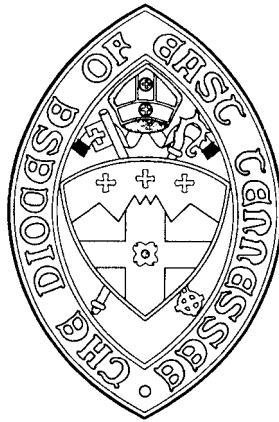


**THE DISCERNMENT PROCESS  
FOR THE PRIESTHOOD**



**IN THE  
DIOCESE OF EAST TENNESSEE**

**OCTOBER 2007**

## DIOCESAN PRE-POSTULANCY ANNUAL TIMELINE



JANUARY	Confer with rector
FEBRUARY	First meeting with the bishop
MARCH	CDC/DDC Meetings
APRIL	
MAY	Vestry recommendation
JUNE	Second meeting with the bishop
JULY	Physical and mental health evaluations; apply for postulancy
AUGUST	
SEPTEMBER	
OCTOBER	Attend Diocesan Discernment Retreat
NOVEMBER	Postulancy
DECEMBER	

# THE DISCERNMENT PROCESS

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## Introduction

The canonical process and requirements for ordination are covered in detail, in Title III of the Canons of the Episcopal Church, but each diocese designs structures and systems to implement them. This handbook has been prepared by the Commission on Ministry of the Diocese of East Tennessee. It is designed to help you explore your call to ministry. It will also help those who support and evaluate you through the process that may lead to ordination.

Within the canonical framework of the Episcopal Church, this handbook describes the steps in this discernment process. The timetable and the required actions and responses of all parties in the process are outlined herein. The Milestones for Aspirants list of their steps is attached, and the necessary forms are in the appendix.

## Acknowledgments

The inspiration for this handbook came from the Commission on Ministry in the dioceses of Tennessee, West Tennessee, South Carolina and Minnesota. In some instances, we have used their exact words in describing our process. We thank our sisters and brothers in other dioceses for their assistance.

## Call to Ministry

We are all Christian ministers by virtue of our baptism. “Each Diocese shall make provision for the development and affirmation of the ministry of all baptized persons in the Church and in the world.” (Canon III.1) For most of us this means active involvement in lay ministries. Some Christians are called to ordained ministries.

Understanding the direction of your ministry is a matter of prayerful deliberation. The Church responds by its own discernment process. The process of discernment is continuous. Fulfilling the requirements of the process is a necessary, but not a sufficient, condition for ordination.

The question of call will come up throughout the entire process. The word “call” means different things to almost everyone. Some people will identify in their life experiences a specific call: they perceive it comes from God and asks them to reach out for a specific form of ministry, i.e. ordination. The call is often very strongly felt. The questioning of the call is always a challenging process.

While aspirants feel a call on a personal level, the other aspect of call concerns the Body of Christ. In some circumstances, communities reach out to certain members in the church and ask them to serve in a specific function or capacity. Calls also come from the Church at large and express the need of a particular diocese of the national Church.

This process is intended to affirm and make possible calls to ordination - calls both felt by aspirants and discerned by others – or , in some instances, to reaffirm persons continuing in lay ministry. From the perspective of the bishop, the Commission on Ministry and the Standing Committee, the call needs to be affirmed by both the aspirant and the Church.

At any stage in the process you may realize that you are not called to the ordained ministry. Such a decision might display much wisdom. Conversely, at any stage in the process, permission to proceed toward ordination may be withdrawn. This decision may initially be disappointing, but we trust that ultimately it will be a door to more meaningful ministry as a layperson. From the perspective of the aspirant and his/her congregation, this turning point will require reflection and prayer in efforts to discern God's will.

Throughout this process, the role of the bishop is pivotal and central. The bishop's responsibilities include acceptance of postulants and candidates, and recommendations to the Standing Committee. No one can be ordained Priest or Deacon without the approval of the Standing Committee. The Commission on Ministry oversees the discernment process and makes recommendations to the bishop at various stages.

In case of conflict between the statements contained in this manual and Title III of the Canons of the Episcopal Church, the Canons of the Episcopal Church shall prevail.

It is recognized that this manual and the Canons of the Church are subject to change, modification, and revision, and, unless otherwise stated, any such change, modification, or revision shall be applicable to all persons in the process at the time of the adoption thereof.

The process described here is intended to assist you as you test your perceived call to Holy Orders. This challenging time in your journey will be one of learning and growing. Ordination is not viewed as the only successful outcome. Rather, the opportunity to explore your gifts and faith can deepen your discernment and enable you to consider new avenues for lay ministry.

**Self-motivation is essential during this journey.** The responsibility rests on you to keep track of your own process and to complete any paperwork and assignments on time (see included [Milestones for Aspirants](#)). If you have questions at any point, do not hesitate to contact your COM liaison or any member of the Commission on Ministry.

## I. DISCERNMENT AT THE LOCAL CHURCH LEVEL

The Canons of the Church require that an aspirant seeking ordination be a communicant in good standing of the congregation for at least one year before beginning the process. In addition, the preference of this diocese is that one be actively involved for at least two years in the life of the Church.

### **Step One - Aspirant meets with the rector**

The first thing you must do is discuss your perceived call to ordained ministry with the rector of your parish. The rector will have meetings with you, over a period of time and decide whether or not you should meet with the bishop and continue the process. On occasion, your spouse will be involved in these meetings. See "Recommended Areas of Discussion Between Rector and Aspirant" in the Rector Referral and Recommendation Form.

### **Step Two - Aspirant and rector meet with the bishop**

The following information should be submitted to the bishop prior to meeting: Aspirant's Application form, which should include a spiritual autobiography; Rector Referral and Recommendation Form; Background Inquiry Release Form; Letter of Understanding; your photo and the Authorization to Release Information, Release of Claims and Indemnity and Hold Harmless Agreement. The Background Inquiry Release Form allows the diocese to initiate the required background check. This background check will be conducted by an agency selected by the diocese, and the information is reported only to the bishop. (See Appendix for forms.)

This initial meeting gives the bishop an opportunity to meet you and to discuss your understanding of your call. He/she will also ask you about your personal circumstances. This also is an excellent time for you to ask any questions about our diocesan policies and the requirements of the Canons. If you are married, the bishop may request that your spouse be present at this meeting.

If the bishop wishes you to continue in the discernment process at this time, the bishop will inform your rector and the Commission on Ministry. If so, a Congregational Discernment Committee (CDC) will be formed.

### **Step Three - Congregational Discernment Committee Forms**

#### 1. *The Committee*

This committee is formed in your church by the rector and senior warden. The committee will consist of six communicants of your congregation who will be nominated jointly by the rector and senior warden and approved by your vestry. The chair of the committee will be a member of the vestry but no more than two of the committee's membership will be drawn from the vestry.

Before the CDC begins its work, a member of the Commission on Ministry is assigned as a liaison. The Commission on Ministry liaison will meet jointly with you and the committee members and familiarize you with the CDC process. It is

essential that the congregation and the diocese work together from the inception of this process.

Members of the CDC should become familiar with the steps discussed in this handbook, and also with the complete instructions and suggestions for the congregational process, provided by the Commission on Ministry (CDC Guidelines in this handbook).

The CDC is not a support group. It is a committee charged with assisting you and the church with the discernment of your call. The committee will report its findings to the rector and vestry.

2. *Notes for the Congregational Discernment Committee*

- A. Experience has shown that persons of keen insight and pastoral sensibilities are essential to this committee.
- B. Ordained ministry is but one expression of the ministry of the Church and is not the only ministry one has as a Christian; therefore, committee members will need to study and discuss these differences as outlined in the Prayer Book Rites of Baptism and Ordination.
- C. In the process leading to ordination, God calls and the Church ordains. The aspirant senses a call from God to Holy Orders. The congregation must affirm the call from its understanding of the aspirant and God's call to that person. The diocese must provide its own affirmation of the call. All of these steps are essential to the process.
- D. The CDC should see itself as an integral and important part of the discernment process, but not as the sole determinate of the vocation to Holy Orders.
- E. The discernment committee's task is to become familiar with the aspirant's background, articulation of call to ordained ministry and present ministry. Appreciation of the aspirant's present ministry is extremely important. Both the CDC and the aspirant may consider new ways in which the aspirant might minister during the discernment process (e.g., Eucharistic Minister, Stephen Minister, Teacher).
- F. The CDC is NOT a support group. The committee is interested not only in the aspirant but in the life and ministry of the Church.
- G. The CDC should explore the applicant's family dynamics and possible ways they might be affected by pursuit of this vocation.
- H. Time for this process must be allowed. A rushed or partial process can be damaging to the aspirant and to the diocese.
- I. The CDC and the aspirant need to adhere to rules of confidentiality. Discussions and documents may only be shared with appropriate person with the consent of the aspirant and are to be kept confidential.
- J. The CDC process can be a focal point of growth for the aspirant, the committee, and even the congregation at large. Success is measured by this growth and not by whether the aspirant proceeds toward ordination.

3. *The Conclusion of the Congregational Discernment Committee Process*  
At the conclusion of the congregational discernment process, the committee members discuss their evaluation and come to a decision whether or not to recommend that the vestry support the aspirant for postulancy. The committee members discuss the cumulative results of the evaluation with the aspirant and the aspirant is informed of the committee's recommendation. Any reservations should be expressed at this time. The chair shall immediately report the recommendation of the CDC to the rector, and then to the vestry at the next regular vestry meeting as outlined in the Guidelines for Congregational Discernment Committee (attached).

**Step Four - Vestry Sends written report to bishop and Commission on Ministry**

When the rector, CDC and vestry concur that the discernment of the call is to Holy Orders, the vestry will complete the Recommendation for Postulancy Form (See Appendix). This form and the CDC evaluation material and recommendation will be sent to the bishop.

The Rector Referral and Recommendation Form should already have been sent to the bishop (see Step Two, Page Five).

## II. DISCERNMENT AT THE DIOCESAN LEVEL

### **Step Five - The second meeting with the bishop**

As preparation for this meeting with the bishop, you should review the appropriate rites of ordination in the Book of Common Prayer, and the canons of the Church respecting ordination, specifically Title III.

Additionally, this meeting gives the bishop the opportunity to hear firsthand of your discernment experience thus far and how it has informed your sense of call by God, the Church and the diocese. This is also a good time for you to ask any questions about the process and about the vocation to Holy Orders. If you are married, the bishop requests your spouse to be present.

The bishop decides whether or not you may proceed with the process of application for postulancy, or at this point you may be informed of a need for further preparation. The bishop indicates his/her decision by letter to you, and a copy is sent to your sponsoring rector.

### **Step Six - The bishop invites the aspirant to apply for postulancy**

Your application for postulancy will include:

- Information Form
- Waiver of Information Form
- The material from the Congregation Discernment Committee
- Vestry Recommendation
- Formal Application for Postulancy
- Results of physical and mental health evaluations
- Transcripts
- Financial Disclosure Form

*Please note: Some of these forms will have been submitted previously. Most forms are found in the appendix. The Mental Health and Physical Evaluation Forms can be obtained by calling the bishop's executive assistant at the Diocesan House.*

For the physical evaluation, you may choose any licensed physician. The mental health evaluation will be done by a person chosen by the bishop.

The purpose of the mental health evaluation is to obtain a psychological perspective on your life history, family dynamics, interpersonal relationships, leadership style, behavior patterns, personality characteristics, emotional fortitude and self-concept. These dimensions will be explored with respect to your readiness and fitness for life as a seminarian and ordained priest. If you have been or are currently undergoing counseling or psychotherapy, it is critical that you give written permission for your counselor or therapist to provide information to the professional chosen by the bishop to conduct your mental health evaluation for the discernment process.

It is anticipated that the aspirant's individual or group medical plan will cover the cost of the physical evaluation. The diocese will coordinate with those plans to provide financial reimbursement for any out-of-pocket expenses the aspirant might incur. The diocese will pay for the mental health evaluation.

### **Step Seven - Aspirant is invited to the Diocesan Discernment Retreat**

Your file is forwarded to the Commission on Ministry for review. In order to receive further assessment of an aspirant's application for postulancy by the Commission on Ministry, the bishop may invite applicants and their spouses/fiancées to the annual pre-postulancy retreat, usually held in October. During the two- to three-day conference, participants will engage in group discussion, meals, worship and personal interviews to extend the discernment process.

Aspirants coming to the Diocesan Discernment Retreat are being evaluated and observed by Commission on Ministry members. The principal question being asked by the Commission: "Is the Church calling this person to ordination in this diocese at this time?"

At the end of the conference, the Commission on Ministry will meet to prepare their recommendation to the bishop.

### **Step Eight - Following the Diocesan Discernment Retreat, the aspirant is informed of decision regarding postulancy**

The bishop will make a decision regarding postulancy based on the information previously received and the recommendation of the Commission on Ministry. You will be informed personally by the bishop.

### III. POSTULANCY

#### **Step Nine - Becoming a postulant**

The Standing Committee, the Commission on Ministry and your sponsoring rector are notified of the bishop's decision. Canons require that the name of each new postulant be recorded in a book kept for that specific purpose.

The Canons regarding "Postulants for Holy Orders" are clear with regard to the educational requirements and standards. It is normative that, before pursuing a course of theological education, you will have obtained an accredited baccalaureate degree. However, the Canons do provide for those persons who have not achieved such a degree. In that case, the Commission on Ministry will oversee the work needed to be done.

The norm in this diocese is that all persons seeking ordination to the priesthood will attend an Episcopal seminary for three years.

You and the bishop determine the choice of a seminary, and the bishop informs the Commission on Ministry of this decision. When you have been accepted into a seminary, you should communicate this fact in writing to the bishop and your Commission on Ministry liaison.

You will be asked to review with the bishop your current financial situation (Financial Disclosure Form – See Appendix), so that you have a reasonable expectation of the financial requirements ahead.

#### **Step Ten - Postulant status**

Admission to a specific institution or course of study is arranged at your initiative and attendance is at your own expense. (Be aware that seminary is very expensive!) There is limited money available through the diocese to help with some of the expenses incurred in theological education. Health insurance will be provided by the diocese for you and your family, and a small allowance will be paid to you in September and January. Beyond this, you must take the initiative in seeking financial assistance. Scholarship assistance and financial aid is best sought through your seminary. Another source of some financial support may be your home church.

It is expected that you will take Clinical Pastoral Education (CPE) during the summer following your junior (first) year in seminary. As Clinical Pastoral Education is a part of your formation preparation for ordination, the bishop needs to have a record of your experience. Please deliver the signed CPE Release Form (see Appendix) to your CPE supervisor and arrange for your final evaluation to be sent to the bishop's office. Be sure to ask and confirm before you leave CPE that these papers are being mailed. Also, the bishop may assign you to additional pastoral training work in the summer following your middler (second) year.

From the time of acceptance as a postulant until ordination to the diaconate, you are required to communicate with the bishop four times a year in the Ember Weeks (Title III, Canon 4.8).

As a postulant for the diocese you will be invited to participate in diocesan events, particularly the annual diocesan convention. The diocese will pay travel, lodging and meal expenses.

You will have a Commission on Ministry contact for the duration of the training and formation process. The Commission on Ministry will continue to evaluate you throughout your seminary training and formation process.

#### **IV. CANDIDACY AND ORDINATION**

Application for candidacy may be submitted in the middle of your middler year. (The necessary forms are found in the appendix.) In March, your seminary will provide a detailed evaluation to be used by the bishop and the Commission on Ministry in considering your application. It is important to maintain close communication with your sponsoring rector and vestry during seminary, as they are needed to recommend you for each remaining step in the process.

Application for ordination may be submitted one year after admission as a candidate (See Appendix). Again, a vestry recommendation is needed (See Appendix). Please note that physical and mental health evaluations are needed prior to ordination.

It is the policy of this diocese that the General Ordination Examinations (GOE's) are required during your final year of seminary. However, the evaluation of the Diocesan Examining Chaplains shall take precedence over the General Board of Examining Chaplains. If it is determined that performance in any given canonical area is deficient, further studies and work will be required. Such work will be completed before ordination to the priesthood. The diocese submits your application for GOE's and pays the registration fee.

At this point we hope you stay in touch with your Commission on Ministry chaplain; however, any questions you have are best directed to the Standing Committee, which recommends you to the bishop for ordination.

Finally, if all conditions in Canon Seven are met, application for ordination to the priesthood (forms attached in appendix) may be submitted to the Standing Committee, for recommendation to the bishop.

## **BASIC EXPECTATIONS OF CANDIDATES SEEKING ORDINATION AS PRIESTS**

### Holy Scriptures: Old Testament

- A knowledge of the general historical outline of the Old Testament, and the ability to put Old Testament history into a theological context.
- A familiarity with the basic narratives
- A clear understanding of such basic Old Testament theological terms as *covenant*, *sacrifice*, and *people of God*
- The ability to discuss different concepts of theodicy (God's justice) found in the Old Testament
- The ability to recognize Old Testament terms and references used in the liturgy and discuss them in their original context

### Holy Scriptures: New Testament

- A knowledge of the basic outline of the life of Jesus as presented in the four Gospels, with special emphasis on the Passion and Resurrection narratives
- The ability to discuss Jesus' own understanding of his person and mission, as presented in the Gospels
- A clear knowledge of the nature of "parable" as a teaching tool
- An awareness of the unique perspective of each of the four Gospel writers
- A knowledge of the basic outline of the book of Acts
- The ability to discuss the developing theological awareness of the early Church evident in the New Testament
- The ability to discuss apocalyptic literature, in particular the book of Revelation, and relate it to modern life

### Church History

- The ability to name and discuss the basic issues the Church has dealt with in ancient, medieval, and modern periods
- The ability to discuss how Christian theology and doctrine has developed over Christian history
- A knowledge of Anglican church history before, during, and after the Reformation, including the ability to counter common misunderstandings regarding the Anglican Communion
- The ability to discuss what it means to be a Catholic and Reformed church
- A basic knowledge of the history of the Episcopal Church and of the history of the Diocese of East Tennessee
- The ability to discuss in what ways the Episcopal Church and the Anglican Communion display the four marks of the Church mentioned in the Nicene Creed, and the differing ways in which other Christian bodies display the same four marks

### Theology

- A clear understanding of the meaning of the word "theology"
- The ability to articulate how the candidate hears and responds to the word of God in his or her own life
- The ability to give a clear and practical definition of such basic terms as *providence*, *faith*, *justification*, *salvation*, *sacrament/sacramental*, *grace*, *sin*

- The ability to give a historical outline of how the Apostles' and Nicene Creed came to be, to discuss the issues they address, and to articulate what it means to be guided by creeds in the modern Episcopal Church
- The ability to articulate a coherent mission theology in the modern world, in particular how it relates to the eight counties in our diocese which do not at this time have an organized Episcopal congregation

#### Christian Ethics and Moral Theology

- The ability to articulate the moral vision of the Episcopal Church
- The ability to articulate the ethics of being one who bears spiritual authority in the Church
- The ability, when presented with a case study of a human situation, to bring to bear the resources of scripture, tradition, and reason in fashioning a Christian ethical response

#### Studies in Contemporary Society

- A familiarity with the history of the Diocese of East Tennessee
- A familiarity with how the Episcopal Church and the Diocese of East Tennessee have dealt and are dealing with racial and ethnic minorities, and the ability to critique both our past and present practice
- The ability to clearly define racism, and to articulate how racism has affected the candidates' own life
- The ability to respond to case studies in ways that show a clear understanding of the realities of the modern world

#### Liturgics

- A general familiarity with contents and use of the *Book of Common Prayer*
- Familiarity with the parts of the Prayer Book which deal directly with the role and authority of the priest (for instance, the disciplinary rubrics and the authority of the priest over church music)
- Familiarity with the contents and use of the *Hymnal 1982*
- Knowledge of supplemental liturgical resources, what they offer, and their appropriate use

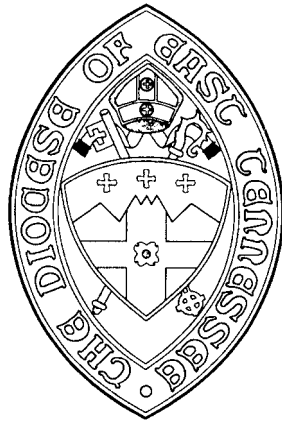
#### Theory and Practice of Ministry

- Knowledge of the national and diocesan canons which directly affect the ministry of a priest in the local congregation (for instance, those on membership and marriage)
- The ability to clearly articulate the relationship between priest and parish, and to clearly distinguish lines of authority
- The ability to articulate what it means to "take your place in the councils of the Church"
- An awareness of appropriate and inappropriate relationships in the parish setting, and a sense of proper boundaries
- Knowledge of the current policy and procedures for dealing with accusations of sexual misbehavior

## **V. CONCLUSION**

The Commission on Ministry is a body appointed by the bishop and ratified by Convention. It comprises both lay and clergy members in a manner that is representative of the Diocese of East Tennessee. We present this handbook hoping that it proves useful to you. The Commission on Ministry exists to serve you and the Church in East Tennessee as we seek together in community to discern the call of God in your life.

**MILESTONES FOR ASPIRANTS**



**DIOCESE OF EAST TENNESSEE**

## MILESTONES FOR ASPIRANTS



Become familiar with national Canons; Title III, Canon 4

- Confer with your rector. If the rector so recommends, make an appointment with the bishop.
- Complete and submit Aspirant's Application with your spiritual autobiography
- Rector submits Rector Referral and Recommendation Form
- Submit Background Inquiry Release Form
- Submit Letter of Understanding
- Submit Authorization to Release Information, Release of Claims and Indemnity and Hold Harmless Agreement
- Submit photo

Meet with the bishop

- Aspirant and rector meet with the bishop. If married, spouse may attend but is not required.
- If the bishop recommends, begin the congregational discernment process.

Attend Congregation Discernment Committee (CDC) meetings

Vestry recommendation

- Letter from Rector and CDC evaluation sent to the bishop

Aspirant and spouse (if married) meet a second time with the bishop

Steps to complete prior to Diocesan Discernment Retreat

- Undergo physical and mental health evaluation, use appropriate forms
- Obtain forms from the bishop's assistant at the Diocesan House
- Provide proof of baccalaureate degree
- Provide transcript and evaluation from any theological school attended
- Fill out financial disclosure form
- Fill out application for postulancy

Attend Diocesan Discernment Retreat

Meet with the bishop regarding decision on your application. (If married, spouse may attend but is not required.)

As a postulant:

- Decide with the bishop which seminary would be suitable
- Apply to seminary and report acceptance to the bishop and Commission on Ministry
- Develop financial plan for seminary and discuss with the bishop
- Write Ember Day letters to the bishop
- Maintain contact with your Commission on Ministry contact and your supporting congregation
- Attend diocesan convention and other events

- Fill out application for Candidate for Holy Orders in the middle of your second year of seminary using appropriate forms, and meet with the Standing Committee.
- Written reaffirmation is required from the rector and vestry.

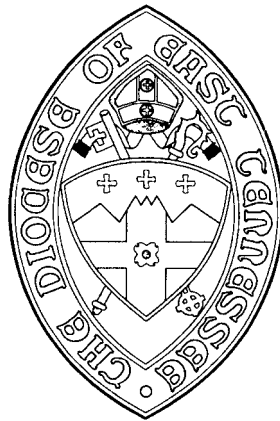
As a candidate:

- Continue Ember Day letters to the bishop
- Complete trainings as required by Title III: Sexual Misconduct Prevention, Title IV, Anti-Racism
- Apply for ordination to the diaconate after one year, using appropriate forms
- Vestry recommendation for ordination to diaconate
- Undergo physical and mental health evaluation, use appropriate forms. (Obtain forms from the bishop's assistant at the Diocesan House.)
- Take General Ordination Exams and then meet with the Board of Examining Chaplains
- Meet with the Standing Committee
- Standing Committee sends ordination recommendation to the bishop

As a deacon:

- Apply for ordination to the priesthood within six months to a year using appropriate forms
- Obtain vestry recommendation for ordination to the priesthood
- Standing Committee sends ordination recommendation to the bishop

**GUIDELINES FOR  
CONGREGATIONAL DISCERNMENT COMMITTEE**



**DIOCESE OF EAST TENNESSEE**

# GUIDELINES FOR CONGREGATIONAL DISCERNMENT COMMITTEES



## The Committee

- The committee will consist of six communicants of the congregation, who will be nominated jointly by the rector or priest and the senior warden and approved by the vestry.
- The chair of the committee will be a member of the vestry. No more than two of the committee's membership will be drawn from the vestry.
- The committee will reflect the diversity of the congregation.
- No ordained person will serve on the committee.
- The committee will not be a permanent committee. A different committee will be formed for each person presenting themselves for discernment.
- The committee members will make a firm commitment to attend and participate in all sessions of the committee's work.
- Any variations in the composition of the committee will be made in consultation with the Commission on Ministry liaison person.

## Meetings

- The committee will meet a minimum of four times. Each session will last a maximum of two hours.
- Each meeting will begin and end with prayer
- If possible, the committee will report its results to the vestry within three months after its formation

## Assumptions

- The Congregational Discernment Committee is a committee of the vestry. Its purpose is to enable the vestry to make an informed decision as to whether or not to support a person as an aspirant for ordained ministry.
- The Congregational Discernment Committee's role is not support, but discernment.
- All material is treated confidentially as are all aspects of the discernment process.
- To be an effective ordained person requires skills in at least these eight areas:
  - **Ministry in the Diocese of East Tennessee:** Is the aspirant familiar with the tradition and practice of the Episcopal Church? Is he/she familiar with the Episcopal Church in East Tennessee and willing to work within the Church as it is expressed in this area?
  - **Vocation:** An aspirant should be able to speak of his or her sense of vocation to ministry and mission, referring both to his/her own conviction and the extent to which others have confirmed it. His/her sense of vocation should be obedient, realistic, and informed.
  - **Faith:** An aspirant should show an understanding of the Christian faith and a desire to deepen that understanding. The aspirant should demonstrate personal commitment to Christ and a capacity to communicate the Gospel.

- **Spirituality:** The aspirant should show evidence of a commitment to a spiritual discipline involving individual and corporate prayer and worship. This spiritual practice should sustain and energize the aspirant's daily life.
- **Personality and Character:** The aspirant should be sufficiently mature and stable to show that he/she is able to sustain the demanding role of an ordained minister and can face change and pressure in a flexible and balanced way. The aspirant should be seen as a person of integrity.
- **Relationships:** The aspirant should demonstrate self-awareness and self-acceptance as a basis for developing open and healthy professional, personal and pastoral relationships. The aspirant should respect the will of the Church in matters of sexual morality.
- **Leadership and Collaboration:** The aspirant should show ability to offer leadership in the Church community and to some extent in the wider community. This ability includes the capacity to offer an example of faith and discipleship to collaborate effectively with others, as well as to guide and shape the life of the Church community in its mission to the world.
- **Intellect and Academic Preparation:** The aspirant should have the educational background and intellectual capacity to undertake satisfactorily a course of theological study and preparation for ordained ministry, and to cope with the continuing intellectual demands of ordained ministry.

To say "yes" to an aspirant for ordination is to affirm that we have a clear sense that the aspirant either already is clearly competent in these areas, or is potentially competent and moving steadily in that direction.

## **Session information**

### **I. First Session**

*Those present:* Committee Members, Aspirant, COM Liaison

The beginning of this meeting is a "get-acquainted" session. All those present should introduce and tell something about themselves. Any basic get-acquainted group exercise may be used for this purpose. The chairman states clearly the purpose of the group and the time frame in which it will be working. The other meeting dates are set.

The COM liaison distributes the following materials to each member:

- A copy of the sections of the national canons which apply to ordination, with special attention to where the local vestry fits into the process.
- A copy of the diocesan ordination process, explaining that this is the way we fulfill the requirements of the national canons.
- A copy of the relevant sections of the Catechism and Ordination Rite describing the office which the person is considering.

A copy of the book *Listening Hearts: Discerning Call in Community* is to be purchased by the church in which the CDC is formed for each member of the CDC. The Chapter and Verse Bookshop in Diocesan House is able to assist you in ordering the book.

Time is allowed for questions about the process and any of the materials distributed.

### **Homework for Second Session**

*Aspirant:* Provide a spiritual autobiography to be shared with the committee. This should be a narrative account of your spiritual journey and major turning points in your personal history.

*Committee Members:* Prepare a brief (one typed page) faith pilgrimage statement. This should be a description of your life in relationship to God.

These assignments should be turned in to the committee chair, reproduced, distributed, and read by all before the second meeting takes place.

## **II. Second Session**

*Those Present:* Committee Members, Aspirant

As an introduction, members may be asked to speak about the elements of the aspirant's spiritual autobiography with which they could identify.

Discuss the aspirants' spiritual autobiography, using these guidelines:

- sources of stress and how stress is handled
- situations in which the aspirant felt opposed to an authority figure and what happened
- how the call was recognized, noticed, considered
- ministerial involvement, with evidence of service
- description of situation(s) in which personal growth was experienced
- the best and the worst of family and interpersonal relationships
- awareness of personal weaknesses and areas in which improvement is needed
- significant connections with community
- awareness of personal gifts and abilities

For exploring the aspirant's emotional health:

- Does the aspirant express strong positive and negative feelings? How? How does this match what he/she is saying?
- When dealing with feelings, do physical gestures and movements match the words spoken?
- In what ways does the aspirant look to the ordained ministry as a way of resolving personal or career problems?
- Does the aspirant show the maturity and ability to adapt appropriate to his/her age?

### **Homework for Third Session**

*Aspirant:* Vision Exercise (attached). This should be distributed to, and read by, the members of the committee before the next meeting.

*All:* Read *Listening Hearts: Discerning Call In Community*.

### **III. Third Session**

*Those Present:* Committee Members, Aspirant

Read aloud the relevant portions of the Catechism and the proper ordination service (deacon or priest), which describe the work of the order being considered.

Discuss the vision of the aspirant's potential ordained ministry outlined in the exercise with these three considerations in mind. How realistic is this vision in terms of:

- The aspirant's own personal gifts and abilities?
- The church's vision of ordained ministry expressed in the Catechism and ordination rites?
- The way ordained ministry is actually exercised in the Episcopal Church?

Move on to the questions relating to ordained ministry on pages 92-96 of *Listening Hearts* (the newer version with updated appendices).

Set the date for the final meeting.

### **Homework for Fourth Session**

*All but aspirant:* Complete the CDC Individual Report (page 8). These forms should be returned to and collated by the chairman before the next meeting.

### **IV. Fourth Session**

*Those Present:* Committee Members, Aspirant

In the first part of the meeting, without the aspirant present, the committee members discuss the evaluation forms and come to a decision whether or not to recommend that the vestry support the person as an aspirant for ordination.

At the end of the first part of the meeting, the aspirant joins the group. The committee members discuss the cumulative results of the evaluations with the aspirant, and the chairman informs the aspirant of the committee's recommendation.

The chair will immediately report the recommendation of the committee to the rector, and then to vestry at the next regular vestry meeting.

The chair will report the vestry's decision to the COM liaison as soon as possible thereafter.

If the vestry recommends the aspirant for postulancy, copies of all written materials used will be provided to the bishop. This will include the aspirant's spiritual autobiography, the vision exercise and all evaluation forms. The faith statements of the CDC members *should not* be forwarded.

If the vestry does not recommend the aspirant for postulancy, all written documents related to the CDC process should be destroyed

## VISION EXERCISE



*In this exercise, you will focus on two accomplishments as a means to identify skills you have successfully used. These reflections will then serve as a springboard for your vision of your potential work as an ordained minister. Please take plenty of time to complete this exercise. Choose your accomplishments carefully, and try to remember them in as much detail as possible.*

*Please complete this exercise on separate sheets of paper.*

### Step One: Accomplishments

List two accomplishments in your life. The main criterion here is not “biggest,” but “best.” Choose times when you felt most secure and confident in your skills and talents, and in your ability to use them effectively. A detailed description is not necessary, a few lines is enough.

Now do the following exercise for each accomplishment you listed:

1. List the accomplishment at the top of the page.
2. List the steps that were necessary for this accomplishment – what did you have to do to accomplish this? Number each step. It is helpful to list them chronologically.
3. Look over your list of steps and identify the skills you exhibited each step of the way. List each skill, and beside each list the number of the step (or steps) in which you used that skill. Obviously, the same skill may be used in more than one step. Be thorough – and don’t be bashful.

### Step Two – Vision

As you consider your calling to ordained ministry, what would be the ideal position for you to carry out that ministry? What is the job you see yourself holding? Please describe this vision.

What tasks and/or roles make up this position? What are the responsibilities of a person in this position? Please list them.

What skills are necessary if these tasks and responsibilities are to be successfully met? List them. Then, review the previous pages and place a star beside the skills you have already demonstrated.

**THE CONGREGATIONAL DISCERNMENT COMMITTEE  
INDIVIDUAL REPORT**



Your Name \_\_\_\_\_

Parish \_\_\_\_\_

Aspirant's Name \_\_\_\_\_

How long have you known the aspirant and in what ways?

It is a high calling to serve God and the Church in Holy Orders. The aspirant, vestry, and diocese share in discerning this call. The following information, your thoughts and impressions will assist in this process. Please answer prayerfully and to the best of your knowledge.

Circle your answer. 1 = Poor; 3 = Adequate; 5 = Superior

Does this person have a regular and mature prayer life?	1	2	3	4	5
Is this person committed and active in public worship?	1	2	3	4	5
Does the person exhibit emotional maturity appropriate to his or her age?	1	2	3	4	5
Can the aspirant be described as "A person of Christian character in his or her community . . ." (Canons of the Episcopal Church)	1	2	3	4	5
Can this aspirant be described as having leadership skills?	1	2	3	4	5
Does this person have a stable family life?	1	2	3	4	5
Does this person have healthy long-term relationships?	1	2	3	4	5
Does this person have a stable employment history?	1	2	3	4	5



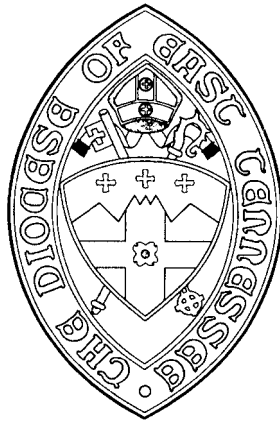
5. What do you consider to be at least three areas in which the aspirant needs to grow? Use more paper if needed.

6. Can you in good conscience recommend this person for Holy Orders? If "no," please explain. Yes \_\_\_\_\_ No \_\_\_\_\_

Feel free to add any additional comments. Use more paper if necessary.

# APPENDIX

# ASPIRANT'S APPLICATION FORM



# DIOCESE OF EAST TENNESSEE

## PERSONAL INFORMATION



Name \_\_\_\_\_

Present Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Phone ( \_\_\_\_\_ ) \_\_\_\_\_

Permanent Address  
(if different from above) \_\_\_\_\_  
\_\_\_\_\_

Phone at Permanent Address ( \_\_\_\_\_ ) \_\_\_\_\_

E-Mail Address \_\_\_\_\_

Sex:                      Male                      Female

Birth Date:                      \_\_\_\_\_ / \_\_\_\_\_ / 19 \_\_\_\_\_

Birthplace (City/State): \_\_\_\_\_

---

Communicant of: \_\_\_\_\_

Length of Residency in Diocese: \_\_\_\_\_

Date of Baptism:                      \_\_\_\_\_ / \_\_\_\_\_ / 19 \_\_\_\_\_

Performed by: \_\_\_\_\_

Date of Confirmation:                      \_\_\_\_\_ / \_\_\_\_\_ / 19 \_\_\_\_\_

Performed by: \_\_\_\_\_

---

Have you previously applied for postulancy? If so, when and briefly describe resulting action.

## EDUCATIONAL INFORMATION



Are you currently enrolled in an educational institution? If so, please identify.

Name of High School \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

Date of Diploma/GED \_\_\_\_\_ / \_\_\_\_\_ / 19\_\_\_\_\_

College/ University	Attended		Type of Degree	Grade Point Average	Major Subject
	From	To			

List principal extra-curricular activities. Indicate whether in high school, college, or both by checking the appropriate box.

Name of Activity	High School	College

Total years of education to date, beyond High School: (Please circle)

College				Graduate/Professional			
1	2	3	4	5	6	7	8

## WORK HISTORY



Dates of Employment        /    /                          To        /    /    

Employer \_\_\_\_\_

Type of Work \_\_\_\_\_

What I Liked Least \_\_\_\_\_

What I Liked Best \_\_\_\_\_

Reason for Leaving \_\_\_\_\_

---

Dates of Employment        /    /                          To        /    /    

Employer \_\_\_\_\_

Type of Work \_\_\_\_\_

What I Liked Least \_\_\_\_\_

What I Liked Best \_\_\_\_\_

Reason for Leaving \_\_\_\_\_

---

Dates of Employment        /    /                          To        /    /    

Employer \_\_\_\_\_

Type of Work \_\_\_\_\_

What I Liked Least \_\_\_\_\_

What I Liked Best \_\_\_\_\_

Reason for Leaving \_\_\_\_\_

## FAMILY INFORMATION



### MARITAL STATUS

Current marital status: (Please circle)

Single	Married	Separated	Divorced	Widowed
--------	---------	-----------	----------	---------

If married, spouse's name: \_\_\_\_\_

If married, length of marriage: \_\_\_\_\_

If previously married, length of marriage(s): \_\_\_\_\_

Write a brief evaluation of your spouse's feelings regarding your intent to enter the priesthood:

### CHILDREN

Name of Child	Birth Date	Sex
		M    F
		M    F
		M    F
		M    F
		M    F
		M    F

### PARENTS

Father's Name	Address	Occupation	Religious Preference
Mother's Name	Address	Occupation	Religious Preference

Give a brief description of each parent's feelings regarding your intent to enter the priesthood.

**ADDITIONAL INFORMATION**



**Attach a brief autobiography including personal history, your relationship with the Church, and your reasons for desiring Holy Orders. Please include a recent photo.**

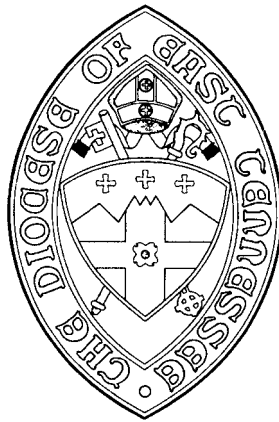
Signed: \_\_\_\_\_

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

Please return the completed form and attachments to:

The Rt. Rev. Charles G. vonRosenberg  
Diocese of East Tennessee  
814 Episcopal School Way  
Knoxville, TN 37932

**RECTOR REFERRAL AND  
RECOMMENDATION FORM**



**DIOCESE OF EAST TENNESSEE**

## RECOMMENDED AREAS OF DISCUSSION BETWEEN RECTOR AND ASPIRANT



Please go back through the church records to make sure the aspirant has been a confirmed communicant in good standing for at least one year. The preference of this diocese is that the aspirant be actively involved for at least two years in the life of the church.

### Vocation

Discuss the different orders of ministry. Why the “ordained” route? How does the spouse/family feel about this perceived call? Is there a clear understanding of what the financial picture ahead will look like? If interested in the priesthood, does the aspirant have a realistic view of what that life is really like (not Mitford)? If interested in the diaconate, is the aspirant involved in a “ministry in the world” outside of the local church?

### Spiritual Life

Discuss the aspirant’s spiritual journey as written in his/her spiritual autobiography. Can the aspirant articulate his/her faith? Does the aspirant have an ongoing prayer life or spiritual discipline? Does the aspirant see “gray areas” in the faith, or is everything either “black or white”? Is the aspirant a regular participant in adult Christian education?

### Academics

Discuss the aspirant’s past education – can he/she handle graduate-level courses? How well does he/she express himself/herself verbally and on paper? Discuss what books or authors the aspirant has read. (Perhaps assign a book for the aspirant to read and then discuss with you.) Make sure the aspirant has a general familiarity with the contents of the Book of Common Prayer and basic Inquirer’s Class knowledge. Can the aspirant discuss the Catechism? Has the aspirant read the four Gospels?

### Personal Traits

Does the aspirant have good listening skills? How much does the aspirant need to be in control of situations? Does the aspirant have a need to always be liked by others? Explore the aspirant’s current lay involvement in the church. Has the aspirant taken on leadership roles in any way? Should this aspirant have more involvement with leading groups before moving on in the process? Does the aspirant have stable, healthy relationships with family and others?

**RECTOR RECOMMENDATION FORM**  
Diocese of East Tennessee  
For One Seeking Ordination to the Priesthood



Date of this application:     \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Full name of Aspirant: \_\_\_\_\_

Mailing Address  
\_\_\_\_\_  
\_\_\_\_\_

Home Telephone     (     \_\_\_\_\_     ) \_\_\_\_\_

Work/School Telephone     (     \_\_\_\_\_     ) \_\_\_\_\_

Date of Birth                     \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Date of Marriage (if applicable)     \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Date of Divorce (if applicable)     \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

List Children/Ages (if applicable)  
\_\_\_\_\_  
\_\_\_\_\_

Present College/Level or Occupation/Length of Employment  
\_\_\_\_\_

Number of years schooling, College Name, Undergraduate Degree and Major  
\_\_\_\_\_

Postgraduate Degree, College Name and Subject  
\_\_\_\_\_

Present Parish \_\_\_\_\_

Length of Time Confirmed/  
Communicant in Good Standing \_\_\_\_\_

Length of Time you have  
known aspirant \_\_\_\_\_

On an attached sheet, please respond to the questions below, clearly noting the question by number.

1. In what way(s), and for how long, have you been associated with the aspirant?
2. When did you first meet together for the purpose of discussing the aspirant's sense of call to Holy Orders? Outline your meetings/discussions with the aspirant concerning this call. Did you recruit this person for Holy Orders, or did he/she first approach you? Give your perception of the aspirant's reason for seeking Holy Orders.
3. Give aspirant's past and present involvement in the Church. How has the aspirant demonstrated commitment to public and private worship, leadership ability, desire for learning and willingness to grow and change?
4. What strengths, weaknesses and growing points do you identify in this aspirant for the priesthood?
5. Have you discussed with the aspirant the discernment process as described in the "Pre-Postulancy Discernment Policy"?
6. Does the aspirant (and spouse) understand that a background check will be required of the aspirant?
7. Does the aspirant understand that if the bishop recommends that he or she continue in this process, the aspirant will be required to undergo physical and psychological examinations by a physician and psychiatrist/psychologist selected by the bishop's office?
8. If aspirant is married (or contemplating marriage), in your opinion, how supportive is the spouse? Does the spouse fully understand the education requirements, the potential for changes in home and parish affiliation, financial considerations and potential for lifestyle changes? Does the spouse understand the possible stress that the family may face?
9. How confident are you that this person possesses the education, stability, gifts and experience needed to undertake seminary life?
10. How confident are you that this person has "the evident gifts and fitness for ordination"? (Title III, Canon 5, Sec.1 and Canon 8, Sec.1)
11. Do you recommend that we proceed to consider the aspirant's application for postulancy at this time?

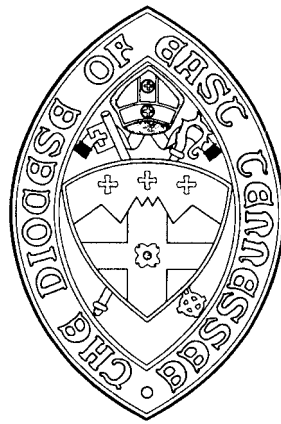
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Signature of Rector

Please return form to:

The Rt. Rev. Charles G. vonRosenberg  
Diocese of East Tennessee  
814 Episcopal School Way  
Knoxville, TN 37932

# BACKGROUND INQUIRY RELEASE FORM



**DIOCESE OF EAST TENNESSEE**

# BACKGROUND INQUIRY RELEASE FORM



In relation to my serving in the Diocese of East Tennessee, I understand and authorize the access of information from various federal, state and other agencies maintaining information regarding any public record information including consumer credit, criminal convictions, motor vehicle and other reports.

I also understand this information may be accessed during my service and up to 30 days after separation from this diocese. I hereby consent to your obtaining various public record information from diocesan; Church employers, from Edge Information Management, Inc., and/or any other party or agency in accordance with the Fair Credit Reporting Act and any and all state and federal laws. I also understand that the requested information below is to be used for proper identification only and not for discriminatory purposes.

Signature: \_\_\_\_\_

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

Please complete the following information. PLEASE PRINT!

Full Name: \_\_\_\_\_  
(First) (Middle) (Last)

Current Address: \_\_\_\_\_  
(Street)  
\_\_\_\_\_  
(City) (State) (Zip)

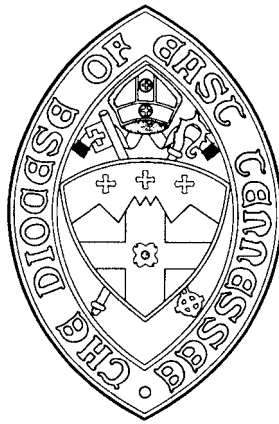
At current address more than 5 years? Yes \_\_\_\_\_ No \_\_\_\_\_

Previous Address: \_\_\_\_\_  
(Street)  
\_\_\_\_\_  
(City) (State) (Zip)

Social Security #: \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_ Date of Birth: \_\_\_\_ / \_\_\_\_ / \_\_\_\_

Driver's License #: \_\_\_\_\_ State: \_\_\_\_\_

# LETTER OF UNDERSTANDING



# DIOCESE OF EAST TENNESSEE

# LETTER OF UNDERSTANDING



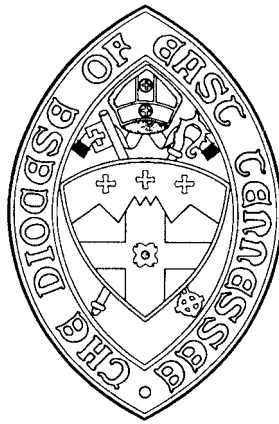
TO: The Rt. Rev. Charles vonRosenberg  
Episcopal Diocese of East Tennessee  
814 Episcopal School Way  
Knoxville, TN 37932

I, \_\_\_\_\_, have read the Handbook for Ordination and understand that the process does not guarantee ordination. I further hold harmless the Diocese of East Tennessee, its bishop, the Commission on Ministry, the parish Congregational Discernment Committee and rector, or any people professional or lay who represent the Diocese of East Tennessee.

Signed: \_\_\_\_\_

Witnessed: \_\_\_\_\_

**AUTHORIZATION TO RELEASE INFORMATION,  
RELEASE OF CLAIMS AND  
INDEMNITY AND HOLD HARMLESS AGREEMENT**



**DIOCESE OF EAST TENNESSEE**

**AUTHORIZATION TO RELEASE INFORMATION, RELEASE OF CLAIMS AND INDEMNITY AND HOLD HARMLESS AGREEMENT**  
(referred to herein as “Authorization and Release”)



Name of Applicant: \_\_\_\_\_

1. I am voluntarily seeking to become or am presently a candidate for postulancy, ordination, and/or other ministry position (referred to herein as my “application”) in The Episcopal Church through a process conducted by the Diocese of East Tennessee (“Diocese”). I understand that as a part of the Diocese’s decision making process about my application I am required to undergo a psychiatric and/or psychological assessment (“Assessment”) by a person or persons selected or approved by the Diocese.
2. I understand that the Assessment is only one part of the Diocese’s decision making process and that information provided to the Diocese about the Assessment may be considered with other information available to the Diocese in deciding whether or not to accept me or to continue considering my application for postulancy, ordination and/or other ministry position in the Diocese. Nonetheless, I understand that information from the Assessment may be determinative of the Diocese’s decision.
3. I voluntarily consent to participate in the Assessment and I agree to cooperate fully with the Assessment. I understand that the Assessment may include one or more attitude questionnaires, psychological tests, psychiatric tests, and/or clinical interviews. I understand that I will be asked to provide various types of information about myself which may include but not be limited to, information about my family, medical history, psychological and psychiatric history, criminal history, sexual behavior and attitudes, drug and alcohol use, relationships, education, and employment. I agree that all the information I provide for the Assessment will be true, correct, and complete, to the best of my knowledge. I understand that false or misleading statements made by me or significant omissions of any kind in the Assessment process are sufficient cause for dismissal from the application process or denial of my application for a ministry position in the Diocese.
4. I authorize all mental health professionals involved in the Assessment to disclose to each other, both orally and in writing, all records and information, including opinions, pertaining to the Assessment, including but not limited to my responses to any questionnaires, tests and interview questions.
5. I understand that at the conclusion of the Assessment a written report may be prepared which will contain conclusions, opinions, observations, recommendations for follow-up and the like. I authorize the mental health professionals involved in the Assessment to disclose the written Assessment

report to the bishop or Ecclesiastical Authority of the Diocese. I authorize the Bishop or Ecclesiastical Authority to disclose to and discuss the written Assessment report with those involved in the application process. I authorize the mental health professionals involved in the Assessment to discuss the written Assessment report with the bishop or Ecclesiastical Authority and those involved in the application process.

6. I understand and agree that whether or not I have paid for the Assessment or any part thereof, all of the records and documents related to the Assessment do not belong to me and I do not have the right to see them, have them reviewed by or sent to anyone else, or to receive a copy of them at any time. I further understand and agree that I am not entitled to discuss the Assessment with the personnel involved in the Assessment process nor am I entitled to have anyone else discuss the Assessment with them on my behalf. I agree that I will not request or seek to obtain from the bishop or Ecclesiastical Authority or Diocese or from any of the personnel involved in the Assessment or from any other person or entity the originals or any copies of any records or documents related to the Assessment nor will I authorize anyone to do so on my behalf.
7. I understand that after the Assessment described herein, the Diocese may determine that further assessment is necessary before a decision is made on my application. If I elect to participate in such further assessment, all the terms of this Authorization and Release shall apply to any further assessment.
8. I understand and agree that the Diocese will have the right to control the use and disclosure of information regarding the Assessment both during consideration of my application and after consideration of my application has terminated, regardless of the action taken on my application, and that the Diocese does not have to obtain any further authorization from me to disclose any information regarding the Assessment or the written Assessment report.
9. I consent to the use of information that I provide or that is developed from the Assessment for research purposes, including but not limited to publication and presentation to the scientific or religious communities and/or other audiences, provided that if so used, the information will be presented in a disguised format to preclude identification of my individual identify.
10. As consideration for having my application considered by the Diocese, I hereby waive, release and discharge the Diocese and its officers, directors, employees, volunteers, agents and legal representatives, and all personnel and entities involved in conducting the Assessment and their officers, directors, employees, volunteers, agents, heirs, administrators, successors, assigns and legal representatives ("the Released Parties") from liability of all kinds including but not limited to personal injury, defamation, slander, libel, negligence, invasion of

privacy, breach of contract, or otherwise, in law or in equity, arising out of my participation in the Assessment, use or disclosure of information regarding the Assessment, or arising in any other way as a result of the Assessment. I do not release the Released Parties from liability for willful or intentional acts or punitive damages.

11. I also agree not to sue or make a claim against the Released Parties for injury, damage, or loss of any kind sustained as a result of my participation in Assessment, the use or disclosure of information regarding the Assessment, or relating in any way to the Assessment. I will indemnify and hold harmless the Released Parties from all claims, judgments, and costs, including attorneys fees, incurred in connection with any such action.
12. I agree that if any portion of this Authorization and Release is found by a court to be unenforceable for any reason, the remainder of this Authorization and Release shall remain valid and in full force and effect.
13. I have carefully read this authorization and release and fully understand its contents. I sign it of my own free will. I understand that I may consult with an attorney of my choice before signing this document. I acknowledge that I have had the opportunity to ask questions concerning the contents of Authorization and Release and any such questions have been answered to my satisfaction. Nonetheless, in agreeing to sign this Authorization and Release, I have not relied upon any statements or explanations made by any of the Released Parties or by any attorney of any of the Released Parties. I have initialed each page of this Authorization and Release indicating that I have read and understand each paragraph.

\_\_\_\_\_  
(Applicant's signature)

\_\_\_\_\_  
Date

\_\_\_\_\_  
(Print or type applicant's name)

\_\_\_\_\_  
(Witness signature)

\_\_\_\_\_  
(Print or type witness name)

# FINANCIAL DISCLOSURE FORM DIOCESE OF EAST TENNESSEE



## CASH FLOW

Monthly Income  
Wages, Salary, Tips  
Other Income \_\_\_\_\_

**Total Monthly Income** \_\_\_\_\_

Monthly Expenses  
Mortgage  
Payment/Rent  
Automobile Loans  
Personal Loans  
Charge Accounts  
Federal Income Taxes  
State Income Taxes  
FICA (Social Security)  
Real Estate Taxes  
Other Taxes  
Utilities  
Household  
Repairs/Maint.  
Food  
Clothing/Laundry  
Education Expenses  
Child Care  
Automobile Expenses  
Life Insurance  
Homeowner's  
Insurance  
Automobile Insurance  
Med./Dental/Disability  
Ins.  
Unreimbursed  
Med/Dental  
Entertainment/Dining  
Recreation/Travel  
Hobbies  
Gifts  
Charitable  
Contributions  
Other Expenses

**Total Monthly Expenses** \_\_\_\_\_

**Net Cash Flow  
(Income - Expenses)** \_\_\_\_\_

## NET WORTH

Assets  
Residence  
Vacation Home  
Furnishings  
Automobiles  
Rental Real Estate  
Art, Jewelry, Valuables  
Checking Accounts  
Savings Accounts  
Money Market Funds  
Certificates of Deposit  
Other Cash Reserve  
Stocks  
Mutual Funds  
Annuities  
Limited Partnerships  
Business Interests  
Bonds  
Other Assets

**Total Assets** \_\_\_\_\_

Liabilities  
Home Mortgage  
Other Mortgage  
Automobile Loans  
Bank Loans  
Personal Loans  
Charge Account Debt  
Other Debts

**Total Liabilities** \_\_\_\_\_

**Net Worth  
(Assets - Liabilities)** \_\_\_\_\_

**APPLICATION FOR POSTULANCY  
DIOCESE OF EAST TENNESSEE**



I, \_\_\_\_\_, an aspirant for Holy Orders, respectfully apply for recommendation to the Bishop of East Tennessee for admission as a Postulant for Holy Orders and submit the letters/documents required by the Canons of the Church (See Step Six of the Discernment Process).

Signed: \_\_\_\_\_

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

cc: Commission on Ministry  
Standing Committee

**VESTRY RECOMMENDATION FOR POSTULANCY  
DIOCESE OF EAST TENNESSEE**



To the bishop and Commission on Ministry of The Diocese of East Tennessee, from

\_\_\_\_\_, on \_\_\_\_\_.  
(Name of Parish) (Date)

We, whose names appear below, certify that \_\_\_\_\_ is a confirmed adult  
(Name)

communicant in good standing of this Parish. We declare that, in our opinion, this person possesses such qualifications as would be fitting for admission as a Postulant for Holy Orders. This judgment is based on our personal knowledge.

(To be signed by the rector and at least two-thirds majority of the Vestry.)

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

Attestation of Clerk or Recording Secretary:

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

\_\_\_\_\_, \_\_\_\_\_, Tennessee, duly convened at \_\_\_\_\_  
(Name of Parish) (City) (Time)

On the \_\_\_\_\_ day of \_\_\_\_\_, \_\_\_\_\_, and that the  
(Day) (Month) (Year)

names attached are those of all (or a two-thirds majority of all) the members of the Vestry.

\_\_\_\_\_  
Clerk/Secretary of the Vestry

**CLINICAL PASTORAL EDUCATION RELEASE FORM  
DIOCESE OF EAST TENNESSEE**



I permit and request that the final evaluation, summary, and supervisor comments from my Clinical Pastoral Education term are released and sent to the bishop of East Tennessee soon after the completion of my CPE experience.

Signed: \_\_\_\_\_

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

Please send my evaluation to:

The Rt. Rev. Charles vonRosenberg  
Diocese of East Tennessee  
814 Episcopal School Way  
Knoxville, TN 37932

**APPLICATION FOR CANDIDACY  
DIOCESE OF EAST TENNESSEE**



I, \_\_\_\_\_, a postulant for Holy Orders, respectfully apply for recommendation to the bishop of East Tennessee for admission as a Candidate for Holy Orders and submit the letters/documents required by the Canons of the Church (See Section IV of the Discernment Process).

Date of Birth: \_\_\_\_\_

Signed: \_\_\_\_\_

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

cc: Commission on Ministry  
Standing Committee

**VESTRY RECOMMENDATION FOR CANDIDACY  
DIOCESE OF EAST TENNESSEE**



To the bishop and Commission on Ministry of The Diocese of East Tennessee, from \_\_\_\_\_, on \_\_\_\_\_.  
(Name of Parish) (Date)

We, whose names appear below, certify that \_\_\_\_\_ is a confirmed adult  
(Name)  
communicant in good standing of this Parish. We declare that, in our opinion, this person possesses such qualifications as would be fitting for admission as a Candidate for Holy Orders. This judgment is based on our personal knowledge.

(To be signed by the rector and at least two-thirds majority of the Vestry.)

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

Attestation of Clerk or Recording Secretary:

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

\_\_\_\_\_, \_\_\_\_\_, Tennessee, duly convened at \_\_\_\_\_  
(Name of Parish) (City) (Time)

On the \_\_\_\_\_ day of \_\_\_\_\_, \_\_\_\_\_, and that the  
(Day) (Month) (Year)

names attached are those of all (or a two-thirds majority of all) the members of the Vestry.

\_\_\_\_\_  
Clerk/Secretary of the Vestry

**APPLICATION FOR ORDINATION TO THE DIACONATE  
DIOCESE OF EAST TENNESSEE**



I, \_\_\_\_\_, a Candidate for Holy Orders in the Episcopal Church, seeking the Priesthood, respectfully apply to the Bishop of East Tennessee for recommendation for ordination to the Diaconate.

Date of Birth: \_\_\_\_\_

Signed: \_\_\_\_\_

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

cc: Commission on Ministry  
Standing Committee

**VESTRY RECOMMENDATION FOR  
ORDINATION TO THE DIACONATE  
DIOCESE OF EAST TENNESSEE**



To the Bishop, Commission on Ministry, and Standing Committee of The Diocese of East Tennessee, from \_\_\_\_\_, on \_\_\_\_\_. We do certify  
 (Name of Parish) (Date)  
 that, after due inquiry, we are well assured and believe that \_\_\_\_\_,  
 (Candidate's Name)  
 for the last three years, has lived a sober, honest, and godly life, and is loyal to the Doctrine, Discipline, and Worship of this Church, and does not hold anything contrary thereto.  
 And, moreover, we think \_\_\_\_\_ a person worthy to be admitted to the  
 (Candidate's Name)  
 Sacred Order of Deacons.

(To be signed by the rector and at least two-thirds majority of the Vestry.)


Attestation of Clerk or Recording Secretary:

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

\_\_\_\_\_, \_\_\_\_\_, Tennessee, duly convened at \_\_\_\_\_  
 (Name of Parish) (City) (Time)

On the \_\_\_\_\_ day of \_\_\_\_\_, \_\_\_\_\_, and that the  
 (Day) (Month) (Year)

names attached are those of all (or a two-thirds majority of all) the members of the Vestry.

\_\_\_\_\_  
 Clerk/Secretary of the Vestry

**APPLICATION FOR ORDINATION TO THE PRIESTHOOD  
DIOCESE OF EAST TENNESSEE**



I, \_\_\_\_\_, a Deacon and Candidate for Ordination to the Priesthood in the Episcopal Church, respectfully apply to the bishop of East Tennessee for recommendation to the Priesthood and submit the letters/documents required by the Canons of the Church.

Date of Birth: \_\_\_\_\_

Signed: \_\_\_\_\_

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

cc: Commission on Ministry  
Standing Committee

**VESTRY RECOMMENDATION FOR  
ORDINATION TO THE PRIESTHOOD  
DIOCESE OF EAST TENNESSEE**



To the bishop, Commission on Ministry and Standing Committee of The Diocese of East Tennessee, from \_\_\_\_\_, on \_\_\_\_\_. We do certify that, after due inquiry, we are well assured and believe that the Reverend \_\_\_\_\_, Deacon since the \_\_\_\_\_ day of \_\_\_\_\_ in the year \_\_\_\_\_, being the date of ordination to the Diaconate (or for at least three years), has lived a sober, honest, and godly life, and has not written, taught, or held anything contrary to the Doctrine, Discipline, or Worship of this Church. And, moreover, we think that the Reverend \_\_\_\_\_ a person worthy to be admitted to the Sacred Order of Priests.

(To be signed by the rector and at least two-thirds majority of the Vestry.)


Attestation of Clerk or Recording Secretary:

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

\_\_\_\_\_, \_\_\_\_\_, Tennessee, duly convened at \_\_\_\_\_  
(Name of Parish) (City) (Time)

On the \_\_\_\_\_ day of \_\_\_\_\_, \_\_\_\_\_, and that the  
(Day) (Month) (Year)

names attached are those of all (or a two-thirds majority of all) the members of the Vestry.

\_\_\_\_\_  
Clerk/Secretary of the Vestry