*The Episcopal Diocese of Montana*

*Ordained Ministries Manual*



*September 14, 2021*

This manual was created by the Commission on Ministry of the Episcopal Diocese of Montana, under the direction of The Right Reverend Martha Stebbins, Bishop of Montana, and in accordance with the *2019 Title III Canon on Ministry* of the Protestant Episcopal Church in the United States of America.

The Bishop of Montana and the Commission on Ministry offer this manual to the people of the Diocese of Montana, in support of, and appreciation for, all who seek to deepen their baptismal call to ministry by seeking ordination to holy orders. We ask God’s blessing on this offering for the people of Montana.

Christ is our Light. He will never fail. May we all be blessed as we continue in his service.

Adopted by the Commission on Ministry, Holy Cross Day, September 14, 2021.

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**Part One: for Those Sensing a Call**

**Where is God calling me?**

*All baptized persons are called to minister in Christ’s name, to identify their gifts with the help of the Church and to serve Christ’s mission at all times and in all places. Title III, Canon I, section 1(a)*

Constitution & Canons of The Episcopal Church, rev. 2019

**Ordained ministry**

While all Christians are called to minister in Christ’s name, from ancient times the church has maintained three distinct orders of ordained ministers. These specific orders exist to provide focus, vision, and leadership for all people in their ministries. None is greater or lesser than another.

**Bishops** are called, trained, and ordained on behalf of the wider church, acting in Christ’s name for reconciliation of the many parts of Christ’s body. As a guardian of the faith, unity and discipline of the whole church, a bishop is an apostle who proclaims the Word of God, especially the resurrection. As the administrator and shepherd of a diocese, the bishop confirms and receives baptized Christians, ordains deacons and priests, and serves as their pastor.

**Priests** are called, trained, and ordained to serve a community of faith. Their mission is to share the Good News of Christ, to care for people of all stations and conditions, to declare God’s forgiveness to those penitent, pronounce God’s blessing, and administer the sacraments. The priest is a leader of a parish, serving with initiative and vision, able to motivate others and energize their community of faith.

**Deacons** are called, trained, and ordained to ministry in the church and in the world. As prophets and heralds of God’s kingdom, their mission is to interpret to the Church the needs, concerns, and hopes of the world, linking those within and without the Church. The deacon assists the bishop and priests in public worship, serving directly under the bishop.

**The first step**

The sense that one may be called to one of the ordained ministries deserves very careful consideration. This is done through solitary prayer and meditation, and also with the support and assistance of one’s faith community, in a process called *discernment*.

A person considering pursuing ordained ministry should first discuss their sense of call with the priest in charge of their parish. If the priest agrees that entering into discernment is advisable, he or she selects parish members to serve on a Parish Discernment Committee.

**The Process of Discernment**

**Discerning vocation**

Spiritual discernment is the process of coming to see clearly through the eyes of faith, so that we are brought closer to God. Because all ministry takes place through relationships with others, discerning a call to ordained ministry always involves the community of faith. The process of discernment toward holy orders takes place between an individual and a local Parish Discernment Committee.

The results of discernment are not a pass or fail decision, but an opportunity to find the best fit for the individual and the church. Either an outcome toward lay ministry or toward one of the holy orders is an appropriate conclusion to the process.

**Discernment meetings**

The role of the Parish Discernment Committee (PDC) is to participate in the selection and raising up of individuals for ministry, both lay and ordained.

* No member of the clergy will participate in a Parish Discernment Committee.
* The Committee will only meet with one person at a time. If more than one person in a parish is in the process of discernment, another committee will be formed.
* Absolutely everything in a PDC meeting is confidential. Members of the PDC sign a pledge to hold all that is said sacred and private.
* Discernment meetings will typically last two or three hours.
* The discernment process lasts for a minimum of six months, during which the PDC meets at least nine times.

 **Guides in Discernment**

**The Bishop**

The bishop is the chief pastor of a diocese, and the one who ordains priests and deacons; thus the bishop is intimately connected with the process of discernment. If a call to ordained ministry is discerned, a person in the process will meet with the bishop several times:

* At the conclusion of the Parish Discernment Committee meetings.
* After one semester of education, either at the diocesan School for Deacons or in a seminary or other approved formation program.
* Before becoming a Candidate for Holy Orders.
* Before ordination.

The bishop is a pastor and guide for those in discernment, praying with and for them in their discernment and progress in ministry

**The Commission on Ministry**

The Commission on Ministry (COM) is a diocesan body of four clergy and four lay members, appointed by the bishop. The COM:

*Assists [the] bishop with issues involving ordained clergy, including identifying those suited for ministry; guiding and caring for those engaged in the ordination process. Oversees training and continuing education for ordained and lay ministers.*  https://diomontana.com/clist/commissionscommittees/

To carry out this work, the COM meets with persons in the process at regular intervals, participating in the discernment of a person’s suitability and readiness for ordained ministry. Those in the process towards ordination will meet with the commission following meetings with the bishop. The endorsement of the COM is needed for a person to proceed towards ordination, and to be ordained.

A person in the process has a COM mentor, providing support and clear communication about procedures of the process.

**The Standing Committee**

The Standing Committee is the bishop’s Council of Advice, and has a role in the final determination of readiness for ordination. A person seeking ordination meets with the Standing Committee in the latter stages of the process. The endorsement of the Standing Committee, along with that of the Commission on Ministry and the bishop, is needed for ordination.

 **Steps toward Ordination**

Should the discernment process conclude with a recommendation for ordination, the person in discernment will proceed through several stages.

In addition to study, each stage requires interviews and forms to be completed. Some forms, and internet links to others, are available in Appendix I. It is the responsibility of the person in the process to become familiar with these requirements, and ensure they are completed in the stipulated time frame.

National church canons detail the process toward ordination, and may be found in:

 *Title III: Ministry*

 *Canon 6: Of the Ordination of Deacons, and*

 *Canon 8: Of the Ordination of Priests*

A link to the national canons can be found on the diocesan website: https://diomontana.com/canons/

The following is a brief summary of the steps to ordination, based on national and diocesan canons.

1. Aspirant

* This is the opening stage, a time of meetings with a Parish Discernment Committee (PDC).
* Should the PDC recommend pursuit of ordination, the Aspirant meets with the bishop.
* With the approval of the bishop, the Aspirant is granted Nominee status.

2. Nominee

* Those headed for the diaconate must complete at least one semester of theological education before proceeding.
* Those headed for the priesthood must be accepted into a seminary or other approved formation program.
* An interview with the bishop is held.
* Following the meeting with the bishop, an interview with the Commission on Ministry is held.
* With the approval of those two entities, the Aspirant is granted Postulant status.

3. Postulant

* A minimum of 12 months must pass in Postulancy before proceeding.
* The Postulant meets with the bishop and the Commission on Ministry.
* The Postulant meets with the Standing Committee.
* With the approval of these three entities, Candidate status may be granted.

4. Candidate

* A minimum of six months must pass before Ordination.
* Interviews with the bishop and the Commission on Ministry again take place.
* The Candidate meets with the Standing Committee
* With the approval of these three entities, and completion of additionally required training

(e.g. Safeguarding God’s Children, Anti-Racism Training, and others), and all required documents,

the bishop may approve the Candidate for ordination, and assign an ordination date.

* At ordination, both Candidates for the diaconate and those for the priesthood are ordained to the

 Sacred Order of Deacons.

5. For Priesthood

* At ordination to the Sacred Order of Deacons, those destined for the Priesthood have entered the Transitional Diaconate.
* A minimum of six calendar months must pass before Ordination to the priesthood.
* The deacon completes a Transitional Diaconate project, through the diocesan School for Deacons, supervised by the Archdeacon.
* The deacon meets with the bishop and the Commission on Ministry.
* The deacon meets with the Standing Committee.
* With the approval of these three entities, and completion of all required documents, the bishop may approve the deacon for ordination to the priesthood, and assign an ordination date.

Complete checklists of steps to ordination are available in Appendix I.

**For more information**

If you are interested in more detailed information on the process of discernment and the procedures leading towards ordination, it can be found in the second part of this manual: **Part Two: The Process of Discernment**, and in Appendices I and II.

 **Part Two: The Process of Discernment**

**Formation of a
Parish Discernment Committee**

The first step for a person considering ordained ministry is to discuss their sense of call with the priest-in-charge of their parish. The priest then considers whether it is advisable to enter into what is called *the process of discernment. To discern* is to come to know or recognize something. It is *a process* because it is not one step, but a set of carefully designed and interlinked components.

If the priest agrees that entering into the process of discernment is advisable, he or she selects parish members to serve on a Parish Discernment Committee (PDC). The work of the PDC and the person in discernment is the first portion of the process.

**Characteristics of a Parish Discernment Committee**

This committee shall be a group:

* Consisting of four or five persons selected by the rector, priest-in-charge or other leader exercising oversight of the congregation and the vestry.
* Representative of a cross section of the local congregation.
* That does not include the rector, priest-in-charge or other leader exercising oversight over the congregation as a part of the meetings.
* That does not have anyone in Holy Orders on the committee.
* Trained by Commission on Ministry (COM) designated person(s). Normally two COM members will train groups regionally.
* That meets for two or three hours, a minimum of nine times, over at least a six months period.
* That journeys with only one person in discernment at a time.
* Grounded in prayer and committed to pray for one another on a regular, ongoing basis.
* Faithful and consistent in their attendance.
* That works in complete confidentiality.
* Willing to ask difficult and challenging questions of the person in discernment and of each other.
* That probes the answers and doesn’t assume that the initial answer is the final answer.
* More interested in good questions than clear answers.
* Familiar with the Baptismal Covenant in the *Book of Common Prayer, p. 304-5*.
* `Committed to mutual listening, or open to listening to all members of the group.

And may include: One member who has previously sat on another such committee (if available).

 **Training a Parish Discernment Committee**

*The Commission shall advise and assist the Bishop in the design and oversight of the ongoing process for recruitment, discernment, formation for ministry, and assessment of readiness therefore.*

*Title III, Canon 2, Sec. 2*

*Constitution & Canons of The Episcopal Church, rev. 2019*

As stated in the national canons, the Commission on Ministry, under the guidance of the bishop, is responsible for the oversight of the discernment process. This includes responsibility for training local Parish Discernment Committees. The COM of the Diocese of Montana has delegated the Archdeacon, and any person authorized by the Archdeacon, to prepare PDCs for their Spirit-filled work.

This training will happen soon after the Committee is formed.

The rector, priest-in-charge, or other leader exercising oversight over the congregation is responsible for providing printed copies of:

* the Diocese of Montana’s Lay Ministry Manual.
* the Diocese of Montana’s Ordained Ministry Manual.
* *Listening Hearts: Discerning Call in Community*, by Suzanne Farnham, et. al.

The training (like all PDC gatherings) is communal in nature and so attendance is mandatory. If even one person is missing, the group should not meet until everybody can gather.

The training must be attended in person. Every effort should be made thereafter to attend all PDC gatherings in person. If it is acceptable to the group, participants may gather via a video-conferencing service.

Training should take between three and four hours. It will begin with an opening prayer in which the rector, priest-in-charge, or other leader exercising oversight over the congregation may participate. After worship, all clergy must leave except the trainer(s). At that time, the trainer will guide the group through the first six chapters of *Listening Hearts*, which will become an invaluable resource to the PDC throughout their work. (PDC members may read in advance of training, but it is not required.) The training then shifts its focus to the Ministry Manuals and discussing logistics.

The important thing to remember from this first gathering of the PDC is that this is a communal journey: the discerning individual, each member of the PDC, and God all have a very active and transformative role in this journey. It is never done alone.

Once training is completed, the rector or priest-in-charge must send a letter to the bishop; and, if the Aspirant is discerning a call to the diaconate, to the Archdeacon, informing them that a new Parish Discernment Committee has been formed, and giving the name of the Aspirant.

**The Role of the Commission on Ministry**

*In each Diocese there shall be a Commission on Ministry consisting of Priests, Deacons, if any, and Lay Persons.*

Title III: Ministry; Canon 2: Of Commissions on Ministry; Sec. 1

Constitution & Canons of The Episcopal Church, rev. 2019

The church’s national canons provide for a Commission on Ministry in each diocese. The COM advises and assists the bishop:

*In the determination of present and future opportunities and needs for the ministry of all baptized persons.*

*In the design and oversight of the ongoing process for recruitment, discernment, formation for ministry, and assessment of readiness therefor.*

The COM is composed of four clergy and four lay members, appointed by the bishop. It:

*Assists [the] bishop with issues involving ordained clergy, including identifying those suited for ministry; guiding and caring for those engaged in the ordination process. Oversees training and continuing education for ordained and lay ministers.*  https://diomontana.com/clist/commissionscommittees/

To carry out this work, the COM meets with persons in the process at regular intervals, participating in the discernment of a person’s suitability and readiness for ordained ministry. Those in the process towards ordination will meet with the Commission before admittance to the status of Postulant, Candidate, and prior to ordination. The Commission reports to the bishop.

**The COM Mentor**

Each person in the process towards ordination is assigned a COM mentor. The mentor’s job is to support the person in the process, and to foster clarity of communication and procedures. Therefore, the mentor:

* Promotes open and effective communication.
* Verifies that the person has good support; local (parish), clerical, spiritual director, etc., and maintains, as a liaison, an open dialogue with the sponsoring clergy.
* Regularly keeps in touch with the person in process.
* Understands the ordination process and guides the person along the way so that there are no surprises.
* Makes a time commitment to the person in order to stay in regular communication.
* Prays for the person(s) in their care.
* Evaluates progress or problems in the process, especially by:
* Communicating with the person about the process when requested by the bishop or other administrator, especially in regard to expectations and requirements that need to be fulfilled;
* Reporting and collaborating with the COM and bishop on how the person is doing or needs that arise.

 **The Discernment Process**

**Initial Meeting**

Once trained, the committee should first meet without the presence of the person in discernment in order to become better acquainted with one another and the process. The members of the group need to be able to talk openly with one another, particularly about their own faith journey. After opening with prayer, the committee members ask one another the following questions:

* Does anyone have strong feelings that might hamper the process of discernment?
These might be feelings around ordination, personality conflict, the person in discernment, and other personal issues. Putting these strong feelings on the table up front will help to diffuse or manage them.
* Who is Jesus for you?
* What happens when you pray?
* What is it that God appears to be doing in your life?
* What other matters need to be shared to establish a solid working relationship?

Close the meeting with prayer.

Before ending the initial meeting, the committee selects a convener who will:

* Oversee the meetings and the schedule.
* Be the liaison with the COM designated trainer.
* Ensure that the Pledge of Confidentiality is signed by all committee members (Appendix II).
* At each meeting, excuse the person in discernment and ask the committee to summarize what was heard.
* Lead the preparation of the Discernment Report at the conclusion of discernment.

Following the initial meeting, the convener should request the discerning person to write a spiritual autobiography. This should be thorough but not overly long, typically five to six pages. Copies of this are to be made available to the PDC members before the next meeting.

**Discernment Meetings**

Each meeting should open and close in prayer.

At the first and final meetings, the Baptismal Covenant (BCP 304-5) should be read and explored.

At the first meeting with the person in discernment, ask them to state how it was determined they should enter into discernment. Re-visit this question from time to time at ensuing meetings, asking, “where are you now with that?” and “are you getting more clarity?”

See *Listening Hearts*, Chapters 8 and 9 on support and accountability. In addition, the committee should occasionally share what they think they are called to do, and whether or not they are getting clarity.

The person in discernment should be given the opportunity at the beginning of each meeting to share what has come up since the previous meeting and how he or she has reacted to the previous discussion.

The committee should meet from time to time without the presence of the person in discernment in order to clarify the committee’s process. This is a necessary part of the process and should be made clear to the person in discernment at the first meeting.

If a meeting should stall, explore the silence (see *Listening Hearts*, p. 61). Also review that work’s Appendix 1, “Guidelines for Discernment Groups,” pp. 77-88, for meeting ideas.

Questions asked at the meetings should be:

 caring probing concise imaginative

 intuitive evocative scriptural reflective

Pause between responses and a new question in order to honor and heed what is being said.

Suggested Discernment Questions, including those which must be answered in the Discernment Report, appear in Appendix II.

**The Discernment Report**

At the conclusion of the discernment process, the PDC writes a Discernment Report, which summarizes the discussions with the person in discernment. The committee will either recommend continuation in lay ministry, or endorse a call to ordained ministry. In rare cases, the committee may not be able to reach a discernment; a “we don’t know” response which recommends the person wait and re-enter another discernment process sometime in the future.

It is recommended that the committee make use of the process of consensus at the end of the process. Consensus seeks a general agreement among the committee through prayer, discussion, and listening, not through voting. A consensus does not mean that complete agreement has been met, but that nothing said in the report is objectionable to a given member. In other words, a member may disagree, but can live with what is written.

The Discernment Report needs to be forthright with affirmations, concerns, and areas for growth. It will be integral to the Commission on Ministry’s preparation for its first interview with the person in discernment. Unlike the person’s home parish and priest, or the bishop (who will have met with the discerning person by the time this report is prepared), most COM members will have no acquaintance with this person, and yet their approval is required for the person to proceed. A report that provides a thorough introduction is critical. A brief statement of approval is inadequate. The report should be descriptive and personal, without being exhaustive. Reports are typically five to ten pages.

The cover page of Discernment Report (Appendix II) must be signed and dated by all members of the Parish Discernment Committee.

The report is shared with the Aspirant at the final meeting (see next page). If ordained ministry is discerned, the report is sent to the rector, priest-in-charge, or other leader exercising oversight of the congregation, who provides a copy to the vestry. The rector will forward the report to the bishop.

Once the Commission on Ministry notifies the convener that it has completed its initial interview with the Aspirant, the convener directs members to shred all notes and other written materials concerning the process, except the final report.

**The Final Meeting**

If the discerning person has a spouse or partner, that person should be invited to the final meeting to share in and respond to the discernment of the committee.

The written report is to be shared and talked about openly. Allow plenty of opportunity for open discussion and for clarification of possible misconceptions.

During this meeting, it is advised that the group revisit the question asked at the initial meeting: “Does anyone have strong feelings that might hamper the process of discernment?” This time, ask if these feelings have changed; and if so, how.

Find a way to bring closure to the group. This might include:

* Sharing how each member was impacted by the process.
* Re-visiting all of the questions asked at the initial meeting.
* Considering if there is anything the group, or individuals in the group, feel called to do in response to the discernment process.
* Exploring if an ongoing support group for the person in discernment is desired or recommended.

Finally, close with prayers of thanksgiving and dedication.

**The Vestry Endorsement**

*The Nomination shall be in writing and shall include a letter of support by the Nominee’s congregation or other community of faith committing the community to (1) pledge to contribute financially to that preparation, and (2) involve itself in the Nominee’s preparation for ordination. . . . The letter shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight.
 Title III, Canon 6, Sec. 2 (Of the Ordination of Deacons), and Canon 8, Sec 2 (Of the Ordination of Priests)*

 Constitution & Canons of The Episcopal Church, rev. 2019

As stated in the national canons, the vestry sends a letter of endorsement to the bishop, which must include the above-specified statements regarding what financial support the parish can offer to the Nominee, and how the parish envisions being involved in preparation for ordination. The letter must be signed by two-thirds of the vestry, the Clerk of the Vestry, and the rector or priest-in-charge. The endorsement must also be noted in the vestry minutes. The rector forwards the letter and the minutes to the bishop.

With the submission of these documents, the Aspirant moves forward in the process to the status of Nominee, and the church community becomes the Sponsoring Parish.

 **Part Three: Clergy Education**

 **The Transitional Deacon Experience**

**Goals of the Program**

The Archdeacon supervises the transitional deacon in the period of time between the ordination to the diaconate and ordination to the priesthood. Goals of the Transitional Deacon Experience include demonstrated competencies in five areas:

 1) Diakonia and the diaconate

 2) Human awareness and understanding

 3) Spiritual development and discipline

 4) Practical training and experience

 5) Evidence of a clear understanding of shared ministry.

Achievement of competencies and goals will be addressed in monthly written journal entries to include cross referencing activities noted in those entries, to the competencies listed below. The transitional deacon is strongly encouraged to incorporate theological reflections upon the activities into his or her journaling notes. The notes will be submitted by the end of each month, followed by either an in-person or telephone conversation with the Archdeacon of the Diocese at a mutually agreed upon time.

**Competency Expectations**

 1. Articulate the aspects of the baptismal covenant that particularly speak to your understanding of diaconal ministry;

 2. Define your personal theology including personal preferences and biases;

 3. Develop/articulate/practice a “Rule of Life”, including self care, for this Transitional Deacon period;

 4. Articulate what the national and diocesan canons say about diaconal ministry;

 5. Describe the internal dynamics of the congregation assigned to, and the differences in the roles of priest, laity and the deacon;

 6. Present examples to illustrate the impact of the deacon’s ministry on those with whom she or he is in relationship;

 7. Demonstrate an understanding of the deacon as interpreter and catalyst;

 8. Evidence skills in communicating the presence of Christ;

 9. Demonstrate the ability to integrate knowledge and experience;

10. Discern the local language and/or cultural speech and customs;

11. Research impact ministries within the community, how to access their services, and what engagement opportunities they provide;

12. Demonstrate a working knowledge of referral resources within the community;

13. Demonstrate skills in inviting and working with volunteers;

14. Exhibit skills required to empower individuals and groups;

15. Display skills in community coalition building;

16. Define the theological implications of a local area social issue;

17. Evidence skills for raising awareness about and promoting advocacy regarding contemporary/local social issues;

18. Demonstrate skills in conflict management.

Name of transitional deacon: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

*The starting date of the Transitional Diaconal Experience will be the date of ordination to the diaconate*

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, *and is to be completed by* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

 Date Date

*A final report (verbal or written) will be given to the Archdeacon by*  \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

 Date

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

 Transitional Deacon Date

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

 Archdeacon Date

 **Continuing Education for Clergy**

*The Bishop and Commission on Ministry shall require and provide for the continuing education of Deacons and Priests and keep a record of such education.* Title III, Canon 7, Section 5, and Canon 9, Section 1
 Canons of The Episcopal Church, rev. 2019

Continuing education for ministry development benefits the individual ministry, the local congregation, the diocese, and the wider church. The diocese oversees the continuing education of the clergy, and will provide some continuing education opportunities, as well as maintaining continuing education records. All clergy are encouraged to partake in diocesan continuing education events on a regular basis.

**Completion and Required Reports**

**Both priests and deacons** must complete the required continuing education units, and submit an annual report, **due on December 31** each year. The report form may be found in Appendix III.

**Deacons** must also submit The Deacon’s Annual Activity Report, **due on St. Stephen’s Day, December 26**, each year. The report form may be found in Appendix III.

**Requirements**

Clergy are expected to engage in **a minimum of 18 CEUs** (1 contact hour = 1CEU) annually of workshops, lectures, training or readings of journals or books of substance, across three areas: Theological and Academic; Professional; and Personal.

* It is recommended that the 18 CEUs requirement be balanced each year with 6 hours in each of the three competency areas.
* It is required that clergy complete at least 3 hours in each competency area during an annual cycle, and no more than 9 CEUs will be credited in any one area.
* Hours earned in excess of the annual requirement may not roll over for credit to the next year.
* Workshops, lectures, retreats, training or substantive professional readings that are designed to improve skills, increase knowledge, or deepen one’s spiritual or personal life count. If you are a leader, you get credit either for contact hours or preparation hours, but not both.
* Clergy Conference, Deanery and Clericus meetings may be included.
* Participation in diocesan, provincial, or national meetings or conventions do not count, nor do the expected readings for any of those meetings or conventions.
* Journals “of substance” would include, for example, *The Anglican Theological Review*, or *Biblical Archeology Review,* *The Christian Century*, or *Sojourner’s*. For each periodical or journal issue .5 CEU will be given.
* Regarding reading for credit: Up to 6 hours a year for journals of substance and / or 6 hours a year for books may be credited. One book = 1CEU. On the report form, where course title is requested, submit book title, author and a full bibliographic citation.
* Distance Learning Courses, instructional materials and recorded materials developed by reputable producers and recognized scholars will count. 1 hour = 1CEU.
* Each clergy instructor for the Montana Diocesan School for Deacons will be credited 1 CEU for every two hours of preparation in the Theological or Academic OR Professional categories.

The annual cycle is **from the mid-December Winter Ember Days to the next Winter Ember Days**. Clergy must submit their continuing education report to the Canon to the Ordinary no later than December 31st of any given year (see form in Appendix III).

Following is an explanation of the three areas of required continuing education. The list is a sample and not intended to be comprehensive.

**Theological / Academic:** Reading and studying the Holy Scriptures, and seeking knowledge of the Word of God and the sacraments.

 Biblical studies Languages – Greek, Hebrew, Spanish

 Theology / Spirituality Theory of Ministry

 Church history Favorite theologians

 Arts and theology Medical ethics and theology

 New paradigms of science and religion

 Pop culture and theology (e.g. movies with a one page reflection on each movie)

 Doctorate of Ministry programs through accredited institutions

 Contemporary theological landscape, overview of contemporary works.

**Professional:**  Building the family of God through pastoral leadership.

 Safe Church training Stewardship; fundraising training

 Homiletics - preaching Leading change

 Leadership skills training Dealing with conflict

 Reconciliation training Developing community

 Staff management, team building Effective communications

 Developing personal mission, vision, and planning

Dealing with expectations, projections, pathology

 Building healthy relationships with vestries and parishioners

 All aspects of congregational development, including diocesan conferences and workshops

**Personal**: Attending to the patterns of one’s life in accordance to the teachings of Christ. Up to 3 CEUs may be granted for personal or spiritual growth and 3 CEUs may be granted for general wellness-oriented topics that go beyond your normal activities and behaviors.

 A clergy wellness program (e.g. balancing life and work)

 Counseling, such as for addictions

 Enhancing Interpersonal skills

 Personal spiritual development (e.g. spiritual direction)

 Course work which assists with self-knowledge

**Diocesan Contacts**

 ***The Episcopal Diocese of Montana***

 https://diomontana.com/

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P.O. Box 2020 (406) 442-2230 515 N. Park Avenue

Helena, Montana 59624 Helena, Montana 59601

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 Director, School for Deacons

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Appendix I

For those in the process

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**Steps to Ordination Checklist: Diaconate**

**(based on TEC Title III Canons and Diocese of Montana policies)**

 **Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

 Write in dates.

**I. Aspirant to Nominee**

\_\_\_\_ Letter to the bishop from the rector or priest-in-charge, giving notice that a Parish Discernment Committee has been formed.

\_\_\_\_ Parish Discernment Committee Report to the bishop with copy to the vestry

 \_\_\_\_ Nomination by the vestry of a confirmed communicant in good standing from the local faith community (in vestry minutes)

 \_\_\_\_ Documentation submitted to the bishop prior to interview:

 \_\_\_\_ Proof of Baptism

 \_\_\_\_ Proof of Confirmation (date must be at least 12 months prior to date of Nomination letter from vestry)

 \_\_\_\_ Proof of marriage, if applicable

 \_\_\_\_ Proof of congregational membership and length of membership

 \_\_\_\_ College transcripts (if applicable)

 \_\_\_\_ Spiritual autobiography (will be shared with COM if accepted as Nominee)

 \_\_\_\_ Documentation of an application or nomination made previously for Postulancy for Holy Orders in any diocese, if applicable

 \_\_\_\_ Nominee interview with the bishop; appointment made by the Aspirant

 \_\_\_\_ Letter to the Aspirant, the Aspirant’s clergy or leader exercising oversight, and the Commission on Ministry (COM), as to whether accepted as Nominee

**II. Nominee: Steps to Postulancy**

 \_\_\_\_ Postulancy is to be applied for within six (6) months of receipt of Nomination acceptance letter

 \_\_\_\_ *Endorsement of Application for Postulancy for Holy Orders* (signed by vestry and rector of sponsoring congregation of whish the Nominee is a member)

 \_\_\_\_ *Application for Postulancy for Holy Orders* (submitted by Nominee)

 \_\_\_\_ Proof of enrollment into the School for Deacons (unless prior formation in another diocese has occurred: acceptance of such by the bishop is required, with the COM recommendation)

 \_\_\_\_ The Nominee must have completed one semester of formation before applying to Postulancy

 \_\_\_\_ Letter of recommendation / assessment of School for Deacons or other approved formation program

 \_\_\_\_ Consent form of *Release of Information*

 \_\_\_\_ *Behavioral Screening Questionnaire* form

 **Page 2 of 3**

**Steps to Ordination Checklist: Diaconate**

**(based on TEC Title III Canons and Diocese of Montana policies)**

 **Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

 Write in dates.

**Nominee: steps to Postulancy, continued**

 Within 36 calendar months of anticipated ordination to the diaconate:

 \_\_\_\_ Physical exam results (shared only with the bishop)

 \_\_\_\_ Psychological exam resulted (shared only with the bishop)

 \_\_\_\_ Background check (initiated by the Diocese)

 \_\_\_\_ Interview with the bishop after the physical and psychological exams and background check results have been received by the bishop

 \_\_\_\_ Interview with the Commission on Ministry after the interview with the bishop.

 \_\_\_\_ COM voting results and summary of thoughts

 \_\_\_\_ Notification of status sent to Nominee by the bishop

 \_\_\_\_ COM mentor assigned, if moving to Postulancy

 \_\_\_\_ Letter to the Nominee, the Nominee’s clergy or leader exercising oversight, and the COM, as to whether accepted as a Postulant

 Ember Day letters received by the bishop:

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

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

**III. Postulant: Steps to Candidacy**

 \_\_\_\_ A minimum of twelve (12) calendar months since Postulancy granted

 \_\_\_\_ *Application for Candidacy for Holy Orders*

 \_\_\_\_ *Endorsement of Application for Candidacy for Holy Orders* (signed by the vestry and the rector of the sponsoring congregation of which the Postulant has been a member for a minimum of one year.)

 \_\_\_\_ Letter of recommendation / assessment of School for Deacons or other approved formation program

 \_\_\_\_ Interview with the bishop

 \_\_\_\_ Interview with Commission on Ministry

 \_\_\_\_ COM voting results and summary of thoughts

 \_\_\_\_ Interview with the Standing Committee

 \_\_\_\_ Standing Committee voting results and summary of thoughts

 \_\_\_\_ Letter to the Postulant, the Postulant’s clergy or leader exercising oversight, the Standing Committee President, and the COM, as to whether the Postulant is accepted as a Candidate

 Ember Day letters received by the bishop:

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

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

 **Page 3 of 3**

**Steps to Ordination Checklist: Diaconate**

**(based on TEC Title III Canons and Diocese of Montana policies)**

 **Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

 Write in dates.

**IV. Candidacy: Steps to Ordination**

 \_\_\_\_ A minimum of six (6) calendar months since Candidacy was granted

 \_\_\_\_ Verify that the Candidate will be at least 24 (twenty-four) years of age by the ordination date

 \_\_\_\_ Certificate of Safeguarding God’s Children approved by the bishop

 \_\_\_\_ Certificate of Safeguarding God’s People approved by the bishop

 \_\_\_\_ Certificate of Anti-racism Training approved by the COM

 \_\_\_\_ Certificate of Title IV Training approved by the bishop

 \_\_\_\_ Final evaluation from the School for Deacons or other approved formation program

 \_\_\_\_ Certificate of completion of the Diaconal Ministry Formation Experience

 \_\_\_\_ *Endorsement for Ordination to the Sacred Order of Deacons* (signed by vestry and rector of sponsoring congregation of which the Candidate is a member)

 \_\_\_\_ *Application to be Ordained to the Sacred Order of Deacons* by the Nominee

 \_\_\_\_ Interview with the bishop

 \_\_\_\_ Endorsement of the bishop after interview

 \_\_\_\_ Interview with the COM

 \_\_\_\_ COM voting results for endorsement

 \_\_\_\_ Interview with the Standing Committee endorsement, with certification that all documentation is in order and there are no other impediments

 \_\_\_\_ Letter to the Candidate, the Candidate’s clergy or leader exercising oversight, the Standing Committee President, and the COM, as to whether the Candidate is accepted for Ordination

 Ember Day letters received by the bishop:

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

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

 \_\_\_\_ Date and location of the ordination:

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

 Location: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

 **Page 1 of 3**

**Steps to Ordination Checklist: Priesthood**

**(based on TEC Title III Canons and Diocese of Montana policies)**

 **Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

 Write in dates.

**I. Aspirant to Nominee**

 \_\_\_\_ Letter to the bishop from the rector or priest-in-charge, giving notice that a Parish Discernment Committee has been formed.

 \_\_\_\_ Parish Discernment Committee Report to the bishop with copy to the vestry

 \_\_\_\_ Nomination by the vestry of a confirmed communicant in good standing from the local faith community (in vestry minutes)

 \_\_\_\_ Documentation submitted to the bishop prior to interview:

 \_\_\_\_ Proof of Baptism

 \_\_\_\_ Proof of Confirmation (date must be at least 12 months prior to date of Nomination letter from vestry)

 \_\_\_\_ Proof of marriage, if applicable

 \_\_\_\_ Proof of congregational membership and length of membership

 \_\_\_\_ College transcripts (if applicable)

 \_\_\_\_ Documentation of an application or nomination made previously for Postulancy for Holy Orders in any diocese, if applicable

 \_\_\_\_ Nominee interview with the bishop; appointment made by the Aspirant

 \_\_\_\_ Letter to the Aspirant, the Aspirant’s clergy or leader exercising oversight, and the Commission on Ministry (COM), as to whether the Aspirant accepted as Nominee

**II. Nominee: Steps to Postulancy**

 \_\_\_\_ Must be a Nominee for six (6) calendar months

 \_\_\_\_ *Endorsement of Application for Postulancy for Holy Orders* (signed by the vestry and the rector of the sponsoring congregation of whish the Nominee is a member)

 \_\_\_\_ *Application for Postulancy for Holy Orders* (submitted by Nominee)

 \_\_\_\_ Letter of acceptance for entrance to seminary or other approved formation program

 \_\_\_\_ Letter of recommendation / assessment of seminary or other approved formation program

 \_\_\_\_ Interview with bishop

 \_\_\_\_ Interview with Commission on Ministry

 \_\_\_\_ COM voting results and summary of thoughts

 \_\_\_\_ Notification of status sent to Nominee by the bishop

 \_\_\_\_ COM mentor assigned, if moving to Postulancy

 Ember Day letters received by the bishop:

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

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

 **Page 2 of 3**

**Steps to Ordination Checklist: Priesthood**

**(based on TEC Title III Canons and Diocese of Montana policies)**

 **Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

 Write in dates.

**III. Postulant: Steps to Candidacy**

 \_\_\_\_ A minimum of twelve (12) calendar months since Postulancy granted

 \_\_\_\_ *Application for Candidacy for Holy Orders*

 \_\_\_\_ *Endorsement of Application for Candidacy for Holy Orders* (signed by vestry and rector of sponsoring congregation of which the Postulant has been a member for a minimum of one year.)

 \_\_\_\_ Consent form of *Release of Information*

 \_\_\_\_ *Behavioral Screening Questionnaire* form

 Within 36 calendar months of anticipated ordination to the diaconate:

 \_\_\_\_ Physical exam results (shared only with the bishop)

 \_\_\_\_ Psychological exam resulted (shared only with the bishop)

 \_\_\_\_ Background check (initiated by the Diocese)

 \_\_\_\_ Transcripts of seminary or other approved formation program

 \_\_\_\_ Letter of recommendation / assessment of seminary or other approved formation program

 \_\_\_\_ Interview with the bishop

 \_\_\_\_ Interview with Commission on Ministry

 \_\_\_\_ COM voting results and summary of thoughts

 \_\_\_\_ Notification of Candidacy or not

 Ember Day letters received by the bishop:

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

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

**IV. Candidacy: Steps to Ordination to Transitional Diaconate**

 \_\_\_\_ A minimum of six (6) calendar months since Candidacy was granted

 \_\_\_\_ Verify that the Candidate will be at least 24 (twenty-four) years of age by the ordination date

 \_\_\_\_ Certificate of Safeguarding God’s Children approved by the bishop

 \_\_\_\_ Certificate of Safeguarding God’s People approved by the bishop

 \_\_\_\_ Certificate of Anti-racism Training approved by the COM

 \_\_\_\_ Certificate of Title IV Training approved by the bishop

 \_\_\_\_ Final evaluation from the seminary or other approved formation program

 \_\_\_\_ *Endorsement for Ordination to the Sacred Order of Deacons* (signed by vestry and rector of sponsoring congregation of which the Candidate is a member)

 \_\_\_\_ *Application to be Ordained to the Sacred Order of Deacons* by the Nominee

 **Page 3 of 3**

**Steps to Ordination Checklist: Priesthood**

**(based on TEC Title III Canons and Diocese of Montana policies)**

 **Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

 Write in dates.

**Candidate: steps to Ordination to Transitional Diaconate, continued**

 \_\_\_\_ Endorsement of the bishop after interview with the bishop

 \_\_\_\_ Endorsement (or not) after interview with the COM (after endorsement by the bishop)

 \_\_\_\_ Interview with the Standing Committee after the COM for endorsement, with certification that all documentation is in order and there are no other impediments

 \_\_\_\_ Letter to the Candidate, the Candidate’s Clergy or leader exercising oversight, and the COM as to whether accepted for Ordination

 Ember Day letters received by the bishop:

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

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

 \_\_\_\_ Date and location of the ordination to Transitional Diaconate:

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

 Location: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**V. Candidacy: Steps to Ordination to Priesthood**

 \_\_\_\_ A minimum of 6 (six) calendar months since Candidacy was granted

 \_\_\_\_ *Endorsement for Ordination to the Sacred Order of Priests* (signed by vestry and rector of sponsoring congregation of which the Candidate is a member)

 \_\_\_\_ *Application to be Ordained to the Sacred Order of Priests* by the Nominee

 \_\_\_\_ Completion of Transitional Diaconate project through the diocesan School for Deacons

 \_\_\_\_ Endorsement of the bishop after interview with the bishop

 \_\_\_\_ Endorsement (or not) after interview with the COM (after endorsement by the bishop)

 \_\_\_\_ Interview with the Standing Committee after the COM, for endorsement with certification that all documentation is in order and there are no other impediments

 \_\_\_\_ Letter from the bishop to the Transitional Deacon, the Standing Committee, and the COM as to whether accepted for Ordination

 \_\_\_\_ Date and location of the ordination:

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

 Location: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Links to required online forms

The following forms can be found on the diocesan website: [insert new web address]

**Deacon**

 Application for Postulancy for Holy Orders (Deacon) [insert new web address]

 Application for Candidacy for Holy Orders (Deacon) [insert new web address]

 Application to be Ordained (Deacon) [insert new web address]

 Ember Day Letters Guidelines [insert new web address]

**Transitional Deacon**

 Application to be Ordained (Transitional Deacon) [insert new web address]

 Ember Day Letters Guidelines [insert new web address]

**Priest**

 Application for Postulancy for Holy Orders (Priest) [insert new web address]

 Application for Candidacy for Holy Orders (Priest) [insert new web address]

 Application to be Ordained (Priest) [insert new web address]

**Required From All**

 Ordination Declaration [insert new web address]

 Church Pension Group Documents [insert new web address]

 Authority to Release Information (to Candidate) [insert new web address]

 Authority to Release Information (to Diocese) [insert new web address]

 Behavior Screening Questionnaire [insert new web address]

 Life History [insert new web address]

 Psychiatric Evaluation [insert new web address]

 Medical Examination [insert new web address]

Appendix II

For the Parish Discernment Committee

 Pledge of Confidentiality 32

 Suggested Discernment Questions 33

 Discernment Report Cover Page 35

**Parish Discernment Committee**

**Pledge of Confidentiality**

Parish Discernment Committee:

Signing below is a reminder to maintain confidentiality regarding all that occurs within the context of your call to discern a vocation. By having the promise in writing, the committee makes confidentiality an explicit expectation rather than implicit, and it serves as a reminder and a safeguard.

Confidentiality is important in establishing a trusting relationship. It is understood that things shared in the discernment process are held in confidence and will not be shared outside the group.

By my signature, I agree to this statement.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (signature of participant)

Confidentiality is important in establishing a trusting relationship. It is understood that things shared in the discernment process are held in confidence and will not be shared outside the group.

By my signature, I agree to this statement.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (signature of participant)

Confidentiality is important in establishing a trusting relationship. It is understood that things shared in the discernment process are held in confidence and will not be shared outside the group.

By my signature, I agree to this statement.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (signature of participant)

Confidentiality is important in establishing a trusting relationship. It is understood that things shared in the discernment process are held in confidence and will not be shared outside the group.

By my signature, I agree to this statement.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (signature of participant)

Confidentiality is important in establishing a trusting relationship. It is understood that things shared in the discernment process are held in confidence and will not be shared outside the group.

By my signature, I agree to this statement.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (signature of participant)

 **Suggested Discernment Questions**

The following are suggested discussion questions. Answers to these and other questions will assist in completing the required PDC report. They may be addressed in any order.

**Those marked with ★ should all be addressed, as they will be essential to the report.
See also *Listening Hearts*, Appendix 2, pp. 89-95, for additional questions.**

**Life History**

★ What is this person’s history of family, education, work, and church experience?

 What were a high point and a low point in their journey to date?

★ Is this person able to articulate and to summarize their spiritual journey so far?

 What challenges and difficulties have affected, and are still affecting, this person’s life?

★ How does this person describe the role God has played in their life?

 How do they say God enters into their life story? Defines their identity?

**The Christian’s journey**

★ Who is Jesus for this person?

★ What spiritual practices are important to them, or helped them to navigate life’s ups and downs?

What is their experience with prayer?

 What were they taught, and how has it evolved over their life?

 In what ways is or isn’t it part of their daily life and routine?

★ How does this person experience the presence of God?

★ How is this person already serving God in their daily life?

★ How does this person describe God’s call in their life?

What is this person’s personal experience with Bible reading?

 What impact has it had on them?

★ Does this person see the sacred in everyday life?

 How do they describe that?

**Interpersonal skills**

★ Describe this person’s listening skills. Do they listen carefully, not at all, selectively?

 How well does this person express strong positive and negative feelings?

 When dealing with their feelings, does body language match the words spoken?

★ How does this person respond when hard questions are asked or uncomfortable challenges are posed?

★ How open is this person to questioning, self-exploration, and challenges to their view of reality?

Does this person show initiative, self-confidence, enthusiasm?

**★** How does this person deal with people whose views they find unhealthy, disruptive, or unjust?

What are specific examples from this person’s past?

 How do they envision handling this in the future?

**★** How comfortable is this person with being someone in whom authority rests?

 To what extent are they ready to claim and use that authority appropriately?

What happens when this person is asked to do more?

★ Ask this person to describe a time they crossed a boundary.

 What did they do when they recognized that had happened?

**Considering the Call**

★ What is this person’s understanding of baptismal ministry?

 How would it be different if ordained?

Is this person’s sense of call: Clear and emphatic? Subtle and obscure? Open and evolving?

Has this person recently had a conversion experience?

 If so, how are they sorting their religious experience from a call to ministry?

How is this person serving God now?

What is this person’s experience dealing with people “on the margins;” those outside their usual circle?

 If they have no such experience, how do they imagine doing that as an ordained person?

★ What is this person’s understanding of a covenant relationship?

 Does this person have the resources in time and funds to pursue the diaconate or priesthood?

Clergy aren’t always free to express their personal opinions. How does this person anticipate handling that?

★ Aside from any benefit to the church or community, what benefit to themselves does this person see in being ordained?

**Summary questions**

★ Is there anything in this person’s past or present that may be an impediment to their ministry?

★ What evidence do you see of their continuing commitment to learning, and intellectual and spiritual growth?

★ Where do you see this person’s growing edge?

 What weaknesses have you seen in this person?

 What further growth is needed, and do they have the capacity to achieve such growth?

*The Episcopal Diocese of Montana*

Report of the Parish Discernment Committee

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

Sponsoring Parish \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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

*In a separate document attached to this page, please summarize the results of the discernment process.*

 Recommendation

We, the Parish Discernment Committee of this parish, recommend that

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

\_\_\_\_ continue in lay ministry

\_\_\_\_ be admitted as a Postulant in the process for the Diaconate

\_\_\_\_ be admitted as a Postulant in the process for the Priesthood

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Chair

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Member

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Member

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Member

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Member

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Member

Appendix III

Clergy Annual Report Forms

 Annual Report: Clergy Continuing Education 37

 Deacon’s Annual Activity Report 39

*The Episcopal Diocese of Montana*

Continuing Education for Clergy

Annual Report for 20 \_\_\_\_

Please submit this form no later than **December 31st** of any given year to the Canon to the Ordinary to accommodate the annual cycle for required Continuing Education of the clergy.  **The report is to cover education completed through the end of the winter Ember Day period in mid-December.**

Email or mail this form with certificates, receipts or documents accounting for participation to:
The Rev. Canon Mikayla Dunfee, PO Box 2020, Helena, MT 59624; e-mail mtcto@diomontana.com

Your Name:

Position:

Address:

City / State / Zip:

Phone: Email:

**Requirement as stated in the *continuing education guidelines, Diocese of Montana*:**

*Clergy are expected to engage in a minimum of 18 contact hours annually of workshops, lectures, training or readings of journals or books of substance, across three areas:*  Theological and Academic; Professional; Personal.

I met the continuing education requirements established by the diocese this year: Yes No

I exceeded the CE requirement this year: Yes No

List the workshops, courses, books read, etc. you took to earn CE contact hours in the competencies listed. Use the back of this sheet if necessary.

**Theological / Academic:** maximum 9 hours, minimum 3 hours. Hours of contact

Course Title(s)

— 2 — Annual Report for 20 \_\_\_

 Clergy Continuing Education

**Professional:**  maximum 9 hours, minimum 3 hours. Hours of contact

Course Title(s)

**Personal:**  maximum 9 hours, minimum 3 hours. Hours of contact

Course Title(s)

**While required, extenuating circumstances may have prevented you from completing the required hours. If applicable, please answer the following questions:**

What made it difficult for you to complete the requirements?

How can the Commission on Ministry assist you in meeting the requirements more easily in the next annual cycle?

 \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \*

Title III training requirements:

Have you attended a day of “Anti-racism” training in the last 5 years? Yes No

Have you attended “Safe Church” training in the last 5 years? Yes No

Have you attended a day of “Title IV” training in the last 5 years? Yes No

*The Episcopal Diocese of Montana*

Deacon's Annual Activity Report

to Bishop and Archdeacon

Due St. Stephen's Day, 12/26

20\_\_ Report

*This report* ***is required*** *for deacons who are Active, and those who are canonically retired but still active
(Retired-Active). Fully retired deacons need not submit this report.*

Deacon's Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1) # of times assisted with worship: \_\_\_\_\_\_

2) # of sermons delivered: \_\_\_\_\_\_

3) # of hospital and shut-in communions: \_\_\_\_\_\_

4) # of hospital and shut-in communions done by Eucharistic visitors: \_\_\_\_\_\_

5) # of times participated in other public worship events: \_\_\_\_\_\_

*List the events (i.e., community Thanksgiving service, Martin Luther King Day, community Good Friday service, Holocaust remembrance service, etc.)*

6) Provide the names of community organizations in which you serve, and in what capacity.

7) Provide the names of community organizations with which you have had any contact in service to others.

8) List the congregational events at which you made a presentation, or name classes you facilitated.

*Please submit this report, along with a brief Ember Day update letter, to Bishop Marty Stebbins via email (montanabishop@diomontana.com) or mail (The Rt. Rev. Marty Stebbins, The Episcopal Diocese of Montana, PO Box 2020, Helena, MT 59624) by December 26.*

*Please provide a copy of this report to Archdeacon Dorcie Kafka Dvarishkis via email (archdeacon@diomontana.com) or mail (The Ven. Dorcie Kafka Dvarishkis, 4323 North Ave W, Missoula, MT 59804), also by December 26.*

*Archdeacon Dorcie is available via email or phone (406-239-7655) to assist with your questions.*

Appendix IV

Links to other online forms

 For the vestry 41

 For the diocese 41

Links to other online forms

The following forms can be found on the diocesan website: [diomontana.com](https://diomontana.com/)

**For the vestry:**

 [Vestry Endorsement (Postulancy/ Deacon)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2013/04/20143359/Vestry_Endorsement_of_Application_for_Postulancy_for_Holy_Orders.Deacon.pdf)

 [Vestry Endorsement (Candidacy/ Deacon)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2013/04/20143400/Vestry_Endorsement_of_Application_for_Candidacy_for_Holy_Orders.Deacon.pdf)

 [Vestry Endorsement (Ordination/ Deacon)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2013/04/20143359/Vestry_Endorsement_for_Ordination_to_the_Sacred_Order_of_Deacons.pdf)

 [Vestry Endorsement (Ordination/Transitional Deacon)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2013/04/20143208/Vestry-Endorsement-OrdinationTransitional-Deacon.pdf)

 [Vestry Endorsement (Postulancy/Priest)](https://view.officeapps.live.com/op/view.aspx?src=https%3A%2F%2Fmedia.myworshiptimes22.com%2Fwp-content%2Fuploads%2Fsites%2F47%2F2013%2F04%2F20143236%2FPostulant-Vestry.Priest.doc&wdOrigin=BROWSELINK)

 [Vestry Endorsement (Candidacy/Priest)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2013/04/20143359/Vestry_Endorsement_of_Application_for_Candidacy_for_Holy_Orders.Priest.pdf)

 [Vestry Endorsement (Ordination/Priest)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2013/04/20143359/Vestry_Endorsement_for_Ordination_to_the_Priesthood.pdf)

**For the diocese:**

 [COM Endorsement (Deacon)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2013/04/20143236/CoM-Deacon-App-Endorsement.pdf)

 [Testimonial of the Standing Committee (Deacon)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2018/12/20143139/Testimonial-of-the-Standing-Committee.Deacon.pdf)

 [Bishop’s Certification for Ordination (Deacon)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2019/02/20143135/Bishop%E2%80%99s-Certification-for-Ordination-to-the-Sacred-Order-of-Deacons.pdf)

 [COM Endorsement (Transitional Deacon)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2013/04/20143236/Ord-Trans-Deacon.COM_.pdf)

 [Testimonial of the Standing Committee (Transitional Deacon)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2018/12/20143138/Testimonial-of-the-Standing-Committee.Transitional-Deacon.pdf)

 [Bishop’s Certification for Ordination (Transitional Deacon)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2019/02/20143135/Bishop%E2%80%99s-Certification-for-Ordination-to-the-Sacred-Order-of-Transitional-Deacons.pdf)

 [COM Endorsement (Priest)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2013/04/20143359/CoM_Endorsement_for_Ordination_to_the_Sacred_Order_of_Priests.pdf)

 [Testimonial of the Standing Committee (Priest)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2018/12/20143138/Testimonial-of-the-Standing-Committee.Priest.pdf)

 [Bishop’s Certification for Ordination (Priest)](https://media.myworshiptimes22.com/wp-content/uploads/sites/47/2019/02/20143135/Bishop%E2%80%99s-Certification-for-Ordination-to-the-Sacred-Order-of-Priests.pdf)

**From the national church:**

 [The Constitution and Canons of The Episcopal Church](https://www.episcopalarchives.org/sites/default/files/publications/2018_CandC.pdf)