

Three Streams Spiritual Formation leading
to the Sacrament of Holy Orders

Part 1

Administrative Guidelines



**CHARISMATIC
EPISCOPAL
CHURCH**

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Christ **in you** the hope of glory.

**Him we proclaim, warning everyone
and teaching every one in all wisdom,
that we may present everyone mature
(teleios*) in Christ, for this I toil,
struggling with all His energy that He
powerfully works within me.**

Colossians 1: 27b-29

*Teleios means mature, complete as a ship with rigging and sails in place prepared for the sea.

Compiled by: **+**Bishop Michael B. Davidson
Father John C. McNally **+**

HOW TO USE THE SPIRITUAL FORMATION MANUALS

Three Streams Spiritual Formation Leading to Holy Orders in the ICCEC

The Spiritual Formation Process is presented in two (2) Parts:

- Part 1: Administrative Guidelines
- Part 2: The Formation Process

Please keep in mind that ...

Part 1 concerns Administration. All the forms that you need to submit to your Bishop are included. The flow chart in the back of the manual will give you the big picture at a glance.

Part 2 concerns the Formation Process: Specific assignments. There is also a flow chart in the back that will show you the overall process.

Following the chart below will help you to coordinate what needs to be done at each stage. Begin by reading through each manual to familiarize yourself with the contents. Then just go topic by topic in each Manual: Open both manuals and put them side by side. Read what needs to be done in Part I along with the assignment listed in Part 2.

| Part 1 | | | Part 2 | | |
|---------------|---------------------|-----------|---------------|------------|-----------|
| Date | TOPIC | Completed | Date | TOPIC | Completed |
| | <i>Introduction</i> | | | Preface | |
| | <i>Inquirer</i> | | | Inquirer | |
| | <i>Applicant</i> | | | Applicant | |
| | <i>Aspirant</i> | | | Aspirant | |
| | <i>Postulant</i> | | | Postulant | |
| | <i>Candidate</i> | | | Candidate | |
| | <i>Ordination</i> | | | Ordination | |

May The Lord richly bless you as you continue this journey. We are grateful to Him for your commitment. Please contact Bishop Michael Davidson, standintl@hotmail.com if you have questions or comments on how to improve this process.

Standing with you in Christ,

+Michael Davidson

October 2010

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- Wives' Questionnaire Form# TSSF01
- Pastoral Reference Form Form# TSSF02

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- Professional / Ministerial Resume with copies of certificates
- Recent Photograph (including spouse)
- Summary of academic background with official transcripts and copies of diplomas / degrees
- References: (2) Work/Academic, (2) Ecclesiastical and (2) Personal. 6 total. Form# TSSF04
- Confirmation of Psychological Evaluation. A standard psychological exam is required, e.g. the Minnesota Multiphasic Personality Inventory (MMPI) or the equivalent, for all applicants. Form# TSSF05
- Physician's report of medical examination. The Applicant will need to make a request of the physician to send the form and will also need to sign a valid HIPA information release form allowing the information to be sent by the physician. Form# TSSF06
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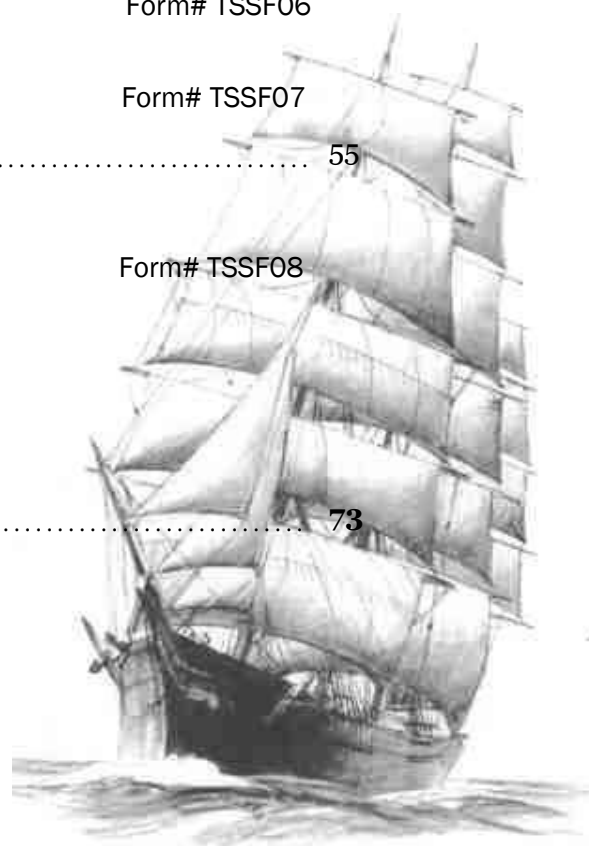


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There is a river whose streams shall make glad the city of God,
the holy place of the tabernacle of the Most High. Psalm 46:4

INTERNATIONAL COMMUNION OF THE CHARISMATIC EPISCOPAL



SPIRITUAL FORMATION

The Patriarch has encouraged us to make Spiritual Formation a life time priority in the formation of all clergy. This will help us to maintain what we have obtained from the Lord in our high calling to serve the least, the lonely and the lost.

Spiritual Formation will protect us and we will finish well in Christ.

Part 1 of the Spiritual Formation Process concerns Administration. In this volume you will find everything you need to bring a man into Holy Orders. The Table of Contents serves as a master Check List for the Application and Forms.

Part 2 of the Spiritual Formation Process concerns Spiritual Formation and the Formation Process itself: The content of the Formation Process. Forms are included for developing a Spiritual Formation Team.

The Pattern for Spiritual Formation is Jesus Christ. It is He we look to and seek to be formed into His likeness. Therefore, the materials developed here revolve around the life of Jesus Christ and His strategic plan for training disciples.

Each Stage of the process is built around The Master Plan of Evangelism by Robert Coleman. Also used is, Jesus Christ - The Greatest Life (a unique blending of the four Gospels) by Johnston M. Cheney and Stanley Ellisen.

This is published by Paradise Publishers, 3224 Boardwalk Ave., Eugene, OR. 97401. (541 342-2575). This is an amazing resource that will minister to you for a life time!
Another key resource is The Certificate Program: A basic introduction to the CEC.

Additional key resources:

- ◆ The Bible and Leadership Values by Dr. J Robert Clinton (Amazon)
- ◆ The Making of a Leader by Dr. J. Robert Clinton (Amazon)
- ◆ The Life Cycle of a Leader by Dr. J. Robert Clinton (available for order from his web site: Barnabas Publishers.com)
- ◆ Having a Ministry that Lasts: Becoming a Bible Centered Leader (Amazon)

The Bibliography in Part 2 has extensive resources that draw from the Church Fathers and other approaches to Spiritual Formation (Franciscan, etc.). Christ is the focus since He gives us the pattern we seek; into His image.

“I believe that there is a significant connection between lack of attention to the Life of Christ and the general impotence against everyday sin The Life of Christ is basic to daily deliverance from sin’s power. While the death of Christ is primarily a birth message, the life of Christ is a growth message. Today’s churches are witnessing little genuine growth, and there is a great need for messages geared to maturation. Lambs need to become sheep (capable of reproducing more lambs), and there is no better way to mature in Christ (to be teleios-full-grown) than to give careful study to His life.”

Also, used in our approach are three images that will help you to visualize the Spiritual Formation Process: your life begins as a Seed, grows into a Tree, is harvested to make a Ship and your heart is formed to become Christ’s Home, (house). These images will be explained as you begin this process.

In addition to the above we have included The Patriarch’s Book Shelf. Here you will see the books that our Patriarch, Archbishop Bates, recommends you study.

God bless you as you begin the life long process of being conformed into the image of Jesus Christ.

+Michael B. Davidson

Bishop
Lent, 2010

**POLICIES AND
GUIDELINES FOR
ATTAINING
HOLY ORDERS**

POLICIES AND GUIDELINES FOR ATTAINING HOLY ORDERS WITH SPIRITUAL FORMATION

Authority: Diocesan Bishop. Policies and Guidelines will not conflict with the Canons of the Charismatic Episcopal Church.

GENERAL: There are three basic “entries” into Holy Orders. First, a Clergyman ordained in a Branch of Christ’s Church that is in Apostolic Succession. Second, a Clergyman ordained in a Branch of Christ’s Church that is not in Apostolic Succession. Third, a layman that has felt the “Call of the Lord” upon his life.

General Factors.

1. Seminary requirement, and/or Course of Study will be determined by the Committee.
2. Generally, a minimum of a Baccalaureate is required, however, “lifework” credit may be granted by the Committee.
3. In every circumstance, in every procedure, much prayer will be given to the process. The guidance of the Holy Spirit will be sought, and unanimity reached before any decision is made. Every effort will be made to “assist” the candidate in his quest for service.
4. Before acceptance/assignment of clergy for active ministry within the CEC, the Diocese must receive verification of their ordination within Apostolic Succession. If this documentation is not received, re-ordination must occur.
5. A Bishop approaching the Diocese for affiliation with the CEC, other than as a priest or deacon, will be directed to apply directly to the Office of the Patriarch in New York.
6. The Bishop reserves the right to suspend or accelerate the process and to take direct action regarding a candidate. However, the exercise of this right should be in dialogue with the Executive Committee on Ordination.

RULE OF HOLY ORDERS

PURPOSE: The purpose of this Rule of Holy Orders is to define, in a sequential context, the process of attaining Holy Orders in the ICCEC. This rule includes the establishment of a Spiritual Formation Team for mentoring, especially as it relates to Holy Orders, and which then becomes central to the process.

It is designed to augment, in an implementation capacity, Canon Six of the Canon Law of the Charismatic Episcopal Church pertaining to the Ministry. This Rule serves as a guideline for the Holy Orders process but should be applied with flexibility under the supervision of the Bishop of the Executive Committee on Ordination, and the respective Councils which govern this Church.

INTRODUCTION TO THE STAGES OF THE HOLY ORDERS PROCESS

Following is a synopsis of the stages involved in the Holy Orders process, which are further defined in subsequent sections. The overview for preparation and spiritual formation for each stage by a director will be found at the end of each phase. For Holy Orders there are two main metaphors with which you have to become very familiar : Your Life as a Tree, and Your Ministry as a Ship.

Part Two (2) of the Holy Orders Manual, a separate manual, contains the Spiritual Formation Process.

Seed

Inquirer - One who is in a discernment and exploration process regarding the pursuit of Holy Orders, and is inquiring, with his sponsoring Priest, as to his potential call to ordained ministry in the CEC.

Soil

Applicant - One who has submitted a completed Application for Holy Orders, including recommendations from his sponsoring Priest and Rector's Council (and Canon Missioner if applicable), which has been officially received and formally accepted by the Committee on Ordained Ministry of a specific Diocese, hereafter will be referred to as "Committee" or as "C.O.M."

Roots

Aspirant - One who has successfully completed an initial review and evaluation stage, has satisfactorily completed a preliminary assessment interview with the C.O.M., and has been admitted as an Aspirant by the Committee and Bishop. A specific program of preparation is assigned and supervised by the C.O.M. during this period representing the initial stage of academic and/or theological training, and spiritual formation of the Aspirant.

Trunk

Postulant - One who has satisfactorily completed specific milestones set forth in the program of preparation assigned by the C.O.M. during the Aspirant stage. During the Postulancy stage, all outstanding assignments in the program of preparation, and further developmental steps initiated in the Postulancy stage must be completed. The Bishop will conduct further interview(s) with the Postulant.

Branches

Candidate - One who has completed the basic program of preparation for Holy Orders originally assigned during the Aspirant stage, has completed further studies and developmental steps assigned during the Postulancy stage, and has satisfactorily passed further assessment interviews and evaluations with the Committee and/or the Bishop, and who has formally applied to be accepted as a Candidate for Holy Orders, with an updated recommendation from his sponsoring Priest (s) and Rector's Council. This represents the final stage of academic and/or theological training, and spiritual formation and may include special ministry assignments or projects supervised by the C.O.M. to develop practical ministry experience and leadership skills.

Fruit

Ordination - Ordained means to be set in place, order. This is the stage where one is ready to bear fruit. Release in order to - Reproduce.

A House

Lifelong Formation, and continuing education. Your heart standing before the Lord, a lifetime.

The required time for the Aspirant and Postulant stages is as follows: at least six months as an Aspirant, at least six months as a Postulant and the time from Candidacy to Ordination in its entirety is at the discretion of the Bishop.

INQUIRER



INQUIRERS - Seed DISCERNING THE CALL

1. Every person desiring to seek Holy Orders (“Inquirer”) is initially required to consult the CEC Priest in charge of the parish of which he is a confirmed adult communicant in good standing, and of which he has been a member for a minimum of six months, setting before him the grounds of his desire to pursue ordained ministry, together with his qualification, and circumstances which bear on his qualifications, or course of preparation.

2. The sponsoring Priest shall make a thorough inquiry, in consultation with other leaders and clergy of the parish, regarding the physical, intellectual, moral, emotional, and spiritual qualifications of the Inquirer. The Priest should consult the Spiritual Formation Team of the parish if one has been established at this point. The Priest may determine that an assigned period of formation on the local level may be in order and/or a period of extensive lay ministry as a developmental or evaluation tool. At the discretion of the Rector, the candidate may be used in Lay Ministry of the local body. If, following this local evaluation, the Priest feels that the process should continue, then the Inquirer may be referred to the next step.

3. The sponsoring Priest should submit the case of the Inquirer to the Rector’s Council for their review and consideration. If it is the Council’s consensus to proceed with an Application for Holy Orders, then the Bishop should be consulted.

4. The Bishop may choose, at his discretion, to meet with the Inquirer and the sponsoring Priest, or consult others, before granting permission to receive the initial three (3) Inquirer documents. The sponsoring Priest will help coordinate the completion of the Postulant Forms found in this section and send to the Committee .

- A. Spiritual Autobiography written by the Inquirer. (essay)
- B. Wives' Questionnaire
- C. Rector's Recommendation

5. The C.O.M. reviews the initial documents for determining all (3) are in agreement. An interview and/or consultation may be exploratory and discerning in nature and will assist the Inquirer, the Rector's Council, and Priest in confirming the person's desire and prospective call.

(If the area operates as a Missionary District, then the designated Canon Missioner may perform the function identified in Paragraph (4). The interview will be scheduled by a member of the Committee.)

Questionnaire for spouse of inquirer seeking Holy Orders in the Charismatic Episcopal Church, (CEC)

Aspirant's name: _____

Your name: _____

Date: _____

1. How would you describe your support of your husband's plans to pursue Holy Orders and enter ordained ministry?

Mildly supportive Moderately supportive Highly supportive

(Please explain your answer)

2. What do you feel is your husband's greatest spiritual gifting in serving as an ordained deacon or priest in the CEC?

3. What do you feel is your husband's greatest natural skill or talent in serving as an ordained deacon or priest in the CEC?

4. What do you feel is your husband's greatest weakness in functioning as an ordained deacon or priest in the CEC?

5. Briefly describe how you feel a congregation would perceive and respond to your husband's ministry.

6. Describe what you see as your role in ministry.

On additional paper, feel free to add any additional information you feel is important for us to consider and list any questions that you would specifically like to have addressed about the application process.

Send completed form to:

Diocesan Office
Address
Attn: CEC Prospective Clergy

Inquirer- Pastoral Reference Form

Instructions to Rector/Vicar completing this form:

Please complete this form and return it directly to the diocesan office. Please type any information that does not fit on this form on a separate sheet (s) of paper. Thank you for your part in this important part of the discernment process.

Send completed form to: Diocesan Office
Address
Attn: CEC Prospective Clergy

Dear Father _____,

_____ has expressed an interest in becoming a postulant for Holy Orders. Having listed you as his pastor we are asking that you honestly fill out this form. Through your input we hope to gain a more complete understanding of this individual's character, gifting and calling. We know that you may not have insight into all areas regarding the applicant but ask that you fill in all that you can. Also, feel free to add additional comments where you find they are needed. Any additional input you have would be helpful in the discernment process.

To help us in processing this information, please type or print clearly in black ink.

PERSONAL

- 1 How long have you known the applicant? _____ Years _____ Months
- 2 How well? Very well Somewhat Little Not at all
- 3 Do you find the candidate to be teachable? Yes No
- 4 How well does he handle criticism or rejection? Very well Well Not well Poorly
- 5 To your knowledge, does he know and proclaim Jesus Christ as his Lord and Savior? Yes No
- 6 Is he baptized in the Holy Spirit? Yes No Not Sure
- 7 Does the aspirant understand, articulate, and celebrate the three streams of the faith? Yes No
- 8 Does he tend to favor one stream over the others? Yes No
- 8 If yes, which one?
- 10 What are his outstanding talents, abilities and gifts?

Please place a check in the Box that best describes the applicant and comment on the applicant's personality

| | | | | | |
|------------------------|----------------------|-------------------|---------------------|-----------------------|---------------------------|
| Desire to Learn | Strong Determination | Positive Attitude | Needs Encouragement | Shows little interest | No opportunity to observe |
|------------------------|----------------------|-------------------|---------------------|-----------------------|---------------------------|

Comments:

| | | | | | |
|---------------------------|----------------------|----------------|------------------|-----------------------------|---------------------------|
| Leadership Ability | Excellent initiative | Good organizer | Leads when asked | Makes little effort to lead | No opportunity to observe |
|---------------------------|----------------------|----------------|------------------|-----------------------------|---------------------------|

Comments:

| | | | | | |
|---------------------|------------------------|----------------------|-------------------------|-----------------|---------------------------|
| Co-operation | Works well with others | Usually co-operative | Avoids group activities | Causes friction | No opportunity to observe |
|---------------------|------------------------|----------------------|-------------------------|-----------------|---------------------------|

Comments:

| | | | | | |
|---------------------------|----------------------|-------------|-------------|---------------|---------------------------|
| Concern for Others | Unselfish and caring | Considerate | Indifferent | Self-centered | No opportunity to observe |
|---------------------------|----------------------|-------------|-------------|---------------|---------------------------|

Comments:

| | | | | | |
|----------------------------|-----------------------------|-------------------|---------------------|-----------------------|---------------------------|
| Acceptance by Peers | Well liked Sought by others | Positive Attitude | Needs Encouragement | Shows little interest | No opportunity to observe |
|----------------------------|-----------------------------|-------------------|---------------------|-----------------------|---------------------------|

Comments:

| | | | | | |
|----------------------------|---------------------|-----------------------|--------------------|-------------------------|---------------------------|
| Emotional Stability | Consistently Stable | Usually well-adjusted | Sometimes unstable | Unbalanced and unstable | No opportunity to observe |
|----------------------------|---------------------|-----------------------|--------------------|-------------------------|---------------------------|

Comments:

| | | | | | |
|---------------------------|------------------------|-------------------------|---------------------|----------------|---------------------------|
| Energy and Reserve | Seeks additional tasks | Does more than expected | Does assigned tasks | Needs prodding | No opportunity to observe |
|---------------------------|------------------------|-------------------------|---------------------|----------------|---------------------------|

Comments:

| | | | | | |
|------------------|---------------------------------|----------------------------|--------------------------------------|--------------------------------|---------------------------|
| Integrity | High moral and spiritual values | Consistent moral standards | Inconsistent attitudes and practices | Not aware of spiritual beliefs | No opportunity to observe |
|------------------|---------------------------------|----------------------------|--------------------------------------|--------------------------------|---------------------------|

Comments:

| | | | | | |
|--------------------------------|-------------------------|----------------------------------|------------|------------------------|---------------------------|
| Anticipated Achievement | Will excel Academically | Will achieve better than average | Acceptable | May experience failure | No opportunity to observe |
|--------------------------------|-------------------------|----------------------------------|------------|------------------------|---------------------------|

Comments

APPLICANT



APPLICANTS - Soil APPLICATION COMPLETE; CONTINUATION

1. If the interview and/or consultation referenced in Paragraph (5) Section 2 proceeds satisfactorily, the sponsoring Priest shall obtain an Application for Holy Orders which includes, but is not limited to, the following.:

- a. Application form
- b. Professional/Ministerial Resume with copies of certificates
- c. Recent photograph (including spouse)
- d. Summary of academic background with official transcripts and copies of diplomas/degrees
- e. References: (2) Work/Academic, (2) Ecclesiastical and (2) Personal
- f. Physician's report of medical examination.
- g. CEC Sexual Harassment Policy read and signed.

The completed Application should be reviewed by the sponsoring Priest for completeness and with the Rector's Council consent, forwarded to the C.O.M. on Ordained Ministry. (If the area operates as a Missionary District, then the Application should be forwarded by the sponsoring Priest to the designated Canon Missioner who would, upon his review, submit it to the Committee.)

When the application is received in a completed and satisfactory form, and formally accepted by the Committee, the Inquirer may be re-classified as an Applicant.

During a semi-annual meeting of the Bishop's Council the completed application will be prayerfully considered.

2. It is the responsibility of the sponsoring Priest (or other individual so designated by the Bishop) to present the Inquirer's case to the C.O.M. for its initial consideration. Likewise, it is their responsibility to present future reports to the Committee on the progressive status of the case.

3. It should be duly noted that, in no stage of the process for Holy Orders, is ordination assured or guaranteed.

Petition for a Clergyman Seeking Application for Ministerial Affiliation

To the Right Reverend *Name*, *Name* Bishop of the *Name* Diocese.

I hereby make application to be admitted by you as a:

Postulant-Inquirer

Missionary-Priest

Full Communion Priest

Missionary-Deacon

Full Communion Deacon

Personal Information

Your Name: _____

Street Address: _____

City, State, Zip: _____

Home Phone: _____ Work Phone: _____

Marital Status: Single Married Divorced Widowed

Wife's Name: _____

Names of children and their ages: _____

Birth date and place: _____

Baptism date and place: _____

Confirmation date and place: _____

Church Name: _____ Telephone: _____

Church Mailing Address: _____

City, State, Zip: _____

Independent Affiliated: _____ Denomination: _____

Bishop / Superintendent / Overseer: _____

Ordinations

Church Name: _____ Telephone: _____

Deacon by The Rt. Rev.: _____ Date: _____

Priest by The Rt. Rev.: _____ Date: _____

Ordained to: _____ by _____ Date: _____

Other Qualifications

Please provide a curriculum vitae and a personal resume which includes a brief history of education and degrees and a church ministry history of churches served, etc., including a biographical sketch. Please also provide photocopies of ministerial credentials, college transcripts and degrees where applicable, and a recent photograph.

Published works: _____

Specialties in Ministry: _____

Ecclesiastical References

(Three required)

Name: _____ Telephone: _____

Address: _____

City, State, Zip: _____

Name: _____ Telephone: _____

Address: _____

City, State, Zip: _____

Name: _____ Telephone: _____

Address: _____

City, State, Zip: _____

Work or Scholarship References

(Three Required)

Name: _____ Telephone: _____

Address: _____

City, State, Zip: _____

Name: _____ Telephone: _____

Address: _____

City, State, Zip: _____

Name: _____ Telephone: _____

Address: _____

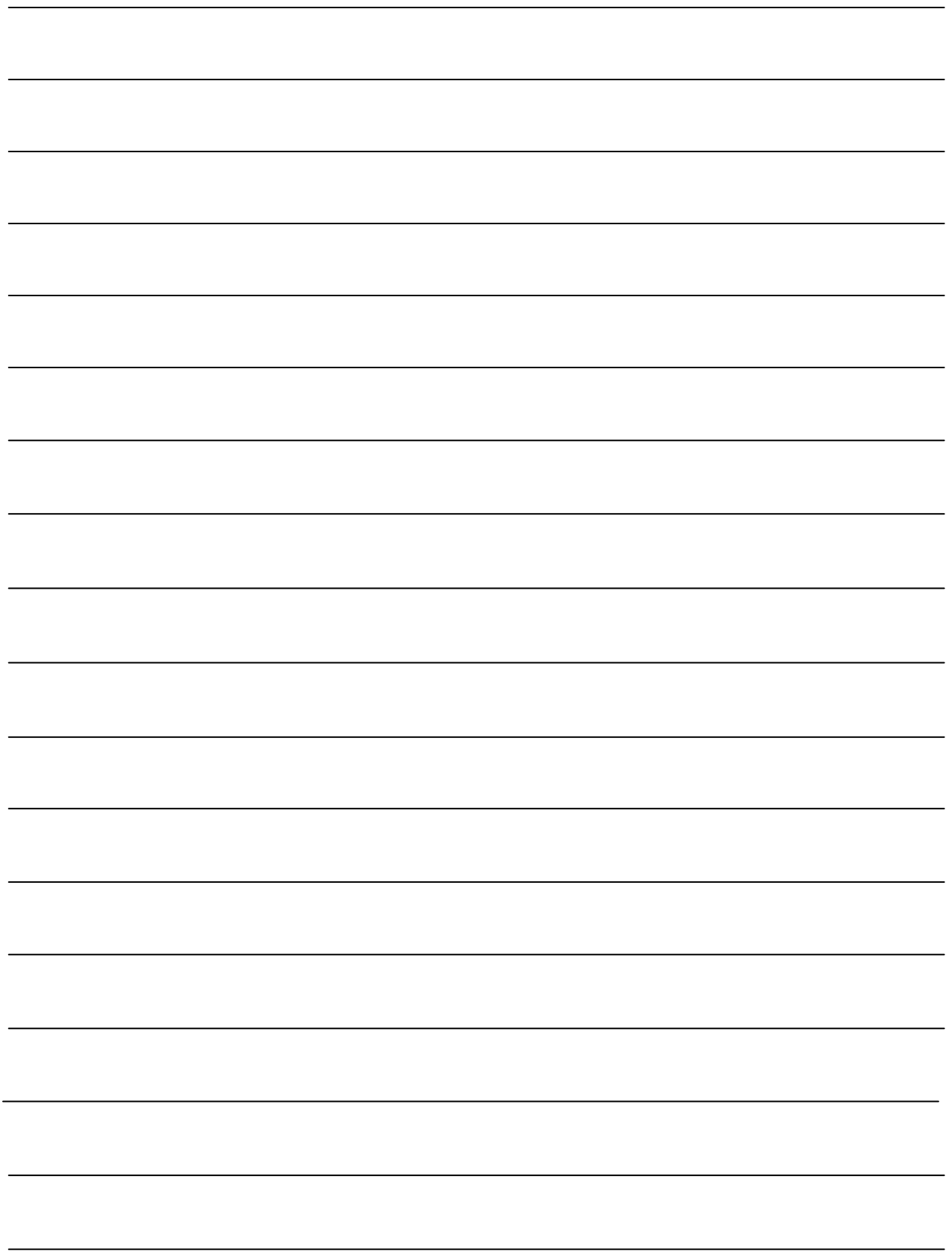
City, State, Zip: _____

Other Information You Would Like to Have Considered

Your signature: _____ Date: _____

Please Direct all forms to:

Diocesan Office
Address
Attn: CEC Prospective Clergy



REFERENCE FORM**

TO THE APPLICANT: Please complete the information above dashed line and provide a stamped envelope addressed for each reference, so they can mail to: CEC Prospective Clergy, Your Diocesan Office.

Name of Applicant _____
Last First Full Middle

I, the above-named applicant, WAIVE any right I have to read or obtain copies of this reference knowing that this waiver is NOT required as a condition for admission.

*Applicant's Signature _____ Date _____

**Only sign if you wish to waive your right to read or obtain copies of this reference.*

The above applicant has applied for admittance as a prospective clergyman in the Central Province of the Charismatic Episcopal Church (CEC). This reference will be used to help us determine the applicant's eligibility for acceptance as a prospective clergyman in the CEC.

What is your relationship to the applicant? _____

How well do you know the applicant? _____

Please comment briefly on the following:

Initiative _____

Social adaptability _____

Concern for others _____

Ability to follow _____

Leadership _____

Judgment/Decision-making _____

Emotional stability _____

Health _____

Personal appearance _____

Mental ability _____

Working ability _____

Reliability _____

Cooperativeness _____

Flexibility _____

Disposition _____

Punctuality _____

Financial responsibility _____

Christian character _____

To what extent is the applicant active in church work? _____

To your knowledge, has the applicant ever had a problem with sexual morality (i.e., homosexual, heterosexual, or pedophilia)? YES or NO If YES, please explain on a separate sheet of paper.

Does he display high moral standards? YES or NO If NO, please explain on a separate sheet of paper.

Is he prejudiced against any groups, races or nationalities? YES or NO If YES, please explain on a separate sheet of paper.

With reference to his Christian service, do you consider the applicant to be: DEDICATED, AVERAGE or CASUAL? Please explain.

In your consideration, how would you describe the applicant's Christian experience?

Overall, what do you consider to be the applicant's strong points? (Please include special abilities.)

Overall, what do you consider to be the applicant's weak points? (Please be specific.)

Please comment on the applicant's family background (if known).

In your opinion, what are the applicant's motives for applying as a clergyman in the CEC?

Confirmation of Psychological Evaluation

To the applicant: Please complete the Applicant Name portion of this form:

Your Diocesan Office
Address
Attn: CEC Prospective Clergy

Applicant Name: _____
(please print)

Referring Agency, Professional: _____
(please print)

| |
|-----------------------------------------------------------------------------------------------------------------------------------------------|
| A Standard psychological exam is required, e.g. the Minnesota Multiphasic Personality Inventory (MMPI) or the equivalent, for all applicants. |
|-----------------------------------------------------------------------------------------------------------------------------------------------|

To the Administer of the Diocesan Commission on Ministry

This form should be presented to the psychologist/psychiatrist providing the MMPI evaluation for the purpose of pursuing Holy Orders. Upon completion of the evaluation, **the examining professional should check the appropriate confirmation statement and sign this form in the space provided. This form should then be forwarded to the Diocesan Office, CEC Prospective Clergy.** This form should then be attached to the Application for Holy Orders. A copy of this report and the confidential results of the evaluation should be kept in the reporting Agency file. DO NOT SEND CONFIDENTIAL EVALUTATION TO THE DIOCEASAN OFFICE.

To the Examining Psychologist/Psychiatrist/Agency Professional:

As a general guide, applicants for Holy Orders in the C.E.C. must be free from any disorder as described in current Manuals that would in the professional judgment of the examiner, impair the subject's ability to perform any essential function of the Pastoral Ministry or would cause the subject to pose a threat to public safety. Applicants must be certified as meeting these criteria by a qualified Professional in the administration and evaluation of the MMPI. Upon completion of evaluation, **Please sign the appropriate statement and return this document to the Diocesan Office listed above; Attn: CEC Prospective Clergy.**

CONFIRMATION STATEMENT BY THE EXAMING PROFESSIONAL

I have evaluated tests administered to the reference individual above and find that this applicant is:

QUALIFIED

NOT QUALIFIED

Signature required on reverse side.

(Signature of Psychologist/Psychiatrist/Evaluator)

(License Number)

(State of License)

(Street Address)

(City, State/Zip Code)

(Telephone)

(Date)

Any person who, with intent to deceive, make any false statement on this document commits the offense of perjury pursuant to State Codes.

Physicians Report of Physical Examination

To the applicant: Please print your name on the first line and give this form to your physician. Your Doctor may prefer his/her own Physical Examination Form.

To the physician: Please complete this form and mail it to:
 Your Diocesan Office
 Address
 Attn: CEC Prospective Clergy

Patient Name: _____

TO BE COMPLETED BY PHYSICIAN

| | |
|----------------------|-------------------------------|
| Height _____ / _____ | Vision: O.D. _____ O.S. _____ |
| Weight _____ lbs. | Blood Pressure: _____ mmHG |

| | Normal | Abnormal | COMMENTS |
|------------------------------|--------|----------|----------|
| 1. Head, Ear, Nose or Throat | | | |
| 2. Respiratory | | | |
| 3. Cardiovascular | | | |
| 4. Gastrointestinal | | | |
| 5. Hernia | | | |
| 6. Eyes | | | |
| 7. Genitourinary | | | |
| 8. Musculoskeletal | | | |
| 9. Metabolic/ Endocrine | | | |
| 10. Neuropsychiatric | | | |
| 11. Skin | | | |
| 12. Allergies | | | |

ALL INFORMATION ON THIS PHYSICAL EXAMINATION FORM IS CONFIDENTIAL AND CANNOT BE RELEASED WITHOUT AN APPLICANTS WRITTEN CONSENT. THIS INCLUDES THE INDIVIDUAL MEMBERS OF THE COMMISSION ON MINISTRY. PROVIDE ACKNOWLEDGEMENT OF COMPLETION WITHOUT DISTRIBUTING.

This man is applying to seminary and /or Holy Orders. He will need to spend long hours studying. He will need to be able to speak in front of large crowds and be able to teach small children. Is there anything on exam or from your knowledge of this patient that indicates he might not be able to do this?

() yes () no

If yes, what problems do you think he might have?

Are there any life style changes you think he should make? (Lose weight, exercise, stop drinking, etc.?) If so, what:

How long have you taken care of this patient?

Doctor's signature : _____

Please print name : _____

Address: _____

Phone: () _____

The Charismatic Episcopal Church Policy Statement on Sexual Harassment and Sexual Misconduct For Clergy

This policy statement is adapted from the policy received from the U.S. House of Bishops, March 2003, and commended to the CEC Provinces/Dioceses in the U.S.

The Charismatic Episcopal Church and the _____Province/Diocese are committed to the highest biblical moral standards. All CEC members, guests, employees, and volunteers have the right to pursue their activities free from all forms of discrimination and conduct which can be considered harassing, coercive, or disruptive, including sexual harassment and sexual misconduct.

The Charismatic Episcopal Church holds that the Canon Law of the Church, both international and national, supersedes all Civil Law. The Church does not function as an extension or arm of the state, and though the Church submits to the authority of civil government where it does not conflict with God's Holy Law, it must always adhere to Canon Law. The _____ Province/Diocese and its member churches will adhere to all federal and state laws prohibiting sexual harassment and sexual misconduct.

This statement establishes the policy of the Charismatic Episcopal Church and the _____Province/Diocese on sexual harassment and sexual misconduct and the CEC's expectations for appropriate and moral behavior by its clergy: archbishops, bishops, priests, and deacons. It is the responsibility and duty of any member, guest, employee, or volunteer, who believes he or she has been harassed, to report such behavior so that it can be investigated and appropriate action taken. Persons in charge of programs or activities sponsored by the _____Province/Diocese, or any of its churches, have a responsibility and duty to report immediately to the bishop any complaint of sexual harassment or sexual misconduct, which is brought to their attention. If the accused is the bishop of the diocese, such activity shall be reported to the provincial archbishop; if the accused is an archbishop, then to the Primate.

The _____Province/Diocese and its churches shall use any means necessary to maintain an environment for members, guests, employees, and volunteers that is free from sexual harassment, intimidation, or misconduct. The CEC recognizes sexual harassment and sexual misconduct as immoral and contrary to the Gospel and God's Holy Law. These activities undermine morale and interfere with the work of God's people in His Church, and will not be tolerated.

Initials

Guidelines and procedures for reporting and investigating any misconduct are outlined in the following instructions.

Sexual harassment includes all unwelcome sexual advances and other unwanted touching requests for sexual favors, sexually motivated physical conduct, and other verbal or physical conduct of a sexual nature when:

- ___ Submission to such conduct is made, either explicitly or implicitly, a term or condition of an individual's involvement in an activity or employment; or
- ___ Submission to or rejection of such conduct by an individual is used as the basis for affecting involvement in an activity or employment of such an individual; or
- ___ Such conduct is intended to or does create an intimidating, hostile, or offensive environment.

Sexual misconduct includes, but is not limited to, the following:

- ___ Sexual abuse or sexual molestation of any person including any sexual involvement or sexual contact with a person who is a minor.
- ___ Sexual exploitation including the development of, or attempt to develop, a sexual relationship between a pastor, employee, guest, volunteer, or a person with whom he has a pastoral relationship, whether or not there is apparent consent from the individual.
- ___ Submission to such conduct, as set forth above, being made, either implicitly or explicitly, as a condition of an individual's pastoral care or counseling.
- ___ Such conduct, as set forth above, which has the purpose or effect of interfering with an individual's work performance or creating an intimidating, hostile, exploitative, or offensive working environment.
- ___ Submission to such conduct, as set forth above, being made, either explicitly or implicitly, as a condition of employment.
- ___ Submission to, or rejection of, such conduct, as set forth above, by an individual being used as a basis for employment decisions affecting the individual.
- ___ Coercing or attempting to coerce a person into a sexual and/or dating relationship.
- ___ Conduct between a child and adult in which the child is being used for sexual stimulation the adult or third person. For the purpose of this policy a person is considered to be a child until the age of 18.

- ___ Conduct of a sexual nature between a married person and a person not his or her spouse.
- ___ Any homosexual activity.
- ___ Any sexual activity prohibited by federal law or state law of the states within the Province/Diocese.

The following are examples of actions that may be considered sexual misconduct or harassment:

- ___ Using inappropriate, sexually intimate comments not consistent with professional conduct in pastoral care, counseling, or work relationships.
- ___ Engaging in inappropriate, sexually intimate activity not consistent with professional conduct in pastoral care, counseling, or work relationships.
- ___ Touching, bumping, gesturing, patting, or demanding sexual favors and promises pertaining to employment.
- ___ Displaying or encouraging use of sexual materials for sexual stimulation.
- ___ Using obscene or sexually suggestive language.
- ___ Threatening to deny or limit employment or volunteer opportunities if sexual advances are rejected.

Based on government statistics, women are most often the victims of sexual misconduct and harassment, however, men and children can also be victims. Sexual misconduct and harassment is not dependent upon the sex of either the offender or the victim.

The church is deeply concerned for the welfare of the persons who have been victimized by sexual misconduct, and for safeguarding the church's members and staff from abuse. The effectiveness of determining the truth and protecting the innocent, as well as dealing appropriately with those who victimize others, are also concerns. The church's ministry is one of healing for all parties involved.

The Charismatic Episcopal Church and the _____ Province/Diocese believes the only appropriate and moral sexual behavior is that which is between a man and a woman within the context of marriage. Any bishop, priest, or deacon who forms a sexual relationship outside of the context of a sacramental marriage involves himself in sexual immorality and is subject to discipline.

Persons who believe they have been harassed, have witnessed harassment, or have had incidents of harassment reported to them shall properly report these matters to the bishop. If the accused is a member of the episcopate, then the report is made to the archbishop at the next higher level.

The bishop or archbishop will inform the Bishop's Council of the allegations, and together they will determine if the incident warrants further investigation. If further investigation is warranted, the bishop will appoint an 'investigator', to conduct the investigation and to seek the facts.

The supervising bishop, through the office of the archdeacon or other person appointed by the bishop, hereinafter entitled the "bishop's emissary", will inform the victim, the person making the complaint, and the alleged abuser of the policy of the

_____ Province/Diocese regarding sexual harassment, abuse, or misconduct. He will also assist the victim and the alleged abuser in finding resources for counseling and spiritual guidance, and will, if necessary, with the approval of the bishop, make immediate contact with civil authorities when required. Immediate involvement of the civil authorities is required if such abuse or misconduct involves a child under the age of 18.

The bishop's emissary and the investigator should not advocate for any party involved, act as legal counsel for any party, replace the function of the bishop or the Bishop's Council, determine guilt or innocence of the accused, or enforce a special remedy or disciplinary action.

If the complainant decides not to file a written statement of alleged offense, the supervising bishop and his Bishop's Council must determine whether there is sufficient cause to take action. The complainant shall be advised not to speak further of the alleged offenses except in the course of professional and/or pastoral counseling or with legal authorities.

The supervising bishop will speak with the accused person regarding the exhortation to live a Christ-like life and his vow of obedience to his bishop, which were made at his ordination. It is the bishop's expectation that the accused will remain silent so as not to further disrupt the peace and unity of the church. The matter should not be discussed with members of the local congregation, the officers of the congregation, or with other priests (unless directed by the bishop for the purpose of counsel and spiritual guidance) until such time as disciplinary action is concluded. If thereafter he is found

to be speaking with anyone other than the supervising bishop or the person appointed by the bishop, there is cause for filing a separate complaint.

The bishop's emissary and the investigator shall report to the supervising bishop and his Bishop's Council as expeditiously as possible. The supervising bishop and the Bishop's Council shall insure that the accused is given sufficient time to prepare and make a reasoned defense.

The supervising bishop shall arrange for attorneys who are competent in the field to consult on actual or potential cases of sexual misconduct, harassment, or abuse.

If the allegations are not sustained by the supervising bishop and his Bishop's Council, a report will be made of the investigation and the findings. The report will be maintained within the patriarchal, provincial, or diocesan office, as appropriate.

If there is probable cause to believe an offense was committed, the supervising bishop and his Bishop's Council shall proceed to file ecclesial charges and take necessary disciplinary actions. If there is probable cause to believe that the accused has committed an act of sexual harassment or sexual misconduct against a minor, he shall be immediately suspended from the ordained ministry.

If there is probable cause to believe that the accused has committed an act of sexual harassment or misconduct, he shall be granted a temporary leave of absence or removal from his ministry for counseling and spiritual guidance, and shall be inhibited from functioning as a bishop, priest, or deacon. Return to ministry or position, and removal of the inhibition, will be dependent upon consultation between the counselor, spiritual director, the Bishop's Council, and the bishop. The supervising bishop has the sole responsibility for making the final determination.

It is the responsibility of the supervising bishop, with the advice of his Bishop's Council, to determine if, and when, the individual is once again competent to engage in any ministry, lay or ordained. The supervising bishop, under Catholic discipline and practice, has the authority to deny any ordained person the right to return to ministry or the right to transfer to another ministry or jurisdiction. The supervising bishop reserves the right to impose a sentence of deposition from the ministry.

Appeals may be made to the next immediate level of authority within the Church in accordance with Canon 6.IV of the Canon Law of the Charismatic Episcopal Church.

When pastors of a congregation are involved in violations of professional ethics and biblical morality, the congregation is also a victim. Particular thought and concern should be given to the pastoral care of the congregation.

If the pastor or other clerical member of the pastoral staff is the subject of complaints or formal charges, the bishop and the Bishop's Council must determine how and to what extent the matter is known among other clergy, employees, and the members of the congregation. If the matter is known, the bishop, after consultation with the Bishop's Council and the local Rector's Council, the investigator, the bishop's emissary, and other selected priests or bishops, shall determine what action, if any, should be taken. It is important that nothing be done that would prejudice the integrity of the Christian Church, or prejudice the integrity of the investigative, disciplinary, or judicial process of the Church, or adversely affect the legitimate interest of any complainant, witness, or accused.

The sacredness of the sacrament of confession shall under no circumstances be violated. If sexual harassment or sexual misconduct is confessed under the vow of the sacrament, it is the responsibility of the priest to encourage the penitent to report such inappropriate or immoral behavior to the bishop of the province/diocese. If the confessor is a bishop, he shall encourage the penitent to report the behavior to the next higher Episcopal level. Under no circumstances shall the bishop or priest confessor inform or take part in the investigative, judicial or disciplinary process, nor shall he be required to provide any information toward such a process. If a bishop or priest breaks the vow of the confession, he shall be brought for immediate disciplinary action, removal of his faculties, and excommunication.

All clergy are challenged to take responsibility for their own spiritual growth and health, to remain accountable for their spiritual growth and health to the bishop of the province/diocese, who is their spiritual father, and to make regular use of sacramental confession for their own spiritual growth and health. May our God who calls us to true love for persons, which is holiness, grant us the grace to live out a life of sexual and moral purity.

I _____ certify by my signature that I have received a copy of the Charismatic Episcopal Church's Policy Statement on Sexual Harassment and Sexual Misconduct as published by the, _____ Diocese and that I will adhere to this policy.

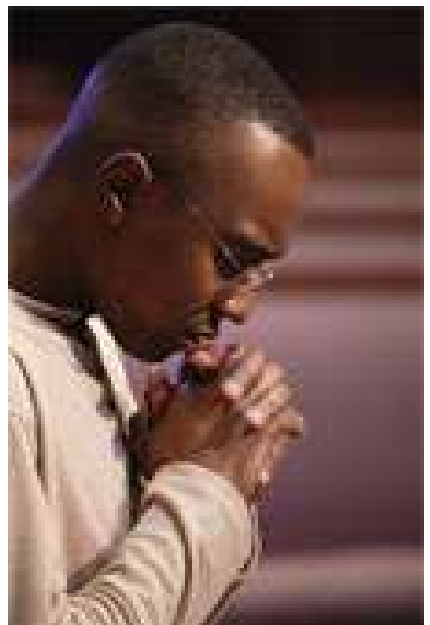
(Signature of bishop/priest/deacon/ordinand)

(Name of Bishop)

(Date)

Initials

ASPIRANT



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ASPIRANTS - Roots APPLICATION ACCEPTED AND PROGRAM OF PREPARATION ESTABLISHED

1. Following further review and evaluation, the C.O.M. will arrange for an assessment interview to further examine the life, calling, and qualifications of the Applicant in more detail. This interview will be conducted at the Cathedral (or other designated location) and will include an extensive interview (s) with the spouse. Other clergy wives and laity will also be involved with the interview.

2. While at the Cathedral (or other designated location) for the interview referenced in Paragraph (1) above, supervised psychological and other related testing may also be conducted. The testing will include the following:
 - a. Background Search to investigate both criminal and credit records. A release form will be provided for signature, and will require a check for the processing fee to an outside company in the amount of \$110.00 (price subject to change by third party vendor).
 - b. Copy of Drivers License
 - c. Written Testimony: Why I am called to the CEC.
 - d. Christian Education Audit
 - e. Confidential Release Form and MMPI, \$xxx.00 (Price determined and subject to change by third party vendor)
 - f. Net Mending Forms completed and returned: Personal Prayer Ministry.

3. Upon successful completion of Paragraphs (1) and (2) above, and upon recommendation of the Committee, the Applicant may be re-classified as an Aspirant with the Bishop's approval.

4. During the Aspirant phase, the evaluation process continues in more depth for a prescribed period of time, with the express approval of the C.O.M., and the Bishop.

5. It is during the Aspirant stage that a specific program of preparation is defined for the Aspirant including, but not limited to, guidelines for seminary training, special studies or development programs, a program of reading for Holy Orders, and special ministry assignments in the parish or diocese to develop and demonstrate spiritual call and leadership. The writing paper in

Paragraph (2) sub-section (c) will be graded for research and writing at Master's level. If the paper is not at passing level, the applicant will be required to enroll in creative writing course work, at a local Community College, with all work and grades submitted for review by education group assigned to that task. Admission to St. Michael's depends on successfully completing this requirement.

6. St. Michael's course work will be assigned by C.O.M. . The classes included but not limited to: Sacramental Theology, Liturgics and Government & Ancient Theology and Bible Unity.

7. The program of preparation defined for each Aspirant should take into consideration whether the Aspirant is pursuing the permanent Diaconate or the Priesthood.

8. During the Aspirant stage, the sponsoring Priest will continue to provide counsel and feedback in coordination and cooperation with the Committee Members of the C.O.M. and/or the Bishop.

9. At the end of the Aspirant stage, as defined by completion of certain milestones in the program of preparation assigned to the Aspirant, another assessment interview may be conducted by the Bishop, the C.O.M. , or its designee. Assuming all examination, evaluation and preparation is proceeding satisfactorily, and further interview (s) are completed to the satisfaction of the Committee and the Bishop, the Aspirant may be re-classified as a Postulant.

This form has been redacted for the purpose of this manual. The Original should be acquired from the Diocesan Office for processing.



CONSENT AND DISCLOSURE

I understand that the Name of Diocese of the Charismatic Episcopal Church (the "Diocese") will utilize the services of § [redacted] as part of the procedure for processing my application for admittance to the Postulant process.

I understand a consumer reporting agency's investigation may include obtaining information covering up to the last seven (7) years regarding, among other items, my credit background, references, character, driving record, past employment, work habits, education, general reputation, personal characteristics, mode of living, judgment and liens, subject to state and federal law. The investigation also may include obtaining information relating to criminal records without any time limitations, subject to state and federal law.

In the event an investigative consumer report is conducted, I understand such information may be obtained by personal interviews with my acquaintances or associates or with others whom I am acquainted or who may have knowledge concerning my character, general reputation, personal characteristics or standard of living. I understand such information may also be obtained through direct or indirect contact with former employers, schools, financial institutions, landlords and public agencies or other persons who may have such knowledge.

I understand that I have the right to receive notice about the nature and scope of any investigative consumer report requested within five days after the Diocese receives my request or five days after the investigative consumer report was requested, whichever is later.

By checking the box, I indicate that I wish to receive further disclosure about the nature and scope of any request for an investigative consumer report.

I also understand that before I am denied admission to the postulant process based, in whole or part, on information obtained in the investigative consumer report, I will be provided a copy of the report and a description in writing of my rights under the Fair Credit Reporting Act. I understand if I disagree with the accuracy of any information in the report, I must notify the Diocese within five business days of my receipt of the report. If I notify the Diocese within five business days of the receipt of the report that I am challenging information in the report, the Diocese will not make a final decision on my status until after I have had a reasonable opportunity to address the information contained in the report.

I hereby consent to this investigation and authorize the Diocese to procure an investigative consumer report on my background as stated above from [redacted]. In order to verify my identity for purposes of the background investigation I am voluntarily releasing my date of birth for my own benefit and fully understand that age is not considered part of the decision process.

| | | | | | | | | | | | | | | | | | | | |
|----------------------|--|--|--|--|-------|--|---------------------|--|--|--|--|--|--|--|--------------------------|--|--|--|--|
| First Name | | | | | | | | | | | | | | | Date of Birth (MM/DD/YY) | | | | |
| Last Name | | | | | | | | | | | | | | | Middle Name/Initial | | | | |
| Other Names Known By | | | | | | | | | | | | | | | | | | | |
| Current Address | | | | | | | | | | | | | | | #yrs at this address | | | | |
| City | | | | | State | | Zip Code | | | | | | | | | | | | |
| Previous Address | | | | | | | | | | | | | | | #yrs at this address | | | | |
| City | | | | | State | | Zip Code | | | | | | | | | | | | |
| Driver's License No. | | | | | State | | Social Security No. | | | | | | | | | | | | |

Signature _____

Date _____

Minnesota & Oklahoma applicants Only: I have the right to request a copy of my consumer report from [REDACTED], Inc. by checking the box below. [REDACTED] systems will mail the consumer report directly to me. Minnesota Applicants Only: I have the right to make a written request to the consumer reporting agency to provide me with a complete and accurate disclosure of the nature and scope of the consumer report.

I wish to receive a copy of the consumer report. (Check box only if you wish to receive a copy)

[REDACTED] New York, NY 10011
Telephone [REDACTED] (800) [REDACTED] Facsimile [REDACTED]
www [REDACTED] .com
9/12/05

Christian Education Audit

Our ultimate intention is to encourage you in the pursuit of lifelong Christian education. Whatever your audit results indicate, consider them positively as a new beginning point from which you can grow in the knowledge and understanding of the faith.

OLD TESTAMENT

MULTIPLE CHOICE: Circle the letter which corresponds to your answer.

- The man who wrestled with an angel at Peniel was:
A. Jacob B. Joshua C. Noah D. Samson
- The Life of Abraham is found in the book of :
A. Judges B. Exodus C. Genesis D. I Kings
- The man whose donkey spoke prophesy was:
A. Jacob B. Balaam C. Ephraim D. Jephthah
- The following item lists events out of the order in which they occurred. Circle the letter which indicates the order in which the events actually occurred.
 - Isaac to be offered as a sacrifice by Abraham.
 - Joseph is made a ruler in Egypt.
 - Sodom destroyed.
 - Jacob wrestles with the angel.
 - “You meant evil against me, but God meant it for good.”A. b,e,a,c,d B. c,d,e,a,b C. d,a,c,b,e D. c,d,a,b,e E. c,a,d,b,e
- In Malachi, God charges that the people of Israel have robbed Him. How have they robbed God?
A. By robbing (cheating) their fellow Israelite. B. By failing to care for the poor.
C. By withholding the tithe D. By stealing that which was dedicated to the temple.
- “Have you but one blessing, my father? Bless me, even me also, O my father.”
A. Cain B. Jacob C. Esau D. Joseph E. None of these

MATCHING

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| _____ 7. One of the twelve tribes of Israel. | A. Othniel |
| _____ 8. The fourth king of Israel. | B. Phinehas |
| _____ 9. The man who did not experience normal death. | C. Samuel |
| _____ 10. The king of Judah who came into power at the age of eight About whom the Scriptures say, “He did right in the sight of the Lord” | D. Josiah |
| _____ 11. One of Eli’s two sons who was punished by death. | E. Rehoboam |
| _____ 12. The first judge of Israel, following the period of Joshua’s leadership | F. Gad |
| | G. Bartholomew |
| | H. Matthias |
| | I. Enoch |

13. List Abraham's two sons.
14. Joseph's younger brother was named.
15. Jacob's wives were:
16. Name the foreign queen who led the northern Tribes of Israel into Baal worship.
17. Israelite spies stayed at the house of a Prostitute named:
18. The first king of Israel was:
19. Elijah challenged the prophets of Baal on the Mountain named:
20. Ezra led some Israelites back to Israel to help rebuild the : city, temple, palace
21. Nehemiah was able to rebuild the wall of Jerusalem in:
52, 100, 600, 1000 days
22. T F Ruth was the grandmother of King David.
23. T F Habakkuk preached that the "righteous shall live by faith."
24. T F Manasseh is remembered as one of the good and faithful kings.
25. T F Instruction on the ritual of the Day of Atonement is found in the Book of Numbers
26. T F Gomer is the unfaithful wife of the prophet Joel.

MATCHING: Old Testament prayers or songs

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------|------------|
| _____ 27. “Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.” | 1. Deborah |
| _____ 28. “He asked water and she gave him milk, she brought him Curds in a lordly bowl.” | 2. Jacob |
| _____ 29. “Thy glory, O Israel, is slain upon thy places! How are the mighty fallen.” | 3. Abraham |
| _____ 30. “The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs.” | 4. Moses |
| _____ 31. “ Wilt thou indeed destroy the righteous with the wicked? . Shall not the Judge of all the earth do right?” | 5. David |

Arrange the persons or events in chronological order by placing A before the earliest, then B, etc. to E.

- _____ 32. The giving of the law on Sinai
- _____ 33. The building of the Temple by Solomon
- _____ 34. The call of Abraham
- _____ 35. The Babylonian captivity
- _____ 36. The exodus from Egypt

The following quotations are particularly characteristic of the biblical books in which they are found.

37. “You shall not eat any flesh with the blood in it. You shall not practice augury or witchcraft. You shall not round off the hair on your temples or mar the edges of your beard.”
A. Genesis B. Leviticus C. Lamentations D. Jeremiah E. None of these
38. “He who corrects a scoffer gets himself abuse, and he who reproves a wicked man incurs injury. Do not reprove a scoffer, or he will hate you; reprove a wise man, and he will love you.”
A. Job B. Psalms C. Song of Solomon D. Proverbs E. None of these
39. “Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream.”
A. Deuteronomy B. Proverbs C. Ezekiel D. Amos E. None of these

MATCHING: Wisdom literature.

- | | |
|-------------------------------------------------------------------------------------------------------|------------------|
| _____ 40. "Blessed is the man who walks not in the counsel of the wicked." | 1. Ecclesiastes |
| _____ 41. "Vanity of vanities ! All is vanity ! | 2. Proverbs |
| _____ 42. "He who rusts in his riches will wither but the righteous will flourish like a green leaf." | 3. Job |
| _____ 43. "Man that is born of woman is of few days, and full of trouble." | 4. Psalms |
| _____ 44. "Woe to you who are at ease in Zion." | 5. None of these |

New Testament

MULTIPLE CHOICE

45. Which of the following is not in the New Testament to describe the church of body of believers:
A. Bride of Christ B. Household of God C. Universal Brotherhood D. People of God
46. Who said, "My soul doth magnify the Lord and my spirit doth rejoice in God my Savior"
A. Simeon B. Stephen C. Mary D. John the Baptist
47. The who was dragged out of a city and left for dead, only to get up and go back into the same city was:
A. Paul B. Stephen C. Peter D. John E. Nicodemus
48. The Gospel containing the most number of parables is:
A. Mathew B. Mark c. Luke D. John
49. Passages from the Upper Room describing the role and function of the Paraclete are found in:
A. Matthew B. Mark C. Luke D. John
50. Those who were with Jesus on the mountain during the time of His transfiguration were:
A. Moses, Elisha, John, Peter, James
B. Moses, Elijah, John, Peter, Matthew
C. Moses, Elisha, John, Peter, Matthew
D. Moses, Elijah, John, Peter, James
E. None of the above.

51. "For the king knows about these things, and to him I speak freely; for I am persuaded that none of these things has escaped his notice, for this was not done in a corner."

- A. Nathan B. Joab C. Daniel D. Paul E. None of these

52. "The word became flesh and dwelt among us" is from:

- A. Matthew B. Mark C. Luke D. John

MATCHING

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| _____ 53. Paul's longest and most theological development of the Gospel. | A. I Corinthians |
| _____ 54. Fullest expression of Christ's role as high priest. | B. II Corinthians |
| _____ 55. Provides the most instruction concerning the gifts of the spirit. | C. Romans |
| _____ 56. "Therefore if any man is in Christ, he is a new creature." | D. I Timothy |
| _____ 57. "But even if we, or an angel from heaven, should preach to you a Gospel contrary to that which we have preached to you, let them be accursed." | E. Galatians |
| | F. Revelation |
| | G. Hebrews |
| | H. Ephesians |

MATCHING

- | | |
|---------------------------------------------------------|----------------|
| _____ 58. One of the original twelve disciples | A. Othniel |
| _____ 59. The man chosen to replace Judas as an apostle | B. Phinehas |
| _____ 60. The first Christian to be martyred | C. Bartholomew |
| | D. Matthias |
| | E. Stephen |

MATCHING - Match the name of the book, person, or place from the right-hand column with the corresponding phrase or quote in the left-hand column. Use each only once.

- | | |
|---------------------------------------------------|------------|
| _____ 61. A "Son of Thunder" | A. James |
| _____ 62. To an unknown God | B. Antioch |
| _____ 63. Seller of purple and dyes | C. Corinth |
| _____ 64. Paul's shipwreck | D. Athens |
| _____ 65. The prodigal son | E. Lydia |
| _____ 66. Gospel containing the "I am's" of Jesus | F. Maita |
| | G. Luke |
| | H. John |
| | H. Peter |

MATCHING: Sayings of Jesus with their settings

- | | |
|---------------------------------------------------------------------------------------------------------|------------------------|
| _____ 67. "My hour has not yet come" | A. Caesarea Philippi |
| _____ 68. "Get behind me, Satan" | B. Marriage of Cana |
| _____ 69. "The Spirit of the Lord is upon me, because he has anointed to preach good news to the poor." | C. Sermon on the Mount |
| _____ 70. "Truly, a servant is not greater than his master." | D. Nazareth |
| _____ 71. "But I say unto you, love your enemies, and pray for those persecute you." | E. Upper Room |

MATCH the following verses with the book from which they are taken:

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| _____ 72. "Truly, Truly, I say unto you, I am the door of the sheep. I am the Good shepherd." | A. Philippians |
| _____ 73. "For they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator." | B. John |
| _____ 74. "Even so faith, if it has no works, is dead." | C. Revelation |
| _____ 75. "Behold, I stand at the door and knock; if any man hears my Voice and opens the door, I will come into him and will dine With him, and he with Me." | D. Romans |
| _____ 76. "For me, to live is Christ, and to die is gain." | E. James |

MATCH the speaker with the representative quote from speeches in the Book of Acts.

- | | |
|---------------------------------------------------------------------------------------------------------------------------------|-----------------------|
| _____ 77. "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words." | |
| _____ 78. "You stiff necked people, uncircumcised in heart and ears, You always resist the Holy Spirit." | A. Paul at Athens |
| _____ 79. "... I found also an altar with this inscription. To an unknown God." | B. Paul before Felix |
| _____ 80. "With respect to resurrection of the dead I am on trial before you this day." | C. Peter |
| _____ 81. "... God shows no partiality, but in every nation any one who fears Him and does what is right is acceptable to Him." | D. Stephen |
| | E. Peter to Cornelius |

82. T F Agabus predicted an imprisonment of Paul which was to occur at Jerusalem.
83. T F Paul describes the qualification for elders in two of his letters.
84. T F The concern of the early church with the “coming of the Lord” is addressed by Paul in a letter to the Galatians.
85. T F The letter to the Hebrews presents Jesus as High Priest forever after the order of Melchizedek.
86. T F Theophilus receives two lengthy narratives which are included in the New Testament.
87. T F Paul studied at the feet of a teacher named Gamaliel.
88. T F It is in II Corinthians that Paul writes the famous chapter on love, beginning with the words, “ If I speak with the tongues of men and of angels, but have not love, I am a noisy gong or a clanging symbol.”

THEOLOGY

MULTIPLE CHOICE

89. The unchangeableness of God is called His:
 A. Immutability B. Aseity C. Sovereignty
90. The notion of being born again is called:
 A. Regeneration B. Glorification C. Sanctification D. Justification
91. Descriptions of God in human terms are called:
 A. Humanisms B. Anthropomorphisms C. Images D. God is not described in the Bible
92. The doctrine of the Trinity teaches that God is:
 A. 3 in essence and 1 in person B. 1 in essence and 1 in person
 C. 1 in essence and 3 in person D. None of the above
93. The doctrine of sanctification teaches that in this life true believers:
 A. Cooperate with the work of the Holy Spirit B. are never able to achieve perfection
 C. Make genuine progress in striving after perfection D. None of the above

Using words from the following list, please complete these sentences:

94. _____ is the term describing the continual care which God exercises over the universe he has created.
95. The term used to describe God's self-existence is _____.
96. The study of the end times and the second coming of Christ is called _____.
97. The science of properly interpreting the Scriptures is called _____.
98. _____ refers to the first sin committed by Adam and Eve.
99. Isaiah fell to his face in the temple when confronted by God's _____.
- Aseity
Eschatology
Hermeneutics
The Fall
Original Sin
Omnipotence
Holiness
Providence

Based on Romans 8, place the following terms in the sequence in which they appear in the "Order of Salvation." Please place in logical sequence, not necessarily a time sequence. (Some may occur simultaneously in time).

100. _____
101. _____
102. _____
103. _____
104. _____
105. _____
106. _____
107. _____
- Faith
Election
Glorification
Effectual Calling
Repentance
Regeneration
Justification
Sanctification

108. T F The doctrine of election teaches that God, before the foundation of the world, freely chose particular sinners to be saved by His grace.
109. T F While justification by faith alone, good works must flow from those who claim to be regenerate.
110. T F The doctrine of irresistible grace teaches that the Spirit draws sinners to God, even while they are unwilling to come to Him.
111. T F God infuses righteousness into the life of the believer.
112. T F God's sovereignty and man's freedom stand in contradiction to each other, and will only be resolved in heaven.
113. T F "Total Depravity" means a person is as wicked as he could possibly be.
114. T F The title "Son of Man" has exclusive reference to the humanity of Jesus.
115. T F In Colossians Paul depicts Jesus as the head of the body, the church.
116. T F Sin may be defined as any and every lack of conformity with the moral law of God.
117. T F The scriptures teach that God created the world "ex nihilo" - out of nothing.
118. T F The person of Jesus Christ is considered to have a confusion of two natures - human and divine.

Name: _____

Address: _____

City, State, Zip: _____

Phone () _____

If you disagree with any position please write out your understanding.

| SCORE | | |
|----------|-----|--|
| O.T. | 46 | |
| N.T. | 44 | |
| THEOLOGY | 30 | |
| TOTAL | 120 | |

Comments On The Christian Education Audit

The most frequently missed test question was the last one, Number 118. It had to do with the two natures of Christ, and how they are related to one another. Some consider this to be part of the most neglected teaching in the church today.

One of the first and most significant orthodox statements was made at the Council of Chalcedon in 451 A.D.. Two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition or confusion. What must be maintained is that each of the two natures retains its own properties, and that the distinctiveness of each is not lost. The two natures of Christ, therefore, are joined in one person, but not fused or merged into one.

While this is a technical point, history has been altered because of disagreements on this very issue. It accounts for the rise of the Eastern and Western branches of the church, as well as many contemporary cults.

Two other questions proved troublesome for many. In question number 110, the falsifying agent is the word “unwilling”. Part of the work of God’s Spirit upon our hearts is to positively incline them toward Christ, to create spiritual life and love of the Savior. The work of God through His Spirit is in “renewing their wills, and by his almighty power determining them do that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace”.

The other frequently missed question was number 112. What made this false was the use of the word “contradiction”. A contradiction denies the possibility of a resolution because of mutually exclusive terms. However, the scriptures teach both divine sovereignty and human freedom; they cannot, therefore, be in contradiction. What we may say is their resolution is not currently understood. This is very different than saying their resolution is impossible.

POSTULANT

POSTULANTS - Trunk CONTINUED SPIRITUAL AND ACADEMIC PREPARTION

1. The period of Postulancy is also a prescribed period of continued development, preparation and spiritual formation, during which time all academic and/or theological training and other objectives originally set forth by the Committee must be completed.
2. The Postulant will receive increasing counsel and consultation from members of the C.O.M. , the Bishop, and the sponsoring Priest in order to provide increased pastoral oversight during this time with the intent to complete all study and preparation.
3. The sponsoring Priest will continue to report to the C.O.M. on the Postulant's progress and development.
4. During the period of Postulancy, additional assignments will be made to further spiritual and leadership development of the Postulant.
5. During the period of Postulancy, a canonical examination will be scheduled which will test the Postulant in the areas of scripture, theology, church history and liturgy.

CANDIDATE

CANDIDATES - Branches
BASIC FORMATION FOR HOLY ORDERS
HAS BEEN COMPLETED

1. At the completion of the period of Postulancy, and upon completion of the canonical examination, the Postulant may apply to the C.O.M to be admitted as a Candidate for Holy Orders, and shall submit the following:
 - a. A duly authorized application.
 - b. A certificate from the theological seminary where he is studying, or from the clergyman or other authorized proctor/director under whose formation he is pursuing his studies (under the authority of the Committee) showing his scholastic record and personal qualifications for the ministry of this church.
 - c. An updated recommendation from his sponsoring Priest setting forth his current assessment and grounds to be presented as a Candidate for Holy Orders.
2. Additional preparatory steps may be assigned by the C.O.M. and/or the Bishop to fulfill any outstanding requirements or better prepare the Candidate for prospective ordination.

ORDINATION



ORDINATION - Fruit
BASIC FORMATION ESTABLISHED:
PREPARATION TO BE SET IN PLACE

1. Upon satisfactory completion of all remaining Candidacy requirements for Holy Orders, the C.O.M. (or its designee) and/or the Bishop may wish to interview the Candidate prior to recommending ordination. If approved, the Candidate will then proceed to ordination and, subsequently, his assigned Cure.

2. If the Candidate is approved for ordination to the diaconate, then the C.O.M. and/or Bishop may prescribe a continuing course of diaconal training. This will be monitored by the Priest to whom the prospective Deacon is assigned, and periodically reported on to the C.O.M. for future evaluation.

3. With the consent of his sponsoring Priest, and respective Rector's Council, a Deacon must apply in writing to the Committee to be considered for ordination to the priesthood. The Committee may conduct further interviews, consultations, and evaluation at their discretion prior to approval of the Deacon for the priesthood.

4. If the Candidate is approved for ordination to the priesthood, then he will be expected to pursue ongoing studies and/or ministerial development according to the guidelines set forth in Diocesan, Provincial, and National Canons, and by his Bishop.

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ORDINATION TO THE DEACONATE

1. No one shall be ordered Deacon unless a male at least 21 years of age, and a communicant in good standing in the CEC.
2. Before acceptance as an Applicant for the Diaconate, there shall be submitted to the C.O.M. an Application for Holy Orders from the Inquirer including a letter of recommendation from the sponsoring CEC Priest, and approval of the respective Rector's Council.
3. Before the ordination of a Deacon, the Candidate must hold or obtain an accredited or recognized baccalaureate degree or equivalent, and/or with the approval of the Bishop and Committee, read for Holy Orders under a Committee-approved seminary program, and pass an examination on essential subjects.
4. No one shall be ordered Deacon in less than one year from his admission as an Aspirant for Holy Orders.
5. Before the ordination of a Deacon, the Candidate must submit to a thorough examination of his moral, doctrinal and spiritual values in addition to his professional work history; academic credentials; theological education and training; medical examination by an authorized physician, if requested; credit/financial review; background investigation; and complete psychological, personality, career, and gifting evaluation. Other areas may be examined or tested at the discretion of the Committee and the Bishop.
6. The C.O.M. shall advise the Bishop regarding the qualification (or concerns) of a candidate for ordination.
7. No one shall be ordered Deacon unless he has passed examinations as set forth by the C.O.M. as defined in paragraph 5 above.
8. Any Deacon ordained in accordance with the Rule of Holy Orders who may desire to advance to the Priesthood shall complete all requirements for that Order according to the provisions stated herein.

ORDINATION TO THE PRIESTHOOD

1. No one shall be ordained Priest, unless a male communicant at least 30 years of age, and in good standing in the CEC.
2. Before consideration of acceptance as an Applicant for the Priesthood, there shall be submitted to the Committee on Ordained Ministry, an Application for Holy Orders from the Inquirer including a letter of recommendation from the sponsoring CEC Priest.
3. No one shall be ordained Priest until he has been serving in the Diaconate for one full year, unless it shall seem good the Bishop, with advise from the C.O.M..
4. As a general guideline, no one shall be ordained a Priest in less than two years from his admission as an Aspirant for Hly Orders unless the Bishop, under special circumstance, shall shorten that time period. In no case shall he be ordained a Priest in less than one year from his admission as an Aspirant (nor until he has been a Deacon for at least six months) except in those cases described in the next two sections pertaining to clergy previously ordained.
5. No one shall be ordained Priest unless he is first recommended to the Bishop by the Committee on Ordained Ministry, and until the Bishop has approved such recommendation. Before the ordination of a Priest, the Candidate must submit to a thorough examination of his moral, doctrinal and spiritual values in additions to his professional work history; academic credentials; theological education; medical examination by an authorized physician, if requested; credit/financial review; background investigation; and complete psychological, personality, career and gifting evaluations. Other areas may be examined or tested at he discretion of the Bishop and the C.O.M.
6. No one shall be ordained Priest until he has been appointed to serve in a Cure within the jurisdiction of his Church, or as a Missionary under the ecclesiastical authority of this Diocese, or the International Development Agency, or as a Military Chaplain, or Instructor in an approved School or Seminary of Learning, providing opportunity for the exercise of his ministry judged sufficient by the Bishop.



RECEIVING CLERGY PREVIOUSLY ORDAINED IN APOSTOLIC SUCCESSION

1. This branch of the one, holy, catholic and apostolic church will duly receive clergy previously ordained in Apostolic Succession pending review and approval of all other qualifications in concurrence with those requirements outlined in this Rule of Holy Orders, and upon substantiation of their calling to the CEC and this Diocese. The C.O.M. will ask for the candidate to demonstrate a clear understanding of the Charismatic Episcopal Church and how his calling is in conformity.
2. Letters Dimissory would be requested, and obtained, if possible. The candidates prior orders may be accepted by the Bishop without further ordination.
3. Priests and/or Deacons previously ordained in Apostolic Succession will be required to complete additional training in convergence worship and charismatic pneumatology, and Liturgical studies, and any additional requirements set forth by the bishop.
4. The Committee on Ordained Ministry, and the Bishop, reserve the right to decline receipt of any clergy in Apostolic Succession if, by reason of spiritual assessment, ministry experience, or other valid criteria, the clergy in consideration is not suited to, qualified for, or called to Holy Orders with the CEC.

ORDAINING CLERGY IN NON-APOSTOLIC SUCCESSION

1. Pastors, presbyters or ministers previously ordained in non-Apostolic Succession may be considered for ordination in the CEC.
2. The candidate would be interviewed by a member of the Bishop's Council Committee on Ordained Ministry; hereafter called "Committee", who would prepare statements for the Bishop concerning the circumstances which bring the candidate to the CEC.
3. Academic, theological and ministry credentials of such clergy will be assessed on a case-by-case basis with a customized track developed for pursuit of Holy Orders which considers all aspects of prior education, skill and experience. The orientation toward Three Streams Worship will be evaluated. The C.O.M. and the Bishop may grant exceptions to the specified time periods identified in this Rule of Holy Orders based on these factors when warranted.
4. Additional education or reading will be required.
5. If from a non-charismatic background, reading or instruction may be required in pneumatology and convergence worship.
6. For those who have a church or parish desiring Communion with the CEC, a member of the Committee will then examine the status of the local body and their desires for uniting with the CEC. A report will be made to the Bishop. This would be considered separately from Holy Orders consideration, which is the intent of this "Rule".
7. Should the local body not be desirous of uniting with the CEC, at the moment of review, the candidate would be encouraged to "educate" the body, and to assure that his relationship is intact. Or, that other ministry would be open to him.
8. The candidate would then be expected to obtain "transfer" status from his previous affiliation, if possible.
9. A period of six months would be required prior to Ordination in the CEC, after being approved by the Committee. Those not previously ordained in Apostolic Succession will be expected to serve a time as a Deacon. The Certificate Program will be completed. Ordination to the Diaconate and length of service as a Deacon will be at the discretion of the Bishop.

OPERATING GUIDELINES FOR CHAPLAINS IN THE ARMED FORCES, DEPARTMENT OF VETERANS AFFAIRS HOSPITALS, OR FEDERAL PRISONS IN THE UNITED STATES.

Men with a vocation to ministry as chaplains in the US Armed Forces, federal prisons and Department of Veterans Affairs hospitals must first apply to a diocesan Ordinary for ordination to the priesthood. Under federal laws and regulations, deacons cannot qualify for professional, federal chaplaincies. During his Postulancy or after ordination, the future chaplain must receive permission from his diocesan bishop to apply to the Endorser appointed by the Patriarch for endorsement for service as a chaplain.

It is crucially important that the applicant for federal chaplaincy understands he will minister in a religiously pluralistic environment. Although chaplains are not required to perform religious acts or services that violate their own beliefs, they are required to facilitate the free exercise of religion for persons of all faith groups within their respective areas of responsibility. A chaplain does not proselytize members of other faith groups, although he is free to share his beliefs with those who are willing to receive his testimony and teaching.

The Army, Navy and Air Force chaplaincies have Chaplain Candidate programs that allow a future chaplain to be commissioned as an officer in the Reserve or National Guard and train with the military. They can receive pay and benefits while pursuing ordination and completing their educational and professional-experience qualifications for chaplaincy service. The Bureau of Prisons has a Chaplain Trainee program with similar structure and objectives.

While performing federal chaplaincy duties, the chaplains and their families are under the pastoral, administrative and disciplinary jurisdiction of the Diocese for the Armed Forces and Federal Chaplaincies. Chaplains with full-time ministries in the armed forces, Department of Veterans Affairs or federal prisons are canonically resident in the Endorser appointed by the Patriarch . Chaplains in the military Reserve or National Guard remain canonically resident in their geographic diocese.

The qualifications for federal chaplaincies vary among the chaplaincy services, as do the recruiting incentives and application procedures. Therefore men who perceive a vocation to ministry in any of the federal chaplaincies should contact Diocese for more information.

OPERATING GUIDELINES FOR MISSIONARY DISTRICTS, MISSIONARY DIOCESES AND DIOCESES

The intent of this section is to maintain common standards and procedural uniformity throughout all jurisdictions of the CEC. The C.O.M. and the Bishop shall be responsible for general oversight of Holy Orders administration throughout the Diocese.

All geographical areas of the CEC shall function as either a Missionary District, Missionary Diocese, or a Diocese. Following are basic guidelines for the Holy Orders Application administration in each.

1. Missionary Districts

Missionary Districts are those states or areas which do not have a local bishop, but may have an assigned Canon Missioner. Holy Orders administration in these territories will be the direct responsibility of the Provincial Committee on Ordained Ministry. The Provincial Committee on Ordained Ministry will be comprised of Canon Missioners appointed by the Bishop, who serve in the respective Missionary Districts plus other appointees of his choosing. There shall be two annual Committee meetings held at the Provincial Office which will manage and oversee the processing of Holy Orders applications, and submit recommendations to the Bishop for approval of Ordination. Their findings and recommendations will be submitted to the Executive Committee of St. Michael's Seminary for review.

2. Missionary Dioceses

Missionary Dioceses are those states or areas under the jurisdiction of a Missionary Bishop. In these territories, Missionary Bishops will appoint and convene a Committee on Ordained Ministry from their respective area which will serve as the primary review board for Applications for Holy Orders within their jurisdiction. The recommendations of this Committee must be approved by its Missionary Bishop.

The Provisional Rule of Holy Orders of the CEC will serve strictly as the accepted policy and guidelines of the Missionary Diocese. Upon receipt of a completed Application for Holy Orders, the Missionary Bishop shall forward a copy, along with prescribed Application fee and Variance Request Form if

applicable (identifying any exceptions to the Rule of Holy Orders which he recommends be granted) to the Provincial Office. The Provincial Office will then review the Application, initiate the background investigation, order the psychological and personal assessment testing of the Inquirer, and approve/disprove any Variance Request. (The Bishop may, at his discretion, permit the Missionary Diocese to perform the background investigations and testing using approved sources.) The Committee on Ordained Ministry of the Missionary Diocese will then complete the review of the Application. The Provincial Office should be notified if other considerations or variances arise which may warrant its input.

Final approval is with the Executive Committee of St. Michael's Seminary.

3. DIOCESES

Once a Diocese has been formed and a Diocesan Bishop assigned, that Bishop shall appoint a Committee on Ordained Ministry which shall serve as a review board for all Holy Orders applications submitted in its area. All recommendations of this Committee must be approved by the Diocesan Bishop.

The Provisional Rule of Holy Orders of the Diocese will serve strictly as the accepted policy and guidelines of the Diocese. Any variations from the Rule must be approved by the Diocesan Bishop. Final approval is with the Executive Committee of St. Michael's Seminary.

GUIDELINES FOR NON-ORDAINED MINISTRIES

According to Canon 6, Section II, every baptized believer is a minister in the Body of Christ. The public installation of qualified persons in positions of ministry is encouraged.

Guidelines for Licensing of Lay Ministers, and the Commissioning of Lay Ministers

1. The Rector of a Charismatic Episcopal Church or Mission within the Diocese may submit to the Bishop in writing the name (s) of those he desires to be licensed to serve as: Catechists, Lay Readers, lay Preachers, Lay Eucharistic Ministers, Chalicists, Subdeacons and Exorcists in accordance with the Canon One, Section II-B of the Charismatic Episcopal Church.
2. The Rector, of a person he appoints, will have seen to the preparation of the individuals for the ministry for which they have been selected.
3. In his letter, the Rector will indicate the qualifications of the individuals and the office for which they are to be licensed.
4. The licensing of Lay Ministers within a parish to serve within the indicated offices in paragraph 1 will be for a period of up to one year.
5. In December of each year, the Rector of the parish will identify the names of those whose licenses are to be renewed for the next year and the names and qualifications and offices for those to whom initial licenses are to be issued.
6. The Rector may revoke the license of any individual at his discretion by notifying the Bishop of the Diocese.
7. The Office of the Bishop (Archdeacon) will maintain a register of all persons in each Parish or Mission of the Diocese who hold any Lay Ministry license and the status of that license.

APPENDIX

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Canon Six: On the Ministry


Summary: The Charismatic Episcopal Church shall be served by Bishops, Priests and Deacons in Apostolic Succession under the spiritual headship of Jesus Christ with the Patriarch serving as chief pastor. Other offices of ministry are recognized, and the priesthood of all believers is to be exercised in the whole Church.

I Ordained Ministry

A. Defined

1. The term clergy refers to the ordained ministries of Bishops, Priests and Deacons.
2. The ordained ministry is responsible for the liturgical, sacramental and teaching ministries of the Church.
3. The ordained ministry is called chiefly to equip the lead the Church which is the royal and priestly company who offer to God the sacrifices of praise and thanksgiving through the stewardship of time, energy, finances and spiritual gifts.

B. The Episcopal Office

 *For the purpose of this manual this section is intentionally not included*

C. Priests

1. The candidate for Priesthood shall be a male communicant in good standing in the Charismatic Episcopal Church, having reached the age of 24 years, holding an earned Masters degree (or equivalent) and having completed the preparatory requirements for Priesthood during a period of postulancy.
2. Before ordination to the Priesthood, there shall be submitted to the Diocesan Bishop a letter of application from the Candidate and a letter of recommendation from the Priest(s) giving pastoral oversight during the postulancy. The Candidate shall be recommended to the Bishop by Priests within the Diocese who attest to the call of God on the Candidate's life and his abilities to respond to the call.
3. The ministry of the Priest shall include:
 - A. According to the office and authority of the Bishop, and in the name of the Bishop, gathering the family of God together as a people enlivened by one Spirit;
 - B. Offering the Eucharistic Sacrifice which is a full and complete participation in the Sacrifice of Christ once offered.
 - C. Pastoral oversight of a Parish and/or other cure;
 - D. Teaching and preaching the Word of God;
 - E. Hearing sacramental confessions and granting absolution; and
 - f. Administering the sacrament of Holy Unction.

D. Deacons

1. Deacons are ministers who are ordained for the tasks of the service of the Church through the ministry of the Word, divine worship, and services of charity which are carried out under the pastoral authority of the bishop.
2. The candidate for the Diaconate, must be a male communicant, at least 21 years of age, in good standing in the Charismatic Episcopal Church, holding an earned Bachelor's degree (or equivalent), and having completed the preparatory requirements for the Diaconate during a period of postulancy.
3. Before ordination to the Diaconate, there shall be submitted to the Bishop a letter of application from the Candidate and a letter of recommendation from the Priest(s) giving pastoral oversight during the postulancy.
4. The ministry of the Deacon includes
 - A. Caring for the sick, poor and needy;
 - B. Assisting the Priest or Bishop in the administration of the Sacraments;
 - C. Teaching and preaching the Word of God; and
 - D. Assisting in parochial administration

E. Candidacy for Holy Orders

1. Upon reception of application for Holy Orders, the Bishop and at least two Priests shall interview the applicant. Upon the acceptance of the application for Holy Orders, the Bishop shall admit the applicant to Postulancy, working closely with the Postulant to develop and monitor a program of preparation for Holy Orders.
2. Preparation for Holy Orders shall include theological training, practical experience, psychological evaluation, and spiritual formation, with pastoral guidance provided throughout the period of preparation.
3. If the Postulant does not hold the appropriate degree, but has shown such proficiency in an occupation or profession as gives promise of usefulness in Holy Orders, the Postulant shall be required to obtain the appropriate degree, or to read for Holy Orders and pass an examination on essential subjects.

F. Receiving Clergy from Other Christian Bodies

1. Non-apostolic Succession
 - a. If a person ordained or licensed by another Christian body not in apostolic succession of Bishops should apply to the Charismatic Episcopal Church for Holy Orders, the Bishop and at least two Priests shall interview said clergy, giving consideration to his knowledge of Scripture, theology, church history, liturgy and practical pastoral experience.
 - b. The Candidate having fulfilled the requirements of postulancy, the Bishop may ordain the Candidate to the office to which he is called.

2. Apostolic Succession

- a. If a person ordained in apostolic succession should apply to the Charismatic Episcopal Church for Holy Orders, the Bishop and at least two Priests shall interview said clergy. If the Candidate has met the requirements for ordination, his orders shall be received.
- b. If the candidate has not met the requirements for ordination, he may be received as a postulant.

II. Non-Ordained Ministries

- A. Every baptized believer is a minister in the Body of Christ. The public installation of qualified persons in positions of ministry is encouraged.
- B. Licensed Ministries: Non-ordained ministries including Catechists, Lay Readers, Lay Preachers, Lay Eucharistic Ministers, Sub deacons and Exorcists may be licensed by the Bishop, with guidelines for the training and selection of such persons being established by the Bishop.
- C. Commissioned Ministries: Those serving in non-ordained ministries (e.g.: evangelists, prophets, teachers, etc.) who derive a significant portion of their income from said ministry, or who are in full time non-stipendiary ministry, may, with the approval of the Rector's Council and the Bishop, be installed as Commissioned Ministers, thus giving official legal and tax status to those in full-time ministry who are non-ordained.


III. Membership

- A. A Baptized Member is one baptized in water in the name of the Trinity who maintains fellowship in a particular congregation and who is enrolled in the parish register.
- B. A Communicant is a Baptized Member who regularly participates in the life of the congregation, including sharing in the sacraments.
- C. A Confirmed Member is a Communication who has been confirmed by the laying on of hands by a Bishop in the Charismatic Episcopal Church, or has been received by a Bishop of the Charismatic Episcopal Church, having been previously confirmed in a communion in apostolic succession. Only confirmed members may hold canonical offices.
- D. Responsibilities of Members
 1. Regular participation in the life of the Church;
 2. Contributing tithes and offerings;
 3. Submission to the vision of the leadership;
 4. Serving through various gifts and ministries for the building up of the Church;
 5. A commitment to the Great Commission and the Great Commandments.

IV. Discipline and Disposition of Orders and Ministry

- A. The correction of Communicants, Deacons, Priests and Bishops shall be administered by the responsible Ecclesiastical Authority (rector, Bishop, Archbishop, Primate or Patriarch) in consultation with his Council (Rector's Council, Bishop's Council; Archbishop's Council; Primate's Council or Patriarch's Council).

- B. Grievances shall also be heard by the responsible Ecclesiastical Authority in consultation with his Council.
- C. All corrections and grievances may be appealed to the next immediate level of authority, and may, at that authority's discretion, be entertained or dismissed.
- D. The purpose and goal of all discipline is restoration.
- E. Extraordinary Discipline
 - 1. Circumstances requiring extraordinary discipline are: divergence from creedal vows, licentious lifestyle, unlawful acts, or violation of the church's confessions.
 - 2. In such cases the responsible Ecclesiastical Authority along with his council will function as an ecclesiastical court.
 - 3. Should the court find cause to institute discipline such measures may include removal from positions of ministry, excommunication, removal from membership, removal of license, and deposition of orders.
 - 4. The person under disciplinary measures may appeal to the next immediate level of authority.

 *For the purpose of this manual the remaining of Canon Six is not included.*

Canon Six is taken from "The Canon Law of the Charismatic Episcopal Church", dated October 22, 1999

St. Michael's Seminary

ON LINE EDUCATION



107 West Marquita Ave., San Clemente, CA 92672
(949) 366-9480 [Field] Facsimile (949) 492-7238

Established in November 1994 by our House of Bishops, St. Michael's Seminary is responsible for the theological, vocational and spiritual training of men for service in Holy Orders, and for men and women in various lay ministries within the Charismatic Episcopal Church.

St. Michael's allows the student to gain a complete, yet focused, advanced education in preparation for service to this denomination. The course work emphasizes all three streams of the ancient faith: the charismatic, the evangelical and the sacramental/liturgical.

We at St. Michael's Seminary are committed to achieving and maintaining the highest academic standards in teaching, research and writing. We are dedicated to graduating the most qualified candidates called to ministry in the Charismatic Episcopal Church. The St. Michael's system of study, with on-line classes and local oversight, is a rigorous educational environment.

OUR PURPOSE AND VISION

Purpose:

St. Michael's Seminary exists to make visible the Kingdom of God to the nations of the world by making disciples of all the nations, teaching them to observe all things that Jesus Christ has commanded, under the authority and direction of the International Agency on Education.

Vision:

St. Michael's Seminary will form men that above all else are men prepared and equipped to participate in God's governance upon the earth, thereby producing fruit of God's kingdom that will remain to the glory of God.

Mission:

As future leaders, men trained at St. Michael's seminary will run on the curriculum track that will bring them into mature formation in Christ. The biblical aspects of this track are proclamation, teaching, fellowship, service, worship, equipping and sending out.

Philosophy of Ministry:

St. Michael's seminary will train men who stand on the theological virtues of faith, hope and love. These men will identify with Christ, thereby bringing forth many godly generations that will reflect the cardinal virtues of prudence, fortitude, justice and temperance.

PREREQUISITES

In order to insure that a student possesses the necessary skills to function in the Graduate Program, there are four basic prerequisites for admission.

English Composition: An essay with the application for admission will determine the ability of the applicant to write an essay which is grammatically correct and logically composed. If the local Bishop and/or dean of the seminary determine that further work in English composition is called for, the student will be required to take the St. Michael's English Composition course (ENG-101) or its equivalent through a local community college or other institution of higher learning.

Basic Bible Content: Applicants must show a basic knowledge of Holy Scripture. Evidence of Bible college or other undergraduate Bible courses will suffice. If the student has no formal training in Bible he may apply to "place out" of this course by completing and passing a basic Bible content exam. If further study is needed, he may take the four Bible study courses (BS-101–BS-104) offered in the St. Michael's Institute Diploma Program.

Church History: A basic knowledge of Church history is essential for the graduate level studies at St. Michael's. A student may show evidence of undergraduate studies in Church history or he may apply to "place out" of this course if he has appropriate training in history and can pass a placement exam. If additional study is needed, he may take CH-101 and CH-102 in the St. Michael's Institute Diploma Program.

Philosophy: A basic knowledge of philosophy and an ability to express a Christian world view is necessary for theological study on the graduate level. Applicants must show evidence of undergraduate training in philosophy or they may apply to "place out" of this course by passing a placement exam. If further study is needed, PH-101 in the Diploma Program is an appropriate course in basic philosophy.

GRADUATE COURSE LIST

BIBLICAL STUDIES:

- BS-501 Biblical Theology: The Old Testament (3 hrs)
- BS-510 Biblical Theology: The New Testament (3 hrs)
- BS-550 Theoretical Hermeneutics and Theoretical Homiletics (3 hrs)
- BS-601 Unity of the Bible (4 hrs)

LITURGICS:

- LS-501 Practical Liturgics and Prayer Book Worship (2 hrs)
- LS-550 Practical Hermeneutics and Practical Homiletics (3 hrs)
- LS-601 Development of Liturgy and Sacramental Theology (3 hrs)

PASTORAL STUDIES:

- PS-501 Life in the Spirit: Spiritual Formation and Direction (4 hrs)
- PS-510 Foundations in Pastoral Care (3 hrs)
- PS-550 Church Administration and Canons (4 hrs)

CHURCH HISTORY:

CH-601 History and Theology of the Ancient-Ecumenical Orthodox Traditions: Roman, Orthodox, Anglican (3 hrs)

THEOLOGY:

TH-501 Systematic Theology:

Catholic, Evangelical, and Charismatic (3 hrs)

TH-550 Ministry and Government (3 hrs)

TH-601 Ethics and Moral Theology (3 hrs)

Total: 44 hours

ON-LINE EDUCATION

St. Michael's Seminary courses are offered on line in the virtual classroom. Instructors for the courses are chosen by the curriculum committee for their expertise in the respective areas of study. In the graduate level curriculum, most courses are divided into five classes, and each class is divided into two sessions on line. These sessions may be offered as morning and afternoon sessions or on separate days, giving each course the option of from five to ten actual meeting times, depending on the needs of the registered students. Local oversight by your sponsoring priest and Bishop is also an essential element in your seminary training.

CURRICULUM AND GRADING

For each course you, the student, will be provided with a syllabus, detailing the purpose of the course, its objectives, and practical application, a course outline, and questions for the readings for most of the required texts. Your grade will be determined by class participation on line, together with papers, and other assignments as determined by the instructor.

OXFORD STYLE EDUCATION

The St. Michael's curriculum is designed to encourage Oxford style class interaction. The student must therefore remain current in his reading, be well versed in the material, and prepared to defend his position with the other students in the seminar. Class participation is mandatory. During normal semesters, only one absence from an on line class is allowed. Though the instructor will be given substantial latitude in teaching the course, the core curriculum has been exhaustively researched and carefully prepared so that we may maintain the utmost integrity and continuity of the content of the faith.

DEGREES OFFERED

St. Michael's Seminary offers an Undergraduate Diploma, a Masters Degree in Ministry, and a Licentiate in Theology to those who complete the proper course requirements.

Students intending to receive a degree must maintain continuous enrollment until conferral of the degree and complete all the course requirements within a seven year period from the start of the first class to the end of the last class, unless written deferment is granted by the dean.

APPLICATION

Application for admission to the Seminary and class registration is normally accomplished through your local parish priest and diocesan bishop. Recommendation by the rector, and acceptance by the diocesan bishop or his appointed representative are necessary before final acceptance is given by the academic dean for enrollment. Contact your local priest for more information and an application.

COSTS

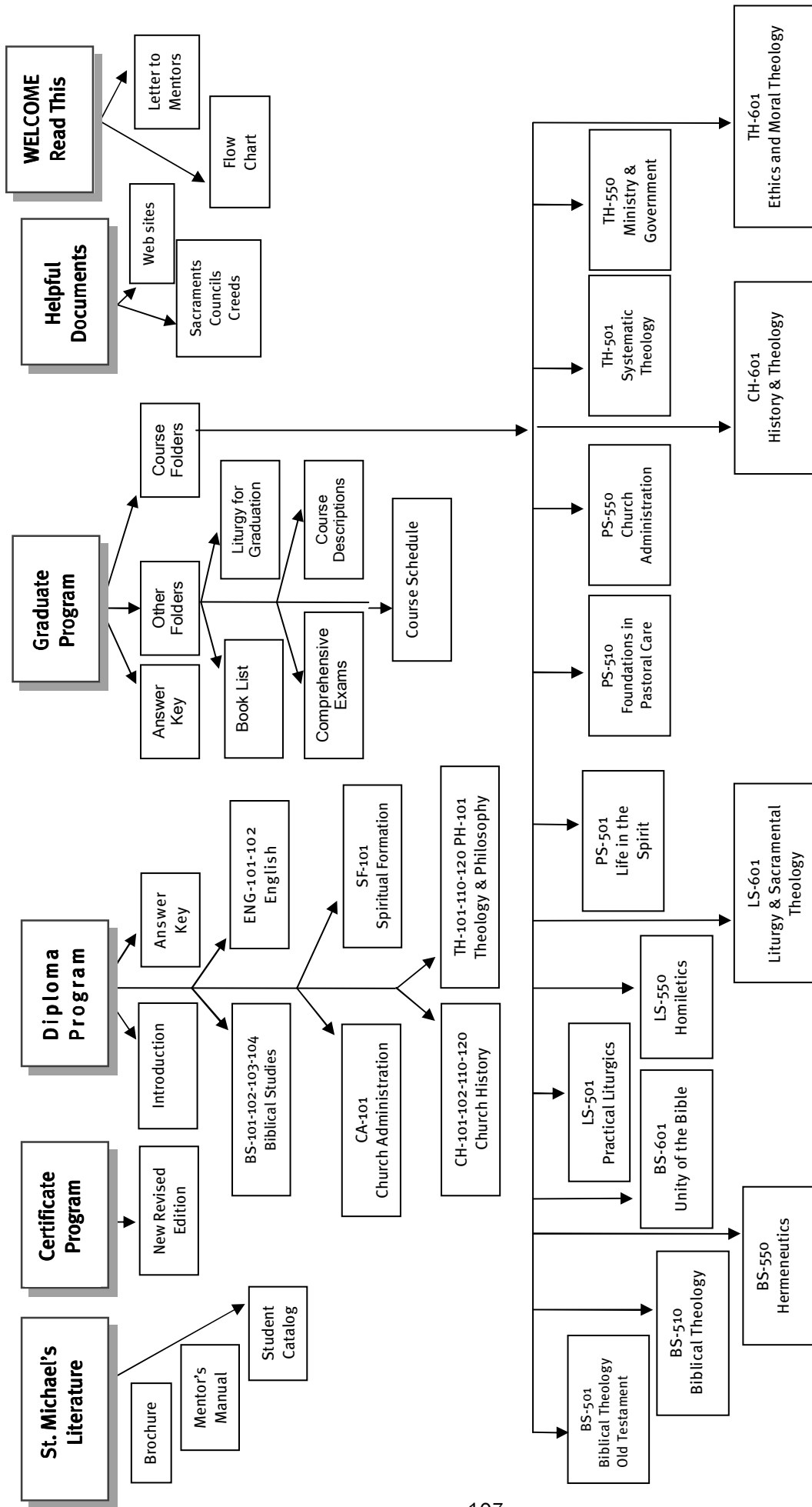
Per course cost:\$350

Per course audit:\$175

Matriculation (application):\$100

For information on other charges and fees contact your local parish priest.

Students are responsible for purchasing all required course texts. The purchase of all required texts is considered an essential part of building a valuable personal library for ministry.



**ST. MICHAEL'S SEMINARY
CURRICULUM DISK FLOW CHART**

Letter of Expectations

Concerning giving by those in ordained ministry
within the Charismatic Episcopal Church.

I, _____ am fully
committed to give into the following:

- Tithes and Offerings to the local parish
- As a Parish Priest all tithes (and offerings as appropriate) collected from the local Parish will be tithed to the Diocese.
- CEC for Life cecforlife.org
- Foundation Day Offering cechome.com
- Patriarch's Mission Fund cechome.com

Name: _____

Date: _____

Witness: _____

Christian Education Audit

OLD TESTAMENT

MULTIPLE CHOICE: Circle the letter which corresponds to your answer.

1. A. Jacob
2. C. Genesis
3. B. Balaam
4. E. c,a,d,b,e
5. C. By withholding the tithe
6. C. Esau

MATCHING

7. F
8. E
9. I
10. D
11. B
12. A
13. Ishmuel / Isaac
14. Benjamin
15. Rachel / Leah
16. Jesabel
17. Rahab
18. Saul
19. Carmel
20. Temple practice
21. 52
22. T
23. T
24. F
25. F
26. F
27. 4
28. 1
29. 5
30. 2
31. 3
32. C
33. D
34. A

- 35. E
- 36. B
- 37. B
- 38. D
- 39. D

MATCHING

- 40.4
- 41. 1
- 42. 2
- 43. 3
- 44. 5

NEW TESTAMENT

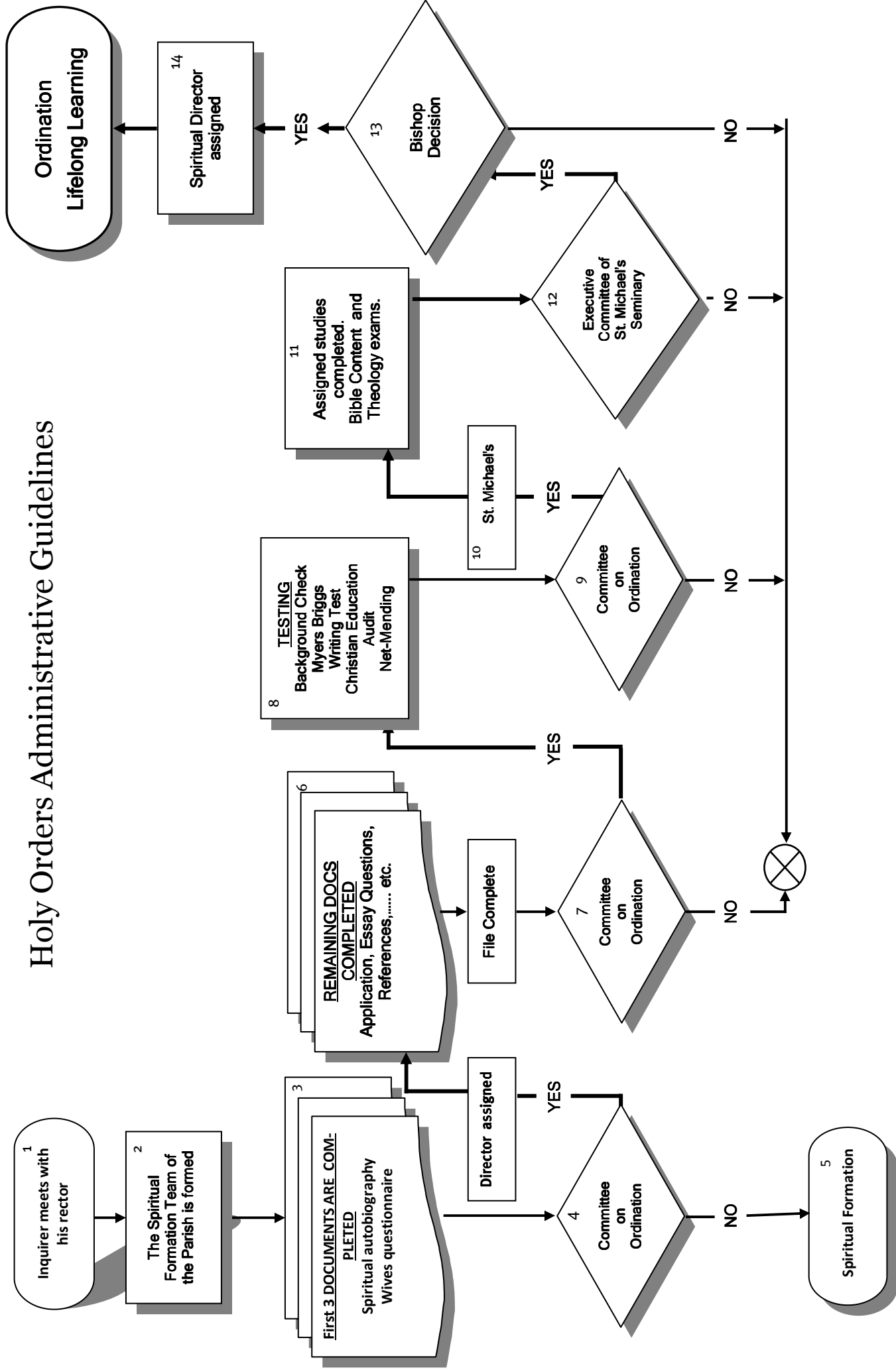
- 45. C
- 46. C
- 47. A
- 48. C
- 49. D
- 50. D
- 51. D
- 52. D
- 53. C
- 54. G
- 55. A
- 56. B
- 57. E
- 58. C
- 59. D
- 60. E
- 61. A
- 62. D
- 63. E
- 64. F
- 65. G
- 66. H
- 67. B
- 68. A
- 69. D
- 70. E
- 71. C
- 72. B

- 73. D
- 74. E
- 75. C
- 76. A
- 77. C
- 78. D
- 79. A
- 80. B
- 81. E
- 82. T
- 83. T
- 84. F
- 85. T
- 86. T
- 87. T
- 88. F

THEOLOGY

- 89. A
- 90. A
- 91. B
- 92. C
- 93. D
- 94. Providence
- 95. Aseity
- 96. Eschatology
- 97. Hermeneutics
- 98. The Fall
- 99. Holiness
- 100. Election
- 101. Effectual Calling
- 102. Regeneration
- 103. Faith
- 104. Repentance
- 105. Justification
- 106. Sanctification
- 107. Glorification
- 108. T
- 109. T
- 110. F
- 111. F
- 112. F
- 113. F
- 114. F
- 115. T
- 116. T
- 117. T
- 118. F

Holy Orders Administrative Guidelines



Inquiry Stage

Application Stage

Aspirant Stage

Postulant Stage

Candidate

“ The first requirement for being in Holy Orders is.....
a Passion for Jesus Christ !”

Archbishop Craig Bates
Patriarch
ICCEC

