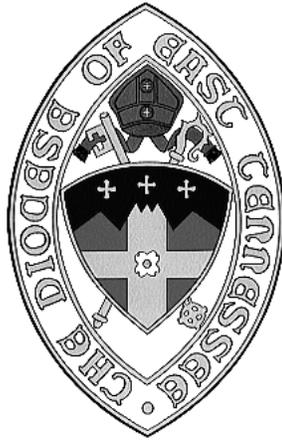


**THE DISCERNMENT PROCESS
FOR THE DIACONATE**



**IN THE
DIOCESE OF EAST TENNESSEE**

JUNE 2004

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THE DISCERNMENT PROCESS FOR THE DIACONATE IN THE DIOCESE OF EAST TENNESSEE

Introduction

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

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

Acknowledgments

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

Call to Ministry

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

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

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

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

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

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

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

In case of conflict between the statements contained in this manual and Title III of the Canons of the Episcopal Church, the Canons of the Episcopal Church shall prevail. It is recognized that this manual and the Canons of the Church are subject to change, modification, and revision, and, unless otherwise stated, any such change, modification, or revision shall be applicable to all persons in the process at the time of the adoption thereof.

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

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

THE DIACONATE

Our English word 'deacon' and its cognates 'diaconate' and 'diaconal' are derived from the Greek, 'diakonos' meaning 'servant'. Thus it is that we may use the term 'diaconal ministry' in the Church to describe the servant ministry of Christians as they reach out to help others—both those within and those outside the Church—with their spiritual and material needs.

The deacon is one who is set apart to be 'servant to those in need'. Deacons are called to connect the resources of the Church to the needs of the neglected, reminding us of our true calling as followers of Christ.

The deacon is: **icon** or window into the sacred; **catalyst** for the whole Church's ministry of serving; **bridge** between the world and the Church; **enabler** of the Church's redemptive healing of society.

The ministry of deacons is to tell the Church about the needs, hopes, and concerns of the world, and call the Church to sacrificial ministry.

Who is called to the Diaconate?

The preface to the ordination rite to the Diaconate tells us, it is "a special responsibility of deacons to minister in Christ's name to the poor, the sick, the suffering and the helpless".

Deacons are the symbol of the Church's servant ministry to the world. They lead the Church into mission as commissioned by Christ. The deacon is exhorted in the ordination service, "You are to interpret to the Church the needs, hopes and concerns of the world."

As an ordained person, the deacon has a special leadership role within the Church—not to preside as the congregation gathers for worship, and not to oversee the management of parochial life from day to day—but, by precept and example to inspire, prepare, lead, and to support other Christians in their own servanthood and ministries.

As is the case with any ordained person, the deacon is ordained for ministry to the Church. In the case of a deacon, that ministry includes service to those in need within the Church - of equal or even greater importance though - it includes the function of leading the lay persons of the Church in their individual and corporate ministries to each other and to those outside the Church.

The deacon's ministry models to the Church and to the world, that in serving the helpless, Christ himself is served.

Relationship of Deacons to their Bishop

Traditionally, deacons have been in close relationships with their Bishops, as the special representatives of their Bishops in the Church's servant ministry. Although deacons usually are associated with a particular local congregation or institution, their real base is in the diocese and they serve directly under the Bishop's authority. This direct relationship with the Bishop is a constant reminder that the deacon's ministry is not limited in its focus to an individual local congregation, but also looks outward to society as a whole.

The ministry in the world

This “special ministry of servanthood directly under the Bishop” will be an assigned ministry which will generally include direct service in the world outside the local congregation. This initially will be a ministry which the individual has already been engaged in prior to ordination (such as visiting the sick, hospice work, prison ministry, food kitchens, other ministries to the poor and the homeless, etc.).

The deacon is an extension of the Bishop’s ministry in the world. For this reason, deacons serve under the direct authority of the Bishop, according to their gifts and the needs of the communities which they serve. Their assignment is subject to the Bishop’s oversight. The special nature of the relationship of deacons to their Bishop makes it imperative that they be accountable directly to the Bishop.

The ministry in the local congregation

Deacons may be assigned by the Bishop to function liturgically and to minister sacramentally in congregations. These assignments are made with the concurrence of the Rector and vestries/mission councils. A job description of the deacon’s duties and responsibilities will be negotiated by the Bishop, the deacon and the Rector. While the ministries of deacons will be non-stipendiary, job descriptions will specify any financial arrangements made for the services of deacons, such as reimbursement for out-of-pocket expenses, continuing education, discretionary accounts, and administrative expenses. In ministering in a congregation, deacons are under the immediate supervision of the Rector, and clear statements of the deacons’ duties will be communicated to the membership. The assignment of the deacons will be reviewed annually by the Bishop, deacon, and Rector.

Persons are ordained to the diaconate with the intention of serving in that order for the rest of their lives, having a permanent place as such in the structure of the Church.

DISCERNMENT FOR THE DIACONATE IN THE DIOCESE OF EAST TENNESSEE

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

Step One - Aspirant Meets with the Rector

The first thing you must do is discuss your perceived call to ordained ministry with the Rector of your parish or mission. The Rector will have meetings with you over a period of time, to explore this perceived calling particularly as to how it relates to your current ministry in the world. From these discussions the Rector will decide whether or not you should meet with the Bishop and continue the process.

Step Two - Aspirant and Rector Meet with the Bishop

The following information should be submitted to the Bishop prior to meeting: Aspirant's Application Form, Spiritual Autobiography, Rector Referral Form, Background Inquiry Release Form, Letter of Understanding, and the Release of Information Form. The Background Inquiry Release Form allows the diocese to initiate the required background check. This background check will be conducted by an agency selected by the diocese and the information is reported only to the Bishop. (See Appendix for forms.)

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

If the Bishop wishes you to continue in the discernment process at this time, the Bishop will inform your Rector and the Commission on Ministry. If so, a Diaconal Discernment Committee (DDC) will be formed.

Step Three - Diaconal Discernment Committee Forms

1. The Committee

This committee is formed in the Diocese by the Bishop/COM (See Guidelines for Diaconal Discernment Committee). The committee will consist of six communicants of the diocese, two of whom shall be members of the Vestry of your local congregation. The chair of the committee will normally be a member of your local congregation's Vestry. The remainder will be appointed by the COM. A COM Liaison is assigned to work with the DDC and will be available for consultation throughout the DDC process.

Before the DDC begins its work, the committee representatives and COM Liaison will meet together with the Vestry and aspirant for a preliminary orientation session. It is essential that the congregation and the diocese work together from the inception of this process.

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

The DDC is not a support group. It is a committee charged with assisting you and the Church with the discernment of your call. The committee will report its findings to the Bishop, the COM, your Rector and the vestry/mission council.

2. *Notes for the Diaconal Discernment Committee*

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

3. *The Conclusion of the Diaconal Discernment Committee Process*

At the conclusion of the Diaconal Discernment Committee process, the committee members discuss their evaluation and come to a decision whether or not to recommend that the Vestry support the aspirant for postulancy. The committee members discuss the cumulative results of the evaluation with you (the aspirant) and you are informed of the committee's recommendation. Any reservations and observations should be expressed at this time. The chair shall report the recommendation of the DDC to the Rector immediately, and to the Vestry at the next regular Vestry meeting as outlined in the DDC Guidelines. The chair will also send the DDC evaluation material and recommendations to the Bishop.

Step Four - Vestry Sends Written Report to Bishop

When the Rector, DDC and Vestry concur that discernment of the call is to the Diaconate, the Vestry will complete the Recommendation for Postulancy Form (See Appendix). This form will be sent to the Bishop and Commission on Ministry Chair. The DDC evaluation material should also be submitted (see paragraph above).

Step Five - The Second Meeting with the Bishop

As preparation for this meeting with the Bishop, you should review The Ordination of a Deacon in the Book of Common Prayer, and the Canons of the Church respecting ordination, specifically Title III.

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

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

Step Six - The Bishop Invites the Aspirant to Apply for Postulancy

Your application for postulancy will include:

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

Please note: Some of these forms will have been submitted previously. All appropriate forms (except transcripts) are found in the appendix. The Mental Health and Physical Evaluation Forms can be obtained by calling the Bishop's secretary at the Diocesan House.

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

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

Step Seven - Aspirant is Invited to the Conference of the Bishop's Advisory Committee on Aspirants for Ministry (BACAM)

Your file is forwarded to the Commission on Ministry for review . In order to receive further assessment of an aspirant's application for postulancy by the Commission on Ministry , the Bishop may invite applicants and their spouses/fiancées to the annual pre-postulancy conference (BACAM), usually held in October. During the two to three day conference, participants will engage in group discussion, meals, worship, and personal interviews to extend the discernment process. The areas of primary interest during the interviews are the same as listed under assumptions in the DDC Guidelines section of this manual.

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

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

Step Eight - Aspirant is Informed of Decision

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

POSTULANCY

Step Nine - Becoming a Postulant

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

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

The norm in this diocese is that all persons seeking ordination to the Diaconate will participate in a diocesan formation program for approximately three years. This program will involve a substantial commitment of time and some expense.

Step Ten - Postulant Status

The Diaconal Formation Committee (DFC), a subcommittee of the COM, is currently revising the formation program (Fall, 2001). The outline of formation studies will be inserted in this manual when available. This process will include a provision for semi-annual evaluation of each postulant to be submitted to the COM by the Formation Director who is a member of the DFC.

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

You will be assigned a Commission on Ministry chaplain for the duration of the training and formation process. The role of the chaplain is a pastoral one and the relationship is characterized by regular communication. The Commission on Ministry will continue to evaluate you throughout your formation process.

CANDIDACY AND ORDINATION

Application for candidacy may be submitted in the middle of your second year . (The necessary forms are found in the appendix.) The DFC will provide a detailed evaluation of you to the COM in March of your second year . This evaluation will be used by the Bishop to make an informed decision about your application. It is important to maintain close communication with your sponsoring Rector and Vestry during formation, as they are needed to recommend you for each remaining step in the process.

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

Assessment by the Diocesan Examining Chaplains is required for ordination. You will be asked to meet with the Examining Chaplains to evaluate your proficiency in the canonical areas. Expectations in these areas are listed on pages 11-12.

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

BASIC EXPECTATIONS OF CANDIDATES SEEKING ORDINATION TO THE DIACONATE

Holy Scriptures: Old Testament

- A knowledge of the general historical outline of the Old Testament, and the ability to put Old Testament history into a theological context.
- A familiarity with the basic narratives
- A clear understanding of such basic Old Testament theological terms as *covenant*, *sacrifice*, and *people of God*
- A familiarity with the prophetic tradition and how it relates to the work and ministry of a Deacon

Holy Scriptures: New Testament

- A knowledge of the basic outline of the life of Jesus as presented in the four Gospels, with special emphasis on the Passion and Resurrection narratives
- An awareness of the unique perspective of each of the four Gospel writers
- An understanding of the parable as a teaching tool
- A knowledge of the basic outline of the book of Acts
- Familiarity with the New Testament development of the office of Deacon
- The ability to discuss different New Testament perspectives on the relationship between church and the world

Church History

- A knowledge of Anglican church history before, during, and after the Reformation, including the ability to counter common misunderstandings regarding the Anglican Communion and the ability to articulate the unique qualities of the Episcopal Church
- The ability to discuss what it means to be a Catholic and Reformed church
- A basic knowledge of the history of the Episcopal Church and of the history of the Diocese of East Tennessee
- The ability to discuss the development of the office of Deacon throughout church history

Theology

- A clear understanding of the meaning of the word “theology”
- The ability to articulate how the candidate hears and responds to the word of God in his or her own life
- The ability to define such basic terms as *providence*, *faith*, *justification*, *salvation*, *sacrament/sacramental*, *grace*, *sin*
- Familiarity with the basic terms of the baptismal covenant
- Familiarity with the Catechism in the *Book of Common Prayer*

Christian Ethics and Moral Theology

- The ability to articulate the moral vision of the Episcopal Church
- The ability to express what it means to be a “servant leader”
- The ability, when presented with a case study of a human situation, to bring to bear the resources of scripture, tradition, and reason in fashioning a Christian ethical response

Studies in Contemporary Society

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

Liturgics

- A general familiarity with contents and use of the *Book of Common Prayer*
- Familiarity with the role of the Deacon in liturgy, and how it relates to the wider ministry of the diaconate
- The ability to plan and lead the Daily Offices

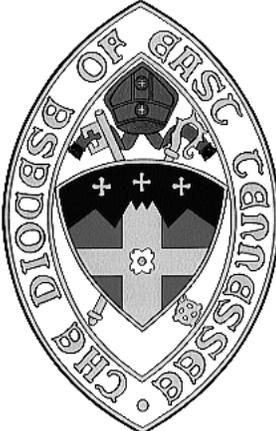
Theory and Practice of Ministry

- Knowledge of the lines of authority in which a Deacon exercises his or her ministry, both in the parish and in the diocese
- An awareness of appropriate and inappropriate relationships in the parish setting, and a sense of proper boundaries
- The ability to discuss proper ways of resolving conflict within a parochial staff situation
- Knowledge of the current policy and procedures for dealing with accusations of sexual misbehavior

CONCLUSION

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

CHECKLIST FOR ASPIRANTS



DIOCESE OF EAST TENNESSEE

CHECKLIST FOR ASPIRANTS

- ___ 1. Become familiar with national Canons; Title III, Canon 4
 - Confer with your Rector. If the Rector so recommends, make an appointment with the Bishop.
 - Complete and submit Applicant's Application and Spiritual Autobiography.
 - Rector submits Rector Referral Form.
 - Submit Background Inquiry Release Form.
 - Submit Letter of Understanding.
 - Submit Release of Information Form.

- ___ 2. Meet with the Bishop
 - Aspirant and Rector meet with the Bishop. If married, spouse may attend but is not required.
 - If the Bishop recommends, begin the diaconal discernment process.

- ___ 3. Attend Diaconal Discernment Committee (DDC) meetings

- ___ 4. Vestry Recommendation
 - Recommendation for Postulancy form and DDC evaluation material sent to Bishop and Commission on Ministry Chair

- ___ 5. Aspirant and spouse (if married) meet a second time with the Bishop

- ___ 6. Steps to complete prior to BACAM Conference
 - Undergo physical and mental health evaluation, use appropriate forms
 - Obtain forms from Bishop's secretary at the Diocesan House
 - Provide proof of baccalaureate degree
 - Provide transcript
 - Fill out financial disclosure form
 - Fill out Application for Postulancy.

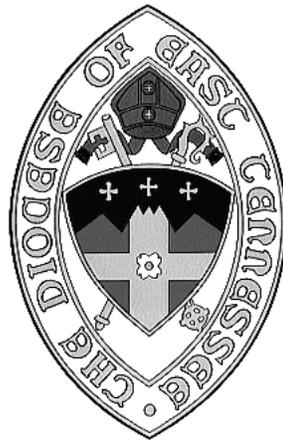
- ___ 7. Attend BACAM Conference

- ___ 8. Meet with the Bishop regarding decision on your application. (If married, . . . spouse may attend but is not required.)

- ___ 9. As a postulant:
 - Participate in Diaconal Formation Program.
 - Write Ember Day letters to the Bishop
 - Maintain contact with your Commission on Ministry chaplain and your supporting congregation
 - Attend diocesan conventions and other events
 - Fill out application for Candidate for Holy Orders in the middle of your second year using appropriate forms and meet with the Standing Committee if requested.

- _____ 10. As a candidate:
- Continue Ember Day letters to the Bishop
 - Apply for ordination to the Diaconate after one year using appropriate forms.
 - Obtain Vestry recommendation for ordination to Diaconate.
 - Undergo physical and mental health evaluation, use appropriate forms. Obtain forms from Bishop's secretary at the Diocesan House.
 - Meet with Board of Examining Chaplains
 - Meet with the Standing Committee if requested.
 - Standing Committee sends ordination recommendation to the Bishop

**GUIDELINES FOR
DIACONAL DISCERNMENT COMMITTEE**



DIOCESE OF EAST TENNESSEE

GUIDELINES FOR DIACONAL DISCERNMENT COMMITTEES

The Committee

- The committee shall consist of six communicants of the diocese appointed by the Bishop/COM.
- Two members shall be from the Vestry of the aspirant's parish. They shall be recommended by the Rector and Senior Warden.
- At least one member shall be significantly involved in a community helping ministry.
- It is preferable that one member be a Deacon
- The others shall be chosen as may be best suited to provide for the overall make-up and balance of the DDC.
- The chair of the committee shall be one of the members of the Vestry.
- The committee shall reflect the diversity of the diocese with particular emphasis on involvement in servant ministry.
- The committee shall not be a permanent committee. A different committee shall be formed for each person presenting themselves for discernment.
- The committee members shall make a firm commitment to attend and participate in all sessions of the committee's work.

Meetings

- The process outlined for the DDC involves a minimum of four sessions. This may not allow enough time in all cases for the committee to complete its work. If needed, up to two additional sessions may be scheduled. In no case shall there be more than six meetings total.
- Each session shall last a **maximum** of two hours.
- Each meeting shall begin and end with prayer.
- If deemed appropriate, the DDC may meet without the aspirant prior to the final session. If a separate evaluation meeting is held, the final meeting with the aspirant should be conducted within 24 hours.
- The committee shall report its results to the Vestry within three months after its formation.

Assumptions

- The Diaconal Discernment Committee is a joint committee of the Vestry and the Commission on Ministry. Its purpose is to enable the Vestry to make an informed decision as to whether or not to support a person as an aspirant for ordained ministry. It has a diocesan flavor because the Order of Deacons is a diocesan order under the direct control of the Bishop.
- The Diaconal Discernment Committee's role is not support, but discernment.
- All material is treated confidentially as are all aspects of the discernment process.
- To be an effective ordained person requires skills in at least these eight areas:
 - **Ministry in the Diocese of East Tennessee**
Is the aspirant familiar with the tradition and practice of the Episcopal Church? Is he/she familiar with the Episcopal Church in East Tennessee and willing to work within the Church as it is expressed in this area?
 - **Vocation**
An aspirant should be able to speak of his or her sense of vocation to ministry and mission, referring both to their own conviction and the extent to which others have confirmed it. Their sense of vocation should be obedient, realistic, and informed.

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

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

SESSION INFORMATION

All sessions should be conducted in the context of the description and expectations of The Diaconate, pages 3-4, in this manual.

I. Orientation Session

Those present: Committee Members, COM Liaison, Aspirant, Vestry and Rector

This session is designed to allow all involved the opportunity to gain understanding of the overall process, ask questions and learn the part each group has to play with in this process.

II. First Session

Those present: Committee Members, COM Liaison, Aspirant

The beginning of this meeting is a “get-acquainted” session. All persons present should introduce themselves and tell something about themselves. Any basic get-acquainted group exercise could be used for this purpose.

The chairperson states clearly the purpose of the group and the time frame in which it will be working. The other meeting dates are set.

The COM liaison person distributes the following materials to each member:

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

A copy of the book *Listening Hearts: Discerning Call in Community* is to be purchased by the church in which the DDC is formed for each member of the DDC. The Chapter and Verse Bookshop (at the Diocesan House) is able to assist you in ordering the book and tries to have a supply available.

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

Homework for Second Session

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

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

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

III. Second Session

Those Present: Committee Members, Aspirant

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

Discuss the aspirants' spiritual autobiography, using these as a guide to what to look for:

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

For exploring the aspirant's emotional health:

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

Homework for Third Session

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

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

IV. Third Session

Those Present: Committee Members, Aspirant

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

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

- The aspirant's own personal gifts and abilities?
- The church's vision of the ordained ministry of a deacon as expressed in the Catechism and ordination rites?
- The way the ordained ministry of a deacon is actually exercised in the Diocese of East Tennessee as expressed in the section of this manual entitled "The Diaconate".

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

Set the date for the final meeting.

Additional sessions may be needed prior to advancing to the Fourth Session described below.

Homework for Fourth Session

All but aspirant. Complete the DDC Individual Report (in this manual following the Vision Exercise) . These forms should be returned to and collated by the chairman before the next meeting. The chairman provides a cumulative report on the evaluations for the next meeting.

V. Fourth Session

Those Present: Committee Members, Aspirant

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

At the end of the first part of the meeting, the aspirant joins the group. This should occur no more than 24 hours following the first part of the meeting (above paragraph). The committee members discuss the cumulative results of the evaluations with the aspirant, and the chairperson informs the aspirant of the committee's recommendation.

The Rector needs to be available if called by the DDC during this final evaluation meeting.

If the DDC decides not to recommend the aspirant for postulancy, they should discuss how the congregation can support the aspirant and uphold his or her lay ministry.

The chair shall report the recommendation of the committee to the Rector immediately, and to the Vestry at the next regular Vestry meeting.

If the Vestry recommends the aspirant for postulancy, copies of the spiritual autobiography, the vision exercise, and all evaluation forms shall be provided to the Bishop. The Vestry Recommendation Form for Postulancy is submitted to the Bishop. The Faith Statements of the DDC members should not be forwarded.

If the Vestry does not recommend the aspirant for postulancy, all written documents related to the DDC process should be destroyed.

VISION EXERCISE

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

Please complete this exercise on separate sheets of paper.

Step One - Accomplishments

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

Now do the following exercise for each accomplishment you listed:

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

Step Two - Vision

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

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

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

**THE DIACONAL DISCERNMENT COMMITTEE
INDIVIDUAL REPORT**

Your Name _____

Parish _____

Aspirant's Name _____

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

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

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

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

What experience does the aspirant have in lay ministry and service within the Church *and* outside the Church, particularly as it relates to service to the poor, sick, suffering and helpless?

Since you have heard the aspirant share his or her spiritual journey and desire for Holy Orders, briefly state your understanding of the aspirants' spiritual journey and desire.

Would you want this person to serve and represent you, your parish, and the Episcopal Church as a Deacon? Yes _____ No _____

What do you consider to be at least three strengths of the aspirant's character? Use more paper if needed.

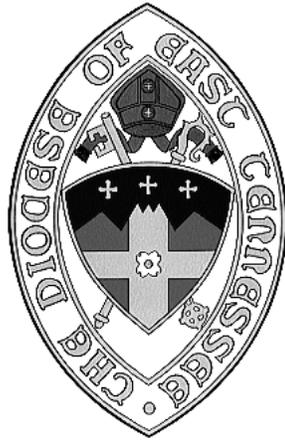
What do you consider to be at least three areas in which the aspirant needs to grow? Use more paper if needed.

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

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

APPENDIX

ASPIRANT'S APPLICATION FORM



DIOCESE OF EAST TENNESSEE

PERSONAL INFORMATION

Name _____

Present Address _____

City/State/Zip _____

Phone () _____

Permanent Address
(if different from above) _____

Phone-Permanent Address () _____

E-Mail Address _____

Sex: Male Female

Birth Date: / / 19 _____

Birthplace (City/State): _____

Communicant of: _____

Length of Residency in Diocese: _____

Date of Baptism: / / 19 _____

Performed by: _____

Date of Confirmation: / / 19 _____

Performed by: _____

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

EDUCATIONAL INFORMATION

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

Name of High School _____

Address _____

Date of Diploma/GED _____ / _____ / 19____

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

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

Name of Activity	High School	College

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

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

FAMILY INFORMATION

MARITAL STATUS

Current marital status: (Please circle)

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

If married, spouse's name: _____

If married, length of marriage: _____

If previously married, length of marriage(s): _____

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

CHILDREN

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

PARENTS

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

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

ADDITIONAL INFORMATION

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

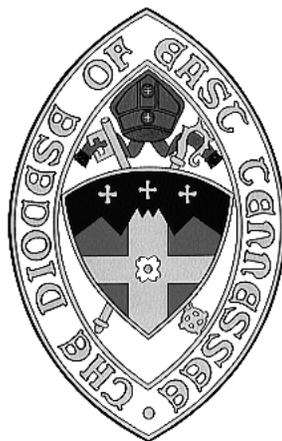
____ / ____ / 20____
Date

Signature

Please return the completed form and attachments to:

The Rt. Rev. George Dibrell Young, III
Diocese of East Tennessee
814 Episcopal School Way
Knoxville, TN 37932

**RECTOR REFERRAL AND
RECOMMENDATION FORM**



DIOCESE OF EAST TENNESSEE

Recommended Areas of Discussion Between Rector and Aspirant

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

Vocation

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

Spiritual Life

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

Academics

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

Personal Traits

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

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

Date of this application: / /

Full name of Aspirant: _____

Mailing Address_ _____

Home Telephone () _____

Work/School Telephone () _____

E-Mail _____

Date of Birth / /

Date of Marriage (if applicable) / /

Date of Divorce (if applicable) / /

List Children/Ages (if applicable)

Present College/Level or Occupation/Length of Employment

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

Postgraduate Degree, College Name and Subject

Present Parish _____

Length of Time Confirmed/
Communicant in Good Standing _____

Length of Time you have
known aspirant _____

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

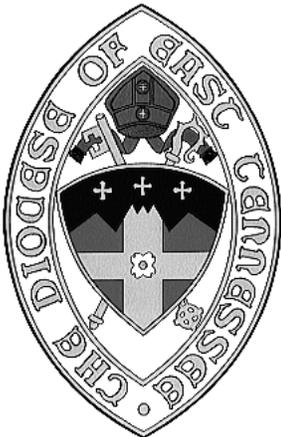
1. In what way(s), and for how long, have you been associated with the aspirant?
2. When did you first meet together for the purpose of discussing the aspirant's sense of call to Holy Orders? Outline your meetings/discussions with the aspirant concerning this call. Did you recruit this person for Holy Orders, or did he/she first approach you? Give your perception of the aspirant's reason for seeking Holy Orders.
3. Give aspirant's past and present involvement in the Church. How has the aspirant demonstrated commitment to public and private worship, leadership ability, desire for learning and willingness to grow and change?
4. Give aspirant's history of involvement in ministry in the community. (The Commission on Ministry and the Bishop require past and present involvement in ministry to the poor, sick, suffering and helpless in the world. Refer to: "The Discernment Process for the Diaconate", The Diaconate, pages 3-4.
5. If aspirant is married (or contemplating marriage), in your opinion, how supportive is the spouse and does the spouse fully understand the education requirements and the potential for transfer inherent in the Order of Deacons?
6. Does the aspirant (and spouse) understand that a background check will be required of the aspirant?
7. Does the aspirant understand that if the Bishop recommends that he or she continue in this process, the aspirant will be required to undergo physical and psychological examinations by a physician and psychiatrist/psychologist selected by the Bishop's office?
8. What strengths, weaknesses, and growing points do you identify in this aspirant for the diaconate?
9. Have you discussed with the aspirant the discernment process as described in the first two sections of the Discernment Manual for the Diaconate?
10. How confident are you that this person possesses the stability, gifts and experience needed for ordained life? (i.e. "The evident gifts and fitness for ordination" - Title III, Canon 5, Sec 1; Canon 8, Sec 1.)
11. Do you recommend that we proceed to consider the aspirant's application for postulancy at this time?

Signature of Rector

Please return form to:

The Rt. Rev. George Dibrell Young, III
Diocese of East Tennessee
814 Episcopal School Way
Knoxville, TN 37932

BACKGROUND INQUIRY RELEASE FORM



DIOCESE OF EAST TENNESSEE

BACKGROUND INQUIRY RELEASE FORM

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

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

Signature: _____

Date: _____

Please complete the following information. PLEASE PRINT!

Full Name: _____
(First) (Middle) (Last)

Current Address: _____
(Street)

(City) (State) (Zip)

At current address more than 5 years? Yes _____ No _____

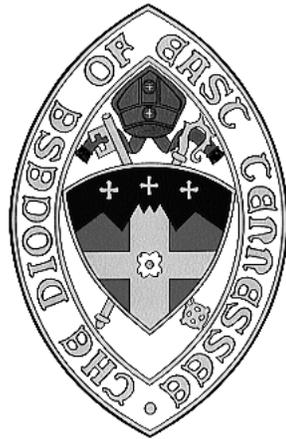
Previous Address: _____
(Street)

(City) (State) (Zip)

Social Security #: _____ - _____ - _____ Date of Birth: ____ / ____ / ____

Drivers License #: _____ State: _____

LETTER OF UNDERSTANDING



DIOCESE OF EAST TENNESSEE

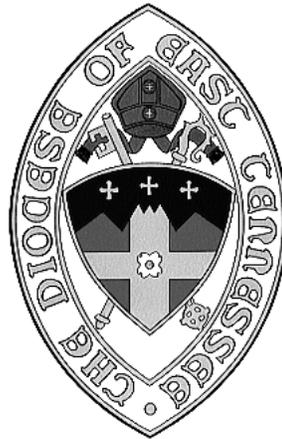
TO: The Rt. Rev. George Dibrell Young, III
Episcopal Diocese of East Tennessee
814 Episcopal School Way
Knoxville, TN 37932

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

Signed: _____

Witnessed: _____

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



DIOCESE OF EAST TENNESSEE

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

Name of Applicant: _____

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

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

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

(Applicants Signature)

Date

(Print or type Applicants name)

(Witness Signature)

(Print or type Witness Name)



FINANCIAL DISCLOSURE FORM

DIOCESE OF EAST TENNESSEE

CASH FLOW

Monthly Income

Wages, Salary, Tips _____

Other Income _____

Total Monthly Income _____

Monthly Expenses

Mortgage Payment/Rent _____

Automobile Loans _____

Personal Loans _____

Charge Accounts _____

Federal Income Taxes _____

State Income Taxes _____

FICA (Social Security) _____

Real Estate Taxes _____

Other Taxes _____

Utilities _____

Household Repairs/Maint. _____

Food _____

Clothing/Laundry _____

Education Expenses _____

Child Care _____

Automobile Expenses _____

Life Insurance _____

Homeowner's Insurance _____

Automobile Insurance _____

Med./Dental/Disability Ins. _____

Unreimbursed Med/Dental _____

Entertainment/Dining _____

Recreation/Travel _____

Hobbies _____

Gifts _____

Charitable Contributions _____

Other Expenses _____

Total Monthly Expenses _____

Net Cash Flow _____

(Income - Expenses)

NET WORTH

Assets

Residence _____

Vacation Home _____

Furnishings _____

Automobiles _____

Rental Real Estate _____

Art, Jewelry, Valuables _____

Checking Accounts _____

Savings Accounts _____

Money Market Funds _____

Certificates of Deposit _____

Other Cash Reserve _____

Stocks _____

Mutual Funds _____

Annuities _____

Limited Partnerships _____

Business Interests _____

Bonds _____

Other Assets _____

Total Assets _____

Liabilities

Home Mortgage _____

Other Mortgage _____

Automobile Loans _____

Bank Loans _____

Personal Loans _____

Charge Account Debt _____

Other Debts _____

Total Liabilities _____

Net Worth _____

(Assets - Liabilities)



APPLICATION FOR POSTULANCY DIOCESE OF EAST TENNESSEE

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

Signature

Date

cc: Commission on Ministry
Standing Committee



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

To the Bishop and Commission on Ministry of The Diocese of East Tennessee, from _____, on _____.
(Name of Parish) (Date)

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

(To be signed by Rector and at least two-thirds majority of the V estry.)

Attestation of Clerk or Recording Secretary:

I hereby certify that the foregoing certificate was signed at a meeting of the V estry of _____, _____, Tennessee, duly convened at _____
(Name of Parish)(City) (Time)

on the _____ day of _____, _____, and that the names
(Day) (Month)(Year)

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

Clerk/Secretary of Vestry



APPLICATION FOR CANDIDACY DIOCESE OF EAST TENNESSEE

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

Signature

Date

cc: Commission on Ministry
Standing Committee



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

To the Bishop and Commission on Ministry of The Diocese of East Tennessee, from _____, on _____.
(Name of Parish) (Date)

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

(To be signed by Rector and at least two-thirds majority of the V estry.)

Attestation of Clerk or Recording Secretary:

I hereby certify that the foregoing certificate was signed at a meeting of the V estry of _____, _____, Tennessee, duly convened at _____
(Name of Parish)(City) (Time)

on the _____ day of _____, _____, and that the names
(Day) (Month)(Year)

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

Clerk/Secretary of Vestry



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

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

Date of Birth: _____

Signature

Date

cc: Commission on Ministry
Standing Committee



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

To the Bishop, Commission on Ministry, and Standing Committee of The Diocese of East Tennessee, from _____, on _____.
(Name of Parish) (Date)

We do certify that, after due inquiry, we are well assured and believe that _____, for the last three years, has lived a sober, honest, and
(Candidate's Name)
godly life, and is loyal to the Doctrine, Discipline, and W orship of this Church, and does not hold anything contrary thereto. And, moreover, we think _____
(Candidate's Name)
a person worthy to be admitted to the Sacred Order of Deacons.

(To be signed by Rector and at least two-thirds majority of the V estry.)

Attestation of Clerk or Recording Secretary:

I hereby certify that _____ is a member of _____, in
(Candidate's Name) (Parish)
_____, Tennessee, and a confirmed adult communicant in good standing; that
(City)
the foregoing certificate was signed at a meeting of the V estry duly convened at _____
(Time)
on the _____ day of _____, _____, and that the names
(Day) (Month) (Year)
attached are those of all (or a two-thirds majority of all) the members of the V estry.

Clerk/Secretary of Vestry