is expected of you?
10. Does your need for love or desire for approval unduly influence you?
11. Are money, glory, or reputation factors in your decision to seek ordained ministry?
12. What people have influenced you in your perception of call? How?
13. Do you have physical problems (for example, recurring headaches) that might be of concern to you?
14. Is there an image that describes how you feel or would feel about being an ordained person?
15. If you were to paint a picture of your situation, what would it look like?

16. If you were to compose music to describe your situation, what would it sound like? If you were to select music, what would it be?
17. Does Scripture shed any light on this issue?
18. Are you trying to be obedient to God? What if God through the process of discernment says no?

(Questions adapted from Listening Hearts, by Suzanne Farnham)

The Sponsoring Priest should briefly summarize for members of the Vestry the significance of both lay and ordained ministry and the role of the Church in affirming the call to ordained ministry. The Sponsoring Priest should also remind the Vestry that the parish will be expected to provide significant spiritual and monetary support for the Inquirer during the journey toward ordination.

## **SECTION VIII: CHURCH PLACEMENT MENTORSHIP**

### **A. Process:**

When an Inquirer receives his/her church's endorsement, the endorsement of the Sponsoring Priest for further exploration/affirmation of their sensed call, the Inquirer will meet with COM. After receiving COM's approval to continue, he/she becomes an Aspirant. At this time, the Bishop will assign a Church Placement Mentorship that will be a period of six months (usually from the beginning of Advent through Eastertide). This process is to be entered into under the "Contract" provided by COM in Appendix J. Suggested reading during the mentorship can be found in Appendix L.

The following guidelines should be followed:

1. The Aspirant is placed in a parish or mission that is different from their home church setting (in style, size, context, etc.) for a period of six months.
2. The Aspirant is introduced with his/her family to the congregation at the beginning of the six month period as the church's new "Pastoral Intern." It is hoped that a title will help the parish/mission know how to view and receive the intern's ministry in their midst. If desired, a formal commissioning prayer could be used for this purpose.
3. The family of the Aspirant will worship at the church placement site at least one Sunday a month.
4. The mentor priest will not only supervise the Pastoral Intern's activities during the six month period, but will also provide spiritual guidance to help the intern reflect upon the ministries in which he/she is participating.
5. If both the mentor and pastoral intern are married, the spouses are encouraged to establish a relationship through which the intern's spouse can explore the life and role of a clergy spouse.
6. After the first month, the pastoral intern will be encouraged to form a Lay Committee that will not only offer feedback concerning the intern's ministry but will also assist the intern in interpreting feedback from the laity of the congregation (how the intern's ministry is being perceived/received).
7. The pastoral intern will be vested every Sunday and serve in a variety of capacities during the worship service (lector, Eucharistic Minister, acolyte, crucifer, torch bearer, etc.) The intern, with the concurrence of the mentor priest, will also set the table for the Eucharist.

## **B. Desired Outcomes:**

It is hoped that the pastoral intern will have opportunity to participate, on occasion, in the following ways:

1. Meet and serve for a period of time with the Altar Guild
2. Preach on occasion
3. Teach a series or short-term class
4. Participate in pre-wedding planning (not necessarily premarital counseling)
5. Participate in funeral planning including, if appropriate, meeting with the family along with the mentor priest
6. Assist in worship planning
7. Attend a vestry meeting
8. Participate in a baptismal preparation class
9. Participate in weekly meetings with the mentor priest for both development and planning
10. Attend one quiet day away with subsequent reflection/conversation together
11. Attend at least one clergy function with the mentor priest (e.g. continuing education, clergy conference)
12. Read and discuss various readings with the mentor priest (See Appendix L)

## SECTION IX: CONCLUDING THIS PHASE

Upon the completion of the Aspirant's Church Mentorship Placement, he or she returns to his or her home parish/mission. The Mentoring Priest and Aspirant submit an evaluation form to the Bishop with copies to the Chair of COM and the Canon to the Ordinary (Appendix K).

COM will review the Church Mentorship Evaluations and schedule an interview with the Aspirant and spouse, referred to as a "Postulancy Interview." COM sends a recommendation to the bishop on whether the Aspirant should be made a postulant. The Bishop will make a decision and send a letter to the Aspirant informing him/her of his decision. If affirmed, the new Postulant will meet again with the bishop to discuss seminary options.

*Direct us, O Lord, in all our doings with your most gracious favor, and further us with your continual help; that in all our works begun, continued, and ended in you, we may glorify your holy Name, and finally, by your mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.*

Book of Common Prayer, p.832

# SECTION X: APPENDICES

## Appendix A

### LEADERS FOR THE CHURCH

#### *Clergy and Inquirer Information*

#### **The congregation is a center of discernment and preparation for active discipleship.**

The local congregation is where we come together before God in praise, gratitude, confusion, exhaustion, longing and joy. It is the place where we learn and test our faith, to make ourselves ready to take it out into the rest of the world. It is a small, local portion of the vast Body of Christ, and it challenges us to live peacefully with people we might never choose, and to love and serve them. At the same time, it knows its limitations, and looks to the diocese, the wider church, and the whole world for vision and challenge.

#### **Ministries of All the Baptized**

Through our baptism, we are each called to share in Christ's ministry and eternal priesthood; we accept as intrinsic to the Anglican tradition that there is a priesthood of all believers. Thus, the baptismal ministry of all the people of God is the foundation upon which the Church is established; the structure which gives it strength throughout its history. Through the ministry of the laity, the Church has been prompted to reform; strengthen and confirm its eternal messages of hope and transformation; and extended its vision beyond the immediately apparent.

Thus, we emphasize the foundational importance of baptismal ministry to the lives of individual faith communities and the larger Church. Every baptized Christian is called upon to be a Christly presence in the home, workplace and community; to represent Christ and his Church; to bear witness to him wherever they may be (BCP 885).

Individuals with particular gifts may need encouragement to allow these gifts to develop and contribute fully to the life of the Church and their communities. The Commission on Ministry is firmly committed to helping all members of the clergy facilitate opportunities for discernment by the people of God. The household of faith is strongly encouraged to commit themselves to ongoing exploration and discernment of their unique baptismal ministry. That exploration may take different forms at different times in diverse situations. We view it as a serious denial of baptismal grace to suggest that only through ordination can a serious commitment to ministry be recognized and sanctified.

We also recognize that the Episcopal Church, as part of the world-wide Anglican community, needs to develop means to support people in a commitment to devoted lay ministry. The Episcopal Diocese of Florida seeks ways to affirm and continue to raise up strong, vibrant lay ministries.



## **The Call to Ordained Ministry**

We assume that each and every person is called by God, and we are all ministers by virtue of our baptism. The Episcopal tradition understands that a genuine call to ordained ministry comes to an individual through and within a community. The individual may experience a sense of God's call which the local parish and the wider Church community then confirm. The community may also identify people in its midst who are gifted leaders and encourage them to explore that role more fully.

The Commission on Ministry is committed to working from both directions. We will help individuals to discern, clarify and claim their developing sense of call. We also strongly encourage local churches to seek out potential leaders in their congregations; people who have the particular gifts needed in a changing Church and world. The crucially important work of recruitment belongs primarily within congregations, where leaders can be brought forward. Congregations can discover promising young people in their midst, whose gifts for leadership are just becoming visible. They can also identify people whose preparation for ministry has been outside any notion of a traditional path.

We take very seriously the invitation to the newly baptized to share with us in Christ's eternal priesthood. We also believe that it is time to put to rest the familiar notion that ordination recognizes those who are more spiritual than others. Our focus is on the individual's ability to lead the Body of Christ in living out its vocation; to "equip the saints" for participation in God's mission in the congregation and in the wider world where God-talk and servant leadership are alien and risky. It is essential for leaders to glorify God through worship that comforts and refreshes worshippers, while strengthening them for service in the world. It is also essential to provide for pastoral care in times of sorrow, struggle, and celebration. Effective leaders must also be able to uphold the prophet's challenge: God gives mercy and healing so that God's people may go out and transform the world. This does not mean, however, that all leaders must be ordained beyond the ordination we all receive at baptism.

## **The Leaders We Need**

First and foremost, the leaders we need must be committed to knowing and following Jesus the Christ, and show strong signs of ongoing growth toward maturity as Christians. A priest is a representative of all; calling forth the priesthood of all believers and providing an example of what a faithful life in Christ looks like. A deacon acts out the servant ministry of the Body of Christ in the wider community, brings its needs to the attention of the Church, and helps to train, educate and encourage others for such ministries.

Secondly, the leaders we need must be strong leaders. Whether they are parish clergy or chaplains, academics or employed primarily in a secular field; whether their leadership style is vivid or quiet, they must be able to bring a community to life in Christ.

**As leaders, we need people who:** have a sense of inner authority, a center in God from which they live and act. They are trustworthy, integrated, and authentic; their words are consistent with

their being and their actions. They are emotionally stable and resilient, able to tolerate stress, aware of their limits and willing, when necessary, to seek appropriate help and support. They have a prayerful and vital relationship with God.

**...manifest a quality of spiritual presence in public contexts.** They are careful and serious about worship. They cherish the Church's sacraments as our central experience of God's grace. They create a sense of harmony, order and reverence which draws the people into the presence of God. But they are not heavy, manipulative or driven; they have a sense of humor, reflecting trust and delight in God's surprises.

**...have an "Easter attitude."** When life presents enormous problems with solutions impossible, they help others find that something unimaginable may be just ahead. In the face of great loss or massive disaster, they are able to hold onto the promise of new life and to awaken that hope in others. They are compassionate but not indulgent. They insist that Christ's solace gives strength for service, and God's pardon frees us to begin our hard work again.

**...are in love with the faith,** willing to be formed and disciplined by the Episcopal Church and its sacramental life, but always open to mystery and God's new revelation. They can articulate the faith clearly, passionately and to all kinds of people within the congregation and beyond. Among non-believers, they can speak the Good News without embarrassment or condescension. They have a vision of what the world might become. They communicate energy and excitement to inspire others. They call forth gifts and vision, and take delight in wide participation and shared ministry.

**...are gifted at building up the Body of Christ.** Something about them says to people, "come and see." Some are community-builders, both within the immediate community and beyond. Their words and action express a genuine interest in and empathy for people and the work they do. Their spirit of warmth and hospitality invites the people around them to be themselves and to feel at home. Some are visibly "lovers of soul." Some are administrators, knowing that careful organization creates a foundation of coherence, stability and trust. Some are reconcilers, able to stay centered in the middle of conflict; courageous to walk into the center of the battle to seek peace. Some bring problems to light and work for understanding and healing.

**...are free people,** able to trust God in the midst of uncertainty. They are committed to their distinctive vocations, but ready to have these shaped by the unpredictable and rapidly changing work of Christ in the Church. They are resilient and flexible. They know that the Holy Spirit works in mysterious ways, and they expect to be amazed.

**In summary, the leaders we need are visibly committed to God's mission, both locally and globally.** The Book of Common Prayer states that the mission of the Church is to restore all people to unity to God and each other in Christ. *Ordained leaders are to be at the forefront of God's work of justice, compassion and reconciliation.*

Within these broad guidelines, we intend to ordain deacons and priests with a wide variety of gifts, while actively seeking those who can fill particular needs. For example, we are especially

interested in lifting up those who are members of minority races; those who gather the poor and outcast to work for change; and those who demonstrate a commitment to building up the Body of Christ. Of course, no one will match all of these criteria completely, and the criteria may be most obvious to those who are well seasoned. In those who are still very young, we will look for a hunger to grow in these areas. With great expectation to the powerful work of the Holy Spirit which “moves when it will”, we look forward to the journey.

### **A Special Word for College Chapel Students**

The Diocese of Florida wishes to be more proactive and encouraging to younger inquirers for ordained ministry. Such younger inquirers should not be summarily discouraged from participating in the process by suggesting that they acquire more ‘life experience’ and return later for consideration. While such a recommendation may be made, it should come about only if the discernment committee, or further discernment in the process, comes to this decision.

The starting point for any inquirer for Holy Orders coming from a university/college is to determine their true church home. Is the college/university chapel *where they worship and exercise ministry while pursuing their education* the “place” constituting their true church home (or, has it become so), or is it their formational parish church – from whatever location or state they have come from? The college Chaplain[s] is/are crucial in helping COM make this determination. Inquirers from parishes outside of the Diocese of Florida may best be served in their discernment by their ‘home parishes.’ Another very real and appropriate possibility is that such inquirers would have ‘moved their letter,’ or otherwise become members of either the college chapel or another local parish in relationship with the chapel. Consideration by COM in making these determinations will be on a person by person basis, in consultation with both the Chaplain concerned and with, if appropriate, both Parish clergy and the Bishop of the other Diocese.

Final determination of an inquirers “true church home,” under these provisions will be made in consultation with the Chair of COM and the Canon to the Ordinary. Such determination made, the established procedures and time-line of the “Process” will be followed. Church Discernment Committees for such inquirers should include but almost certainly not be limited to other students from the Chapel. The assigned COM contact will work directly with the Chaplain in developing a diverse Committee, perhaps drawing from the broader college community as well as other local parishes.

Special attention is needed to acknowledge and benefit from the timeline of this journey. It is to the benefit of the inquirer to fully and freely embrace all steps set forth in this Journey of Discernment Document and not attempt to shorten or combine steps in the journey to accommodate their academic calendar.

In summary, both the obvious need for a degree of flexibility but also for maintaining the integrity of the discernment process are critical concerns in this special category.

# Appendix B



Episcopal Diocese of Florida  
325 Market Street  
Jacksonville, FL 32202  
The Rt. Rev. Samuel Johnson Howard, Bishop

## SOCIAL HISTORY FORM

This social history form will be used by the Commission on Ministry. It is treated as confidential information. Please attach a recent photograph.

1. Full name \_\_\_\_\_

Last

First

Middle

2. Present address:

\_\_\_\_\_  
Street City State/County Zip

3. Permanent address (if different from above):

\_\_\_\_\_  
Street City State/County Zip

4. Telephone numbers (include area code):

Home \_\_\_\_\_ Work \_\_\_\_\_ Cell \_\_\_\_\_

Email \_\_\_\_\_

5. Date of birth: \_\_\_\_\_ Sex: M \_\_\_\_\_ F \_\_\_\_\_

6. Present congregation affiliation \_\_\_\_\_ How long? \_\_\_\_\_

7. When and in what denomination baptized \_\_\_\_\_

8. When and by whom confirmed \_\_\_\_\_

9. Length of time in residence in the Episcopal Diocese of Florida \_\_\_\_\_

10. Present occupation \_\_\_\_\_

11. Employment history – List last five (5) positions held:

<u>Employer</u>	<u>Work performed</u>	<u>Dates</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

12. Give the following information and **send a transcript** for each college or university attended, including present course of study if currently enrolled.

<u>Name of College or University:</u>	<u>Years Enrolled From/To</u>	<u>Degree Obtained</u>	<u>Average Letter Grade</u>	<u>Major Subject</u>
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

13. Marital status: Please state present status. If married, widowed, separated, or divorced, give dates. If previous marriage(s), give date(s) (For inquirer and/or spouse)

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

14. Spouse's name (include maiden name) \_\_\_\_\_

15. Spouse's occupation \_\_\_\_\_ Date of birth \_\_\_\_\_

16. Denomination of baptism \_\_\_\_\_

17. Years of schooling past high school \_\_\_\_\_ Degrees \_\_\_\_\_

18. Give a brief evaluation of spouse's feelings regarding your intent to enter ordained ministry. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

19. Children: Give name, age, and sex of each child. (Use back of this page, if necessary)

<u>Name</u>	<u>Age</u>	<u>Sex</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

20. If there are children age 10 or over, give a brief account of the children's feelings about your intent to enter the ordained ministry:

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---

---

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21. Parent's names, marital status, and religious affiliation: (If separated, divorced, or deceased, give dates) \_\_\_\_\_

---

22. Describe briefly your father's and mother's principal occupational pursuit and level of education: \_\_\_\_\_

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---

23. Give a brief description of each parent's feelings regarding your intent to enter the ordained ministry: \_\_\_\_\_

---

---

24. Siblings: List age, sex, years of education and occupation of each:

---

---

---

25. Have you ever applied for postulancy before? \_\_\_\_\_ If yes, state where and date:

---

26. If seeking the diaconate, please describe your intended servanthood ministry. (Use extra pages as needed.) How many hours per week do you give to it? How long have you been involved in it? \_\_\_\_\_

27. How might this ministry change when/if you exercise it as an ordained person?

28. Please provide names, addresses, and phone numbers for three (3) references. At least one should be from someone able to evaluate your ministry from the perspective of an outsider.

**I hereby make application to enter the canonical process for Holy Orders in the Episcopal Diocese of Florida and give approval for release of all information forms to the Episcopal Diocese of Florida.**

\_\_\_\_\_  
inquirer

\_\_\_\_\_  
Date

“WHY AM I SEEKING ORDINATION IN THE EPISCOPAL CHURCH?”

*(Please limit your response to one page)*

## Appendix C



Episcopal Diocese of Florida  
325 Market Street  
Jacksonville, FL 32202  
The Rt. Rev. Samuel Johnson Howard, Bishop

### **CDC – SUGGESTED MODEL SESSION OUTLINE**

#### **Introduction**

While there is no one “right way” for a CDC to do the work of discerning an Inquirer’s call to Holy Orders, providing resources, suggestions and ideas may help parishes determine the path that works best for them. The Model Outline that follows is a complete curriculum providing suggested readings, prayers, discussion questions within a very structured format. There are nine session outlines. Other sessions may easily be developed from the model provided as well as the possibility of using one session outline for more than one meeting. Each meeting should be framed with prayer and readings from scripture.

The process the CDC and the inquirer are entering as a group is a delicate one. The questions posed in each of the sessions are meant to help the members of the CDC “sift through” their individual and collective experience of themselves and of the inquirer. The CDC is not required to report the responses to the questions, but the CDC will need to make a report of its findings. Of course, confidentiality and discretion is essential and there should be a covenant that the content of the discussions are not to be shared with anyone outside the CDC. When issues arise that seem beyond the scope of the CDC’s task, the CDC should raise them together with the Sponsoring Priest, COM liaison and the inquirer.

Caution! There is a real danger that these sessions may become one-sided. All group members should share their views and experience as much as possible to foster an atmosphere of mutual exploration. The CDC is focusing on the inquirer’s questions about ordination. Nevertheless, all members of the CDC are called to ministry and a clearer understanding about each person’s vocation is an objective of the group’s time together. Note, however, that while everyone joins in the conversation, ample time should be allowed for the inquirer.

## Session 1: Orientation

The inquirer, the Sponsoring Priest, the inquirer's Spouse or Fiance (if applicable), members of the CDC and the COM representative will attend the orientation meeting. Only the inquirer and the CDC will attend all other meetings with the CDC alone attending the final meeting.

**Scripture: II Timothy 2:20-23**

Prayer: Collect #58 For Guidance, BCP p. 832

This meeting begins with brief self-introductions. The COM representative reviews the role of the Diocese in the Discernment Journey process and how the CDC's work fits into the inquirer's larger discernment journey. The group makes a commitment to the process and to regular attendance. The group acknowledges that discernment is an open, honest and candid exploration within the context of a praying, believing and caring community.

**A CDC Chairperson/Facilitator will be selected by the Sponsoring Priest. This person need not facilitate every session but will act as the communication point for coordinating meetings. The CDC agrees to a schedule of meetings. The CDC also selects a Recorder who will keep brief minutes of the meetings, making sure to maintain confidentiality.**

Before the next meeting, each member of the CDC should read Listening Hearts and prepare a Faith Journey Statement (a brief statement of their life in relationship to God) to share at the next meeting.

Closing Prayer: Collect #62 A Prayer attributed to St. Francis, BCP p. 833

## Session 2: Calling

**Scripture: Matthew 13:44-45**

Prayer: A Prayer for Quiet Confidence, BCP p. 832

Before meeting read: Listening Hearts: Discerning Call in Community, Suzanne Farnham, (1991, Moorehouse Publishing, Harrisburg, PA) and bring Faith Journey Statement

Review Listening Hearts and briefly share Faith Journey Statements, asking the following questions: What is Ministry? What is the ministry of each member of the CDC? What is the current ministry of the inquirer considering a possible call to ordination? What are the impediments to Discernment? What conditions help us discern God's call?

End the session with five minutes of silence.

Closing Prayer: Prayer of Thomas Merton, Listening Hearts, p. 145.

### **Session 3: Service**

**Scripture: Ephesians 4:1-6; John 15:1-7; See also Catechism BCP p. 855**

Prayer: Vocation in Daily Work, BCP p. 261

Read aloud, with one member of the CDC taking the role of “Celebrant”, the Renewal of Baptismal Vows, BCP pp. 292-294. Which of these vows are easy for each member of the group to fulfill? Which are harder, if not impossible? When do you succeed in “seeking and serving Christ in all persons?” Where do you (and the Church) fail? Share personal stories. How do you proclaim by word and example the Good News? Which is easier for you, word or example? Who have been examples in your local community of servanthood? What qualities do they exhibit? When do you feel called to serve? Whom do you feel you are not called to serve?

Reflect on the Examination in the service of Ordination of a Deacon, BCP p. 543 and of Ordination of a Priest, BCP p. 531.

Closing Prayer: Prayer for Social Service, BCP p. 260.

### **Session 4: Mission**

Opening Silence. Closing - Prayer for the Mission of the Church, BCP p. 816

Read together **Matthew 28**

How do you understand and experience the Resurrection of Jesus? Who was your Mary, the one who told you of Jesus rising from the dead? Review the three “mission” questions on the top of p. 855 of the BCP. What is Good News for you? How do you share it? In what ways do you exhibit an Easter attitude?

Silence, closing with Collect for the Second Sunday of Easter, BCP p. 224.

## **Session 5: Growth, Transformation, Transfiguration**

**Scripture: I Corinthians 12:1-11; See also Catechism BCP p. 852**

Prayer: Collect for the Last Sunday of the Epiphany, BCP p. 217

Our Baptismal vows call upon us to “continue in the apostle’s teaching and fellowship, in the breaking of bread and in the prayers” (BCP p. 304). In what ways has each member of the group sought to edify themselves and their faith in Christ? Bible Study? Holy Reading? Retreats? Daily Office? How has your prayer life changed/deepened since your baptism or confirmation? How do you deal with periods of spiritual crisis, dryness and tedium? At ordination, the ordained promises to “be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ (BCP p. 532). How does your parish support your priest in fulfilling this vow? Why is this vow necessary for the life and health of the Church? How have you experienced failure in this life? Disappointment? Tragedy and Grief? Regardless of the completeness of your healing, how have you been changed into someone more resembling Christ through the experience?

Silence, closing with Prayer – “O God of Unchangeable Power ...”, BCP p. 291.

## **Session 6: Holiness**

Opening Silence closing with Collect at Baptism, BCP p. 254

Read together **Matthew 5:48 and Philippians 3:7-13**.

What is the Holy Life? What does it look like? Who is perfect? What does it mean to “pattern your life (and that of your family) in accordance with the precepts of the Gospel of Jesus Christ?” How is life in the Church a “school for holiness?” Married life? Describe someone in your life who is an example of holiness. How well do you know yourself? Share a time when you were brought up short and an unattractive part of yourself was disclosed to you. Are you, the inquirer, aware of your effect on the people around you? How do you perceive the others in the CDC? In what ways do they exhibit godliness? To what extent do you buy into the myth that ordination is the ticket to holiness? How tolerant are you of ambiguity and uncertainty? What is your taste for mystery? In other words, how big is your box for God? How big is your box for your neighbors who differ from you due to race, economic class, health, sexual orientation or gender?

Silence, closing with Collect for the Second Sunday after Christmas Day, BCP p. 214.

## **Session 7: Leadership**

Opening Silence closing with Collect for the Church, BCP p. 816.

Read together **Numbers 11:16-17, 24-25 and Matthew 9:35-38.**

How do these lessons characterize leadership? What is the nature of Christ's leadership? Directive? Non-directive? Builder of consensus? Democratic? How would you characterize the relationship of Jesus to his disciples? Does your parish find a focus in its priest/rector? Does it derive its identity from the priest, or its inspiration? Is your church more accustomed to a "top-down" style of leadership, consensus building, or a combination of both? Does the authority of the priest derive from the position/status granted to the priest by the Church, or does the authority come from the person? How anxious is the inquirer when placed in leadership roles? What qualities does each member of the CDC demonstrate that either exhibits leadership or enhances it in others, both in the Church and in the world?

Silence, closing with Collect for Proper 29, BCP p. 236.

## **Session 8: Obedience**

**Scripture: Isaiah 6:1-6**

Opening Silence closing with Collect for the Fourth Sunday of Easter, BCP p. 225.

The word "obedience" derives from the Latin word to "hear or listen deeply." Name/explore some persons in the Bible who are examples of this kind of obedience: Abraham, Sarah, Ruth, Samuel, Jesus, Peter, Paul. In each case, there were some heavy prices to pay for their obedience that preceded whatever reward came to them. What are the limitations, restrictions, and other realities in the inquirer's life that must be reckoned with and obeyed? These may take the form of responsibilities and obligations (to marriage, commitments, children, family, self) that must be honored prior to making the sacrifices of ordained ministry. Ordination never rescues a person from these more fundamental places of faithfulness. Have the inquirer and the members of the CDC been faithful in their sacrificial giving to the Church in time, talent and treasure? What challenges and what blessings have resulted in such exercises of obedience? How has the inquirer displayed commitment in the face of hardship?

Silence, closing with Prayer of St. Chrysostom, BCP p. 126.

## **Session 9: Conclusions and Recommendations**

**Only the members of the CDC attend this meeting.**

**Scripture: John 6:35-40, 65-69, 10:11-18, 21:15-19**

Prayer: Collect for the Ministry, BCP p. 256

In this session, the CDC prepares and submits to the Rector, or other priest with oversight over the parish, a written report and a recommendation for the next step in the inquirer's journey. The report should be in the form of Appendix F. In preparing the report, the group should first briefly discuss how their own attitudes or concept of Christian ministry has changed as a result of the CDC's sessions. The CDC should then consider the following questions:

Is the inquirer confusing a calling to Christian ministry with a calling to ordination? Are the inquirer's primary interests congruent with the basic function of an ordained person? Are the inquirer's innate abilities commensurate with the demands of ordained ministry? Can the CDC members envision the inquirer as a priest in the Church? As their own priest?

The inquirer, individually and separately, prepares and submits a report to the Rector and making a recommendation for the next step in the inquirer's journey. The report will be in the form of Appendix G.

Closing Prayer: Collect for Guidance, BCP p. 100

# Appendix D



Episcopal Diocese of Florida  
325 Market Street  
Jacksonville, FL 32202  
The Rt. Rev. Samuel Johnson Howard, Bishop

## CHURCH DISCERNMENT COMMITTEE ROSTER

Name and City of Parish/Mission

\_\_\_\_\_  
\_\_\_\_\_

Date: \_\_\_\_\_

### Printed name and Signature of C.O.M. Contact Person

\_\_\_\_\_, \_\_\_\_\_

### Printed name and Signature of Inquirer

\_\_\_\_\_, \_\_\_\_\_

### Discernment Committee Members name and Signature

1. \_\_\_\_\_, \_\_\_\_\_
2. \_\_\_\_\_, \_\_\_\_\_
3. \_\_\_\_\_, \_\_\_\_\_
4. \_\_\_\_\_, \_\_\_\_\_
5. \_\_\_\_\_, \_\_\_\_\_
6. \_\_\_\_\_, \_\_\_\_\_
7. \_\_\_\_\_, \_\_\_\_\_
8. \_\_\_\_\_, \_\_\_\_\_
9. \_\_\_\_\_, \_\_\_\_\_

## CHURCH DISCERNMENT COMMITTEE MEMBERSHIP

Please provide the following information for each member of the CDC : one sheet per member

Name: \_\_\_\_\_

Check one:  Male  Female

Age: check age group

18-25 \_\_\_\_\_, 25-35 \_\_\_\_\_, 35-45 \_\_\_\_\_, 45-55 \_\_\_\_\_, 55-65 \_\_\_\_\_, 65-75 \_\_\_\_\_

Occupation: \_\_\_\_\_

Church Affiliation: \_\_\_\_\_

Please check:            Baptized: \_\_\_\_\_ Confirmed: \_\_\_\_\_ Communicant: \_\_\_\_\_

How long in Parish/Mission/Individual Faith Community: \_\_\_\_\_

Relationship, if any, to inquirer: \_\_\_\_\_

\_\_\_\_\_

Previous experience on a CDC: \_\_\_\_\_

\_\_\_\_\_

Lay ministries, if any: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## Appendix E



Episcopal Diocese of Florida  
325 Market Street  
Jacksonville, FL 32202  
The Rt. Rev. Samuel Johnson Howard, Bishop

### COM LIAISON ATTENDANCE FORM

Commission on Ministry

The Rev. \_\_\_\_\_

325 Market Street

Jacksonville, FL 32202

Date: \_\_\_\_\_

I met with \_\_\_\_\_ and his/her

Discernment Committee at \_\_\_\_\_ and

I have explained the Discernment process to the Committee.

C.O.M. Contact Person

\_\_\_\_\_

Please Sign

\_\_\_\_\_

Printed Name

# Appendix F



Episcopal Diocese of Florida  
325 Market Street  
Jacksonville, FL 32202  
The Rt. Rev. Samuel Johnson Howard, Bishop

## DISCERNMENT COMMITTEE SUMMARY REPORT

Date: \_\_\_\_\_

Inquirer: \_\_\_\_\_ exploring ordination to the \_\_\_\_\_.

Congregation Name/Location: \_\_\_\_\_ / \_\_\_\_\_

The findings of the discernment process on seven questions explored during our conversations are as follows:

1. What is the inquirer 's understanding of the Christian ministry?
2. Describe the current ministries of the inquirer.
3. In what ways do you see/experience the inquirer as one who is growing in the Christian faith?
4. What further growth is needed; does this inquirer have the capacity to achieve such growth?
5. Describe the inquirer 's emotional health.
6. Describe the inquirer 's leadership skills.
7. In what ways does the inquirer envision Priesthood, or Diaconal Ministry?
8. Please describe the views, expectations, and concerns of the inquirer 's spouse as he/she anticipates life with an ordained person.
9. Please identify the members of the Discernment Committee, their function in the life of the congregation, and their relationship to the inquirer.
10. Please describe the process used for discernment and your recommendations.

\_\_\_\_\_  
Signed (Priest-in-charge)

\_\_\_\_\_  
Priest's Printed Name

# Appendix G



Episcopal Diocese of Florida  
325 Market Street  
Jacksonville, FL 32202  
The Rt. Rev. Samuel Johnson Howard, Bishop

## INQUIRER SUMMARY REPORT

Date: \_\_\_\_\_

Inquirer: \_\_\_\_\_, exploring ordination to the \_\_\_\_\_.

Congregation Name/Location: \_\_\_\_\_ / \_\_\_\_\_

Please summarize your response to the seven questions explored during your conversations in the discernment process: (attach additional pages as needed)

1. What is your understanding of the Christian ministry?
2. Describe your current ministries.
3. In what ways do you see/experience yourself as one who is growing in the Christian faith?
4. What further growth do need, and do you have the capacity to achieve such growth?
5. Describe your emotional health.
6. Describe your leadership skills.
7. In what ways do envision your Priesthood, or your Diaconal Ministry?
8. Please describe the views, expectations, and concerns of your spouse as he/she anticipates life with an ordained person.
9. Please identify the members of the Discernment Committee you met with, their functions in the life of the congregation, and their relationship to you.
10. Please describe the process used for discernment and your recommendations about it.

\_\_\_\_\_  
Signed (Inquirer)

\_\_\_\_\_  
Inquirer's Printed Name

**Appendix H**  
**VESTRY ENDORSEMENT LETTER**

\_\_\_\_\_  
Date

The Commission on Ministry Diocese of Florida  
325 Market Street  
Jacksonville, FL 32202

RE: Inquirer's Name: \_\_\_\_\_

Dear Members of the Commission on Ministry,

We, the Vestry and Clergy of \_\_\_\_\_ whose names are hereunder written, testify to our belief (based on personal knowledge or on evidence satisfactory to us) that \_\_\_\_\_ is sober, honest, and godly, and is a confirmed adult communicant of this Church in good standing. And, moreover, we think \_\_\_\_\_ is a person worthy to continue in the process toward ordination.

The congregation is committed to involving itself in the nominee's preparation for ordination and pledges to contribute financially to that preparation. OR

We highly recommend \_\_\_\_\_ as an aspirant for ordination.

\_\_\_\_\_  
Rector

Clergy: \_\_\_\_\_

VESTRY OF SAID PARISH  
Or a two-thirds majority of all members thereof

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

ATTESTATION OF THE FOREGOING CERTIFICATE

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of

\_\_\_\_\_ duly convened at Jacksonville, Florida on  
the \_\_\_\_\_ day of \_\_\_\_\_, \_\_\_\_\_, and that the names attached are those of all (or a two-  
thirds majority of all) the members of the Vestry.

(Signed) \_\_\_\_\_

Secretary of Vestry

## Appendix I

### Suggested Books for Discernment Process

This list is developed with a recognition that the discernment process must, to serve its purpose to the Church and the Aspirant alike, be constituted of meaningfully truthful dialogue. With this list, an attempt is made to include works that cover a breadth of ‘Anglicanism’. Clergy and Aspirants are therefore encouraged to individualize the process as determined appropriate with individual Aspirants to Holy Orders.

#### **Priestly and/or Diaconal Identity:**

Brown, Rosalind. Being a Deacon Today: Exploring a Distinctive Ministry in the Church and in the World. Morehouse, 2005. (139 pages)

*“Explores the three places where deacons minister (the church, the world, and the margins), the three strands of their ministry (in liturgy, in pastoral care, and as catechists), and the three actions of their ministry (praying, loving, and remembering). This book...will restore a fuller understanding of the diaconal ministry and nurture deacons in their work and spiritual life.”*

Brown, Rosalind. On Being a Priest Today. Boston: Cowley Publications, 2004. (215 pages) ISBN 156101253X.

*This important book on priestly identity embraces the many contemporary varieties of priestly ministry: male and female, paid and unpaid, parish and work based, catholic, evangelical, charismatic.” A good look at diversity in unity.*

Dulles, Avery. The Priestly Office: A Theological Reflection. New York: Paulist Press, 1997. (96 pages). ISBN 080913716X

*Written by a Roman Catholic theologian of great repute, the book is, as the subtitle states, a theological reflection on priesthood and priestly identity. The five chapters deal with the priest and the Church, the ministries of the word, worship, and pastoral care, and priest as disciple.*

Plater, Ormond. Many Servants: An Introduction to Deacons Available through Episcopal Books and Resources (“EbaR”), via link from the ECUSA web page.

*A survey of deacons from the reformation to the present, stories of modern diaconal ministries, including first hand accounts, and a discussion of the formation, training, and deployment of deacons.*

Sedgwick, Timothy F. The Making of Ministry. Boston: Cowley Publications, 1993. (119 pages) ISBN 1561010820

*“Addresses questions of identity and how the church is to order its life and ministry in the new*

*context of a non-Christian society. Sedgwick explores the role of the sacraments in shaping identity, the teaching vocation of the church, the discernment process in ordination, the main ethical questions facing clergy, and the ways in which the church deals with authority and conflict.” There is a lot of ‘grist for the mill’ in this very short book.*

Sims, Bennett J. Servanthood: Leadership for the Third Millennium. Boston: Cowley Publications, 1989. (183 pages) ISBN 1561011452

*Former Archbishop George Carey writes: “In a world, and in churches, so often caught up in a relentless pursuit of power, Bishop Bennett Sims challenges us all to look afresh at what it means to be servants of one another. It is an invigorating, deeply enriching experience! His conclusions are sometimes radical and we shall not agree with all of them, but they always stem from his own deep love for God, and God’s people. I commend it for study, discussion and, where appropriate, prayerful action.”*

### **General/Doctrinal:**

Foster, Richard J. Celebration of Discipline: The Paths to Spiritual Growth. Harpers, 1998. (256 pages) ISBN 0060628391.

*This book, originally published almost three decades ago, is in every sense of the word, a “classic” in Christian spirituality. Foster’s book has been and is broadly embraced across a wide spectrum of denominational and theological perspectives for good reason. His solid treatment of various spiritual disciplines within Christian tradition and the obvious implications for ministry provide a wealth of substantive discussion material and prayerful consideration. There is also an excellent study guide edition available.*

Micks, Marianne H. Loving the Questions: An Exploration of the Nicene Creed. Seabury Classics, 1995. (134 pages) ISBN 1596280085.

*“Takes us through the Nicene Creed step by step, asking a series of questions that acquaint us with the fourth-century historical background and remind us of the Creed’s theological, corporate, and personal relevance today. This book is an engaging and accessible introduction to the basics of Christian theology, designed both for individual reading and parish-based adult education courses.” A good source for exploring the ways in which the Church has historically formulated doctrinal statements, as well as understandings of essentiality and provisionality.*

Palmer, Parker J. The Active Life: A Spirituality of Work, Creativity, and Caring. Jossey-Bass Publishers, 1990. (162 pages) ISBN 0787949345.

*While any of this popular Quaker theologian’s books would be worthwhile, this one is an exploration of Christian vocation. It is a good and solid exploration of Biblical Theology as translation into Christian action.*

Williams, Rowan. Lost Icons: Reflections on Cultural Bereavement. Morehouse Publishing, Harrisburg, PA, 2000 (190 pages) ISBN 0819219487

*This book constitutes an excellent and readable look into our Communion's Archbishop's thinking on the existing state of affairs between Christianity and Culture. Archbishop Williams argues persuasively that we have, as a culture, lost sight of significant identifying social icons: childhood and choice; charity; remorse; the soul-and intersperses some provocative observations of how retrieval of such historically 'Christian' icons is part and parcel to living into the Gospel of Jesus Christ.*

Willimon, William H. Remember Who You Are: Baptism a Model for Life. Upper Room Books (127 pages) ISBN 8 8358 0399 6

*"... explores the significance of this sacrament in day-to-day living and provides a model for living a Christian life. Each chapter focuses upon one historical-biblical dimension of baptism."*

# Appendix J



Episcopal Diocese of Florida  
325 Market Street  
Jacksonville, FL 32202  
The Rt. Rev. Samuel Johnson Howard, Bishop

## PARISH PLACEMENT MENTORSHIP CONTRACT

Name of Aspirant: \_\_\_\_\_

Home Parish and Sponsoring Priest: \_\_\_\_\_

Mentoring Priest and Parish \_\_\_\_\_

Contract for six month period beginning \_\_\_\_\_ and ending \_\_\_\_\_

What are your goals for this time together?

Aspirant:

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Mentoring Priest:

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During the six month period, the mentor will permit the Aspirant to participate in as many of the following activities as possible:

- Preaching
- Teaching
- Pastoral Care
- Vestry Meeting
- Worship Planning
- Pre-Wedding Planning (not necessarily Pre-Marital Counseling, but the actual planning of the service)
- Funeral Planning
- Baptismal Preparation Class
- Altar Guild training
- Clergy Meeting (e.g. clericus, continuing education class, etc.)

In addition to these activities, the mentor and Aspirant will participate in weekly one-on-one meetings for both ministry development and planning. It is also recommended that they have at least one quiet day away.

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Aspirant	Date	Mentor	Date
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# Appendix K



Episcopal Diocese of Florida  
325 Market Street  
Jacksonville, FL 32202  
The Rt. Rev. Samuel Johnson Howard, Bishop

## MENTOR EVALUATION FORM

Name of Aspirant: \_\_\_\_\_

Name of Mentor and Parish: \_\_\_\_\_

1. Were the goals stated in the contract met on the part of the Aspirant? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. Were the goals stated in the contract met on your part? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. Which of the following objectives were met during your time together?

Preaching  Teaching  Pastoral Care  Vestry Meetings  Worship Planning

Pre-Wedding Planning  Funeral Planning  Baptismal Preparation Class

Altar Guild Training  Clergy Meeting (e.g. clericus, continuing education class, etc.)

Other \_\_\_\_\_

4. Did you and the Aspirant meet weekly? \_\_\_\_\_

Were you able to make a quiet day together? \_\_\_\_\_

How was it spent? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. Please reflect on the Aspirant's strengths for ministry that you perceived in your time together.

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6. Please reflect on where the Aspirant might need further growth in order to be more effective in his/her ministry. \_\_\_\_\_

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7. How were these growth areas addressed, and what recommendations have you made to the Aspirant in order that he/she may grow in these areas? \_\_\_\_\_

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8. What are your specific recommendations to COM with regard to the future development of this Aspirant for ordination? \_\_\_\_\_

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9. Do you have any reservations about their ability to serve in Holy Orders? \_\_\_\_\_

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10. Are there any other comments that you would like to share with COM at this time?

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\_\_\_\_\_  
Mentor

\_\_\_\_\_  
Date

## Appendix L

### Recommended Books for Mentor Process

#### PRIESTLY IDENTITY:

Cocksworth, Christopher and Rosalind Brown. Being a Priest Today. Norwich, England: Canterbury Press, 2002. (214pp.) ISBN 1-85311-454-5

*The book, written by two Anglicans (one British, the other American), deals with priestly identity under three broad areas: The Root of Priestly Life (vocation and call, being for God and for others); The Shape of Priestly Life (worship, Scripture, and prayer); and, The Fruit of Priestly Life (holiness, reconciliation, blessing). [This book has now been published in this country by Cowley Press with the author's names reversed.]*

Dulles. Avery. The Priestly Office: A Theological Reflection. New York: Paulist Press, 1997. (81pp.) ISBN 0-8091-3716-X

*Written by a Roman Catholic theologian of great repute, the book is as the subtitle states "a theological reflection" on priesthood and priestly identity. The five chapters deal with the priest and the Church, the ministries of word, worship, and pastoral care, and the priest as disciple.*

Chrysostom, St. John. On the Priesthood. (Graham Neville, trans.) (160 pp.) ISBN 0913836389  
*An important book for anyone who feels called by God and His church to the office of priest. It requires the reader to carefully examine his/her own heart regarding the reason for which holy orders are being sought and assists them in "counting the cost" before embarking upon such a demanding lifestyle.*

Holmes, Urban T. The Priest in community: Exploring the roots of ministry. Seabury Press, 1978. ISBN: 0816404003

*This is a powerful book that should be required reading for all who are called to ordained ministry. Holmes paints a real picture about what it means to be a Priest in community with others. This book can be difficult to locate, there are however copies available on Amazon.*

Sims, Bennett J. Servanthood: Leadership for the Third Millennium. Cowley Publications, 1989.

*Archbishop Carey says the following about this book - "In a world, and in churches, so often caught up in a relentless pursuit of power, Bishop Bennett Sims challenges us all to look afresh at what it means to be servants of one another. It is an invigorating, deeply enriching experience! His conclusions are sometimes radical and we shall not agree with all of them, but they always stem from his own deep love for God, and God's people. I commend it for study, discussion and, where appropriate, prayerful action."*

## **SPIRITUALITY/SPIRITUAL FORMATION:**

Foster, Richard. Celebration of Discipline. New York: Harper & Row, 1978. (184pp.) ISBN 0-06-062831-6

*Since its publication in 1978, this book has become a spiritual classic and provides ample opportunity for the mentor and aspirant to discuss the spiritual disciplines and spiritual formation. [A 25th anniversary edition "was published a few years back containing some discussion questions.]*

Chan, Simon. Spiritual Theology. Downers Grove: InterVarsity, 1998. (300pp.) ISBN 0-8308-1542-2

*A more challenging book than the others, this book presents "spiritual theology as a systematic discipline" within the broad context of our postmodern west and Asia. (Chan is professor of systematic theology at Trinity Theological College, Singapore.) The first part of the book presents theological principles for the spiritual life, while the second part considers the practice of the spiritual life in the light of these principles.*

Murray, Andrew. Humility. Bethany House Publishers. (110pp.) ISBN 076422560X

*A small book but huge in its message. Not something you can read through quickly, you have to chew on each chapter and let it sink in. The picture on the cover alone is an amazing symbol for anyone entering the priesthood (an empty bowl, a vessel waiting to be filled, an instrument for serving others).*

Kempis, St. Thomas À. The Imitation of Christ. (Leo Sherley-Price. translator.) (217pp.) ISBN 0140440275

*This book has influenced countless generations of Christians and has been considered by many to be next in importance only to the Bible itself. It is divided into 4 books, each undertaking a basic theme for development. They are, respectively; the Spiritual Life, the Inner Life, Inward Consolation, and the Blessed Sacrament (i.e., the Eucharist). In turn, each book is sub-divided into numerous chapters, each a page or two long, which makes it very readable as a daily devotional.*

Brother Lawrence. The Practice of the Presence of God. Whitaker House. 1982. ISBN 0883681056

*This book, which was published over three hundred years ago, offers simple and practical ways for all people to grow in their relationship with God.*

**Other:**

Bernardin, J.B. An Introduction to the Episcopal Church, Morehouse Publishing (131 pages)  
ISBN 978-0-8192-1231-3

*A concise reading on several areas of the Episcopal Church including History, Governance, Sacraments, Doctrine and more.*

Bonhoeffer, Dietrich. Spiritual Care. Minneapolis. Fortress, 1985. (93 pp.) ISBN 0-8006-1874-2  
*This practical little book presents some wonderful opportunities for the mentor to share from pastoral experiences and the aspirant to reflect on the office to which he/she is called. Bonhoeffer sees this as an office that always involves an active proclamation of the gospel. The book considers ways in which the gospel is proclaimed in home visits, in ministering to the sick, at the deathbed, and when hearing confessions.*

## **Appendix M**

### A Glossary of Terms

**Anglican Institute** – A diocesan school under the auspices of the Bishop whose function is to provide theological opportunities for lay persons and those pursuing Holy Orders. For persons seeking ordination into the vocational diaconate, the Director of the Institute shall provide evaluations to the Board of Examining Chaplains. While the Anglican Institute is open to enrollment for anyone approved by the Director, persons seeking Holy Orders should coordinate their enrollment and participation with the Commission on Ministry. Attending the Anglican Institute will not take the place of seminary training for those seeking ordination to the priesthood.

**Aspirant** – “A confirmed adult communicant in good standing” (Canon III.6.2) receiving enthusiastic endorsement from their own congregation and a Sponsoring Priest to pursue ordained ministry either in the Vocational Diaconate or the Priesthood. Such endorsement follows a period of local discernment in the aspirant’s own church community of at least one year.

**Background Check** – An official inquiry by the Episcopal Diocese of Florida into criminal history, financial circumstances, social and personal history and individual character, is required of all Aspirants for Holy Orders.

**Candidate** – Term used to describe a person’s progress in the journey toward ordination between Postulancy and being ordained. Candidacy requires the enthusiastic endorsement of the Postulant’s church Vestry or Mission Board, Sponsoring Priest, academy, and the Commission on Ministry.

**Church Discernment Committee [CDC]** – A local congregational group selected and appointed jointly by a Sponsoring Priest and an Aspirant, with an assigned Commission on Ministry representative, for the purposes of assisting the Aspirant in clarifying a sensed call to Holy Orders. This group may either endorse the Aspirant’s sensed call and, with the Sponsoring Priest’s concurrence, nominate them for further discernment with the Commission on Ministry, or it may, again with the Sponsoring Priest’s concurrence, encourage further exploration and development of focused lay ministries.

**Commission on Ministry [COM]** - That group of lay and ordained persons appointed by the Diocesan Bishop with the specific charge of facilitating an intentional and prayerful process of discernment of “call” to focused areas of lay ministry, the diaconate, or the priesthood.

**Discernment** – Though difficult to adequately define, discernment refers to a process of conversing with God’s Holy Spirit within a church community. Within the scope of discerning one’s vocational call from God, a person sensing a call or new direction in God’s calling may best find the sought after sense of peace and clarity through an intentionally constructed group discernment process. The intentionality or goal of such discernment focuses on abandonment of

any personally held agenda in favor of finding and following God's agenda. No small task in any circumstance!

**Examining Chaplains** – That appointed group whose responsibility it is to examine pastoral, intellectual and theological preparations of person in the ordination process, at various places in the process toward ordination. The evaluation of the Examining Chaplains is a requirement for ordination to the Vocational and Transitional Diaconates, and to the Priesthood. In some circumstances, the Examining Chaplains may choose to remain involved in post-ordination mentoring.

**Mentor** – An ordained Deacon or Priest to whom a nominee for Holy Orders is assigned for ongoing dialogue and spiritual direction in discerning and journeying toward response to a call to Holy Orders.

**Ministry Exploration Day** – A retreat offered each fall for those exploring the call to ordained ministry in the Episcopal Diocese of Florida. It provides the opportunity to explore the expectations, demands and joys of ordained life as well as the commitment of time and finances necessary to prepare for ordained ministry. You may register for the retreat by contacting the chair of the Commission on Ministry (COM) or the Canon to the Ordinary of the diocese.

**Ordination process** – A term broadly used referring to the entire process of responding to a sense call to ordained ministry. This may, and sometime does, lead to clarification of lay ministries rather than the continued seeking of ordination.

**Postulant** – A term applied to a person seeking Holy Orders who has been both endorsed by their local congregation and approved by the Bishop to further pursue ordination in the Church. Postulancy refers to the period of time in the ordination discernment process between that of “aspirant” and “candidate” for Holy Orders. Postulancy is usually the point at which formal academic instruction begins.

**Sponsoring Priest** – The Rector, Vicar or Priest in Charge of a congregation or other recognized Christian community as approved by the Bishop, who will usually be first official contact for dialogue with an aspirant into the process of discernment for Holy Orders.

**Standing Committee** – That advisory committee elected in Diocesan Convention which, for purposes of the discernment process for ordination, reviews the recommendations and endorsements of the Commission on Ministry, advising the Bishop of their support or reservations thereof.

# Appendix N

## MEDICAL EXAMINATION



### REQUIRED MEDICAL EXAMINATION

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

## MEDICAL EXAMINATION

Name		Date of Birth	
Your Home Address		Phone Number/Fax Number	
Marital Status		Children and Ages	
Notify in Case of Illness		Phone Number/Fax Number	
Personal Physician	Physician's Address	Phone Number/Fax Number	

Please answer all questions below "Yes" or "No;" provide full details in space at bottom for any questions answered "Yes."

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

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.

**Outline for Physical Examination**

1. (a) How long have you known applicant (b) in what relationship?
2. (a) height without shoes: Ft Ins (b) weight: lbs

**Vital Signs**

Temperature                  Pulse                  Respiration                  Blood Pressure  
 (arm, R  or L  position)

**Physical Examination: Check for within normal limits. Note positive findings in the space below.**

<b>Head</b>			<b>Lymph Nodes</b>		
<i>Eyes</i>	Vision	<input type="checkbox"/>		Enlargement, consistency and/or tenderness of cervical, axillary, epitrochlear, popliteal, and inguinal glands	<input type="checkbox"/>
	Conjunctivae and sclerae	<input type="checkbox"/>			
	Pupils size	<input type="checkbox"/>			
	Reaction	<input type="checkbox"/>			
	Equality	<input type="checkbox"/>			
	Appearance	<input type="checkbox"/>			
<i>Ears</i>	Hearing	<input type="checkbox"/>			
	Air and bone conduction	<input type="checkbox"/>	<b>Chest</b>		
	Appearance of tympanic membranes	<input type="checkbox"/>		Appearance and function of chest wall	<input type="checkbox"/>
<i>Nose</i>	Obstruction to breathing	<input type="checkbox"/>	<i>Breasts</i>	Appearance, asymmetry, tenderness, masses, nipple discharge	<input type="checkbox"/>
	Septal deviation and/or perforation	<input type="checkbox"/>	<i>Lungs</i>	Type of respiration, character of breath sounds; presence of rales, rhonchi, wheezes or rubs	
	Discharge	<input type="checkbox"/>	<i>Heart</i>		
<i>Mouth</i>	Sores	<input type="checkbox"/>		Apex location, precordial movements or thrills	<input type="checkbox"/>
	Dental status	<input type="checkbox"/>	<i>Auscultation</i>		
	Appearance and palpation of mucosa tongue, gums floor of mouth	<input type="checkbox"/>		Heart sounds: S1, S2, S3, S4	<input type="checkbox"/>
	Appearance of tonsils, pharynx	<input type="checkbox"/>		Presence of murmurs, clicks, rub, split sounds	<input type="checkbox"/>
	Appearance & movement of uvula, palate gag reflex	<input type="checkbox"/>		Radiation of murmurs	<input type="checkbox"/>
<b>Neck</b>			<b>Pulses</b>		
	Palpable masses	<input type="checkbox"/>		Carotids	<input type="checkbox"/>
	Thyroid	<input type="checkbox"/>		Brachials	<input type="checkbox"/>
	Location of trachea	<input type="checkbox"/>		Radials	<input type="checkbox"/>
	Venous engorgement	<input type="checkbox"/>		Femorals	<input type="checkbox"/>
	Bruits	<input type="checkbox"/>		Dorsalis pedis	<input type="checkbox"/>
	Flexibility	<input type="checkbox"/>		Posterior Tibials	<input type="checkbox"/>

**Summary of positive findings:**

**Outline for Physical Examination**

(continued from previous page)

<b>Spine</b>			<b>Neurological</b>	
	Mobility	<input type="checkbox"/>		Mental status
	Tenderness	<input type="checkbox"/>		Cranial nerves
	Curvature	<input type="checkbox"/>		Cerebellar function
<b>Abdomen</b>				Muscle strength
	Appearance (distended, flat, scaphoid)	<input type="checkbox"/>		Reflexes
	Abnormal movements	<input type="checkbox"/>		Gait and station
	Dilated veins	<input type="checkbox"/>		Rapid sensory exam including vibratory
	Striae	<input type="checkbox"/>		
<i>Auscultation</i>	Bowel sounds	<input type="checkbox"/>	<b>Extremities</b>	
	Bruits	<input type="checkbox"/>		Skin color
	Rubs	<input type="checkbox"/>		Temperature
<i>Percussion</i>	Distention	<input type="checkbox"/>		Texture
	Organ size	<input type="checkbox"/>		Varicosities
<i>Palpation</i>	Resistance	<input type="checkbox"/>		Clubbing
	Tenderness	<input type="checkbox"/>		Edema
	Rebound	<input type="checkbox"/>		Joint motions
	Organs (liver, spleen, bladder)	<input type="checkbox"/>		Muscular abnormalities
	Masses	<input type="checkbox"/>		Circumference
	Epigastric or incisional hernia	<input type="checkbox"/>		

<b>Genital, Prostate or Pelvic Examination</b>	<b>Rectal Exam and Stool Sample</b>
List any abnormal findings:	List positive findings:

<b>LABORATORY</b>	
CBC	
Fast Chem profile	
U/A	
EKG (if indicated)	
PPD	

On the basis of your examination, is the candidate free from any medical condition or other impediment that would render him/her unsuitable for the tasks of ordained ministry? (If you have any confidential information that would render the candidate unacceptable, please so indicate here and forward details to the Bishop by confidential communication.)

---

\_\_\_\_\_ M.D.  
 Examiner's Signature  
 Address  
 /  
 Phone Number/Fax Number

Check the appropriate box for the disorders you have or have had in the past.

<b>Infectious Diseases</b>	<b>Yes</b>	<b>No</b>	<b>Respiratory System</b>	<b>Yes</b>	<b>No</b>
Pneumonia	<input type="checkbox"/>	<input type="checkbox"/>	Sinus Infection	<input type="checkbox"/>	<input type="checkbox"/>
Frequent sore throats	<input type="checkbox"/>	<input type="checkbox"/>	Asthma	<input type="checkbox"/>	<input type="checkbox"/>
Dysentery (Chronic)	<input type="checkbox"/>	<input type="checkbox"/>	Hay fever	<input type="checkbox"/>	<input type="checkbox"/>
Infantile Paralysis (Polio)	<input type="checkbox"/>	<input type="checkbox"/>	Bronchitis	<input type="checkbox"/>	<input type="checkbox"/>
Syphilis	<input type="checkbox"/>	<input type="checkbox"/>	Pleurisy	<input type="checkbox"/>	<input type="checkbox"/>
Gonorrhea	<input type="checkbox"/>	<input type="checkbox"/>	Tuberculosis	<input type="checkbox"/>	<input type="checkbox"/>
Skin diseases or eczema	<input type="checkbox"/>	<input type="checkbox"/>	Chronic cough	<input type="checkbox"/>	<input type="checkbox"/>
Fevers	<input type="checkbox"/>	<input type="checkbox"/>	Chronic hoarseness	<input type="checkbox"/>	<input type="checkbox"/>
Recurrent Chills	<input type="checkbox"/>	<input type="checkbox"/>	Coughing up blood	<input type="checkbox"/>	<input type="checkbox"/>
Lymph node enlargement	<input type="checkbox"/>	<input type="checkbox"/>	Tobacco use	<input type="checkbox"/>	<input type="checkbox"/>
<b>Heart and Blood Vessels</b>	<b>Yes</b>	<b>No</b>	<b>Nervous System</b>	<b>Yes</b>	<b>No</b>
High or low blood pressure	<input type="checkbox"/>	<input type="checkbox"/>	Epileptic or other fits	<input type="checkbox"/>	<input type="checkbox"/>
Heart disease	<input type="checkbox"/>	<input type="checkbox"/>	Meningitis	<input type="checkbox"/>	<input type="checkbox"/>
Pain in chest	<input type="checkbox"/>	<input type="checkbox"/>	Mental or nervous diseases (family)	<input type="checkbox"/>	<input type="checkbox"/>
Rheumatic fever	<input type="checkbox"/>	<input type="checkbox"/>	Mental or nervous diseases (self)	<input type="checkbox"/>	<input type="checkbox"/>
Heart murmur	<input type="checkbox"/>	<input type="checkbox"/>	Dizzy spells	<input type="checkbox"/>	<input type="checkbox"/>
Palpitations	<input type="checkbox"/>	<input type="checkbox"/>	Fainting spells	<input type="checkbox"/>	<input type="checkbox"/>
Shortness of breath	<input type="checkbox"/>	<input type="checkbox"/>	Visual problems	<input type="checkbox"/>	<input type="checkbox"/>
Swollen ankles	<input type="checkbox"/>	<input type="checkbox"/>	Deafness	<input type="checkbox"/>	<input type="checkbox"/>
Anemia or blood disease	<input type="checkbox"/>	<input type="checkbox"/>	ringing ears, hearing difficulty	<input type="checkbox"/>	<input type="checkbox"/>
Coagulation disorder	<input type="checkbox"/>	<input type="checkbox"/>	Paralysis	<input type="checkbox"/>	<input type="checkbox"/>
Elevated cholesterol	<input type="checkbox"/>	<input type="checkbox"/>	Weakness of limbs	<input type="checkbox"/>	<input type="checkbox"/>
			Numbness	<input type="checkbox"/>	<input type="checkbox"/>
<b>Digestive System</b>	<b>Yes</b>	<b>No</b>	<b>Miscellaneous</b>	<b>Yes</b>	<b>No</b>
Ulcers	<input type="checkbox"/>	<input type="checkbox"/>	Cancer	<input type="checkbox"/>	<input type="checkbox"/>
Jaundice	<input type="checkbox"/>	<input type="checkbox"/>	Lymphoma or Other Blood Disease	<input type="checkbox"/>	<input type="checkbox"/>
Hepatitis	<input type="checkbox"/>	<input type="checkbox"/>	Diabetes or sugar disease (family)	<input type="checkbox"/>	<input type="checkbox"/>
Recurrent diarrhea	<input type="checkbox"/>	<input type="checkbox"/>	Diabetes or sugar disease (self)	<input type="checkbox"/>	<input type="checkbox"/>
Bloody stools	<input type="checkbox"/>	<input type="checkbox"/>	Thyroid disease	<input type="checkbox"/>	<input type="checkbox"/>
Marked over or underweight	<input type="checkbox"/>	<input type="checkbox"/>	Foot problems	<input type="checkbox"/>	<input type="checkbox"/>
Recent weight loss	<input type="checkbox"/>	<input type="checkbox"/>	Back pain	<input type="checkbox"/>	<input type="checkbox"/>
Gall bladder disease	<input type="checkbox"/>	<input type="checkbox"/>	Joint pain	<input type="checkbox"/>	<input type="checkbox"/>
Hernia (rupture)	<input type="checkbox"/>	<input type="checkbox"/>	Allergy to any food, medicine or injection	<input type="checkbox"/>	<input type="checkbox"/>
			Blood transfusions	<input type="checkbox"/>	<input type="checkbox"/>
<b>Genitourinary System</b>	<b>Yes</b>	<b>No</b>			
Kidney disease	<input type="checkbox"/>	<input type="checkbox"/>	Arthritis	<input type="checkbox"/>	<input type="checkbox"/>
Kidney stones	<input type="checkbox"/>	<input type="checkbox"/>	Daily use of nicotine (past 5 years)	<input type="checkbox"/>	<input type="checkbox"/>
Prostate disease	<input type="checkbox"/>	<input type="checkbox"/>	Have you ever been a habitual user of any habit forming drugs or received treatment for alcoholism or drug abuse?	<input type="checkbox"/>	<input type="checkbox"/>
Bladder disease	<input type="checkbox"/>	<input type="checkbox"/>	Have you ever had any illnesses (mental or physical) or accidents other than those mentioned?	<input type="checkbox"/>	<input type="checkbox"/>
Blood in urine	<input type="checkbox"/>	<input type="checkbox"/>			
Pain in passing urine	<input type="checkbox"/>	<input type="checkbox"/>			
Urinary tract infection	<input type="checkbox"/>	<input type="checkbox"/>			

I hereby declare that my answers to the above questions are full and true.

\_\_\_\_\_  
 (Full signature of applicant)  
 Signed at \_\_\_\_\_ in my presence, this \_\_\_\_\_ day of \_\_\_\_\_, \_\_\_\_\_.

\_\_\_\_\_  
 (Physician)