



Diocese of New Westminster
ANGELICAN CHURCH OF CANADA

Discernment Process for Holy Orders

“Discovering Vocation does not mean scrambling toward some prize just beyond my reach but accepting the treasure of true self I already possess. Vocation does not come from a voice ‘out there’ calling me to be something I am not. It comes from a voice ‘in here’ calling me to be the person I was born to be, to fulfill the original selfhood given me at birth by God.”

• Fr. Thomas Merton, OCSO (1915 – 1968) •

June 2019



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This guide is for use by men and women discerning a personal call to ordained ministry and for clergy leaders and others in the church who are assisting in their discernment. The aim of this guide is to empower clergy leaders, congregations and applicants for the priesthood and the diaconate with the knowledge and tools needed to do the work of discernment as part of this process. The guide lays out the principles and procedures to be used consistently throughout the diocese so that we raise up faithful, disciplined, effective and inspirational leaders for our church.

The guide introduces the Six Criteria for Ordained Leaders, developed by the Bishop in consultation with the Bishops of our province, the Director of Anglican Formation at the Vancouver School of Theology, the Archdeacons, and the Dean and the Regional Deans of our Diocese, who are central to our discernment process. These criteria describe the qualities of those people our Diocese is seeking to ordain as priests and deacons.

Following the criteria, the guide describes the process of discernment, from initial exploration of call through to application to the Bishop to be considered for postulancy.

I pray that, as you use this guide, you find that you are drawn closer to the will of God, and that you experience the joy of working together as vessels of God's grace.

*In Christ,
J. Selinger*



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Criteria for Holy Orders

We envision bringing new energy to the Diocese of New Westminster by encouraging gifted, capable people to explore whether the diaconate or the priesthood might be their calling. We are seeking men and women who have both *an inner awareness of a call from God* and are *affirmed in that call as observed by others*. We are seeking people who show both passion and realism in their commitment to the Church as a bearer of God's mission in the world, and a current involvement in that mission through the life of a congregation within the diocese. We are seeking those whose spirituality is centered in their baptismal identity, rooted in a relationship with the Triune God, lived out in their practices of private and public prayer, and demonstrated through the stewardship of their relationships and their resources.

To assist us in identifying those people we want to encourage to explore discernment for Holy Orders, we have developed a set of criteria to: a) guide those who initiate conversations with potential discerners, b) assist discerners in their own reflections on vocation, and c) use in parish conversations between discerners and discernment committees, as well as a basis for the discerners' action-reflection.

As is always the case, the gifts, abilities and characteristics may be present in each person in varying degrees given his or her age, church background, life experience and time in the discernment process. Thus, we are seeking people who possess the gifts, abilities and characteristics in a more fulsome manner, or who demonstrate a clear potential to develop these gifts, abilities and characteristics during their discernment or formation.

In the case of *those in discernment for the diaconate*, the gifts, abilities and characteristics listed below are in the service of the deacon's role of being both a sign and an animator of the Christ-like service of the whole people of God in the world. As such, the deacon both personally enacts this servanthood, and leads others in the church community into such service in the world.

In the case of *those in discernment for the priesthood*, the gifts, abilities and characteristics listed below are meant to be in the service of the role of the priest—the spiritual and pastoral ministry of gathering a community of faith; presiding in that community through proclaiming the Word and presiding at the Eucharist and at Baptism; the preparation of people for Christian life and ministry; and participating in the oversight and overall integration of a community of faith as it focuses on its purpose of gathering, renewing baptismal identity and purpose and sending the baptized into the world as salt, light and leaven.

We, therefore, seek the following gifts, abilities and characteristics in those we encourage, form and call to the diaconate and to the priesthood:

- **A person who is a gatherer and builder of community:** We seek a person who is gifted in gathering diverse people into a community and then building and developing that community over time. We seek those who can help groups of people come together around shared values and a sense of purpose. We seek those who can assist others in identifying and developing their gifts and skills in service to God, the church and the broader community.

- **A person who has a pattern of spiritual practice that is rooted in a Christ-centered, Anglican approach to spirituality:** We seek a person who is committed to a life of prayer. We seek a person who is regular in the Daily Offices, faithful in their participation in the Eucharist, and active in the practice of personal prayer. We seek a person who is working with a spiritual director and who makes regular use of the Rite of Reconciliation.
- **A person who has a sense of presence and who is emotionally and relationally mature:** We seek a person whose presence grounds, encourages and inspires others. We seek a person who is working on their self-awareness and who nurtures authentic and productive relationships with others. This includes: having an understanding of emotions and having the ability to communicate emotions, being aware of strengths and areas needing attention in terms of relationships with others, having and being attuned to the impact of their presence, words and actions on others. We seek a person of emotional resilience who can persevere and stay in relationship with others when situations get difficult.
- **A person who can exercise leadership that carries authority and can live productively in relationship to those in authority:** We seek a leader who is comfortable exercising a style of leadership that is both relational and carries authority. We seek a person who, having made ordination vows, acknowledges the authority and responsibility that others (archbishops, bishops, archdeacons, rectors, elected and appointed lay leaders, etc.) carry in relationship to them and can nurture productive relationships with those carrying authority and responsibility.
- **A person who listens and loves to learn:** We seek a person who is open and intrigued by the learning process and who sees God as moving and active in Scripture, tradition, reason, learning from other disciplines and in the wisdom of the community. We seek a person who is committed to increasing their own learning and theological understanding over time. We seek people who learn from their experience: both their successes and their failures.
- **A person who is a good steward.** We seek a person who cares for her/himself in terms of body, mind and spirit, and who nourishes the important relationships in their life. We seek a person who generously gives time, talent and treasure in gratitude to God who is the source of all. We seek the person who has developed and is working with a “Rule of Life” and whose life reflects a deep commitment to all the dimensions of his or her baptismal covenant, including care for creation.

At a Glance: Journey to Ordination

<p>“Enquirer”</p> <p>6 to 9 months</p>	<p>Phase 1: In the Parish</p> <ul style="list-style-type: none"> • Beginning conversation: enquirer and clergy leader, parish leaders • Complete Enquirer’s History Form • Contact Executive Archdeacon and/or Archdeacon for Deacons • Complete discernment for Holy Orders Assessment Tool (Diaconate or Priesthood) • Develop Action Learning Plan with clergy leader and enact it, meeting with clergy leader for reflection and feedback • Complete a set of psychometric assessment tools (e.g. PAI, MSCEIT) and a one-on-one interview with a mental health professional as advised by the Bishop (e.g., Registered Psychologist or Psychiatrist) at the Enquirer’s expense. Report to be shared with the Executive Archdeacon and/or Bishop • Complete a Police Record Check with Vulnerable Sector and Sexual Misconduct Policy training and Anti-racism training
<p>“Applicant”</p> <p>9 to 12 months</p>	<p>Phase 2: In the Parish</p> <ul style="list-style-type: none"> • Continue to develop Action Learning Plan with clergy leader, continuing to enact it and meeting with clergy leader for reflection and feedback • Clergy leader forms a Parish Discernment Group; group meets 10 times and, along with the clergy leader, recommends “Yes,” “No,” or “Maybe” to Bishop’s office to proceed to diocesan process
<p>“Applicant”</p> <p>6 to 9 months</p>	<p>Phase 3: In the Diocese or Province</p> <ul style="list-style-type: none"> • Meet with Executive Archdeacon (priesthood) or Archdeacon for Deacons (diaconate) • Meet with Examining Chaplains who prepare report for Bishop on applicant’s readiness to attend a discernment conference • Attend a discernment conference; where the conference secretary prepares a report for Bishop on applicant’s readiness for postulancy <ul style="list-style-type: none"> ○ ACPO if discerning for Priesthood via Transitional Diaconate ○ MDC if discerning for Vocational Diaconate • The Bishop, at her discretion, makes the applicant a postulant

<p>“Postulant”</p> <p>Time frame varies</p>	<ul style="list-style-type: none"> • Develop and complete educational program as agreed upon with Executive Archdeacon or Archdeacon for Deacons • Complete a 9-month supervised internship within the Diocese
<p>“Ordinand”</p> <p>Time frame varies</p>	<ul style="list-style-type: none"> • Meet again with Examining Chaplains who review readiness for ordination and make recommendation to Bishop • Meet with Bishop to discuss readiness for ordination

The Discernment Process for Holy Orders:

Diaconate and Priesthood

Before a Formal Process Begins

This process begins when a person perceives a call to Holy Orders. Whether the person perceives this call within themselves, or a clergy leader recognizes and invites the person to consider such a call, the process is the same. A person wishing to be an enquirer must be a confirmed member of the Anglican Church of Canada and an active member of a parish for at least one year before beginning the process described in this document. During this time, the person should exhibit a stable connection to the parish and in his or her relationship to God through regular attendance and participation in the Sunday liturgy (or the parish’s principal liturgy), participating in other parish activities, exhibiting a pattern of life that expresses a connection to God, and exhibiting healthy interpersonal relationships with others.

If and when the clergy leader believes an individual is ready to begin the formal process of discernment, the initial phase of the formal three-phase discernment process begins.

Phase 1 – In the Parish

- ❖ Step 1: a time of **connectedness and stable participation in the life of the parish** before the more formal discernment process begins. A meeting or meetings with the clergy leader will be held to explore the person’s sense of call and understand the process of discernment. During this time the enquirer will complete an enquirer’s history form (see Appendices) to be forwarded to the Bishop’s Office, who will work with the clergy leader, who will lead and facilitate the discernment process. When and if the clergy leader believes the enquirer is ready, the enquirer continues to Step 2.
- ❖ Step 2: a **series of more intentional conversations with the clergy leader of the parish focused on the person’s sense of call and the Criteria for Holy Orders**. With the input of others in the parish and of the clergy leader, the enquirer will identify and **work with the clergy leader on an action-learning plan based on the criteria** that will assist the enquirer in exploring the nature of ministry they will encounter as an ordained person (see Appendices). At the end of a period of working on and enacting the action-learning plan, the clergy leader makes the decision about when and if Phase 2 begins. At this point, the enquirer applies to the Diocese to continue with the discernment process.

Phase 2 – In the Parish

- ❖ **Step 3: work continues on enacting the action-learning plan** and the formation of and work with a lay **Parish Discernment Group**. The clergy leader and the applicant identify members of a Parish Discernment Group, who will work with the applicant on discernment. In the meetings with the Parish Discernment Group, the applicant will explore his or her call in the light of what the applicant and the group are experiencing as the applicant continues to work on his or her action-learning plan. With the agreement and support of both the Parish Discernment Group and the clergy leader, the applicant is recommended to enter the next phase of discernment at the diocesan and/or provincial level. The Executive Archdeacon, the Archdeacon for Deacons (in the case of the vocational diaconate) and the Bishop make the decision about whether the applicant is ready to move forward to the diocesan/provincial level.

Phase 3 – Within the Diocese and/or the Province

- ❖ **Meetings with groups (Examining Chaplains, ACPO, MDC) at the diocesan and/or the provincial level** for conversations about call and the fit between the applicant and the role of priest or deacon. Psychological exam and screening may be requested. Coming out of this, all recommendations and reports go to the Bishop for **the Bishop's own discernment related to the Church's call**. The Bishop may also meet with the applicant.
- ❖ **Meet with the Executive Archdeacon** to discuss educational and formational requirements.
- ❖ Based on all reports and recommendations and on any meeting with the Bishop, **the Bishop may make the applicant a postulant**. The Bishop's office will work with the postulant to determine **a plan for formation for the diaconate (or for transitional deacons, the priesthood)**.

Discernment during Formation

During formation for the diaconate and/or the priesthood, the postulant continues to reflect on, learn about, and process their experiences as a way of continuing their discernment and listening for God's call. The postulant will meet with a diocesan group (Examining Chaplains) prior to ordination so that the Bishop can have benefit of the group's assessment of the readiness of the postulant for ordination.

The First Three Phases in More Detail

Phase 1 in the Parish – Initiating a process, gifts and skills assessment; creating an action-learning plan; ongoing learning about vocation

Participants: Enquirer, clergy leader, Executive Archdeacon and/or the Archdeacon for Deacons, parish executive, parish members

Time and Scope: This phase should take 6 to 9 months. It includes:

- a. initial conversations between enquirer and clergy leader
- b. an assessment of ministry gifts and skills using the criteria (Appendix 2), involving the enquirer, the clergy leader and invited members of the parish; setting learning goals and developing an action-learning plan for work in the parish based on the goals
- c. enactment of the action-learning plan and meetings between the clergy leader and the enquirer to continue exploration and monitor progress and to continue to learn about vocation.
- d. Complete a criminal records check with vulnerable sector search and submit to the Bishop's Office.
- e. Complete the Sexual Misconduct Policy training and Anti-racism training.

Initial conversations between enquirer and clergy leader

Early meetings should be times for the enquirer and the clergy leader to pray together and to explore the enquirer's sense of call, the enquirer's spiritual biography and their experience in the Church. The clergy leader should also share these and any other materials describing the steps in the discernment process and the likely timeframe for each phase.

Completion of Enquirer's History Form; contacting the Executive Archdeacon (for those discerning priesthood) or the Archdeacon for Deacons (for those discerning the vocational diaconate)

The clergy leader will share the Enquirer's History Form (Appendix 8) with the enquirer and the enquirer will complete it and return it to the clergy leader. The clergy leader will forward it to the Executive Archdeacon (enquirers for either diaconate or priesthood) and in the case of a person discerning a call to the diaconate, also to the Archdeacon for Deacons. The Executive Archdeacon and/or the Archdeacon for Deacons will meet with the clergy leader to go through the discernment process and answer any questions the clergy leader may have.

Assessment of ministry skills and creating and enacting an action-learning plan

Using the assessment tool (Appendix 2) both the clergy leader and the enquirer will explore the Criteria for Holy Orders and complete the tool. The enquirer should also meet with individuals from the parish (the list to be worked out with the clergy leader) to discuss the enquirer's call, to ask

invited parish members to complete the assessment tool and, after they complete the tool, to sit with together and share their perspectives. The purpose of the assessment is to assist the enquirer in learning more about how he or she is perceived and experienced by others in the parish.

Drawing on all the assessments (the enquirer's, the clergy leader's and the assessments of members of the parish), the enquirer then meets with the clergy leader and agrees upon learning goals and the specific action-learning plan the enquirer is going to undertake. A plan typically includes activities related to tending to one's one mental, spiritual and physical health (engaging in a practice of prayer, meeting with a spiritual director, etc.) as well as functioning in new ways in the life of the parish (liturgy, teaching, pastoral care, outreach, community-building, administration and organization, leadership). See examples of assessment tool worksheets and action learning plans in Appendices 3 – 6. The enquirer then begins to enact the plan.

Continuing meetings between the clergy leader and the enquirer to explore and monitor progress and to continue to learn about vocation

As the enquirer enacts the action-learning plan, he or she will be meeting on a regular basis with the clergy leader to reflect on the learning. Also during this phase the enquirer will read books and articles about the priesthood or the diaconate and will meet with others who are priests or deacons and hear about their experience of their own vocations. This reading and learning from others will also be discussed in one or more of the enquirer's regular meetings with the clergy leader. Costs for books and materials will be borne by the enquirer. The parish may consider subsidizing if they wish.

At the end of this phase, should the clergy leader determine that it is appropriate to explore further the enquirer's call to ordained ministry, the clergy leader will recommend that the second phase of discernment begin. The completed Discernment for Holy Orders Assessment Tool (Appendix 2) is submitted to the Executive Archdeacon or Archdeacon for Deacons. Once approved by the Executive Archdeacon or the Archdeacon for Deacons, the individual is referred to as an Applicant.

Phase 2 in the Parish – Continued action-learning; Parish Discernment Group; ongoing meetings with clergy leader

Participants: Applicant, clergy leader, parish discernment group, parish

Time and Scope: Six to twelve months and should include:

- a. continued work on the action-learning plan
- b. convening and working with a parish discernment group
- c. continuing meetings between the applicant and the clergy leader for the purposes of reflection and learning

Continued work on the action learning plan

During the second phase the applicant and the clergy leader refresh the action-learning plan as needed. The applicant continues to work on his or her own personal, spiritual and physical well-being and to work in the parish.

The Parish Discernment Group

The applicant and the clergy leader identify, and the clergy leader invites, a group of five or six laity to serve on the applicant's parish discernment group. The clergy leader is not a member of this group. Using the guide in Appendix 7, the group meets with the applicant to explore the applicant's sense of call and the applicant's spiritual life, to have a frank discussion about the progress and learning of the applicant on the action-learning plan. At the end of the process the Parish Discernment Group is asked to assess whether or not it affirms the applicant's call to the priesthood or to the diaconate and recommends to the clergy leader whether the applicant should continue in discernment for ordained ministry.

The expectation is that the group will meet with the applicant at least nine times for at least two hours and will meet without the applicant once for a total of ten meetings during this phase. At the end of this phase of the process, the parish discernment group will determine whether

a) it affirms the applicant's call ("yes") and the applicant's readiness to proceed to the diocesan phase of discernment

b) does not affirm the call ("no")

c) does not think the time is right to proceed ("not now, and please work on_____").

If the committee affirms the applicant's call, the committee will draft and send a report to the Bishop's Office (copying the clergy leader) using the format found in Appendix 9. For applicants to the priesthood, the committee also completes the ACPO Parish Commendation Form found in Appendix 11.

If the committee does not think the time is right to proceed, the applicant and the clergy leader spend a period of at least one year working on the areas requiring further consideration and/or development. Alternatively, the clergy leader may assist the applicant in discerning their baptismal ministry.

If the committee does not recommend the applicant proceed further, the applicant should undertake a period of discernment and reflection alongside the clergy leader and/or a spiritual director to determine areas where the applicant's gifts can be used in baptismal ministry.

Continuing meetings between the applicant and the clergy leader for the purposes of reflection and learning

During the second phase, the clergy leader and the applicant will continue to meet to reflect on what the applicant is learning in their action-learning plan and to engage in any additional

reflections on vocation. If the clergy leader affirms the applicant's call, the clergy leader will draft and send to the Bishop's Office a letter in support of the applicant, using the format in Appendix 10.

If the parish discernment committee has completed and submitted its report, affirming the call of the applicant and the applicant's readiness to proceed to the diocesan process and the clergy leader has completed and submitted his or her letter affirming the call of the applicant, Phase 3 begins. The clergy leader continues to be engaged with ongoing formation and discernment alongside the applicant.

Phase 3 in the Diocese and Province – Diocesan and Provincial Conversations about Vocation

Participants: Applicant, clergy leader, Executive Archdeacon and/or Archdeacon for Deacons, Bishop, Examining Chaplains, ACPO (Advisory Committee for Postulants to Orders, a provincial body for those discerning priesthood) or MDC (Ministry Discernment Conference, a diocesan body, for those discerning the diaconate).

Time and Scope: This phase takes from 6-9 months. During this stage the applicant is in conversation with those outside the recommending congregation in order to gain a broader perspective on the applicant's discernment for Holy Orders.

The first step during this phase is for the applicant to schedule an appointment with the Executive Archdeacon and/or the Archdeacon for Deacons (in the case of vocational diaconate) who review all the materials and, in consultation with the Bishop, make the decision about proceeding to the diocesan process.

The Executive Archdeacon and/or the Archdeacon for Deacons schedules a meeting of the Examining Chaplains to interview the applicant. Before the meeting the Applicant completes a medical examination, and a psychological exam including the completion of psychological screening instruments as necessary.

The applicant meets with the Examining Chaplains. The Examining Chaplains review results of the parish process, the medical examination, the psychological examination and the criminal record check and prepare a report to the Bishop with their recommendations as to whether, when or how the applicant should proceed in the process.

The Bishop receives the report and decides if the applicant should go to ACPO/MDC. Should the Bishop decide on ACPO / MDC, the applicant attends ACPO / MDC and the Bishop receives ACPO's / MDC's report on the applicant.

Based on ACPO's / MDC's report, all the information in the file and a meeting with the Bishop, the Bishop decides whether the applicant becomes a postulant. Should the applicant become a postulant, the person is given a certificate of sponsorship.

Should the Bishop decide “not now,” the applicant continues to work in the parish and with the clergy leader on specific action-learning goals identified in the process.

Should the Bishop discern that the applicant is not suited to Holy Orders, the Bishop and the Executive Archdeacon and/or the Archdeacon for Deacons will recommend a different continuing exploration of lay vocation in partnership with the clergy leader.

Postulants in formation for the diaconate will meet with the Archdeacon for Deacons and the Director of Diaconal Formation to develop and agree on a program of formation and training. Postulants for the Priesthood will meet with the Executive Archdeacon and with the **Bishop** to develop and agree on a program of study.

Regular evaluations will be sent to the Executive Archdeacon and/or the Archdeacon for Deacons. The postulant will send Ember Day letters to the Bishop.

Prior to ordination, postulants will meet with the Examining Chaplains, who will make a final recommendation to the Bishop about readiness for ordination.

Appendix 1 - Glossary of Terms

For the purposes of this guide:

“Clergy leader” refers to the rector or priest-in-charge of the nominating congregation. The clergy leader plays an integral role in this process, from the moment a call is perceived through ordination. If at any time during the process on the parish level the clergy leader no longer senses a call in the aspirant, the process will stop.

“Enquirer” refers to the person who is discerning a call to the diaconate or priesthood before being officially affirmed by a clergy leader and a parish ministry group.

“Applicant” refers to the person who is discerning a call to the priesthood or to the diaconate and has been being officially affirmed by a clergy leader and a parish discernment group.

“Postulant” refers to the person who has been recommended to the Bishop by the Ministry Discernment Committee (deacon) or the Advisory Committee on Postulants to Orders (priests) and the Bishop believes should undertake academic training and formation as a candidate for ordination.

“Priest / priesthood” refers to a person whose eventual ordination will be as a priest, and includes the initial ordination as a transitional deacon.

“Deacon / diaconate” refers to a person whose permanent ordination will be as a deacon, also referred to as a vocational deacon.

“Parish discernment group” refers to the group which in phase two of the process will explore the applicant’s sense of call, discuss the progress of the applicant on their action-learning plan and assess whether or not the group affirms the applicant’s call to the priesthood or to the diaconate.

“Parish” refers to the parish, congregation or faith community that is discerning that a person is indeed called to the priesthood or the diaconate.

“ACPO” refers to the Provincial Advisory Committee for Postulants to Orders, the body which makes recommendations to the Bishop whether an applicant is ready to become a postulant for the priesthood.

“MDC” refers to the diocesan Ministry Discernment Conference, the body which makes recommendations to the Bishop whether an applicant is ready to become a postulant for the diaconate.

Appendix 2 – Discernment for Holy Orders Action-Learning Plan Assessment Tool (for Diaconate and Priesthood)

A worksheet to be used by those in discernment for the priesthood and the diaconate within the parish where the person’s discernment is occurring.

This worksheet is to be used throughout the discernment process outlined in the Discernment Guide for Holy Orders. This is an assessment tool for those in discernment for the priesthood or the diaconate and should be used by the applicant, the clergy leader, and those selected by the applicant and clergy leader to participate in giving the applicant feedback on how he or she is experienced in the congregation – the Parish Discernment Group.

We are looking for evidence that the gifts and skills outlined in the “Criteria for Holy Orders” are already present in some form in the applicant. We also recognize that all these ways of functioning may not be fully present. However, the expectation is that, over time, the applicant will develop greater facility in the areas outlined on the form.

Discernment for Holy Orders Assessment Tool

<p>The Diocese of New Westminster seeks persons who are gatherers and builders of community.</p> <p>We seek persons who:</p> <ul style="list-style-type: none"> • Are gifted in gathering diverse people into a community and then building and developing that community over time • Can help groups of people come together around shared values and a sense of purpose • Can assist others in identifying and developing their gifts and skills in service to God, the church and the broader community
<p>Experienced or Observed Strengths:</p>
<p>Areas Needing Development:</p>
<p>Comments / Questions / Notes</p>

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The Diocese of New Westminster seeks persons who have a pattern of spiritual practice that is rooted in a Christ-centered, Anglican approach to spirituality.

We seek persons who:

- are regular in the Daily Office, engaged and faithful in the Eucharist, and active in the practice of daily prayer in a style appropriate for him or her
- will engage in spiritual direction and who make regular use of the Rite of Reconciliation

Experienced or Observed Strengths

Areas Needing Development

Comments / Questions / Notes

The Diocese of New Westminster seeks persons who are emotionally and relationally mature.

We seek persons:

- of emotional resilience who can persevere and stay in relationship with others when situations get difficult
- whose presence grounds, encourages and inspires others
- who work on increasing their own self-awareness and who nurture authentic and productive relationships with others. This includes:
 - having an understanding of his or her emotions
 - being aware of his or her strengths and areas needing ongoing attention in relationships with others

<ul style="list-style-type: none"> ○ being attuned to the impact of his or her presence, words and actions on others
<p>Experienced or Observed Strengths</p>
<p>Areas Needing Development</p>
<p>Comments / Questions / Notes</p>
<p>The Diocese of New Westminster seeks persons who can exercise leadership that has authority and can live productively in relationship to those in authority.</p> <p>We seek:</p> <ul style="list-style-type: none"> • leaders who are comfortable exercising a style of leadership that is both relational and carries authority • persons who, having made ordination vows, acknowledge the authority and responsibility that others (archbishops, bishops, archdeacons, rectors, elected and appointed lay leaders, etc.) carry in relationship to them and can nurture productive relationships with those carrying authority and responsibility
<p>Observed or Experienced Strengths</p>
<p>Areas Needing Development</p>

Comments / Questions / Notes

The Diocese of New Westminster seeks persons who listen and love to learn.

We seek persons who:

- are open and intrigued by the learning process and who see God as moving and active in Scripture, tradition, reason, learning from other disciplines and in the wisdom of the community
- are committed to increasing their own learning and theological understanding over time
- learn from their experience: both their successes and their failures

Observed Experiences or Strengths

Areas Needing Development

Comments / Questions / Notes

The Diocese of New Westminster seeks persons who are good stewards.

We seek persons who:

- care for themselves in terms of body, mind, spirit and who nourish the important relationships in their lives
- gives generously of their time, talent and treasure in gratitude to God who is the source of all
- have developed and are working with a Rule of Life and whose lives reflect a deep commitment to all the dimensions of their baptismal covenant, including care for creation

Observed Experiences or Strengths
Areas Needing Development
Questions / Comments / Notes

Appendix 3 – An Example of Assessment Tool Worksheet (Priesthood)

John: Discerning for Priesthood

We are looking for evidence that the gifts and skills outlined in the “Criteria for Holy Orders” are already present in some form in the applicant. We also recognize that all these ways of functioning may not be fully present. However, the expectation is that, over time, the applicant will develop greater facility in the areas outlined below.

Discernment for Holy Orders Assessment Tool

The Diocese of New Westminster seeks persons who are gatherers and builders of community.

We seek persons who:

- Are gifted in gathering diverse people into a community and then building and developing that community over time
- Can help groups of people come together around shared values and a sense of purpose
- Can assist others in identifying and developing their gifts and skills in service to God, the church and the broader community

Experienced or Observed Strengths:

John has experience gathering people and building community in his workplace but has not had the opportunity to gather a group of people for a common purpose in a church setting. John seems to have a strength in working with people of diverse backgrounds and seems at ease with differences related to age, ethnicity and religious background. This is a strength that he would bring to gathering and building community in a parish setting.

Areas Needing Development:

Again, John simply needs to create or lead a group that has a common task and work on the development of the life of that group over time.

Comments / Questions / Notes

How can we give John experience in this criteria in an area he has some passion about?

The Diocese of New Westminster seeks persons who have a pattern of spiritual practice that is rooted in a Christ-centered, Anglican approach to spirituality.

We seek persons who:

- are regular in the Daily Office, engaged and faithful in the Eucharist, and active in the practice of daily prayer in a style appropriate for him or her
- will engage in spiritual direction and who make regular use of the Rite of Reconciliation

Experienced or Observed Strengths

John has been regular in praying the Office for the past three years and loves an Anglican pattern of worship and prayer as a way to practice his spiritual life. Others in the parish perceive John as grounded and prayerful in his presence.

Areas Needing Development

John needs to get into spiritual direction and incorporate confession either into his time with his spiritual director or needs to identify a priest who can serve as his confessor and begin meeting with his confessor.

Comments / Questions / Notes

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The Diocese of New Westminster seeks persons who are emotionally and relationally mature.

We seek persons:

- of emotional resilience who can persevere and stay in relationship with others when situations get difficult
- whose presence grounds, encourages and inspires others
- who work on increasing their own self-awareness and who nurture authentic and productive relationships with others. This includes:
 - having an understanding of his or her emotions
 - being aware of his or her strengths and areas needing ongoing attention in relationships with others
 - being attuned to the impact of his or her presence, words and actions on others

Experienced or Observed Strengths

John has strong conceptual and intellectual skills and has cultivated close relationships with a small number of people in his life. John is not a “quitter” in his relationships, and is adept at maintaining his relationships with others over time.

Areas Needing Development

John seems unaware of the distancing effect of some of his behavior and mannerisms on others, particularly on women. On some occasions, John appears to be talking to himself rather than directly to others as he works through ideas or his thoughts.

John has said that he may need to work through some family of origin issues as well as find ways to explore what he does that others interpret as cutting off from them, as sarcasm or as superiority in relation to them.

Comments / Questions / Notes

A question—what does John do when he gets into conflict with others? This may be a possible area to work on in that John needs to work on his awareness and expression of his emotions.

The Diocese of New Westminster seeks persons who can exercise leadership that has authority and can live productively in relationship to those in authority.

We seek:

- leaders who are comfortable exercising a style of leadership that is both relational and carries authority
- persons who, having made ordination vows, acknowledge the authority and responsibility that others (archbishops, bishops, archdeacons, rectors, elected and appointed lay leaders, etc.) carry in relationship to them and can nurture productive relationships with those carrying authority and responsibility

Observed or Experienced Strengths

John seems to be confident in his work life as a consultant but has not as yet been given the responsibility to lead a group from an “upfront” position and get feedback on how others perceive his leadership style. John seems to be at ease in living with others’ authority and responsibilities in relationship to him.

Areas Needing Development

John needs to gain experience in leading in a church setting from an “upfront” position—liturgically and in the areas of formation or service—getting feedback as he does this.

The hope here would be that he will focus on gaining skills in facilitating the engagement of others rather than just be an expert intellectual voice.

Comments / Questions / Notes

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The Diocese of New Westminster seeks persons who listen and love to learn.

We seek persons who:

- are open and intrigued by the learning process and who see God as moving and active in Scripture, tradition, reason, learning from other disciplines and in the wisdom of the community
- are committed to increasing their own learning and theological understanding over time
- learn from their experience: both their successes and their failures

Observed Experiences or Strengths

John loves to learn. He is an avid reader and would probably love to be a permanent student! He is committed to expanding his understanding and some of his skills.

Areas Needing Development

John needs to learn to listen for people's emotions and to respond at that level.

Comments / Questions / Notes

--

The Diocese of New Westminster seeks persons who are good stewards.

We seek persons who:

- care for themselves in terms of body, mind, spirit and who nourish the important relationships in their lives
- gives generously of their time, talent and treasure in gratitude to God who is the source of all
- have developed and are working with a Rule of Life and whose lives reflect a deep commitment to all the dimensions of their baptismal covenant, including care for creation

Observed Experiences or Strengths

John is very strong in this area. He regularly takes time for himself, for his family and for friends. The Biblical tithe is his standard in financial giving to the parish. John is also very articulate about thanksgiving being at the heart of his giving of his time, talent and treasure.

Areas Needing Development

--

Questions / Comments / Notes

I wonder if this might be an area John could lead a class in, practicing some of the skills needed in some of the other areas of criteria noted above.

Appendix 4 – Example of Action Learning Plan – Priesthood:

September, 2015 to May, 2016

After compiling all the comments from the assessment tools, the following is the Action-Learning Plan that Jessica (Rector) and John (Applicant) have agreed to. As a part of this plan, Jessica and John will meet every other week to reflect on what John has been doing and learning and to explore priestly vocation. In preparation for each meeting, John will bring his questions and issues related to his experience in the parish and his ongoing discernment for the priesthood.

September-December

1. Gathering, Developing and Leading
 - In September begin vesting and serving and also serving as a lector at the Sunday 10:00 AM liturgy. Prior to doing this, complete server training with Howard and lector training with Liza. Get feedback from Howard and Liza after serving and reading.
 - In Advent of 2015, plan and lead a Bible Study series with Janet on the songs in Luke's Gospel. Collect feedback from participants at the end of the class.
 - Serve on stewardship team for fall annual campaign, offering insights and abilities about giving. (Will probably get started in the late summer.)
2. Spiritual Life
 - Pray the Office once a day either at the church or on your own.
 - Identify a spiritual director by November, 2015, and begin meeting monthly with the director.
 - Identify a confessor by November, 2015, and begin meeting every other month
3. Emotional and Relational Life

By December, 2015, identify a therapist and begin meeting regularly to work on family of origin and any other relational issues.
4. Other Learning

Read Michael Ramsey's *The Christian Priest Today* and discuss with Jessica at one of the reflection meetings in December.

January-May

1. Gathering, Developing and Leading
 - Continue the role of server and train to be a Master of Ceremonies with Mark. Serve as Master of Ceremonies at least twice in the spring.
 - Train as a Eucharistic Visitor and begin serving as a part of the visiting team in January.
 - During Holy Week 2016, vest and work on the serving team for Maundy Thursday, Good Friday and Easter Vigil.

- Lead and organize the community dinners for the months of April and May. To prepare to do this, work with Sandy and Yvonne, working with Jessica on how to get feedback from the group on leadership style before the end of May.

2. Spiritual Life

- Pray the office twice a day either at church or on your own.
- Continue meeting with spiritual director and with confessor.

3. Emotional and Relational Life

- Continue work with therapist.
- Complete workshop on communication. John and Jessica to identify the workshop by October, 2015.

4. Other Learning

- Read a second book on priesthood and discuss with Jessica at one of the reflection meetings in March.

Appendix 5 – An Example of Assessment Tool Worksheet – (Diaconate)

Discerning for Diaconate

We are looking for evidence that the gifts and skills outlined in the “Criteria for Holy Orders” are already present in some form in the applicant. We also recognized that all these ways of functioning may not be fully present. However, the expectation is that, over time, the applicant will develop greater facility in the areas outlined below.

Discernment for Holy Orders Assessment Tool

<p>The Diocese of New Westminster seeks persons who are gatherers and builders of community.</p> <p>We seek persons who are gifted in gathering diverse people into a community and then building and developing that community over time. We seek those who can help groups of people come together around shared values and a sense of purpose. We seek those who can assist others in identifying and developing their gifts and skills in service to God, the church and the broader community</p>
<p>Experienced or Observed Strengths</p> <p><i>Anna is showing great promise in this area in the parish. In the two years she has been in the parish, she has organized and led a homeless advocacy group that has both volunteered at a local shelter and participated in the ongoing dialogue about the issue of homelessness in the Fraser Valley. In addition, she has organized a successful young singles social group. Anna is a natural gatherer of people and creator of community around a specific purpose. Within her work in the parish and in her work, she has great opportunity to interact with people of diverse backgrounds, ages and ethnicities.</i></p>
<p>Areas Needing Development</p> <p>--</p>
<p>Questions / Comments / Notes</p> <p><i>She just needs to keep this up and needs to find a way to build in feedback on her leadership style.</i></p>
<p>The Diocese of New Westminster seeks persons who have a pattern of spiritual practice that is rooted in a Christ-centered, Anglican approach to spirituality.</p> <p>We seek persons who are regular in the Daily Office, engaged and faithful in the Eucharist, and active in the practice of daily prayer in a style appropriate for him or her. We seek those who are engaged in spiritual direction and who make regular use of the Rite of Reconciliation</p>

<p>Experienced or Observed Strengths</p> <p><i>As a recent “convert” to Anglicanism, Anna has much enthusiasm for weekly Eucharist and for the combination of order and open-mindedness that Anglicanism has at its core. Anna is very interested in learning new ways to practice spiritual life.</i></p>
<p>Areas Needing Improvement</p> <p><i>Anna should learn more about and practice the Anglican pattern of Eucharist, Office and Personal Prayer. She should enter into the rhythm of praying the Office as well as find a spiritual director who would also serve as her confessor. Anna should begin serving in different capacities in the Sunday liturgy.</i></p>
<p>Questions / Comments / Notes</p> <p><i>Some wonder how Anna will feel about life in an Anglican Church once the initial euphoria wears off</i></p>
<p>The Diocese of New Westminster seeks persons who are emotionally and relationally mature.</p> <p>We seek persons who work on increasing their own self-awareness and who nurture authentic and productive relationships with others. This includes: having an understanding of his or her emotions, being aware of his or her strengths and areas needing ongoing attention in relationships with others, and being attuned to the impact of his or her presence, words and actions on others. We seek a person of emotional resilience who can persevere and stay in relationship with others when situations get difficult</p>
<p>Experienced or Observed Strengths</p> <p><i>Given her background in counseling, Anna is adept at understanding and articulating her emotions. She is also strong in her ability to cultivate authentic, healthy relationships with others.</i></p>
<p>Areas Needing Development</p> <p><i>Some wonder if Anna will be able to exhibit the kind of resilience needed to remain in relationship over time when things get difficult.</i></p>
<p>Comments / Questions / Notes</p> <p>--</p>
<p>The Diocese of New Westminster seeks persons who can exercise leadership that has authority and can live productively in relationship to those in authority.</p> <p>We seek leaders who are comfortable exercising a style of leadership that is both relational and carries authority. We seek persons who, having made ordination vows, acknowledge the authority and responsibility that others (archbishops, bishops, archdeacons, rectors, elected and appointed</p>

lay leaders, etc.) carry in relationship to them and can nurture productive relationships with those carrying authority and responsibility
<p>Experienced or Observed Strengths</p> <p><i>Anna seems to have no problem with exhibiting leadership in an “upfront” way that stays connected to others. She has shown this both in the parish and in her work as an Executive Director of a fledgling NGO.</i></p>
<p>Areas Needing Development</p> <p><i>In that the Anglican Church is new to Anna, she will need to learn about and experience being in productive relationship with others who have authority in relationship to her, especially in the role of deacon</i></p>
<p>Comments / Questions / Notes</p> <p>--</p>
<p>The Diocese of New Westminster seeks persons who listen and love to learn.</p> <p>We seek persons who are open and intrigued by the learning process and who see God as moving and active in Scripture, tradition, reason, learning from other disciplines and in the wisdom of the community. We seek persons who are committed to increasing their own learning and theological understanding over time. We seek people who learn from their experience: both their successes and their failures.</p>
<p>Experienced or Observed Strengths</p> <p><i>Anna is a learner and sees life as one learning opportunity after another. She is particularly interested in learning more about how Anglicans see things.</i></p>
<p>Areas Needing Improvement</p> <p><i>In that Anna is new to the Anglican Church, she needs a full immersion in how Anglicans understand Scripture, tradition, reason, community life, liturgy, learning from other disciplines, Christian action and on and on!</i></p>
<p>Comments / Questions / Notes</p> <p>--</p>
<p>The Diocese of New Westminster seeks persons who are good stewards.</p> <p>We seek persons who care for themselves in terms of body, mind, spirit and who nourish the important relationships in their lives. We seek persons who give generously of their time, talent and treasure in gratitude to God who is the source of all. We seek people who have developed and are</p>

working with a Rule of Life and whose lives reflect a deep commitment to all the dimensions of their baptismal covenant, including care for creation.

Experienced or Observed Strengths

Anna has a strong ethic of giving of herself to her work, to her Christian faith and to the circle of friends she has cultivated

Areas Needing Improvement

Anna openly admits that she needs help in cultivating greater balance in her life. More specifically, she needs encouragement in getting the rest and exercise she needs as well as a pattern of financial giving that reflects her commitment to the church

Comments / Questions / Notes

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Appendix 6 – Example of Action Learning Plan for Diaconate

September, 2015 to May, 2016

After compiling all the comments from the assessment tools, the following is the Action-Learning Plan that Jeffrey (Rector) and Anna (Applicant) have agreed to. As a part of this plan, Jeffrey and Anna will meet every other week to reflect on what Anna has been doing and learning and to explore diaconal vocation. In preparation for each meeting, Anna will bring her questions and issues related to her experience in the parish and her ongoing discernment for the diaconate.

September-December

1. Gathering, Developing and Leading
 - In September begin vesting and serving and also serving as a lector at the Sunday 9:30 AM liturgy. Prior to doing this, complete server training with Jeffrey and lector training with Marjorie.
 - Continue the work with the homeless advocacy group, working with Jeffrey on ways to get feedback on meetings and leadership style.
2. Spiritual Life
 - Read and discuss materials on Anglican spiritual practice (Jeffrey will identify) and begin praying the Office twice a day on your own using simplified Office materials that Jeffrey will provide.
 - Identify a spiritual director by November, 2015, and begin meeting monthly with the director. After a conversation with Jeffrey about sacraments and reconciliation, begin exploring confession as a dimension of spiritual direction.
3. Anglicanism
 - Read Patricia Bays' book *This Anglican Church of Ours* and discuss with Jeffrey at one of the reflection meetings in October
 - Read one other book on Anglicanism (Jeffrey will identify) and discuss at one of the reflection meetings in December.
4. Other Learning
 - a. Meet with and interview one deacon, learning more about the life of a deacon and probing what it means to live "under orders."

January-May

1. Gathering, Developing and Leading
 - Continue the role of server and lector and train to offer Prayers of the People. Begin offering prayers on a monthly basis.
 - Train as a Eucharistic Visitor and begin serving as a part of the visiting team in January.
 - During Holy Week 2016, vest and work on the serving team for Maundy Thursday, Good Friday and Easter Vigil.
 - With Jeffrey offer a class in Lent on Anglicanism. Serve as up-front presenter for some of the material as well as assist Jeffrey in the facilitation of the discussion.

2. Spiritual Life

- Continue to pray the Office twice a day on your own.
- Continue meeting with spiritual director on a monthly basis.

3. Anglicanism

- Enroll in EfM group that begins at St. Michael's in January.

4. Other Learning

- Read a book on the diaconate (Jeffrey will identify) and discuss with Jeffrey at one of the reflection meetings in March.
- Meet with and interview another deacon, learning more about the life of a deacon and probing what it means to live "under orders."
- Work with Jeffrey on a "Rule of Life" that addresses some of the issues of self-care and finances.

Appendix 7 – Enquirer’s History Form



Diocese of New Westminster
ANGLICAN CHURCH OF CANADA

Enquirer’s History Form

This form is to be used in conjunction with Diocese of New Westminster – Discernment and Application Package, and is to be completed by the Enquirer after initial contact with the clergy leader of his/her parish. Please complete the original and make additional copies of this form. The original is forwarded to the Executive Archdeacon and/or Archdeacon for Deacons, one copy is retained by the Enquirer, one by the clergy leader. Copies are made available to the Parish Discernment Group should it be convened. Information on the form may be shared with anyone involved in the discernment process, including a psychologist.

Note: Type in the shaded boxes below; they will expand as you type.

Part I - Identification

Name:

Address:

Postal Code:

Telephone – home work cell

Email address:

Part 2 – Church history

Present Parish:

Incumbent:

Length of affiliation with this parish:

Date and Place of Baptism:

Date, Place and By Whom Confirmed or Received into the Anglican Church of Canada:

Former Denominations (if applicable)

How long have you been worshipping in the Anglican Church? Years

Describe the consultation process (if any) you have had with your clergy leader.

The order of ministry you are exploring: Deacon Priest Still unsure

Have you previously applied for admission to the ordination process in this or any other diocese?

If yes, give date, diocese and name of bishop:

Have you ever applied for ordination in another denomination?

If yes, give date, place and denomination:

Have you ever been ordained in another denomination?

If yes, give date, place and by whom

What position(s) did you occupy in that denomination?

Part 3: Family Background

Date and place of birth:

Citizenship:

Marital Status:

Spouse's name and occupation:

Names and ages of children:

Is your family supportive of your inquiries into your vocation?

What is their understanding of the changes in your family dynamics that could occur should you be ordained?

Do you have plans in place to finance the costs of your theological education?

Explain:

Part 4: Educational Background

School	Year of Graduation	Degree(s)
High School		
University		
Graduate School		
Theological Education		
Other certificates and licenses:		

Languages: Spoken:

Read and write:

Part 5: Work Experience

Present Employment/ responsibilities:

Employer/length of service:

Previous Employment/ responsibilities:

Employer/length of service:

To what professional organizations (if any) do you belong?

Part 6: Secular and Leisure Activities

To what community organizations do you now belong and what is your role?

To what community organizations have you belonged in the past and what was your role?

What are your main leisure activities?

Part 7: Church Related Activities

Present parish involvement:

Previous parish involvement:

Present and past deanery/diocesan/provincial/national involvement:

Part 8: Spiritual Background

On separate pages provide answers to the following:

1. Give a brief description (2 or 3 pages) of your spiritual journey.
2. Why do you wish to be ordained?
3. What do you see as the evidence of your call to Ordained Ministry?
4. Describe the work you have done to explore the theology and nature of the priesthood or diaconate and the role of the priest / deacon in the church and in the world.
5. Describe how your call has been tested in the Christian Community? What do you believe you are called to do in the church and in the world?

Do you currently have a spiritual director? YES NO

Give the names and addresses of at least two people who would be willing to witness to your spiritual development:

1)

2)

Signature: _____

Date:

Sponsoring Incumbent:

Please attach a complete resume or curriculum vitae to this form.

Appendix 8 – Guide for Parish Discernment Groups

When the clergy leader and the applicant determine that the applicant is ready, a Parish Discernment Group is formed. Participants typically include the applicant, a group of five to six lay people from the parish and must include one member of Parish Council, and the clergy leader (who oversees and supports group leaders, but will not participate in the group meetings). The Parish Discernment Group will also include a member from another parish and who may have been involved in a Parish Discernment Group in their parish.

Parish Discernment Groups meet for six to nine months and can only begin after the Executive Archdeacon or the Archdeacon for Deacons has met with the members of Parish Discernment Group and the applicant to orient them all to the work of the group.

The purpose of the Parish Discernment Group is to provide an intensive time of meeting with the applicant in order a) to review the applicant's sense of call, b) to have a frank discussion of learning goals and the progress made towards those goals, c) to explore the applicant's work and learning on the dimensions of the Criteria for Holy Orders, and d) to determine whether the group can affirm the applicant's call to ordained ministry at this time.

Work done earlier, including the use of the assessment tool, work on the Action-Learning Plan and meeting with the clergy leader to reflect on experience in the parish is to continue during the life of the Parish Discernment Group.

The group should follow the flow of meetings and conversations outlined in this guide. At the conclusion of its meetings the group writes a letter to the bishop outlining what the group observes to be the applicant's strengths and those areas needing further work with respect to the Criteria for Holy Orders. The letter will explicitly state the overall recommendation of the group ("yes," "no" or "not at this time").

Session Guide: Introduction

This guide is designed to help Parish Discernment Groups assist the applicant in exploring his or her call and to help the Parish Discernment Group explore its own experience of the applicant both through reflecting on the applicant's experience in the parish and through how group members experience the applicant in the meetings of the group. In most cases, an applicant exploring his or her call will already be exhibiting aspects of diaconal or priestly ministry. The sessions are intended to help the applicant and the group members identify and explore these aspects.

This guide is based on the Criteria for Holy Orders. There are ten sessions outlined in this guide including introductory and concluding sessions. Most sessions cover a given topic or theme, and include work to

be done before the session, question prompts, and activities. Parish Discernment Groups should follow this guide, and may augment it with their own questions as well.

The clergy leader should continue to support the applicant's growth and learning while the Parish Discernment Group is meeting. The clergy leader's role is to support and oversee the discernment group, but the clergy leader does not attend the sessions.

To help facilitate meetings, each group should select a convener and a secretary. Neither of these roles is appropriate for the applicant. The convener is responsible for setting meeting dates, contacting the group, and distributing any materials. The convener should be willing to be a point person for communications with Bishop's Office regarding the applicant's process.

The convener should be a person who facilitates the conversation in meetings, steering the conversation back to its focus should it begin to drift. It's helpful if the convener has had prior experience in small group leadership.

The role of secretary can be rotated among group members (again, with the exception of the applicant). Notes gathered by the secretary will form the basis of formal letters submitted to the bishop.

General Outline for Meetings

Groups will meet for six to nine months and should plan to meet for at least 90 minutes per session no less than once a month. Discernment Groups begin when the clergy leader and applicant agree that the applicant is ready. They conclude when the group has examined all of the questions in the guide and has arrived at some consensus about the group's sense of the applicant's call to Holy Orders.

Group members will find it helpful to check in occasionally with each other during the process, without the applicant present, to determine if the members are aligned in their discernment of the applicant. The check-in time can be used to identify areas of the applicant's call, experience or learning that group members wish to revisit or to explore more fully. If differences in discernment are identified during the process, the group can then take steps to attempt resolution of those differences.

Each group will eventually find its own rhythm and style. Groups should open and close each session with prayer, silence, or both. Each session should also include some time for personal sharing, prayer, and mutual support. Session 9 provides for a time for group members to meet without the applicant present for their own discernment conversation. Groups may find the need to do this more frequently, for instance, at mid-point in the meeting cycle. Groups are welcome to supplement, but not replace the guide with their own work. A phone call or email from the chair and/or secretary with the Executive Archdeacon should occur after the 2nd, 4th and 6th meetings.

Session One: Introductions and Spiritual Autobiographies

Before the group gathers:

Prepare the story of your spiritual life. Make sure you include many aspects of your life in what you share: personal life, family life, vocational life and life in the Church are all relevant. Forms that your autobiography can take are: a timeline with milestones and turning points, a collage with images that communicate important themes, a picture or pictures that communicate your spiritual history and life via images or the use of some other medium that best suits you. After you complete this in a more comprehensive form, decide what you would be willing to share with the group in a 15-minute presentation.

When the group gathers:

1. Prayer and connecting exercise – pray together the collect for ordination (p 653 of the BAS). Briefly introduce yourself to the group: your name, any role in the parish, and one expectation that you are bringing to this process.
2. Go over any norms for the group – arrive and end on time, what is said in the group stays in the group, use “I” statements, etc.
3. Activity – Each member of the group should spend ten to fifteen minutes sharing their spiritual autobiography. Group members simply receive someone’s story after it is offered (no need to probe further or comment on it). If the sharing needs to be carried over to a second session, do so.
4. Reflection – After everyone has had a turn telling their stories, the group explores: in what ways do our spiritual journeys connect thematically to one another? What similarities do our stories share? What differences?
5. End with any comments about the next session and prayer of your choice.

Session Two: The Criteria for Holy Orders and the Call Narrative

Before you gather:

Review applicant’s application package, assessment tool and applicant’s action-learning plan (applicant should send these to the members of the group to review before the meeting)

When you gather:

1. Prayer and connecting exercise – Member of group offers a prayer. Then read together Matthew 4:18-22. Reflect briefly on one time when God interrupted the expected pattern of your life.
2. Activity – Read the Criteria for Holy Orders aloud. Speaking without interruption, the applicant shares the work he/she has done so far. This should focus on insights, and discoveries made to date. In a go-round fashion, each group member shares their impressions and experience of the applicant’s leadership and personal growth.
3. Reflection – The applicant with other group members identify: what do they hear are the applicant’s areas of strength? What are the areas that the applicant still needs to work on? What are the areas the group and the applicant believe are important to explore more fully?
4. End with any reminders about next session and with prayer.

Session Three: Gatherer and Builder of Community

Before you gather:

Read through the description of what this criteria is all about and make notes about a time when you experienced the applicant functioning in this way. Applicant does the same in reflecting about self.

When you gather:

1. Prayer and connecting exercise – A group member offers a prayer. Read together Acts 2:43-47. Reflect briefly on a time when you felt especially connected to this parish community.
2. Activity – Applicant shares a time when he or she has functioned as a gatherer and builder of community. Other group members share what they have experienced of the applicant as a gatherer and builder of community.
3. Questions for the group to explore with the applicant:
 - a. What does it feel like for you to function as a gatherer and builder of community?
 - b. How do you see this function as important to priesthood/the diaconate?
 - c. What, if any, misgivings do you have about functioning in this way *in the Church*?
 - d. What have you learned/do you continue to need to learn about functioning in this way?
4. End discussion by going around the group and each person sharing one insight (for themselves or about the applicant) they will take away from tonight's exploration of this criteria.
5. End with any reminders about next session and with prayer.

Session Four: Christ-Centered Anglican Spiritual Practice

Before you gather:

Read through "The Examination" in the ordination liturgy for deacons (p. 655-656 of the BAS) or for priests (p. 646-647 of the BAS), depending on what the applicant is discerning. Make notes about what kind of spiritual practice you imagine would best support the kind of presence and activity described.

When you gather:

1. Prayer and connecting time – Group member offers a prayer. Then read together Psalm 84. Share one place where you feel especially close to God.
2. Activity – Reads through the criteria related to Anglican spiritual practice. The applicant shares their spiritual practice and connects it to the criteria. Explore this question with the applicant: In your current spiritual practice, where are pools of water? Where are the deserts?
3. Other questions for the group to explore with the applicant:
 - a. Who is the God you encounter in your spiritual practice? Who is the God you long to encounter in your spiritual practice?
 - b. What comes easier/more naturally for you in maintaining a spiritual practice?
 - c. What are the challenges you experience in maintaining a spiritual practice?

- d. What do you think is the importance of having a spiritual practice as an ordained person?
4. End the discussion by going around the group with each group member identifying one insight about the applicant or about spiritual practice that they will remember from the discussion.
5. End with any comments on the next meeting and with prayer drawing on those things that group members articulated that they needed prayer for.

Session Five: Emotional and Relational Maturity

Before you gather:

Read through the criteria on emotional and relational maturity and make notes about where you have seen this lived out in the applicant's time in the parish or in the group.

When you gather:

1. Prayer and connecting time – Group member offers a prayer. Then read together Ruth 1:16-18. Share one relationship that has been important to you in the last month.
2. Activity – Each group members shares one situation in their lives that has called on them to be emotionally or relationally mature. What is the situation and how has it asked you to function? Share in a go-round fashion.
3. A group member will read the criteria aloud on emotional and relational maturity. Explore some or all the following discussion questions with the applicant:
 - a. Where in your work in the parish or in your personal life do you most struggle with emotional or relational maturity? What are the specific people or situations that are the most challenging for you?
 - b. Who for you exemplifies the kind of qualities described in the criteria?
 - c. What are you doing to nurture your best self in terms of emotional or relational maturity?
4. In a go-round fashion each person shares their description of where they have seen emotional or relational maturity in the applicant. Applicant shares as well.
5. Applicant shares what they have heard in the group and what they believe they continue to need to work on.
6. End with any comments about the next meeting and prayer.

Session Six: Expressing and Interacting with Authority

Before you gather:

Read through criteria related to authority and make notes about what the word "authority" bring up for you. Where in your life have you had a positive experience with "authority"? Where in your life have you had a negative experience with "authority"?

When you gather:

June 2019

1. Prayer and connecting time – Group member offers a prayer. Then read together the question and answer on obedience from the ordinal (BAS p 654). Share a moment from the last month when you exercised authority at home, at work or at church.
2. Activity – In a go-round fashion, each person shares the notes they have made related to their positive and negative experiences with “authority.”
3. Discussion questions with the applicant:
 - a. Where are you comfortable and uncomfortable with your interaction with people who have been given authority in relationship to you?
 - b. How would you describe your sense of your own authority and how it manifests itself in your relationships in your family, in your work life and in the Church?
 - c. How would you describe the Anglican Church and its understanding of authority? How is this expressed in the way a parish is structured? In relationship to the bishop and those who carry the bishop’s authority?
4. In a go-round fashion, members of the group share their thoughts on this question: what is one insight about the applicant that you will take away from tonight’s discussion and what is one question you would commend the applicant explore? Lastly, the applicant shares one learning they have had about themselves in relationship to this criteria and one area they believe they still need to explore.
5. End with any comments about the next meeting and prayer.

Session Seven: The Love of Learning

Before you gather:

Make notes: Why might it be important for a priest or a deacon to be a person who is not only open to learning but who relishes it?

When you gather:

1. Connecting exercise – Group member opens with prayer. Then read together Proverbs 8:22-31. Share the name of your favourite teacher at school, and why he or she inspired you.
2. Activity: Explore some or all with the applicant:
 - Who (besides the person you have mentioned) have been your most important teachers in life? Who were they and what did you learn from each?
 - What life events have taught you the most important lessons or have opened you to the most important learning in your life?
 - What Bible story has taught something very important in your life? What did you learn?
 - What book, movie, saint, theologian, artist has been your teacher? What did you learn?
 - Describe one important thing you’ve experienced in the parish and what it has taught you.
 - What situations or people are harder for you to learn in or from?
 - What areas do you want to learn about in for the future?

3. Group members go around the circle and share with applicant what they have learned in this session about the applicant and this criteria. Applicant then repeats back what they have heard from the group.
4. End with any comments about the next meeting and prayer.

Session Eight: Stewardship of Our Lives

Before you gather:

Spend some time thinking about the following:

- Who or what do you value in your life? What people/activities/issues are primary for you?
- How does what or who you value translate/not translate into how you spend your time, energy and other resources?

When you gather:

1. Prayer and connecting exercise – Read together Ignatius’s Prayer:

‘Take, Lord, and receive all my liberty, my memory, my understanding and my entire will, all I have and call my own. You have given all to me. To you, Lord, I return it. Everything is yours; do with it what you will. Give me only your love and your grace. That is enough for me.’

Spend five minutes in silent reflection on this prayer and its resonance with your own life of faith. Allow each group member to share one word that has come to them in this quiet time.
2. Activity: Go around the circle and share one insight that each person in the group had as they did the preparatory work for this session.
3. Group members explore some or all with the applicant:
 - What is your “Rule of Life,” that is, what do and how do you spend your time as you nurture yourself physically, spiritually, mentally, emotionally, socially? As you nurture the relationships with God and important others in your life?
 - What parts of your “Rule” are easier for you keep? What parts do you need to continue to work on or refine?
 - How do you understand financial stewardship? How do you understand and practice financial giving when it comes to the support of your parish? Your family? Other important people or causes?
 - How do you understand your stewardship of the earth and its resources? What specifically do you do to care for creation?
4. Group members go around and share one thing they appreciate about what they have heard from the applicant and one encouragement they would offer the applicant about the applicant’s stewardship of their life.
5. End with any comments about the next meeting and prayer.

Session Nine: Discussion (held without the applicant)

Before you gather:

Read through the Criteria for Holy Orders again as well as your notes. Make notes about the following: What are the criteria or other areas in which I experience the applicant's strengths? What areas do I believe the applicant needs to continue to work on? Given my experience of the applicant in the parish and my/our experience of the applicant in the group, can I envision this person as a priest/deacon?

When you gather:

1. Prayer and connecting exercise – One group member offers a prayer. Then read together Acts 6:1-7. Share one quality that you feel the church needs in its leaders today.
2. Activity – Go around the circle and share:
 - Perceived strengths of the applicant
 - Perceived areas that the applicant needs to continue to work on
 - Group members' sense of whether the applicant could be a priest or deacon.
3. Group discusses what they have shared and decides whether they are affirming the call and recommending the person go forward to diocesan discernment (“yes”) or whether the answer is “no” or “not yet” and why.
4. Group decides who will draft the report and how it will be distributed for comment and finalized.
5. End with any comments about the next meeting and prayer.

Session Ten: Sharing the Report (held with the applicant)

The chair and the secretary of the group shares the report with the clergy leader, clarifying what next steps may be after session ten.

If the recommendation is “yes”:

- a. The chair and the secretary meet with the priest
- b. The chair and the secretary meet with the applicant
- c. The committee and the applicant meet

If the recommendation is “not yet”:

- a. The chair and the secretary meet with the priest to clarify what next steps are recommended before the applicant would be eligible to re-apply
- b. The chair and the secretary meet with the applicant
- c. The committee and the applicant meet

If the recommendation is “no” or “not at this time”

- a. The chair and the secretary meet with the priest to clarify what needs to be in place to provide the pastoral care and support the applicant may need.
- b. The committee and the priest meet with the applicant.

This same person also meets one-on-one with the applicant and shares the report. Distribute the final report to all other group members for review.

When you gather:

1. Prayer and connecting exercise – Read together Psalm 98. Share one moment of joy you have experienced in the group's work together.
2. Distribute copies of the report. Group members take turns reading each section aloud.
3. Applicant asks any questions he or she might have about the report.
4. Discussion of any specific sections of the report and discussion of next steps. If "yes" what is the next step? If "no" what is the next step? If "not yet" what is the recommended next step?
5. Group members reflect together on their experience of the group: what was energizing or uplifting? What was more of a struggle? What new insights were gained?
6. Close with prayer for the applicant and for all the members of the group.

Appendix 9 – Parish Discernment Group Report to the Bishop



Diocese of New Westminster

ANGELICAN CHURCH OF CANADA

Parish Discernment Group – Evaluation of the Applicant (Please send one typed evaluation completed on behalf of the entire Parish Discernment Group.)

(Type in grey boxes below)

Applicant's Name

Parish Rector

Assisting Clergy (if applicable)

Parish Discernment Group Chair

Names of Parish Discernment Group Members:

1. Parish Position
2. Parish Position
3. Parish Position
4. Parish Position
5. Parish Position
6. Parish Position

Please answer the following question to the best of your ability, giving specific examples. These questions are to be answered by the Parish Discernment Group as a group.

1. List the dates on which you met with the Applicant and what was discussed or explained in each meeting.

2. What is the Applicant's understanding of Christian Ministry?

3. In the group's conversations with the Applicant on the Criteria for Holy Orders, what have you identified are the Applicant's strengths? What areas have you identified that need continued development? Refer to each of the Criteria for Holy Orders on pages 3 and 4.)
4. Describe any other strengths and areas needing further development.
5. What is the Applicant's understanding of his/her vocation to ordained priestly or diaconal ministry and how was it clearly articulated?
6. How clearly is the Applicant able to speak about this vocation?
7. Describe the Applicant's past and present history of ministry. Please be specific.
8. What is your impression of the Applicant's intellectual, emotional and spiritual capacities?
Intellectual:
Emotional:
Spiritual:
9. Are there any physical or emotional conditions that would limit the Applicant's ability to engage in ordained ministry that you know of? If yes, please describe.
10. What is your general sense of the Applicant's suitability for ordination?
11. Are there any other factors that you consider significant?
12. Do you recommend that the Applicant should continue in the diocesan discernment process?
Yes No Not yet
Why?

Print name under each Title and sign in the opposite box.

Chair, Parish Discernment Group	
Rector or Clergy Leader	
Applicant	

Date

Appendix 10 – Clergy leader letter of support to the Bishop

The clergy leader who has been most involved with the applicant during the discernment process writes a letter to the Bishop indicating his or her personal discernment of the applicant's vocation. Please also include comments on whether the applicant is meeting the various criteria for Holy Orders and any recommendations for formation. Please indicate any areas where the applicant needs to grow and develop in order to become a fully effective minister in the Church.

Appendix 11 – ACPO Parish Commendation Form

The Anglican Church of Canada

Advisory Committee on Postulants for Ordination

CONFIDENTIAL FOR: SPONSORING BISHOP, PROVINCIAL ACPO SECRETARY AND ASSESSORS ONLY

PARISH COMMENDATION

We, the undersigned clergy and laity of _____ Parish or _____ worshiping community, commend to _____, Bishop of _____ to be given consideration as a postulant for ordination to the priesthood in the Anglican Church of Canada.

We have known the above named individual for a period of _____.

Our association with him/her has been the following:

He/she has functioned in the following ways in the life of the congregation:

We believe that the following gifts and characteristics make him/her particularly suited to be considered for priestly ministry:

We offer the following concerns, limitations or areas of personal growth that might need attention or consideration if this individual were to proceed toward ordination:

We would would not be prepared to accept this individual for service as a priest in this parish, given proper preparation for priestly ministry. If not, please comment:

We offer the following advice or counsel to the Bishop regarding this individual:

Signed:

Incumbent

Print name of Incumbent

Warden

Lay member of congregation

Warden

Lay member of congregation

Revised: April, 2012
June 2019

