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CUSTOMARY

on Ordination,
Reception and Transfer of Orders, and Licensure

But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many. *Matthew 20:26-28*



Anglican Diocese of the South

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Ordained Ministry in the Anglican Diocese of the South

Jesus said, "Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them." -Matthew 13:16-17

We are a diocese that has a vision to plant new churches, to renew existing churches, and to eventually plant several new dioceses. We need faithful, committed, and enthusiastic clergy to lead the way. We also need faithful, committed and enthusiastic lay leaders. Together, we believe God will help us to be fruitful and to establish a strong, faithful Anglican witness in the Southeast. Are you called to join us on this journey? If so, are you called to ordained ministry? Our discernment process is designed to help you, and us, discover the answer.

Lay Ministry and Ordained Ministry

The vast majority of Christians are called to ministry as laity, and a few are called to ordained ministry. Anglicans retain the ancient three-fold pattern of ordained ministry, the orders of bishop, priest, and deacon. From among the laity, some are called to the order of deacons and some are called to the order of priests. From among the priests, some are called to the order of Bishop. Deacons bridge the gap between laity and the clergy, and between the needs of the world and the ministry of the church. Priests are presbyters, or elders, who lead congregations and ministries, or assist other priests in leading, by providing a ministry of Word and Sacrament on behalf of the Bishop.

The diocesan Bishop leads the diocese as Chief Pastor, and the Bishops in Council lead the whole church. The Bishops and the Archbishop maintain visible communion with Anglican churches across the world, as well as maintaining fellowship with other faithful Christian churches.

Those aspiring to ordained ministry must, therefore, show a sense of personal call which is then confirmed by the laity and clergy of their local church, with the Bishop making the final decision. They must be examined in order to determine their preparation and fitness for leadership and ministry. And they must have a specific ministry plan that requires ordination to the order to which they aspire.

For Those Previously Ordained in Other Traditions

Historic Succession

As a member diocese of the Anglican Church in North America, and in communion with Anglicans across the world, we continue the ancient pattern of episcopal succession. This means that when a bishop ordains, he is continuing a historic laying on of hands that goes back to the time of the Apostles. We also recognize that other traditions ordain people to the ministry of the Gospel but not in historic succession. In such cases, we do not require renunciation of previous ordination and instead we celebrate previous ministry.

Therefore, persons previously ordained in other traditions will follow the same track as those not previously ordained, but the process will focus more on a call to Anglican ministry and assume and affirm a previous call to Christian ministry. Please continue reading for an overview of that basic process, which can be adjusted to reflect previous ministry experience.

Seminary and Theological Formation Requirements

Educational Requirments

Our Canons state that “No person shall be admitted into Holy Orders who has not been properly trained in Holy Scripture, and the Doctrine, Discipline and Worship of this Church. It shall be a requirement for ordination that adequate documentation of the candidate's theological training at an accredited or otherwise recognized seminary, or approved program of study, be provided and approved by the bishop before proceeding into Holy Orders in this Diocese” and each candidate must be examined by the Bishop according to this standard (see Canons for areas of examination).

Deacon Studies

Deacons are normally expected to have earned an undergraduate degree, preferably in the humanities. Exceptions are considered for persons with maturity of life and sufficient formal studies to be conversant in the basic areas covered in undergraduate humanities degrees.

Beginning in Fall, 2015, all deacon Aspirants are also required to complete a Deacon Ministry Certificate, or an equivalent program of study through an accredited or approved seminary. We have partnered with Trinity School of Ministry, Ambridge, Pennsylvania, and Nashotah House Seminary, Nashotah, Wisconsin. Both schools provide an excellent online or online/modular program for a Certificate in Diaconal Studies. Deacon aspirants who have already completed other seminary studies may opt out of equivalent courses offered in these programs.

Priest Studies

Priests aspirants are required to have earned an undergraduate degree, preferably in the humanities.

Priests candidates must complete theological seminary training at an accredited or recognized seminary, and Anglican Studies. The areas of study required are listed in Title IV of our Canons (see Canons on Ordained Ministry below). It is normative to priests to complete an M.Div., or equivalent.

Reading for Orders

Reading for orders is a phrase describing self-study or guided study.

For priest candidates, reading for orders in lieu of seminary training will not be approved. However, reading for orders may be considered for completion of Anglican Studies so long as an adequate mentoring process and documentation of study is in place before beginning the study. The Bishop must pre-approve any course of study beforehand.

Rare exceptions may be made for Deacon candidates to read for orders, with sufficient life and ministry experience and documentation of study with a mentor.

Deacon and Priest Tracks: The Process of Discernment

Local Church Discernment

Our process begins in the local church. We are a sacramental community, so membership in a local church is the only way we can truly be prepared to minister within that community. While rare exceptions are sometimes made, we require that the aspirant be a current member of an Anglican church, and be affirmed by the Rector and lay leadership of that church. The aspirant then has the support and relationships needed to follow a solid path of discernment. It is important, also, that the aspirant remain within that same local church during our process. The Bishop must pre-approve any change in the local church relationship.

Meeting with the Rector

This local process begins with a meeting with your Rector. You will discuss your sense of calling, and meet regularly to discern together before any decision is made about a formal discernment process. Your Rector may want to meet over a long period of time, or may ask you to get involved in ministry first. Please be open to this process, as this is the key relationship you will have during discernment.

Discernment Tracks: Deacon or Priest?

Applications must indicate if a person senses a calling to be either a deacon or a priest. An applicant cannot apply to both tracks at the same time. This decision must be made with the Rector or clergy sponsor before the application process, and the Rector or clergy sponsor must support the applicant's call. We are discerning a call to either the vocational diaconate or the priesthood, but not both at the same time. If the lay discernment committee refutes a call to priesthood, the candidate cannot switch immediately to the deacon track. Instead, the candidate should wait one year and initiate a new process of discernment toward the diaconate. The ministry of a deacon is not a secondary option, but rather is a *specific* calling. The use of the words 'vocational' and 'transitional' for Deacons is descriptive of the process, but keep in mind that there is only one order of Deacons to which all Deacons belong. Priests can be made only from Deacons, while some Deacons are called to that order for life.

Diocesan Discernment

If a person's call to ordained ministry has been affirmed by the local church, the Diocese works more directly with the aspirant. We are discerning the aspirant's particular place of ministry, preparation, and fitness for ordained ministry.

Listening to the Holy Spirit and Each Other

Our focus in this process is to support and encourage discernment of specific calling and preparedness for ordained ministry. Discernment is an open process. This means that before candidacy, we are open to the possibility that the person is called to lay ministry instead of priestly ministry. We encourage the candidate to be open to that as well. We want to help aspirants be confident of God's calling, and if that calling is not to ordained ministry, then we will help them find their calling as a lay minister.

DISCERNMENT

Our desire is for this process of discernment to remain supportive and non-adversarial throughout. We want to work together to hear God's voice.

We believe that the Holy Spirit will show us, together, if a calling to ordained ministry is present, and the timing is right for ordained ministry to begin. The aspirant must sense a "vertical" call from God to ordained ministry. But there must also be a "horizontal" call from the local church and diocese to the candidate. When both of these come together, we are assured of God's calling.

Two Part Process

The process has two parts: Discernment and Preparation. Discernment is a time of discovering a calling, and seeing if that call is confirmed. Preparation is a time of testing and preparation for ordained ministry.

The **Discernment Phase** is focused on discerning two areas:

A. **Applicant:** Is this person's sense of call supported by Rector and spouse? Is there sufficient preparation to begin discernment, spiritually, educationally, and experientially?

B. **Aspirant:** Is this person's sense of call to ordained ministry in the Anglican church affirmed by the local church? Is this person emotionally healthy? Is there a place for ordained ministry in this diocese for this person?

If a person is not called to ordained ministry, or if there is not a place of ministry in this diocese, we provide support in finding an appropriate ministry, whether lay or ordained. An aspirant who is discerned to be called to ordained ministry moves into the Preparation Process, with the Bishop's approval. We do not plan or discuss dates of ordination until we are into the Candidacy phase.

The **Preparation Phase** is focused on preparing for ordination and ministry:

A. **Postulant:** Examination and Assessment

B. **Candidate:** Personal & Ordination Preparation, and Ministry Placement

C. **Deacon:** For Vocational Deacons this is the beginning of their vocation of ministry. For Priest Candidates, a period of preparation and testing.

D. **Priest:** The priestly vocation begins.

The Bishop makes the final decision to approve postulancy and ordination.

Seminary Students

We typically ask seminary students to complete the Discernment phases of the process before or during their first year of seminary. They then complete their Preparation phase during their second to last year. The goal is for them to be able to serve their transitional diaconate during the final year of seminary. Below is a general outline of how seminary training typically correlates to discernment for a priest candidate:

Discernment	Seminary Training
Application	Pre-Seminary
Aspirant	Pre-Seminary or First Year
Postulant	After First Year
Candidate	Second to Last Year
Deacon Year	Final Year
Ordination of a Priest	Post-Seminary

Divorce and Remarriage

The Anglican Church in North America does not normally admit persons to Holy Orders who have divorced and remarried. Special application for consideration (which is made by your clergy sponsor) can be made to the Bishop, who then petitions the Archbishop. Good cause, in particular in light of Matthew 19 and I Corinthians 7, may be considered grounds to remove the impediment. Only the Archbishop can remove this impediment, and your clergy sponsor, and the Bishop, must also agree to forward the request to the Archbishop.

Place of Ministry

Some are called to ordained ministry, and yet have no place of ministry within our diocese. We do not ordain people to ministry until they have a specific place of ministry, whether volunteer, part-time, or full-time. This should be a ministry that requires their ordination to that order. For example, a priest’s ministry must inherently include sacramental priestly responsibilities. The place of ministry (local church, hospital, etc.) must agree to the ministry. The ministry must be under the authority of a church or ministry organization. Once it is determined that a candidate has an appropriate ministry, ordination can be scheduled.

Solemn Declaration and Oath of Obedience

Since Anglican priests serve on behalf of the Bishop, who is the Chief Pastor of his Diocese, they sign an oath of obedience. The obedience required is not absolute, as it does not supersede Holy Scripture or the creeds. But it does require obedience in matters of discipline and faithfulness to the teachings of the Church and the Constitution and Canons of this diocese. Therefore, it is important, during discernment, to contemplate this Oath, and to consider one’s ability to subscribe to the following declaration and oath:

Solemn Declaration

I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and therefore I hold myself bound to conform my life and ministry thereto, and do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them.

Oath of Canonical Obedience

And I do swear by Almighty God that I will pay true and canonical obedience in all things lawful and honest to the Bishop of the Anglican Diocese of the South, and his successors: So help me God.

DISCERNMENT

Lifetime Calling

Ordained ministry is a lifetime calling. It is imperative that candidates prayerfully consider this commitment, which goes beyond their current ministry role and binds them to a sacred order of ministry for life.

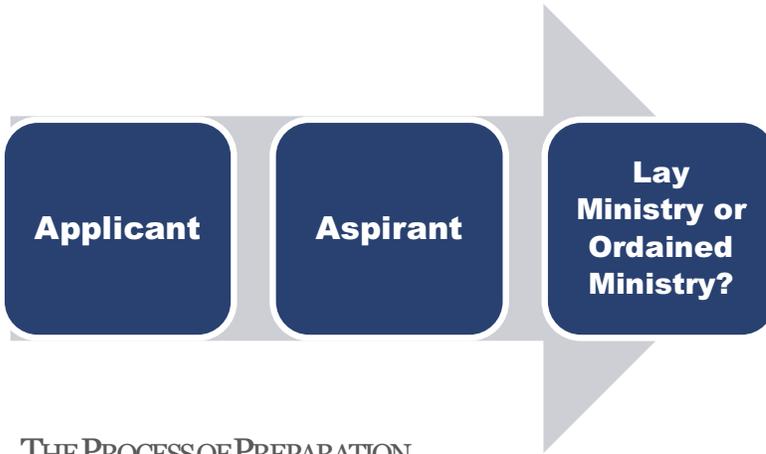
A PRAYER OF SELF-DEDICATION

Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly yours, utterly dedicated to you; and then use us, we pray, as you will, and always to your glory and the welfare of your people; through our Lord and Savior Jesus Christ. Amen.

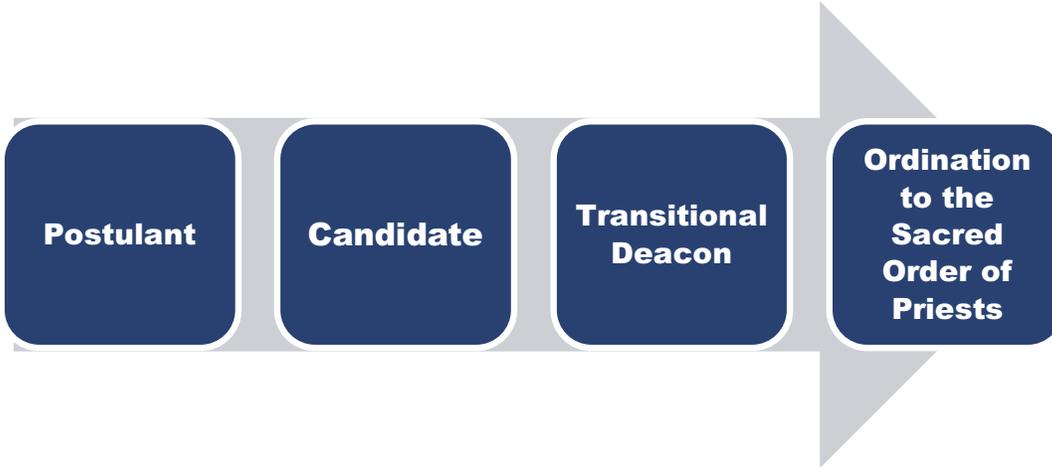
Priest Track

Priests are presbyters, or elders. They are called to teach and preach the Word of God and to administer the sacraments. Candidates for the priesthood are first ordained as deacons (called “Transitional” Deacons) in order that they might begin their ministry in the role of a servant, and be tested. In the Anglican Diocese of the South, we ordain only men as priests.

THE PROCESS OF DISCERNMENT



THE PROCESS OF PREPARATION



Priest Track Checklist

Please see customary for detailed descriptions and instructions.

DISCERNMENT

Applicant

- Application Packet

Note: Please complete all listed below and submit together in one mailing or email to Candace@adots.org:

ADOTS Fee payment (Please see our fees and costs sheet)

Application Form with Resumé/CV

Receipt of SMP Policy

Response Questions

Rector Support Letter

Spouse Letter (if applicable)

Transcripts, certifications, alternative study descriptions

When we have a completed application file, after approval by the Canon to the Ordinary, Bishop, and Dean, we move to Aspirant status.

Aspirant

- Church Lay Discernment Team Recommendation from Rector
- Complete Background Check Process
- Psychological Evaluation
 - Marital Assessment (If required by Screener)
- Letter of Intention to Become a Postulant
- Phone or In-Person Meeting with the Bishop or Designated Representative
- Bishop and Dean's Review and Approval to Proceed to Postulancy

PREPARATION

Postulant

- Assessments and Training
 - Keeping Our Sacred Trust
 - Ministry Safe Sexual Misconduct Prevention
- Deacon's Exam
- Diaconal Ministry Plan with Rector/Ministry Leader

Candidate

- Ember Day Letters
- Date of Diaconal Ordination Scheduled
- (2)Lay and (1)Clergy Presenter Names Reported to ADOTS
- Purchase White Alb and Red Deacon's Stole
- Personal Retreat

Transitional Diaconate

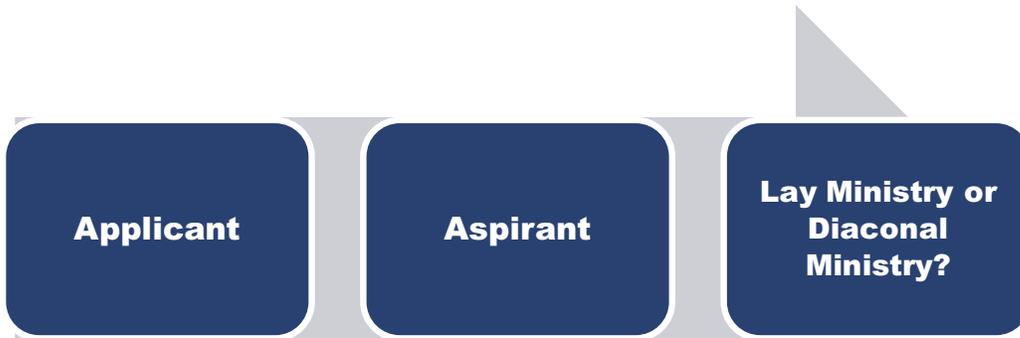
- Letter from Rector or Clergy Supervisor Affirming Completion of Diaconal Period
- Priest's Exam
- Priestly Ordination Scheduled
- Lay and Clergy Sponsor invitation
- Purchase Red Priest's Stole
- Personal Retreat

Ordination to the Sacred Order of Priests

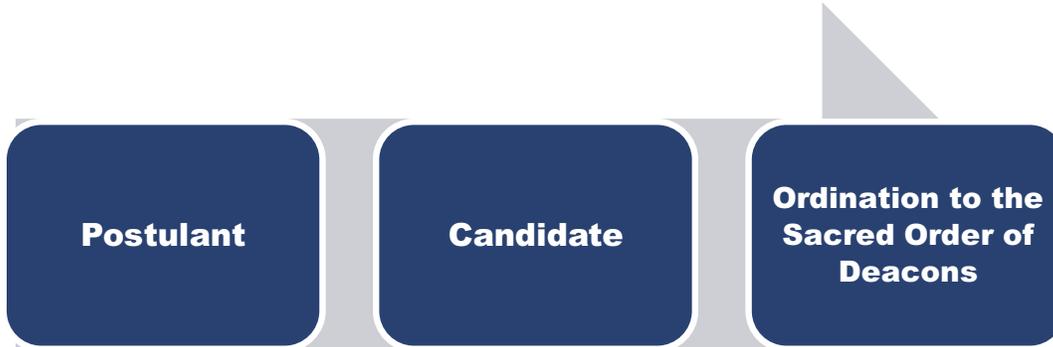
Deacon Track

Deacons are called to sacramental, liturgical, and pastoral care ministries. Specifically, the Deacon assists the Priest in worship and administration of the sacraments, cares for the poor, the sick, and the outcast, and assists in pastoral care. The order of deacon is not a “stepping stone” or a lesser order than the order of priest. Instead, it is a specific calling that has its own focus and purpose. Because priests serve as deacons in transition, we use the term Vocational Deacon for those called to the order for life. In the Anglican Diocese of the South we ordain men and women to the order of deacons. The process described below is intended only for those who sense a call to be a deacon. If, instead, you sense a call to priestly ministry should follow the process outlined above as the Presbyter Track.

THE PROCESS OF DISCERNMENT



THE PROCESS OF PREPARATION



For all guides, forms, and information, visit our special website section
www.adots.org/canontotheordinary

Deacon Track Checklist

Please see customary for detailed descriptions and instructions.

DISCERNMENT

Applicant

- Application Packet

Note: Please complete all listed below and submit together in one mailing or email to Candace@adots.org:

ADOTS Fee payment (Please see our fees and costs sheet)

Application Form with Resumé/CV

Receipt of SMP Policy

Response Questions

Rector Support Letter

Spouse Letter (if applicable)

Transcripts, certifications, alternative study descriptions

When we have a completed application file, after approval by the Canon to the Ordinary, Bishop, and Dean, we move to Aspirant status.

Aspirant

- Church Lay Discernment Team Recommendation from Rector
- Complete Background Check Process
- Psychological Evaluation
 - Marital Assessment (If required by Screener)
- Letter of Intention to Become a Postulant
- Phone or In-Person Meeting with the Bishop or Designated Representative
- Bishop and Dean's Review and Approval to Proceed to Postulancy

PREPARATION

Postulant

- Assessments and Training
 - Keeping Our Sacred Trust
 - Ministry Safe Sexual Misconduct Prevention
- Deacon's Exam
- Diaconal Ministry Plan with Rector/Ministry Leader

Candidate

- Ember Day Letters
- Date of Diaconal Ordination Scheduled
- (2)Lay and (1)Clergy Presenter Names Reported to ADOTS
- Purchase White Alb and Red Deacon's Stole
- Personal Retreat

Ordination to the Sacred Order of Deacons

Detailed Descriptions for Checklists

APPLICANT

In order for an Application to be complete, it must include all of the following items. We do not move an Applicant to Aspirant status until the application process is completed. Our forms and guides are available on our website.

Ministry Application

The application requests basic information, and helps us get to know your story, and how you came to sense God's calling on your life. It also demonstrates that you have been formed as an Anglican, have the support of your Rector, and are currently serving in a ministry role. After your application materials are reviewed, the Canon to the Ordinary, your Dean, and the Assisting Bishop will review. When your application is received, you will be listed as an Aspirant.

Fees and Financial Aid

Please see our fees and costs sheet for our current fees and estimates of cost. Many local churches are able to assist with a portion of the fees and/or the costs of vestments, etc. If you have already applied for help from your local church, and need further assistance, please contact our office about the ADOTS Ordinand Fund. Funds are available for help with some fees on a limited basis.

Response Questions

These questions are designed for the Bishop to be able to hear your story and understand your sense of calling, your vision of ministry, and your personal faith.

Rector Support Letter

This is a recommendation from your Rector, or his designated representative, indicating support for proceeding with parish discernment as either a deacon or a priest. He is also asked to affirm that the applicant has been a member of the church for at least one year, and has served in some ministry role at the church. A guide for this letter is provided on our website.

Spouse Letter (if applicable)

If you are married, your spouse affirms that confidence that you are called to ordained Anglican ministry, and that your spouse can support your ministry. Your spouse is also asked if there is any impediment or would like to share any relevant insights. A guide for this letter is provided on our website.

Transcripts, certifications, alternative study descriptions

Please provide us with all educational transcripts and certificates, along with a detailed outline of any alternative (or local church based) studies you have completed.

ASPIRANT

The Aspirant phase is a process of evaluation of calling. A team of lay people meets with the Aspirant to confirm or refute the call to ordained ministry. An experienced, ADOTS certified psychological screener looks at your emotional makeup and history, in order to advise whether or not ordained ministry is recommended. If the Aspirant is married, the screener may recommend a marital assessment. The Bishop then reviews this process for approval to proceed.

Church Lay Discernment Team

The Rector convenes a team of lay people to meet with the candidate three to six times over three to six months. This team makes a recommendation to the Vestry. They may recommend a call to ordained ministry, or a call to lay ministry, or a period of continued discernment or preparation. See the discernment guide for details.

Background Check

We are required by canon to complete a criminal background check, a credit check, and a motor vehicle check, along with full employment and personal references for the past ten years. Please see our fees sheet for detailed costs.

Psychological Screening

A screening with our pre-certified examiners. The Canon to the Ordinary will notify the screener that you are an Aspirant of ADOTS. You will then set up the appointment yourself. Our Application fees cover this expense, unless other arrangements have been made. The screener may go over the results with you upon request. The recommendations of the screener are confidential, and are only seen by the Canon to the Ordinary and the Bishop.

Marital Assessment

Your screener will ask you to discuss your marriage. An additional marital assessment, with both you and your spouse, will be required if the counselor, your Rector, or the Bishop recommends it.

Letter of Intention to Proceed

After you have experienced this period of discernment, please pray and reflect before declaring your intention to proceed to Postulancy. If you have any questions or uncertainties, please contact your Rector or the Canon to the Ordinary before proceeding. We want to make sure that you take this time to prayerfully reflect. After this, it's a "jumping off" point!

Dean and Bishop's Meeting, Review and Approval to Proceed

If you have not already met with a Bishop and your Dean, we will schedule a meeting either in person or by videoconference. The Dean and Bishop will review your file and consider your intention to proceed. They may approve your Postulancy, or they may require additional studies, experiential learning or discernment processes. It is possible that they may not approve continuing the process. This decision is made in consultation with your Rector and the Canon to the Ordinary and in communication with you.

POSTULANT

Postulancy is a time of preparation. Our assessments, orientations, and training are all geared toward making sure you are confident in your call and in your preparation before embarking on a life of ordained ministry. Of course, there is much to learn after ordination as well.

Assessments

Your Application fee covers all of the assessments, except for the optional Church Planters Assessment. See Fact Sheet on Assessment and Screening on our website for details. We will email you a link for Ministry Safe and Keeping our Sacred Trust. The Deacon's Exam Study Guide will be provided about 4-6 weeks before you have scheduled the exam. Please notify the Canon to the Ordinary 4-6 weeks before you have scheduled your exam.

Sexual Misconduct Prevention

Sexual abuse should never happen in ministry, but the Church and Christian Ministries have experienced its devastating impact. We use two training programs. The first, MinistrySafe, helps us create safer environments in our churches. The second, Keeping our Sacred Trust, helps us be safer people as clergy.

Deacon's Exam

The Candidate takes the Deacon's Exam, proctored by the Rector or another approved person. Four to six weeks before, the Candidate provides the Canon to the Ordinary with the contact information of the proctor, and the date and time of the scheduled examination. The Canon to the Ordinary will then send you the Study Guide. The proctored exam takes three hours to complete, and the candidate has access to a Bible, a Book of Common Prayer (1979), and a computer (for completing the exam using word processing software) and for emailing the completed exam.

Diaconal Ministry Planning

Where will you be serving in your ministry and training as a Deacon during your Deacon Year? We need you to work with your Rector or clergy mentor to make sure you have an agreed upon plan for your ministry as a deacon, whether volunteer, part-time or full-time, and a mentor to guide you through the diaconal year.

CANDIDATE

A candidate has completed the process of discernment, and continues in preparing for ordination to the transitional diaconate.

Date of Ordination

New deacons are ordained at the Holy Cross Cathedral, Loganville, Georgia, in Spring (late May or early June). We then make every effort for priestly ordinations to take place at the home church of the candidate. Ordinations in the home church need to be scheduled 6-12 months in advance, working with the Bishop's office, your Rector, and the Canon to the Ordinary.

Lay and Clergy Sponsors

Each Ordinand invites two lay sponsors and one clergy sponsor to the ordination service. It is preferable that one lay sponsor be the spouse of the candidate, if possible. It is preferable that the clergy sponsor be the Rector or clergy mentor of the candidate.



Ordination Vestments

As soon as possible, order a white cassock-alb and a red deacon's stole (pictured at left). Online stores are listed on our fees and costs sheet.

Ember Day Letters

A brief letter is written to the Bishop, on Ember Days, reporting on personal and ministry life through this period. Your assignment is to use the 1979 Book of Common Prayer to determine when the Ember Days are.

Personal Retreat and Synod

During either postulancy or candidacy, take a one or two day personal retreat for prayer, reflection, and relaxation. A resource guide is available on our website.

DEACON YEAR

For **Priest** candidates, the transitional diaconate typically lasts for one year. A person with previous pastoral leadership experience may request a period of six to nine months. The Bishop makes the final decision on the duration of the transitional diaconate. For **Deacon** Candidates, the first year as a deacon is a time of formation, learning, and development.

Completion of Deacon Year

Materials are provided to you and your clergy mentor as an outline to the diaconal year. After six months of preparation, the Rector affirms that he anticipates completion of diaconal training by that time. For **priest candidates**, this means you are ready to take the priest exam and schedule your ordination. For **new deacons**, it means that you have completed your year of formation.



Priest Candidates: Preparation for Ordination

The process for the priest exam, sponsors, preparation for ordination and the retreat are the same as the preparation for diaconal ordination listed above. Red Priest stole pictured at left.

Reception or Transfer of Anglican Clergy

The Bishop of Anglican Diocese of the South may receive the transfer of duly ordained clergy from another ACNA diocese, or receive the orders of clergy from another Anglican jurisdiction. Upon examination of orders, he may also receive ministers who were ordained in historic succession, but are not currently resident in an Anglican jurisdiction.

FOR ANGLICAN CLERGY SEEKING RECEPTION

Reception and/or Licensure of Anglican Clergy

Clergy already ordained in the Anglican Church in North America or GAFCON churches will follow the transfer/reception track described in this customary. After letters are received, ADOTS needs to confirm a place of ministry within the diocese, as well as an affinity with our focus and mission. We typically asked candidates for reception to meet with local clergy and with the Dean of the convocation. This process helps build relationships and collegiality. The Bishop makes the final decision.

Checklist for Reception

Forms and guides are available on our website at www.adots.org/canontotheordinary

BEFORE CONSIDERING RECEPTION

The Canon to the Ordinary will set up meetings with Bishop or Bishop's representatives such as the regional Dean and/or a local Rector. Please contact him and begin a process of discussion and relationship building. This will also include conversations about your ministry, your relationship with your current Bishop and Jurisdiction, and reasons for considering a transfer. During this time, it is helpful if you fill out our Ministry Application to help us get to know you.

REQUEST PROCESS

- Ministry Application and Bishop's Questions
- Request Letter Dimissory from your Bishop
- Copies of Deacon and/or Priest Ordination Certificates
- Complete our Background Check, or Evidence of Recent Background Check
- Completion of MinistrySafe or Evidence of SMP training
- Completion of Keeping our Sacred Trust or evidence of CMP training
- Receipt of SMP Policy Page
- Approval by the ADOTS Bishop to transfer

PREPARATION AND RECEPTION

- Letter Dimissory from your Bishop received at ADOTS
- Public presentation of the Oath of Conformity and Obedience

Licensure of Clergy

The Bishop of Anglican Diocese of the South may license clergy for specific ministry within ADOTS, if they are duly ordained clergy in good standing from another ACNA diocese, or another Anglican jurisdiction, or who were demonstrably ordained in historic succession.

Licenses are issued for a one year period, and are specific to a place and type of ministry. The report for the previous calendar year is due to the Bishop by the end of January. A guide for writing this report is provided on the Canon to the Ordinary section of our website under guides.

Checklist for Licensure

REQUEST PROCESS

- Ministry Application and Bishop's Questions
- Request a Letter from your Bishop: of Reference and Permission to be Licensed
- Approval of the Rector or Ministry Leader at your place of ministry
- Copies of Deacon and/or Priest Ordination Certificates
- Complete our Background Check, or Evidence of Recent Background Check
- Completion of MinistrySafe or Evidence of SMP training
- Completion of Keeping our Sacred Trust or evidence of CMP training
- Receipt of SMP Policy Page
- Approval by the ADOTS Bishop

PREPARATION AND RECEPTION

- Letter of Reference and Agreement from your Bishop Recieved
- Letter of License issued

Guide for Rectors

Rector Pre-Discernment Information

The formal process of discerning a call to ordination begins with the Rector's careful inquiry – a series of 2 or 3 (or more) conversations between a rector (or a priest appointed by the rector) and the person seeking ordination (“seeker”). At least one of these conversations should include the seeker's spouse or fiancé(e), if applicable. At the end of these conversations, the Rector should be comfortable about encouraging the individual to pursue ordination. If this is the case, the Rector writes the Rector's Support Letter, which is included in the Application materials. If the Rector is not comfortable about proceeding, the fact and the reasons for it should be communicated to the person. Please consult the Canon to the Ordinary if you have any questions about the careful inquiry or if you need help in determining how to proceed with a particular individual. This is important and holy work. Please undertake it with a prayerful heart, and do not hesitate to ask for help from the Diocesan office.

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

- Deep, growing personal faith that can be clearly expressed
- Clear sense of a call that is connected to gifts
- Strong understanding and experience of the nature of the church and the place of ordained ministry within it
- Demonstrated leadership ability
- Emotional and Physical Health – including healthy family relationships
- Intellectual and Academic Ability; curious, learner
- If married, spouse is supportive of move to ordination

Suggested topics for conversations:

CONVERSATION 1

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

CONVERSATION 2

- Discussion of ordination – for example, you could look at the ordination service in the prayer book and discuss it.

FOR RECTORS

- Discussion of Theological Paper, if written. What was interesting? Helpful? What questions or concerns does the paper raise?
- Discuss the ways in which the shape, challenges and demands of ordained ministry fit the person's personality, gifts and skills.
- Include spouse or fiancé(e) in this conversation and ask for his or her input. o Discuss his or her thoughts and about this direction.
- Discuss the expected impact of ordination on the family.
- Suggest some things to think about in preparation for the next conversation.

CONVERSATION 3

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

After having these discussions, if you are ready to support the beginning of Parish Discernment, you will write the Rector Support Letter

Rector Support Letter Guide

Before a person can be admitted as an Aspirant into the discernment process in our Diocese, a supporting letter from the Rector must be included with the application.

This letter should relate the following:

- How long the person has been a regular attendee of the church?
- What ministries the person has been involved with in a significant way?
- Do you have a sufficient personal knowledge of this person to give a character reference? If so, please include.
- Do you discern that this person may be called to ordained ministry? Do you know of any impediments?
- Do you believe this person is sufficiently formed as a person, as a Christian, and as an Anglican to begin this process?
- If they are married, is their spouse supportive of ordination and is their marriage healthy?
- To which order might this person be called, Deacon or Priest?
- Are you ready and willing to form a parish Discernment Team for this person at this time?
- Are you willing to serve as this person's clergy sponsor should the call to ordained ministry be affirmed? If you are assigning another clergy person as sponsor and mentor, please let us know.
- What recommendations do you have for this person's preparation, in terms of education, Anglican studies, and pastoral ministry?
- Please share an insights or concerns you may have.
- Please email or mail the letter to my office.

THE DISCERNMENT PROCESS

Please see the next section, the Parish Discernment Guide.

Guide for Discernment Teams

Preparing the Team

From the early days of the Church, laity affirmed the call to ordained ministry, as did the clergy, thus preventing the clergy orders from becoming a self-selected body. In Acts, we learn that the Apostles asked the laity to, “pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty.” This pattern is also found in Paul’s First Letter to Timothy, “Do not be hasty in the laying on of hands” and “and let them also be tested first; then let them serve as deacons if they prove themselves blameless.” Therefore, your role is as lay people is extremely important and sacred.

The Parish Discernment Team is a group of 3-4 lay people who help an Aspirant in the discernment process. Typically the Aspirant invites one member of the Team, and the Rector another member (who is usually the Team leader), and a third may be a member of the Vestry (or a Vestry liaison).

The Rector helps the Team prepare, and may convene the initial meeting, but typically does not attend the meetings. The Team leader should report each meeting to the Rector in writing, and will write up the final discernment report to the Vestry.

It is important to note that the Aspirant will receive a Psychological evaluation from a professional Christian counselor. Therefore, the Parish Discernment Team will not need to evaluate the underlying emotional and psychological motivations of the candidate. However, if a serious emotional or psychological question seems to surface, please advise the Rector so that the counselor can address that with the Aspirant.

The Aspirant will already have indicated to the Rector whether he senses a call to ministry as a deacon or as a priest. Your role is to listen and learn about this person, and to give your discernment to the Rector and Vestry.

The Parish Discernment Team must be prepared to recommend one of the following:

1. **Refute:** The person is not called to ordained ministry to the order for which they are seeking (Deacon or Priest)
2. **Affirm with Recommendations:** The person is called to ordained ministry, but needs to continue seminary or other training
3. **Affirm:** The person is called and well prepared for ordained ministry

In any case your letter should supply sufficient written response to validate your findings. The Team should be prepared to support the Aspirant, either during the time of preparation for ordination, or a period of re-direction toward lay ministry. If the person is to be ordained, it is suggested that the Team raise the funds to help them purchase the Alb and Stole for their order.

Please note that if an Aspirant is seeking ordination as a priest, the Parish Discernment Team cannot recommend him instead as a Deacon. If he is not called to be a priest, he should then reflect before convening a new, separate Team for discernment toward the diaconate.

The Parish Discernment Team should meet 3-6 times over a 3-6 month period, for 2 hours per meeting. After each meeting the Team should meet without the Aspirant present to prayerfully discuss the meeting, and prepare for the subsequent meeting. The focus of this process should be on the following (in this order):

1. Personal Foundations: Personal and spiritual history, personal faith experiences
2. Character Formation: including employment, life experiences, and interests
3. Spouse support (if applicable)
4. Ministry Formation: Ministry and church background, including relationships in the parish and leadership abilities
5. Spiritual Life: Gifts, devotional life, passions
6. Call to Holy Orders: Pastoral focus and motivation for seeking ordination

The tone and tenor of these meetings should be non-adversarial, honest and open, and unrushed. The candidate should be allowed to express viewpoints on ministry and theology, some of which may diverge from the personal viewpoints of the team. So long as these viewpoints are orthodox and within Anglican streams, please be open to hearing their point of view. It is also important to be open to different personality types (e.g. introvert/extravert).

It is not recommended that the Team meet for longer than six months.

If the team recommends ordination, and the Vestry agrees, please provide me with the Parish Discernment Team's letter and the Vestry's approval.

Thank you for serving in this important ministry. Please feel free to contact me with any questions.

Guide for Discernment Team Meetings

Personal Foundations

By way of introduction tell us about yourself, your family situation, educational background, church experience, etc.

How would you describe your childhood and adolescence? How would you describe your understanding of God in this period of your life?

What was the single most shaping event of your childhood or adolescence?

Describe your relationship and walk with Jesus Christ. At what point did you begin to develop an adult, personal relationship with Jesus Christ? How has that relationship grown and developed over the years?

At what point did you begin to realize that you might be “called” to ordained ministry? Describe how you came to that awareness. Was it through a single event, a series of events or a general growing awareness?

How do you seek to keep your relationship with Jesus Christ and his church vibrant and growing? What have been the obstacles and struggles in your walk with Christ?

What has been the most significant spiritual growth or development you have experienced in the last year?

Character Formation

Describe an experience that softened your heart towards God or others...

Have you ever had a time in which you believed that God was giving you direction? Describe that experience? How was the discernment of others involved in that direction? What was your response?

What practices do you have in place in your life to support living a life of integrity? What practices do you have in place to grow in humility, grace, forgiveness, and peacefulness with others?

What do you think are important relational “boundaries” and how do you maintain those in healthy ways?

Spouse Support

Note: Spouse should only be asked to attend one meeting, and can leave following his/her answers. A separate psychological evaluation of the candidate is conducted concurrent with the discernment process. If the screener deems it necessary, a marital assessment is conducted.

Do you believe your spouse is called to ordained ministry? Can you share the reasons you sense that call?

Can you support him/her in their ministry?

Is there anything you would like this team to know?

Ministry Formation

Give an example of a time when you were given a ministry task and you successfully completed it.

Have you ever had the opportunity to faithfully serve under another person in ministry? What about that was difficult? What about that was easy? How would you describe the experience?

What do you think are the most serious needs of people today? What have you learned about how people today can best be served?

What current ministries are you participating in? What are you learning as you serve there?

Spiritual Life

What do you believe are spiritual gifts? How have you had an opportunity to use them? Have you ever had others confirm those areas of giftedness?

How would you describe your devotional life? To what degree have you spent time reading and studying the Bible on your own? What portions of Scripture have been particularly meaningful or impactful on your spiritual formation?

In what way do you consider yourself a worshiper? Describe what that means and how that looks to you.

What brings you joy in your life? Have you ever experienced a time in which you felt God took pleasure in you? If so, describe that?

How do you live your life as a learner? How do you put yourself in the position of being formed by others?

What aspects of the spiritual life do you find most important personally?

Call to Holy Orders

Why are you seeking Holy Orders?

To the best of your knowledge, how would you describe the difference between a Deacon and a Priest?

Why do you feel called to be a (Deacon or Priest)?

What has led you to seek ordination with the Anglican Diocese of the South?

If you were unable to be ordained with the Anglican Diocese of the South what effect would that have on your involvement in ministry?

If you are ordained where do you see yourself in five years?

Forms and Guides

Please visit us at www.adots.org/canontotheordinary for all guides and forms.

Seminaries and Schools

SEMINARIES WITH ANGLICAN STUDIES PROGRAMS

Asbury Theological Seminary
asburyseminary.edu

Beeson Divinity School
beesondivinity.com

Fuller Theological Seminary, Pasadena, CA
fuller.edu

Gordon Conwell, Boston, Charlotte, Jacksonville, Hamilton
gordonconwell.edu

Nashotah House, Nashotah, WI
nashotah.edu

Redeemer Seminary, Austin, Texas
redeemer.edu

Regent College, Vancouver, BC
regent-college.edu

Trinity School for Ministry
tsm.edu

SEMINARIES WITH ANGLICAN STUDENT COHORTS

The Seminary at Columbia International University
ciu.edu

RTS Atlanta
rts.edu/atlanta

APPROVED STUDY PROGRAMS

Cranmer House, Houston, Dallas, Memphis
cranmerhouse.org

The Mission School
missionchattanooga.org

SEMINARY AND STUDY PROGRAMS

DEACON CERTIFICATE PROGRAMS

Trinity School for Ministry
tsm.edu

Cranmer House, online, Houston, Dallas
cranmerhouse.org

Fees and Expenses

ADOTS Payments

Paypal (please add \$5.00 to cover paypal fees) payments@adots.org

Check payable to: ADOTS

Priest and Deacon Ordination Tracks

Application Fee	*\$185	<i>paid to ADOTS</i>
Psychological Screening	400	<i>paid to our screener</i>
Keeping our Sacred Trust	49	<i>paid online</i>

**Paid to ADOTS. Includes MinistrySafe, and Oxford Documents Background Check.*

Reception and Licensure

There is no application fee for reception of orders, however, the following fees or costs may apply if required:

Background Check	\$180
Psychological Screening	400
MinistrySafe	5
Keeping our Sacred Trust	49

Optional Church Planter Assessment

LifeWay Assessment	\$30
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Other Cost Estimates

White Alb	\$150-300
Stole	75-150

Vestment Suppliers

Almy	almy.com
PSG	psgvestments.com

Selected Bibliography

**suggested starting points*

Anglicanism

Anglicanism, Stephen Neil

Anglicanism: A Very Short Introduction, Mark Chapman

Apologia pro Vita Sua, John Henry Newman

Apology of the Church of England, John Jewel

Evangelicals on the Canterbury Trail, Robert Webber

Laws of Ecclesiastical Polity, Richard Hooker

Saints of the Anglican Calendar, Kathleen Jones

**Study of Anglicanism, Stephen Sykes*

Anglican History

**A History of the Church in England, John Moorman*

**A History of the Episcopal Church, Robert W. Pritchard*

Boy King: Edward the Sixth and the Protestant Reformation, Diarmaid MacCulloch

Christianity: The First Three Thousand Years, Diarmaid MacCulloch

Ecclesiastical History of the English People, The Venerable Bede

Next Christendom, Philip Jenkins

Stripping of the Altars: Traditional Religion in England, 1400–1580, Eamon Duffy

Thomas Cranmer, Diarmaid MacCulloch

Worship and Theology in England, Horton Davies

Holy Scripture

**According to Plan: The Unfolding Revelation of God in the Bible, Graeme Goldsworthy*

Biblical Interpretation: Past & Present: A Guide to Study, Conversation & Practice,
Gerald Bray

Scripture and the Authority of God: How to Read the Bible Today, N.T. Wright

New Testament

Challenge of Jesus, N.T. Wright

Christian Origins and the Question of God (Series), N.T. Wright

Moral Vision of the New Testament: Community, Cross, New Creation, A Contemporary
Introduction to New Testament Ethics, Richard B. Hays

New Testament History, F.F. Bruce

What Saint Paul Really Said: Was Paul of Tarsus the Real Founder of Christianity? N.T.
Wright

Old Testament

Hand Book on the Pentateuch, Victor P. Hamilton

Introduction to the Old Testament Poetic Books, C. Hassell Bullock

Introduction to the Old Testament Prophetic Books, C. Hassell Bullock

Apocrypha

Introducing the Apocrypha: Message, Context, and Significance, David A. deSilva

Theology of Worship

Common Roots, Robert Webber

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Liturgical Theology, Simon Chan
Liturgy: Catholic and Evangelical, Frank Senn
Shape of the Liturgy, Dom Gregory Dix
Study of Liturgy, Jones, Yarnold, Wainwright and Bradshaw.

Leading the Liturgy

**A Priest's Handbook*, Dennis Michno
Ceremonies of the Eucharist, Howard E. Gally
Deacons in the Liturgy, Ormonde Plater

Church Year

Ancient/Future Time, Robert Webber
*“Calendar of the Church Year” in *The Book of Common Prayer 1979*, pp 15-18.
For all the Saints: Remembering the Christians Departed, N.T. Wright
Keeping the Church Year, Harry Porter
Saints of the Anglican Calendar, Kathleen Jones

Preaching and Lectionary

A Cross-Shattered Church: Reclaiming the Theological Heart of Preaching, Stanley Hauerwas
Between Two Worlds, John Stott
Commentary on the American Prayer Book, Marion Hatchett
Lectionary Commentary, Roger E. Van Harn
Preaching That Connects: Using Techniques of Journalists to Add Impact, Mark Galli
**Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching*, Graeme Goldsworthy

Anglican Communion

Never Silent, Thad Barnum
**Next Christendom*, Philip Jenkins

Ministry of the Deacon

Deacons in the Liturgy, Ormonde Plater
Diaconate: A Full and Equal Order, James Barnett
**Many Servants: An Introduction to Deacons*, Ormonde Plater
Remembering and Reclaiming Diakonia: The Diaconate Yesterday and Today, John Chryssavgis

Ministry

**Christian Priest Today*, Michael Ramsey
Gospel and the Catholic Church, Michael Ramsey
Grace in Practice: A Theology of Everyday Life, Paul Zahl
Priest to the Temple (The Country Parson), George Herbert

Prayer Book

Commentary on the American Prayer Book, Marion Hatchett
Oxford Guide to the Book of Common Prayer, Hefling and Shattuck

Sacraments

Case for Covenantal Infant Baptism, Gregg Strawbridge
Meal Jesus Gave Us: Understanding Holy Communion, N.T. Wright
Mystery of Baptism in the Anglican Tradition, Kenneth Stevenson
Mystery of Eucharist in the Anglican tradition, Kenneth Stevenson
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After You Believe, N.T. Wright
Emotionally Healthy Spirituality, Peter Scazzero
Knowing God, J.I. Packer
Keep in Step with the Spirit: Finding Fullness in Our Walk with God, J. I. Packer
Sacred Pathways, Gary Thomas
Spirit of Early Christian Thought. Seeking the Face of God, Robert Louis Wilken
**Prayer Book Spirituality*, J.R. Wright

Catechesis, Formation, and Discipleship

Anglican Spiritual Direction, Peter Ball
Basic Christianity, John Stott
Grounded in the Gospel: Building Believers the Old Fashioned Way, Parrett and Packer
Mere Christianity, C.S. Lewis
Sacramental Life: Spiritual Formation Through the Book of Common Prayer, David DeSilva
Simply Christian: Why Christianity Makes Sense, N.T. Wright
Soul Friend, Leech

Evangelism

**Evangelism in the Early Church*, Michael Greene
Gospel in a Pluralist Society, Lesslie Newbigin

Theology by Anglicans

Christian Origins and Question of God, N.T. Wright
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Jesus and the Victory of God
Resurrection of the Son of God
Paul and the Faithfulness of God
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Doctrine of God, Gerald Bray
Dogmatic Theology (10 Volumes), Francis Hall
God Is Love: A Biblical And Systematic Theology, Gerald Bray
**Gospel and the Catholic Church*, Michael Ramsey
Mere Christianity, C.S. Lewis
**Surprised by Hope*, N.T. Wright
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Theology: The Basics, Alistair McGrath

Ministry Essential for Presbyters

Priest's Handbook, Dennis Michno
Book of Common Prayer
Book of Occasional Services
Hymnal 1940 and 1982
Study of Anglicanism, Stephen Sykes

Ministry Essential for Deacons

Deacons in the Liturgy, Ormonde Plater
Many Servants: An Introduction to Deacons, Ormonde Plater
Book of Common Prayer
Study of Anglicanism, Stephen Sykes

Literary Anglicans

Owen Barfield

B I B L I O G R A P H Y

John Donne
T.S. Elliot
George Herbert
C.S. Lewis
Christina Rossetti
Madeline L'engle
Dorothy L. Sayers
Charles Williams

Canons on Ordained Ministry

TITLE IV: OF MINISTERS, THEIR RECRUITMENT, PREPARATION, ORDINATION, OFFICE, PRACTICE AND TRANSFER

Canon 1 Of Holy Orders in this Diocese

Section 1. This Diocese affirms what Anglicanism has always held in common, namely the normality and sufficiency of the threefold pastoral ministry of Bishop, Presbyter and Deacon as described in Holy Scripture. Persons shall be admitted to the office of Bishop, Presbyter or Deacon in this Church, and allowed to exercise any of these offices, who have been called, examined, and ordained according to an authorized ordinal of this Church, or ordained in some church whose orders are recognized and accepted by this Church.

Section 2. Any person who has received authority to be a Presbyter or Deacon in this Church owes canonical obedience in all things lawful and honest to the Bishop having jurisdiction, and the Bishop of this Diocese owes canonical obedience in all things lawful and honest to the Archbishop of the Church

Section 3. The qualifications for persons seeking ordination into Holy Orders in this Diocese shall, except as provided herein, conform to the standards of ordination for clergy that have already been established in the Constitution and Canons of the Church

Canon 2 Of the Qualities of Those Who are to Be Ordained Deacons or Presbyters

Section 1. The Bishop of this Diocese shall take care that he admit no person into Holy Orders but such as he knows either by himself, or by sufficient testimony and due investigation, to have been baptized and confirmed in the name of the Father, the Son, and the Holy Spirit, to be sufficiently instructed in Holy Scripture and in the doctrine, discipline and worship of this Church, to be empowered by the Holy Spirit and to be a wholesome example and pattern in thought, word, and deed to the entire flock of Christ.

Section 2. In accordance with Holy Scripture, a Deacon must be a person worthy of respect, sincere, not indulging in much wine, not pursuing dishonest gain, and one who holds the deep truths of the Christian faith with a clear conscience. They must first be tested, and if after due examination there be found nothing against them, let them serve as Deacons. (1 Timothy 3:8-13).

Section 3. In addition to the qualifications above, and in accordance with Holy Scriptures, a Presbyter in this Diocese must be a man who is above reproach, not self-pleasing but self-controlled, upright, holy, disciplined, temperate, hospitable, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money, not a recent convert, one who loves what is good and one who has a good reputation with outsiders. A Presbyter must be able to preach and teach, holding firmly to the trustworthy message as it has been traditionally handed down from the apostles, in order to encourage others by sound doctrine and to refute those who oppose it. (1 Timothy 3:1-7; 5:17; Titus 1:6-9).

Section 4. In the case of persons who are or have been married, and/or have children, every Bishop shall take care that such persons manage their own family well, for as Holy Scripture attests, "If anyone does not know how to manage his own family, how can he take care of God's church?" (1 Timothy 3:4-5, 12; Titus 1:6).

Section 5. Marriage as a lifelong covenant between one man and one woman, where the two become one flesh, is both an ordinance of Creation, affirmed as such by our Lord, and commended by Saint Paul as a sign of the mystical union between Christ and

his Church (Matthew 19:3-9; Ephesians 5:22- 32). As wholesome examples and patterns to the entire flock of Christ, all married persons to be admitted to Holy Orders shall remain married to their spouse for life, and in accordance with the vows they exchanged in Holy Matrimony. Subject to Section 6 of this Canon, no person shall be admitted into Holy Orders who has divorced and remarried.

Section 6. Bishop of this Diocese, on an application made to him by the sponsor of a person who by reason of Section 5 of this Canon could not otherwise be admitted into Holy Orders may, upon a showing of good cause and particularly in light of the exceptions in Matthew 19 and 1 Corinthians 7, make application to the Archbishop of the Church to remove the impediment imposed by section 5 of this canon. Only the Archbishop may remove the impediment in accordance with Canon III.2.6 of the Church.

Section 7. No person shall be admitted into Holy Orders who has not been properly trained in Holy Scripture, and the Doctrine, Discipline and Worship of this Church. It shall be a requirement for ordination that adequate documentation of the candidate's theological training at an accredited or otherwise recognized seminary, or approved program of study, be provided and approved by the bishop before proceeding into Holy Orders in this Diocese.

Canon 3 Of Deacons and Their Ordination

Section 1. No person shall be ordained a Deacon in this Diocese until that person shall have passed a satisfactory examination conducted by those appointed by the Bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture, the Doctrine, Discipline and Worship of this Church, and any other topics the Bishop shall deem necessary for the office and ministry of Deacons.

Section 2. No persons shall be ordained a Deacon in the Church until such person shall have subscribed without reservation the following declaration:

“I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I consequently hold myself bound to conform my life and ministry thereto, and I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them.”

Section 3. We recognize the importance of the Vocational Diaconate as an essential and historic ministry of the Church. A Transitional Deacon shall not be ordained to the office of Presbyter for at least one year, unless the Bishop shall find good cause for the contrary, so that the Deacon’s manner of life and ministry may be tested and observed before admission to the order of Presbyter.

Canon 4 Of Presbyters and Their Ordination

Section 1. No person shall be ordained a Presbyter in this Diocese until that person shall have been ordained a Deacon.

Section 2. No person shall be ordained a Presbyter in this Diocese until that person shall have passed a satisfactory examination conducted by those appointed by the Bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture and the Doctrine, Discipline and Worship of this Church by examination in the following subjects, and any other qualities that the Bishop deems necessary for the office of Presbyter:

- a. *Holy Scripture*: the Bible, its contents and historical background and interpretive methods;
- b. *Church History*;
- c. *Anglican Church History*;
- d. *Doctrine*: the Church’s teaching set forth in the Creeds and the Offices of Instruction;
- e. *Liturgics*: The contents and use of the Book of Common Prayer, and knowledge of the proper use of church music;
- f. *Moral Theology and Ethics*;
- g. *Ascetical Theology*: with an emphasis on the prayer life and spirituality of the minister, including the use of the Daily Office;
- h. *Practical Theology*: The office and work of a Presbyter; the conduct of public worship; principles of sermon composition and delivery; principles and methods of Christian education in the local church; Constitution and Canons of the Church and this Diocese; and the use of the voice in reading and speaking;
- i. *The Missionary Work of the Church*: How the Gospel has been passed from one language, tribe and nation to another; basic principles of cross-cultural communication; mission strategies; and personal relational evangelism and apologetics.

Section 3. No Deacon shall be ordained a Presbyter in the Church until the Deacon shall have subscribed the following declaration:

“I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I consequently hold myself bound to conform my life and ministry thereto, and I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them.”

Canon 5 Concerning Ordination and Reception of Ministers

Section 1. Persons desiring to be ordained in this Diocese, and ministers from other jurisdictions who seek to be received into this Diocese, shall apply in writing to the Bishop or those to whom the Bishop delegates such authority. Applicants shall be provided a copy of this Canon 5 and, should they wish to continue seeking ordination or reception, they shall follow the process established by the Bishop and/or those to whom the Bishop delegates such authority and in accordance with these canons. The ordination or reception process shall include an independent background check (“Background Check”) covering the following: the checking of all references and previous employers for the previous ten (10) years, credit reports, the checking of records from Departments of Motor Vehicles, and a complete criminal records check to include the Sexual Predators Directory. Section 2 No person shall be received as clergy in this Diocese until they shall have subscribed in writing to the following declaration: *“I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and I consequently hold myself bound to conform my life and ministry thereto, and I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them.”*

Section 3 The Bishop, being fully satisfied of a person’s theological and other qualifications, and soundness in the faith, and upon successful completion of examination as provided in Canons 3 and 4 may ordain persons in this Diocese, or receive clergy from other churches or jurisdictions into this Diocese as provided in this Canon 5. In the case of a person already ordained by a bishop in the Historic Succession, the Bishop may receive such person into this Church and Diocese in the order(s) to which they were ordained. In the case of a person ordained by a bishop or minister not ordained by a bishop in the Historic Succession, the Bishop may ordain the person as a deacon conditionally and, no sooner than four months thereafter, ordain the person a presbyter conditionally (if previously ordained a presbyter) having previously baptized and confirmed the person conditionally if necessary.

Section 4 The Bishop, being fully satisfied of a person’s theological and other qualifications, and soundness in the faith, may receive bishops from other jurisdictions of the Church into this Diocese, with or without examination, to serve as Rector of a congregation or mission or as a Bishop in Residence in a congregation or mission, or to serve in a ministry of this Diocese. A bishop so received shall owe canonical obedience in all things lawful and honest to the Bishop.

Section 5 Subject to the examinations prescribed by Canons 3 and 4, the Bishop may accept by letter of transfer a deacon or presbyter who is in good standing in any other jurisdiction of the Church. The Bishop shall inquire of the transferring bishop concerning any past or existing disciplinary matter or other impediment affecting the ministry of the transferring clergy person. The letter of transfer which must be presented within six months from its date of issue shall be to the following effect:

“We hereby certify that the Reverend A.B. who has signified desire to be transferred to the ecclesiastical authority of the Anglican Diocese of the South of the Anglican Church in North America is a Presbyter (or Deacon) of (Name of Jurisdiction) in good standing.” (Signed by the transferring bishop).

Section 6 Ministers who are not clergy in a jurisdiction of the Church but who are ordained in the Historic Succession and who desire to be accepted into this Diocese shall furnish evidence satisfactory to the Bishop of eligibility for ordination pursuant to Canons 3 and 4 of this Diocese as well as Canons 2 through 4 of Title III of the Canons of the Church. Such ministers shall be examined as provided in Canons 3 and 4 hereof and also on any other subjects the Bishop deems appropriate.

Section 7 Ministers ordained in a jurisdiction not ordered in the Historic Succession or whose orders are not accepted by the Church who desire to be accepted into this Diocese shall furnish evidence satisfactory to the Bishop of eligibility for ordination pursuant to these Diocesan Canons 3 and 4 as well as Canons 2 through 4 of Title III of the Canons of the Church. Such ministers shall be examined and as provided in Canons 3 and 4 hereof and also on the points of doctrine, discipline, polity and worship in which the jurisdiction from which they come differs from this Church, and any other subjects the Bishop deems appropriate.

Section 8 A Minister received into this Diocese shall not function or be recognized by the Bishop until he or she has been canonically transferred to this Diocese, nor may such person perform any of the rites or ceremonies of the church, except with the special permission of the Bishop, until he or she has been canonically transferred.

Section 9 Any person who has received authority to be a presbyter or deacon in this Diocese owes canonical obedience in all things lawful and honest to the Bishop of this Diocese, just as the Bishops of dioceses of the Church owe canonical obedience in all things lawful and honest to the Archbishop.

Section 10 Each member of the clergy of this Diocese, deacon, presbyter and Bishop alike, shall undergo the independent Background Check described in Section 1 of this Canon 5 every five (5) years as a condition of remaining in office.

Section 11 All full-time and part-time clergy who serve in a founding Congregation or Mission at the time that this Diocese is formed, or who serve in a Congregation or Mission upon its joining the Diocese, shall be considered received into this Diocese and licensed.

