

Discerning and Responding to a Call to Ordained Ministry

The Ordination Manual



The Anglican Diocese of Pittsburgh

Approved by the Commission on Ministry
March 2017

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Appendix A: *Parish Discernment Committee Handbook*

Appendix B: *Policies Regarding the Prevention of Sexual Misconduct and Child Abuse by Clergy, Employees and Volunteers in the Anglican Diocese of Pittsburgh and the Investigation and Prosecution of Allegations and Incidents*

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Bishop's Letter

“If anyone aspires to the office of overseer, he desires a noble task” (1 Timothy 3:1, ESV).

Dear Friend in Christ,

“Is Jesus calling me to be a deacon or priest in His Church?” I’m assuming that question is why you are reading this manual. The ordination process in our diocese is designed to help you confidently answer that question. I’m excited to walk with you on this adventure of discernment.

Discernment is crucial because, as our culture relates to the Church with increasing hostility and apathy, we are in one of the most challenging and exciting seasons of ministry since the time of the Apostles. “Business as usual” is impossible. In this season, the Church needs ordained leaders who are women and men of radical faith, godly character, winsome devotion, courageous compassion, and unshakeable confidence in the Gospel. We need deacons and priests that lead individuals and congregations into gospel-centered mission, that preach a life-transforming gospel in the power of the Spirit, that live righteous and holy lives, that care for Christ’s people, and that orient their lives to God’s glory. Because none of us would claim those traits for ourselves, we depend on the Body to help us in the process of discernment.

Our discernment together will include your sense of being called by God and the confirmation of that call by the Body. The alignment of these two perspectives points powerfully towards God’s will. The process in this manual provides for both aspects of discernment.

As you clarify your sense of call, you may find the Lord working in one (or more) of these three ways.

- The Lord may speak to you very clearly, as He did with apostles and prophets. Like Paul, the Apostle, you may have an Ananias who gives you a prophetic word. Or you may have an Isaiah or Jeremiah conversation with the Lord. Or the Lord may give you a clear leading through your intuition or imagination. You may be able to share exactly when you were called.
- The Lord may align your gifting, passion, experience, circumstances, ministry fruitfulness and the assessment of the Body to give you clear direction; like runway lights that align to direct pilots. You may describe your call as the way you ‘are wired’ instead of as a specific experience.
- Folks may have recruited you for ministry based on leadership gifts they observed in you. They may have encouraged you to offer your gifts to the Church. And you are moving forward in that offering, trusting that, like a moving ship, steer toward his purposes.

Regardless of how you have gotten to the place where you are pursuing further discernment, this process is designed to increase your confidence in God’s call on your life.

The role of the Body is crucial in the discernment process.

- Rector: the official process begins with a series of prayerful conversations with your rector who will help you clarify your sense of call.
- Bishop: when your Rector believes that the Lord may be leading you into ordained ministry in the Church, we will talk. Ultimately, as the bishop, I'm the one who will make the final decision regarding ordination. So, it is important to me that we begin to get to know each other early on in the process and that we meet again before your time with the Commission on Ministry.
- Parish Discernment Committee: when I concur with your rector's sense that God might be leading you towards ordination, I will send you back to the parish for a wider and deeper discernment that focuses on character, maturity, and ministry fruitfulness.
- Commission on Ministry: when the parish affirms that they see God's call on your life, you will meet with the Commission on Ministry. This group will review all the work done so far in order to affirm your call and to guide further preparation (academic, practical and personal) for ordained ministry.

As you go walk through this adventure of discernment, I invite you to open your heart to all that the Lord wants to do through it. My prayer is that He will use this process to marinate your heart in His love and grace, to deepen your confidence in His Gospel, to clarify your sense of His call, and to lead you into the "good works He has prepared for you beforehand" (Eph. 2:10).

Peace,

+ Jim

Introduction to the Ordination Manual

Discerning and Responding to a Call to Ordination is an important and holy work for all of us in the Anglican Diocese of Pittsburgh. The Bishop and the Commission on Ministry (COM) have worked hard to design a process that allows the Holy Spirit to work in our midst as we seek His best for our leaders and our parishes; and to align the ordination process with the vision, mission and guiding principles of our diocese. It is our hope that this manual will be a useful guide to all who are involved in discerning and responding to a call to ordained ministry.

The Ordination Process

The first phase of the ordination process takes place in the parish of the person seeking ordination. Because they know you well, it is the local community of faith that is best suited for this initial work of discernment and support. The rector and the Parish Discernment Committee (PDC) each meet with an individual to listen, ask, and pray about a particular call. Those called to ordination are called by the whole church, not just a unique worshipping community. For this reason, the next steps of the process are carried out by the Bishop and the COM.

Definition of a Priest

A priest is a person called by God to lead a community of faith and charged to encourage, call out and orchestrate the gifts of the people of God, so that the church can live up to its responsibility of reaching those outside it with the transforming love of Jesus Christ. As such, he or she is authorized to perform sacerdotal functions, speaking and acting as Christ's representative, with the authority of the Church. The priesthood is rooted in the Priesthood of Jesus Christ and is a unique expression of the priesthood of all who are baptized. A priest is commissioned to make Christ's presence a tangible reality through the preached word, through the sacraments and through being an example of Christian living. A priest is called to work as a pastor, priest and teacher and to share in the Councils of the Church. A priest is to minister to the people committed to his or her care; to preach the Word of God; to baptize; to celebrate the Eucharist; and to pronounce absolution and blessing in God's name.

Definition of a Deacon

A deacon is a person called by God to a special ministry of servanthood directed by the Bishop. In the name of Jesus Christ, a deacon is to serve all people, particularly the poor, the weak, the sick, and the lonely and interpret to the Church the needs and concerns and hopes of the world. A deacon is to assist the bishop and priests in public worship and in the ministration of God's Word and Sacraments. In this Diocese the work of the deacon is to administer and apply the resources of the Church for ministry to the needy both inside and outside the Church and in so doing serve as a bridge between the Church and the world. The deacon is to model, encourage, and equip servanthood among lay people.

Constitution and Canons

All persons considering ordination in the Anglican Diocese of Pittsburgh should read the Constitution and Canons of the Anglican Church in North America (particularly Title III which pertains to ordination), the Constitution and Canons for the Anglican Diocese of Pittsburgh, and the Jerusalem Declaration.

[The Constitution and Canons of the Anglican Church in North America.](#)

[The Constitution and Canons of the Anglican Diocese of Pittsburgh.](#)

Guiding Principles for the Ordination Process

1. The shared vision that we are the Anglican Diocese of Pittsburgh states that:
We are one Church of miraculous expectation and missionary grace.
2. The shared work of the diocese is seen in the local congregations. The health, vibrancy, and well-being of the diocese is measured by and reflected in the health, vibrancy, and well-being of the local congregations.
3. In the Anglican Diocese of Pittsburgh, we are always looking to identify women and men who can serve in positions of ordained leadership, as priests and deacons, in local congregation and church plants. These are individuals who are devoted to Jesus Christ and sense a call to ordination based on both the Great Commandment and the Great Commission.
4. We are seeking first, faithful disciples of Jesus Christ who feel called to disciple others in local congregations through teaching and preaching Holy Scripture, through the administration of the Sacraments, and through modeling a life of winsome devotion and godly character. More specifically, we are seeking transformational leaders who feel called to serve God's people in local congregations, to identify and train new leaders and to lead them into effective mission to those far from God.
5. Upon entering the ordination process, we would expect that those who aspire to ordained leadership would:
 - Be grounded in the Gospel of Jesus Christ, and be sharing the Gospel message with others outside their local congregations.
 - Be faithful in daily time spent with the Lord, and be faithful in the sacramental life of the Church.
 - Model faithful family relationships, including sexual purity.
 - Be in functional accountability and intercessory relationships that safeguard themselves in their life of faith.
6. The ordination process is open to individuals presented by any congregation in the Diocese and we will recruit for priestly and diaconal ordination with the following models in mind:

- Congregational leaders and church planters.
 - Tentmakers and bi-vocational ministers who can lead small congregations; mature and multi-gifted individuals who derive their principal income from secular employment.
 - Specialized callings outside of the local congregation, such as professors, teachers, chaplains (military, hospital, school), youth workers, evangelists, and missionaries.
7. We will prepare, test and examine our candidates for ordination in such a way as to commend them for service throughout the entire Anglican Communion. We will follow the canons of the Anglican Church in North America faithfully while seeking to respond creatively to the circumstances presented to us by a radically shifting culture.

The Ordination Discernment Process: Four Phases

The ordination process has four main phases with requirements within each step.

The four phases are:

1. Exploration: Conversations with Rector and Bishop
2. Aspirancy: Parish & Diocesan Discernment
3. Postulancy: Academic and Practical Preparation
4. Candidacy: Assessment of Readiness for Ordination to the Diaconate

IMPORTANT

There is no specific timeframe applicable to everyone. Some people will proceed through each step and requirement very, very quickly while others may take many years. Do not assume that one person's timeframe will match your own. **THIS IS NOT A RACE, BUT A JOURNEY.**

The submission of all documents to the Diocesan Office by the applicable deadlines is ultimately the responsibility of the individual in the ordination process. Any documents not submitted by the announced deadlines and with proper signatures and dates may delay the ordination process.

Remember, it is YOUR responsibility to have ALL requirements signed, dated & submitted on time!

If you have questions along the way, ask your rector or call the Bishop's Office.

Checklist for Phases of Ordination Process

[Aspirant Initiates]

EXPLORATION PHASE:

- Rector's Careful Inquiry
 - Spiritual Autobiography
 - Theological Reflection Essay
 - Self-Reflection Questions
- Application for Holy Orders
- Conversation with Bishop (Bishop submits his report to PDC and/or rector)

ASPIRANCY: CONGREGATIONAL DISCERNMENT PHASE

- Bishop gives permission to the rector to continue discernment
- Rector forms Parish Discernment Committee (PDC)
- PDC meets with Aspirant and submits its Assessment to the Vestry
- Vestry reviews work of PDC, and, if it concurs, recommends Aspirant to the bishop

ASPIRANCY: DIOCESAN DISCERNMENT PHASE

- Call the Bishop's Office
- Bishop Receives:
 - Parish Discernment Committee Evaluation
 - Vestry Recommendation for Postulancy
 - Official College and/or other School Transcripts
 - Mental Health Evaluation: Contact Bishop's Office to schedule
 - Church Planter Assessment: Contact Bishop's Office to schedule
 - Confirmation of Spiritual Direction
 - Oxford Background Final Report: Contact Bishop's Office to initiate the background check
 - *Acknowledgment of Receipt of Policies (Appendix B) from Policies Regarding the Prevention of Sexual Misconduct and Child Abuse by Clergy, Employees and Volunteers in the Anglican Diocese of Pittsburgh and the Investigation and Prosecution of Allegations and Incidents*
- Second Conversation with Bishop
- COM Receives
 - Bishop's Report
 - Aspirant's File
 - Medical Evaluation Form
 - Ministry Safe Certification: Contact Bishop's Office to schedule the online training
 - Appendix B from *Policies Regarding the Prevention of Sexual Misconduct and Child Abuse by Clergy, Employees and Volunteers in the Anglican Diocese of Pittsburgh and the Investigation and Prosecution of Allegations and Incidents*

- Postulancy Interview

POSTULANCY PHASE: PREPARING FOR CANDIDACY

- Ordination Preparation Plan for academic and practical training outlined by COM and Postulant

Individual:

- Ember Day Letters
- Application for Candidacy
- Updated Spiritual Autobiography: Focusing on personal growth and the Lord's work in your life during Postulancy

Parish / Others:

- Updated Rector Recommendation Letter
- Updated Confirmation of Spiritual Direction Form
- CPE/Internship Report
- Seminary transcripts
- Recommendation from Director of Deacon Formation Program (Vocational Diaconate)
- Candidacy Interview

CANDIDACY PHASE: PREPARING FOR ORDINATION TO DIACONATE

Individual:

- Ember Day Letters
- Successful Completion of Canonical Examination or Core Courses (Vocational Diaconate)
- Fulfillment of requirements by Bishop or COM, if any
- Application for Ordination to the Diaconate
- Attend Pre-Ordination Retreat

Parish:

- Vestry Recommendation Form

After the submission of the above documents or the documents stated by the COM as necessary, the Candidate will be ready for Ordination.

Ordinations to the diaconate are normally held the second Saturday of June and December. The pre-ordination retreat is normally held Tuesday through Thursday the week of the service.

DIACONAL TIME: PREPARING FOR ORDINATION TO THE PRIESTHOOD

Individual:

- Application to the Sacred Order of Priests
- Fulfillment of requirements by bishop or COM (*if applicable*)

Rector's Careful Inquiry Guidelines

The formal process of discerning a call to ordination begins with the Rector's careful inquiry – a series of 2 or 3 (or more) conversations between a rector (or a priest appointed by the rector)¹ and the person exploring ordination. At least one of these conversations should include his/her spouse or fiancé (e), if applicable. At the end of these conversations, the Rector should be comfortable about encouraging the individual to pursue further discernment. If this is the case, the rector writes a brief report and sends it to Bishop. If the Rector is not comfortable about proceeding, that fact and the reasons for it should be communicated to the person. Rectors, please consult the Bishop if you have questions about the Careful Inquiry or if you need help in determining how to proceed with a person. This is important and holy work. Please undertake it with a prayerful heart, and do not hesitate to ask for help from the Bishop's Office.

What a Rector should be seeking to see in a person who is to be recommended for ordination:

- Deep, growing personal faith that can be easily expressed
- Clear sense of call that is connected to gifts
- Some understanding and experience of the nature of the church and the place of ordained ministry within it
- Demonstrated leadership ability
- Emotional and physical health – including healthy family relationships
- Intellectual and academic ability; curious, life-long learner
- If married, spouse is supportive of move to ordination

Suggested topics for conversations:

Conversation 1

- A brief spiritual autobiography. This might include a discussion of who or what has shaped him or her as a person; what things have contributed to spiritual growth; personal spiritual disciplines; growing edges in spiritual or emotional life; family and relational history
- Initial conversation about call – what has brought this person to seek ordination: What gifts seem to fit or not to fit such a call?
- Suggest some things to think about in preparation for next conversation. Suggest writing a theological reflection on ministry paper, which will be required before postulancy

Conversation 2

- Discussion of ordination – for example, you could look at the ordination service in the prayer book and discuss.
- Discussion of Theological Reflection Paper, if written. What was interesting, helpful? What questions or concerns does paper raise?

¹ The Rector of a parish may appoint another priest to do the *Careful Inquiry*. In Mission Fellowships, a priest-in-charge may fulfill this role.

- Discuss the ways in which the shape, challenges and demands of ordained ministry fit the person's personality, gifts and skills.
- Include spouse or fiancé (e) in this conversation and ask for his or her input.
 - Discuss his or her thoughts and about this direction.
 - Discuss the expected impact of ordination on the family.
- Suggest some things to think about in preparation for next conversation

Conversation 3

- Follow up on issues, questions, thoughts, second thoughts raised in earlier conversations
- Have a frank conversation about insights, hopes and concerns regarding this person's pursuit of ordination with as much specificity as possible.
- Directions about the next steps in the ordination process.

The Rector sends the Careful Inquiry Report to the Bishop.

Spiritual Autobiography

Submit a brief essay (no more than 2,000 words) of your faith journey, including significant people and events, that have influenced how you see yourself as a person of faith. Please entitle the document *Spiritual Autobiography*. Put your name and the date clearly at the top of each numbered page of the document. This paper should include some kind of response to the following questions:

- When and how did you first become aware of and/or committed to following Jesus Christ?
- In what ways have you grown in Christ-likeness over the past years?
- What obstacles, trials or failures have you faced which have challenged your faith? How did you respond in these situations?
- Where do you see the Lord working in your life right now?

Theological Reflection on Ministry

Write a three to five-page essay in which you describe your *biblical* and *theological* understanding of the nature of the church, ministry (lay and ordained), and call. You may use your own experience to illustrate what you are trying to say, but the primary purpose of this paper is to describe your understanding of how God works. It is not primarily autobiographical. Put your name and the date clearly at the top of each numbered page of the document.

Self-Reflection Questions

Please answer these questions (1-19) thoughtfully and add any other material or information that you feel will be helpful to us. Insert your name and the date on each page.

Perceived Call to Ordained Ministry

1. Describe how you have felt drawn to the ordained ministry as a vocation. When did you first entertain the idea, what events and people most influenced you, and in what specific ways have you experienced this call?
2. What particular skills and talents will you bring to ordained ministry?
3. In what ways have others affirmed your perceived call to ordained ministry?

Relationship to God

4. Describe your spiritual life and disciplines.
5. Tell us about a time when you struggled with your faith and/or felt far from God. How did you respond to this?
6. Describe the particular way you might exercise ordained ministry (parish work, church planting, chaplaincy, teaching, counseling, etc.)

Relationship with Your Family

7. Describe the family pattern of religious affiliation during your growing-up years.
8. Describe your relationship with your parents, siblings, spouse and children (if applicable).

Self-Description

9. What are your strengths and barriers, particularly those recognized by others?
10. Are there types of communities where your leadership skills would be especially appreciated? Is it hard for you to minister to particular groups of people? If so, who are they?
11. How does your present ministry and/or work context draw on your God-given personality and strengths?
12. What things have you done (or are you doing) to develop your strengths and to minimize the ill effects of your barriers, in order to maximize your effectiveness in serving God?
13. Describe a conflict situation in which you were involved, how you reacted, what you might have done differently, and what you learned about how you react to conflict.
14. Describe your usual reaction to stress.
15. What, if any, medical or psychological conditions do you have?

General Questions

16. List social and recreational organizations to which you belong and briefly describe your participation. (If a member of a masonic organization, please list.)
17. List and describe any mission trips (foreign or domestic) you have taken.
18. What three non-theological books have you read this year?
19. What will you do if you are not accepted as a postulant for Holy Orders?

Divorce, Remarriage, and the Call to Ministry

Title III, Canon 3, Section 5 & 6 of the Canons of the Anglican Church in North America:

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

Section 6 - *Concerning Pastoral Exceptions to Section 5*

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

For the Anglican Diocese of Pittsburgh

Considering the place of the deacon or priest as a model for the community, and as a picture of Christ's love for the Church, the acceptance of a divorced person for Holy Orders should be a VERY rare situation. The man or woman who has not been able to find reconciliation with the central person in his or her life may be hard pressed to proclaim this to those under his or her care. Certainly, a person who has initiated divorce is in a very weakened position. However, Christians also have been taught that, in the new life of Christ, the old things have passed—if a divorce took place prior to a person becoming a Christian, this may be a mitigating circumstance, especially if the Christian leader uses his or her past life as a contrast to God's will for the people.

Guidelines for those who are divorced and/or remarried and seeking ordination

1. Any individual who presents him/herself and has multiple divorces will not be received to go forward in the ordination process under any circumstances. Likewise, an individual whose spouse has multiple divorces would be considered only in rare circumstances.
2. Individuals with a single divorce (and remarriage) seeking ordination should not be normally accepted in the ordination process.
 - If, during inquiry, it appears clear that the divorce was not desired by the individual, but initiated by the spouse or forced upon the person by the spouse's abuse (physical or emotional), then the call is not to be questioned simply on the grounds of the divorce. This is particularly clear if the individual has remained single, but a remarriage subsequent to the undesired divorce should not be seen necessarily as an impediment.

- If a person seeking ordination is in a more clouded situation, such as unfaithfulness to his or her spouse (even where repentance has followed), or party to a mutually-sought divorce, then he or she should be discouraged from pursuing ordination. The exception to this might be if the episode occurred prior to his or her conversion, and a Biblical understanding of marriage, including repentance for the past, is manifest.
 - If a person has divorced his or her spouse for continued, unrepentant unfaithfulness, or for self-protection or the protection of children, then this is a situation that also needs to be considered. Again, if that person has remained single, and continues to hope for reconciliation, then there is no immediate impediment to ordination. In the case of remarriage after such a situation, the case must be decided on its own merits, and by means of inquiry into the frame of mind and the understanding of the individual.
3. In any of these complex cases, the individual might well be better served by an encouragement to seek healing and the regularization of his or her family, rather than seeking to serve in an ordained capacity. In the case of a divorce or divorce and remarriage where there is an unrepentant or blasé attitude towards the matter, ordination should not be presented as an open door. Though all married Christians are called to fidelity in life-long marriage, those in leadership positions are those to whom “much as has been given;” from them, more may be expected.

Initial Conversation with the Bishop

The initial conversation with the bishop happens during the Exploration Phase; after the Rector's Careful Inquiry. The individual's file should contain the following five documents:

- Spiritual Autobiography Essay
- Theological Reflection Essay
- Self-Reflection Questionnaire
- Application for Holy Order
- Rector's Careful Inquiry

Once the Bishop communicates his approval for the Rector to proceed, the individual is considered an Aspirant in the Congregational Discernment Phase.

The Parish Discernment Committee

The Parish Discernment Committee (PDC) assists the Rector and Vestry in discerning whether or not particular persons are called to ordained ministry. It is the understanding of this diocese that a call to ministry comes out of community.

Often the PDC is a standing committee, appointed by the rector. In some cases, a PDC is called together on an *ad hoc* basis for one particular individual. It may also be appropriate for the Vestry to serve in this capacity. For further direction regarding the work of the PDC see the *Parish Discernment Committee Handbook* (Appendix A of this Manual).

If this is the first time your church has established a PDC, please contact the Chair of the Commission on Ministry for guidance and assistance.

The Parish Discernment Process

Four areas to be explored: Call, Character, Maturity, and Ministry Experience

The parish discernment process is a series of conversations (normally 2-4) between a person seeking ordination and a Parish Discernment Committee (PDC) to assess the individual's readiness in four areas: Call, Character, Maturity and Ministry Experience. Usually the rector or other ordained parish priests do not participate in the conversations with the PDC, although sometimes the rector is present for the first one. If the aspirant is married, the spouse attends the sessions with him/her and is required to attend at least one.

When the PDC has finished meeting with the aspirant, it writes a report that is presented to the vestry. Usually a member of the PDC meets with the vestry to give an explanation of its findings.

A suggested format for conversation with the aspirant is as follows:

- Session 1: Questions about the aspirant's background, personal faith, life and calling, health of the marriage
- Session 2: Questions about his or her ministry and gifts
- Session 3: Follow up on particular questions or issues raised in first two conversations
- Session 4: Summary conversation, once again focused on things raised in earlier conversations.

It is important for these conversations not to be rushed, allowing both aspirant and committee members enough time to ask and answer questions prayerfully and thoughtfully. Additional sessions may be added at the discretion of committee members or aspirant.

Vestry Interview Guidelines

It is the vestry of the parish, under the guidance of the Rector and with the recommendation of the Parish Discernment Committee which recommends an individual to the diocese for postulancy. The vestry must formally attest to the individual's suitability for ordained ministry on the Recommendation for Postulancy form. While the exact nature of vestry participation varies from parish to parish, most vestries will meet with the individual at least once prior to making a recommendation.

- The vestry will discuss with the individual how he or she plans to meet the cost of theological education. The parish is expected to pay one-third of the individual's psychological examination.
- If the Rector and Vestry recommend that the individual apply for postulancy, all documents previously gathered will be forwarded to the Bishop.

The Bishop should receive the required materials four weeks prior to the Postulancy interview.

Vestry Recommendation Form for Postulancy

To: The Bishop and the Commission on Ministry of the Anglican Diocese of Pittsburgh

We, whose names appear below, certify that _____

is a confirmed, adult Communicant in Good Standing of (parish)

We declare that, in our opinion, this person possesses such qualifications as would be fitting for admission as a postulant for Holy Orders.

Rector/Member of Clergy in charge of parish *Date*

ATTESTATION

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of _____ parish, duly convened at _____ on the _____ day of _____, 20____, and that the names attached are those of all (**or two thirds of all**) the members of the Vestry, **number of Vestry members is** _____.

Signature of Clerk or Secretary of the Vestry

ATTACH A STATEMENT:

The Vestry is expected to attach a statement of why they judge the postulant to be fit and qualified for admission as a candidate. They are also to state clearly whether these comments are based on personal knowledge of the postulant or on other evidence, giving the nature of the evidence used to make the judgment.

Application for Holy Orders

Use additional paper as needed

Date _____

Full Name of Aspirant: _____

Address _____

Telephone (Home) _____ (Cell) _____ (Office) _____

Fax _____ E-mail _____@_____

Social Security Number _____

Age _____ Date and Place of Birth _____

Marital Status _____ Date of Marriage _____

Spouse or Fiancé(e) Name _____

Additional Marital Information: Widowed? Divorced?

How many previous marriages? Give specifics (dates, etc.)

Children Name(s) _____ Date of birth: _____

_____ Date of birth: _____

_____ Date of birth: _____

Have you participated in an ordination discernment process in another congregation or denomination? If so, where? What was the result?

Military Experience, if any – give dates

Date of Baptism _____

Parish _____ Location _____

Date of Confirmation or Reception _____ Bishop _____

Parish _____ Location _____

Present Parish: _____

Length of time as confirmed member in good standing in present parish _____

Length of time resident in the Diocese _____

Parish-based Ministries – list parish, place, dates, and services, within parish or on its behalf

Family History

Parents:

Mother’s Name _____ Living? _____

Father’s Name _____ Living: _____

Siblings:

Names _____ Age _____

_____ Age _____

_____ Age _____

Education

High School _____ Date of Graduation _____

College/University _____ Years Attended _____

Degree _____ Graduation Date _____

Graduate School _____ Years Attended _____

Degree _____ Field _____

Other Training/Education (name of school or institution, dates attended, subject or areas)

Economic Situation

Current Annual Earnings:

Salary \$ _____ Spouse’s Salary \$ _____

Benefits \$ _____ Spouse's Benefits \$ _____

Total \$ _____ Total \$ _____

Total Annual Earnings: \$ _____

Liabilities

Mortgage \$ _____ Car Loans \$ _____

Credit Cards \$ _____ Student Loans \$ _____

Other Loans (including family and personal loans) \$ _____

Total Liabilities: \$ _____

What is the nature of your present indebtedness? Please write a brief explanatory note.

If you go to seminary or enter a non-stipendiary ministry (such as church planting), what financial arrangements have you made? _____

If you are eventually ordained, do you hope to have a full-time parish salary or do you have another means of financial support? _____

Employment History

Please provide a copy of your resume, or answer the questions below, to provide information for your last five employers. Begin with your present job and use additional sheets as necessary.

Name and Address of Employer _____

Date(s) of Employment _____

Title/Position _____

Your Immediate Supervisor _____

Brief Description of Your Job/Duties _____

Reason for Leaving (if not presently employed) _____

Further Background Information

If you answer **YES** to any of the questions below, please explain on a separate page.

1. Has disciplinary action of any sort ever been taken against you by a licensing board, professional association, ecclesiastical body, or educational or training institution? Have there been formal complaints against you that did not result in discipline? Are there complaints pending against you before any of the above-named bodies?
2. Have you ever been asked to resign or been terminated by a training program or employer?
3. Have you ever had a civil suit brought against you relative to your professional work, or is any such action pending? Have you ever had professional malpractice insurance suspended or revoked for any reason?
4. Have you ever been charged with any ethics violations, or sexual harassment? Are any such actions pending against you?
5. Are you now or have you ever had sexual contact or attempted sexual contact (sexual intercourse of any kind, intentional touching, or conversation for the purpose of sexual arousal) with persons that you were/are seeing in any professional context (i.e., a parishioner, a client, a patient, an employee, a student)?
6. Since the age of 21, are you now or have you ever been engaged in sexual behavior (sexual intercourse of any kind, genital contact, intentional touching, or conversation for the purpose of sexual arousal) with persons under 18 years of age?
7. Are you now using or have you ever used, produced, sold, or distributed pornography?
8. Have you ever been charged, arrested, or convicted for any crimes or misdemeanors? Have you ever been charged with moving traffic violations? Has your driver's license ever been revoked or suspended?
9. Have you ever had a restraining order, injunction, order for protection or the like issued against you as a result of allegations of domestic violence, abuse or the like? Have you ever had your parental rights restricted, suspended or terminated or have any of your children ever been in foster care?
10. Have you ever misappropriated funds or otherwise breached fiduciary duties in any professional capacity?

STATEMENT OF THE APPLICANT: Please read carefully before signing.

All information submitted by me in this questionnaire is true to the best of my knowledge. I understand that any significant misstatement in, or omission from, this questionnaire may be cause for denial of acceptance for postulancy or cause for dismissal from postulancy or the ministry.

I understand and agree that I will notify the Commission on Ministry of any changes in the status of my licensure, censure, or sanction by professional bodies and of any other information relating to my ability to act as a member of the ordained ministry.

Name (please type or print)

Signature

Date

Witness Signature

Date

**Authorization to Release Information, Waiver of Rights, Release of Claims and Indemnity,
and Hold Harmless Agreement**

Name of Applicant: _____

Social Security Number: _____ - _____ - _____

Permanent Address of Applicant: _____

Current Address of Applicant If Different from Above: _____

Telephone Number(s): _____

Today's Date: _____

I am voluntarily seeking to become, or am presently, a candidate for postulancy, ordination, and/or other ministry position (my "application") in the Anglican Church in North America through a process conducted by the Anglican Diocese of Pittsburgh ("Diocese"). I understand that as a part of the Diocese's decision-making process about my application I am required to undergo a psychological and/or psychiatric assessment ("Assessment") by a person or persons selected or approved by the Diocese.

I understand that the Assessment is only one part of the Diocese's decision-making process and that information provided to the Diocese from 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.

I voluntarily consent to participate in the Assessment and I agree to cooperate fully with those conducting it. 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.

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.

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 present the written Assessment report to the Bishop or Ecclesiastical Authority of the Diocese. I authorize the Bishop or Ecclesiastical Authority to disclose the written Assessment report to those involved in the application process and to discuss it with them. 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.

I understand and agree that whether I have paid for the Assessment or any part thereof, none of the records and documents related to the Assessment 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 report 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.

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.

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.

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 is presented in such a way as to preclude identification of my individual identify.

As consideration for having my application considered by the Diocese, I hereby waive any and all rights that I may now or hereafter have with respect to the information obtained in the Assessment process, and I further 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, emotional distress, defamation, slander, libel, negligence, invasion of privacy, breach of contract, or otherwise, in law or in equity, arising out of (i) my participation in the Assessment, (ii) the use or proper disclosure of information obtained in the Assessment, or (iii) any other effect or consequence of the Assessment. Notwithstanding the foregoing, I do not release the Released Parties from liability for willful misconduct or gross negligence with regard to improper release of information contained in the Assessment, or from punitive damages rising there from.

I also agree that neither I nor anyone acting on my behalf will sue or make a claim against any of the Released Parties for injury, damage, or loss of any kind sustained as a result of my participation in Assessment, the use or proper disclosure of information obtained in the Assessment, or relating in any other way to the Assessment. I will indemnify and hold harmless each of the Released Parties from all claims, judgments, and costs, including attorneys' fees, incurred in connection with any such action.

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.

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 this 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)

Professional Conduct

Stating again, the Diocese of Pittsburgh is strongly committed to protecting persons from sexual and professional misconduct by clergy and lay employees and volunteers.

Before an individual comes before the COM for a Postulancy Interview, the person must complete *Ministry Safe*, a diocesan sponsored training program on misconduct prevention training, and submit the *Acknowledgement of Receipt of Policies* (Appendix B) from *Policies Regarding Allegations and Incidents of Sexual Misconduct and Child Abuse by Clergy, Employees and Volunteers in the Anglican Diocese of Pittsburgh*.

College and/or other school transcripts

The applicant must contact every college or graduate schools attended and have an official transcript mailed directly to the Bishop's Office.

If the applicant has not completed college, then an official high school transcript should be submitted.

Spiritual Direction

Spiritual direction in its simplest form is the ministry of one member of the body of Christ to another, acting as support, companion and guide along the pilgrim's way. Traditionally the term has been used to describe the pastoral ministry of confessor and guide in the spiritual life. It might be considered a school for Christian discipleship. Together the director and the directed seek to make sense of their earthly pilgrimage in the light of the heavenly Jerusalem.

Spiritual direction is about living into our future in Christ. Consistent with this aim it may involve learning and appropriating classic spiritual disciplines, intended to bring us into more intimate relationship with Christ, that we may know grace. It is about our becoming who we really are in Christ, being open to the Holy Spirit, in whom we live and move, so that we may be guided and governed even as we are sanctified.

Spiritual direction is, before all else then, about learning to listen and respond to the voice of the Holy Spirit. Together the director and the directed seek to distinguish the still, small voice from the clamor; to recognize those thoughts that find their origin and inspiration in God; to find life in anguish and in joy, and to discern the presence of the Holy Spirit in the ordinary. Because we all are made in the image and likeness of God, contemplative awareness of God will bring with it a deepening self-knowledge and understanding. And as "we, who with unveiled faces all contemplate the Lord's glory," so too we will be "transformed into His likeness with ever-increasing glory, which comes from the Lord, who is the Spirit."

What passes between the director and the directed is absolutely confidential. The certification that the spiritual director must submit to the Commission on Ministry is to certify only the duration and frequency of the individual's consultations. It is not a character reference. Spiritual directors who are also members of the Commission on Ministry or the Board of Examining Chaplains, or otherwise involved in the assessment of Ordinands, will be asked to absent themselves from discussion and voting relating to the suitability of their directees for ministry.

The Ordinand is required to meet with his or her director at the very least on a monthly basis for the duration of the journey into ministry. While the individual is away from the Diocese attending seminary, he or she may wish to change directors.

Finding a Spiritual Director

Any person in ordained ministry could serve as a Spiritual Director. But, directors do not have to be in ordained ministry, nor do they have to be members of the Anglican Church. Directors should, however, have some knowledge of and be sympathetic towards the Anglican tradition. If you are having difficulty finding a Spiritual Director contact the Bishop's Office for a list.

Confirmation of Spiritual Direction

This form, required for both postulancy and candidacy interviews, is to be completed by the Spiritual Director. It is to certify the duration and frequency of the person's consultations only: it is not a character reference.

The Ordinand is required to meet with his or her director at the least on a monthly basis for the duration of the journey into ministry. What passes between the director and the directed is absolutely confidential.

I, _____, Spiritual Director, meet with
_____, person in direction, to provide spiritual direction
in accordance with the guidelines put forth by the Anglican Diocese of Pittsburgh.

Dates we have met in the past twelve months:

Signed: _____
Spiritual Director

Date: _____

Second Conversation with the Bishop: What to Expect

[Aspirant Initiates]

The Bishop schedules conversations throughout the year. The conversation lasts between 60 and 90 minutes; your spouse or fiancé (if applicable) should accompany you.

Before scheduling this conversation, the Aspirant's file should include the following.

From the initial conversation:

- Rector's Careful Inquiry
- Spiritual Autobiography
- Theological Reflection Essay
- Self-Reflection Questions
- Application for Holy Orders

Now including the following:

- Parish Discernment Committee Report
- Vestry Recommendation for Postulancy
- Official College and/or other School Transcripts
- Mental Health Evaluation
- Church Planter Assessment
- Confirmation of Spiritual Direction
- Oxford Background Final Report
- Authority for Release of Information

Oxford Background Check

The Diocese of Pittsburgh is strongly committed to protecting persons from sexual and professional misconduct by clergy. Before the individual comes to the COM for a postulancy interview, they must complete a series of background checks to determine if there is any history of criminal behavior, child abuse, financial difficulty or serious motor vehicle offences. Background checks are conducted or renewed on *all* persons prior to ordination, employment or acceptance into the Diocese of Pittsburgh.

The Oxford Document Management Company Inc. is contracted and paid by the Diocese to conduct and to administrate these background investigations on its behalf. Oxford Document Management is an entity created by a Certified Public Accountancy firm in Minneapolis, Minnesota, for the purpose of assisting the Anglican Church in its inquiries. Individuals should be assured that confidentiality is of utmost importance to the Diocese and is written into its contract with Oxford Document Management.

Upon acceptance into the ordination process, the Bishop's Office will contact the Oxford Document Management who will in turn contact the individual. The individual will be asked to complete and return forms on which he or she identifies teachers, employers, congregational leaders and bishops who have had authority over him or her in the ten years prior to entry into the Diocese's ordination process. The communication with the individual's schools, employers, congregations and bishops will make it clear that the Diocese's inquiry is being made to comply with our diocesan policy and not because we suspect that the individual is, or has been, implicated in cases of sexual or professional misconduct. The individual will be asked to authorize, on a form provided, the release of any relevant information held by these authorities. In addition, the individual will be asked to sign a separate form authorizing the release of Credit and Motor Vehicle Records.

Contact the Bishop's Office to initiate the background check; to expedite the final report, alert those who you indicate as references.

If any information concerning sexual misconduct or criminal conviction is reported, the information will be given directly and confidentially to the Bishop to determine what action, if any, should be taken in response to the report. If any such report is made, the individual will be given the opportunity to respond.

Mental Health Evaluation

The Commission on Ministry recognizes that ordained ministry is a rigorous endeavor that exerts significant pressures on those involved. Furthermore, because ministers are in positions of visible leadership, they strongly influence the lives of the people they serve. Given these realities, the purpose of the psychological assessment is, to the extent possible, to identify any issues of coping or mental/ emotional/ psychological health that could bring harm to either the minister or to those he/she serves if left unaddressed.

After Vestry approval the Aspirant calls the Bishop's Office for instructions on scheduling an appointment for an assessment. If the individual lives outside the geographic area, they may have the evaluation done by another mental health professional. A portion of the individual's file will be copied and sent in advance of the appointment.

Those documents provided for the evaluation are:

- Rector's Careful Inquiry
- Parish Discernment Committee Report
- Application for Holy Orders
- Spiritual Autobiography
- Theological Reflection
- Self-Reflection Questions
- Release of Information

The psychologist compiles a final report and gives the individual an opportunity to consult about any questions or concerns. If there are serious concerns, the individual may be asked to undergo a further psychiatric evaluation. The individual is asked to sign a waiver to permit information contained in the report to be shared with the Bishop and members of the Commission on Ministry.

The cost of the consultation is shared among the individual, the presenting parish, and the Diocese. The approximate cost to the individual and to the parish will be \$75.00 each. Once the psychologist has invoiced the Diocese they will, in return, invoice the individual and their parish.

Medical Examination Form for the Ordination Process
Anglican Diocese of Pittsburgh

Applicant Name: _____ **Date of Exam:** _____

Health History (to be completed by applicant):

Provide full details for all “yes” answers. Attach additional sheets if necessary, listing the question number with the response.

1. Please list any active or chronic medical conditions for which you are currently under a physician’s care such as high blood pressure, diabetes, heart disease, asthma, epilepsy or cancer?
2. Please list any past surgeries:
3. Please list any hospitalizations in the past 10 years both date and reason for admission:
4. Please list all medication, food, insect/ animal or other allergies:
5. Please list any prescription medications, over the counter, herbal, or vitamins you currently take or have taken in the past year, including the dosage, frequency of dose, and how long you have been on it:
6. Do you have a physical disability or a learning disability that affects your ability to read or write?
YES NO
7. Are you presently seeing a counselor or other medical professional for emotional or psychological support? YES NO
8. Have you ever received treatment for a psychiatric condition (depression, anxiety, bipolar disorder, eating disorders, etc.)? YES NO
9. Do you smoke? YES NO
10. Have you ever received treatment for alcohol, drug or other substance use? YES NO
11. Have you received Workmen’s Compensation or other disability benefits? YES NO
12. Have you ever been rejected for employment on account of any physical or mental condition?
YES NO
13. Have you ever lost time from work or school in the past three years for medical reasons?
YES NO
14. Is there any additional information that would be helpful for us to be aware of? YES NO
If YES, please describe:

This Section to be completed by Health Care Provider (MD, DO, CRNP, PA):

How long have you known the applicant and in what capacity?

Physical Examination:

Age: _____ Gender: M F

Height: _____ Weight: _____ BP: _____ BMI: _____

General appearance:

HEENT:

Lungs:

CV:

ABD:

Ext:

Skin:

Neuro:

Recommendations:

Signature of Medical Provider & Date

Print Name & Credential of Medical Provider

Medical Office Address and Phone Number:

Upon completion, please mail to: Anglican Diocese of Pittsburgh
Commission on Ministry
Nova Tower 1, One Allegheny Center, Suite 650
Pittsburgh, PA 15212

Interviewing with the Commission on Ministry

The Commission on Ministry (COM) is the Diocese's equivalent of the Parish Discernment Committee. The initial phase of the parish's ministry of discernment having been completed, the COM continues to review the individual's calling and helps to direct his or her training. The COM representatives are charged with the task of meeting with each individual to evaluate his or her qualifications and to make a recommendation to the Bishop regarding postulancy. Individuals should come accompanied by their spouses or fiancé(s), if applicable, their Rector, and a Parish Discernment Committee or Vestry Member representative.

Postulancy and Candidacy interviews take place twice a year typically on the first Friday (and Saturday) of March, and on the first Friday (and Saturday) of October. Interviews may occasionally be held at other times at the discretion of the COM.

At both the postulancy and candidacy interviews the COM will be asking questions arising from the material in the aspirant's file as well as other questions that may arise in the context of the interview itself. The aspirant, in all likelihood, will not have met his or her interviewers before the interview, and the interview is by its very nature probing, of necessity asking difficult questions. It is nevertheless important that the aspirant trusts that all involved in the process are earnestly seeking God's will for his or her life and for the Church. After the COM meeting (normally held the following week), the aspirant will be contacted by the Bishop with a recommendation for next steps.

Members of the COM will be looking for evidence of:

- a personal commitment to the risen Jesus of Nazareth as uniquely revealing the very nature of God;
- a mature faith, informed by and conforming to the creeds of the historic Church, which energizes him or her to proclaim the Gospel of Jesus Christ with passion and conviction;
- a disciplined life of prayer, both personal and corporate;
- an integrated approach to life and a wholeness of personality and emotional health;
- a regard for physical, emotional, and mental health and well-being;
- a recognized and demonstrated ability to lead others toward faith in Jesus Christ through teaching, preaching and personal example;
- a recognized and demonstrated ability to disciple others in Christian leadership;
- a clear call to ordained ministry;
- a growing understanding of Holy Scripture fed by ongoing study and meditation;
- a curious and incisive intellect fed by a commitment to personal continuing education and spiritual development (i.e. the heart of a learner, is teachable);
- a sense and knowledge of the contemporary culture in which, to which, and, at times, *against* which the Gospel must be addressed;
- an acceptance and a celebration of the richness of the Anglican tradition.

Postulancy Interview

A **postulant** (from the Latin *postulare*, to ask) was originally one who makes a request or demand. In the Pittsburgh Diocese, it is also used to describe the ecclesiastical status of a person who has discerned a call to the priesthood or diaconate and received parish and diocesan endorsement. A postulant is normally made a **candidate** at some time before ordination to the diaconate (whether transitional or vocational) as a way of indicating continued discernment about the “fitness” of the call to ordination.

The postulancy interview is your initial contact with the COM. The 3-person interview team is made up of members of the COM and lasts 60 – 90 minutes. Individuals should come accompanied by their spouses or fiancé(s) (if applicable), their Rector, and a Parish Discernment Committee or Vestry Member representative.

Before the Postulancy interview the Aspirant’s file should include:

- Medical Evaluation
- Ministry Safe Certification
- Rector’s Careful Inquiry
- Spiritual Autobiography
- Theological Reflection Essay
- Self-Reflection Questions
- Application for Holy Orders
- Parish Discernment Committee Report
- Vestry Recommendation for Postulancy
- Official College and/or other School Transcripts
- Mental Health Evaluation
- Church Planter Assessment
- Confirmation of Spiritual Direction
- Oxford Background Final Report
- Authority for Release of Information

After the Postulancy Interview

After the next COM meeting (normally held the following week), the aspirant will be contacted by the Bishop with a recommendation for next steps.

What are Ember Days? Why Ember Day Letters?

Ember Days are four groups of days, set apart for special prayer and fasting, particularly focused on the ordination of clergy. The Ember Days are the Wednesday, Friday and Saturday following (1) Holy Cross Day (September 14); (2) the Feast of St. Lucy (December 13); (3) the first Sunday in Lent; and (4) Pentecost (Whitsunday).

Because these days are meant to focus on ordination, Ember “weeks” have become a time when those in the ordination process write to their bishop, detailing their “progress” in spiritual growth, theological understanding, and other aspects of their preparation for a life in Holy Orders.

While Ember Day letters may *seem* to be just one more “hoop” to get through on the way to ordination, be assured that they are not. These letters are a key way for the Bishop to get to know you, to pray for you, to respond to your specific concerns, and to recognize common issues that need systemic attention. They are a requirement for the ordination process.

What should an Ember Day letter include?

The letter should include a report of your personal condition and growth: spiritual, intellectual, emotional/relational, vocational. Answer questions such as: What things are you learning? What is God teaching you or re-teaching you? How have your studies affected your understanding and practice of ministry? How is your work in a parish or other ministry context challenging what you learn in class? What are you excited and/or worried about? If you have a family - how are they responding to your movement toward ordination? These are only **suggestions!** Do not try to answer them all! The idea is to give us a sense of how you are being shaped by God in this season, so that we may pray for you and offer such assistance as is appropriate.

Please do not include urgent messages in Ember Day letters. We do not want to overlook important needs you may have. Urgent information or needs should be communicated directly to the Bishop’s Office.

The Response:

The Bishop will normally respond personally to these letters. Please be patient, as his schedule sometimes get rocked by current events. Sometimes, a letter will be written to all Ordinands, highlighting common themes that have emerged from the letters or describing particular news from the Diocese.

Clinical Pastoral Education

The Bishop and COM believe the practical experience of ministry gained from a unit of Clinical Pastoral Education (CPE) to be of great importance in the formation of those preparing for Holy Orders. The Diocese requires that every postulant for the priesthood complete at least **400 hours of supervised learning at an accredited Clinical Pastoral Education Center**. Candidates for the vocational diaconate ordinarily do an internship in place of CPE.

Goals of CPE

CPE training facilitates the process and development of personal and professional identity and to assist the growth of professional competence as a minister lay or ordained. Specific objectives of CPE training are to:

- Become more aware of oneself as a clergyperson and aware of the ways that one's ministry affects persons.
- Develop an understanding and the ability to utilize the clinical method of learning: visits, written and oral reflection, more visits.
- Develop the ability to utilize the peer group for support, confrontation, and clarification in a way which will assist one to integrate personal attributes into pastoral functioning.
- Use individual supervision for personal and professional growth and for developing the capacity to evaluate one's ministry.
- Become aware of how one's attitudes, values and assumptions affect one's ministry.

Structure of a CPE unit

The 400 hours are often divided as follows:

- A summer intensive is a 40 hour a week commitment over 10 weeks. An extended unit may be over 4, 6 or 9 months, the same 400 hours become 25, 15, or 10 hours a week respectively.
- Whether a summer intensive or extended unit the 400 hours are further divided as follows:
- 90 hours of structured group time where students present case studies of their pastoral visits to the peer group and engage in other group processing activities.
- 10 hours are in individual supervision with the CPE supervisor, spread out over the course of the unit.
- 300 hours are for clinical pastoral visits by the student, and depending on the CPE site, didactic opportunities and reading assignments.

It is the postulant's responsibility to find and apply to a CPE program. There are currently two accredited CPE organizations in the Pittsburgh area. For more information and an application, individuals should visit the website of The College of Pastoral Supervision and Psychotherapy (CPSP), at <http://www.cpsp.org/> and the Association for Clinical Pastoral Education, Inc. (ACPE), at www.acpe.edu. Currently the CPSP program is offered in the UPMC (University of Pittsburgh Medical Center) Hospitals and Senior Care Communities, and the ACPE program is offered at the Veterans Administration Hospital.

On occasion, when there are valid mitigating circumstances that inhibit a postulant from completing a full CPE unit, the COM has approved to meet the CPE requirement through a CPE-like alternative program. This requires the postulant to submit a written request with their proposal to the COM. The proposal should integrate the five goals of CPE listed above. The request must be approved by the COM before the postulant further pursues this option.

Academic Preparation and Canonical Exam Procedure Guidelines

Constitution and Canons of the Anglican Church in North America

Title III, Canon 3, Section 1 - *Concerning Prerequisites for Ordination*

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

Title III, Canon 4, Section 2 - *Concerning Prerequisites for Ordination*

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

1. *Holy Scripture*: the Bible, its contents and historical background and interpretive methods;
2. *Church History*;
3. *Anglican Church History*;
4. *Doctrine*: the Church's teaching set forth in the Creeds and the Offices of Instruction;
5. *Liturgics*: The contents and use of the Book of Common Prayer, and knowledge of the proper use of church music;
6. *Moral Theology and Ethics*;
7. *Ascetical Theology*: with an emphasis on the prayer life and spirituality of the minister, including the use of the Daily Office;
8. *Practical Theology*: The office and work of a Presbyterian; the conduct of public worship; principles of sermon composition and delivery; principles and methods of Christian education in the parish; Constitution and Canons of this Church and the Diocese to which the candidate belongs; and the use of the voice in reading and speaking;
10. *The Missionary Work of the Church*: How the Gospel has been passed from one language, tribe and nation to another; basic principles of cross-cultural communication; mission strategies; and personal relational evangelism and apologetics.

Building Proficiency Prior to Examination

To be ordained, individuals must demonstrate a grasp of a wide range of subjects. This proficiency may be obtained in a number of ways, but the completion of a single course in any area does not assure it. Consequently, courses in the following areas are suggested to help individuals gain proficiency prior to the examination.

Suggested Courses and Subject Areas

1. Holy Scripture – courses that cover the whole survey of both Old and New Testaments
2. Church History – courses that cover span of Christian history from patristics through the modern era
3. Anglican Church History – focus on the role of the Anglican Communion in Christian history
4. Doctrine – courses in systematic theology that explain the teaching of the Church especially in regard to the Creeds
5. Liturgics – theology of the sacraments and the history, theology, development and use of the Book of Common Prayer (including Church Music)
6. Moral Theology and Ethics
7. Ascetical Theology – courses in Spiritual Formation, use of the daily office, and prayer
8. Practical Theology - courses in Pastoral Care and Leadership, Homiletics, and Christian Education

9. The Missionary Work of the Church – courses in apologetics, evangelism, and cross-cultural missions with particular understanding of the role of the Anglican Communion.

Intention of canonical examination

The primary intention for this exam is to test your ability to integrate academic learning with the challenges of pastoral ministry. We are hoping that the questions will challenge you to show a grasp of theological material and an ability to apply it to real-life situations that you may face in ordained ministry.

In addition, the exam is meant to be diagnostic – to help the examiners help you be better prepared for the work of ordained ministry. While the examiners will grade your work, their intention is to highlight strengths and weaknesses of your preparation, rather than to determine whether or not you should be ordained. Failing the exam does not mean that you will not be ordained. You may, however, be asked to do some supplemental work, if the examiners and bishop see fit.

Exam procedure

The exam is composed of seven essay questions, which you will have seven days to complete. The date and time of the email in which you receive the exam will determine when the exam must be emailed back to the Bishop's Office.

The exam is completely open-book; however, you are on your honor not to consult with others. You are also on your honor not to discuss the content of the exam with others, even after you have completed the exam, so that we might reuse exam questions, and we will ask **you to sign a statement saying that you will promise to keep the contents confidential.**

Evaluation

The exam will be read and evaluated by two diocesan clergy, who will write a paragraph of response to each answer. They will also determine whether or not you have shown competence in the “Canonical Areas” described in Title III, Canon 4.2 of the ACNA Canons. This canon states, in part: *No person shall be ordained a Presbyter in this Church until that person shall have passed a satisfactory examination conducted by those appointed by the Bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture and the Doctrine, Discipline and Worship of this Church by examination in the following subjects, and any other qualities that the Bishop deems necessary for the office of Presbyter.* The canon further states that you must show competence in Holy Scripture, Church History, Anglican Church History, Doctrine, Liturgics, Moral Theology and Ethics, Ascetical Theology, Practical Theology, and the Missionary Work of the Church.

The examiners may also ask for further work, conversation or study from you in light of your examination and the requirements of the Canons. Of course, all final decisions regarding ordination belong to our Bishop.

Application for Candidacy

To the Bishop of the Anglican Diocese of Pittsburgh:

I, _____, have been a postulant in Good Standing in the Anglican Diocese of Pittsburgh since _____ and hereby respectfully apply for admission as a Candidate for Holy Orders in the Anglican Diocese of Pittsburgh.

Signature

Print Complete Name

Date of Birth

Address

City, State, Zip

E-mail

Telephone Number(s)

Parish

Date of Postulancy

Today's Date

Vestry Recommendation for Candidacy

To the Bishop of the Anglican Diocese of Pittsburgh:

We, whose names appear below, certify that _____

is a Confirmed, adult Communicant in Good Standing of

_____ parish.

We declare that, to our knowledge, there is nothing to disqualify this person from admission as a Candidate for Holy Orders.

Rector/Member of Clergy in charge of parish

Date

Vestry Members:

ATTESTATION

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

_____ parish, duly convened at _____

on the _____ day of _____, 20_____, and that the names attached are those of all

(or two-thirds of all) the members of the Vestry, number of Vestry members is _____.

Signature of Clerk or Secretary of the Vestry

Application for Ordination to the Diaconate

To the Bishop of the Anglican Diocese of Pittsburgh:

I, _____, am a candidate in Good Standing in the Anglican Diocese of Pittsburgh and hereby respectfully apply for Ordination to the Diaconate.

Signature

Print complete name

Date of Birth

Address

City, State, Zip

Telephone Number(s)

E-mail

Parish

Date of Candidacy

Today's Date

Vestry Recommendation for Ordination to the Diaconate

To the Bishop of the Anglican Diocese of Pittsburgh:

We do certify that we are well assured and believe that _____, 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

_____ is a person worthy to be admitted to the Sacred Order of Deacons.

Rector/Member of Clergy in charge of parish *Date*

Vestry Members:

ATTESTATION

I hereby certify that _____ is a member of _____ parish in _____; and a Confirmed and Adult Communicant in Good Standing; that the forgoing certificate was signed at a meeting of the Vestry duly convened at _____ on the _____ day of _____, 20_____, and that the names attached are those of all (or two-thirds of all) members of the Vestry, number of Vestry members is _____.

Signature of Clerk or Secretary of the Vestry

Application for Ordination to the Priesthood

To the Bishop of the Anglican Diocese of Pittsburgh:

I, _____, am a Candidate in the Anglican Diocese of Pittsburgh and hereby respectfully apply for Ordination to the Sacred Order of Priesthood.

Signature

Print complete name

Date of Birth

Address

City, State, Zip

E-mail

Telephone Number(s)

Parish

Date of Ordination to the Diaconate

Today's Date

Vestry Recommendation for Ordination to the Priesthood

To the Bishop of the Anglican Diocese of Pittsburgh:

We do certify that we are well assured and believe that the Rev. _____,
Deacon since the _____ day of _____ in the year _____, being the date of
ordination to the diaconate, has lived a sober, honest and godly life, and has not written, taught, or held
anything contrary to the Doctrine, Discipline, and Worship of this Church. And, moreover, we think the
Rev. _____ is a person worthy to be admitted to the Sacred
Order of Priests.

_____ *Rector/Member of Clergy in Charge of Parish* _____ *Date*

Vestry Members:

ATTESTATION

I hereby certify that the Rev. _____ is a resident of
_____ parish in _____; that the
foregoing certificate was signed at a meeting of the Vestry duly convened at _____ on the
_____ day of _____, 20_____, and that the names attached are those of all (or
Two-thirds of all) the members of the Vestry, number of Vestry members is _____.

Signature of Clerk or Secretary of the Vestry

The Jerusalem Declaration

In the name of God the Father, God the Son and God the Holy Spirit:

We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus.

We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.
2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.
4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.
5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.
6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.
7. We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.
8. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.
9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.

10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.
11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.
12. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.
13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.
14. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

Parish Discernment Committee Handbook

Guidelines for Assisting Others in Discernment for Ordination



The Anglican Diocese of Pittsburgh

Adopted by the Commission on Ministry
January 2017

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Welcome to the Parish Discernment Committee

Thank you for being willing to serve! You are about to gain a window into God's amazing work of calling people into ordained leadership. The word "discern" means "to perceive or detect." Spiritual discernment comes through prayer, Scripture, and taking counsel together. In this case, the parish discernment committee (PDC) assists the rector and vestry in discerning whether or not particular persons are called to ordained ministry. It is the understanding of this diocese that a call to ministry comes out of community. You are the people who have seen this person the most and know them the best. Therefore, your input is vital.

Often the PDC is a standing committee, appointed by the rector. In some cases, a PDC is called together on an *ad hoc* basis for one particular individual. It may also be appropriate for the vestry to serve in this capacity.

The PDC:

- Normally includes 4-8 lay people
- Normally includes a vestry member (or 2)
- Does not normally include clergy person

Committee members are active members of a congregation who:

- Have a lively faith in Jesus Christ which they can articulate
- Have a heart for the mission of the Church
- Pray regularly and agree to pray for the discernment process and the people in it
- Are able to listen carefully to God and to others
- Have gifts of discernment

Responsibilities of committee members:

- PRAY for yourself, the other committee members, the aspirant.
- Respond in a timely fashion to communications from the committee chair.
- Read the aspirant's materials and be prepared at committee meetings.
- Attend committee meetings
- Pray some more!

Ways to pray:

- For the aspirant and committee members to be able to hear God's call
- Pray for God to reveal his will.
- Pray for unity.
- Pray to see and hear clearly.
- For discernment on the part of aspirant and committee members
- For the ability to listen to other committee members, again listening to God's voice in the midst of these conversations
- For the Holy Spirit's presence during the conversations
- For wisdom

If this is the first time your church has established a PDC, please contact the Bishop's Office for guidance and assistance.

Overview of the Ordination Discernment Process

There are four phases to the ordination discernment process. The PDC does its work in the second (Aspirancy) phase.

Exploration Phase (takes place at the parish level)

- First the seeker goes to the rector. The rector meets with him/her 2-3 times. This is called the “Careful Inquiry.”
- If the rector says yes, the seeker meets the bishop. If the bishop gives him/her permission to proceed with the process, the seeker is called an “aspirant” (they are “aspiring” to ordination).

Aspirancy (starts at the parish level, then transitions to the diocesan level)

- Once the bishop gives permission to proceed, then the parish discernment committee is convened.
- The parish discernment committee meets with the aspirant (see page 4).
- The PDC writes a report and sends it to the rector (see page 8).
- If the rector and the PDC are supportive, the aspirant meets with the vestry. The rector and vestry must sign a recommendation form before sending the aspirant to the diocese.
- Aspirancy interview with the bishop
- The individual then goes before the Commission on Ministry for a “postulancy” interview.

Postulancy (diocesan level)

- The Commission on Ministry is an advisory committee of lay people and clergy from around the diocese who advise the bishop on ordination related matters. It functions like a PDC at the diocesan level, and conducts postulancy interviews in March and October.
- If approved, the aspirant now becomes a “postulant for Holy Orders.”
- Postulancy is the stage where individuals fulfill ordination related requirements such as seminary, clinical pastoral education, canonical exams, etc.

Candidacy (diocesan level)

- After fulfilling all requirements, the postulant interviews with the Commission on Ministry to assess readiness for ordination. If approved, they become a “candidate.”
- Last stage before ordination

The Parish Discernment Process

Four areas: Call, Character, Maturity, and Ministry

The parish discernment process is a series of conversations (normally 2-4) between a person seeking ordination and a Parish Discernment Committee (PDC) to assess the individual's readiness in four areas: Call, Character, Maturity and Ministry Experience. Usually the rector or other ordained parish priest does not participate in the conversations with the PDC, although sometimes he or she is present for the first one. If the aspirant is married, the spouse attends the sessions with him/her and is required to attend at least one.

When the PDC has finished meeting with the aspirant, it writes a report that is presented to the vestry. Usually a member of the PDC meets with the vestry to give an explanation of its findings.

A suggested format for conversation with the aspirant is as follows:

- Session 1: Questions about the aspirant's background, personal faith, life and calling, health of the marriage
- Session 2: Questions about his or her ministry and gifts
- Session 3: Follow up on particular questions or issues raised in first two conversations
- Session 4: Summary conversation, once again focused on things raised in earlier conversations.

It is important for these conversations not to be rushed, allowing both aspirant and committee members enough time to ask and answer questions prayerfully and thoughtfully. Additional sessions may be added at the discretion of committee members or aspirant.

Working together as a Team

As a committee, you will need to decide:

- Who will lead the interview sessions?
- Who will communicate with the aspirant between sessions?
- Who will communicate with the rector and vestry?
- Who will write the report?

These may be done by the same person, or by different people.

Preparations prior to the Interview:

- Pray
- Be on time
- Read the aspirant's materials and note questions you may have

Suggested time frames for Parish Discernment Committee Process

Step	Target Time Frame
Schedule first conversation with aspirant	Within 4-6 weeks of receiving “permission to proceed” from the bishop
Post-interview communication with aspirant	Aspirant should be notified within 1 week whether there will be another meeting or whether the meetings are complete (after each conversation)
2 nd and additional conversations	Within 4-6 weeks of last interview
Report preparation	Completed within 4-6 weeks of last interview
Vestry presentation	Rector’s discretion; usually within next two meetings

Postulancy Interview Timeline

The Commission on Ministry conducts postulancy interview in **March** and **October**

To send an aspirant to a postulancy interview in March, the following deadlines must be met:

- Aspirancy interview with the bishop must be completed by the second Friday of February.
- Psychological evaluation, medical evaluation and child abuse training must be completed prior to the Aspirancy interview. These usually take 1-2 months to schedule and allow reports to reach the diocesan office by the deadline.
- The diocese prefers that psychological and medical evaluations occur after vestry approves the candidate so they are current at the time of the second interview with the bishop. Therefore, it is recommended that vestry approval take place no later than November to allow the aspirant sufficient time to schedule necessary appointments.

To send an aspirant to a postulancy interview in October, the following deadlines must be met:

- Aspirancy interview with the bishop must be completed by second Friday of September.
- Psychological evaluation, medical evaluation and child abuse training must be completed prior to the Aspirancy interview. These usually take 1-2 months to schedule and allow reports to reach the diocesan office by the deadline.
- The diocese prefers that psychological and medical evaluations occur after vestry approves the candidate so they are current at the time of the second interview with the bishop. Therefore, it is recommended that vestry approval take place no later than July to allow the aspirant sufficient time to schedule necessary appointments.

Sample Discernment Questions

Below are examples a PDC may choose to use. They are not, however, required. As long as the PDC discusses the general categories brought up below, they can choose to do so in their own manner. Some questions create dialogue that may answer other questions. In this situation questions do not have to be asked again.

Questions about personal faith and background

- ❖ Tell us briefly about your personal faith.
 - How did you come to know and follow Jesus Christ?
 - How do you keep your faith lively? (personal disciplines? Prayer? Scripture?)
 - What is the role of Scripture in your life? Be specific.
- ❖ Tell us about a time when following Christ was difficult for you.
- ❖ In what ways have you experienced the work of the Holy Spirit in your life?
- ❖ Tell us a little about your family— past and present. (parents/siblings/spouse/children)
 - What aspects of your family/personal life are nourishing and satisfying to you?
 - Tell us about your marriage.

Questions about Call

- ❖ Tell us about your sense of call to ordained ministry.
 - How did you get to this point?
 - What influences or models have shaped your understanding of ordained ministry?
 - What has led you to consider that ordained ministry is the best context for the exercising of your calling, gifts, passions, and skills?
- ❖ What experiences in your past seem to be consistent with this sense of call?
- ❖ How have others (who know you well) responded to your calling?
- ❖ What skills and experiences do you have that are in line with this sense of call? What gifts or skills would you most like to develop?
- ❖ What areas of ordained ministry would be challenging for you?
- ❖ Describe your understanding of ordained ministry
 - What does the Bible say about ordination?
 - All Christians are called to ministry...how is ordained ministry different?
 - What is the difference between the ministry of a priest? A deacon? A bishop?
- ❖ What does your spouse think and feel about this direction in your life?
- ❖ (To spouse): tell us about your thoughts and feelings about your spouse's seeking ordination. How will this direction affect you and/or your family?

Questions about Character & Maturity

- ❖ Ordained ministry not only involves a deep relationship with God, it also demands fruitful relationships with others.
 - Tell us about a person you have nurtured spiritually.
 - Tell us about a situation in which you have had conflict with another person or group of persons. How did you handle it and what did you learn?
- ❖ What adjectives would people who know you use to describe you? How accurate are they?
- ❖ How do you relate to authority of others? In what ways have you exercised authority?
 - Tell us about a relationship with a boss or other superior that you learned from —either positive or negative.

- Where are you finding challenges or stress in your personal life?
- What things do you do for relaxation, refreshment, re-creation?
- Tell us about a tough season or situation and how you “rebounded” from it (or didn’t).
- What conversations have emerged with your family as a result of this direction? What else will need to be addressed?
- How do you think you will react to expectations the parish may put on your family, either fair or unfair?
- If Single, what do you see as the unique challenges in ministry for a single person?
- What supportive relationships and other supportive structures nourish you? How might they need to shift if you are ordained?
- What are your weaknesses?

Questions about Ministry Involvement

- ❖ Describe your relationship with your parish (or other community of faith.) Tell us something about your relationships with others, your involvement in activities, your involvement liturgically, etc.
- ❖ Tell us about a time when you shared your faith with someone else.
- ❖ In what contexts or situations are you most “yourself” or most “alive”?

Instructions for Writing the Parish Discernment Committee Report

The report should be finished within six (6) weeks of the final parish committee meeting.

This report template is provided to make it easier for PDC’s to write reports. A version can be downloaded from the diocesan website if you wish to type directly into it. You may also use letter format if you prefer, just be sure to cover all the same information.

Parish Discernment Committee Report (Template)

Aspirant Name: _____ Meeting Date(s): _____

Presenting Parish and Discernment Committee Member Names:

Background/ Faith Information on Aspirant: Name, spouse's name if applicable, age, time in parish. When did they come to faith? How do they describe their current relationship with the Lord?

Call to Ministry and Current Ministry Involvement: How do they describe their call to ministry, and what is their understanding of that call? How are they currently serving? How do others respond to their call?

Readiness for Ministry. Challenges and Growth Areas:

Concerns and/or Areas for Follow up:

Summary and Recommendation:

Committee Chair Signature

Date

(SAMPLE) Parish Discernment Committee Report

Aspirant Name: ____Mr. John Smith_____ Meeting Date(s): __2/10/13, 3/2/13, 4/1/13_____

Presenting Parish and Discernment Committee Member Names: Beloved in the Lord Anglican. Lane Anderson, Chair Bud Rogers, Jane Green, Susan Gorfield and Robert Kinn, members

Background/ Faith Information on Aspirant: Mr. Smith presents with an active and lively faith, though relatively young in the Lord. He reported that he came to Christ as a junior in college four years ago through the influence of his InterVarsity staff worker. He attended a Baptist church for a year, but joined the Anglican church after graduation three years ago. He is active in his congregation and in a small group Bible study. He also notes that he and his wife set aside time each Friday morning for Bible Study and prayer as a couple.

Mr. Smith and his wife Susan have been married 6 months. She was raised in the Pentecostal tradition and made a profession of faith at age 6. She is supportive of his desire to be ordained but has expressed some concerns about worshipping in the Anglican tradition. She started attending the Anglican church with him when they got married and has found the transition to liturgy "difficult." Both Mr. and Mrs. Smith say this is an area that they are praying about.

Call to Ministry and Current Ministry Involvement: Mr. Smith said he first felt a call to ordained ministry while serving as a camp counselor for a Christian camp the summer after he became saved. He told his InterVarsity worker when he returned to college in the fall, and his staff person encouraged him to talk to his pastor. Mr. Smith noted that he has been a residential advisor and in "pastoring" type roles even before he became a Christian. Currently he has been teaching a High School Boys Bible study for his church and has maintained ties with his campus fellowship as a part-time volunteer staff member.

Mr. Smith understands ordained ministry as a call to serve the people of God by encouraging them to deepen in relationship with God and equipping them to call other lost people to salvation. His wife noted that since becoming saved, Mr. Smith has witnessed to his entire extended family and currently meets to discuss Scripture with some of his cousins.

Readiness for Ministry. Challenges and Growth Areas: Mr. Smith is 25 years old. While he was very enthusiastic about the nature of ministry in a way that seemed potentially naive to the committee, it is our opinion that this may be due simply to his age. We believe that a good church placement could help mature him in this area. There were no flags of a more serious nature. Mr. Smith reports that he is close to his parents and his three older brothers. However, none of them are believers and his father has expressed disappointment that Mr. Smith is not pursuing the family business (a CPA firm). "He doesn't understand this choice, but that is because he does not believe in being led by God." Mr. Smith said he was sad about the current tension but that he and his father have been able to remain on relatively good terms by "agreeing to disagree."

Mr. Smith clearly has strong intellectual and academic abilities. He graduated summa cum laude with a degree in economics from his undergraduate university. At the recommendation of his rector, he has been taking online courses at Trinity to develop his biblical knowledge.

Concerns and/or Areas for Follow up: Our only concerns about Mr. Smith's "fitness for ministry" are that he is a relatively young Christian and that he and his wife are not yet on the same page about whether this is the right tradition in which for him to be ordained. He is able to present the gospel message clearly, but is less clear about what sets Anglicanism apart from other denominations/ traditions. Other than that, we do believe he has the skills and abilities for ordained ministry.

We believe he may need to grow in healthy self-assertion and being able to state a clear opinion on potentially difficult issues.

Summary and Recommendation: We believe that Mr. Smith has several strengths. He is very joyful, and talking to him was a delight. He very aware of other people and listened respectfully and attentively when others were speaking. He also has a great sense of humor.

We do believe that Mr. Smith possesses the gifts and skills for ordained ministry. We also believe he is called. Not only can he articulate a clear calling, but those who have interacted with him in the congregation over the past two years have frequently said, "you should be a pastor!" As a community, we sense he is called.

Committee Chair Signature

Date

Appendix B: Policies Regarding the Prevention of Sexual Misconduct and Child Abuse by Clergy, Employees and Volunteers in the Anglican Diocese of Pittsburgh and the Investigation and Prosecution of Allegations and Incidents

POLICIES REGARDING
THE PREVENTION
of
SEXUAL MISCONDUCT AND CHILD ABUSE
by
CLERGY, EMPLOYEES AND VOLUNTEERS
in the
ANGLICAN DIOCESE OF PITTSBURGH
and the
INVESTIGATION AND PROSECUTION
of
ALLEGATIONS AND INCIDENTS



Approved by
The Bishop and Standing Committee

April 23, 2015

THEOLOGICAL STATEMENT

Christians believe that human beings are created in the image of God, that we are called to be stewards of creation and that God values sexuality as good, blessed and purposeful; sexuality is understood to be a gift to be celebrated, held within the bond of love and covenant of heterosexual marriage. Sexuality is central to our humanity; it carries our longing to reach out to others and to be in relationship. Our God-given nature invites us to the responsible fulfillment of our sexuality. This understanding of sexuality calls for equal respect for all men, women and children as persons made in God's image and for everyone's right to sexual and bodily integrity.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with his death, and for whom he shed his blood. The Church and the congregation whom you must serve, is his Spouse and his Body. -- The 1549 Book of Common Prayer; ACNA Texts for Common Prayer (2013)

Cranmer's words from the Ordinal are a forcible reminder of the serious responsibility laid upon those set apart for ordination. Ordained leaders are entrusted with power in the lives of the faithful and carry a deep trust relationship with them. Because bishops, priests and deacons are regarded by the faithful and the world as examples of what a Christian life should be, any moral offense is doubly hurtful. It betrays not only the trust committed to them by the Church to nurture and care for every member but also the trust placed in the ordained by those members. Any abuse of that power and violation of that trust in a sexual relationship destroys the spiritual integrity of the ordained and great harm is done to the community of faith.

Such a betrayal is a gross injury to the one abused and a violation of faithfulness to Christ. Because we are also called into a baptismal covenant that commits us to "seek and serve Christ in all persons, loving your neighbor as yourself," and to "strive for justice and peace among all people and respect the dignity of every human being," (1979 Book of Common Prayer) it is imperative that we work to make the Church a safe place for all persons; where care givers, teachers, leaders, both paid and volunteer, ordained and lay, minister appropriately to the needs and concerns of the world. Those who work and minister in Christ's name must model God's trustworthiness. For any Christian, ordained or lay, to betray that trust by sexually abusing a child or harassing or exploiting an adult, is to deny Christian identity.

Although infrequent it has become clear that some members of the clergy have engaged in inappropriate sexual behavior, hurting the persons and congregations committed to their care. Church authorities have often denied the behavior or dealt with it secretly in an effort to protect the church. Members of the clergy were sent

on to another congregation or diocese, the victims neglected and blamed and congregations ignored. These responses fell far short of the standards of justice and love required by our Holy God.

This attitude has changed, partly because of the increased awareness in American society of the problems of sexual abuse and harassment. Several states have enacted legislation making sexual misconduct by certain professionals, including members of the clergy, grounds for criminal or civil action. The Church has begun to confront the reality of inappropriate sexual misconduct by members of the clergy, lay employees and volunteers; dioceses have developed policies for response.

APPLICABILITY

The provisions of Section I of this manual dealing with the prevention of sexual misconduct and child abuse are applicable to all members of the clergy canonically resident, licensed or serving in the Diocese of Pittsburgh, and to all lay employees and volunteers affiliated with any activities and programs of the Diocese of Pittsburgh, including any committee, commission or similar body.

This manual is also provided as a resource to the congregations in the Diocese of Pittsburgh. We believe that the policies set forth in Section I of this manual represent an appropriate standard of care, and we urge each congregation to adopt them as their own (Appendix A).

Insurance companies report a disturbing increase in claims alleging sexual misconduct against members of the clergy and secular mental health practitioners. A congregation's adoption of written standards of conduct may be required by insurers as a condition of coverage. Strong warranty language in some policies requires careful compliance on the part of insured entities. Failure to comply with policy standards could result in denial of insurance coverage in the event of a claim. This manual is not intended as a substitute for understanding the conditions of your particular congregation's insurance coverage. You have an obligation to yourself, your staff, your congregation and the diocese to assure that the conditions to your insurance coverage are met. Read your policy and call the diocesan Director of Administration and Finance if you have any questions. The diocese assumes no responsibility for a congregation's non-compliance with their insurance carrier's policy.

The provisions of Section II of this manual dealing with the investigation and prosecution of allegations and incidents apply to all allegations and incidents arising within the diocese or the congregations.

SECTION I: PREVENTION OF SEXUAL MISCONDUCT AND CHILD ABUSE

POLICY STATEMENT

Authority: The Bishop’s office in cooperation with the Standing Committee is responsible for setting clear diocesan policies regarding sexual misconduct and child abuse, and diocesan leaders are responsible for knowing and abiding by such policies.

Sexual Misconduct and Child Abuse Prohibited: The Bishop and the Diocese of Pittsburgh strictly prohibit sexual misconduct and child abuse by any member of the clergy, aspirant, postulant, candidate or seminarian sponsored by or working in this diocese, and by any lay employee, staff person or volunteer working in any capacity for the Diocese of Pittsburgh, or any diocesan related institution. The Bishop and the Diocese of Pittsburgh require compliance with child abuse reporting requirements of the secular jurisdictions to which clergy, staff, and volunteers are subject.

PENNSYLVANIA LAW

As of January 1, 2015, Pennsylvania significantly broadened the scope of its child abuse statutes. One of the most significant changes is to require that those individuals identified as Mandatory Reporters must make a report when in the course of employment or volunteering, he or she comes to have “reasonable cause” to suspect that a child is victim of child abuse. The necessary suspicion need not be based on first-hand knowledge and the Mandatory Reporter need not be able to definitively identify the perpetrator of the abuse. Reports must be made directly by the person who suspects that abuse has occurred. It is no longer sufficient to report solely to a supervisor. Mandatory Reporters are protected from criminal and civil liability if the report was made in good faith. (The statute assumes that a report is made in good faith.) Penalties for willful failure to report range from a second degree misdemeanor to a second degree felony, depending on the severity of the abuse, whether the reporter had direct knowledge of it, and whether the failure is a first or subsequent offense.

IMPLEMENTATION OF POLICY

Protection of Children: The Diocese of Pittsburgh strictly prohibits interaction with children and youth under the age of 18 at any church sponsored or church related activity or program on or off church property by anyone with a civil or criminal record of child abuse or other sexual crimes, anyone who has admitted prior abuse, or anyone known to have a paraphilic diagnosis (as defined below).

Sexual Abuse Training: All members of the clergy canonically resident, licensed or serving in the diocese, all employees of the diocese or diocesan related institutions, and adult volunteers who regularly supervise youth activities of the diocese or diocesan related institutions are required to complete the diocesan sponsored “Sexual Abuse Awareness Training” program administered by Ministry Safe or equivalent training in

compliance with their insurance carrier's requirements. Contact the Rev. Donald Bushyager at bushyager@pitanglican.org for information.

Note: The Ministry Safe training program is available for use by congregations.

Comprehensive Background Checks: The diocese will conduct background checks as follows: of all individuals applying in the diocese as a Postulant for Holy Orders and may be conducted again prior to ordination to the Diaconate at the discretion of the bishop; of all members of the clergy seeking canonical residence or license in the diocese prior to the acceptance of Letters Dimissory or issuance of a License to Officiate; of all employees, lay or clergy, of the diocese prior to employment. Background checks include the following:

Oxford Document Management Company (ODM) or another equivalent agency will conduct a background check that will include:

- (1) Inquiries of all bishops having past or present canonical authority over the individual, all schools attended by the individual during the past five years, and all employers of the individual during the past five years. If the individual has had one employer for over five years, then inquiries will be made of the two most recent employers. In the case of clergy, "employer" shall be the senior wardens of congregations served during the past five years.
- (2) Credit Bureau Record Check
- (3) Motor Vehicle Record Check
- (4) Sexual Misconduct/Criminal Record Check

ODM or an equivalent agency will not divulge, furnish or make accessible to any person or use in any other way, any confidential information other than as specifically set forth by written instruction of the diocese. ODM retains and stores all records under lock and key for a minimum period of five years, unless instructed otherwise by the diocese.

Anglican Church in North America canons direct that clergy background checks be renewed every five years.

State Required Clearance: All clergy, lay employees and all volunteers (age 16 and over) who will have contact with children as part of their ministry will be required to comply with the regulations of the Commonwealth of Pennsylvania or the state in which they reside or perform ministry to include obtaining and keeping current (resubmission required every 3 years in Pennsylvania) all clearances stipulated. For Pennsylvania this includes:

- (1) Pennsylvania Child Abuse History Clearance if applicant lives in Pennsylvania.

- (2) Pennsylvania State Police Criminal Record Check if applicant lives in Pennsylvania.
- (3) If the individual has not resided in the Commonwealth for the past 10 years a Federal Criminal History (F.B.I.) Background Check (with submission of fingerprints).

Pastoral Counseling and Spiritual Direction: The Diocese of Pittsburgh requires that members of the clergy and other pastoral care givers either (i) have ongoing professional supervision or (ii) refer an individual to professional counseling after meeting for six sessions. *Fees or donations for pastoral care are prohibited.* Any person charging fees for counseling outside the scope of church employment must possess appropriate professional credentials and *proof of separate professional liability insurance*, including coverage for sexual misconduct, in force at all times. Persons offering regular formal spiritual direction to others shall submit that ministry to peer or supervisory review with a spiritual advisor approved by the bishop.

Interpretation: For purposes of this manual, unless the context requires a different interpretation, a reference to “the bishop” shall be deemed to include the ecclesiastical entity authorized to act in the absence of the bishop, and a reference to “the rector” shall be deemed to include the person in charge of a congregation where such person has a title other than “rector” (such as vicar, deacon, or lay pastor). Throughout this manual, the phrase “the complainant” shall be interpreted to include the words “the alleged victim, if not the complainant.”

DOCUMENTING COMPLIANCE

The bishop will be required to notify all members of the clergy canonically resident, licensed and serving in the diocese, employees of the diocese, Postulants for Holy Orders, volunteers for the diocese who regularly supervise youth activities and lay members of diocesan leadership groups, including boards of any diocesan agency or institution of the contents of this manual. The manual will be reviewed annually by the Standing Committee and, if changes are made, a revised copy will be provided to each of the listed parties with a signed receipt required (Appendix B).

It will be the responsibility of the rector of each congregation to ensure that all clergy, volunteers who regularly supervise youth activities, vestry members and employees (full or part-time) affiliated with any activities and programs of the congregation are made aware of congregation’s policies and that those who are required to complete approved training do so. Appendix B may be used as an example of acknowledgment of receipt of congregation policies and procedures. The diocese assumes no responsibility for a congregation’s non-compliance with its insurance carrier’s policy on acknowledgment of receipt of a congregation’s policies and procedures or insurance carrier training requirements.

SECTION II: INVESTIGATION AND PROSECUTION OF ALLEGATIONS AND INCIDENTS

GUIDING PRINCIPLES

- ◆ That any allegation of sexual exploitation or child abuse must and will be taken seriously. If the allegation involves behavior directed toward a minor, it shall be reported to the relevant law enforcement authorities in conformity with applicable law.
- ◆ That a person can be wrongly accused of sexual misconduct or child abuse. Nevertheless, in the event of a credible accusation, the person so accused may be suspended without prejudice until such time as the allegations of sexual misconduct or child abuse are resolved (see *Responding to Allegations and Complaints* below).
- ◆ That the bishop cannot be the only one who actually assesses or evaluates the substance of allegations. An approach which involves legal, mental health and pastoral components is desirable; a uniform procedure ensures that all cases will be treated with compassion and justice. The protection of the complainant and the complainant's family will be of paramount concern.
- ◆ That the bishop holds both pastoral and disciplinary responsibilities; the bishop's pastoral concern is directed to alleged offenders as well as the alleged victims and the congregations involved.
- ◆ That the bishop should refrain from placing conversations regarding allegations within a sacramental framework (confession) but is well-advised to show concern for privacy of all individuals concerned.
- ◆ That the bishop may refer cases for further investigation under relevant canonical procedures when deemed appropriate.
- ◆ That, with limited exceptions occurring in a Privileged Relationship (as defined below), anyone subject to this Policy who learns of sexual misconduct or child abuse (i) by anyone subject to this Policy or (ii) against anyone intended to be protected by this Policy has a responsibility to report the information to appropriate ecclesiastical authorities promptly. Reporting to secular authorities is also required by law in certain cases described below.
- ◆ That leaders who learn of sexual misconduct of colleagues, even if the information is gained in a counseling setting, have an ethical responsibility to follow up on this information by reporting the information to appropriate

ecclesiastical authorities. Reporting to secular authorities is also required by law in certain cases described below.

DEFINITIONS

Advocates are persons appointed by the bishop to assist the complainants and alleged victims in understanding and participating in the disciplinary processes of the Church, to obtain assistance to formulate and submit an appropriate charge and in obtaining assistance in spiritual matters. Advocates are not to serve as legal advisors or pastors.

Child Abuse means any intentional, knowing or reckless act or failure to act, that results in a child's serious physical or emotional harm, sexual abuse, exploitation or death, or any act or failure to act that presents a risk of serious harm to a child. *Child abuse is a criminal offense and must be reported to child protective services.*

Consultants are person(s) appointed by the bishop to consult with and advise the member of the clergy accused of sexual misconduct and his or her legal advisors at reasonable times prior to the issuance of a Presentment. The consultant shall explain the rights of the member of the clergy and the alternatives.

"Dating" Relationships are relationships excluded from the definition of Sexual Exploitation. These would include relationships in which two parties are publicly engaged, intending a Christian marriage or when two persons are exploring a relationship which may lead to a Christian marriage. In such situations, the relationship is to be conducted with the knowledge of the rector and the bishop and with the spiritual guidance of at least two pastoral care givers within the diocese.

Mandatory Reporter means clergy, staff, and volunteers who "regularly accept responsibility" for a child. This would include a volunteer who teaches weekly Sunday school.

Paraphiliac Behavior includes:

- ◆ Pedophilia: a sexual disorder which includes recurrent intense sexual urges and/or sexual fantasies involving sexual activity with a prepubescent child or children (generally age 13 or younger), the person has acted on these urges, or is markedly distressed by them, and the person is at least 16 years old and at least five years older than the child who is the subject of the urges and/or fantasies.
- ◆ Hebephilia: a sexual disorder in which a male offender prefers adolescent females and has acted on these urges, or is markedly distressed by them.
- ◆ Ephebophilia: a sexual disorder in which a male offender prefers young males and has acted on these urges or is markedly distressed by them.
- ◆ Exhibitionism: a sexual disorder which includes recurrent intense sexual urges

and/or sexually arousing fantasies involving the exposure of one's genitals to an unsuspecting stranger, and the person has acted on these urges, or is markedly distressed by them.

- ◆ Voyeurism: a sexual disorder which includes recurrent, intense sexual urges and/or sexually arousing fantasies involving the act of observing unsuspecting people, usually strangers, who are either naked, or in the process of disrobing, or engaged in sexual activity, and the person has acted on these urges, or is markedly distressed by them.

Pastoral Relationship means a relationship between a member of the clergy, employee or volunteer and any person to whom such member of the clergy, employee or volunteer provides formal counseling, pastoral care, spiritual direction or spiritual guidance or from whom such member of the clergy, employee or volunteer has received a confession or confidential or privileged information.

Privileged Relationship means a relationship between a member of the clergy and a person in which communications regarding past actions are made by the person to the member of the clergy with the expectation that such communications are secret and confidential (as in confession). See diocesan publication "Suggested Guidelines: Pastoral Counseling & Rite of Reconciliation" for further discussion. See also Canon XXX of the Constitution and Canons of the Anglican Diocese of Pittsburgh.

Response Team is drawn from psychologists, counselors, attorneys, and members of the clergy or other persons appointed by the Bishop of the Diocese of Pittsburgh to provide pastoral, emotional and spiritual support to congregations in crisis.

Sexual Abuse refers to sexual involvement or contact by one person with another who does not, or is unable to, consent. *Sexual abuse of a minor or of a person who is deemed legally incapable of consent is a criminal offense and must be reported to law enforcement or child protective services, with the very limited exception of information received in a Privileged Relationship.*

Sexual Misconduct refers to:

- ◆ Sexual abuse or sexual molestation of any person, including but not limited to, any sexual involvement or sexual contact with a person who is a minor or who is legally incompetent.
- ◆ Sexual harassment (unwelcome sexual advances, requests for sexual favors, sexually motivated physical contact or other unwelcome verbal or physical conduct or communication of a sexual nature) in a situation where there is an employment, mentor or colleague relationship between the persons involved, including but not limited to, sexually oriented humor or language, questions or comments about sexual behavior or preference unrelated to employment

qualifications, undesired physical contact, inappropriate comments about clothing or physical appearance, or repeated requests for social engagements.

- ◆ Sexual coercion, including the use of physical or emotional power to gain sexual gratification.
- ◆ Sexual exploitation, including but not limited to, the development of or the attempt to develop a sexual relationship between a member of the clergy, employee or volunteer affiliated with the Diocese of Pittsburgh and a person with whom he/she has a pastoral relationship, whether or not there is apparent consent from the individual. Sexual exploitation includes activity during the course of a pastoral relationship such as sexual involvement, or sexually demeaning comments. *The apparent consent of a possible victim to the sexual or romantic relationship seldom determines whether there has been sexual exploitation. The imbalance of power between the church worker and the person in a pastoral relationship may undermine the validity of such consent. The fact that sexual activity is initiated by someone other than the church worker does not relieve that worker of responsibility, nor does it make sexual activity under those circumstances acceptable.*

RESPONDING TO ALLEGATIONS AND COMPLAINTS

A. NOTIFICATION

All allegations of sexual misconduct or child abuse by a member of the clergy, lay employee or volunteer of the Diocese of Pittsburgh or any agency of the diocese will be reported immediately to the bishop. All allegations of sexual misconduct or child abuse by a member of the clergy, lay employee or volunteer of a congregation will be reported immediately to the rector of the congregation who will promptly inform the bishop.

A Mandatory Reporter who has “reasonable cause” to suspect that a child is victim of child abuse will immediately report at

www.compass.state.pa.us/cwis/public/home
or by calling 1-800-932-0313.

Reporting by phone will require a written report within 48 hours. The Mandatory Reporter will also report suspected child abuse to the Bishop of the Diocese of Pittsburgh and the rector or clergy in charge of the applicable congregation.

In the event of a complaint alleging abuse of a minor or incapacitated adult not required to be directly reported by the previous paragraph, the bishop will contact the appropriate law enforcement officials and comply with the reporting and notification requirements as contained in the diocesan, parish or other liability policies for insurance claims.

B. RESPONSE

Upon receiving a complaint of sexual misconduct or child abuse, the bishop or rector receiving the complaint will personally assure the complainant that the church is concerned and that the complaint will be investigated promptly and thoroughly.

If the alleged offender is a lay employee or volunteer of the diocese, employment or volunteer activities may be suspended by the bishop until such time as the allegations of sexual misconduct or child abuse are resolved. This leave is without prejudice, i.e. does not imply guilt or innocence of the person under investigation and payment of benefits to the employee may continue at the discretion of the bishop.

If the alleged offender is a lay employee or volunteer of an agency related to the diocese or a congregation, employment or volunteer activities may be suspended by the employer or person responsible until such time as the allegations of sexual misconduct or child abuse are resolved. This leave is without prejudice. The employer or person responsible will notify the bishop of the suspension.

Any member of the clergy who believes himself or herself to be under imputation of sexual misconduct or child abuse may request the bishop to begin an investigation. The bishop is required to see that the requested investigation is done.

The bishop or anyone who may subsequently be involved in the process *will not at any time* following the first receipt of the complaint hear the sacramental confession of *any* of the persons involved.

Appendix A

CERTIFICATE OF COMPLIANCE

I hereby certify that the congregation of _____ has obtained and will maintain sexual misconduct insurance coverage.

I hereby certify that, in connection with such insurance coverage, the congregation:

_____ has adopted the Diocese of Pittsburgh Policies Regarding Prevention of Sexual Misconduct and Child Abuse, or

_____ has adopted equivalent policies and procedures that comply with the conditions of the congregation's sexual misconduct insurance coverage (said policies are attached).

I hereby certify that all clergy, volunteers who regularly supervise youth activities, and employees (full or part-time) affiliated with any activities and programs of the congregation who are required to complete diocesan approved training have done so.

Rector

Date

Senior Warden

Date

Return this form to:

**Anglican Diocese of Pittsburgh
ATTN: Director of Administration and Finance
Nova Tower 1, One Allegheny Square, Suite 650
Pittsburgh, PA 15212**

Appendix B

Acknowledgment of Receipt of Policies

Clergy, Lay Employees, Volunteers and Aspirants *

I hereby acknowledge that I have received a copy of the **Diocese of Pittsburgh's Policies Regarding Prevention of Sexual Misconduct and Child Abuse and the Investigation and Prosecution of Allegations and Incidents of Sexual Misconduct** (the "Policies") adopted by the Bishop and Standing Committee, April 2015, and that I understand its content.

Please check **one** of the following: Clergy Lay

Signature

Date

Print Name

Position

Congregation

City

***Please check one of the following:**

- I certify that I have completed the required diocesan approved training required in this manual.
- I haven't completed the required diocesan approved training but will complete the training within six months of my employment.

* This receipt must be signed by all clergy canonically resident, licensed or serving in this diocese, by all employees of the diocese, by Postulants for Holy Orders, volunteers for the diocese who regularly supervise youth activities, and lay members of diocesan leadership groups. If the Policies are adopted by a congregation, this receipt must be signed by clergy, volunteers who regularly supervise youth activities, and employees (full or part-time) affiliated with any activities and programs of the congregation who are required to complete diocesan approved training.

Return this form to:

**Anglican Diocese of Pittsburgh
ATTN: Director of Administration and Finance
Nova Tower 1, One Allegheny Square, Suite 650
Pittsburgh, PA 15212**

Appendix C
Pennsylvania Department of Public Welfare Office of Children,
Youth and Families
Headquarters

P.O. Box 2675
Harrisburg, PA 17105-2675
(717)787-3984
CHILDLINE 1-800-932-0313

Western Regional Office:

Office of Children, Youth and Families
701 State Office Building
300 Liberty Avenue
Pittsburgh, PA 15222
412-565-2339
FAX 412-565-7808

County Children and Youth Agencies:

ALLEGHENY COUNTY
Administrative Office:
Children and Youth Agency
933 Penn Avenue
Pittsburgh, PA 15222
412-350-5701
Northern Office:
1972 Clayton Avenue
Pittsburgh, PA 15214
412-323-6100

ARMSTRONG COUNTY
Children and Youth Agency
310 South Jefferson Street
Kittanning, PA 16201
724-548-3466

BEAVER COUNTY
Children and Youth Agency
Stonepoint Landing, Suite 201
500 Market Street
Bridgewater, PA 15009
724-775-4510

BUTLER COUNTY
Children and Youth Agency
Court House Annex-Fourth Floor
P.O. Box 1208
Butler, PA 16003-1208

CAMBRIA COUNTY
Children and Youth Agency
Central Park Complex, Suite 400
110 Franklin Street
Johnstown, PA 15901-1831
814-539-7454

CENTRE COUNTY
Children and Youth Agency
Willowbank Office Bldg.
Bellefonte, PA - 16823
814-355-6755

DAUPHIN COUNTY
Children and Youth Agency
1001 North 6th Street
Harrisburg, PA - 17102
717-780-7200

FAYETTE COUNTY
Children and Youth Agency
130 Old New Salem Road
Uniontown, PA 15401
724-430-1283

GREENE COUNTY
Children and Youth Agency

95 East High Street, Room 103
Waynesburg, PA 15370
724-852-1171 X217

INDIANA COUNTY
Children and Youth Agency
Court House, Third Floor
Indiana, PA 15701
724-465-3895

MERCER COUNTY
Children and Youth Agency
8425 Sharon Mercer Road
Mercer, PA 16137-1207
724-662-2703

SOMERSET COUNTY
Children and Youth Agency
212 East Main Street
Somerset, PA 15501
814-443-3618

WASHINGTON COUNTY
Children and Youth Agency
502 Court House Square
Washington, PA 15301
724-228-6884

WESTMORELAND COUNTY
Children and Youth Agency
2 North Main Street, Suite 303
Greensburg, PA 15601
724-830-3300