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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



The Anglican Diocese of the Great Lakes

PO Box #393
810 S. Main Street
Akron, OH 44311
Phone: 234.466.0426
www.adgl.us

The Right Rev. Mark Engel
Bishop of the Anglican Diocese of the Great Lakes

The Rev. Canon Andrea Orchard
Canon Administrator
234.466. 0426
aorchard@adgl.us

The Rev. Dr. Canon Kathleen Rankin
Canon for Leadership Development
234.466.0426 Ext. 2
krankin@adgl.us

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Ordained Ministry in the Anglican Diocese of the Great Lakes

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 Great Lakes Region. 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

Anglicans retain the ancient three-fold pattern of ordained ministry, the orders of bishop, priest, and deacon. The majority of Christians are called to ministry as laity, and a few are called to ordained ministry. From among the laity, some are called to the order of deacons and some are called to the order of priests. 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. From among the priests, some are called to the order of Bishop. We encourage you to see the documents, "Concerning the Ministry of the Saints," and "Concerning the Diaconate and Ordination" documents for a detailed overview of these distinct ministries.¹

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.

¹ These important documents are included at the end of this Customary in the Appendices.

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 without historic succession 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 Requirements

Our Canons of the ACNA 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. Each candidate must be examined by the Bishop according to this standard (see ACNA Canons, Title III, Canons 3 and 4 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.

All deacon Aspirants are also required to complete a Deacon Ministry Certificate, or an equivalent program of study through an accredited or approved seminary. ACNA has 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. Other possible options are listed below under Seminaries and Schools.

Priest Studies

Priest aspirants are normally required to have earned an undergraduate degree, preferably in the humanities. Priest candidates must complete theological seminary training at an accredited or recognized seminary, or an Anglican Studies program approved by the Bishop. The areas of study required are listed in Title III of our Canons (see ACNA Canons on Ordained Ministry in the Appendices). It is normative for 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 normally be approved. However, reading for orders may be considered for older, more mature aspirants 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

Meeting with the Rector

Our process begins with a meeting with your Rector, or equivalent, who will be your Sponsoring Priest. You will discuss your sense of calling and meet regularly to discern together before any decision is made about submitting an Application to the Diocese or beginning a formal parish 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.

Diocesan Discernment

Your Rector will write a letter of recommendation to the Bishop affirming your sense of call to ordained ministry, which will then initiate the opening of an official file in the diocesan office. The next step is submitting a formal Application for Holy Orders to the diocese with the requested documentation and paying the application fee. After speaking with the Rector, submitting an application with attendant documentation to the Diocese, and Psychological evaluations and background checks are received and approved, the parish discernment process begins in the local church. After a person's call to ordained ministry has been affirmed by the local church in the parish discernment process, the Diocese works more directly with that person who has now become an "aspirant," aspiring to be ordained. The diocesan process discerns the aspirant's particular place of ministry, preparation, and fitness for ordained ministry.

Local Church Discernment

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 applicant be a current Confirmed member of an Anglican church for at least one year and be affirmed by the Rector and lay leadership of that church in a formal Parish Discernment Process (guidelines available on the ADGL website). The applicant then has the support and relationships needed to follow a solid path of discernment. It is also important that the aspirant remains within that same local church during our process. The Bishop must preapprove any change in the local church relationship.

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 sponsoring priest before the application process begins, and the Rector or sponsoring priest must support the applicant's call. A call is discerned to either the vocational diaconate or the priesthood, but not at the same time. The parish discernment committee follows the diocesan guidelines for meeting with an applicant for three to six months. If they refute a call to the priesthood, the candidate cannot switch immediately to the deacon track. The

ministry of a deacon is not a secondary option, but rather is a *specific* calling. Therefore, the candidate should wait one year and initiate a new process of discernment toward the diaconate. 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 ordained only from the order of Deacons, while some Deacons have a lifelong calling.

Listening to the Holy Spirit and Each Other

This process of discernment will remain supportive and non-adversarial throughout as we work together to hear God’s voice.

Our focus is to support and encourage the discernment of a specific calling and preparedness for ordained ministry. Discernment is an open process, which means that we are open to the possibility that the person may be called to lay ministry, diaconal ministry, or priestly ministry up until they are declared to be a candidate. Everyone in the process is encouraged to be open to that as well. We want aspirants to be confident of God’s calling; if that calling is not to ordained ministry, then we will assist them in finding their calling as a lay minister.

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 their spouse (if applicable) and Rector or Sponsoring Priest? 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, and the diocese? 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 an 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. Once discerned to be called to ordained ministry, an Aspirant 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:** Examinations and Assessments

DISCERNMENT

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

C. Deacon: For Vocational Deacons this is the beginning of their vocation of ministry. For Priest/Presbyter Candidates, a period of preparation and testing. Newly ordained Deacons will attend monthly diocesan Leadership Cohort meetings for at least a year.

D. Priest/Presbyter: The priestly vocation begins. Newly ordained Presbyters will attend monthly diocesan Leadership Cohort meetings for their first priestly year.

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

Seminary Students

Applicants normally complete the Discernment phases of the process before they apply to Seminary and complete their first year. They then complete their Preparation phase during their second and third year. Ideally, the goal for them is to serve their transitional diaconate during the final year of seminary. Below is a general outline of how seminary training typically correlates to diocesan discernment for a priest candidate:

Discernment	Seminary Training
Application	Pre-Seminary
Aspirant	Pre-Seminary and entering First Year
Postulant	After First Year
Candidate	Second to Last Year
Deacon Year	Final Year and Post-Seminary
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 can be made to the Bishop by your Sponsoring Priest, who then petitions the Archbishop. Good cause, particularly in light of Matthew 19 and I Corinthians 7, may be considered grounds to remove the impediment. Only the Archbishop can remove this impediment; therefore, your Sponsoring Priest, and the Bishop must 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 (cure). 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

DISCERNMENT

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 the ACNA and 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 Great Lakes, and his successors, so help me God.

Lifetime Calling

Ordained ministry is a lifetime calling in which you make vows or promises to obey your Bishop and live a consecrated life. It is imperative that those in the discernment process prayerfully consider this commitment, which goes beyond their current ministry role and binds them to a sacred order of ministry serving at the behest of the Bishop, in various ministry contexts throughout the diocese.

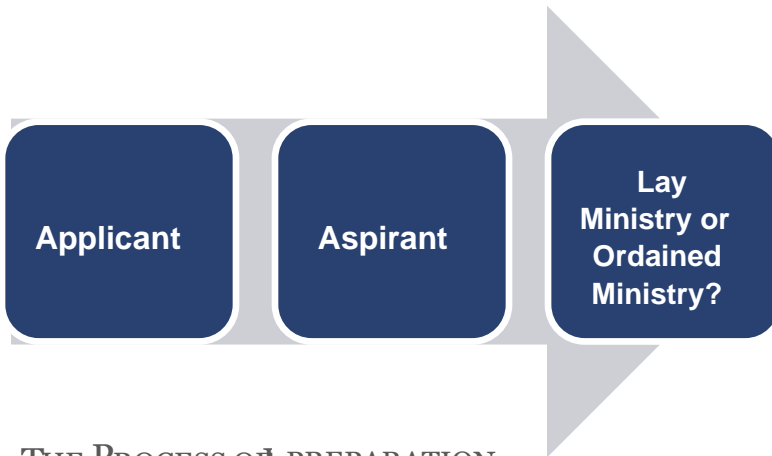
A PRAYER OF SELF -DEDICATION

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.

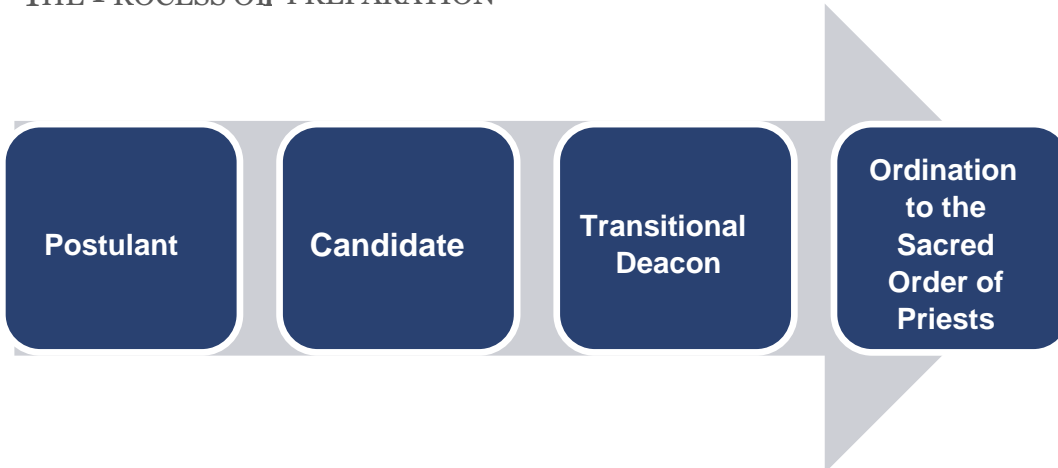
Priest/Presbyter Track

Priests are presbyters, or elders. They are called to teach and preach the Word of God and to administer the sacraments. Candidates for the presbyterate 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 Great Lakes, we ordain both men and women as priests.

THE PROCESS OF DISCERNMENT



THE PROCESS OF PREPARATION



PRIEST TRACK

Priest Track Checklist

Please see customary for detailed descriptions and instructions.

DISCERNMENT

Applicant

- Application Packet

Please complete all documents below and submit together at one time to diocesan office.

Application Form

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

Contact Canon for Administration and sign waiver for Background checks and

Psych Evaluation

Resumé/CV

Sexual Misconduct Policy of the diocese (signed)

ACNA Documents (3, signed)

Response Questions (Spiritual Autobiography, Clarifying God's Call, Financial Health, and Family History)

Spouse Letter of Support (if applicable)

Transcripts, certifications, alternative study descriptions

Headshot photo

Completed Background Check Process (MinistrySafe and Oxford)

Psychological Evaluation Completed and report in file

When the application file is completed, and confirmed by the Canon for Leadership Development, the area Archdeacon, and the Bishop, you move to Aspirant status.

Aspirant

- Sponsoring Priest Report, Vestry Support, and Parish Discernment Team Report and Recommendation to Diocese
- Three Letters of Recommendation
- Assessment and Further Education/Training plan
- SAST Evaluation
- Physical Exam
- Financial Health Report
- Book Reports from Bishop's Reading List
- Education plan in place and approved by the Bishop
- Letter of Intention to Become a Postulant
- Virtual or In-Person Meeting with the Bishop or Designated Representative
- Bishop and Canon's Review and Approval to Proceed to Postulancy

PREPARATION

Postulant

- Ministry Safe Training
- Guard Your Heart Training
- Brotherhood Mutual Sexual Harassment Prevention Training
- APEST Assessment
- Church Planter's Assessment (If required)
- HIPAA Release (signed)
- Marital Prepare /Enrich Assessment (If required)

- Ember Day Letters (quarterly)
- Deacon's Exam Passed
- Diaconal Ministry Plan with Rector/Ministry Leader in place
- Vocations Committee Interview and Call to Orders published

Candidate

- Ember Day Letters
- Ordination Fee Payment (Please see our fees and costs sheet)
- Date of Diaconal Ordination Scheduled for upcoming Fall Synod
- (2) Lay and (1) Clergy Presenter Names Reported to ADGL office
- Purchase White Alb (Diocese provides stole)
- Personal Retreat
- Ordination to the Sacred Order of Deacons

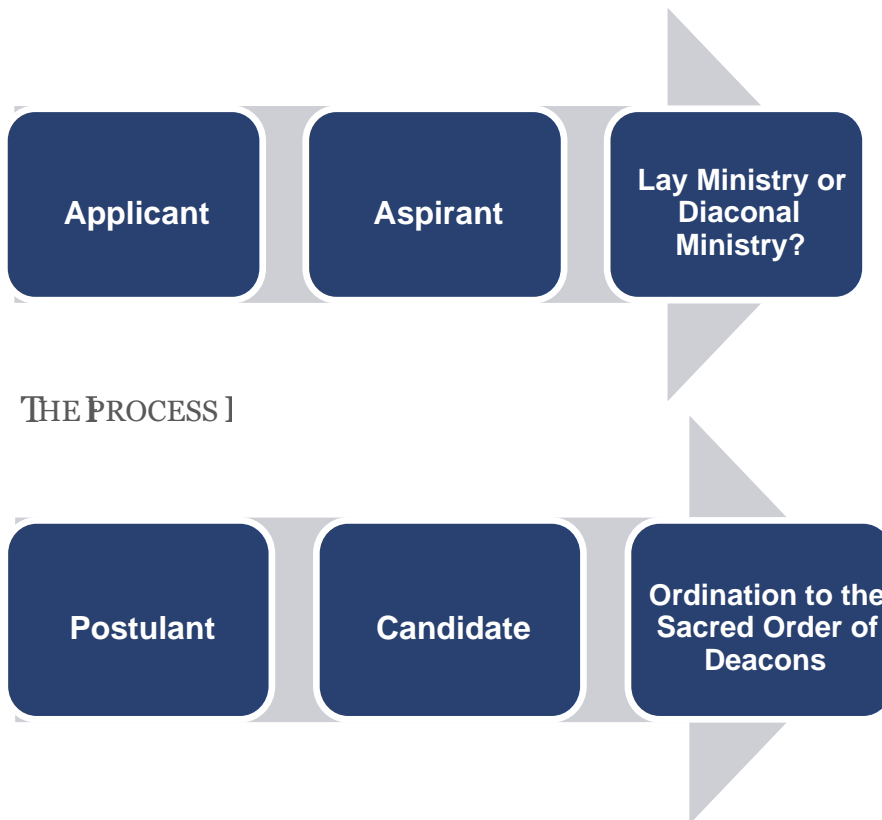
Transitional Diaconate

- Diaconal Year Ministry Plan implemented
- Rector/ Clergy Supervisor signs and returns, affirming Completion of Diaconal Year Ministry Plan
- Ember Day Letters
- Education plan completed
- Priest/Presbyter's Canonical Exams passed
- Vocations Committee Interview and Call to Orders published
- Priestly Ordination Scheduled
- Purchase appropriate color stole and chasuble
- (2) Lay and (1) Clergy Presenter Names Reported to ADGL office
- 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, 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. It is a specific calling that has its own focus and purpose to interpret and connect the needs, hopes, and concerns of the people in the surrounding community to the Church and interpret the Gospel message of the Church to the world. Priests serve as deacons in transition, so we use the term Vocational Deacon for those called permanently to this order. The process below is intended for men and women who sense a call to be a permanent deacon.

THE PROCESS OF DISCERNMENT



DEACON TRACK

Deacon Track Checklist

DISCERNMENT

Applicant

- Application Packet

Please complete all documents below and submit together at one time to diocesan office.

Application Form

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

Contact Canon for Administration and sign waiver for Background checks and

Psych Evaluation

Resumé/CV

Sexual Misconduct Policy of the diocese (signed)

ACNA Documents (3, signed)

Response Questions (Spiritual Autobiography, Clarifying God's Call, Financial Health, and Family History)

Spouse Letter of Support (if applicable)

Transcripts, certifications, alternative study descriptions

Headshot photo

Completed Background Check Process (MinistrySafe and Oxford) Psychological Evaluation Completed and report in file

When the application file is completed, after approval by the Canon for Leadership Development, the area Archdeacon, and the Bishop, you move to Aspirant status.

Aspirant

- Sponsoring Priest, Vestry, and Parish Discernment Team Report and Recommendation
- SAST Evaluation
- Three Letters of Recommendation
- Letter of Intention to Become a Postulant
- Virtual or In-Person Meeting with the Bishop or Designated Representative
- Bishop and Canon for Leadership Development Review and Approval to Proceed

PREPARATION

Postulant

- Assessments and Further Education/Training plan approved by Bishop
- Ember Day Letters
- APEST Assessment
- Guard Your Heart Training
- Ministry Safe Sexual Misconduct Prevention
- Brotherhood Mutual Sexual Harassment Prevention Training
- HIPAA Release (signed)
- Marital Assessment (If required)
- Book Reports from Bishop's Reading List
- Deacon's Exam Passed
- Diaconal Ministry Plan with Rector/Clergy supervisor in place

Candidate

- Diaconal Ministry Plan implemented
- Rector/ Clergy Supervisor signs and returns, Affirming Completion of Diaconal Year Ministry Plan
- Ember Day Letters

- Vocations Committee Interview and Call to Orders published
- Date of Diaconal Ordination Scheduled for **upcoming Fall Synod**
- Purchase White Alb (Red Deacon's Stole provided by Diocese)
- (2) Lay and (1) Clergy Presenter Names Reported to ADGL office
- 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 the ADGL website. In this stage, background checks will be completed, and an experienced, certified psychological examiner looks at your emotional makeup and history, in order to assess whether or not ordained ministry is recommended

Rector/Sponsoring Priest Support Letter

This is a recommendation from your Rector, or equivalent, indicating support for proceeding with discernment as either a deacon or a priest. The rector is also asked to affirm that the applicant has been a Confirmed 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.

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 received, the Canon for Leadership Development, your Sponsoring Priest, and the Bishop will review. When your completed application is received and Background Checks and Psychological Assessments completed, you may begin the Parish discernment process after which you will be listed as an Aspirant.

Background Check

We require a complete 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

An assessment with our certified examiners. After the appropriate releases have been signed by you, the diocesan office will notify the assessor that you are an ADGL Applicant. You will be provided with their contact information and will set up that appointment yourself. Currently, there is a minimal fee to cover the expense of testing materials. The examiner may review the results with you upon request. Results of the psychological screening are confidential, seen only by the examiner, the Canon for Leadership Development, and the Bishop.

Fees and Financial Aid

Please see our fees and costs sheet for our current expenses (these do not include educational expenses). Many local churches are able to assist with a portion of the

fees or costs of stoles, etc. If you have already applied for help from your local church, and need further assistance, please contact the diocesan office about ADGL Ordination Funds which may be available for help on a limited basis.

Response Questions

These questions concerning your Spiritual Autobiography, Family History, Financial Health, and Clarifying God’s Call, are found on the website and are designed to enable the Bishop to hear your story and understand your sense of calling, your vision of ministry, and your personal faith.

Spouse Letter (if applicable)

If married, a guide for this letter is provided on our website. Spouses are asked to affirm that you are called to ordained Anglican ministry, and that they will support your ministry. They are also asked about impediments or relevant insights.

Transcripts, certifications, alternative study descriptions

Please provide 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, the Parish Discernment Team, meets with the Aspirant to confirm or refute the call to ordained ministry. Married Aspirant may have a marital assessment. The Bishop reviews this process for approval to proceed.

Parish Discernment Team

The Rector/Sponsoring Priest convenes a team to meet with the applicant approximately six times over three to six months. The team may recommend a call to ordained ministry, a call to lay ministry, or a period of continued discernment. They communicate their recommendation to the Vestry, sponsoring priest, and the diocesan office. See the Discernment Team guidelines document for details.

Marital Assessment

If required, a certified examiner will discuss your marriage with you. 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 this period of discernment, please pray and reflect before declaring your intention to proceed to the next step, which is called Postulancy. If you have any questions or uncertainties, please contact your Rector or the Canon for Leadership Development before proceeding. We want to make sure that you take this time to prayerfully reflect before submitting a letter to proceed as a Postulant.

Meeting, Review and Approval to Proceed

If you have not already met with the Bishop, we will schedule a meeting either in person or by videoconference. The Bishop, in conjunction with the Canon for Leadership Development, and possibly the area Archdeacon will review your file and consider your intention to proceed. They may approve your Postulancy, or they

DETAILED DESCRIPTIONS

may require additional studies at an approved institution, 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 in communication with you.

POSTULANT

Postulancy is a time of preparation. Assessments, orientations, and training are all geared toward making sure you are confident in your call and competent 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 some assessments but separate fees may be required for some online assessments and the psychological exam. See the diocesan Fees and Costs Sheet on our website for details. Please contact the diocesan office to send you a link for Ministry Safe and Guard Your Heart Training. Please contact the Canon for Leadership Development to schedule your diaconal exam.

Sexual Misconduct Prevention

Sexual abuse should never happen in ministry, but the Church and Christian Ministries have experienced its devastating impact. We use three training programs. The first, Ministry Safe, helps us create safer environments in our churches. The remaining two, Guard Your Heart and Brotherhood Mutual Sexual Harassment Prevention Training, help us be safer people as clergy.

Deacon's Exam

The Deacon's Exam reinforces our conviction concerning the importance of this ministry. The Postulant takes the Deacon's Exam by contacting the Canon for Leadership Development who will then send the exam materials and directions to you. The exam takes approximately three hours to complete; you will have access to a Bible, a Book of Common Prayer (2019), and other books in your personal library which may be helpful to you in this open book test. You will also need a computer for completing the exam using word processing software, and internet access to email the completed exam to the Canon for Leadership Development.

Diaconal Ministry Planning

Where will you be serving in your ministry and training as a Deacon during your Diaconal Year? You need to work with your Rector (or clergy mentor) to define an agreed upon plan for your ministry as a deacon, whether volunteer, parttime or full-time, and secure a mentor to guide you through the diaconal year following the guidelines provided by the diocese.

Vocations Committee Interview

The Canon for Leadership Development will schedule an interview with the Vocations Committee and your local Archdeacon. They will review your file to assess your Calling, Character, and Competency and ask questions related to the same. If approved, they will inform the Bishop who issues a Call to Holy Orders.

DETAILED DESCRIPTIONS

CANDIDATE

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

Date of Ordination

New deacons are ordained at the annual Synod or another diocesan event as determined by the Bishop. Priestly ordinations generally take place at the home church of the candidate. These ordinations need to be scheduled 6-12 months in advance, working with the Bishop's Canon and your Rector.

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 and that the clergy sponsor be the Rector or clergy mentor of the candidate.



Ordination Vestments

As soon as possible, order a white cassock-alb (pictured at left).

Ember Day Letters

All postulants write a brief letter to the Bishop, on Ember Days, reporting on personal and ministry life. To determine the Ember Days, consult the 2019 Book of Common Prayer (p. 689). For more information consult resources on the ADGL website.

Personal Retreat

Just prior to ordination as a Deacon and/or Presbyter, candidates take a one- or two-day personal retreat for prayer and serious reflection away from their normal routines. Further directives and a resource guide are provided by the Canon for Leadership Development.

DEACON YEAR

The transitional diaconate lasts for at least one year, the Bishop deciding its duration. The diaconal year is a time of formation, learning, and development.

Completion of Deacon Year

Training expectations for the diaconal year after ordination are provided to you and your sponsoring priest. After six months of training and preparation, the Rector affirms that she/he anticipates completion of diaconal training within the next six months. All newly ordained Deacons will also attend a monthly cohort. When this work is completed, Vocational deacons have completed their required formation. Transitional Deacons are ready to take Canonical Exams, a final meeting with the Vocations Committee, and scheduling an ordination date.



Priest Candidates: Preparation for Ordination

The process and preparations for priestly ordination are the same as the preparation for diaconal ordination listed above. After scheduling the ordination date, purchase a stole in appropriate seasonal color. A red presbyter's stole is shown at left.

Reception or Transfer of Anglican Clergy

The Bishop of the ADGL 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 ordained in historic succession, but not currently resident in an Anglican jurisdiction.

FOR ANGLICAN CLERGY SEEKING RECEPTION/ or Licensure

Clergy already ordained in the ACNA or GAFCON will follow the transfer or reception track described in this customary. After letters are received, ADGL needs to confirm a place of ministry within the diocese, as well as an affinity with our focus and mission. We typically ask candidates for reception to meet with local clergy, the Canon to the Ordinary, and the area Archdeacon. This process helps build relationships and collegiality. The Bishop makes the final decision.

Checklist for Reception*

BEFORE CONSIDERING RECEPTION

Please contact the Canon to the Ordinary and begin a process of discussion and relationship building. The Canon will set up meetings with the Bishop or Bishop's representatives such as the area Archdeacon and/or a local Rector for conversations about your ministry, your relationship with your current Bishop and Jurisdiction, and reasons for considering a transfer. To facilitate this time, please 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
- Approval of the Rector or Ministry Leader at your place of ministry
- Complete Background Check, or Evidence of Recent Background Check
- Psychological Evaluation on file
- Completion of MinistrySafe training
- Complete Brotherhood Mutual Sexual Misconduct Prevention Training
- SAST results to ADGL office
- Complete Guard Your Heart training
- Receipt and signing of ADGL Sexual Misconduct Policy Document
- Approval by the ADGL Bishop to transfer

PREPARATION AND RECEPTION

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

Licensure of Clergy

The Bishop of Anglican Diocese of the Great Lakes may license clergy for specific ministry within ADGL, 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 annual report for the previous calendar year is due to the Bishop by the end of January.

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
- Psychological Evaluation on file
- Completion of MinistrySafe training
- Completion of Guard Your Heart Training
- Completion of Brotherhood Mutual Sexual Misconduct Prevention Training
- SAST results to ADGL office
- Receipt and signing of the ADGL Sexual Misconduct Policy Document
- Approval by the ADGL Bishop

PREPARATION AND RECEPTION

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

*All forms and guidelines requested in these checklists are available at the ADGL website. Contact the Canon for Leadership Development with questions or concerns.

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 3 or more conversations between a rector and the Inquirer seeking ordination. One of these conversations should include the Inquirer's spouse or fiancé(e), if applicable. At the end of these conversations, the Rector should be comfortable encouraging the individual to pursue ordination and sends the Rector's/Sponsoring Priest Support Letter to the diocesan office. If the Rector is not comfortable about proceeding, their reasons for this discomfort should be communicated to the person. Please consult the Canon for Leadership Development 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.

What a Rector seeks to find in a person 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
- Emotional Intelligence: expresses a love for God's people and handles interpersonal relationships judiciously and empathetically
- Demonstrated leadership ability and good communication skills
- Physical and Emotional Health – including healthy family relationships
- Intellectual and Academic Ability; a curious learner
- If married, spouse is supportive of move to discern towards ordination

Suggested topics for conversations (for priest, not Discernment Committee):

CONVERSATION 1

- A brief spiritual autobiography. This might include a discussion of who or what has shaped them; what spiritual disciplines have contributed to spiritual growth; challenges in spiritual or emotional life; family and relational history.
- Initial conversation about call – what has brought this person to seek ordination? What gifts seem to fit such a call? Vocational Deacon or Priest?
- Suggest writing a theological reflection on ministry for the next conversation.

CONVERSATION 2

- Discussion of ordination – What it means and requires; for example, you could look at the ordination service in the prayer book and discuss it.
- Discuss Theological Paper. 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. How well suited are you

to this call? Tell me about your sense of humor? What annoys you the most? How do you handle conflict or stressful situations? How would you deal with a gossiping congregant? How do you create balance in your life?

- Include spouse or fiancé(e) in this conversation and ask for his or her input. Discuss his or her thoughts and about this direction.
- Discuss the expected impact of ordination on the family.
- Suggest some things to think about in preparation for the next conversation.

CONVERSATION 3

- Follow up on questions, thoughts, raised in earlier conversations. Include more emotional intelligence (EI) questions like: Who are role models and why? What are your hobbies? Share something you are proud of and why?
- 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 these discussions, if you are ready to support a Parish discernment process, you will write the Rector Support Letter to send to the diocese.

Rector Support Letter Guide

Before a person can be admitted as an Applicant in the diocesan discernment process, a support letter from the Rector must be received with the application.

This letter should relate the following:

- Has this person been Confirmed and how long have they been a regular attendee of the church?
- What ministries has the person has been involved with in a significant way?
- Do you have 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?
- Comment on this person's formation as a person, as a Christian, and as an Anglican.
- If married, does their spouse support ordination? Is the marriage healthy?
- To which order might this person be called, Deacon or Presbyter/Priest?
- Are you willing to form a Parish Discernment Team after background checks and a Psychological Evaluation are completed by the diocese?
- 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 indicate that in the letter.
- Please comment on this person's education, formation as an Anglican, and involvement in pastoral ministry.
- If approved, please share any insights, concerns, or reservations.
- If denied, note reasons and how you communicated this with the Inquirer.
- Please email or mail the letter to the Canon for Leadership Development at the diocesan office.

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 believers 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, the role of lay people is extremely important and sacred.

The Parish Discernment Team is formed *after* the Applicant has turned in all application materials to the diocese. The team is composed of 4-6 lay people who help in the discernment process. Of the 4-6 people on the Team, the Aspirant invites one member, 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 does not attend subsequent meetings. The Team leader reports 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 has receive a psychological evaluation from a professional counselor. Therefore, the Parish Discernment Team will not 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 in the written meeting report.

The Aspirant will already have indicated to the Rector their sense of call to ministry as a deacon or as a priest. The task of the Discernment Team is to listen and learn about this person, and give your discernment of this call to the Rector.

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 as a _____, but needs further formation.
3. **Affirm:** The person is has the gifts and calling for ordained ministry

In any recommendation, 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 and Vestry raise the funds to help them purchase the Alb for their ordination and possibly stoles for their order, other than the one provided by the diocese.

Please note that if an Aspirant is seeking ordination as a priest, the Parish Discernment Team cannot recommend them instead as a Deacon. If not called to be a priest, there will be a time of reflection before convening a new, separate Team for discernment toward the diaconate.

The Parish Discernment Team should meet 6-8 times over a 4-6 month period. 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.
7. Questions related to Emotional and Relational Intelligence.

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).

This is a prayerful process that is not to be rushed, taking a minimum of four months with no less than two weeks between meetings but it is not recommended that the Team meet for longer than six months.

If the team recommends ordination, and the Vestry agrees, please send the Parish Discernment Team's letter and the Vestry's approval to the diocesan office.

Thank you for serving in this important ministry. Please feel free to contact the Canon for Leadership Development with any questions.

Guide for Discernment Team Meetings

This is an overview. Please see the Parish Discernment Team Guidelines document at ADGL Clergy Resources for specific protocols and instructions.

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 with 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? Describe your strengths and weaknesses.

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 before the Parish Discernment process begins. If the Bishop or Discernment Team 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?

What do you see as possible problems if you follow this 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 successfully completed a ministry task.

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 Great Lakes?

If you were unable to be ordained with the Anglican Diocese of the Great Lakes 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 [Vocations - ADGL Clergy Resource Site \(adglresources.com\)](http://adglresources.com) for all guides and forms. If needed, contact the Canon for Leadership Development for passcodes.

Seminaries and Schools

APPROVED ANGLICAN SEMINARIES

[SEMINARIES - The Anglican Church in North America](#)

Trinity School for Ministry

Nashotah House

Reformed Episcopal Seminary

SEMINARIES WITH ANGLICAN STUDIES PROGRAMS

Asbury Theological Seminary

Beeson Divinity School

Gordon Conwell

Regent College Vancouver

SEMINARIES WITH ANGLICAN STUDENT COHORTS

Richmont Graduate University - [Master of Arts in Ministry: Anglican Studies Concentration - Richmont Graduate University](#) through The Mission School of Ministry, Mission Chattanooga - [Mission School of Ministry – Academics – Formation – Ministry](#)

APPROVED STUDY PROGRAMS

The Ridley Institute - [The Ridley Institute - The Ridley Institute](#)

Cranmer House - [Certificate in Anglican Studies \(C.A.S.\) - Cranmer Theological House \(cranmerhouse.org\)](#)

DEACON CERTIFICATE PROGRAMS

Trinity School for Ministry

Cranmer House

OTHER POSSIBLE OPTIONS

Gordon Conwell – Free online Disciple’s Training Course

Dimensions of the Faith – [Gordon Conwell](#)

St. Paul’s House of Formation - [St. Paul's House of Formation \(saintpaulshouseofformation.com\)](#)

Fees and Expenses

ADGL Payments

Give online	Give (adgl.us)
Check	payable to: ADGL 810 S. Main Street #393 Akron, OH 44311

Priest and Deacon Ordination Tracks*

Application Fee	\$150**	<i>paid to ADGL</i>
Psychological Screening	100	<i>paid to assessor</i>
Guard Your Heart		<i>variable and paid online</i>
SAST		
APEST	10	<i>paid online</i>
Ordination Fee	100	<i>paid to ADGL to help defray expenses</i>

***Paid to ADGL to cover MinistrySafe, and Oxford Documents Background Check expenses.*

Reception and Licensure *

Background Check	\$150	
Psychological Screening	100	
MinistrySafe	5	
Guard Your Heart		<i>variable and paid online</i>

**Expenses not determined by the Diocese may vary. There is no application fee for reception of orders, however, the following fees or costs may apply for assessments as required.*

Church Planter Assessment

LifeWay Assessment	\$30	<i>variable and paid online</i>
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Other Cost Estimates

White Alb	\$100-300
Stole	50-150

Vestment Suppliers

Almy	almy.com
PSG	psgvestments.com

ACNA Canons on Ordained Ministry

TITLE III

Of Ministers, Their Recruitment, Preparation, Ordination, Office,
Practice and Transfer

Canon 1

Of Holy Orders in the Anglican Church in North America

Section 1 - *Concerning the Historic Three-fold Pattern for Holy Orders*

The Anglican Church in North America affirms what Anglicanism has always held, namely the normality of the threefold pastoral ministry of Bishop, Presbyter and Deacon. 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 - *Concerning Canonical Obedience to Those in Authority*

Any person who has received authority to be a Presbyter or Deacon in any Diocese of this Church owes canonical obedience in all things lawful and honest to the Bishop of the Diocese, and the Bishop of each Diocese owes canonical obedience in all things lawful and honest to the Archbishop of this Church. In the absence of a Bishop, a Presbyter or Deacon owes such obedience to the Ecclesiastical Authority of the Diocese or to the Ecclesiastical Authority of a Diocese-in-Formation.

Section 3 - *Concerning the Domicile, Transfer, and Permission to Function of Presbyters and Deacons Generally*

In order to function as a Presbyter or Deacon one must be under the episcopal authority of the Bishop of a Diocese (that Diocese being one's "Domicile"). No member of the Clergy shall function in any Diocese other than the one in which the member of the Clergy is domiciled within the meaning of this section without written permission from the Ecclesiastical Authority of the Diocese in which the member of the Clergy desires to officiate. Permission to function as a Presbyter or Deacon in a Diocese other than one's Domicile may be granted by the Bishop of such other Diocese. Transfer of one's Domicile to a different Diocese may be granted by the Bishop of such other Diocese upon consent of the Bishop of one's own Diocese. A Diocese may adopt canonical provisions not in conflict with these Canons concerning such Transfers or Permissions.

Section 4 - *Concerning Norms for Ordination Generally*

Except as hereinafter provided, the norms for ordination shall be determined by the Bishop having jurisdiction.

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

Section 1 - *Concerning General Requirements*

Every Bishop shall take care that he admit no person into Holy Orders but such as he knows either by himself, or by sufficient testimony, to have been baptized and confirmed, to be sufficiently instructed in Holy Scripture and in the doctrine, discipline and worship of this Church, as defined by this Province, to be empowered by the Holy Spirit and to be a wholesome example and pattern to the entire flock of Christ.

Section 2 - *Concerning Requirements for Deacon According to Holy Scripture*

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

Section 3 - *Concerning Requirements for Presbyter According to Holy Scripture*

In addition to the qualifications above, and in accordance with Holy Scripture, a Presbyter must be 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 taught, 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 - *Concerning Requirements for Married Candidates With and Without Children*

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 - *Concerning Upholding the Sanctity of Marriage Especially for Those to Be Ordained*

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

Section 6 - *Concerning Pastoral Exceptions to Section 5*

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

Section 7 - Concerning Theological Training Requirements

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.

**Canon 3
Of Deacons and Their Ordination**

Section 1 - Concerning Prerequisites for Ordination

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

Section 2 - Concerning the Required Declaration of Ordinands 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 therefore I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them. And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Bishop of _____, and his successors, so help me God.”

Section 3 - Concerning Length of Diaconate

1. We recognize the importance of the Vocational Diaconate as an essential and historic ministry of the Church.

2. A Transitional Deacon shall not be ordained to the office of Presbyter for at least one year, unless the Bishop having jurisdiction 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 - Concerning Ordination Following Period of Diaconate

No person shall be ordained a Presbyter in this Church until that person shall have been ordained a Deacon.

Section 2 - Concerning Prerequisites for Ordination

No person shall be ordained a Presbyter in this Church until that person shall have passed a satisfactory examination conducted by those appointed by the Bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture and the Doctrine, Discipline

² This section was amended by the 2019 Provincial Council and ratified by the Provincial Assembly at its meeting on June 17, 2019. It becomes effective on August 16, 2019. _

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:

1. Holy Scripture: The Bible, its contents and historical background and interpretive methods;
2. Church History;
3. Anglican Church History;
4. Doctrine: The Church's teaching set forth in the Creeds and the Offices of Instruction;
5. Liturgics: The contents and use of the Book of Common Prayer, and knowledge of the proper use of church music;
6. Moral Theology and Ethics;
7. Ascetical Theology: With an emphasis on the prayer life and spirituality of the minister, including the use of the Daily Office;
8. Practical Theology: The office and work of a Presbyter; the conduct of public worship; principles of sermon composition and delivery; principles and methods of Christian education in the parish; Constitution and Canons of this Church and the Diocese to which the candidate belongs; and the use of the voice in reading and speaking;
9. 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 - Concerning the Required Declaration of Ordinands³

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 therefore I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them. And I do promise, here in the presence of Almighty God and of the Church, that I will pay true and canonical obedience in all things lawful and honest to the Bishop of _____, and his successors, so help me God.”

Canon 5

Of Ministers Ordained in Jurisdictions not in Communion with this Church

Section 1 - Concerning Application for Holy Orders in this Church

When Ministers ordained in a Jurisdiction not ordered in the Historic Succession nor in communion with this Church desire to be a Deacon or Presbyter in this Church, they shall apply to a Bishop of this Church for ordination to the diaconate and presbyterate.

Section 2 - Concerning Pre-Ordination Requirements

If such ministers furnish evidence satisfactory to the Bishop for eligibility for ordination pursuant to Canons 2 through 4 of this Title, they shall be examined on the points of Doctrine, Discipline, Polity and Worship in which the Jurisdiction from which they have come differs from this Church, and any other subject which the Bishop deems necessary and appropriate.

Section 3 - Concerning Ministers Ordained in Jurisdictions in the Historic Succession but not in Communion with this Church

³ This section was amended by the 2019 Provincial Council and ratified by the Provincial Assembly at its meeting on June 17, 2019. It becomes effective on August 16, 2019.

When a Minister ordained in a Jurisdiction by a Bishop of the Historic Succession but not in communion with this Church desires to be received as a member of the Clergy of this Church, the person shall comply with Sections 1 and 2 of this Canon. Thereafter, being satisfied of the person's theological qualifications and successful completion of the examination specified in Canon III.3.1 and soundness in the faith, the Bishop may, with the advice and consent of the Standing Committee or its equivalent:

1. Receive the person into this Church in the Orders to which already ordained by a Bishop in the Historic Succession; or
2. If the person was ordained by a Bishop whose authority to convey such orders has not been recognized by this Church, ordain the person as a Deacon conditionally, and, in accordance with Canon III.3.3.2, ordain the person a Presbyter conditionally (if previously ordained a Presbyter), having previously baptized and confirmed the person conditionally if necessary.

Section 4 - *Concerning Receiving a Bishop from another Jurisdiction not in Communion with this Church*

No Bishop from another jurisdiction not in Communion with this Church shall be received as a Bishop of this Church except by the consent of the College of Bishops and in accordance with the Canons of this Church.

Canon 6
Of the Acceptance and Dismissal of Clergy in this Church

Section 1 - *Concerning the Transfer of Clergy from Jurisdictions in Communion with this Church*

A Bishop may accept by Letter of Transfer a Deacon or Presbyter in good standing from any Jurisdiction in communion with this Church. The accepting Bishop shall inquire of the transferring Bishop concerning any past or existing disciplinary matter or other impediment affecting the ministry of the transferring member of the Clergy.

Section 2 - *Concerning Transfers from One Diocese of this Church to Another*

1. Any Deacon or Presbyter of this Church transferring into a Diocese or other Jurisdiction of this Church shall, in order to become a member of that Jurisdiction, present to the Bishop and Diocese, a testimonial from the Bishop or other Ecclesiastical Authority of the Jurisdiction in which he last had membership, setting forth the Deacon or Presbyter's true standing and character. The Testimonial, known as Letter of Transfer, which must be presented within six months from the date of issue, may be in the following words:

"We hereby certify that the Reverend A. B., who has signified desire to be transferred to the Ecclesiastical Authority of (name of Diocese Network or other Jurisdiction) is a Presbyter (or Deacon) of (name of Diocese Network or other Jurisdiction) in good standing." (Signed)

2. The transferring Bishop shall disclose to the accepting Bishop any past or existing disciplinary matter or other impediment affecting the ministry of the transferring member of the Clergy.

Section 3 - Concerning Transfer to Another Christian Denomination or Jurisdiction Any Deacon or Presbyter of this Church in good standing may, at their own request, be released from the obligations of the ministry of this Church to unite with any other Christian denomination or jurisdiction by a commendatory letter, signed by the Bishop, and attested by one other person having ecclesiastical standing within the Diocese or other Jurisdiction of which the Deacon or Presbyter is a member. Upon the approval of the Standing Committee, the Bishop may remove the Deacon or Presbyter from the roll of clergy of the diocese

Section 4 - *Concerning Voluntary Resignation from the Ordained Ministry of this Church*

1. Any Deacon or Presbyter in good standing may resign from the Ordained Ministry of this Church by sending a resignation in writing to the Bishop with jurisdiction. The Bishop or other Ecclesiastical Authority shall record the declaration and request so made, and shall determine that the Deacon or Presbyter is not under discipline as defined in Title IV of these canons, and that the resignation is not occasioned by misconduct or irregularity, but is voluntary and for causes which do not affect the moral character of the Deacon or Presbyter.

Upon making this determination, the Bishop or other Ecclesiastical Authority shall defer formal action upon the declaration for two months, and meanwhile shall lay the matter before the Standing Committee or its equivalent for advice and consent. With its advice and consent, the Bishop or other Ecclesiastical Authority may pronounce that such resignation is accepted and that the Deacon or Presbyter is released from the obligations of the Ministerial office, and that the Deacon or Presbyter relinquishes the right to exercise in this Church the gifts and spiritual authority as a Minister of God's Word and Sacraments conferred in ordination.

2. The Bishop's declaration shall state that the resignation was for causes which do not affect the Deacon or Presbyter's moral character, and shall, if requested, give a certificate to this effect to the person so removed from the ministry of this Church. In all other cases of resignation or renunciation of the ordained ministry, where there may be a question of misconduct or irregularity, the Bishop shall follow the procedures outlined in Canon IV.7.

Vision and Foundational Principles Concerning the Ministry of the Saints Anglican Diocese of the Great Lakes⁴

The Great Narrative of Redemption

The biblical narrative of redemption is the foundational framework for understanding specific biblical texts and doctrines as they are intended – various aspects of God’s Good News. Therefore, we will begin with the beautiful story of redemption and its movement through four “chapters,” Creation, Fall, Redemption, and Consummation.

Creation: The human race was created by God in his image, after his likeness, to rule the earth and to fill the earth with life and beauty (Genesis 1:26-29; 2:15-25). As male and female, we bear the image of the Triune God. Our nature as image-bearers explains many dimensions of our humanity that are otherwise inexplicable:

- The near-universal proclivity to worship and prayer throughout world history
- The desire to relate personally to God, to know and understand him
- Our self-consciousness
- Our calling to and desire for love and relationship
- Our sense of justice and moral and ethical responsibility for the world and for others
- The innate sense of the value and goodness of both men and women, and the longings to understand and fulfill gendered identity
- Our longings for transcendence, meaning, purpose, and paradise
- Our sense of responsibility and freedom to make spiritual, intellectual, ethical, moral, and relational choices
- Our capacity for “culture making”
 - The testimony of the trades and professions, of art, literature, education, and science, of life together in communities, of our efforts to govern and protect society, of our desire to make life satisfying and enjoyable, i.e., food, recreation, entertainment, etc.
 - Our appreciation of beauty
 - Our desire to explore, understand, and enhance creation
 - Our ability to identify and solve problems and order our world

Attempts to explain away these dimensions of humanity as merely accidental, chemical, and social-evolutionary developments are dubious to say the least. Lacking a coherent narrative about the world, non-Christian worldviews have no rational, consistent basis for these miracles of human life. In a materialistic universe, spiritual questions and longings hinder and complicate evolutionary “progress.” They have no beneficial purpose. There is no logical “why” in a merely materialistic world. There is no story to tell.

Fall: The Christian narrative also rightly testifies to the universal sense that things are not as they should be. Every one of us knows that we are deeply broken creatures. The biblical explanation for this is the Fall of mankind, described historically in Genesis 3.

⁴ Used with permission to edit from the Bishop and staff of the Diocese of Christ our Hope.

In the Fall, humanity chose to doubt, disbelieve, and disobey God. We turned from our primary love for, and trust in, our Creator. As a result, we were cut off from the source of life itself and from our created identity. We sought autonomy from God and thereby chose separation from God. In making these choices, we died spiritually (Genesis 2:16-17). Physical death therefore became eternal death, apart from God.

The results have been universal and devastating. The image of God was not obliterated, but it was profoundly shattered and indelibly marred. We became vulnerable to evil and prone toward every form of idolatry. We became committed to self-fulfillment, self-pleasure, self-protection, self-actualization, and self-assertion. We also became outwardly aimed at destroying others through pride, envy, covetousness, hatred, anger, lust, and theft. Every point of reflecting God's image that we might have noted above has become subject to deceit, disorder, and destructiveness.

Redemption: In the continuing narrative, God, in mercy and love, refused to abandon us to our sin. In the very moment of pronouncing the impact of the Fall on men, women, and the world itself, he also announced his promise of redemption. A person would come, the "seed of the woman," to crush the head of the serpent (evil embodied). Evil would be defeated, sin forgiven, humanity reconciled to God, and creation redeemed.

The biblical narrative gradually unfolds the outworking of this promise of redemption. Through the call of Abraham and Sarah, the long story of the nation of Israel, history builds toward fulfilling the promise in the person of Jesus Christ. Jesus, born of the Virgin Mary by the power of God's Holy Spirit, is the prophesied "seed of the woman." But he is also miraculously and wonderfully "Emmanuel, God with us." God the Son himself, the second Person of the Trinity, became man. He lived a perfect, sinless life on this earth. Through word and deed, he called people to follow him. But he did not come simply to teach us how to live, but to accomplish God's promised redemption. On the Cross, Jesus died in our place, "the Lamb of God who takes away the sin of the world." By his resurrection, the sacrifice is proclaimed "full and sufficient for the sins of the whole world." The debt is paid; the devastating barrier that erupted at the Fall is removed.

Now, through faith in Christ, our sins are forgiven and we are reconciled to God. We become "children of God" (John 1:12-13). We are given "every spiritual blessing in the heavenly places in Christ Jesus" (Eph 1:3). We are new creations in Christ (2 Corinthians 5:17). We have died with Christ to sin, and we also share the resurrection life he has already received (Romans 6:1-10). That enables us to live every day as people "dead to sin and alive to God" (Roman 6:4-11). God's plan of redemption continues. He relentlessly and lovingly calls all humanity to follow Jesus, now revealed decisively as Redeemer and Lord by his Resurrection from the dead. What wonderful Good News is ours in Jesus Christ!

Consummation: The final chapter of the great story of redemption is the consummation, when earth and heaven will be reunited in a new creation. Redeemed humanity will be fully transformed and fit for an eternity of love and life with God and one another in the perfect cosmos that God intended (1 John 3:1-3). The wonders and beauties of an unmarried creation that reflects the Creator, and a perfect humanity who corresponds to him, will be stamped with the added, breathtaking story of redemption through the mercy and love displayed forever in the wounds of Christ (Revelation 5:6; cf. John 20:20, 25-27).

A New Creation People Today

A critical point of reflecting on this grand narrative is to remember that, since that first Easter, we have received an invitation from the Lord of the universe to a resurrection-shaped life *now*. Though we live in between the Fall and the consummation of all things in Christ, we are already “citizens of heaven.” Even though “we are not yet what we will be” (1 John 3:1-3), we are to “press toward the goal of our calling in Christ” (Philippians 3:14). We are here to live fully into our identity as redeemed human beings, filled with the fruit of the Holy Spirit (John 10: 10; Galatians 5:22-23). We are on the path to final and completed redemption, where we will become all we are created and redeemed to be (Romans 8: 18-25; cf. Proverbs 4:18). To follow Christ is to enter into the resurrection life even in “this old world.” Further, through the Holy Spirit, we are born into the body of Christ, the Household of God. Our life together in the Church is meant to truly be a foretaste of “heaven on earth.”

Personally, that means that, as we follow him in trust and obedience, the devastating effects of the Fall begin to be undone, and we are increasingly transformed into the image of Christ. But the effects of this transformation extend beyond the Church and individual Christians into creation and culture in each generation. However incomplete it may be at any given moment, the Holy Spirit is working through the Church to redeem broken creation, broken culture, broken relationships, and broken individual lives.

Therefore, the Church, and individual Christians, are now in this world to carry out the purposes of God in the strength that he alone provides by actively joining in his work of reconciling all things to himself. In his wisdom, he has created a path of faithful works for each of us, a path which we must choose to walk. Among the many good things that we can do, we are here to know, love, and worship him. We are here to care for and serve one another as brothers and sisters in the family of God. We are here to represent and proclaim Christ and his Gospel through thoughts, word, and deed. In spite of being “strangers and aliens on earth,” we are called to do good in our communities, in our families, among our friends and acquaintances, and for creation itself. We are called to bring blessing in every way we can, to the glory of God and the wellbeing of others. (See all of Ephesians 2, especially verses 10 and 19-22 in context, and Ephesians 4:11-5:21. See also Titus 2:11-14, 3:18, and Jeremiah 29: 1-13.)

This call to a life of faithful service is not limited to what we can accomplish in human strength and ingenuity. At Pentecost, the resurrected, ascended, and enthroned Jesus poured out the incalculably generous gift of his own Spirit on his followers. The Holy Spirit in turn brought lavish gifts (abilities and effectiveness) for good works. Young and old, male and female, servant and master, all categories of humanity were offered equal and full access to the Holy Spirit and the spiritual gifts he brings: see Acts 2:1-21. The typical categories of “haves and have-nots” were obliterated. St Paul affirms this transformation of humanity in the well-known statement of Galatians 3:28, “There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ.”

This does not mean that Jews cease being Jews racially, or slaves are instantly set free from their masters. Young people are still younger than old people. Men are still males and women are still females. The legitimate distinctions appropriate to all of these human interrelationships and identities still exist. In fact, they all find their distinct beauty, dignity, and worth in Christ. But when it comes to salvation, and the gifts of the Holy Spirit that enable us to do good in our world, all Christians have full access to all the gifts and graces of God. We are equal members in the Household of God.

Because of the lavish gift of the Holy Spirit poured out on all Christians, and the specific gifts for ministry that he freely distributes, the primary ministry force for the work of God in our world is the Church – **all** the saints. All Christians are gifted for ministry and mission in the world, and ministry in the Church, by the Holy Spirit (1 Corinthians 12:1-13).

Implications for All the Saints in Terms of Ministry and Ordination

What are the direct implications in terms of the specific questions of ministry and ordination?

- As saints, all of us are called to the work of ministry. God’s vision is a Church that is brought to maturity in Christ *by that which every joint, muscle, and ligament supplies*.
- His commitment to “every member ministry” is such that he calls and gifts certain people to serve primarily by equipping others for their service. (See Ephesians 4:11-16.) Even if a denomination associates this equipping work with ordained leadership, that simply underscores that ordained clergy are therefore set apart and trained to serve by equipping, empowering, and releasing all the saints to fulfill their God-given ministries.
- The New Testament assumes that, “All are gifted,” then exhorts us as a whole, “Now use those gifts in the way, and for the purposes, God intends.” Inherent in that exhortation is the admonition to the Church, and its equipping leaders, to ensure that each person in the body is free to exercise the gifts he/she has been given. This vision of ministry and ministers in the Church is far broader than simply those who are ordained.
- Rarely are the described ministries of the Church in the New Testament connected specifically to what we know today as “ordained ministers.” For just a few examples, consider Prisca and Aquila who were well-known disciple-makers and hosts of a house church. Mary is “a hard-worker for you.” Urbanus and Stachys had visible and recognized ministries, as did two women, Tryphaena and Tryphosa. Dozens of people appear in this text as essential contributors to the spread and growth of the Church in and near Rome. Only one, Phoebe, possibly bore a title that we now call “ordination.” She may well have been a deacon (Romans 16:1).

There are many more New Testament examples of “lay ministers.” The point is that God calls all his saints to ministry and gives each Christian the spiritual gifts and talents to fulfill that call. (NOTE: Many Anglicans see confirmation as the practice of “lay ordination,” the laying on of hands and prayer for the gifts and graces of the Holy Spirit for service. Historical antecedents and current experience indicate that this view, well-attested by the Church, has merit.)

In the Diocese of the Great Lakes, we value godly ordained leaders. We pray for God to raise up church planters, deacons, and presbyter/priests. We are eager to train and equip generations of new ordained leaders for the Church. **Nevertheless, we believe that God has empowered ALL his saints to do great things for the sake of the Kingdom – young, old, rich, poor, male, female, Jew, Greek, or Scythian. It is our desire and prayer that the work of ministry be broadened so that each parish is filled with saints who minister according to the Holy Spirit’s calling and gifts. We pray for gifted preachers, teachers, evangelists, pastors, and strategic leaders, in far greater numbers than could or should be ordained. And we call on the leadership of every local church to equip, empower, and release ALL the saints for the work of ministry.**

What Does This Mean for Ordination in our Diocese?

We assert strongly that all Christians are called and gifted by the Holy Spirit to active and essential ministry for the Kingdom of Christ. We believe that an overemphasis on ordination suppresses the great work that all the saints are gifted and called to do. Nevertheless, we also believe that God instructs the Church through Holy Scripture to order its life and ministry through the offices of bishop, deacon, and priest.

- After the Resurrection, the apostolic office was established by Jesus himself. The original apostles were foundational to establishing the doctrine and practices of the Church (John 20:19-23; 1 Corinthians 15: 1-9; Ephesians 2: 19-21).
- In the earliest days of the Church's existence, the apostles recognized and set apart those called to leadership through the laying on of hands. (Acts 6:1-6; 1 Timothy 4:14)
- There are recognized offices noted in several New Testament epistles. (See Philippians 1:1; Hebrews 13: 7, 17; 1 Peter 5:1-5.)
- Ordination to ministry offices is supported by example and instruction in the New Testament. (1 Timothy 3:1-15; 4:14; 5:22; Titus 1:5)

In these examples, several constants are evident:

- Developing and discovering new leaders for the Church is a ministry for existing local leaders as well as for the whole Church. Some new leaders are singled out for ordained offices within the Church. These include the offices of deacon, presbyter/priest, and bishop.
- Other gifted leaders are singled out and commissioned for particular service without being ordained. The focus is not on the office so much as the ministry.
- New leaders are raised up from within the Church as their character, gifting, and desire are recognized and affirmed by both the Church and its current leaders.
- Gifts and graces for ministry are conferred on new leaders by the Holy Spirit through the laying on of hands and anointing by apostolic and ecclesial leaders – and that can apply to ordained leaders and “lay” leaders.
- The Church is called to follow and honor the godly example and direction of its leaders.
- All leadership is called to serve the Church by equipping and releasing all the saints for the work of ministry.
- Therefore, there is value and place for ordained leadership, for non-ordained leadership, and for the universal ministry of all the saints. May it be so among us in the Diocese of the Great Lakes!

More will be said about the responsibilities and nature of ordained Christian leadership following. At this point, it is sufficient to say that within the calling of all Christians to ministry, the Church also rightly ordains people to serve and order its life and ministry.

Convictions and Practices Concerning the Diaconate and Ordination

Anglican Diocese of the Great Lakes⁵

Introduction

The conviction and practice of our Diocese concerning “every member ministry” is that in every local church: the Holy Spirit calls and empowers all Christians to the work of ministry. Discussions of ordination and the offices of the clergy only make sense in the context of the local church where every member of the body contributes to Church’s ministry and mission (Eph 4:11-16).

Within the context of the Church, God calls and gifts some Christians to serve in offices of leadership. This paper expands upon the theology and practices regarding leadership and ordination in the Church with a specific focus on the ministry of deacons.

Our Anglican tradition sets apart people for three offices – deacon, presbyter/priest, and bishop. So why limit this conversation to ordained ministry for deacons? Because the diaconate is the defining ministry for all leadership in the Church, both lay and ordained. The roles of priest and bishop will be mentioned as necessary, but the primary aim in this document is to set out a clear foundation for Christian leadership and ordination. In that regard, the diaconate plays a pivotal role. Said more directly, the ministry of deacons informs and shapes ordained ministry as understood and practiced in our Diocese.

Therefore, affirming and promoting the diaconate is essential to the life and ministry of the Household of God. Sadly, in most of our Anglican world, the diaconate is undervalued, underutilized, and underrepresented in comparison to the priesthood. An important part of fulfilling the mission of the diocese is to recover and support a robust ministry of deacons. Contributing to that recovery is the goal of this short paper.

Setting the Stage for Christ-Shaped Leadership

Before discussing the particulars of ordained ministry, it is necessary to establish a basic understanding of the nature and character of leadership for Christians in general, and within the Body of Christ, more specifically.

First, it is important to see that leadership is a God-given part of all human institutions and social relationships. This is not simply an observation of reality: leadership and authority were part of the altogether-good and ordered world God created. Specifically, God created humanity alone to bear his image and likeness. He delegated the responsibility, and the commensurate authority to “be fruitful, multiply, and fill the earth” and to “subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth” to men and women (Gen 1:28-29). Therefore, leadership and authority are “in the image of God” and are necessary to effectively accomplish God’s purposes for humanity.

⁵ ADGL is grateful to Bishop Steve Bredelove and staff of the Diocese of Christ Our Hope for permission to edit and utilize some of the material currently used in their diocese.

However, this same gift of human leadership and authority was profoundly distorted and corrupted by the Fall. That distortion began when we rejected God’s authority over us. Moving out from under God’s authority effectively altered our authority: we were cut off from the source. As a result, human leaders, even when well-motivated, are sometimes abusive, destructive, self-serving, greedy, or simply ineffective.

Second, those who follow Jesus Christ believe that he came to redeem every aspect of human life, including leadership. He both embodied and taught a renewed vision for leadership as was intended from the beginning of creation. His disciples were required to set aside self-promotion and arrogance. In their place, they were called to imitate him in sacrificial servanthood (Matt 20:25-28; Phil 2:5-8). Jesus thus instructs each of his followers, whether the leader of a family, a member of a church vestry, a pastor, a college professor, the CEO of a corporation, or a political leader with legislative power, to sacrificially serve those under his/her responsibility. This renewal is so radical that many Christians have been inclined to replace the word “leader” with “servant” or “servant-leader.” Regardless of one’s convictions concerning what word to use, this is clear: Christian leaders are needed in the Church and in society who lead by taking initiative and responsibility, and who are servants for the sake of others. Such servant-leaders foster transformative knowledge of God, human flourishing, justice and peace, the effective care of creation, and thriving, moral, and ethical communities (Cf John 10:10).

Third, Christ’s redemption of leadership offers the possibility of what might be phrased “the operation of true *spiritual authority*⁶ through, and for, people.” Christians serving as leaders (in any realm of human endeavor) must acknowledge that

⁶ The phrase *spiritual authority* is not found directly in Scripture. The Bible declares that “there is no authority apart from God” (Rom 13:1), so one can make a case for simply using the word *authority*. Matthew 7:28-29 offers a powerful commentary on Jesus’ teaching in contrast to that of the scribes that would support this approach. The scribes were experts in the law (i.e., they were well-educated and intelligent), and they had positions of influence and leadership. But Jesus (who certainly had intelligence, learning, and position as Lord of all), *had* (i.e., *possessed*) *authority* within himself. His personal authority was something different, something beyond the skills of the scribes. It was recognizable by its operations and effects. The centurion who asked Jesus to heal his servant in Matthew 8 intuitively recognized this authority in Jesus. His authority was, in that sense, self-evident, and it convinced the centurion that Jesus had the power to give health and life, even from a distance.

However, this distinction between personal and positional authority (*having authority within oneself* in contrast to the authority or power that comes from skills and position) is difficult to maintain in our minds. Therefore, we are using the phrase *spiritual authority* to emphasize an internal authority that enables leaders to serve as God intends, for the genuine benefit and blessing of others. We intend to communicate a concept of *authority* that is different from (more than) power based on skill or intelligence, or the power that comes with an office or position. Someone in a position of leadership can accomplish much through skill, wisdom, and intelligence. But *spiritual authority* (as we are using it) is a step beyond power to effect change. It is an authority that exhibits wisdom and truth in the ways it operates. It is the kind of authority, possessed and given by Jesus Christ, that leads to transformation, healing, illumination, and abundant life.

leadership has been tragically twisted by sin. In Christ, we are called to exhibit transformative models of Christ-like leadership that operate with genuine *spiritual authority* as well as great human skill. The following are several important observations about spiritual authority (as we are using this term).

1. Spiritual authority comes from God himself. Spiritual authority may be mediated through human servant-leaders, but it ultimately flows from God himself. God's authority is always and fully, *spiritual authority* (1 Cor 15:20-28).
2. Regardless of one's views of the relations between the members of the Godhead, spiritual authority is manifest within the Trinity. Therefore, it is an eternally good, essential aspect of humanity in the image of God, reflecting his glory. (John 5:19-24).
3. Jesus Christ, God the Son, serves among us with true spiritual authority. Jesus' authority was given by anointing from the Father (Matt 3:17; Luke 9:7) and learned through his lifelong obedience, trust, and submission to the Father (Luke 2:40,52; 22:39-42). Jesus' ministry came with spiritual authority, and brought life, wisdom, blessing, and joy.
4. Through his redemption, Christ opens up the way to live under, and to serve with, spiritual authority from the throne of God. (Matt 16:17-20; 28:18-20). Spiritual authority is given to us as we pursue lives of personal godliness, submitting to God directly by faith, obedience, and worship, or indirectly by submitting to the authorities God has placed over us in life (1 Pet 2:13-17). In other words, the only way a human being can have spiritual authority is to be under spiritual authority. All Christians who have the calling to lead therefore must seek to live consistently under the authority of God in their lives.
5. Christ emphatically calls people who lead in the Church (Heb 13:7, 17) to lead with spiritual authority. We see the operations of true spiritual authority by its fruit – things such as peace, love, joy, patience, etc. (See Gal 5:22-23); empowerment, protection, care, guidance, and nurturing of others; and communities characterized by compassion, righteousness, justice, and freedom.
6. The rejection of spiritual authority in human relations leads to a distortion of power, through coercion, manipulation, self-promotion, and abusive control. The giving of the Holy Spirit at Pentecost interrupts this cycle by anointing believers to carry out their work in the life and power of the resurrection.
7. Genuine spiritual authority is counter-cultural and runs in the face of human pride and selfishness. Therefore, it is often misunderstood (and even opposed) by people until they are won over through the experience of consistent godly spiritual authority and the work of the Holy Spirit.
8. Even when misunderstood and opposed, godly spiritual authority is an apologetic for the beauty and goodness of Jesus as Lord and the Kingdom of God he brings to us in this life (and in eternity).
9. To expand the conversation, spiritual authority within the Christian community is developed over time through the active pursuit of at least five specific self-understandings and practices.
 - a. Sanctification: Understanding ourselves as children of God, called to lives of

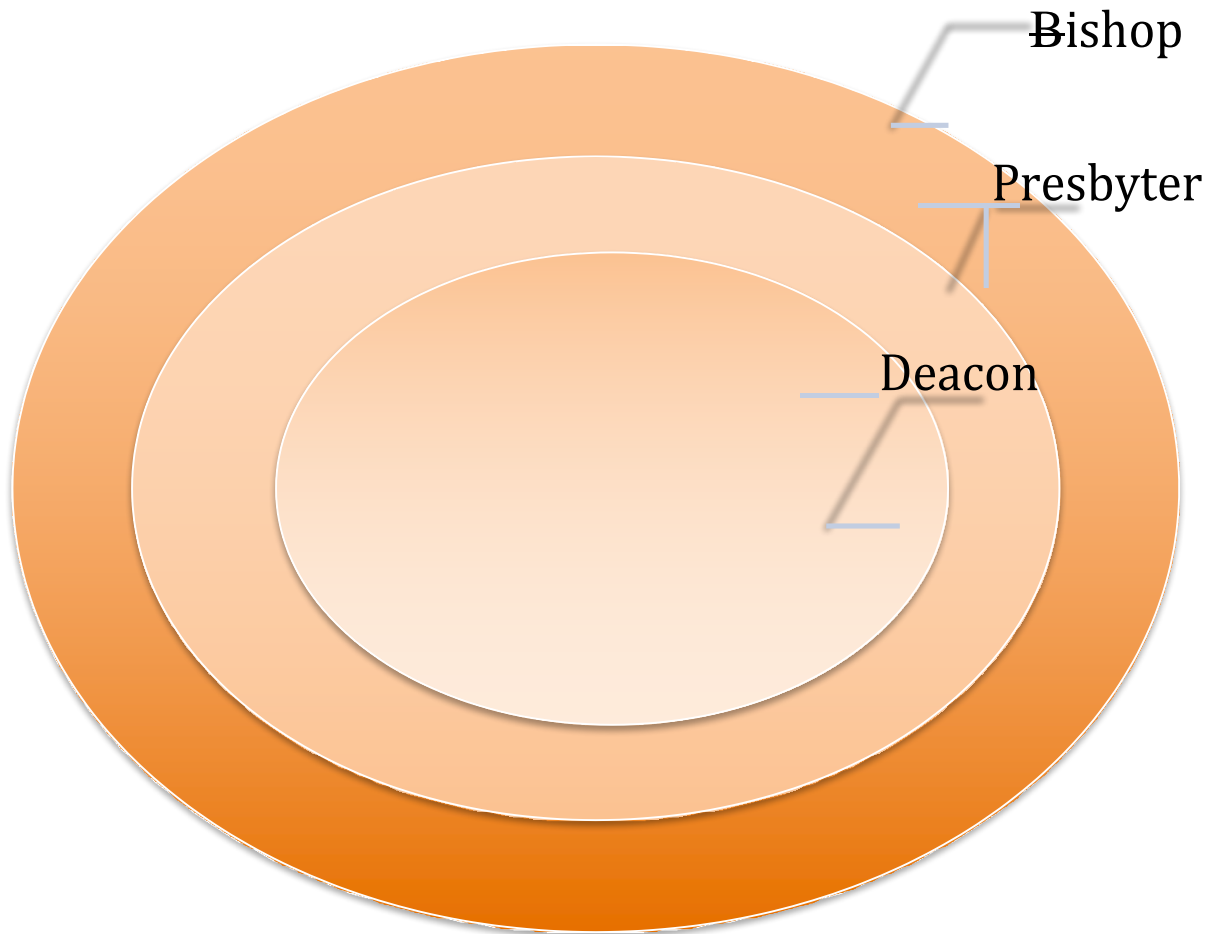
- growing sanctification as we pursue a life of personal holiness through the power of the Holy Spirit in prayer, confession, and repentance.
- b. Stewardship: Seeing ourselves as answerable to God and placed in positions of influence and care for the wellbeing and flourishing of others.
 - c. Submission: Submitting to God by obedience, reverence, worship, and faith.
 - d. Servanthood: Practically serving others in our daily lives and activities.
 - e. Sacrifice: Ultimately understanding that the call to follow Christ (and serve his people) is a call to “take up your cross daily” and die to self.

Spiritual authority in the Church, the authority that only comes through personal and corporate submission to God, **always** constitutes a call to sacrificial servanthood. Leadership that operates with spiritual authority is especially central to the family and the Church (the Household of God).

It is our prayer and aspiration that spiritual authority will particularly operate in the lives of all ordained ministers in the Anglican Diocese of the Great Lakes. Recapturing a robust diaconal ministry will aid us in fulfilling that hope. Following, is further discussion about a vision for vibrant diaconal service in our church

A Vision for the Ministry of Deacons

The orders of the church are often graphically illustrated by a pyramid of hierarchy: bishop, priest, deacon, laity. That image communicates one important truth about Anglican Church order, the flow of spiritual authority. But it falls short of communicating other fundamental truths about ordained ministry regarding the definition and nature of the ministry of the clergy. Instead of a pyramid, visualize three concentric circles.



This simple graphic communicates a critical truth: the ministry of a deacon is at the heart of all ordained ministry in the Anglican Church. A priest/presbyter is always a deacon. A bishop is always a priest, and even more to the point, he is always a deacon. If a bishop or priest forgets that the essence of their calling is diaconal, they cannot fulfill their calling to be a bishop or a priest.

The diaconate is the defining, centering ministry of Anglican clerical orders. Even more broadly, it is the defining ministry for all Christian leadership. Therefore, the principles that describe and define the ministry of deacon form the foundations of all leadership, and especially ordained leadership, in our Diocese. All truly Christian leadership is “deacon-shaped leadership.”

Principles and Practices of Diaconal Ministry

The following words and phrases help flesh out the vision for diaconal ministry in the Anglican Diocese of the Great Lakes:

Servanthood: The word “deacon” is a transliteration of the Greek word, *diakonos*, which is sometimes translated as “servant” or “minister.” The verb form of this word, *diakoneo*, is a rich term with five colorful uses in ancient Greek:

1. To function as an intermediary
2. To perform obligations, services, or duties, to render assistance, or to wait at table
3. To meet immediate needs, or to help
4. To carry out official duties
5. To care for, or take care of, others

Clearly this word communicates a broad meaning for the diaconate as *servanthood*.

Leadership-as-servanthood is fixed in the New Testament in Jesus’ example. Jesus’ own servant-ministry is powerfully communicated in passages such as John 13, Matthew 20:20-28, and Philippians 2:1-11. Together these passages portray a renewed vision of God’s intention for human leaders: Jesus, God in the flesh, laid aside personal glory, took on human flesh in the form of a servant, and served to the point of a shameful, ignominious death on the Cross.

The office of deacon is therefore the office of servant. This office is at the heart of all Christian leadership and ordained ministry, and it serves as a powerful aid to keep Christian leaders and followers grounded in the essential understanding of Jesus-shaped ministry. Considering that every Christian has the opportunity to influence others throughout his / her life, deacons remind us to do that as servants, for the sake of others.

Practical Servanthood: Therefore, we learn that the very word “deacon” is not just the title for an office. Deacons are called to service within the Church and under the authority of the local rector or bishop.

That involves openness to meeting immensely practical needs. A deacon is called to be alert at all times to ways in which he/she can help practically to meet needs, alleviate pressure, and directly care for others. No task of true service is beneath the deacon. Regardless of whatever other gifts or ministries a deacon may offer, all deacons should lead the church in following Jesus’ example and command to “take up the towel and wash the feet of others.” This broad call transforms any “menial service” into “Christian ministry and good works, unto the Lord.” (See 1 Cor 15:58.)

In Anglican tradition, this practical service also involves liturgical ministry in the local church alongside the priest. Deacons proclaim the Gospel lesson at public services. They set the table in preparation for the Eucharist. They charge the congregation to embrace its mission, sending the church back into the world week after week to love and serve the Lord. At the priest’s request, they serve in whatever practical ways are needed from Sunday to Sunday – from preaching to praying to picking up bulletins after the service.

From Within: If we consider the universal calling to servanthood given to all Christians, why have deacons in the first place? Aren't we all called to serve according to the gifts and calling each of us has received? Aren't we all supposed to be *deacons*, i.e., servants?

Yes, we are all called to serve. But that does not preclude the fact that God raises up leaders within his people – people set aside and called to exercise influence and spiritual authority for the sake of the whole. Life-giving leadership, influence, and authority have always been part of God's plan for his people. Consider the judges, kings, and prophets of ancient Israel. Consider how God called them to account for the spiritual condition of the nation. Remember the Levitical priesthood and God's intention for the care and instruction of his people. Consider how God also called them to account for the spiritual, political, and social condition of the nation. Fast forward to the Church: Jesus designated twelve apostles and gave them authority to establish the Church through the power of the Holy Spirit. Remember the universal presence of recognized local leadership everywhere in the New Testament. (See Heb 13:7,17.) Leadership is normative and expected for God's whole created order, and certainly therefore his Church.

In a particular way, deacons are raised up as leaders **from within** the local church. Their service is deeply connected with the intimate life of the local community. Following the example of Epaphroditus in Philippians 2.25 and the first deacons in Acts 6, we learn that a deacon's influence is meant to be infectious, shaping the local church in its essential Christian life and ministry, **from within**. The leadership of a deacon is "as one of the flock," a sheep who nevertheless is exemplary in lifestyle and service.

It is helpful to draw the contrast of this emphasis with the role of priestly ministry in the Anglican context. The priest/presbyter of the congregation serves as the shepherd of the flock under the authority of the Great Shepherd, Jesus. In this calling, he/she is shaped by the rich biblical imagery of "the shepherd of the sheep." The theology of the shepherd flows from the creation mandate in Genesis 1-3 – to lovingly serve, care for, and tend the whole world. It is repeated in the call of leaders for the nation of Israel (Ex 3-4; 19; Deut 17-18). Tragically, the shepherds of Israel proved to be generally corrupt (Ezek 34), and the people suffered because of neglect and abuse. God promises in the prophets Isaiah, Jeremiah, and Ezekiel, to raise up a new Servant-Shepherd who will genuinely care for his people. That Great Shepherd turns out to be Jesus, God incarnate – who died, was buried, and was raised to authority at God's right hand on high (John 10).

After he established the Church, Jesus' shepherding care for his sheep was continued by elders of the Church as under-shepherds of Christ (See Acts 20:17-32; 1 Pet 5:2). In Anglican polity, these elders (*presbyters*, the Greek word translated "*elder*") are also called presbyters/priests. An Anglican presbyter or *priest* is ordained as an elder.

The rich metaphor of a shepherding ministry reminds priests to stand apart from and alongside the flock in order to direct, guide, lead, guard, and protect it. They must diligently watch the flock and determine how to keep it safe and united through crisis and danger. They must decide where to find food, water, and shelter, how to care for and bind up the broken, and how to recover the lost.

While the flock must have that shepherding ministry, it is incalculably helpful to also have "sheep within the flock" who particularly sense and follow the leadership of the shepherd. From within, deacons embody what the Lord calls the church to do and to be. Such people – deacons – have lasting healthful influence on the ministry and mission of the local

church **from within**. Influence by example, transformation by infectious influence, are the particular blessings God gives his church through deacons.

Mission: In Anglican tradition, deacons lead the way in personal evangelism and in compassion ministries to the poor and needy.

The biblical story continually reorients God’s people to care for the weak, marginalized, poor, and alien in society. The biblical laws of community life (Ex 22:21-24; Deut 24:10-22) as well as the laws for liturgical season (Lev 23:33-55; Deut 15:1-18; 16:9-17) consistently orient Israel to care for those in need. The Psalms celebrate God’s own compassion for the helpless (Pss 10:14; 68:5-6; 146:9). And the chief charge of the prophets against the political and spiritual leaders of Israel is their failure to care for the poor, widows, orphans, and sojourners (Isa 1:17, 23; 58:6-14; Jer 5:28; 7:6; 22:3; Ezek 34:1-6; Amos 2:7; 4:1; 5:11). “Lowly tasks for lowly people” is a byword for the people of God. As those who know our own poverty before God (Matt 5:3), Christians accept the call to be the hands and feet by which God ministers to the needy.

Not all people are needy and poor physically or materially, but everyone is spiritually needy and lost apart from the grace of God through Christ Jesus. Jesus came to seek and save the lost. The central mission of his life was the Cross. Following Christ’s ascension, the universal mission of the church is to “Go into all the world and make disciples of all nations” (Matt 28:18-20). In their ordination, deacons are called and commissioned to lead the local church in its evangelistic ministries and mission efforts.

While all Christians are called to mission, God also calls and specially gifts some to this ministry (Eph 4:11-12). The Church should be especially alert to the fact that God can unite diaconal calling with powerful spiritual gifts of evangelism and prophetic, apologetic preaching or teaching. With these gifts, and ministering “from within,” deacons exercise a formative influence on the entire church toward our common calling to mission. (See Acts 6-7. As well as maintaining wise service to needy people within the Church, two of the first deacons, Stephen and Philip, were highly gifted evangelistic, apologetic preachers.)

To sum up, deacons lead in both ministries of outreach – in compassion for the poor and needy, and in zealous Gospel proclamation to those who are disconnected from God (rich or poor). Therefore, by calling, deacons connect the local church with the unreached community, setting the example for the whole Church in its calling to bring Christ to the world through word and deed.

According to Gifts and Calling: As noted, Anglican deacons are expected to offer specific kinds of ministry, liturgical service, missional leadership, and intensely practical “nuts and bolts” service. However, those normative diaconal ministries are always filtered through the particular spiritual gifts and personalities of each individual deacon. A deacon can be a gifted preacher or teacher. A deacon can be a wise strategic leader and administrator. A deacon can be a gifted, apostolic missionary, called by God to break into new territory open for the Gospel. A deacon can be part of a church planting team. A deacon can be a gifted musician and worship leader. A deacon can have gifts and ministries of counsel, encouragement, wisdom, and pastoral care.

Whatever the specific spiritual gifts and ministries God has given to a particular deacon, he or she must be given full opportunity to express those gifts for the sake of the local

church and the work of the Kingdom. We believe that Scripture, and the tradition of the Church, unite to teach that both men and women are called to life and service as deacons.

In summary, as a Diocese, we in the ACNA are praying and working to recapture a robust diaconate for the health and wellbeing of our local churches and our collective mission to reach those who do not know the saving love of God.

What Happens at Ordination?

Though Anglicans have a variety of views on the sacraments, we all agree that two foundational sacraments are directly commanded by our Lord, Baptism and Communion. Anglicans also believe in a broad sacramental world in which heaven and earth are being reconciled through Christ, headed toward the consummation when “earth and heaven are one.” In this present world, Christians are being fully redeemed and reconciled to God. We should expect all of life to be infused with the presence and work of God. “In him we live and move and have our very being” (Acts 17:28). (See Romans 8:1-17, John 14:1-27, and Acts 2:1-21 for a fuller explanation of the active presence of God the Holy Spirit in the lives of God’s children.)

Even though all of life is meant to be “a wedding of heaven and earth” for the followers of Jesus, each has a particular calling, for God sets apart people for special identity-level relationships and service. Some of these callings are historically recognized, authorized, and administered by the Church. These “sacramental callings” commonly understood and practiced by Anglicans are marriage, confirmation, and ordination. These are instances when God the Spirit meets a response of faith and commitment to his gracious calling in our lives with blessing, strength, renewal, and gifts.

Confirmation is understood by many Anglicans as “the ordination of the saints for the work of ministry.” It is the climax of a season of catechesis (discipleship / formation) in which participants come to a mature knowledge of the Christian faith and a mature commitment to a life of discipleship and service. In that context, those being confirmed come before the local church and receive prayer and anointing by the bishop. The bishop prays for a fresh outpouring of the Holy Spirit in order that each confirmed believer will receive strength, gifts, and graces from the Holy Spirit to live and serve as a faithful, lifelong disciple of Christ.

Ordination shares similarities with confirmation. It is the result of an in-depth process by which the local church recognizes and discerns that God has raised up an individual for leadership within the Church. That local discernment is confirmed by a process of examination that includes Christian leaders and the bishop of the diocese. Once a person has been discerned as a likely candidate for ordained leadership, there is a season, normatively a year or more, of in-depth spiritual formation and training for ministry.

The culmination of this process is ordination, a liturgical service in which the individual is charged with his/her ministry, exercised through vows. Dedicatory prayer is offered by the congregation, clergy, and bishop. It is a service “thick with the Holy Spirit” when the Lord greatly blesses his Church with a new servant-leader. The climactic moment of prayer and anointing with oil seals the newly ordained with the spiritual gifts and graces needed for his/her new life in the service of Christ and his Church.

Some Anglicans believe that ordination is an “ontological change,” a transformation of the person’s core identity. While that is not the teaching and practice of the Anglican Diocese of the Great Lakes, for ontological change takes place at baptism when we are given a new nature, we believe ordination is a sovereign sacramental moment endowed with the power of the Holy Spirit which establishes a new shape and direction for the life and work of the ordained person.

How should the local church respond to the ordained person? Above all, with gratitude to God for a fellow Christian who has been raised up for particular service. From this flow honor and respect, attention to his/her leadership, and submission as appropriate to the direction and life of the local church and its ministries (or, in the case of a bishop, to the overall direction and ministry of the Diocese).

How does the ordained person respond? According to the vows taken, the one being ordained submits to a calling, to a life of radical discipleship, sacrifice, and service, of thorough-going holiness and spiritual discipline, of humility and prayerful dependence on God.

Implications for the Life of the Church

We believe that we are called to articulate a clear vision for the diaconate, to pray for God to raise up effective deacons, and to seek to strengthen and expand the ministry of deacons within the Anglican Diocese of the Great Lakes. Through this, we pray for a number of important results as we look ahead:

1. A greater value attached to humble service within the life of the Church that will encourage joy in ministering to one another through simple acts of service and kindness.
2. A greater value attached to the ministry of deacons that will bring balance and health to our local churches.
3. A release of spiritual gifts and creative ministries in our local churches. People will be encouraged to operate within their gifts, and leaders will be encouraged to equip, serve, and release people to operate within their gifts.
4. A clear picture of servant leadership to shape our life together.
5. More men and women serving as deacons in local churches.
6. An increase in practical Gospel mission, both in evangelism and ministries of compassion in our churches and local communities.

It is our hope and prayer that a healthy diaconal ministry will stir and ignite greater life, beauty, and effectiveness in the entire Body of Christ in the world.