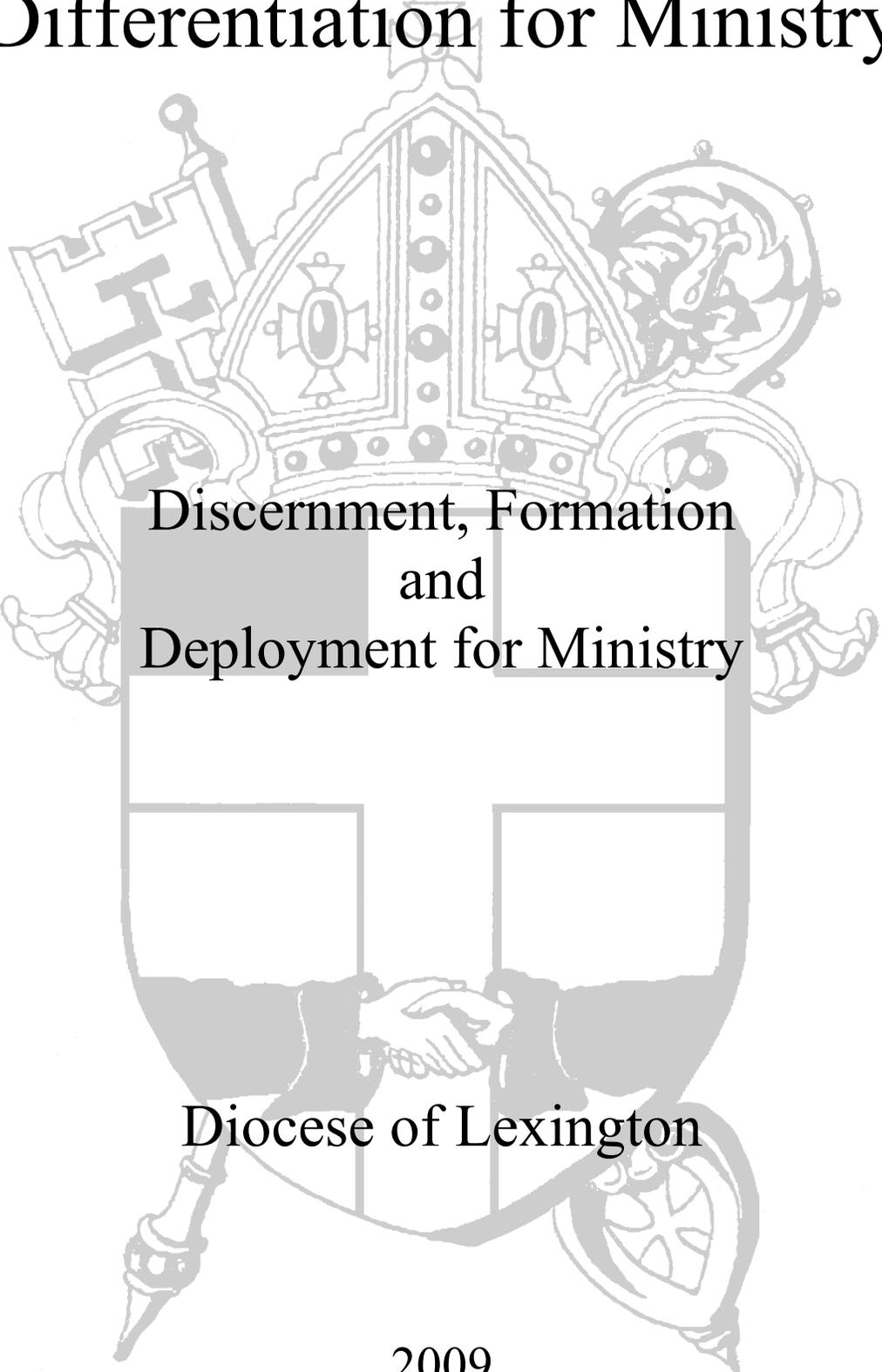


# Differentiation for Ministry

The background of the page features a large, faint watermark of the coat of arms of the Diocese of Lexington. The coat of arms consists of a shield divided into four quadrants by a cross. The top-left quadrant contains a castle tower, the top-right a globe, the bottom-left a hand holding a quill pen, and the bottom-right a hand holding a wheel. Above the shield is a crown with a cross on top, and two hands holding the shield's sides. The text "Discernment, Formation and Deployment for Ministry" is centered over the shield.

Discernment, Formation  
and  
Deployment for Ministry

Diocese of Lexington

2009

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# **Differentiation for Ministry:**

## **Discernment, Formation and Deployment for Ministry in the Diocese of Lexington**

### Introduction: A Theological Foundation for Ministry

We are made full members of Christ's Body the Church by water and the Holy Spirit in the sacrament of Holy Baptism (BCP, p. 298), through which we are empowered with the gifts of the Holy Spirit and invited to share in Christ's royal priesthood (BCP, p. 308). Christ has given his own ministry of reconciling the world to God to all of the baptized collectively, the *laos*.<sup>1</sup> The New Testament uses the word *diakonia* (waiting on tables, lowly service) to describe the ministry of all baptized persons. Our model is Christ himself, who emptied himself and took the form of a slave (Phil. 2:7), and who came not to be served but to serve and who "gave his life a ransom for many" (Mk. 10:45). Carrying out the ministry of Christ is the call of every person baptized into his life, death, and resurrection.

The collective ministry shared by all baptized persons is differentiated in the individual members of the Body as part of our growth to maturity, and the full stature of Christ for the common good of the whole and the building up of the Body (Eph. 4:12-13) just as the cells of a developing embryo differentiate for distinct functions within the human body. That differentiation works so that the vast majority of the members, those not ordained (the laity<sup>2</sup>), retain primary authority for the ministry given to all the baptized, nothing less than carrying out Christ's ministry of reconciling the world to God. Within the laity, different members have different functions. Sometimes those functions are exercised within the community (such as Sunday school teacher, lector, altar guild, or acolyte). Primarily, however, the lay members of the Body exercise their ministries outside of the community (the many different ways in which baptized persons fulfill their vow to proclaim the good news of God in Christ by word and example, love their neighbors, and strive for justice and peace [BCP, 305]).

A very few members of the Body differentiate in the opposite way so that their ministries take on a more limited purpose and are primarily exercised within the faith community rather than outside it. Those members most importantly administer the sacraments of the New Testament<sup>3</sup> and serve as pastors, teachers, and leaders (not that their leadership is exclusive of the laity). In addition, they submit their ministries to

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<sup>1</sup> The Greek word *laos* means "the people of God." Despite the connotations of its English derivative, *laity* or *laypeople*, it is in no way intended to suggest a difference in status or quality of work as in *lay* as opposed to *professional*. Its New Testament meaning would be synonymous with "the baptized."

<sup>2</sup> We typically refer to those not ordained as the laity (e.g., BCP, p. 855) but the term is meant in the New Testament sense of the people to whom Christ has entrusted the ministry of reconciliation and not in the secular sense of "unprofessional."

<sup>3</sup> See BCP, pp. 517 (bishops), 531 and 856 (priests), and 543 and 856 (deacons).

being ordered by the Church through its discipline. It is from this ordering by the Church that we get the terms *ordained*, *ordination*, and *Holy Orders*.

Over time, the ordered ministries evolved into the three-fold pattern we now know as bishops, priests (or presbyters, meaning elders), and deacons. That system can be seen in the life of the Church, at least in a nascent form, at least by the early second century.<sup>4</sup> The misuse of that system for comfort, power, and prestige over the centuries has been a major source of difficulty for the Church and its participation in God's mission and a significant diminishment of its witness.

Neither the rarity of the ordered ministers nor the trappings associated with their offices should be understood to imply greater honor or lend itself to the exercise of ungodly authority by the lording of status over others, which is a way to exercise authority that is repugnant to the Gospel (Lk. 22:24-27). Indeed, the intention is quite the contrary, as the Apostle Paul reminded the early Church (I Cor. 12:22-25). Instead, these few should be viewed as the servants of the community, under its orders, subject to its discipline, and exercising an authority that belongs, not to them, but to the community as a whole and always to be exercised only for its benefit. It is essential to the Church's understanding of order that all gifts for ministry are given by God and in the eyes of God are of equal importance, each serving its function for the good of the whole and for the accomplishment of God's mission in the world. The Church is intended to be a community of radical equality (Gal. 3:28). It is not that ordained ministries are more important than others. It is that they are, or should be, more accountable.

### Discernment for Ministry: The Individual in Community

The differentiation of the members for their particular ministry is the subject of the spiritual practice of discernment. In catholic understanding, discernment is the responsibility both of the individual and of the community.<sup>5</sup> Christian life is necessarily lived out in the context of the Christian community. Individual discernment, therefore, is always submitted to the community for counsel and testing. Calls to ministry, of whatever kind, are understood as valid only in being affirmed (often informally expressed) by the community as a whole. It is the community that is best suited to answer the question of the common good and how best to seek it, and any individual sense of call must necessarily yield the community's wisdom.<sup>6</sup>

#### *Discernment in the Community of Individual and God*

Facilitating and carrying out the community's role is the responsibility of the Commission on Ministry. It is the intention of the Commission on Ministry to assist

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<sup>4</sup> St. Ignatius of Antioch, "To the Ephesians," ed. Cyril C. Richardson (New York: Collier Books, 1970) 87-93.

<sup>5</sup> Canons III.2.2 (c), III.3.3, and III.3.4.

<sup>6</sup> This is especially true for those contemplating ordained ministry in that ordained ministry carries with it a vow of obedience to the community and its doctrine, discipline, and worship.

every member to listen prayerfully to God's call to differentiation for ministry within the Church, the Body of Christ.<sup>7</sup>

Discernment begins with the stirrings within an individual seeking to respond to the awareness of God's love both by returning it and loving neighbor as self. God's call is always intended to draw one into an ever-deepening relationship with Godself. Thus, a helpful way to approach the task of discerning vocation is to ask what ministry would best draw a particular individual in all his or her uniqueness closer to God. What service gives one great joy while at the same time meeting the needs of others?<sup>8</sup>

Thus, discernment necessarily begins in the intimacy of an individual's relationship to God and involves successively larger levels of the life of the Christian community, first the family or household, in consultation with a priest, whose ministry is an extension of that of the Bishop as chief pastor, and from there, the worshiping community or congregation. The level of consultation with a priest is intended to be personal and discreet, offering great flexibility to explore the full range of possibilities to which God may be calling. Spiritual direction, a course of reading, and experimenting with different ministries may be part of this process as determined by the individual and priest. It is not generally advisable, however, that attending seminary be a part of discernment as it presumes the answer to the questions being asked and doing so is, therefore, discouraged, particularly if attending seminary might be interpreted as intended to foreclose the options available for formation (*e.g.*, a residential course in an Episcopal seminary).

#### *Discernment in the Worshiping Community or Congregation*

If the individual and priest both believe that God may be calling the individual to a ministry under orders, the priest should inform the Bishop of the potential call by letter. The bishop and the priest will discuss the potential call confidentially. In consultation with the Bishop, the priest will then involve a congregational Discernment Committee.<sup>9</sup>

If the Discernment Committee<sup>10</sup> as well as the worshiping community's rector and vestry (or equivalents) continue to discern a possible call to ordained ministry, the rector and the vestry write a letter to the bishop formally nominating the individual for ordination.<sup>11</sup> The nominee may or may not accept the nomination.<sup>12</sup> Acceptance of the nomination leads to engaging the diocesan community in the discernment process.

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<sup>7</sup> The responsibilities of the COM are listed in Appendix A.

<sup>8</sup> Frederick Beuchner, *Wishful Thinking: A Theological ABC*, (New York: Harper & Row, 1973) 95.

<sup>9</sup> The Commission on Ministry recommends that each congregation have a standing Discernment Committee in recognition that all baptized people are called to ministry and for the purpose of assisting any member of the congregation discern the specific ministry to which God may be calling him or her at any given time and as provided in Canon III.2. .

<sup>10</sup> Further information concerning the Discernment Committee and the discernment process in the worshiping community is found in Appendix B.

<sup>11</sup> The nomination form is found in Appendix J.

<sup>12</sup> The acceptance form as well as information required to be submitted with it is found in Appendix J.

## *Discernment in the Diocesan Community*

In the case of potential calls to ordained ministry, the practice of discernment necessarily moves to the level of the diocesan community upon an individual's acceptance of nomination.<sup>13</sup> There are certain costs associated with discernment in the diocesan community. Those costs are, to various extents, borne by the individual, the congregation, and the Diocese.<sup>14</sup>

Once an acceptance of nomination is received by the Bishop, he or she will notify the Chair of the COM, the supervisor of the Supervised Reflection Program (SRP),<sup>15</sup> and the President of the Standing Committee (the last is notified as a matter of information because the Standing Committee may play a role later in the process) and arrange for psychological testing,<sup>16</sup> which must be completed before beginning the Supervised Reflection Program. In order to participate in SRP, the nominee must execute the Authorization and Release form in Appendix J so that the psychological can be shared with the Diocese.

The SRP is intended to help participants, the COM, and the Bishop listen carefully, fully, and responsibly for God's call to further differentiation for ministry. All SRP participants will be placed in a ministry setting and will work under a ministry supervisor trained by the COM. On a monthly basis, the participants will meet to reflect on their experiences together in a group setting supervised by two group supervisors provided and trained by the COM and accountable to the Bishop and the COM.

The SRP evaluates a nominee's suitability for ordained ministry, but its intention is to affirm the variety of gifts for ministry present in the Body, regardless of whether those gifts are best exercised in an ordained or not-ordained capacity. Intentions notwithstanding, recommendations may be met with disappointment, and sometimes, anger. Such reactions are never the intended result, but are not always avoidable, especially given the vastly different circumstances and experiences that have gone into making nominees the unique individuals they are. It will always be the goal of the Diocese, the Bishop, the COM, and SRP to treat individual nominees with dignity and respect. We encourage anyone suspecting a failure in this baptismal responsibility to report it to the Bishop or the Standing Committee so that such failures can be promptly and appropriately addressed.<sup>17</sup>

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<sup>13</sup> The diocesan community is necessarily involved in the case of ordered ministries because Holy Orders can only be conferred by a Bishop acting on an authority shared with the other clergy and the laity. The diocesan community is appropriately, but not necessarily involved in the discernment of lay ministries as a function of the Bishop's ministry as chief pastor.

<sup>14</sup> Further information concerning costs is found in Appendix E.

<sup>15</sup> Further information concerning SRP is found in Appendix F.

<sup>16</sup> In recognition that discernment is the mutual responsibility of individual, congregation, and Diocese, the cost of psychological testing is normally borne in equal amounts by all three. In the case of financial need, this norm may be altered at the discretion of the priest and Bishop.

<sup>17</sup> Concerns should be addressed to the Standing Committee of the Diocese using the form provided in Appendix J.

With the permission of the nominee, evaluations and recommendations will be forwarded to the Bishop and shared with the Commission on Ministry.<sup>18</sup> Regardless of recommendation, however, any nominee may choose to file an application for postulancy.<sup>19</sup> Also regardless of the recommendations of SRP, the COM is available to meet with any nominee to assist in the further evaluation of differentiation for ministry. The COM may recommend further steps to help an individual discern differentiation or prepare for a particular ministry. The Bishop is also available to meet in a pastoral context with nominees who wish to discuss their discernment work.

The Bishop will forward all applications for postulancy received by October 15 of each year to the Commission on Ministry for further recommendation. Interviews with the Commission on Ministry will be scheduled in a retreat format in November. Based on these interviews, the Commission on Ministry will forward its recommendation regarding each applicant to him or her, and with his or her permission, to the Bishop.<sup>20</sup>

With knowledge of the Commission on Ministry's recommendation, applicants wishing to continue to be considered for postulancy and who have allowed that recommendation to be forwarded to the Bishop should seek an interview with him or her. At that interview, the applicant and the Bishop will discuss the applicant's process of discernment and an appropriate formation process for whatever ministry they may mutually agree on. The interview with the Bishop shall take into account all canonically required issues and include the applicant's financial ability to pursue a formation program. Admission to postulancy, by which the diocesan community acknowledges its application of a call to ordained ministry, is at the discretion of the Bishop, who will consider all the results available from the process of discernment. Prior to admission to postulancy, the applicant must complete a medical examination and a background check.

Canon 1 of Title III of the Constitution and Canons of The Episcopal Church provides:

Sec. 2. No person shall be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age, except as otherwise provided in these Canons. No right to licensing, ordination, or election is hereby established.

Sec. 3. The provisions of these Canons for the admission of Candidates for the ordination to the three Orders: Bishops, Priests and Deacons shall be equally applicable to men and women.

The Bishop and Commission on Ministry are committed to abiding by these canonical and moral obligations.

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<sup>18</sup> The recommendation form is found in Appendix J.

<sup>19</sup> The Application for Postulancy is found in Appendix J.

<sup>20</sup> The COM Recommendation Form is found in Appendix J.

Formation for ministry follows discernment of ministry.

### Formation: Preparation for Ministry

#### *Formation for Lay Ministry*

Formation for lay ministries typically occurs in a congregational setting. Diocesan resources such as Education for Ministry and the Episcopal Theological Seminary in Kentucky (ETSKY), as well as other resources, may be involved at the discretion of the individual with the counsel of his or her priest. The Commission on Ministry maintains a catalogue of lay ministry formation opportunities.

The exception to the typical pattern of congregationally-based formation is formation for licensed lay ministries, which necessarily involve the Bishop. Licensed lay ministries are functions normatively associated with ordained ministry, although not necessarily restricted to ordained ministry. Because these ministries are normatively ordained functions, a license by the Bishop is required in order for them to be performed by laypeople. These ministries are specified by the Canons of The Episcopal Church and subject to the policies and overall oversight of the Bishop.<sup>21</sup> Licensed lay ministries include the following:

- Pastoral Leader (authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances),
- Worship Leader (authorized to lead public worship under the direction of the clergy)
- Preacher (authorized to preach under the direction of the clergy and only rarely licensed in the Diocese of Lexington)
- Eucharistic Minister (authorized to administer Consecrated Elements at a Celebration of the Holy Eucharist under the direction of the clergy and only when enough clergy are not available at the Celebration for this purpose)
- Eucharistic Visitor (authorized, under the direction of the clergy, to take the Consecrated Elements immediately following a Celebration of the Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration)
- Catechist (authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows under the direction of the clergy)

“Requirements and guidelines for the selection, training, continuing education, and deployment of licensed lay ministers, as well as the duration of licenses, shall be established by the Bishop in consultation with the Commission on Ministry” (Canon III.4.1). Policies related thereto are found in Appendix G.

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<sup>21</sup> Canon III.4.

## *Formation for Ordained Ministry*

Formation for ordained ministry follows admission to postulancy.<sup>22</sup> Throughout the process of formation for ordained ministry, it is crucial that postulants and candidates stay in touch with the Bishop, to whom they are particularly connected as their spiritual guide, as well as authority, during this period. Consequently, the canons<sup>23</sup> require that all postulants and candidates communicate during Ember Weeks<sup>24</sup> with the Bishop. These communications should be in writing and, as required by canon, should cover academic, spiritual, personal, and practical issues as well as update the Bishop on progress in formation. Also, beginning with postulancy, the diocesan Standing Committee joins the Bishop and the COM as a partner in preparing individuals for ordination. The Standing Committee, along with the Bishop, must approve all candidates for ordination. It will interview candidates and consider progress in formation at the stage of applying for candidacy and will also consider an applicant's readiness for ordination when application is made.

### A. Diaconate

Formation for the diaconate takes into account the local culture of those preparing as well as their background, age, occupation, previous ministry, and prior education and learning from life experience. Formation is intended to take place in community, including other persons in preparation for the diaconate.<sup>25</sup> Formation for the diaconate generally occurs in the School for Deacons,<sup>26</sup> a program of ETSKY. Other options, including specialized training programs and seminary courses, may be considered in consultation with the Bishop. Successful formation will include demonstrated competence in the subject areas specified by the Canons of The Episcopal Church:<sup>27</sup>

- Academic studies including, the Holy Scriptures, theology, and the tradition of the Church
- Diakonia and the diaconate
- Human awareness and understanding
- Spiritual development and discipline
- Practical training and experience

Formation for diaconal ministries will also include a ministry internship, a practicum in diaconal ministry, and Clinical Pastoral Education (or an alternative approved by the Bishop). In consultation with the Bishop, postulants should apply to be Candidates<sup>28</sup> for Holy Orders, usually following completion of the second year of formation. Candidacy

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<sup>22</sup> Canon III.6.3 (for prospective deacons) and III.8.3 (for prospective priests).

<sup>23</sup> Canon III.6.3(e) [for those preparing to be deacons] and Canon III.8.3 (e) [for those preparing to be priests].

<sup>24</sup> See BCP, p.18 for further information about when Ember Weeks are.

<sup>25</sup> Canon III.6.5 (c), (d), and (e).

<sup>26</sup> A description of the School for Deacons is found in Appendix H.

<sup>27</sup> Canon III.6.5(f).

<sup>28</sup> The form for applying to be a Candidate for Holy Orders is found in Appendix J.

recognizes the on-going preparation of an individual for ordained ministry and the successful completion of formation to date. It is a further indication of the community's affirmation of a call to ordained ministry. Applications for ordination follow admission to candidacy in due course.<sup>29</sup>

## B. Priesthood

Formation for priesthood also takes into account a number of factors including the individual's cultural background, life experience, and life situation (age, health, family obligations, etc.). Formation for priesthood may involve a three-year course in a residential Episcopal seminary. The Bishop may also consider an appropriate alternative possibly locally based. The decision is made by the Bishop with the advice of the COM and is based on considerations such as length of prospective service before retirement whether or not the individual will earn a living by exercising his or her ministry, and the wise stewardship of the financial resources.

Formation for priesthood involves certain standards at the direction of the Bishop:

- Demonstrated competence in the subject areas specified for priests by the Canons of The Episcopal Church.<sup>30</sup>
  - The Holy Scriptures
  - Church History, including the Ecumenical Movement
  - Christian Theology, including Missionary Theology and Missiology
  - Contemporary society, including the historical and contemporary experience of racial and minority groups, and cross-cultural skills
  - Liturgics and Church Music
  - Theory and practice of ministry, including leadership, and the ministries of evangelism and stewardship.
- Spanish must be studied with the hope of gaining proficiency.
- Clinical Pastoral Education must be completed, typically in the first summer of seminary.
- A practicum in diaconal ministry (which may involve Spanish language training) must be completed, typically in the second summer of seminary.
- A practicum in Christian education must be completed, typically in the summer following graduation.

In consultation with the Bishop, postulants should apply to be Candidates for Holy Orders,<sup>31</sup> usually following completion of the second year of formation. Candidacy recognizes the on-going preparation of an individual for ordained ministry and the successful completion of formation to date. It is a further indication of the community's affirmation of a call to ordained ministry. Applications for ordination to the diaconate and the priesthood follow admission to candidacy in due course.<sup>32</sup> Ordination to the diaconate for those anticipating ordination to priesthood typically occurs in the final year

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<sup>29</sup> Checklists of necessary steps for applying for candidacy and ordination are found in Appendix K.

<sup>30</sup> Canon III.8.5(g).

<sup>31</sup> The form for applying to be a Candidate for Holy Orders is found in Appendix J.

<sup>32</sup> Checklists of necessary steps for applying for candidacy and ordination are found in Appendix H.

of seminary. General Ordination Exams, which are considered diagnostic and not necessarily determinative of competence, usually take place in January of the final year of preparation, or as otherwise specified. Ordination to the priesthood typically follows soon after graduation.

### Deployment for Ministry

New deacons will be placed by the Bishop subject to the policies of the Diocese of Lexington and are subject to being re-assigned at the sole discretion of the Bishop. Deacons will be routinely reassigned when there is a change of rector. In seeking to make placements, the Bishop will consult with the individuals involved and will consider factors such as geography and distance from home, family circumstances, ministry interests, and the needs of particular congregations. In no case, however, will a new deacon be placed in the congregation of which he or she has previously been a member.

New priests in the Diocese of Lexington are expected to participate in the Network for Pastoral Leadership and Congregational Development (Appendix I) if placements are available. Both deacons and priests are placed in consultation with the Bishop. No newly ordained person will be placed, however, in the community involved in the discernment of his or her vocation to ordained ministry.<sup>33</sup> Acceptance of this reality is a necessary component of an ordinand's vow of obedience, which follows as part of being subject to orders in the new ministry of an ordained person.

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<sup>33</sup> The reason for this policy, which is very often hard for newly ordained persons to accept easily, are several. Perhaps most important is the extreme difficulty, if not impossibility, both for ordinand and congregation, to abandon old perceptions and accept new ministries and authorities (*see, e.g.*, Lk. 4:24). In addition, such placements frequently result in unhealthy patterns of ministry with negative effects for the life of an individual's ministry. With respect to deacons, such placements often have negative effects on the relationship between the congregation and Rectors subsequent to the one present when the placement was made and near hopeless confusion to the differentiation of ministries between lay and ordained people and between priests and deacons.

## Appendix A

### Responsibilities of the Commission on Ministry

“In each Diocese there shall be a commission on Ministry” (Canon III.2.1). It is the Commission’s job to advise and assist the Bishop with respect to the implementation of the ministry canons of the Church, in the determination of “opportunities and needs for the ministry of all baptized persons,” and in “the design and oversight of the ongoing process for recruitment, discernment, formation for ministry, and assessment for readiness therefore” (Canon III.2.2). Furthermore, the canons provide that the “commission may adopt rules for its work, subject to the approval of the Bishop.” This document represents the policies of the Commission on Ministry of the Diocese of Lexington (COM), and this appendix is intended as a brief summary of the responsibilities of the COM with respect to carrying out its policies.

In the Diocese of Lexington, the COM is responsible for:

- Maintaining a catalogue of opportunities for lay ministry formation
- Providing and overseeing programs of formation for licensed lay ministries (Appendix G)
- Training congregational discernment committees
- Overseeing the Supervised Reflection Program
- Training ministry supervisors for the Supervised Reflection Program
- Forwarding Supervised Reflection Program Recommendations to Bishop with permission of individual
- Conducting retreat for applicants for postulancy
- Making recommendations to Bishop regarding applications for postulancy
- Advising Bishop on formation for those preparing for ordination
- Attesting to the continuing formation for ministry regarding applicants for candidacy and certifies satisfactory progress in formation program
- Making recommendation to Bishop and Standing Committee regarding ordination to the diaconate
- Making recommendation to Bishop and Standing committee regarding ordination to priesthood

## Appendix B

### Discernment Committee

A Discernment Committee in a worshipping community is formed by the Rector (or equivalent). The Committee should not be formed by individual in discernment. It consists of at least five members, one of which shall be from another congregation (preferably from within the Diocese of Lexington, but of another Christian tradition with the permission of the Bishop). The Committee's purpose is to seek to help both individual and the church determine differentiation for ministry through the spiritual discipline of discernment. Committees will be trained for their work by the Commission on Ministry.

Participating in the Discernment Committee, both for members and for individuals discerning calls to ministry, is a substantial commitment, but the goal is that all involved experience the committee's work as spiritually beneficial.

The Discernment Committee should conduct at least nine meetings of approximately 90 minutes over the course of 5-6 months. Ideally, meetings should not be held more frequently than bi-weekly. The Committee may find it helpful to extend any meeting to an additional session, and should feel free to do so. The content of each meeting is as follows.

- **First Meeting—Orientation.** The first meeting will be an orientation conducted by the COM and includes committee members and individuals discerning differentiation for ministry. Spouses or partners of such individuals are invited to attend as well.
- **Second Meeting—Getting to Know an Individual in Discernment.** The following topics should be addressed:
  - To what ministry do you currently think you may be called?
  - What or who are your models for faith?
  - What about the Church engages you?
  - What about the Church challenges you?
  - Why have you chosen to live out your faith in The Episcopal Church?
  - What is your greatest fear regarding this process?
  - The spiritual autobiography (*see* Appendix D) should be handed out with the expectation that all members of the committee will read it before the next meeting.
- **Third Meeting—Responding to Pressure.**
  - Give some examples of how you have dealt with pain or crisis.
    - How have they helped shape your life and ministry?
    - What has been left unresolved?

- How do you respond to those who differ with you regarding divisive issues within the Church?
- How will you respond if the Church does not affirm a call to ordained ministry at this time?
- Fourth Meeting—Emotional Maturity.
  - Describe examples of core emotions in your life (happiness, sadness, anger, fear, and shame) and how you deal with each.
  - How does ministry fit into dealing with any of these? Would ordination be a way to deal with these?
  - How does your call sit with family, friends, and others? How will it affect your relationship with your spouse or partner and your family?
- Fifth Meeting—Leadership.
  - Where have you been in a leadership role?
  - What is your leadership style? Can you see the need for more than one style?
  - What types of personalities have you found it easiest to work with in the past?
  - What have been some of your successes as a leader?
  - What personal skills did you use to accomplish the goals?
  - Where have you wished you had done a better job?
  - What were some of the challenges?
  - What did you learn?
  - How comfortable are you with being in authority?
  - What might that mean as a priest / deacon?
- Sixth Meeting—The Call to Ordained Ministry.
  - Why is ordination necessary for you to do God’s work?
  - Tell a story about when your ministry felt good? Bad?
  - What do you dislike doing in church?
  - What are some of your personal conflicts about ordination?
  - What is your understanding of confidentiality in your ministry?
- Seventh Meeting—Reflections.
  - What have you discovered through this process about yourself? About God? About the Church?
  - What else do you need or want?
  - What will happen if a call to ordination is not recommended?
  - How might you pursue formation for ministry if a call to non-ordained ministry is recommended?
- Eighth Meeting—Forming the Recommendation. The committee should meet separately from the individual discerning a call to form a recommendation as to the individual’s differentiation in ministry. The previous meetings should be reviewed, and a written summary prepared for the last meeting using the recorder’s documentation and the members’ input. The evaluation should be in the format provided in Appendix C.

- Ninth Meeting—Sharing the Recommendation, Summary, and Closure. The Committee shares its recommendation with the individual, and with the individual's permission with the Rector and Vestry (permission is a prerequisite to nomination). The discussion should include how the congregation may best support the individual in the coming months, whatever sort of ministry might be recommended. The committee should be available to support and encourage the individual in pursuing his or her call to ministry, whether or not the recommendation is for ordained ministry. As a concluding topic, the committee and individual should discuss how their understandings of ministry have changed over the course of their work together.

## Appendix C

### Report of the Discernment Committee

- I. Name of Person about whom the report is written
- II. Names and Description of Committee Members (*e.g.*, ministries in the discerning or other congregations, strengths brought to the committee)
- III. Times and Dates of Meetings
- IV. What is the individual's understanding of ministry?
- V. Describe the individual's current ministries.
- VI. In what ways do you see this person as one who is growing in the Christian faith?
- VII. What further growth is needed, and does this individual have the capacity to achieve such growth?
- VIII. Describe this person's emotional health and maturity.
- IX. Describe this person's leadership skills.
- X. In what ways does this person envision the exercise of ordained ministry
- XI. Attach spiritual autobiography (*see* Appendix D).
- XII. Recommendation.
  - a. Lay or Ordained
  - b. Full-time or part-time/compensated or volunteer
  - c. Please be as specific as possible about how this person might be being called to use his or her gifts in ministry (*i.e.*, not just lay or ordained but *how* as lay or ordained).

- d. Please indicate the number of concurrences, dissents, and abstentions for this recommendation (other committee members may write individual reports, if they wish).

Signed: [Convenor]

Date:

## Appendix D

### Spiritual Autobiography Guidelines<sup>34</sup>

The following is a suggestion for how you might record your spiritual autobiography. A skeletal structure or outline helps when writing your autobiography, because without one, the experiences, thoughts, and themes of your life become more than you can tell.

Begin this exercise by framing your life in fifteen year segments. The first segment would begin with the time of your birth and end on your fifteenth birthday; the rest of your segments would continue likewise.

You now want to consider the situation of each framed period of time: the significant people, the material surroundings, the economic circumstances, the pleasures and recreations, the religious atmosphere, and the themes or motifs of the period.

#### Significant Persons:

Your life has been shaped by certain persons—parents, teachers, siblings, church leaders, characters in books, etc. Beginning with the first fifteen year segment of your life, consider who the people are who contributed to your understanding of yourself and of God during this time. Name each person, and describe as best you can his or her importance in your life.

When considering the significant persons of this time frame, you may recall some who did not constructively influence you. It is important that you recall these people also. Several persons will have influenced different time periods, but for now record only what the person meant to you during the first fifteen years of your life.

#### Material and Economic Life:

Material surroundings involve the obvious things such as houses, neighborhoods, and valuable possessions. They also include the technologies that influence and define our situations/ “Economy” is basically defined as the system used to distribute resources. Record the description of your material and economic circumstances during the first fifteen years of your life. If changes in these situations occurred during this time, note as well.

#### Pleasures and Recreations:

How you have fun is a very important part of your story. Each of us finds pleasure in remarkably different activities, and during our lives our pleasures and

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<sup>34</sup> Based on *Education for Ministry*.

recreations are likely to change. Think back to this first period of your life to what was fun for you—what kind of entertainment you sought out and enjoyed.

#### Religious Atmosphere:

In considering this aspect of your life story, it is helpful to think beyond your formal religious experience. The religious atmosphere of your life necessarily is affected by your cultural and family context. Was religion something you addressed one day of the week, never addressed, or did you live in a religious atmosphere which permeated every event in your life? What religious beliefs were presented to you? Did you attend a church affiliated school? Were your friends from families with like minded religious attitudes? What was your community's notion of religion? Again, consider during the first fifteen years of your life.

#### Themes and Motifs:

A final consideration for the segments of your life story are any themes, symbols, underlying values or motifs which name the reality of your life during certain times. There may be several. In reflection on my own first fifteen years of life, I recall a recurring notion of inadequacy. I remember a movement from being one with my parents, to being a person who fell short of their expectations. I can recall several major events during this time when I was not the person I wanted to be. This, to my thinking, could be understood thematically as a time of self judgment. Describe the first segment of your own life thematically.

Once you have finished recording your first fifteen years, move on to the subsequent fifteen year segments of your life (sixteen to thirty, thirty one to forty five, etc.). Use the same categories suggested above, and follow the same format. If you get stuck on a particular category or time in your life, note that and move on.

## Appendix E

### Costs of Discernment in the Diocesan Community

As the practice of discernment moves to the diocesan level, professional services must be obtained. The reason for obtaining professional services is both to have available requisite expertise and also to facilitate accountability. The importance of the task in the lives of individuals and in the life of the Diocese requires nothing less. The expenses of those services are appropriately borne by the individuals involved, the congregation, and the Diocese (the community of congregations). The individual is asked to bear part of the cost because he or she is primarily responsible for listening for God in his or her own life. The congregation appropriately bears part of the cost as it is the community that nominated the individual for consideration for ordination, and in doing so pledged to be involved in the nominee's preparation and in its costs. The Diocese appropriately assumes part of the cost because it is acting on behalf of the larger community.

The professional services for which there are costs\* include:

• Psychological Examination	\$550.00
• Background Report	\$200.00
• Supervised Reflection Program	\$350.00
• Total	\$1100.00

Generally, the Diocese, the congregation, and the individual share these in equal shares.

In addition, a medical report form is required based on a form provided by the Diocese. The expense of this report, if any, is borne by the individual.

\* Costs are subject to change

\*\* If ordination occurs more than three years after the original examination, an update, at additional cost, must be procured [Canon III.6.5 (i) and III.8.5 (k)].

## Appendix F

### Supervised Reflection Program

**Purpose:** The Supervised Reflection program is designed to aid in the discernment process through placement in a ministry setting, group work with trained supervisors or supervisors, and evaluations done by the individual, the peers within the group, and the supervisors. This process is intended to evaluate an individual's gifts for ministry and whether or not those gifts would be best exercised in an ordained or non-ordained ministry.

**Composition of Group:** There should be a minimum of three nominees and a maximum of six. Depending on group size, there will be either one or two supervisors.

**Selection and Role of Supervisor:** All supervisors will be selected by the COM with the approval of the Bishop. They should have competency in the ordination process of The Episcopal Church, excel in listening skills, have an understanding of the call for both ordained and non-ordained ministries and understand the challenges of the discernment process. They should have excellent group dynamics skills. Their evaluations of the nominees will be considered as a key in determining whether or not the nominees move forward on the ordination track to either the priesthood or the diaconate.

**Program Schedule:** This program begins in March after Discernment in the Worshiping Community, psychological testing, and all required recommendations have been completed and submitted to Bishop's office. It continues until September of that same year with monthly meetings on a day and time to be determined by the group subject to the availability of the supervisor(s). Evaluations will be completed in June and September.

**Ministry Settings:** The nominee and the COM will work together to find a ministry setting where there will be a ministry supervisor and the opportunity for a new experience for the nominee. While understanding the need for some flexibility, it is expected that the nominee will be at the site either 4-6 hours per week or one weekend per month.

**Evaluations:** Evaluations will be completed by the nominee, the supervisor(s), and by the other individuals in each group. With the permission of the nominee, evaluations and recommendations will be forwarded to the Bishop and shared with the Commission on Ministry.

Evaluations will address the following areas:

- What type of experience did the nominee have at their ministry setting?
- In what ways was there an experience of the nominee as one growing in faith?
- Describe the nominee's emotional health.

- Describe the nominee's leadership and communication skills.
- What is the nominee's understanding of ministry?
- In what ways does this person envision their individual ministry?

**Recommendation by the Supervisor(s):** Each supervisor will make a recommendation, which should be signed and dated, for each nominee to include the following:

- Recommend for Lay Ministry
  - (Please list areas of desired or recommended ministry)
- Recommend for the Priesthood
- Recommend for the Diaconate
- Further explanation or information may also be attached.

## Appendix G

### Licensed Lay Ministry Policies

#### Background

The Catechism declares that the mission of the Church is to restore all people to unity with God and each other in Christ. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love. The Church carries out its mission through the ministry of all its members.

The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.

At our baptisms, we are initiated into the body of Christ and receive a baptism by water and the Holy Spirit whereby we are given gifts which we bring to the body for the sake of the ministry of the Church.

Title III, Canon 4 (Of Licensed Ministries) specifically provides six specialized ministries, among the many ministries of The Episcopal Church. They are:

- Pastoral Leader
- Worship Leader
- Preacher
- Eucharistic Minister
- Eucharistic Visitor
- Catechist
- Evangelist

The overseeing clergy of a congregation may request the Bishop to license persons within that congregation or other community of faith to exercise these ministries (COM Form 25). The license may be revoked by the Bishop upon request of or upon notice to the overseeing clergy. In renewing the license, consideration shall be given to the performance of the ministry by the person licensed, continuing education in the licensed area, and the endorsement of the overseeing clergy. Any person licensed in this Diocese may serve in another congregation or other community of faith in this Diocese only at the invitation of the Member of the Clergy or other leader exercising oversight, and, in the case of a congregation in another Diocese, with the consent of the Ecclesiastical Authority in whose jurisdiction the service will occur.

Each of these specialized ministries calls for specialized training. Requirements and guidelines for the selection, training, continuing education, and deployment of these lay ministers are established by the Bishop in consultation with the Commission on Ministry (COM). Training is to be provided by the overseeing clergy, the Diocese, or by the Episcopal Theological Seminary in Kentucky (ETSKY) as appropriate. Day to day oversight and accountability of these ministries are under the direction of the overseeing clergy of that congregation or community of faith.

Persons licensed for any ministry under Canon III.4 must be a confirmed communicant in good standing (or a communicant in good standing in extraordinary circumstances such as to encourage young people to serve in these capacities although not yet confirmed).

Training opportunities will be provided. Suggestions for training include the following:

- Pastoral Leader—exercise pastoral or administrative responsibilities
  - Holy Scripture,
  - Book of Common Prayer and the Hymnal
  - Conduct of Worship
  - Use of Voice
  - Church History
  - Doctrine as found in the Creeds and the Catechism
  - Congregational Administration
  - Canons
  - Pastoral Care.
  
- Worship Leader—regularly leads public worship
  - Conduct of Worship
  - Use of Voice
  - Liturgy with emphasis on the Book of Common Prayer and the Hymnal.
  
- Preacher—preaching in the congregation of clergy exercising oversight<sup>35</sup>
  - Holy Scripture,
  - Book of Common Prayer and the Hymnal
  - Conduct of Worship
  - Church History
  - Christian Ethics and Moral Theology
  - Doctrine as found in the Creeds and the Catechism
  - Pastoral Care.
  - Use of Voice
  - Homiletics.

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<sup>35</sup> Licenses for lay preachers are rarely granted and require a very high level of training as well as supervision by clergy.

- Eucharistic Minister—administers consecrated elements at congregational celebration of the Holy Eucharist
  - History of Eucharistic Ministry,
  - Altar Guild Guidelines
  - Personal Preparation
  - Practice of Ministry in Church, Homes, Hospitals, etc.
  
- Eucharistic Visitor—takes elements for distribution to shut-ins immediately following a celebration of the Holy Eucharist.
  - History of Eucharistic Ministry
  - Altar Guild Guidelines
  - Personal Preparation
  - Practice of Ministry in Church, Homes, Hospitals, etc.
  
- Catechist—prepares persons for baptism, confirmation, reception, renewal of baptismal vows
  - Holy Scriptures
  - Book of Common Prayer and the Hymnal
  - Church History
  - Doctrine as found in the Creeds and the Catechism
  - Methods of Catechesis
  
- Evangelist—assists with the community’s ministry of evangelism in partnership with the clergy exercising oversight of the congregation, or as directed by the Bishop.
  - Holy Scriptures
  - Book of Common Prayers and the Hymnal
  - Church Doctrine as found in the Creeds and Catechism
  - Methods of Evangelism
  
- Persons seeking licenses should pursue some appropriate educational opportunity in the areas above. The following sources are recommended:
  - ETSKY
  - Congregational programs under the direction of the overseeing clergy
  - Seminary
  - Diocesan programs
  - Keyrgma
  - Education for Ministry
  - Disciples of Christ in Community
  - Stephens Ministry

Licenses will be granted for a period of two years. Before a license can be renewed, individual ministers should complete some continuing education event as approved in the catalogue of opportunities approved by the Commission on Ministry.

## Appendix H

### School for Deacons

The Diocesan Deacons' School is a program of formation for ministry approved by the Bishop and the Commission on Ministry of the Diocese of Lexington for those seeking ordination as deacons. Students may enter the Diocesan Deacons' School after being admitted as Postulants in accordance with the policies of the Diocese of Lexington.

The School's standard course includes a balance of academic study and experiential learning over three years (including summers).

The School will provide classes in the following subjects:

- Liturgy I and II
- Anglican Studies I and II
- The Diaconate
- Leadership Training/Human Awareness and Understanding
- Contemporary Social Issues
- Contemporary Social Ministries
- Theology and Ethics
- Homiletics

Additional requirements of the Deacons' School program are:

- 2 years of Education for Ministry, (EFM). Four years are recommended but not required. EFM may be started prior to or concurrent with discernment process.
- Spiritual Direction with a trained Spiritual Director
- Training in the following areas:
  - Prevention of sexual misconduct
  - Civil requirements for reporting and pastoral opportunities for responding to evidence of abuse
  - The Constitution and Canons of The Episcopal Church, particularly Title IV
  - The Church's teaching on racism
- One unit of Clinical Pastoral Education (CPE) or other pastoral education program approved by the Bishop
- Formation with a Deacon Mentor
- Two Field Placements in diaconal ministry generally completed during the summer. The placement should be 6-8 weeks in length, 8-10 hours per week.
- One liturgical placement (September through May) in a parish other than the home parish. This will occur in the final year of the program.
- A final presentation on diaconal ministry to be given by each postulant at the closing retreat for each class.

- All other requirements for the ordination process by the Bishop and the Commission on Ministry.

Class meetings in the Deacons' School occur on the third weekend (Friday evening and all day Saturday) during the months of August-November (Fall Semester) and February-May (Spring Semester). Subject to scheduling issues and the availability of teachers, the tentative schedule for Deacon's School classes is as follows:

#### Year 1 Fall Semester

August—Retreat

September—Liturgy I (BCP)

October—Bishop Conversation, Readings and discussion of Diaconate

November—Contemporary Social Ministries

#### Year 1 Spring Semester

February—Retreat (spiritual autobiographies)

March—Anglican Studies I

April—Contemporary Social Issues

May—Leadership/Human Awareness

#### Year 1 Summer

First Field placement or CPE

#### Year 2 Fall Semester

August--Anglican Studies 2: Canon Law

September—Homiletics

October—Theology and Ethics

November—Liturgy 2

#### Year 2 Spring Semester

February-March—Second Field Placement, CPE, complete EFM

#### Year 2 Summer

2nd Placement, CPE, complete all work

#### Year 3 Fall/Spring

August—Retreat (report on summer placements)

Sept-May--Parish Placement or CPE

May—Retreat (final Presentations on diaconal ministry)

Evaluations of postulant's progress will be made midway through the program and upon completion of the requirements of the Deacon School. Evaluations will be written and shared with each postulant and with the Bishop and the Commission on Ministry.

## Appendix I

### Network for Pastoral Leadership and Congregational Development

The Network for Pastoral Leadership and Congregational Development is a creative partnership between the Diocese of Lexington, several of its congregations, newly ordained clergy, and potentially, the other sponsoring dioceses of newly ordained clergy and seminaries. Its intention is both to provide small congregations with stable pastoral leadership and newly ordained clergy with a supportive environment in which to apply the knowledge gained in seminary to learning the practice of priestly ministry. The short term goal is congregations strengthened to better meet the needs of their communities and new clergy better prepared to meet the challenges of ministry. The long term goal is a pattern of congregational strength and development and happier, healthier clergy better able to exercise productive ministry over a lifetime.

New clergy of the Diocese of Lexington are expected to participate; others are invited to the extent openings are available.

What we offer is an opportunity for new seminary graduates to learn practical aspects of priestly ministry and congregational development in the context of small, healthy congregations and a structure of continuing formation and support over a 2-3 year period. Support for ordinands includes:

- **Placement in Charge of a Congregation.** All of the congregations are small. All have the financial resources necessary to sustain participation in the Network. None have atypical pastoral challenges.
- **Group Supervision.** The monthly supervisory group is led by the Bishop, the Canon to the Ordinary, and the Bishop's Deputy for Leadership Development. The supervisory group will use a case study method and will have a heavy emphasis on family systems thinking.
- **Pastoral Leadership Seminar.** The Pastoral Leadership Seminar will meet monthly and will be led by experienced and innovative practitioners of ministry with a love for their work. The seminary will concentrate on practical ministry applications such as prayer in the midst of active ministry, stewardship, youth ministry, single adults, the elderly, liturgical planning, substance abuse as a pastoral concern, and financial management (personal and congregational).
- **Congregational Development Seminar.** The Congregational Development Seminar will meet monthly and be led by persons with proven experience in congregational development. Wardens of the congregations have committed to

participate as well, and vestries and other congregational leaders have been invited to participate.

- **Congregational Ministry Team.** Each congregation will supply a small committee to meet regularly with the ordinand to discuss mutual concerns in a structured and honest way. Ministry teams will be trained by the Diocese of Lexington. Semi-annual evaluations will be an expectation.
- **Mentor.** Each ordinand will be assigned an experienced priest with a gift for nurturing and encouraging new clergy, to serve as a mentor. Mentors will be trained by the Diocese of Lexington and will visit their ordinands on site monthly and as otherwise required. They will also be available for consultation by telephone. The diocesan staff, including the Bishop, is also available for consultation.
- **Christian Education Practicum.** During the first summer of the program, all participants will participate with an experienced Christian educator to plan and implement a program in Christian formation. Stages of faith development will be a part of the curriculum. The Diocese of Lexington's summer camping program will serve as a learning laboratory.
- **Continuing Education.** In addition to the Network seminars, each participant will receive an annual continuing education grant.
- **Compensation.** All clergy participants will be compensated at the minimum standard for the Diocese of Lexington, which will be adjusted annually based on the cost of living. Benefits include social security tax reimbursement; pension; health, dental, and life insurance; four weeks of vacation; and two weeks of continuing education leave. Moving expenses will be subsidized by the Diocese.

**Loan Repayment.** Participants will accrue \$250 per month of service payable at the successful completion of the program as assistance for student loan repayment or for meeting other expenses designated by the participant.

## Appendix J

### Commission on Ministry Forms

This Appendix includes forms related to the process of differentiation, formation, and deployment for ministry in the Diocese of Lexington. The following forms are included:

- Nomination for Ordained Ministry (COM Form 1) 31
- Acceptance of Nomination (COM Form 2) 32
- Attachment to Acceptance of Nomination (COM Form 3) 33
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- Supervised Reflection Program Recommendation (COM Form 6) 40
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- COM Recommendation as to Postulancy (COM Form 8) 42
- Admission as Postulant (COM Form 9) 43
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- Faith Community Letter of Support for Application for Candidacy  
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- COM Statement for Candidacy (COM Form 12) 45
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• Approval of Standing Committee for Ordination to the Diaconate (COM Form 18 or Form 18a)	49
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• Faith Community Letter of Support for Ordination to Priesthood (COM Form 21)	52
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• Approval of Standing Committee for Ordination to Priesthood (COM Form 23)	53
• Order for Ordination to Priesthood (COM Form 24)	54
• Application for Lay Licenses under Canon III.4 (COM Form 25)	55

COM Form 1

Nomination for Ordained Ministry

[Congregational Letterhead]

To: Bishop of Lexington  
Commission on Ministry

The undersigned, being the [overseeing clergy] and at least two-thirds of the [governing body] of [name of congregation or worshiping community] nominate [name of individual] for ordained ministry in the Church and attach the Report of the Discernment Committee. We pledge that our congregation will be actively involved in \_\_\_\_\_'s process of formation should he be accepted as a Postulant for Holy Orders including contributing financially to that process. We also understand our obligation to pay not less than one-third of the costs of the diocesan discernment process for \_\_\_\_\_, as specified in "Differentiation for Ministry," the policy manual of the Commission on Ministry.

Faithfully,

[individual signatures of the rector and vestry (or equivalents)]

COM Form 2

Acceptance of Nomination

To: Bishop of Lexington  
Commission on Ministry

I hereby accept the nomination of [name of congregation or worshipping community] to be considered for ordained ministry in the Church. I understand that I will now be enrolled in the Supervised Reflection Program (SRP) of the Diocese under the oversight of the Commission on Ministry and pledge to participate faithfully in it. I also understand that I will be evaluated psychologically and that this evaluation must be completed before I may begin SRP. I also understand that I will be evaluated for suitability for ordained ministry by SRP, the Commission on Ministry, and the Bishop, and that admitting me as a postulant for Holy Orders, which is necessary to begin formation for ordained ministry, is solely within the discretion of the Bishop, who will be advised by the Commission on Ministry.

I have attached hereto all necessary information required to be submitted by the Canons of the Episcopal Church.

I ask your prayers and seek your guidance.

Faithfully,

[signed by nominee]

COM Form 3

Attachment to Acceptance of Nomination

Applicants Full Name:

Physical address:

Marital History:

Date of Birth:

Social Security Number:

Home phone:

Work Phone:

Cell Phone:

Email address:

Parish:

Length of Canonical Residency in the Diocese of Lexington:

Length of Canonical Residency in Previous Diocese (Please name Diocese):

Date & Location of Baptism; Name of Officiant (please attach written verification):

Date & Location of Confirmation; Name of Officiant (please attach written verification):

Has an application been made previously for admission as a Postulant for Holy Orders? (*If so, when and in what diocese?*)

Please list Educational Background and Attach Official Transcripts:

Signed:

Print Name:

Authorization and Release

AUTHORIZATION TO RELEASE INFORMATION, RELEASE OF CLAIMS AND  
INDEMNITY AND HOLD HARMLESS AGREEMENT

(referred to herein as “Authorization and Release”)

Name of Applicant:

Social Security Number:

Permanent Address of Applicant:

Current Address of Applicant if Different from Above:

Telephone Numbers:

Today’s Date:

1. I am voluntarily seeking to become or am presently a candidate for postulancy, ordination, and/or other ministry position (referred to herein as my “application”) in The Episcopal Church through a process conducted by the Diocese of \_\_\_\_\_ (“Diocese”). I understand that as a part of the Diocese’s decision making process about my application I am required to undergo a psychiatric and/or psychological assessment (“Assessment”) by a person or persons selected or approved by the Diocese.
2. I understand that the Assessment is only one part of the Diocese’s decision making process and that information provided to the Diocese about the Assessment may be

considered with other information available to the Diocese in deciding whether or not to accept me or to continue considering my application for postulancy, ordination

and/or other ministry position in the Diocese. Nonetheless, I understand that information from the Assessment may be determinative of the Diocese's decision.

3. I voluntarily consent to participate in the Assessment and I agree to cooperate fully with the Assessment. I understand that the Assessment may include one or more attitude questionnaires, psychological tests, psychiatric tests, and/or clinical interviews. I understand that I will be asked to provide various types of information about myself which may include but not be limited to, information about my family, medical history, psychological and psychiatric history, criminal history, sexual behavior and attitudes, drug and alcohol use, relationships, education, and employment. I agree that all the information I provide for the Assessment will be true, correct, and complete, to the best of my knowledge. I understand that false or misleading statements made by me or significant omissions of any kind in the Assessment process are sufficient cause for dismissal from the application process or denial of my application for a ministry position in the Diocese.
4. I authorize all mental health professionals involved in the Assessment to disclose to each other, both orally and in writing, all records and information, including opinions, pertaining to the Assessment, including but not limited to my responses to any questionnaires, tests and interview questions.
5. I understand that at the conclusion of the Assessment a written report may be prepared which will contain conclusions, opinions, observations, recommendations for follow-up and the like. I authorize the mental health professionals involved in the Assessment to disclose the written Assessment report to the Bishop or Ecclesiastical Authority of the Diocese. I authorize the Bishop or Ecclesiastical Authority to disclose to and discuss the written Assessment report and all information on which the Assessment is based with those involved in the application process. I authorize the

mental health professionals involved in the Assessment to discuss the written Assessment report with the Bishop or Ecclesiastical Authority and those involved in the application process.

6. I understand and agree that whether or not I have paid for the Assessment or any part thereof, all of the records and documents related to the Assessment do not belong to me and I do not have the right to see them, have them reviewed by or sent to anyone else other than a professional obtained by me at my own expense, or to receive a copy of them at any time. I further understand and agree that I am not entitled to discuss the Assessment with the personnel involved in the Assessment process nor am I entitled to have anyone else discuss the Assessment with them on my behalf. I agree that I will not request or seek to obtain from the Bishop or Ecclesiastical Authority or Diocese or from any of the personnel involved in the Assessment or from any other person or entity the originals or any copies of any records or documents related to the Assessment nor will I authorize anyone to do so on my behalf. Should a professional obtained by me at my own expense perform an Assessment of me, a written report of that Assessment may be sent to the Bishop or Ecclesiastical Authority or Diocese to be attached to the file concerning the same.
7. I understand that after the Assessment described herein, the Diocese may determine that further assessment is necessary before a decision is made on my application. If I elect to participate in such further assessment, all the terms of this Authorization and Release shall apply to any further assessment.
8. I understand and agree that the Diocese will have the right to maintain and to control the use and disclosure of information regarding the Assessment during consideration of my application. Regardless of the action taken on my application, the Diocese may maintain copies of my Assessment which may be used if I again apply in the Diocese or in any other diocese without any further authorization from me to disclose any information regarding the Assessment or the written Assessment report.

9. As consideration for having my application considered by the Diocese, I hereby waive, release and discharge the Diocese and its officers, directors, employees, volunteers, agents and legal representatives, and all personnel and entities involved in conducting the Assessment and their officers, directors, employees, volunteers, agents, heirs, administrators, successors, assigns and legal representatives (“the Released Parties”) from liability of all kinds including but not limited to personal injury, defamation, slander, libel, negligence, invasion of privacy, breach of contract, or otherwise, in law or in equity, arising out of my participation in the Assessment, use or disclosure of information regarding the Assessment, or arising in any other way as a result of the Assessment. I do not release the Released Parties from liability for willful or intentional acts or punitive damages.
10. I agree that if any portion of this Authorization and Release is found by a court to be unenforceable for any reason, the remainder of this Authorization and Release shall remain valid and in full force and effect.
11. I have carefully read this authorization and release and fully understand its contents. I sign it of my own free will. I understand that I may consult with an attorney of my choice before signing this document. I acknowledge that I have had the opportunity to ask questions concerning the contents of Authorization and Release and any such questions have been answered to my satisfaction. Nonetheless, in agreeing to sign this Authorization and Release, I have not relied upon any statements or explanations made by any of the Released Parties or by any attorney of any of the Released Parties. I have initialed each page of this Authorization and Release indicating that I have read and understand each paragraph.

---

(Applicant’s Signature)

---

Date

---

(Print or type Applicant's name)

---

(Witness' Signature)

---

(Print or type Witness' Name)

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COM Form 5

Concerns about the Discernment Process

To: Standing Committee, Diocese of Lexington

I wish to make you aware of the following concerns regarding the conduct of the discernment process in the Diocese or of individuals involved in it.

[description of concerns as specifically as possible]

In addition, [*or* In the alternative,] I request a meeting and ask that you contact me using the information below.

Faithfully,  
[signed by person expressing concern]

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Telephone: \_\_\_\_\_

E-mail: \_\_\_\_\_

COM Form 6

Supervised Reflection Program Recommendation

[diocesan letterhead]

To: [name of participant]

We recommend [name of individual participant] for the following ministry:

[specific ministry recommendation, including recommendation as to lay ministry or ordained ministry with any other observations and recommendations]

All evaluations (ours, those of the ministry supervisor, and the individual participants) are attached.

Faithfully,  
[signed by the group supervisors]

The SRP supervisors have my permission to forward this recommendation to:

\_\_\_ Bishop

\_\_\_ Commission on Ministry

Those to whom the recommendation has been forwarded additionally have my permission to share it as necessary to facilitate my on-going consideration for ordained ministry.

\_\_\_\_\_  
[signature of participant]

Application for Postulancy

[diocesan letterhead]

To: Bishop of Lexington

I hereby apply for admission as a Postulant for Holy Orders. I understand that it is my responsibility to obtain and see that you receive all necessary documentation for my application to be considered, and I have personally reviewed the canons as to those responsibilities.

I also give you permission to review all evaluations required as part of the process of discernment and formation for ordained ministry in the Diocese of Lexington included, but not limited to:

- The Report of the Discernment Committee
- The Report of the Supervised Reflection Program
- Minutes and reports of the Commission on Ministry
- Minutes and reports of the Standing Committee
- Psychological examination reports
- Medical Examination reports
- Background check reports

I understand that, if admitted to postulancy, I may be removed as a Postulant at the sole discretion of the Bishop.

I ask your prayers and seek your guidance,

Faithfully yours,  
[signature of applicant]

COM Recommendation as to Postulancy

[diocesan letterhead]

The Commission on Ministry has received the application of [name of applicant] to become a postulant for Holy Orders and has met with *him* on [dates] as well as reviewed other relevant material.

We [do/do not] recommend admission as a postulant at this time. [Additional details or further recommendations may be added.]

---

Chair, Commission on Ministry

COM Form 9

Admission as Postulant

[diocesan letterhead]

Name  
Address  
Address

Dear Name:

I hereby admit you as a Postulant for Holy Orders in the Diocese of Lexington effective the date hereof.

I wish to remind you of the obligation to communicate with me by letter during Ember Weeks (see page 18 of the Book of Common Prayer as to the dates thereof). I also assure you of my prayers during your time of formation for ordained ministry in the Church.

Faithfully yours,  
[signature of Bishop]

cc:   Overseeing Clergy  
      Chair, Commission on Ministry  
      President, Standing Committee

COM Form 10

Application for Candidacy

To: Bishop of Lexington

I hereby apply for admission as a Candidate for Holy Orders. I understand that it is my responsibility to obtain and see that you receive all necessary documentation for my application to be considered, and I have personally reviewed the canons as to those requirements.

I also understand that, if admitted as a candidate, I may be removed from the list of candidates at the sole discretion of the Bishop.

I was admitted as a postulant for Holy Orders on [date].

Faithfully,  
[signature of applicant]

COM Form 11

Faith Community Letter of Support for Application for Candidacy

[congregational letterhead]

To: Bishop of Lexington

We, being the [overseeing clergy] and not less than two-thirds of the [governing body] of [name of congregation or worshiping community], as signified by our signatures below, certify our support for [name] to become a Candidate for Holy Orders.

This \_\_\_\_ day of \_\_\_\_, \_\_\_\_.

[individual signatures]

COM Form 12

COM Statement for Candidacy

[diocesan letterhead]

To: Bishop of Lexington

The Commission on Ministry attests to you that [name of applicant] is successfully engaged in an ongoing process of formation for ministry as a [deacon/priest].

---

Chair, Commission on Ministry

Date: \_\_\_\_\_

COM Form 13

Standing Committee Approval for Candidacy

[diocesan letterhead]

To: Bishop of Lexington

The Standing Committee met with [name of candidate] on [date]. We approve of admitting [him] as a Candidate for Holy Orders.

---

President, Standing Committee

Date: \_\_\_\_\_

COM Form 14

Admission as Candidate

[diocesan letterhead]

Name  
Address  
Address

Dear Name:

Your application being complete, I hereby admit you as a Candidate for Holy Orders pursuant to Canon [cite relevant canon].

I assure you of my on-going prayers, and I look forward to continuing to hear from you during Ember Weeks.

Faithfully yours,

[signature of Bishop]

cc:   Overseeing Clergy  
      Chair, Commission on Ministry  
      President, Standing Committee  
      Formation Program

COM Form 15

Application for Ordination to the Diaconate

To: Bishop of Lexington

I hereby apply to be ordained to the diaconate. I understand that it is my responsibility to obtain and see that you receive all necessary documentation for my application to be considered, and I have personally reviewed the canons as to those requirements.

Faithfully,  
[signature of applicant]

COM Form 16

Faith Community Letter of Support for Ordination to Diaconate

[congregational letterhead]

To: Bishop of Lexington

We, being the [overseeing clergy] and not less than two-thirds of the members of the [governing body] of [name of congregation or worshipping community], as signified by our signatures below, certify our support for [name] to be ordained a Deacon in Christ's Holy Catholic Church.

This \_\_ day of \_\_, \_\_\_\_\_.

[individual signatures]

COM Form 17

COM Recommendation for Ordination to the Diaconate

[diocesan letterhead]

To: Bishop of Lexington

The Commission on Ministry recommend that [name] be ordained a Deacon in Christ's Holy Catholic Church.

This \_\_ day of \_\_\_\_\_, \_\_\_\_\_.

---

Chair, Commission on Ministry

Approval of the Standing Committee for Ordination to the Diaconate

[diocesan letterhead]

To the Right Reverend \_\_\_\_\_, Bishop of Lexington

We, the Standing Committee of the Diocese of Lexington, having been duly convened at \_\_\_\_\_ at \_\_\_\_\_, do testify that [full name], desiring to be ordained to the Diaconate under Canon III.6 has presented to us the certificates as required by the Canons indicating [full name]'s preparedness for ordination to the Diaconate under Canon III.6; and we certify that all canonical requirements for ordination to the Diaconate under Canon III.6 have been met; and we find no sufficient objection to ordination. Therefore, we recommend [full name] for ordination.

In witness whereof, we have hereunto set our hands this \_\_\_ day of \_\_\_\_\_, in the year of our Lord \_\_\_\_\_.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Approval of the Standing Committee for Ordination to the Diaconate (For those to be Ordained Priests)

[diocesan letterhead]

To the Right Reverend \_\_\_\_\_, Bishop of Lexington

We, the Standing Committee of the Diocese of Lexington, having been duly convened at \_\_\_\_\_ at \_\_\_\_\_, do testify that [full name], desiring to be ordained to the Diaconate and Priesthood under Canon III.8 has presented to us the certificates as required by the Canons indicating [full name]'s preparedness for ordination to the Diaconate under Canon III.8; and we certify that all canonical requirements for ordination to the Diaconate under Canon III.8 have been met; and we find no sufficient objection to ordination. Therefore, we recommend [full name] for ordination.

In witness whereof, we have hereunto set our hands this \_\_\_ day of \_\_\_\_, in the year of our Lord \_\_\_\_\_.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

COM Form 19

Order for Ordination to Diaconate

[diocesan letterhead]

I do hereby take order for the Ordination of [full name] to the Sacred Order of Deacons in Christ's Holy Catholic Church on [date] at [time] at [place].

---

Bishop of Lexington

cc: Ordinand  
Chair, Commission on Ministry  
President, Standing Committee  
Overseeing Clergy

COM Form 20

Application for Ordination to the Priesthood

To: Bishop of Lexington

I hereby apply to be ordained to the priesthood. I understand that it is my responsibility to obtain and see that you receive all necessary documentation for my application to be considered and I have personally reviewed the canons as to those requirements.

Faithfully,  
[signature of applicant]

COM Form 21

Faith Community Letter of Support for Ordination to Priesthood

[congregational letterhead]

To: Bishop of Lexington

We, being the [overseeing clergy] and not less than two-thirds of the members of the [governing body] of [name of congregation or worshipping community], as signified by our signatures below, certify our support for [name] to be ordained a Priest in Christ's Holy Catholic Church.

This \_\_ day of \_\_, \_\_\_\_\_.

[individual signatures]

COM Form 22

COM Recommendation for Ordination to the Priesthood

[diocesan letterhead]

To: Bishop of Lexington

The Commission on Ministry recommend that [name] be ordained a Priest in Christ's Holy Catholic Church.

This \_\_ day of \_\_, \_\_\_\_\_.

---

Chair, Commission on Ministry

Approval of the Standing Committee for Ordination to the Priesthood

[diocesan letterhead]

To the Right Reverend \_\_\_\_\_, Bishop of Lexington

We, the Standing Committee of the Diocese of Lexington, having been duly convened at \_\_\_\_\_ at \_\_\_\_\_, do testify that [full name], desiring to be ordained to the Diaconate under Canon III.8 has presented to us the certificates as required by the Canons indicating [full name]'s preparedness for ordination to the Priesthood under Canon III.8; and we certify that all canonical requirements for ordination to the Diaconate under Canon III.8 have been met; and we find no sufficient objection to ordination. Therefore, we recommend [full name] for ordination.

In witness whereof, we have hereunto set our hands this \_\_\_ day of \_\_\_\_\_, in the year of our Lord \_\_\_\_\_.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

COM Form 24

Order for Ordination to the Priesthood

[diocesan letterhead]

I do hereby take order for the Ordination of [full name] to the Sacred Order of Priests in Christ's Holy Catholic Church on [date] at [time] at [place].

---

Bishop of Lexington

cc: Ordinand  
President, Standing Committee  
Chair, Commission on Ministry  
Overseeing Clergy

Application for Lay Licenses under Canon III.4

[congregational letterhead]

To: Bishop of Lexington

I hereby request the granting of a license pursuant to Canon III.4 of the Constitution and Canons of The Episcopal Church for the following persons for the ministries indicated. I certify that they have been trained according to the policies of the Commission on Ministry of the Diocese of Lexington, and I have described the training each has received (descriptions of training may be either for the entire group or, if there are individual variations, by individual).

Pastoral Leader (Canon III.4.3)

Worship Leader (Canon III.4.4.)

Preacher (Canon III.4.5)

Eucharistic Minister (Canon III.4.6)

Eucharistic Visitor (Canon III.4.7)

Catechist (Canon III.4.8)

Evangelist (Canon III.4.9)

I also certify that I have instructed each person for whom a license is sought of the provisions of Canon III.4 and have informed each that renewal of any license granted is contingent upon completion of a diocesan continuing education program prior to its expiration.

Faithfully yours,  
[signature of overseeing clergy]

## Appendix K

### Timeline, Checklists, and Canonical Summaries for Those Preparing for Ordained Ministry

#### **Two Year Timeline for Discernment Committee**

SEPTEMBER- Meeting of congregational Discernment Committee

DECEMBER- Report from Congregational Discernment Committee to Bishop

JANUARY-MARCH- Ministry Site Assignments

MARCH-SEPTEMBER- Supervised Reflection Program (Evaluation due in September)

OCTOBER 15- Apply for Postulancy

NOVEMBER- Commission on Ministry Retreat with subsequent report

DECEMBER-FEBRUARY- Postulancy Interviews with Bishop

AUGUST-SEPTEMBER- Begin Seminary

#### **Checklists**

##### Prior to Postulancy

- Nomination (COM Form 1)
- Acceptance of Nomination (COM Form 2 & 3)
- Authorization and Release (COM Form 4)
- Background Check
- Psychological Examination
- Medical Examination (using form provided by Bishop's Office)
- SRP Recommendation

##### Postulancy

\_\_\_ Application to Bishop (COM Form 7)

\_\_\_ COM Retreat (forwards recommendation and evaluation to Bishop)

\_\_\_ Conference with Bishop

\_\_\_ Letter from Bishop of any diocese in which the Nominee has been refused admission as a Candidate or ceased to be a Candidate with the reasons therefore.

\_\_\_ Letter from Bishop admitting as a postulant

### Candidacy

\_\_\_ Application to Bishop (COM Form 10)

\_\_\_ Letter of support from faith community (COM Form 11)

\_\_\_ Statement from COM attesting to continuing formation of applicant

\_\_\_ Approval of Standing Committee

\_\_\_ Letter from Bishop admitting as candidate for Holy Orders

### Ordination to Diaconate

\_\_\_ Application to Bishop (COM Form 15)

\_\_\_ Ordination not to be less than 18 months from date of acceptance of nomination (for those not seeking ordination to priesthood)

\_\_\_ Candidate at least 24 years of age

\_\_\_ Periodic evaluations from formation program

\_\_\_ Notification from formation program of successful completion with final written assessment of readiness for ordination

\_\_\_ Recommendation from COM

\_\_\_ Updates of any of the following if more than 36 months elapsed:

\_\_\_ Psychological Exam

\_\_\_ Medical Exam

- Background Check
- Letter of Support from faith community (COM Form 18)
- Approval of Standing Committee
- Order for ordination

Ordination to Priesthood

- Application to Bishop (COM Form 20)
- Ordination not to be less than 18 months from date of acceptance of nomination
- Updates of any of the following if more than 36 months elapsed:
  - Psychological Exam
  - Medical Exam
  - Background Check
- Letter of Support from faith community (COM Form 21)
- Certificate from formation program showing scholastic record with evaluation and recommendation on personal qualifications and regarding ordination (including transcript)
- Recommendation from COM
- Standing Committee Approval
- Appointment to Cure
- Order for ordination

**Canonical Summary for Ordination to Diaconate  
Canon III.6**

- Nomination [III.6.2(a)]
  - Nomination in writing by faith community (COM Form 1)
  - Letter of support from faith community
    - Pledge to contribute financially to preparation
    - Pledge to be involved in preparation
    - Signed by 2/3 of Vestry (or comparable) and overseeing clergy

- Nominee must be confirmed communicant in good standing
- Acceptance of Nomination [III.6.2(b)]
  - Accept in writing (COM Form 2)
  - Provide Bishop with (COM Form 3)
    - Full name
    - Date of birth
    - Length of time resident in the Diocese
    - Evidence of Baptism and Confirmation
    - Has application for postulancy been previously made or previous nomination in another diocese
    - Description of discernment process by which nominee identified
    - Level of education and copies of official transcripts
- Postulancy (time of continued exploration and formal preparation) [III.6.3]
  - Application for Postulancy (COM Form 7)
  - Bishop confers in person with Nominee
  - Meeting with COM (review application and evaluate qualifications to pursue preparation)
  - COM evaluation and recommendation presented to Bishop (COM Form 8)
  - Letter from Bishop of any Diocese in which the Nominee has been refused admission as a Candidate or ceased to be a Candidate with reasons.
  - Admission as Postulant at Bishop's discretion
    - Record in register
    - Notification of admission and date thereof (COM Form 9)
      - Postulant (note obligation to communicate during Ember Weeks on academic, diaconal, human, spiritual, and practical development [III.6.3(e)])
      - Overseeing clergy
      - COM
      - Standing Committee
      - Dean of seminary or director of preparation program
- Candidacy (time of education and formation in preparation for ordination) [III.6.4]
  - Application to Bishop (COM Form 10)
    - Date of admission to Postulancy
    - Letter of support from faith community signed by 2/3 of Vestry (or comparable) and overseeing clergy and dated (COM Form 11)
  - COM Statement attesting to continuing formation of the applicant (COM Form 12)
  - Standing Committee approval in writing following interview and review of documentation (COM Form 13)
  - Admission as Candidate at Bishop's discretion (COM Form 14)
    - Record in register
    - Notification
      - Candidate (note obligation to communicate during Ember Weeks on academic, diaconal, human, spiritual, and practical development [III.6.5(h)])

- Overseeing clergy
  - COM
  - Standing Committee
  - Formation program
- Preparations for Ordination [III.6.5]
  - Bishop and COM work together with Postulant or Candidate to develop formation program, taking local culture, background, age, occupation, and ministry [III.6.5(c)] and life experience [III.6.5(d)] into account, which shall include theological training, practical experience, emotional development, and spiritual formation
  - Areas of competency
    - Academic (Scripture, theology, tradition of the Church)
    - Diaconate
    - Human awareness and understanding
    - Spiritual development and discipline
    - Practical training and experience
    - Prevention of sexual misconduct
    - Civil reporting requirements and pastoral response opportunities regarding abuse
    - Constitution and Canons, particularly Title IV
    - Church's teaching on racism
  - Periodic evaluations from formation program
  - Notification from formation program of successful completion with final written assessment of readiness for ordination with recommendation from COM
- Ordination [III.6.6]
  - Not more than 36 months prior to ordination [III.6.6(j)]
    - Medical evaluation
    - Psychological evaluation (COM Form 4)
    - Background check
  - Requirements
    - Age 24
    - At least 18 months from acceptance of nomination
  - Application to the Bishop (COM Form 15)
    - Requesting ordination
    - Letter of support from faith community signed by 2/3 of Vestry (or comparable) and overseeing clergy and dated (COM Form 16)
    - Written evidence of admission of the Candidate to Postulancy and Candidacy with dates of admission thereto (should already be in file and register)
    - Certificate from seminary or other formation program showing scholastic record with evaluation and recommendation on personal qualifications and regarding ordination
    - Certification by COM with recommendation regarding ordination (COM Form 17)
  - Standing Committee approval

- Standing Committee receives application materials
  - Certificate in canonical language [III.6.6(c)] presented to Bishop (COM Form 18)
- Bishop takes order for ordination (COM Form 19)

### **Canonical Summary for Ordination to Priesthood Canon III.8**

- Nomination [III.8.2(a)]
  - Nomination in writing by faith community (COM Form 1)
  - Letter of support from faith community
    - Pledge to contribute financially to preparation
    - Pledge to be involved in preparation
    - Signed by 2/3 of Vestry (or comparable) and overseeing clergy
  - Nominee must be confirmed communicant in good standing
- Acceptance of Nomination [III.6.2(b)]
  - Accept in writing (COM Form 2)
  - Provide Bishop with (COM Form 3):
    - Full name
    - Date of birth
    - Length of time resident in the Diocese
    - Evidence of Baptism and Confirmation
    - Has application for postulancy been previously made or previous nomination in another diocese
    - Description of discernment process by which nominee identified
    - Level of education and copies of official transcripts
- Postulancy (time of continued exploration and formal preparation) [III.8.3]
  - Application for Postulancy (COM Form 7)
  - Bishop confers in person with Nominee
  - Consult with Nominee regarding financial resources necessary to complete formation process (to be reviewed periodically with Nominee)
  - Meeting with COM (review application and evaluate qualifications to pursue preparation)
  - COM evaluation and recommendation presented to Bishop (COM Form 8)
  - Letter from Bishop of any Diocese in which the Nominee has been refused admission as a Candidate or ceased to be a Candidate with reasons.
  - Admission as Postulant at Bishop's discretion
    - Record in register
    - Notification of admission and date thereof (COM Form 9)
      - Postulant (note obligation to communicate during Ember Weeks on academic, diaconal, human, spiritual, and practical development [III.8.5(i)])
      - Overseeing clergy
      - COM
      - Standing Committee
      - Dean of seminary or director of preparation program

- Candidacy (time of education and formation in preparation for ordination) [III.8.4]
  - Application to Bishop (COM Form 10)
    - Date of admission to Postulancy
    - Letter of support from faith community signed by 2/3 of Vestry (or comparable) and overseeing clergy and dated (COM Form 11)
  - COM Statement attesting to continuing formation of the applicant COM Form 12
  - Standing Committee approval in writing following interview and review of documentation (COM Form 13)
  - Admission as Candidate at Bishop's discretion (COM Form 14)
    - Record in register
    - Notification
      - Candidate (note obligation to communicate during Ember Weeks on academic, diaconal, human, spiritual, and practical development [III.8.5(i)])
      - Overseeing clergy
      - COM
      - Standing Committee
      - Formation program
- Preparation for Ordination [III.8.5]
  - Bishop and COM work together with Postulant or Candidate to develop formation program, taking local culture, background, age, occupation, and ministry [III.8.5(c)] and life experience [III.8.5(d)] into account
  - Areas of competency
    - Scripture
    - Church History, including the Ecumenical Movement
    - Christian Theology, including Missionary Theology and Missiology
    - Christian Ethics and Moral Theology
    - Studies in contemporary society, including the historical and contemporary experience of racial and minority groups, and cross-cultural ministry skills
    - Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Book of Common Prayer and Hymnal, and authorized supplemental texts
    - Theory and practice of ministry, including leadership, and the ministries of evangelism and stewardship
    - Prevention of sexual misconduct
    - Civil reporting requirements and pastoral response opportunities regarding abuse
    - Constitution and Canons, particularly Title IV
    - Church's teaching on racism
  - Periodic evaluations from formation program

- Notification from formation program of successful completion with final written assessment of readiness for ordination with recommendation from COM
- Ordination to the Diaconate [III.8.6]
  - Baccalaureate degree or program of additional academic work necessary for program of theological education [III.8.5(b)]
  - Not more than 36 months prior to ordination as a Deacon [III.8.5(k)]
    - Medical evaluation
    - Psychological evaluation (*see* COM Form 4)
    - Background check
  - Age requirement: 24
  - Application to the Bishop (COM Form 15)
    - Requesting ordination
    - Letter of support from faith community signed by 2/3 of Vestry (or comparable) and overseeing clergy and dated (COM Form 16)
    - Written evidence of admission thereto (should be in file and register)
    - Certification from seminary or other formation program showing scholastic record with evaluation and recommendation on personal qualifications and regarding ordination
    - Certification by COM with recommendation regarding ordination
  - Standing Committee approval
    - Standing Committee receives application materials
    - Certificate in canonical language [III.8.6(c)] presented to Bishop (COM Form 17)
  - Bishop takes order for ordination (COM Form 18)
- Ordination to the Priesthood [III.8.7]
  - Requirements
    - At least 18 months since acceptance of nomination
    - At least 6 months since ordination to the diaconate
    - Age requirement: 24
  - Not more than 36 months prior to ordination as a Priest [III.8.7(a)(3)]
    - background check
    - Medical evaluation
    - Psychological evaluation
  - Application to the Bishop (COM Form 20)
    - Requesting ordination
    - Letter of support from faith community signed by 2/3 of Vestry (or comparable) and overseeing clergy and dated (COM Form 21)
    - Written evidence of admission of the Candidate to Postulancy and Candidacy and ordination as a Deacon with dates thereof (should already be in file and register)
    - Certificate from seminary or other formation program showing scholastic record with evaluation and recommendation on personal qualifications and regarding ordination (COM Form 22)
    - Certification by COM with recommendation regarding ordination

- Standing Committee approval
  - Standing Committee receives application materials
  - Certificate in canonical language [III.8.7(c)] presented to Bishop (COM Form 23)
- Appointment to Parochial Cure, as Missionary, as an officer of a Missionary Society, as a Chaplain (Armed Services or recognized organization) or other opportunity [III.8.7(e)]
- Bishop takes order for ordination (COM Form 24)