



Parish Discernment Handbook for the Diocese of Vermont

**MINISTRY OF
DISCERNING**

The Parish Discernment Committee on Ordained Ministry (PDCOM)

plays a key role in the process leading to ordination. It assists the member of the clergy, the applicant, and the vestry in discerning the will of God. A call to the ordained ministry of the Church is a corporate event. God's call comes not only to the person being considered for the sacred task, but also the Church. The PDCOM, at the initial stage of this process, is the Church's presence in listening and defining what that call may be.

The PDCOM is appointed by the member of clergy. It consists of three to five persons, one of whom must be a member of the vestry, who have mature faith in and an understanding of the Gospel of Jesus Christ. The diocesan Commission on Ministry (COM) strongly recommends, in order to enhance objectivity in the process, that the member of the clergy appoint to the PDCOM an individual from an Episcopal community of faith who is not a member of the parish. The members of the PDCOM should be able to articulate their own vocation and ministry in the context of the work of the Church.

The members of the PDCOM are called to this ministry to explore and discern another's call to the ordained ministry of the Church. Discernment in this sense means to see and understand God's will. It is an action of the Holy Spirit through pray and meditation and the voices of other people. Therefore, we believe that it is essential that the PDCOM begin and end each meeting with a period of prayer and silent reflection. It is this prayerful tone that will invite true discernment of God's will and minimize any anxiety on the part of the applicant or committee members.

The PDCOM members should reflect the diversity of the congregation and its ministries, as well as varying degrees of relationship with the person seeking spiritual discernment. Those serving on the PDCOM must be willing to walk with the applicant and be open to God's movement in their own lives. They must be persons of prayer, humility, confidentiality, and openness to the working of the Holy Spirit within the church. Persons serving on a PDCOM need not have any expertise or prior experience with spiritual discernment.

Members of the PDCOM do need the gifts of frankness and courage. They need to have the welfare of the larger church always in mind. They need to remember that avoiding tough calls only makes things more difficult for the applicant.

Discernment is also an action of the intellect, perceiving the will of God through the gifts of an individual and the person's role in the Christian community. The PDCOM is being asked to help one of their own understand God's will as it is uniquely played out in the spiritual journey of a sister or brother who senses the call to ordained ministry. They will serve as a support system for the person while in the process.

The Bishop and the COM have identified some specific tasks or goals for the PDCOM. A member of the Discernment Committee of the Diocesan Commission on Ministry will meet to assist the PDCOM and clarify these goals and tasks.

We have purposely not put a time line on this stage of the discernment process because it will vary in each circumstance based on how well the committee members know the applicant and on how the process unfolds. We encourage you to work diligently and deliberately in this sacred task. Since the PDCOM is being given a sacred responsibility, that of being present for one of God's children, we wish to stress the care and confidentiality of this ministry. The issues discussed will include sensitive issues. PDCOM members are charged to maintain the confidentiality of this information.

The clergy person may wish to assign tasks to the applicant prior to or as part of the PDCOM's work.

**OVERVIEW
OF THE
WORK OF
THE PDCOM**

Following are the tasks of the PDCOM. Members should read these before engaging in the discernment process so as to understand the breadth and scope of the work of the PDCOM. It is not necessarily the case that each task can be accomplished in one meeting. The PDCOM members may determine a time line when they embark on their journey with the applicant, but should remain open to the need to adjust the schedule as the process unfolds.

The appendix contains additional resources for education and reflection.

**TASKS TO BE
ACCOMPLISHED
BY THE
PDCOM**

Task I – To define the task of the PDCOM, stressing responsibility, care, and confidentiality.

1. A member of the Diocesan COM explains the purpose and work of the PDCOM.
2. Members of the committee introduce themselves to each other, sharing the particular gifts they bring to the committee. The member of the clergy may wish to express his or her reasons for the appointment of each person to the committee as part of the introduction.
3. The members discuss the process of discerning.
4. The group is introduced to an understanding of the continuum of ministry from lay to the three orders of ordained ministry,
 - a. What seems unique about each form of ministry?
 - b. What is similar?
 - c. How does this understanding relate to your own life and ministry?
 - d. How will this relate to the applicant and her or his gifts and calling (in general)?

Task II – To introduce applicant to the Committee and to begin to form a community of sharing and trust.

1. The member of the clergy introduces the applicant to the PDCOM and distributes a brief biographical sketch provided by the applicant.
2. The PDCOM studies and discusses the biographical information in preparation for the next meeting.
3. The PDCOM may request further information in preparation for next meeting.
4. The chair of the PDCOM summarizes the last session with the applicant present.
5. PDCOM members introduce themselves to the applicant, each sharing some of his or her story and the person's investment in the process.
6. The applicant introduces her or himself in a similar manner, focusing on what brings the applicant to this point in his or her spiritual journey.
7. The committee members ask clarifying questions of the applicant regarding the introduction.
8. The PDCOM schedules the next meeting to go over the applicant's autobiography and address the issues that surface for the applicant and the committee members.

Task III – To focus on the applicant’s understanding of Christian ministry and call to ordained ministry.

1. Committee and the applicant discuss issues that arise from a study of the applicant’s autobiography and personal story.
 - a. How has the applicant’s vocation been shaped by teachers, parents, clergy, books, experiences, etc.?
 - b. Does the applicant articulate a sense of call with clarity? Passion?
 - c. What has moved the applicant to seek ordination?
2. PDCOM discusses the four-fold ministry of the Church and the applicant’s clarity about the Christian ministry. (See Appendix)
3. PDCOM discusses how the applicant’s gifts and vision best fit the call to Christian ministry. Can the applicant being to articulate her or his understanding of ordained ministry and what the church will require of her or him? Can the applicant identify ways in which ordination may change her or his ministry?

Task IV – To focus on the applicant’s ability and willingness to grow. PDCOM discusses the following questions with the applicant:

1. Does the applicant seem to be growing in the Christian faith?
 - a. How has personal/spiritual growth been apparent in the past?
 - b. Are there issues that seem to inhibit growth? How might these be addressed?
 - c. What is the potential for continued growth?
 - d. How has the applicant grown in the discernment process? How has the person progressed over the meetings in articulating his or her sense of call?
2. How does the applicant take care of, order, balance her or himself?
 - a. Does the person have a spiritual director?
 - b. Does the person have a rule of life, a prayer life and a spirituality that is life-giving?
 - c. Does the applicant strike you as a person of prayer?
 - d. How does the applicant feel about him or herself?
 - e. What would the applicant identify as emotional strengths and weaknesses, and how might they affect the person’s current and future ministry?

Task V – To focus on the applicant’s gifts, talents, and resources in relationship to our mutual understanding of the Church’s ministry.

1. PDCOM discusses how the applicant’s gifts, skills, current ministries, lifestyle, commitment and vision best fit the call to Christian ministry.
 - a. What priestly or diaconal ministries has the person shown in the parish?
 - b. In what ways could you and the applicant envision the applicant as a priest or deacon?
 - c. Is the applicant someone you would actively recruit?
 - d. What are the applicant’s strengths and weaknesses, the areas needing growth?
2. The applicant describes the resources God has uniquely given to her or him that can be developed into the ministry of priesthood or the diaconate. The PDCOM discerns whether it concurs with the applicant’s assessment. Such things to be considered are:
 - a. *A maturing Christian faith* that reflects an understanding of Christ’s presence, conveying a sense of being called to service, of sharing the Gospel, living in the Spirit, showing love and exhibiting openness to the whole body of Christ’s people in ecumenical engagement. A disciplined pattern of private and common prayer; and the ability and willingness to speak in a personal way of his or her experience of God and Jesus Christ are also important indicators of a maturing faith.
 - b. *Humility*: understanding and acceptance of her or his humanity and ultimate dependence on God.
 - c. *Awareness of the power of sacrament, word and liturgy and willingness to become a symbol bearer.*
 - d. *Sense of vocation for the ordained ministry*: ability to articulate a call, a beaconing, recognized as from God and ability to articulate what the applicant believes he or she has to offer to the Church; ability to articulate past and present personal history of ministry.
 - e. *Loving heart*: capacity and inclination to be close to and care for others. Including family, friends, and colleagues.

- f. *Leadership potential*: initiative, vision, willingness to risk, potential to motivate others and to energize struggling parishes into dynamic and growing parishes, the ability to sense and deal with the impact of systems and institutions, as well as with interpersonal conflicts.
- g. *A sense of self*: strong sense of self-worth, psychological health, level of emotional maturity.
- h. *Personal integrity*: authenticity, trustworthiness, dependability.
- i. *Intellectual competence*: ability to learn, to process information, and apply results, intellectual curiosity as an ongoing process in the applicant's life, evidence of the ability to grow in a coherent sense of God's work through history and in contemporary events, and the potential for appropriately communicating that knowledge. According to canon law, an applicant for discernment to the priesthood must have a bachelor's degree from an accredited college or university or equivalent.
- j. *Effective communication*: presence and poise in functioning with people, both one-on one and with groups; ability to express self simply, clearly, and directly, with the capacity to organize thought and actions and establish goals and direction.
- k. Sense of fitness of things: judgment, boundaries.
- l. *Loyalty to the institution of the Church*: a healthy respect for the traditions and authority of the Church from a position of challenge as well as from a position of support.
- m. Commitment to continuing personal, professional and most of all, spiritual growth.
- n. According to canon law, to be ordained as a priest or a deacon an individual must be 24 years old.

Task VI – To reflect the leadership roles the applicant presently lives out.

1. The PDCOM considers what leadership roles the applicant is presently engaged in.
 - a. What does the applicant identify as strengths and weaknesses in these leadership roles?
 - b. How does the applicant function in groups and relate to a wide variety of people?

- c. What alternatives might the applicant have in mind if leadership as an ordained person does not work out?

Task VII – To meet with the applicant to share what has been learned from the process and how the applicant envisions meeting the needs of the Church today as a priest or deacon.

1. The PDCOM considers the applicant's responses to the following questions:
 - a. What have you learned about yourself as you have explored the possibility of ordained ministry in the Episcopal Church with your member of the clergy and the PDCOM?
 - b. For priests: Tell us about other professions you may have explored or experienced in the past. For deacons: How does your profession fit in with a call to the diaconate?
 - c. What are the needs of the Church as you see them, and how do you envision yourself responding to them through ordained ministry?
 - d. Is it your wish to continue in the process?

Task VIII – To meet with the member of the clergy without the applicant present and formulate a written recommendation to share with the nominee and eventually with the Bishop and the COM. This recommendation must address each of the issues raised for consideration under paragraphs 2 (a) through (n) in Task V.

1. The PDCOM considers how the applicant can be envisioned as a priest or deacon of the Episcopal Church.
2. The member of the clergy and the PDCOM share their recommendations with the applicant.
3. If the PDCOM can envision a call and supports this applicant, then the member of the clergy provides application forms for the applicant to complete and send to the Bishop.
4. The PDCOM completes the appropriate form from the diocesan office.
5. If the PDCOM cannot envision a call, its members should fill out the appropriate form from the diocesan office to reflect that decision.
6. Should the PDCOM and the member of the clergy decide to proceed, the applicant is now presented to the member of the clergy, wardens and vestry supporting a recommendation to the Bishop and the COM.

7. A letter of support must be written, summarizing the conclusions of the PDCOM in relation to all aspects of their work. This letter must also be signed by two-thirds of the vestry, and the clerk of the vestry, and must include a statement committing the sponsoring community of faith to ongoing involvement in the nominee's formation.
8. It is very important that the PDCOM continue to meet periodically with the applicant as he or she proceeds through the process toward ordained ministry.

CONCLUSION

It is likely that each of you will be changed in some way by involvement in the ministry of a PDCOM. The questions and issues raised can be a springboard for deepening awareness of God's call to ministry to each member of the PDCOM. The COM deeply appreciates your willingness to open yourself and undertake this important work.

Appendix

The Discernment Shepherds: On Hearing Call in Community (from the Diocese of Chicago)

The call to ordained ministry is heard in community; it is our official theology that there is no secret or individual call. Conversation about call to ordained ministry may be initiated by the community or it may be initiated by an individual. But it must be heard in community. The reasons for this are articulated in the book *Listening Hearts*.

The charge to the Parish Ministry Discernment Committee is to discern whether they believe the call to ordained ministry is from God. It will be important to let the PMDC members know that they will be engaged in ministering to the applicant. Serving on the committee will require working with their assigned Shepherd, reading resource and background material, as well as attending an indefinite number of meetings with the applicant. A commitment to prayer, careful listening, and a willingness to hear the Holy Spirit enables the PMDC and applicant to address the things one wants to hear and things one does want to hear.

It is our official theology that there is no secret or individual call.

It should be stressed that the work of the PMDC is, indeed discernment. If all members of the committee hear a call for the applicant from God to ordained ministry, consensus will easily be reached. If all members of the committee hear a call from God for the applicant to continue in lay ministry, that must be clear about that—for the well-being of the applicant as well as for the good of the Church. If they cannot agree, they must continue to work, not being “held hostage” by anyone’s perceived time constraints.

Something happens to us when we consult one another in Christian Community. In sharing our thoughts with others, surprising insights often emerge—opening our eyes to what we have not seen and our ears to what we have not heard. This can transform and liberate us beyond our own narrow expectations. Both the one experiencing a call and those helping that person may express God’s wisdom and grace in the process. “I will give you shepherds after my own heart, who will feed you with knowledge and understanding” (Jer. 3:15).

Although God calls each of us personally, our individual perception, reasoning, and understanding are always limited. Even a person who feels absolutely certain that a specific revelation comes from God may be mistaken as to how it is to be applied. Because God often reveals part of the picture to one person and another part to another person, it is prudent to consult one another to discern God’s counsel, guidance, and direction, even if there is no apparent reason to do so. While circumstances sometimes require us to act without consulting others, the danger of arrogance and error in proceeding on our own can be great.

-Farnham, Suzanne, et al. *Listening Hearts* (revised ed.). Harrisburg: Morehouse, 1996.

The Discernment Shepherds: on Prayerful Group Deliberations (Diocese of Chicago)

Imagine a church on a breezy spring day, its doors and windows opened wide to let the wind flow through. So it is when we come together as God's people with the doors of our hearts and minds open—our eyes as windows raised to see what God will show us, our ears open to hear what God may say. It is then that the wind of the Spirit can sweep into our midst to make Pentecost a reality in our life together.

God knows our deepest potential, sees the hidden complexities of our circumstances, comprehends our situation in relation to the larger picture, and grasps the broader implications of our plans. Discernment is our effort to tap into the flow of this divine wisdom.

In classical spirituality, discernment means distinguishing God's spirit from other spirits that are present in a given time and place—such as the spirit of a nation, the spirit of the times, the spirit of competition. To put it another way, discernment is distinguishing the voice of God from other voices that speak to us: the voice of our parents, echoing from years past, the voices of friends, voices of urgency or fear. These voices are neither bad nor good in and of themselves. God often speaks to us through them. But, if followed indiscriminately, such voices can dominate us and lead us along a wrong path.

Discernment is a prayerful, informed, and intentional attempt to sort through these voices to get in touch with God's spirit at work in a situation and to develop a sense of the direction in which the Spirit is leading. Discernment is more a journey than a destination. We may not find answers for all our concerns, but we can be receptive to God's presence as we ponder the questions.

Sound rational analysis based on the best available information is crucial to good discernment. Yet spiritual discernment goes beyond the analogical to engage our senses, feelings, imaginations, and intuition as we wrestle with issues. It often points toward a decision, but it is not problem solving. The goal of our discernment efforts is to find the mind of Christ. As such it is the central component of decision-making for those who would have their work grounded in God.

Discernment is more than saying prayers that ask God to guide us in rational consideration of matters. It is a mode of prayer that involves opening our entire selves to the working of the Holy Spirit. It bids us to let go of preconceived ideas so that we can be open to new possibilities with a readiness to view things from new perspectives. Discernment beckons us to be still and listen with the ear of our heart. It draws us into alignment with God.

Discernment is central to doing God's work. To serve God, we must constantly be alert to the presence and guidance of the Holy Spirit. Without God, we can do nothing. "Those who abide in me and I in them," said Jesus, "bear much fruit, because apart from me you can do nothing" (Jn. 15:5).

In group deliberations, discernment involves coming together with open hearts and open minds to seek God's wisdom around issues important to the community. The first order of business is to become attuned to God's presence within and among those assembled.

Spiritual discernment differs from other kinds of discernment because it is grounded in a conviction that the Holy Spirit is an active presence and, when in a group, the leading party in the proceedings. Christ is present at the center of each person and alive in the group—speaking, forming, and touching—waiting to be heard and recognized. Those assembled want to let go of barriers, both individually and collectively. They want the Spirit to guide them in shaping an issue so that it reflects what is important to God. The Spirit works as leaven that permeates the mixture, transforming the ingredients into the bread of life.

-Farnham, Suzanne G, et. al. *Grounded in God: Listening Hearts Discernment for Group Deliberations* (Harrisburg:Morehouse Publishing, 1996), pp. 5–8.

The Discernment Shepherds: On Baptism and Ministry (Diocese of Chicago)

The genesis and continuing motivation for Christian ministry is a person's identification with God and the ministry of Christ. That ministry is a ministry of reconciliation, a restoring of the relationship of love and unity between all people and God, made continually necessary by the rebellious nature of human beings.

The church has accepted this ministry. Members of the church accept this ministry through the sacrament of baptism. Baptism is the symbolic and spirit-filled initiation into identification with Christ and the church and with the mission and ministry of the church.

Through God's grace, baptism accepts, strengthens, equips, and commissions every person to be a minister of Christ's mission in the world, the mission of restoring a loving relationship between all people and God.

This reconciliation is first effected with the baptized person, who promises to maintain this restored relationship by continually accepting God's forgiving and strengthening love. The baptized person then promises to be a minister to others by being an active member of the community of faith in worship, proclamation and service to all.

Such an inclusive understanding of baptism questions ordination. If all the baptized are commissioned to continue Christ's ministry, what is ordination? Does the practice of ordination confuse the "ordination" received at baptism? In addition, how does such an understanding of baptism influence the practice of infant baptism? Can an infant accept such a commission?

Our theology of baptism as described above would be:

God's love for us is complete when we accept that love and the reconciliation that Jesus Christ has effected through his death and resurrection. We accept both God's love and Christ's salvation by being baptized into the community of faith and vowing to join Christ's continuing ministry of reconciliation. Keeping our baptismal promises and doing ministry continues our own reconciliation as we help others. Baptism is our ordination to do so, through the power of the Holy Spirit. The ordination of clergy merely adds a leadership responsibility in this ministry.

The Discernment Shepherds: On Ministry and Orders (Diocese of Chicago)

Baptism forms the soul of a minister. In baptism we are given the gift of the Holy Spirit. In baptism we find that we are and have always been God's beloved. Christianity is not a religion about being good so Daddy will love us. Through baptism we catch ourselves in Christ and set about the business of participating more fully in the life of Christ, growing into the form given us at birth and signified in baptism. We live into the growing realization that we are called into community, invited into relationship and given everything we need to participate in the life of Christ. We learn that we are part of a ministering community (not, as is so often lived out, a community gathered around a minister).

This is why, in Holy Baptism, we participate in three great renunciations and three great actions. We renounce those forces which rebel against God, we renounce those forces which corrupt and destroy, and we renounce those desires which draw us from the love of God. In short, we renounce those things that lead us away from the ability to perceive and respond to the reality of being God's beloved. We renounce those things that inhibit our relationship, destroy community, and obliterate life's natural abundance. We then undertake three great actions which participate in and point to the love of God which we have begun to let ourselves feel and know. We say yes to the love which is the true origin of all knowledge and tangles us in the web of life. We say yes to the love which wraps the knower and the known in cords of compassion and the bands of deep responsibility and transforming joy. We turn in acceptance to Jesus Christ. We put our whole trust in Christ's grace and love, and it is Christ whom we promise to follow and obey.

In our baptismal covenant, we proclaim our belief in the person of the Holy Trinity and their saving work on our behalf. Seeking God's help, we promise continuance in the faith, perseverance in resisting evil and practicing repentance, proclamation of the Good News, and a willingness to seek Christ in all people, respectfully laboring for their justice, peace and dignity.

So that the baptismal community may live into these promises, its members - collectively and individually - undertake specific acts called "ministry." The acts of our baptismal ministry are divided into three different but related types: diaconal ministry, presbyteral ministry and Episcopal ministry.

Diaconal ministry happens when we seek and serve Christ in all persons, loving our neighbors as ourselves. When we care for friends, family, or strangers we are engaging in diaconal ministry. When, because of our commitment to Christ, we undertake a public service or volunteer in our community, we are engaging in diaconal ministry. Diaconal ministry is as close to us as our own hands.

Similarly, Presbyteral ministry happens when we persevere in resisting evil and whenever we fall into sin, repent and return to the Lord. In other words, presbyteral ministry is about reconciliation, about relationships. Whenever our commitment to Christ moves us to work on our relationships-pushing us to make them more honest and more life-affirming- we are engaging in Presbyteral ministry. When we help people in conflict at work or at home to reconcile, we are engaging in presbyteral ministry. Whenever we promote peace or draw the tight circle of our affections wider so as to include the stranger, we are practicing Presbyteral ministry. Whenever we choose to see the presence of Christ in all of creation-just as we see that presence in bread and wine-we are engaging in Presbyteral ministry. Presbyteral ministry is as close to us as our next breath.

Episcopal ministry happens when we continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers. Episcopal ministry is about continuing, about learning and teaching, about shepherding. When we strive to be faithful and loving parents we are engaging in Episcopal ministry. When we shepherd someone into the baptismal community we are engaging in Episcopal ministry, as we are when we lead a Sunday School class or adult forum. When, because of our commitment to Christ we practice oversight on a community service's board of directors we are engaged in episcopal ministry. When we tell the story our salvation, we engaging in Episcopal ministry. Episcopal ministry is as close to us as our next heart beat.

Diaconal ministry, presbyteral ministry, and episcopal ministry-all three-belong to Christ and are the delightful work of the baptismal community. The mystery of ministry is that we all practice these ministries out of thanksgiving for being God's beloved. At the same time, we feel it is God who gives us the will to do these things as well as the grace and power to perform them; hence the much loved prayer which we pray over the newly baptized.

Heavenly Father, we thank you that by wafer and the Holy Spirit you have bestowed on these your servants the forgiveness of sin, and have raised them to the new life of grace. Sustain them, O Lord, in your Holy Spirit. Give them an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. Amen.

The Book of Common Prayer, p.308

The story of baptismal ministry, however, does not end here. The baptized identify persons within the community who remind, encourage and call us to diaconal, presbyteral and episcopal ministry. Deacons, priests, and bishops are persons whose lives within the baptismal community stand as a sign for and an activator of the community's ministry. Such ordered ministry within the baptismal community is based on an economy of "power with" as opposed to "power over," and shapes the community according to a discipline focused not on rules or will power but on gifts.

Thus the deacon coaches the community in diaconal ministry. The deacon is the sign within the community and the call to the community to seek Christ in the world. The deacon motivates the baptismal community to engage in acts of service and speaks to the community of the world's needs. The deacon is set within the baptismal community as one whose life and presence shows us that God's love is so abundant that we can and should share that love with a needy world.

The priest mentors the community in presbyteral ministry. The priest is the sign within the community and the call to the community to tangle itself in the web of life. The priest is a collaborative leader who motivates the baptismal community to practice reconciliation. The priest is set within the baptismal community as one who breaks open the word and breaks bread to reveal the sacramental character of all creation. The priest feeds us by proclaiming that we are the Body of Christ, which gathers to feed on the Body of Christ for our broken world.

Finally, the bishop guides the community in episcopal ministry. The bishop is the sign of continuance, shepherding and unity. The bishop is a sign of and a call to the community to continue in the faith and to bring others into the fold. The bishop is one who grasps the community's gospel vision, expresses that vision compellingly, sets up processes for good leadership, and ensures the creative freedom necessary for the baptismal community to minister effectively. The bishop is set within the baptismal community as one whose oversight testifies that in working, praying and giving for the coming of God's reign we can, through Christ and in the power of the Holy Spirit, bind together and make one our divided world.

In sum, the baptismal community is motivated by and responds to an awareness that every person is God's beloved. The community responds by ministering to our needy, broken and divided world. Baptized persons are God's people, the laos. Certain members of the laos are set within the baptismal community as signs for and activators of our diaconal, presbyteral and Episcopal ministry. This ordered ministry shapes the community according to a discipline focused on gifts, thereby deepening our awareness of and strengthening our commitment to our common baptismal ministry.

Discernment Resources from the House of Bishops

Books

Rachel Beach, *The Passion of Reverend Nash* (novel)
Will Campbell, *Brother to the Dragonfly*
L. William Countryman, *Living on the Border of the Holy*
Suzanne Famham, *Listening Hearts*
Edward Hays, *Holy Fools and Mad Hatters: A Handbook for Hobbyhorse Holiness*
Parker Palmer, *Let Your Life Speak*
Michael Ramsey, *The Christian Priest*
Ormand Plater, *Deacons in the Episcopal Church: Guidelines for their Selection, Training and Ministry*

Web Sites

<http://www.episcopalchurch.org/recruit.htm>

<http://www.listeninghearts.ang-md.org>

<http://www.gtng.org>

<http://www.andromeda.rutgers.edu/~lcrew/lbgasirants.html> (Written for lesbian and gay aspirants, but good for all)

Workshops, Retreats, Institutes

<http://www.sewanee.edu/lillyproj/lstdi.html> (Jgoodsman@sewanee.edu) A place to explore God's call in our lives.