

# FINAL REPORT OF THE TASK FORCE ON ORDINATION AND RELATED ISSUES

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The members of this Task Force have been seized with the challenge of setting up a diocesan process for ordination which responds to several integral criteria. Firstly, we need to ensure that our process reflects the traditional understanding that we have had regarding ministry in the Anglican Church. Secondly, we need to build a process which is both simple and transparent so that any individual applying for ordination is treated with respect and supported in their process of discernment. Thirdly, we need to establish a strategy for the communication of our process and put into place a body of information which will help both individuals and parishes in their ongoing discernment of vocations. Naturally, we affirm that in our Anglican tradition we look to the bishop who is both responsible for ensuring an orderly movement toward engagement in ministry and who, through their office, is the final arbiter of whether a person may be ordained or licensed to minister.

### **The Call to Ministry**

This Task Force affirms that all ministry is rooted in the call of God to the Whole People of God. This call is made in the context of our communal life where we acknowledge our relationship to: the Creator God who formed us, the Son of God, Jesus Christ who redeemed us and the Holy Spirit who sanctifies and energizes us.

It is rooted also in Baptism, that sacred act of will and promise that binds us inextricably with the purposes of God. In the document, ***Baptism, Eucharist and Ministry*** of the World Council of Churches we read in the Ministry Section these words,

“**M3.** The Church lives through the liberating and renewing power of the Holy Spirit. That the Holy Spirit was upon Jesus is evidenced in his baptism, and after the resurrection that same Spirit was given to those who believed in the Risen Lord in order to recreate them as the body of Christ. ***The Spirit calls people to faith, sanctifies them through many gifts, gives them strength to witness to the Gospel, and empowers them to serve in hope and love. The Spirit keeps the Church in the truth and guides it despite the frailty of its members.***

**M4.** ***The Church is called to proclaim and prefigure the Kingdom of God. It accomplishes this by announcing the Gospel to the world and by its very existence as the body of Christ.*** In Jesus the Kingdom of God came among us. He offered salvation to sinners. He preached good news to the poor, release to the captives, recovery of sight to the blind, liberation to the oppressed (Luke 4:18).

Christ established a new access to the Father. Living in this communion with God, all members of the Church are called to confess their faith and to give account of their hope. They are to identify with the joys and sufferings of all people as they seek to witness in caring love. The members of Christ's body are to struggle with the oppressed towards that freedom and dignity promised with the coming of the Kingdom. ***This mission needs to be carried out in varying political, social and cultural contexts. In order to fulfill this mission faithfully, they will seek relevant forms of***

*witness and service in each situation. In so doing they bring to the world a foretaste of the joy and glory of God's Kingdom.*

**M5. *The Holy Spirit bestows on the community diverse and complementary gifts. These are for the common good of the whole people and are manifested in acts of service within the community and to the world. They may be gifts of communicating the Gospel in word and deed, gifts of healing, gifts of praying, gifts of teaching and learning, gifts of serving, gifts of guiding and following, gifts of inspiration and vision. All members are called to discover, with the help of the community, the gifts they have received and to use them for the building up of the Church and for the service of the world to which the Church is sent.***

These fundamental understandings about ministry are almost universally held by the various churches around the world. However, each denomination has its own approach to what constitutes ordained ministry. The Anglican tradition can be placed firmly in the forgoing context but nuances the issues of “vocation and ordered ministry”. The following resolution from the 1998 Lambeth Conference is a good example.

### **Resolution III.22**

#### **Discipleship**

This Conference -

- a. affirms our trust in the power of God's Spirit to ensure that all persons are made full disciples and equally members of the Body of Christ and the people or laos of God, by their baptism;
- b. while recognising the necessity of the ordained ministry and special responsibilities which are given to various members of the Body, also recognises that all the baptised share in the common priesthood of the Church;
- c. notes that the life, practice, polity and liturgy of churches everywhere should exemplify this understanding of our community and common life; and
- d. affirms that in baptism all are called to personal commitment to Jesus Christ and should be given education and opportunity for ministries which include worship, witness, service and acts of forgiveness and reconciliation in the setting of their daily life and work.

We see further definition about what constitutes ordained or ordered ministry in the **Hanover Report** submitted by the Anglican-Lutheran International Commission.

**24.** The ministry of the whole people of God requires the ministries of individuals. Through baptism persons are initiated into the ministry of the whole church. Incumbent upon all the baptised is the exercise of *leitourgia*, *martyria*, and *diakonia*. **However, baptism itself does not confer office in the church. "What is the common property of all, no individual may arrogate to himself, unless he is called" (Luther's Works, WA 6:566; American Edition 36:116). Office must be given by the church. Within the liturgy there is a variety of specific tasks to be performed; these tasks have traditionally been correlated with distinct roles in the liturgical celebration, e.g., that of presider and deacon, which have a symbolic function.**

**25.** There are some offices in the church which enact and bring into focus central aspects of the mission of the entire church and also form the identity of the person involved. **This description applies particularly to ordained ministries. Such ministries involve an appointment or call from the church and a rite which includes prayer and the laying on of hands.** In the church's rite, God is active, giving the gifts needed for ministry. Through *leitourgia*, *martyria*, and *diakonia* persons designated as God's gifts to the church become symbols of Christ and his church (BEM, Ministry, 12,15).

## **GUIDING PRINCIPLES FOR UNDERSTANDING MINISTRY IN THE DIOCESE OF QUEBEC**

Ministry in the Diocese of Quebec needs to be understood and developed with the goal of supporting and strengthening the vitality of our parish and regional communities.

1. The parish and regional communities should be the starting point in setting recruitment and deployment goals for ministry in the diocese. Asset mapping (recognition of gifts) in the local community, the development of gifts (educational programming for both lay and ordained), and the local identification of needs should all be seen as key elements in the development and deployment of ministry in the diocese.
2. Effort should be made to always set ministry, particularly the ordained ministry, in the context of community. Team ministry should become the rule, rather than the exception in the diocese. We should strive to avoid the “lone ranger” syndrome, taking steps to create regional ministry teams throughout the diocese made up of lay readers, deacons and priests.
3. The development of strong community building skills (asset deployment, effective communication and decision making, conflict resolution, etc.) should be given a high priority in continuing educational goals in the diocese.

## **RECRUITMENT IN THE DIOCESE OF QUEBEC**

Anyone who has served on boards of concurrence in a majority of the parishes in this Diocese over the last ten years will aver that the hordes are not knocking down our doors to find a place for them in which to minister.

The Diocese of Quebec suffers from three potential negativities for those seeking ministry in Canada. Work in this Diocese will increasingly require that a person speak as well as read and write the French Language, that they will have to minister to a large multi-point charge and that they will be located in a rural region which is generally considered to be isolated. We submit that this being the case, we need to be both

aggressive and persistent in our attempt to find and develop the right individuals to minister with us. We need to turn these potential negativities into assets.

Rather than see the French Language as a deficiency, we should endeavour to accentuate the positives of ministering in a milieu which is pluralistic and cosmopolitan. If clergy families have children, we can extol the virtues of total French immersion. As well, we need to expect that present and future clergy will seek to study the French language and thereby enhance their connection to the local community.

As in Medicine, Law and Education, Ministry can be seen through the lens of specialization or expertise. This Diocese has a great deal to offer an individual who is looking for an opportunity to explore the mastering of rural ministry. There are a number of Theological Faculties that focus on such preparation in Canada, the United States and the United Kingdom.

Another element of the rural scene is the potential for real relationships and basic community building. In this age when it seems that we are mere numbers and are virtually unknown to most people; living in a rural area affirms relationships and brings us face to face with all the members of our parish. The shepherd can indeed know his/her flock by name.

Those places that are deemed isolated tend also to have the strongest and most active church communities. And living in places of amazing natural beauty not only feeds the soul but offers a set of different opportunities to those who are looking for a more pastoral and nature centred experience.

## **THE PATHS TO MINISTRY**

In this section three streams of vocation are delineated: the call to lay ministry; the call to priesthood through the traditional path of the transitional diaconate, including theological education at an accredited Faculty of Divinity; and the call to vocational diaconate or the locally raised priesthood.

### **STREAM ONE: THE CALL TO LAY MINISTRY**

#### **Definition**

The ministry of a lay reader in a parish is essentially one of liturgical assistance to the incumbent. When an incumbent is not available, lay readers may officiate at services with the express permission of the Bishop. The duties they may perform during the service are to be authorized by the Bishop and will be determined by their individual abilities and talents. Lay readers may also receive permission to serve outside their parishes with permission from the territorial archdeacon or the rural deans. Lay readers are licensed to a position of service, and therefore, they are

to be loyal to their bishop, their incumbent and to the parishioners they serve. They also should have an ability to discern the presence of Christ in others and be able to listen and come to know others-and having the humility of honest self-examination is an essential quality. Lay readers should always look for Christ in others, and show people that by serving those in need, they are in fact, serving Christ himself. To be a lay reader is to demonstrate a loving ministry of service.

## **General Observations**

Lay Readers are licensed by the Bishop. In the Diocese of Quebec they are generally under the direction and supervision of the Incumbent or the Archdeacon. They serve at their pleasure. Naturally, lay readers, before licensing, need to be acceptable to the congregations they serve and should be supported by letters from such people as the Incumbent, the wardens and the territorial Archdeacon.

It is also of prime importance that all concerned be sensitized to the great need to have a local discernment process firmly in place where people of talent and ability are encouraged to come forward to exercise their God given skills in ministry. The recruitment process is fostered when suitable people are approached by those in positions of leadership and the suggestion made they consider licensing. Those interested in becoming a lay reader should speak to the incumbent or someone in authority.

## **Eligibility**

A Candidate should be seen by others to:

- Have a sound Christian commitment, have a desire to learn and grow as a Christian, and be regular in their attendance and support.
- Be persons that other members of the congregation perceive as spiritual and moral leaders.
- Have a balanced and wholesome lifestyle.
- Have evidenced lay ministry in specific areas of mission or service.
- Be persons who can work under the direction of the incumbent and in a team relationship with other lay leaders, and who will move cheerfully to other tasks when their term concludes.
- Be persons who will value relationships beyond the parish, participate in ongoing education and support deanery lay reader events.
- Be persons who are familiar with Anglican thought and ethos.

- Lay readers must be baptized and confirmed (where the criteria are met, teens and young adults are encouraged into this ministry)
- Be baptized and a communicant member of the Anglican Church.
- Have a significant level of maturity.
- Have high ethical standards.
- Have the support of his/her spouse if the candidate is married.
- Have a good reputation in the community and in the Parish.
- Have the recommendation of his/her parish.
- Can demonstrate a mature spirituality and disciplined prayer life.

## **Process to Become a Lay Reader in the Diocese of Quebec**

*These are the steps in the Lay reader selection process.*

1. Candidate meets with the Incumbent or person in authority
2. Incumbent holds discussions with wardens and Bishop
3. A parish discernment group is formed (when desired)
4. A recommendation goes from the Parish to the Bishop in the form of supportive letters.
5. If the Bishop approves, a license is issued.

**N.B.** *Normally speaking – a license ends when either the Incumbent or the Bishop leaves i.e. Renewal is not automatic. There are times when a license is revoked by either the Incumbent’s request or the Bishop’s decision.*

## **STREAM TWO: THE PATH TO PRIESTHOOD THROUGH THE TRANSITIONAL DIACONATE**

Anyone who is interested in pursuing the calling of a stipendiary priest may make application to the Bishop or the Diocese of Quebec. That person may not have taken theological education yet or may already be a student or may have graduated with a theological degree already.

**1.) In the case of someone who has not yet attended an accredited theological college or is in the process of theological education the following is the process to be pursued.**

a.) The candidate seeking the sponsorship of the Bishop and the Diocese must send a letter or an e-mail message requesting information regarding the process toward ordination in the Diocese of Quebec. A copy of this inquiry should be sent to the parish priest. The person responsible for responding to such inquiries will be the Archbishop's Missioner who oversees recruitment, deployment and training.

b.) Receipt of the letter is immediately acknowledged and the candidate is sent a package of material. In the package will be a letter from the Missioner welcoming the candidate into the process and advising him/her, that should they elect to enter into the ordination process of the Diocese of Quebec two individuals named by the Examining Chaplains Committee will be assigned to be his/her contacts throughout the process. As well, an outline is provided with specific information regarding the various steps leading to ordination along with any qualifications and specific expectations.

A formal application form is included asking both general questions as well as information regarding church background. Also in the package will be a request to write an essay responding to particular questions on the various factors that have led the candidate to believe that God is calling them to the ordained ministry.

Included in the package of material will be general information regarding the Diocese of Quebec, its history, its geography and its present mission and the structure of its ministries.

c.) After the candidate has reviewed the package of Diocesan material and sent in the completed application form the formal process begins.

d.) The Examining Chaplains Committee will appoint two members, a cleric and a lay person, to follow the candidate through to ordination or to the termination of his/her application process.

e.) The candidate will be invited to a meeting with the two committee members. The purpose of which is twofold: to explore the candidate's sense of vocation and to begin the process of gathering any relevant information that will aid in the building up of a profile that will help the Bishop in her/his decision whether to accept the candidate for ordination.

As regards exploring the candidate's sense of vocation, the essay written by the candidate can serve as a beginning point for discussion. The meeting should be neither inquisitorial nor pressured. The aim here is to establish a warm supportive relationship where the individual seeking ordination has the scope to ask questions and test his/her vocation. The members of the committee are here functioning as facilitators and enablers. The building up of honesty respect and trust in this relationship will ultimately lead to a better process, whether or not it leads to ordination.

If the candidate needs direction in choosing an appropriate theological college the committee members can help to provide information and contacts to facilitate their application.

At the end of the meeting, the committee members will give the candidate a list of documents needed by the committee: birth certificate, marriage certificate, baptismal certificate, confirmation certificate, names of referees in home parish, personal references, educational records, and certificate from a General Practitioner attesting that the person is in good physical and mental health, Security and Criminal Record Search. The candidate needs to receive a copy of the Sexual Harassment Policy of the Diocese of Quebec and submit the attestation that he/she has read and understood and agreed to abide by the policy.

f.) After all the various documents have been received and the initial report of the first meeting has been forwarded to the Missioner, the Missioner will present the report to the Bishop and pass on any recommendations the Examining Chaplains Committee has proposed.

g) The candidate may be invited to the next Diocesan Conference. The report of the evaluation and assessment process at the Diocesan Conference will then be given to the Bishop by the Missioner. If the report is a positive one the candidate may be recommended to be sponsored by the Bishop to A.C.P.O.

h.) Should he/she receive a positive recommendation from A.C.P.O. the candidate will meet with the Missioner and the two committee members to review the report.

If a person receives a negative report, the two committee members will meet with the candidate to review the report and discuss the implications of the recommendations. A report of that meeting will go to the Missioner who will present the report to the Bishop and pass on any recommendations the Examining Chaplains Committee have proposed.

i.) Usually, candidates who are approved by A.C.P.O. become postulants for ordination in the Diocese of Quebec. Their progress through theological college, clinical pastoral training, summer placements and in-ministry internships will be charted and the requisite reports sent on to the Missioner and the Examining Chaplains Committee.

j.) All postulants may make application to receive financial support from the Diocese of Quebec. The Diocese will always respond according to the number of applicants and according to the funds available at the time.

k.) As the postulant for ordination nears the completion of his/her degree the Bishop will request the Examining Chaplains Committee do a final assessment of all the documents and recent reports (the in-ministry year report or clinical pastoral training report etc.) that have been received and make a final recommendation to the Bishop on whether the postulant should or should not be ordained. Failure to graduate from theological college or to complete parts of the theological student's program or comply with goals assigned by the Diocese could lead to the Bishop's refusing to ordain the individual.

**2.) In the case of someone who has already attended an accredited theological college and is applying to be considered for ordination after the fact; the following is the process to be pursued.**

The only difference between this process and the preceding process is the time-line. This process can be entered into more rapidly, and dependant upon when the A.C.P.O. conference is held that year, can be concluded in a matter of months. It must be stressed though, that none of the steps are thereby omitted, the time is just shortened. All the reports, documents, references, transcripts, attestations, certificates, educational records and the essay are all expected to be received and examined by the Missioner and the Examining Chaplains Committee after which a report is made to the Bishop and a decision on whether to ordain is made.

**STREAM THREE: THE PATH TO ORDINATION FOR THE VOCATIONAL DIACONATE AND FOR LOCALLY RAISED PRIESTS**

**DUTIES AND RESPONSIBILITIES OF DEACONS**

Acts 6:1-6 clearly set the deacons' tasks as helpers, with special responsibilities for caring for the widows. This raising up of the deacons was to give relief to the Apostles

who felt the need to give themselves entirely to prayer and the ministry of the word. The Oxford Dictionary labels deacons “members of the third Order of ministry, below the bishop and the priest. Stephen, one of the first seven chosen, was described as “a man full of faith and power” who did wonders and miracles among the people.

In our Diocese, we appear to have two kinds of deacons: those en route to the priesthood and those who have no wish to go further, (at least not at first.) Both serve the congregations in the same way, under the authority of a priest to a greater or lesser extent, depending upon geography and local tradition.

In our Diocese recent efforts to identify, recognize, encourage, support, and nurture individuals who wish to look into a call they believe they hear, are showing promise, and ought to be encouraged. It is suggested that the work of the Venerable Dennis Drainville entitled, “**A Discussion Paper: Issues Regarding Recruitment, Discernment and Ordination in the Diocese of Quebec**”, be drawn upon for ideas relating to self discernment, parish discernment, church and/or parish support and so on. But whether the person seeking to embark upon this role within our Church has discovered himself or herself or has been raised up by some community process, the screening process ought to be the same. At this point I would draw upon the

“Eligibility Criteria for Lay Readers” proposed by Canon G. Jackson Esq. as minimum requirements.

Minimum educational standards must be established and every effort ought to be made to help the candidate to have access to training programs which will help him or her to achieve the required goals. This process ought to be closely supervised by someone appointed to the task, a mentor who readily, enthusiastically and conscientiously accepts that responsibility (clergy or lay or even a team).

Candidates for the locally nominated non-stipendiary diaconate should be persons at least in their mid-twenties but more important than age is life experience and level of maturity. The person should be an involved member of a local congregation for at least three to five years, worshipping regularly, taking part in the parish program, making use of a spiritual director, and have a visible and recognizable ministry of service to the community, especially to persons who tend to be without power or a place in society.

Those being considered for the locally nominated non-stipendiary diaconate should have some vision of the work and role of the deacon, coupled with a deep desire to serve Jesus by serving the world and the church. A love for people in all walks of life is a must, coupled with a gift for seeing injustice and bringing it to the church's attention.

Because this is, in our diocese, a volunteer position, the candidate needs the ability to manage time well and to work under pressure, particularly the pressure brought to bear by the non-church community. The gifts of patience, sensitivity to others, a sense of humour and the ability to do the deacon's work while others are confused about it would

be an asset. Since the Diaconate is a full and equal order along with bishop and priest, the candidates must be able to work easily with clergy and laity as a team player and be willing to learn from their experience.

The successful candidate once ordained and assigned must not be abandoned to no or little supervision and support. At the very least a priest must accept the ongoing supervision and mentoring of the deacon. In the case where the deacon is isolated geographically, every effort ought to be made utilize current technology to maintain close collegial contact.

The deacon ought not to consider that the position, once attained, marks the end of self improvement and training. Every worker in our Church ought enthusiastically to accept the responsibility of in service training. In the case of a deacon, it is the responsibility of the person assigned to supervise the Deacons to ensure the growth and development, in a formal sense, takes place. It is of course understood that such a process of training and education be done in a planned and orderly way. This is as equally true for transitional deacons as vocational deacons.

## **THE TRAINING OF VOCATIONAL DEACONS**

The goal of training for local deacons should be to form the candidate in such a way that they are able to carry on their ministry competently and comfortably

A training program for a deacon should be developed with the help of the Examining Chaplains, the Incumbent, parish leaders or the Diocesan Missioner, allowing a candidate to touch on those areas which are of first importance to the ministry and where lies the greatest weakness.

Those preparing for the Diaconate would be expected to be familiar with and able to speak about and explain:

- 1: Basic Christian teaching as found in the Apostle's and Nicene Creeds and the Lord's Prayer.
- 2: The Anglican approach to Christianity and the authority of Scripture, tradition and reason.
- 3: The Book of Common Prayer and the Book of Alternative Services and the church year.
- 4: Sacraments, in general terms.
- 5: The Scriptures, their content, the teaching of Jesus and their relationship to daily life, in general terms.
- 6: The history of the church and especially our Anglican roots.

and to be able to:

- 1: Think theologically.
- 2: Share the faith with others.
- 3: Work with volunteers.

As well as the basic training, a candidate for the Diaconate will be asked to study:

- 1: The role of the Deacon in relation to the ministry of Bishop, Priest and Lay Ministers of Word and Sacrament.
- 2: Liturgics, with special attention to the action of the Deacon in the Liturgy and its meaning for the church.
- 3: The calling of others to their Diaconal ministry.
- 4: A pastoral care unit as for Lay Ministers of Word and Sacrament, taking the Reserved Sacrament to the sick and shut-in.
- 5: Listening and speaking skills
- 6: The preaching unit as for Lay Ministers of Word and Sacrament.
- 7: A unit on prayer and preparing the Prayers of the People and practice in helping others prepare them.
- 8: A process by which they can, with others, evaluate their ministry.
- 9: Supplementary training for the particular ministry in the community to which they are called.
- 10: Conflict resolution.

Those called to the ministry of the Diaconate may well have gifts because of their secular or church experience, which would be useful in the training of other candidates.

While training, the candidates should have opportunity to practice their ministry in so far as is possible.

## **EUCCHARISTIC MINISTRY IN THE DIOCESE OF QUEBEC**

We need to affirm the Anglican tradition in the ministry of the Eucharistic sacrament in the diocese. Properly speaking, in the Anglican tradition, the Eucharist celebrated with the bishop or a priest presiding is the norm for the Eucharistic ministry. Communion from reserved sacrament is a vital ministry, particularly in the case of those unable to attend regular church services because of age or infirmity, and every effort should be made to empower the laity of the diocese in this wonderful ministry, particularly through the deployment of lay pastoral visitors in our parishes. However, Communion from reserved sacrament must clearly be understood as the exception rather than the rule in the formal worship life of the Anglican parish community.

1. We need to develop regional ministry teams particularly in support of deacon and lay pastors in the diocese. Deacon and lay pastors should enjoy the ministry of one or more priest associates.
2. We might consider a return to itinerant or circuit ministry in the diocese, to insure that every congregation enjoys access, on a regular basis, to the liturgical and pastoral ministry of a priest. (Priests leave their home parish for short trips to isolated regions.)

## LOCALLY RAISED PRIESTS

Before we address the need for locally raised priests and the process for discerning their ministry in a particular parish or region, we need to mention that our Diocese, like all dioceses in the Council of the North and elsewhere, is being challenged to ensure priestly ministry in small communities that encompass a vast area. Often these communities have significantly limited finances and are in isolated or semi-isolated regions. The complexity of raising individuals who do not follow the traditional stream to ordination is made even more challenging when we factor in the absolute need to provide adequate education and mentoring. Despite this, the need is great and we must respond prayerfully and thoughtfully as we seek to provide the necessities of sacraments and the proclamation of God's Word.

In recent years, demographics in rural areas of the country have resulted in many situations where local communities are unable to engage the professional ministry of qualified priests often due to financial limitations. In response to this, the church seems to be moving in the direction of an alternate category of priestly ministry, where capable candidates are raised up locally to serve as non-stipendiary priests in their home parishes and communities. We need to affirm the importance of maintaining high standards in the selection and preparation of candidates for the ordained ministry. Candidates for ordination as local priests in the Diocese of Quebec may not necessarily be required to complete the M.Div., but they should undergo substantial preparation for the priestly ministry – both for their own sake and for the sake of the communities they are called to serve. Programmes such as those offered by the Montreal Diocesan Theological College (the *Reading and Tutorial Course in Theology* combined with the *In-Ministry Year*) have made the development of local priests a real and viable possibility in our diocese.

There are three approaches that may lead people to choose to be ordained a Vocational Deacon or a Locally Raised Priest. The first way is when an individual clearly sees such ministry as a possibility and takes the initiative to pursue ordination. A second way is for a parish or deanery to enter into a discernment process and call willing individuals to take up such a ministry. Of course this must always be done with the involvement of the Bishop. A third way is for the Diocese of Quebec to launch a campaign to recruit individuals to serve as Vocational Deacons or Locally Raised Priests—an ongoing campaign which is both building up ministry in the parishes as well as strengthening our common life in Ministry.

**1.) In the case of someone who is aware of the call to ordination and approaches a parish priest, Archdeacon or the Bishop.**

What are the qualifications of a person seeking to be ordained to the Vocational Diaconate or as a Locally Raised Priest? The list of eligibility in the Call to Lay Ministry (p. 7) is a good beginning. However, further to this they must be thoroughly committed to a regime of continuing education and have already established a reputation of commitment and

leadership in ministry in their community.

**2.) In the case of someone who has responded favourably to a parish or deanery discernment process, this is the path the person must take toward ordination.**

a.) A Parish Discernment Process can take many forms. A basic approach is to set aside a period of time, perhaps 6-8 weeks, when the parish will intentionally focus on the raising of individuals from within the parish to either the role of vocational deacon or Locally raised Priest. The process may begin with a special service following which each week there will be times set aside in the regular worship services for focused prayer, bible study and education about the ministry of the deacon or priest and the needs of the parish. The material in the services will be buttressed by discernment posters, special events, and a special discernment prayer to be used at home each day. At the end of the process will be Discernment Sunday when the congregations in the parish nominate by ballot the individual(s) they believe should be called.

The ballots are counted by two wardens and the parish priest. All people nominated are contacted by the parish priest and the wardens and they enter into a dialogue concerning the meaning of the call to them.

The Parish priest lays out the path to ordination stressing the role of the Bishop and the Diocese as well as the level of commitment needed to arrive at ordination. Discussion on the necessity of education and training is also introduced. After the questioning and discussions, the parish priest puts the call of the parish to the individual and asks if they believe that they are being called by God to serve the parish in the capacity of a vocational deacon. If the person decides to respond favourably, then the next step is to make application to the Diocese through the Missioner. The parish priest will include with the filled in application an attestation that the person has been recommended through a discernment process.

The Examining Chaplains Committee will also require: a birth certificate, a marriage certificate, baptism and confirmation certificates, educational records personal and parish references, as well a Security and Criminal Record Search needs to be done, The candidate needs to receive a copy of the Sexual Harassment Policy of the Diocese of Quebec and submit the attestation that he/she has read and understood and has agreed to abide by the policy.

b.) When the application and the aforementioned documents and references are submitted, they will be forwarded to the Missioner who will consult with the Parish Priest of the candidate and the Examining

Chaplains Committee. Following that consultation the Missioner will send a letter to the candidate seeking ordination, welcoming him/her into the process and laying out in specific terms the path that leads to ordination to the Vocational Diaconate or the Locally Raised Priesthood. The Missioner will ask the candidate to write an essay responding to specific questions outlining what their ministry has consisted in over the last number of years, why they feel called to be a Deacon or a Priest, and how being a Deacon or a Priest will be beneficial to him/her and to the Church.

c.) The Examining Chaplains Committee will appoint two members, a cleric and a lay person, to follow the candidate through to ordination or to the termination of their application process.

d.) The candidate will be invited to a meeting with the two committee members. The purpose of this is twofold: to explore the candidate's sense of vocation and to begin the process of gathering any relevant information that will aid in the building up of a profile that will help the Bishop in his decision whether to accept the candidate for ordination.

With regard to exploring the candidate's sense of vocation, the essay written by the candidate can serve as a beginning point for discussion. The meeting should be neither inquisitorial nor pressured. The aim here is to establish a warm supportive relationship where the individual seeking ordination has the scope to ask questions and test their vocation. The members of the committee are here functioning as facilitators and enablers. The building up of honesty respect and trust in this relationship will ultimately lead to a better process, whether or not it leads to ordination.

The two Committee Members will also outline the Diocesan Course of Study to which each postulant for Ordination is expected to commit themselves. They will also indicate who the candidates tutor will be.

e.) Following his review of the requisite documents and references, and the report of the candidate's meeting with the Examining Chaplains Committee, the Missioner, in consultation with the Bishop, will be in a position to decide either to re-direct the candidate toward another vocation in the Church or to invite the candidate to a Diocesan Conference to help test the vocation of those seeking ordination to the Vocational Diaconate or the Locally raised Priesthood.

f.) Should he/she receive a positive recommendation from the Diocesan Conference the candidate will meet with the Missioner and the two committee members to review the report and see if any of the

recommendations need following-up. If a person receives a negative report, the two committee members will meet with the candidate to review the report and discuss the implications of the recommendations. A report of that meeting will go to the Missioner who will consult with the Bishop to decide on the basis of the Diocesan Conference report as well as on the report of the two committee members, to re-direct the candidate toward another vocation in the Church, or in consultation with the Examining Chaplains Committee decide on another appropriate response.

g.) Usually candidates who are approved by a Diocesan Conference become postulants for ordination in the Diocese of Quebec. Their progress through their Course of Study and training will be charted and the requisite reports sent on to the Missioner and the Examining Chaplains Committee.

h.) When the postulant has completed satisfactorily whatever specific goals have been set by the Examining Chaplains and the Missioner, a report will be sent from them to the bishop making their recommendations.

December 1, 2006