

The Diocese of Newark
Committee on the Priesthood of the
Commission on Ministry
Guidelines to the Ordination Process and its
Requirements
(Effective June 1, 2016)

Introduction

Welcome to the priestly ordination process in the Diocese of Newark.

Discerning a call to ordination is a process involving both the individual's sense of vocation and the church's affirmation of that call. The Bishop, the Commission on Ministry, and the Standing Committee are grateful for your willingness to share your sense of vocation with us. We are committed to making the ordination process one of depth, dialogue, and faithful discernment. We have designed the process to create an environment for this discernment, and for the early stages of priestly formation.

The Committee on the Priesthood is a committee of the Commission on Ministry. The Committee's function is to assist those in the process toward ordination to the Priesthood. Throughout this document, the term "Committee" refers to the Committee on the Priesthood. The term "Commission" refers to the Commission on Ministry.

Please bear in mind that this process involves one-on-one interviews, conferences, and documentation regarding various aspects of your background, life experiences, education, discernment, and personal matters that have affected you and your family. Throughout this process, you will be required to complete and submit a number of documents at various times and you will be required to advise the Committee any time there are significant events that affect you or may affect the process.

These Guidelines describe the required paperwork and the sequence of meetings and steps in the ordination process. The ordination process is governed by National Canons, and these Guidelines reflect how those Canons are used in the Diocese of Newark.

You are responsible for completing and submitting the required paperwork to the appropriate persons and for meeting all deadlines throughout the process. Conferences and meetings are scheduled in advance, and you will be expected and required to submit documents on a timely basis. You should understand that your failing to meet the deadlines may lead to your not being allowed to attend conferences. Since most conferences are held only one time each year, your failure to meet any deadline may very well mean that you may not attend that conference, thereby extending your process by a year or more.

Throughout the process you may need to seek clarification of a particular requirement. The Committee and its members are available to assist you. The proper person to contact is noted in these guidelines. However, you should feel free to contact the Chair of the Committee at any time. The name and phone number of the relevant members are available on the Commission's webpage (<http://www.dioceseofnewark.org/comhome/>) or from the Bishop's office.

Administrative Fee

If you are invited by the Bishop to attend a Postulancy Conference, you will be responsible for submitting an application fee. The application fee, which is reviewed and adjusted annually, is currently \$1,500 and covers approximately 50% of the expenses related to the ordination process. Sponsoring congregations/communities are expected to share or assume responsibility for this fee. Financial assistance may be available in the case of extreme financial need by contacting the Chair of the Committee.

This fee is payable in full within 14 days of receiving an invitation to attend a Postulancy Conference. The fee must be received prior to scheduling psychological interviews and background checks. No one may attend a Postulancy Conference until this fee has been paid in full.

The check is to be made payable to the Commission on Ministry—Diocese of Newark, and is to be sent to the Documents Chair of the Committee.

Individuals Ordained in Other Denominations

Individuals who have been ordained in other denominations and who are seeking to have their orders received in the Episcopal Church should review the Canons of the Episcopal Church as well as these Guidelines, including those sections specifically addressing their situation. Such individuals should contact the Chair of the Committee as early as possible to discuss in detail the steps that must be taken.

Important Note to Parish Clergy

An individual seeking to enter the process towards ordination to the Priesthood must spend a minimum of two full years in a single congregation in the Diocese of Newark prior to attending a Nominee Conference (a complete outline of the Nominee Conference is found later in these Guidelines). The person must also be a confirmed communicant in good standing in that congregation for at least one full year prior to attending a Nominee Conference.

After a period of at least one year of active involvement in the congregation's life, parish clergy may enter into more formal and serious discussions with an Aspirant regarding that person's interest in becoming ordained, spending a minimum of four to six months in such conversations. Should the clergy and the Aspirant believe the person should continue, certain steps must be taken.

It is the responsibility of the Parish Clergy to contact the Chair of the Committee on the Priesthood at that time. The Chair will provide an overview of the Diocesan process, including the requirement that the Parish Clergy must discuss the establishment of a Parish Discernment Committee (which shall meet with the Aspirant for a minimum of six months) with a member of the Committee on the Priesthood prior to establishing the Discernment Committee.

No Parish Discernment Committee is to be established prior to the Parish Priest's discussion with the Chair of the Committee on the Priesthood.

Terms Used in These Guidelines

The following terms are used in these Guidelines.

Committee on the Priesthood

The group comprised of clergy and lay persons responsible for working with individuals who are interested in becoming ordained or having their orders received in the Episcopal Church in the Diocese of Newark, for monitoring the process, for providing guidance to individuals in the process, and for making recommendations to the Bishop to assist in the Bishop's decision to grant canonical status to an individual.

Committee Chair

Chairs all Committee meetings and oversees all Committee activities.

Conference Chair

Responsible for inviting individuals to attend Nominee, Postulancy, and Candidacy Conferences; for setting the date, time and location of each Conference; for organizing such Conferences; and for providing feedback to individuals following their attendance at such Conferences.

Documents Chair

Responsible for working with individuals in the priestly process in terms of all paperwork and documents required for submission throughout the process; and for setting the dates that all such documents must be submitted.

Education Chair

Responsible for ensuring compliance with all matters relating to the education of the individuals in the process.

Education Committee

Refers to the committee responsible for working with individuals in the ordination process with regards to all education requirements.

Executive Committee

The body consisting of the Committee Chair, Conference Chair, Documents Chair and Education Chair of the Committee on the Priesthood.

Parish Priest

Means the Rector, Vicar, Priest-in-Charge, Priest-in-Residence or Interim Rector, as the case may be, of a congregation in the Diocese.

The Ordination Process

Overview

The priestly ordination process typically lasts between four and six years, beginning with the earliest contact between a parishioner and his or her Parish Priest (Rector, Priest-in-Charge, Priests-in-Residence, Vicar, or Interim Rector) about the parishioner's sense of vocation. The following pages describe the stages of the process. Each section includes a list of the documents, conferences and events that are required at each stage.

It is expected that an Aspirant will be a member of a single sponsoring parish for not less than two years, with a minimum of one year as a confirmed adult communicant in good standing, before applying to the Bishop and Committee.

The Canons of the Episcopal Church require a minimum of 18 months between the Aspirant's acceptance of Nomination and ordination to the Transitional Diaconate. However, the more typical process is between four and six years.

Throughout the process, all Postulants and Candidates must attend the annual Diocesan Convention of the Diocese of Newark and any other gatherings (e.g., retreats) as required by the Committee.

For Those Who Have Completed Seminary Prior to Postulancy

Occasionally Aspirants begin the ordination process after they have completed seminary. Aspirants who have already completed seminary must still go through all the steps in the ordination process including completing the Anglican Studies requirement as described under the seminary coursework heading below in addition to any additional education requirements.

Impact on Individual When the Parish Priest Leaves the Sponsoring Parish

The Committee on Priesthood recognizes that parishes and missions are dynamic entities and that Parish Priests (as defined above) may, in due course, leave a congregation while it is in the process of sponsoring a person for ordination. As there are required processes of discernment within the congregation (involving the Parish Priest as well as the lay leadership) and documents of support required by the Parish Priest and Vestry of a Nominee, Postulant or Candidate, such departures can have a significant impact on an individual in the process.

The National Canons provide that another priest of the Diocese “acquainted with the nominee and the Parish” may fulfill the role required for supporting and approving the individual in the process (e.g., when the required written sponsorship certificate is submitted). This Priest could be the Interim Rector or, in certain circumstances, another priest in the Diocese who is approved to assist in this situation. In other cases, the “Second Priest” who has previously met with the individual (see “The Second Priest,” below) may be able to fill this role.

It is not practical to provide definitive guidelines to address every possible situation. However, there are certain steps to be taken by those involved to facilitate the appropriate decision.

The Nominee, Postulant or Candidate must contact the Chair of the Committee on the Priesthood as soon as he or she is aware that their Parish Priest may be leaving the individual’s sponsoring parish. It would also be helpful for the clergy member to contact the Chair of the Committee on the Priesthood.

The Chair of the Committee on the Priesthood will discuss the situation with the individual and the Parish Priest who is leaving in order to consider the immediate impact on the individual; e.g., the period of time until an interim priest is assigned, the length of time the interim is expected to serve, whether there is another priest in the Diocese who knows the individual and parish sufficiently to assist, and so on.

Because each situation is unique, the decision regarding the impact of the Parish Priest leaving will depend on a number of things, and the following questions are among those that will be considered:

- How far into the process is the individual when the Parish Priest leaves?
- How long has the individual been part of the parish, and how well is the individual known by the parish?
- Does the individual have close and deep ties with another priest who also knows the parish community?
- How long has the Committee known the individual?
- Has the Committee come to a conclusion that the individual has clearly demonstrated his or her vocation to the Committee?
- What recommendations were made to the individual at previous conferences, and what steps have been taken to address those recommendations?
- Is the lay leadership of the parish stable and supportive of the individual?
- Are there other matters in the congregation that may affect this situation?
- Is there another Priest in the Diocese who could assist?

Interim clergy may be able to step into the Rector, Vicar or Priest-in-Charge's role of support depending upon the length of time the interim is expected to stay in the position, and if the individual is well enough along in the process and is well supported by the parish and is well known by the Committee. In some cases, however, the individual may not be well known to the interim as the individual is likely to be "away" from the parish at seminary or at field placement, and may not be present at the parish long enough to build some relationship with the new clergy.

The situation can be significantly complicated if the individual has not yet attended a Nominee Conference. The individual's process may be so new that it would make sense for the individual to take no further steps until the new Rector, Vicar or Priest-in-Charge is in place at the sponsoring parish. That decision will be made by the Bishop in consultation with the Committee on the Priesthood.

In any case, it will be important that the individual's Parish Discernment Committee continue to meet with the Nominee, Postulant or Candidate during this transition period should such a committee already be in place. (A Parish Discernment Committee may not, however, be created in the absence of a Rector, Vicar or Priest-in-Charge, and may not be created by an Interim Rector without discussing the matter with the Chair of the Committee on the Priesthood.)

Steps in the Ordination Process

General Guidelines for Submission of Documents

Unless otherwise noted:

- All required documents for each stage of the ordination process are listed in these Guidelines.
- Forms that are provided on the Commission on Ministry webpage must be used. The available forms are indicated in each section.
- Documents that are typed are to be presented in 12-point type with one-inch margins
 - Each page is to be numbered
 - Each page is to include the individual's name and date in the footer of the page
- Originals are to be sent to the Documents Chair of the Committee, preferably in electronic format. The Documents Chair will forward a copy to the Bishop's office.
- Originals of all transcripts are to be sent to the Documents Chair, who will forward a copy to the Bishop's office.
- At each stage of the process, many documents will need to be submitted. In some cases, the same documents may be requested at different stages. Examples of these are transcripts and the Ordination Process Information form. This is to ensure that the Bishop and the Commission have the most current and complete set of information as you proceed through the process toward ordination.

If there are any changes to any of your personal contact information at any time (e.g., address, email address, phone numbers, etc.), you must complete a new Ordination Process Information Form in its entirety and submit it immediately to the Bishop and the Documents Chair.

You must retain a complete set of copies of all documents that you submit throughout this process.

At any time, should you have any questions as to those documents that are required, please contact the Documents Chair.

Discernment

Definition

The traditional name of the first stage in the ordination process is "Aspirancy." This suggests that a person is aspiring to discern, or come to know more deeply, the vocation to which God calls him or her. Aspirancy begins with conversations between the Aspirant and the Aspirant's Parish Priest (as defined earlier) These conversations happen over a minimum of four to six months and often take longer, as each person's process of discernment is different.

These conversations may reach the point where both the Aspirant and the Aspirant's Parish Priest feel that the Aspirant is ready for the next step. Both the Aspirant and the Parish Priest have certain responsibilities and certain actions must be taken, as outlined below.

Parish Priest's Role

The discernment process begins with the Aspirant and subsequently a series of conversations with the Parish Priest. In these initial discussions the Parish Priest can help the Aspirant by exploring with the Aspirant the extent and nature of the call experience, including whether the call is of service to the Church as a priest, deacon, or lay person.

After a period of four to six months of discussion, if the Parish Priest and the Aspirant mutually agree that a formal discernment process is appropriate and could be meaningful, the Parish Priest will first contact the Chair of the Committee on the Priesthood, who will discuss the initial steps in the process, including having the Parish Priest contact a member of the Discernment Resource Program (see below). Following those discussions between the Parish Priest and the Committee on the Priesthood, the Parish Priest will select appropriate individuals to serve on a Parish Discernment Committee. Under no circumstances is a Parish Priest to establish a Parish Discernment Committee prior to a discussion with the Chair of the Committee on the Priesthood and with a member of the Discernment Resource Program. Among other reasons, it may be that the Committee will ask that the Parish Discernment Committee include one or more persons from outside of the parish and who do not previously know the Aspirant.

Parish Priests should select persons for the Parish Discernment Committee who have a good understanding of their own ministries and who understand that a call to ministry does not necessarily mean a call to ordination. The Parish Priest is to appoint a person to chair the Parish Discernment Committee who is responsible for convening and holding meetings and for ensuring that the report to the Committee on the Priesthood that is written by the Parish Discernment Committee is in compliance with the Guidelines. Parish Discernment Committee

members should have good listening and pastoral skills as well as a thorough understanding of the expectations, duties and responsibilities of ordained persons. The Parish Discernment Committee should include an equal number of male and female members and members with a range of ages. The Parish Discernment Committee should also reflect the overall diversity of the parish, and, as noted above, may be asked to include one or more persons from outside of the parish.

The Parish Discernment Committee may not include: members of the Aspirant's family; the Parish Priest, or member of the Parish Priest's family; or anyone whose participation may represent a conflict of interests or the appearance of such a conflict.

The Second Priest

At this point, in addition to the parish-based discernment process, the Committee on the Priesthood (working together with the Aspirant) will identify one or more priests in the Diocese who can act as "Second Priest." The role of the Second Priest is not an evaluative role, and is to enable the Aspirant discuss with someone who is not a member of the Aspirant's congregation his or her call. The Second Priest is not required or expected to provide any feedback or information to the Committee on the Priesthood. The Second Priest may not be from the Aspirant's parish.

The Discernment Resource Program

Prior to the creation of a Parish Discernment Committee, the Parish Priest will review these guidelines as well as the Commission on Ministry webpage and, in particular, the section entitled *Guidelines for Discernment Committees* (see the Commission on Ministry webpage for these guidelines). It is critical that the guidance in that document, as well as in this section, be completely understood and followed by the Parish Priest, Aspirant, and Parish Discernment Committee.

The Committee on the Priesthood has created a *Discernment Resource Program* which provides for trained members of the Committee on the Priesthood to visit with the Parish Priest to discuss the formation and responsibilities of the Parish Discernment Committee as well as provide specific guidelines, resources and selection criteria for the Parish Discernment Committee. These members will meet with the Parish Priest, Aspirant, the Parish Discernment Committee and, if a Vestry member is not part of the Parish Discernment Committee, a member of the Vestry at its initial meeting and will also be available to the Parish Priest and the Parish Discernment Committee for additional consultation as needed. If necessary these members will make a site visit with the Parish Priest and the Parish Discernment Committee at the halfway point and at the closing of the Parish Discernment Committee's activities. If follow-up visits are not necessary, these consultations may also be done by phone or e-mail. After the initial

meeting between the Aspirant, Parish Priest, and Parish Discernment Committee, it is not appropriate for the Aspirant to be in contact with the members of the Committee on the Priesthood who have assisted in the Aspirant's discernment process.

**Role of the Parish Discernment Committee:
Pre-Nominee Conference**

The Parish Discernment Committee is charged with helping an Aspirant discern the nature of the Aspirant's call to ministry. It is intended to supplement the one-on-one discernment discussions that the Aspirant will have with the Parish Priest of his or her own parish, as well as discussions with a Second Priest from another parish recommended to the Aspirant by the Committee on the Priesthood.

The Parish Discernment Committee is to provide an environment in which the Aspirant and Parish Discernment Committee members may freely and openly discuss the Aspirant's call to ministry. The Parish Discernment Committee and Aspirant must therefore treat all of their meetings as strictly confidential.

The Parish Discernment Committee also serves as a support system for the Aspirant in the Aspirant's discernment process. In that context the Parish Discernment Committee should encourage the Aspirant to engage in a process of profound and honest self-examination. This includes exploration regarding ordination, and should uphold and support an Aspirant's decision either to pursue ordination or live out the Aspirant's ministry calling without ordination.

In addition, the Parish Discernment Committee is to evaluate the Aspirant's qualifications for ordained ministry, and to help the Aspirant gain greater self-awareness and a deeper understanding of the Aspirant's call to ministry, whether ordained or not.

**Role of the Parish Discernment Committee:
Post-Nominee Conference**

If the Nominee is recommended to attend a Nominee Conference and subsequently *is accepted* for Postulancy by the Bishop, the Parish Discernment Committee should continue to provide a support network as the challenges/hurdles of seminary, candidacy and ordination are faced.

If the Nominee is not recommended to attend a Nominee Conference, or if the Nominee attends a Nominee Conference and subsequently is *not accepted* as a Postulant by the Bishop, the Parish Discernment Committee must be prepared to provide pastoral care and help as the Nominee discerns how to live out his or her call in lay ministry. It is recommended that the Nominee be referred to the

Commission on Ministry's document, *Celebrating Life As Ministry: Tools for All God's Children*.

The Bishop, Commission on Ministry, and the Parish Discernment Committee shall assist persons engaged in a process of ministry discernment to determine appropriate avenues for the expression and support of ministries, either lay or ordained.

Summary of the Parish Discernment Process

The Parish Discernment Committee plays several roles. First, at this early stage of the process this committee serves as a sounding board for the Aspirant where the aspirant explores the different dimensions of a call to ordination. Second, this committee offers to the Bishop, Committee on the Priesthood, and Standing Committee its observations regarding the strengths the aspirant would offer the church as a priest, the areas in which the Aspirant would need to grow to become a well-rounded priest, and the way the Parish Discernment Committee experienced the Aspirant in the course of their meetings.

The role of the Parish Discernment Committee is to evaluate the Aspirant's qualifications for ordained ministry, and to help the Aspirant gain greater self-awareness and a deeper understanding of the aspirant's call to ministry, whether ordained or not.

Reference is to be made to *Parish Discernment – Ordination to the Priesthood* which provides additional detailed information to be addressed by the Aspirant and Parish Discernment Committee.

The Parish Discernment Committee is to write a report to the Committee on the Priesthood, with a copy to the Aspirant, prior to the Aspirant attending a Nominee Conference. The report must be four to five pages in length, and must follow and address each of the areas as outlined in the *Guidelines for Discernment Committees*. The Committee relies heavily on this written report when it meets with the individual at the Nominee Conference; not addressing all of the points in those guidelines may lead to the individual not being invited to the Nominee Conference.

Nomination

After the Parish Discernment Committee's report is presented to the Parish Priest (as defined earlier), the Aspirant may be nominated for ordination to the Priesthood as specified in Canon III.8.2(a).

The nomination shall be in writing and shall include a letter of support by the Nominee's congregation or other community of faith committing the community to pledge to contribute financially to that preparation, and involve itself in the Nominee's preparation for ordination to the Priesthood.

The nomination shall be signed by two-thirds of the Vestry or comparable body, and by the Member of the Clergy or leader exercising oversight.

If the Nominee agrees to the nomination, the individual shall accept the nomination in writing as specified in Canon III.8.2(b); at that point, the Aspirant is known as a Nominee.

The Parish Priest will then forward the approved nomination and a cover letter to the Bishop, the Committee Chair, and to the Documents Chair informing them of the Nomination. This letter shall also address the aspects outlined in the *Guidelines for Discernment Committees*.

The Nominee Conference

Once the nomination has been made and accepted in writing, the Parish Priest, priest-in-charge, vicar, or interim priest should contact the Conference Chair to notify the Committee that the Nominee is ready to be invited to a Nominee Conference. The Nominee Conference typically involves brief interviews between the Nominee and members of the Nominee Conference Committee, which consists of several members of the Committee on the Priesthood. This conference allows the Committee to initiate its relationship with the Nominee, to assess the Nominee's readiness for a Postulancy Conference, and to give the Nominee a sense of how the Committee functions. The Diocese of Newark has created the Nominee Conference level of the process to provide Nominees with candid feedback about the way they communicate their sense of calling at an early stage of the ordination process, and to offer Nominees the chance to attend a Postulancy Conference when optimally prepared.

Nominee Conferences are scheduled as needed, with at least one such conference each year. Prior to attending a Nominee Conference, the Nominee will send the Documents Chair the following documents, which include those specified in Canon III.8.2.

Form	Description
I-1*	Ordination Process Information Form (including an assessment of any special educational needs)
N-1*	Acceptance of Nomination and Application for Attendance at a Nominee Conference
N-2*	Certificate of Minister and Vestry/Executive Committee form, which indicates the Parish Priests and its vestry's/executive committee's support, financially and otherwise, of the Nominee
N-3	A letter from the Parish Priest recommending the Nominee to the Bishop as a candidate for ordination
N-4	The report of the Parish Discernment Committee (four to five pages, which must be based on the <i>Guidelines for Discernment Committees</i>)
N-5	A one-page, single-spaced autobiographical statement
N-6	A one-page, single-spaced statement of the Nominee's sense of call. In the case of a person ordained in another denomination seeking to have his orders received into the Episcopal Church, the statement should include a statement of the reasons for seeking to enter Holy Orders in the Episcopal Church.

N-7	A current resume
N-8	Solely in the case of a person ordained in a church in the Historic Succession but not in communion with the Episcopal Church, the statement signed by two Episcopal Priests described at point 4 in the Section below called "Procedures for Those Ordained in Other Denominations"
N-9	Solely in the case of a person ordained in a church in the Historic Succession but not in communion with the Episcopal Church, evidence of the prior ordination establishing that such credentials are valid and authentic.

* These forms are both available on the Commission webpage under the heading Acceptance of Nomination and Application for Attendance at a Nominee Conference.

Nominee Conference Follow Up

Within one week following the Nominee Conference, the Conference Chair will contact the Nominee to set up an appointment to meet in person.

The purpose of this meeting is for the Conference Chair to respond to the Nominee's presentation of the Nominee's sense of calling, advising the Nominee about the strengths and areas of concern that Committee members discerned. The Conference Chair will also provide each Nominee with one of three recommendations from the Nominee Conference Committee:

- That the Nominee attend the next Postulancy Conference, mindful of the feedback provided as a result of the Nominee Conference
- That the Nominee attend a future Postulancy Conference, taking time to address concerns raised at the Nominee Conference
- That the Nominee seriously consider not proceeding in the ordination process, as the Nominee Committee did not sense a call to priestly ordination

The Committee informs the Bishop of its recommendation and discusses the reasoning underlying its recommendation. Should the recommendation be that the Nominee not attend the next Postulancy Conference, or that the Nominee consider not proceeding in the ordination process, the Nominee may—after meeting with the Conference Chair for the feedback session—request to meet with the Bishop. It is the prerogative of the Bishop to meet with the Nominee to discuss whether the individual should be invited to a Postulancy Conference.

The canonical authority for inviting a Nominee to a Postulancy Conference lies with the Bishop (Canon III.8.3(b)). Nominees must meet with the Bishop after attending a Nominee Conference. This appointment is scheduled by the Nominee through the Bishop's office, based on the results of the Nominee Conference. After this interview the Bishop will notify the Nominee and the Committee whether the Bishop wishes for the Nominee to attend an upcoming Postulancy Conference.

Not less than four months prior to attending a Postulancy Conference to which the Nominee has been invited by the Bishop (and within 14 days after being invited to attend), the Nominee must submit the Administrative Fee to the Documents Chair. The fee must be received before arrangements can be made for the required psychological testing, medical exam, and background checks.

The Nominee should contact the Chair of the Committee on the Priesthood to discuss the steps that will follow the Nominee Conference and to discuss the process toward ordination in detail. This meeting is to be held concurrently with or shortly following the feedback meeting with the Conference Chair.

The Postulancy Conference

Paperwork, Psychological Testing, and Training Requirements

Postulancy Conferences are generally held in the spring of each year. Nominees should contact the Documents Chair for the paperwork deadlines, which are usually six to eight weeks prior to the Postulancy Conference.

It is critical that all documents be submitted to the Documents Chair on or before the deadline as set by the Documents Chair, and it is the responsibility of the Nominee to ensure they are received on time. Since some documents (e.g., transcripts, certificates, and so on) must be obtained from others, the Nominee should begin gathering these documents as soon as possible. *If all required documents are not received by the Documents Chair on or before the deadline, a Nominee may be advised that he or she may not attend the Postulancy Conference. This may mean having to wait until the next Conference is held, or as long as one year.*

The following documents are required for attendance at a Postulancy Conference and are to be submitted to the Documents Chair:

Form	Description
I-1*	Ordination Process Information Form (including an assessment of any special educational needs)
P-1*	Application for Postulancy
P-2*	Certificate of Minister and Vestry/Executive Committee form, which indicates the rector's/priest-in-charge's/vicar's/interim priest's and its vestry's/executive committee's support, financially and otherwise, of the Nominee for Postulancy
P-3	A letter from the Parish Priest recommending the Nominee to the Bishop as a Postulant for ordination
P-4	Report of Parish Discernment Committee (a copy of Form N-4 is to be submitted)
P-5	Official transcripts of <u>all</u> academic work (undergraduate and graduate)
P-6	A five-page, double-spaced autobiographical statement
P-7	A five-page, double-spaced statement describing the Nominee's sense of call, describing the process of discernment by which the Nominee has determined this call

P-8	A one-page letter from the Nominee's spouse/partner expressing his/her thoughts on the Nominee's seeking ordination
P-9	The Nominee's psychological evaluation from Kenwood Psychological Services, as required by the Church Pension Fund (see below) (sent by Kenwood to the Bishop's office only; no copy to the Documents Chair)
P-10*	A completed Medical Examination form (sent to the Bishop's office only; no copy to the Documents Chair)
P-11	Background and criminal checks (see below)
P-12	A current resume
P-13	Passport-sized photo, no older than six months
P-14	Names, addresses, email addresses, and phone numbers of three references, indicating your relationship to each reference (see below)
P-15	Copy of check for the Administrative Fee

* These forms are both available on the Commission webpage under the heading Application for Postulancy.

Psychological Evaluation

When the Nominee knows that he or she will be attending a Postulancy Conference and after the administrative fee has been received by the Documents Chair, the Nominee should contact Kenwood Psychological Services (124 East 84th Street, New York, New York, 10028, 212-744-2121) to schedule psychological interviews and tests. Only the Bishop and certain members of the Committee with psychological training have access to and read the results of these tests. They use the Kenwood tests and interviews to gain a psychological profile of the Nominee and to report any significant findings to the Committee and Standing Committee. The Committee hopes Nominees will find these reports enlightening regarding personal psychological issues bearing on ordination.

Nominees should allow up to three months for the completion of the Kenwood process, and should schedule appointments accordingly.

This psychological evaluation must be updated if the period from the date of the initial evaluation report until ordination to the Diaconate or Priesthood is 36 months or more, or at the request of the Committee (Canons III.8.5(k) and III.8.7(a)(3)).

Background and Criminal Checks

Background and criminal checks on each Nominee are conducted prior to attendance at the Postulancy Conference and include credit, motor vehicle, and criminal checks. These background checks must be updated prior to ordination if more than 36 months has elapsed between the date of the background check and the date of ordination to the Diaconate or to the Priesthood, or at the request of the Committee.

References

People to be used as references should be those who have known the Nominee long enough to provide information about the Nominee that will be helpful to the Committee. For example, employers, people with whom the Nominee has worked, former or present teachers, someone who is involved with the Nominee in lay ministry, and others may be good references.

Certain individuals may not be used as references, including

- any clergy from the sponsoring parish
- any member of the Nominee's Parish Discernment Committee
- any member of the Committee on the Priesthood
- anyone who is currently in the process of seeking ordination
- any member of the Nominee's family
- a former or current spiritual director

The Postulancy Conference

The Postulancy Conference consists of small group interviews of a Nominee by the Committee and members of the Standing Committee where Nominees are asked questions based on their written materials. The Postulancy Conference is used to assess a person's sense of call, emotional and spiritual maturity, leadership ability, vision for church/ministry, and the ability to bring others to Christ. Therefore, the goal of the Postulancy Conference is for the Committee to be able to recommend whether a Nominee's call to ordained ministry is discerned enough for the Nominee to proceed into the Postulancy stage of the ordination process. The Committee also considers other matters that may impact whether it is appropriate to proceed into the Postulancy stage at that time.

The Conference Chair provides information regarding the date, time and place of the Conference to Nominees several months in advance. The Documents Chair contacts Nominees who will attend the Postulancy Conference to outline the timing of submission of documents, and to clarify any issues that Nominees may have. Documents are generally due to be submitted to the Documents Chair six to eight weeks prior to the Postulancy Conference.

Following the Postulancy Conference, the Committee makes one of the following recommendations to the Bishop regarding Postulancy for each Nominee:

- Recommended for Postulancy
- Not Recommended for Postulancy

All recommendations from the Committee to the Bishop require a two-thirds vote of all Committee members present and eligible to vote.

With the Committee's recommendation, the Bishop will make a decision about whether to admit the Nominee as a Postulant for Holy Orders. The Bishop will then contact each Nominee, usually within one week of the Postulancy Conference.

Each Nominee should then contact the Conference Chair to schedule an appointment to review feedback from the conference and to discuss the next steps.

Nominees not made Postulants by the Bishop may return to a future Postulancy Conference for reconsideration, if invited to do so by the Bishop. Nominees should decide when to request to attend the second conference after consultation with the Chair of the Committee. Nominees not granted Postulancy after the initial conference must wait at least one year before returning to a second conference. Nominees not granted Postulancy after attending two Postulancy Conferences may not attend future Postulancy Conferences.

Postulancy

Definition

Postulancy is a time for those in the ordination process to formulate working models or images of what priestly ordination means to them. Postulancy is the time between nomination and candidacy and may initiate the formal preparation for ordination. Postulancy involves continued exploration of and decision about the Postulant's call to the Priesthood.

Activities During Postulancy

Postulancy is a time for postulants to formulate working models or images of what priestly ordination means to them. These images or models will be tested intellectually, emotionally, vocationally, and spiritually with the Committee, with a seminary community, in Clinical Pastoral Education (CPE) situations, and in a church field placement. The Committee expects Postulants to find this a time of significant spiritual growth which normally parallels the first two years of seminary.

Each Postulant is to meet with the Bishop to discuss issues related to theological education, finances, field work, mentor assignments, and other relevant issues.

Communication with the Bishop in the Ember Weeks

Each Postulant for ordination to the Priesthood must communicate with the Bishop by letter, four times each year, in the Ember Weeks, reflecting on the Postulant's academic experience and personal and spiritual development.

One of these four letters each year should include information about how the Postulant has followed up on recommendations the Committee made following the Postulancy Conference. This letter should be in the Ember Week that falls closest to six months after the Postulancy Conference at which the individual was made a Postulant, and annually thereafter.

Liaison

All Postulants are assigned a member of the Committee to serve as a liaison. The liaison is the contact person who facilitates communication between the Postulant/Candidate and the Committee. The liaison makes the initial contact with the Postulant. Although the Postulant/Candidate is solely responsible for making sure all requirements are fulfilled, the liaison serves as a facilitator, helping to make the process as clear and orderly as possible for the Postulant/Candidate.

There must be contact between the liaison and the Postulant/Candidate on at least a quarterly basis. The liaison and the Postulant/Candidate share responsibility for planning this contact.

The liaison should check on the Postulant/Candidate's progress in fulfilling recommendations from the Committee.

The liaison presents a report to the Committee at least twice annually regarding the Postulant/Candidate, progress made with respect to Committee recommendations, and any other matters of importance.

The liaison is responsible for accurately representing the requirements and procedures of the Committee to the Postulant/Candidate – or referring the Postulant/Candidate to someone else who can, such as the Documents, Education, or Conference Chairs.

It is expected that the liaison's relationship will increase his or her familiarity with the Postulant/Candidate's skills and potential. This additional knowledge of the Postulant/Candidate should not be a reason for future recusal in voting. If the liaison feels that he or she will be unable to cast a vote in the future, he or she should meet with the Committee Chair to discuss the situation. The Committee Chair has the option of assigning the Postulant/Candidate a new liaison.

The Postulant/Candidate may, without prejudice, ask for a new liaison by contacting the Committee Chair.

Attire

Postulants should not wear any clerical attire, including a seminarian's collar. In corporate worship, Postulants should wear only vestments appropriate for a lay person.

Requirements for Seminary Coursework and Spiritual Development

Individuals in the process must understand that it is the right of the Bishop to approve the seminary which an individual shall attend.

The Committee, however, recognizes that many persons in the ordination process do not attend an Episcopal seminary. To ensure a thorough background in theological studies, Anglican/Episcopal Studies and formation in the Anglican/Episcopal tradition, and because different seminaries have different M.Div. graduation requirements, the Committee requires that all persons becoming Postulants must complete the following seminary coursework to be ordained priest:

- Four full semesters of Introductory Biblical Studies, evenly divided between the study of the Hebrew Scriptures and the New Testament
- Four full semesters of Christian theology and ethics, including a full semester survey course in traditional systematic theology
- Three full semesters of church history, covering the history of the early church to the present day, with an additional semester in Anglican/Episcopal Church history for those attending an ecumenical seminary (the course in Anglican/Episcopal history must be taken at an Episcopal seminary)
- Two full semester courses in preaching
- Two full semester courses in the areas of basic liturgics and liturgical theology, sacramental theology, pastoral liturgy or liturgical practice, with at least one semester course being taken at an Episcopal seminary

Anglican Semester Requirement for Those Attending a Non-Episcopal Seminary

Postulants who are permitted by the Bishop to attend a non-Episcopal seminary must, at a minimum, complete the equivalent of one full semester at an Episcopal seminary. The goal of this semester is two-fold: to be imbued with the Episcopal ethos and liturgical tradition, and to take courses with a particular Episcopal emphasis.

Therefore, the requirement has two components:

1. At least two half-days of liturgy at the Episcopal seminary including, each day, one of the daily offices and the Eucharist (students are encouraged to be on the regular Rota for a service).
2. Three courses for credit. Courses must include an Anglican/Episcopal history course and one liturgics course. For the third course, Anglican Ethics or a course on the Book of Common Prayer and its use are particularly encouraged.

The requirement may be fulfilled in one of five ways:

1. In one semester: two half-days of liturgy and three courses for credit.
2. Over two semesters: a half-day of liturgy during each semester, and two courses for credit in one semester and one course for credit in the other semester.
3. Over three semesters: a half-day of liturgy during each semester, and one course for credit in each semester.
4. Through the Summer Intensive program plus an additional online course offered by the Church Divinity School of the Pacific.
5. Through an Episcopal Studies program hereafter established at an otherwise Non-Episcopal Seminary and approved by the Education Committee.

The above is the minimum requirement. The Committee may require a Postulant to do more than the above minimum. No required courses may be audited.

Recommended Courses at General Theological Seminary (GTS) and Church Divinity School of the Pacific (CDSP) for Those Attending a Non-Episcopal Seminary

The following are courses that meet the above requirements for those attending a non-Episcopal seminary. (For those who are attending a non-Episcopal seminary but who are not able to take the required courses at GTS, similar courses are to be taken at an Episcopal seminary.) The Postulant or Candidate should consult with the Education Committee if there is any question, or if the student will take these courses at an Episcopal seminary other than GTS.

Church History

GTS: CH3: The World-Wide Church: The Church in Europe, America and the World since 1688. Emphasis is on significant issues, movements and persons as the churches faced intellectual, social and pluralistic issues during the modern and contemporary periods. The development of American Christianity and the evolution of the Anglican tradition are major concerns. (Normally offered in the spring.)

or

GTS: CH145/545: The History of the Episcopal Church in the United States. Topics addressed in the history of the Episcopal Church include

churchmanship, and the church's relation to slavery, gender, and other social issues. (Normally offered in the fall.)

or

CDSP: Anglican Life and Tradition

Liturgics

For those attending Drew Theological Seminary, it is strongly recommended that students take the basic liturgy course at GTS rather than at Drew. The first part of the course covers the same material at either school, but the GTS course then covers the history of the Prayer Book:

GTS: LT1: Christian Liturgy: History, Theology, and Contemporary Issues. This course addresses the historical and theological development of Christian liturgical worship from its beginnings to the present day. Jewish and Hellenistic sources of Christian worship are explored, as is worship in the New Testament. Patristic, Medieval and Reformation liturgical developments are addressed, especially as they affect Anglican worship from the 16th century to the 1979 Book of Common Prayer and contemporary developments. The Daily Office, Baptism, Eucharist, Orders, and the Paschal Triduum receive special emphasis. (Normally offered in the fall.)

or

CDSP: Fundamentals of Worship + Liturgical Leadership (to be taken together)

Third Course

A variety of courses are appropriate depending on the needs and the interests of the students, including.

CDSP: Anglican Ethics (Summer Intensive or online)

or

GTS: PR144: Preaching in the Pastoral Rites. Weddings and funerals present special challenges for the preacher. Members of the congregation experience strong emotions of joy and grief, changes of relationship, and sometimes profound personal questioning. The preacher is offered a unique opportunity to help people reflect on the gospel in an emotionally charged context that may open new horizons for them. Students explore the various dimensions of these situations, preach, and comment on sermons. (Normally offered in the fall.)

GTS: LT121: Pastoral Liturgy. This practical course is intended for those who will be responsible for liturgical leadership in parishes and other ecclesial communities. Practicalities of leading the Daily Office are addressed, especially in light of students' leadership of Morning Prayer in Chapel in their final year. The liturgical calendar is discussed with reference to seasonal changes in congregations. The practice and theology of pastoral rites are a major focus, including Holy Matrimony,

Reconciliation, Ministration to the Sick, Ministration at the Time of Death, and Burial of the Dead. (Normally offered in the fall.)

or

GTS: LT160/560: Eucharistic Celebration. This course surveys the mechanics, theology and history of Eucharistic celebration, adapted for the American Book of Common Prayer and set in the context of vocation to priestly ministry. Each student prepares and implements a practice Eucharist. Enrollment is limited to students in their last year before ordination. (Normally offered in the spring.)

In addition there are other advanced liturgy and preaching courses, as well as courses in Church Music, that may be appropriate in various instances.

Reference should also be made to and coordinated with the academic requirements listed in Canon III, 8.5(g). Subject areas for study during this program shall include:

- 1) The Holy Scriptures
- 2) Church History, including the ecumenical movement
- 3) Christian Theology, including Missionary Theology and Missiology
- 4) Christian Ethics and Moral Theology
- 5) Studies in Contemporary Society including the historical and contemporary experience of racial and minority groups, and cross cultural ministry skills. Cross cultural ministry skills may include the ability of communicate in a contemporary language other than one's own language.
- 6) Liturgics and Church Music; Christian Worship and Music according to the contents of the Book of Common Prayer and the Hymnal, and authorized supplemental texts.
- 7) Theory and Practice of Ministry including leadership and ministry of evangelism and stewardship.

The Committee considers the emotional and spiritual development of persons in the process to be as important as their intellectual development. To this end, by the time of ordination to the transitional diaconate, Candidates are expected to have completed the following:

- Two years of regular meetings with a spiritual director
- A full unit of Clinical Pastoral Education
- One and a half program years of field placement in a supervised ministry at an Episcopal parish or mission (with the intention of completing two program years by the time of ordination to the Priesthood)
- Regular attendance at their seminary chapel
- A daily practice of praying either Morning or Evening Prayer from the Book of Common Prayer or a supplemental liturgical text. This is most appropriately done in community, either with a small group or in an

- established congregation at seminary or in a parish. However, if no community is available the Daily Office still is to be prayed
- Reading Lesser Feasts and Fasts, published by the Church Hymnal Company
 - Adult Sexual Misconduct Prevention training (see below)
 - Child Abuse Awareness training (see below)
 - Anti-Racism training (see below)

Field Placement

The Committee expects that all persons in the ordination process will complete their fieldwork at a congregation other than their sponsoring congregation or home church, which church must be approved by the Committee. It is the Committee's expectation that the Postulant will complete the two full program years in one congregation or parish setting. (A program year will generally align approximately with an academic year.) However, the Committee may decide that it would be more beneficial for the Postulant's formation to spend the two years in two different congregations. Further, if the Postulant seeks to serve in other than a parish setting after ordination to the Priesthood, it is preferred that the two program years be divided to have one served at a parish and the other served at a location of the type the Postulant expects to serve after ordination to the Priesthood.

The Committee will ask Postulants to report on these activities at the Candidacy Conference.

Training

Prior to undertaking fieldwork in a congregation, Postulants must complete training in Adult Sexual Misconduct Prevention and Child Abuse Awareness as offered and required by the Diocese. Since changes are being made to the format of these training courses, Postulants should discuss this with the Documents Chair after being granted Postulancy.

Postulants must also complete the diocesan Anti-Racism Training or a similar training program of at least ten hours in length. This should be done prior to undertaking fieldwork in a congregation if the dates on which the training is offered makes this possible, or, if not, the first time it is offered after commencement of the fieldwork. This training, as well, is subject to change; Postulants should discuss this with the Documents Chair.

It is highly recommended that all training be completed as early in the process as possible, preferably before attending seminary or immediately after being granted Postulancy. It is the responsibility of the individual to complete such training and submit proof of completion to the Committee as soon as completed.

Alternative training options, including completion of comparable courses at seminary, may not meet the specific requirements of the Diocese. It is the individual's responsibility to ensure that training is completed, and that the training is acceptable to the Diocese, by contacting the Documents Chair.

Prior to ordination to the transitional diaconate, the individual is to be thoroughly familiar with and trained in the provisions regarding Ecclesiastical Discipline which are covered under Title IV of the Episcopal Church Canons.

Post-Postulancy Tracking Form

Once an individual is accepted as a Postulant by the Bishop, the Postulant is to complete the Post-Postulancy Tracking Form ("Form"), available on the Commission's webpage.

This Form assists the Postulant and the Committee in tracking activities that have been accomplished and laying out the expected timetable for future activities from the time one becomes a Postulant through the remainder of the time the individual remains in the process toward Priesthood.

The initial Form is due to be submitted within 45 days of being accepted as a Postulant, and by January 15 of each year thereafter until ordination to the Priesthood. In addition, should there be any significant change to the information included on the most recently submitted Form, an updated one is to be submitted immediately.

The purpose of the Form is to allow the individual to plan activities well in advance of required deadlines (e.g., attendance at conferences, taking the GOEs, and so on). It also assists the Committee in identifying when individuals plan to attend conferences and other matters of importance.

The Candidacy Conference

Prerequisites and Paperwork for Candidacy

The Postulant must have been enrolled in a theological school or seminary or some other program of preparation for the ordained ministry, approved by the Bishop and the Committee, before applying for Candidacy.

Postulants must submit the following candidacy-related paperwork:

Form	Description
I-1*	Ordination Process Information Form (including an assessment of any special educational needs)
C-1*	Application for Candidacy
C-2*	Reaffirmation of Minister and Vestry/Executive Committee For Candidacy Status
C-3	Seminary transcript to date
C-4	Seminary evaluations of the Postulant's fitness for ministry; the Postulant should request a separate evaluation at the completion of <u>each year</u> at seminary
C-5	A written copy of a recent sermon
C-6	Clinical Pastoral Education evaluation, including also the Postulant's self-evaluation(s).
C-7	Field placement supervisor's evaluation for each year of field placement
C-8	Anti-Racism training—proof of completion
C-9	Adult Sexual Misconduct Prevention training—proof of completion
C-10	Child Abuse Awareness training—proof of completion
C-11	A current resume

* These forms are both available on the Commission webpage under the heading Application for Candidacy.

Candidacy Conferences are generally held annually in the spring or early summer. Copies of the documents must be sent to the Documents Chair. Documents are required to be submitted six to eight weeks prior to the Conference.

It is critical that all documents be submitted to the Documents Chair on or before the deadline as set by the Documents Chair, and it is the responsibility of the Postulant to ensure they are received on time. Since some documents (e.g., transcripts, certificates, and so on) must be obtained from others, the Postulant should begin gathering these documents as soon as possible. *If all required documents are not received by the Documents Chair on or before the deadline, a Postulant may be advised that he or she may not attend the Candidacy Conference.*

The Postulant is responsible for obtaining an evaluation of the Postulant's fitness for ministry from the Dean of Students at the Postulant's seminary (document C-4 above), ideally at the conclusion of *each year* of seminary. Evaluation letters may be sent directly by the Dean to the Documents Chair.

Field Placement

Field placement must take place outside the Postulant's home or sponsoring parish. The Field Placement Supervisor's Evaluation should be a comprehensive report that includes information regarding the period of field placement, a full description of the tasks and assignments, the goals set for the field placement, the accomplishments achieved, and the detailed observations of the supervisor. If the Committee had made any specific observations or recommendations that were to be addressed during the field placement, those matters should be specifically addressed. A candid report of the observations of the individual's activities, strengths, and areas to be addressed in the future should also be included. Any concerns or reservations by the supervisor regarding the individual's ongoing process towards ordination should also be addressed.

The Candidacy Conference

The Candidacy Conference is similar in format to the Postulancy Conference. The Committee and Standing Committee members ask each Postulant questions about the Postulant's academic progress, spiritual development and vision for ministry.

Following the Candidacy Conference, the Committee makes one of the following recommendations to the Bishop regarding Candidacy for each Postulant:

- Recommended for Candidacy
- Not Recommended for Candidacy

All recommendations from the Committee to the Bishop require a two-thirds vote of all Committee members present and voting.

Upon compliance with the requirements specified in Canon III.8.4(a), including approval in writing of the Standing Committee, the Bishop may admit the Postulant as a Candidate for ordination to the Priesthood. The Bishop will then contact each Postulant to communicate whether the Postulant has been admitted or not admitted as a Candidate for ordination to the Priesthood.

All Postulants should schedule a meeting with the Conference Chair following the Candidacy Conference to discuss the Commission's feedback from the conference.

Candidacy

Definition

Candidacy is a time of education and formation in preparation for ordination to the Priesthood, established by a formal commitment by the Candidate, the Bishop, the Committee, the Standing Committee, and the congregation or other community of faith.

The term Candidate reflects the church's expectation that, by this stage of the ordination process, persons will have integrated their academic studies, spiritual development, and field experience so that they are prepared to offer themselves as Candidates for ordination to the transitional diaconate.

Therefore the Candidacy Conference is intended to enable the Committee to assess these matters and to determine: if there are other areas that still need to be addressed; the leadership style the person has developed; the gifts for ministry that the person has developed; and if the person has discerned where his or her particular gifts for ministry might be used.

Candidates to Remain in Canonical Relationship

A Candidate must remain in canonical relationship with the Diocese in which admission has been granted until ordination to the Diaconate under Canon III.8.4(c), except for reasons acceptable to the Bishop. The Candidate may be transferred to another Diocese upon request, provided that the Bishop of the receiving Diocese is willing to accept the Candidate.

Communication with the Bishop in the Ember Weeks

Each Candidate for ordination to the Priesthood must continue to communicate with the Bishop by letter, four times each year, in the Ember Weeks, reflecting on the Candidate's academic experience and personal and spiritual development.

As is the case during Postulancy, one of these four letters each year should include specific information about how the Candidate has followed up on recommendations the Committee made following the Candidacy Conference. This letter should be in the Ember Week that falls closest to six months after the Candidacy Conference at which the individual was made a Candidate, and annually thereafter.

Ember letters are required throughout the remainder of the process until ordination to the Priesthood.

Attire

Candidates should not wear any clerical attire, including a seminarian's collar. In corporate worship, Candidates should wear only vestments appropriate for a lay person.

The General Ordination Exams

The General Board of Examining Chaplains oversees the General Ordination Examinations (GOEs) which cover the subject matter set forth in Canon III.8.5(g) and (h) and listed above within the Postulancy section of these guidelines. The GOEs are administered to those Candidates for Holy Orders who have been identified to the Board by the Bishop.

Candidates will generally take the General Ordination Exams in January of their last year in seminary. One must be a Candidate on or before October 15 prior to the January exams in order to take the GOEs. It is the responsibility of the Candidate to advise the Bishop's office and the Documents Chair, no later than September 1, that the Candidate intends to take the GOEs in the following January. Once approved for taking the GOEs, the Bishop's office will register the individual for the upcoming exam.

The General Board of Examining Chaplains evaluates each Candidate's exams, grading the Candidate's performance in each of seven areas of study. Persons taking the exams receive a grade between 1 (indicating a lack of competence) and 4 (indicating a high level of competence) in each of these seven canonical areas. Persons seeking priestly ordination must receive a minimum grade of 3 in each of the seven areas to be considered a suitable Candidate for ordination.

The Candidate's GOEs and the Board's evaluation of the same are released to the Chair of the Education Committee of the Committee of the Priesthood. The Education Committee reads any area in which the Candidate has been deemed to be deficient. If the Education Committee concurs with the Board's judgment, the Education Committee formulates a remediation plan to be undertaken in that area. Such remediation may include: the Candidate being required to rewrite the answer; to answer a different question provided by the Education Committee; to meet with someone who can mentor the Candidate in this area; to undertake further coursework or field placement; or any other way the Education Committee determines is appropriate.

If a Candidate's performance on the GOEs calls his or her preparedness for ordination into question, a consultation between the Committee and the Candidate's seminary may take place. The Standing Committee and/or the Bishop may decline to approve the ordination of such Candidate.

Ordination to the Transitional Diaconate

A Candidate must be at least twenty-four years of age before being ordained as a Deacon. The Committee does not hold a conference prior to recommending a Candidate for ordination to the Diaconate, but discerns a Candidate's readiness based on GOE results, seminary record, and the cumulative evidence of the Candidate's preparedness for ordination.

Paperwork

The following paperwork is to be submitted to the Documents Chair and to the Bishop's office for a Candidate to apply for ordination to the transitional diaconate:

Form	Description
I-1*	Ordination Process Information Form
D-1*	Application for Ordination to the Diaconate
D-2*	Reaffirmation for Ordination to the Diaconate by the Candidate's Parish Priest (as defined earlier) and vestry/executive committee
D-3	Completed seminary transcript (or current if still in seminary)
D-4	Recommendation of seminary, theological school, or director of the program of studies
D-6**	Medical Examination Form (P-10) update, if required
D-7	Psychological Examination update, if required
D-8	Background Check update, if required
D-9	Evidence of completion of Title IV training

* These forms are both available on the Commission webpage under the heading Application for Ordination to the Diaconate.

** This form is available on the Commission webpage

Note: Medical, Psychological Examination, and Background Check reports submitted for Postulancy must be updated before ordination if at the time of ordination more than three years will have elapsed since the original exams, or at the request of the Committee.

The Committee will report to the Bishop and the Standing Committee whether each Candidate is successfully completing (or has successfully completed) the

required course of study and training and will give an evaluation and recommendation as to the Candidate's readiness for ordination to the Diaconate.

The Standing Committee may then make a recommendation to the Bishop that the Candidate be ordained to the Diaconate. The Standing Committee may ask to meet with the Candidate prior to making its recommendation to the Bishop.

Ordination to the Priesthood

After a minimum of six months following ordination to the Diaconate and eighteen months from the time of acceptance of nomination by the Nominee, a Deacon may be ordained to the Priesthood.

A Deacon must submit the following paperwork to the Documents Chair prior to being ordained a Priest:

Form	Description
I-1*	Ordination Process Information Form
PR-1*	Application for Ordination to the Priesthood
PR-2*	Reaffirmation for Ordination to the Priesthood by the Deacon's Parish Priest (as defined earlier) and vestry/executive committee where the Deacon is serving
PR-3	A letter of evaluation from the supervising cleric in the Deacon's place of employment
PR-4	Evidence of appointment to a priestly ministry as outlined in Canon III.8.7(e) (may be covered by PR-3)
PR-5	Completed seminary transcript, if not previously supplied with the Application for Ordination to the Diaconate
PR-6	Seminary Dean of Student's evaluation of the Deacon's fitness for ministry if the Deacon had not yet completed seminary at the time of diaconal ordination

* These forms are available on the Commission webpage under the heading Application for Ordination to the Priesthood.

Deacons must also submit updated reports of medical and psychological examinations and background checks if the most recent reports were completed more than three years prior to the date of (expected) ordination to the Priesthood.

The Committee does not necessarily hold a conference during the diaconal period approaching priestly ordination. If the Deacon was ordained to the Diaconate while still completing applicable requirements for priestly ordination (e.g., graduation from seminary or completion of GOEs), then the Executive Committee shall certify completion of all applicable requirements and make its recommendation before the Standing Committee makes its recommendation concerning ordination to the Priesthood.

At the time of ordination to the Priesthood, the transitional Deacon shall be at least 24 years of age and shall publicly and in the presence of the ordaining bishop(s), sign the declaration required in Article VIII of the Constitution of the Episcopal Church.

Procedures for Those Ordained in Other Denominations

Clergy from Denominations in the Historic Succession Seeking to Have Their Orders Received Into the Episcopal Church

Clergy from denominations in the Historic Succession who wish to have their orders received into the Episcopal Church will need to satisfy the requirements of Canon III.10. There are two specific sections depending on whether the clergy person's church is in Communion with the Episcopal Church:

- Section 2: Clergy Ordained by Bishops of Churches in Communion with This Church
- Section 3: Clergy Ordained by Bishops in Churches in the Historic Succession but Not in Communion with This Church

The clergy member should contact the Chair of the Committee to discuss the steps that must be taken. In general, the clergy member will have to undertake many of the steps outlined in these Guidelines, with particular emphasis on demonstrating the reasons for seeking reception of orders and the individual's awareness of the Episcopal Church, its traditions and polity, and so on.

An individual seeking to have his orders received by the Episcopal Church must:

- 1) Be a member of an Episcopal congregation.
- 2) Discuss his sense of call to the Episcopal Church with his Parish Priest.
- 3) If the Parish Priest perceives the person has a call to the Episcopal priesthood the Parish Priest contacts the Chair of the Committee to receive instruction concerning the setting up of a Parish Discernment Committee—such a group usually meets for six months.
- 4) For those from churches in the Historic Succession but not in communion with the Episcopal Church, submit a certificate signed by at least two Episcopal priests (which may include his Parish Priest(s)) stating that, from personal examination or satisfactory evidence presented to them, they believe that the departure of the person from the Communion to which the person belonged has not arisen from any circumstance unfavorable to moral or religious character, or on account of which it may not be expedient to admit the person to Holy Orders in the Episcopal Church. This should be submitted as part of the application to attend a Nominee Conference.
- 5) If the Parish Priest and Parish Discernment Committee are supportive the clergy member may attend a Nominee Conference (generally held in the fall of each year). By the time of the Nominee Conference the person must have been affiliated with the same Episcopal parish in the Diocese of Newark for a period of at least two years.
 - a. If affirmed by the Nominee Conference Committee the person may begin to take required Anglican courses at an Episcopal seminary

- (they do so with full awareness that there is NO guarantee that they will be approved for Postulancy; this option is offered solely for the individual's convenience).
- b. The person may begin to seek an Internship Placement – under the supervision of the Committee. The Internship parish must be approved by the Committee (the Committee will have a discussion with the Parish Priest of the intern parish to ensure that the Postulant will obtain appropriate and diverse experience). Such an internship is for two years (as clarified below) and requires written reflections after Epiphany and Pentecost of each year sent to the Chair of the Education Committee of the Committee on the Priesthood. The Parish Priest of the internship parish must submit written reports to the Committee at the end of each year of internship, or, with the Executive Committee's approval, at the end of the internship.
- 6) Postulancy Conferences are generally held in spring of each year. If person is affirmed at the Postulancy Conference they may begin their internship in November of that year through the following May (Year 1); continuing in September of that year to May of the next year (Year 2). Courses work continues. With the Executive Committee's approval, this start and end dates may be adjusted as necessary, provided that a comparable total period of time is served.
 - a. The two-year internship must be completed, and the Parish Priest of the internship parish must submit a written report to the Postulant and the Committee, prior to coming before the Committee at the Candidacy Conference (generally held in June of each year).
 - 7) Three Anglican-Episcopal courses are required at an Episcopal seminary.
 - a. The updated course and seminary worship requirements for students attending ecumenical seminaries will apply to people in this process as well.
 - b. Note: If Episcopal Church history is taken then the individual must read a book on the English Reformation (acceptable titles will be given by the Education Committee).
 - c. Exposure to Episcopal Church Polity and Canon Law is required.
 - 8) CPE is required but petition may be made to waive it—the Committee will consider this petition and decide on a case by case basis.
 - 9) GOEs are NOT required.
 - 10) Four papers of five double-spaced pages each (12 font) in response to four questions supplied by the Education Committee in the areas of Episcopal theology and doctrine, worship/liturgy, polity and discipline, and history are required.
 - a. These papers must be completed and emailed to the Chair of the Education Committee of the Committee on the Priesthood by February 1st of the same year the individual plans to come to the Candidacy Conference.

- b. The Education Committee will read and evaluate the papers and remediate as necessary.
- 11) Attendance at a Candidacy Conference (generally held in the spring or summer) is scheduled by the individual once the four papers are completed and the Internship and course work are satisfactorily completed or nearing completion (in which case Candidacy if granted will be subject to completion of the Internship or course work).
- 12) Submit an Application for Reception of Holy Orders as described in the next section. If Candidacy was granted subject to completion of the Internship or course work, then prior to Reception the Executive Committee shall certify completion of all requirements and make its recommendation before the Standing Committee makes its recommendation concerning Reception.

Having discussed the request for reception of Orders with the Chair of the Committee, and reviewing the overview of the steps required, the clergy member is to schedule an appointment to meet with the Bishop and subsequently with the Education Committee of the Committee on the Priesthood in order to develop a course of study and formation so that the applicant can demonstrate proficiency in the required subjects listed in Canon III.10.

The Committee on the Priesthood will make its recommendation to the Bishop and Standing Committee at which time the Bishop will decide whether to receive the applicant's orders subject to the appropriate canonical provisions.

The Bishop may at any time set additional requirements to be met by the applicant. The Bishop will determine the timing of the Reception of each applicant's orders.

It is expected that individuals in this category will be in the process for at least two years.

Clergy Ordained in Denominations Not in the Historic Succession Seeking to Have Their Orders Received Into the Episcopal Church

Individuals in this situation should contact the Chair of the Committee on the Priesthood to discuss the applicable Diocesan and Canonical requirements.

Application for Reception of Priestly Holy Orders

Candidates who were previously ordained priests by a bishop of a church in the Historic Succession must submit the following paperwork to the Documents Chair prior to having their Holy Orders received into the Episcopal Church in this Diocese:

Form	Description
I-1*	Ordination Process Information Form
PR-1R**	Application for Reception of Priestly Holy Orders
PR-2R**	(Re-)Affirmation for Reception of Priestly Orders by the Candidate's Parish Priest (as defined earlier) and vestry/executive committee where the Candidate is serving
PR-3	A letter of evaluation from the supervising cleric in the Candidate's place of employment
PR-4R	Evidence of prior ordination by a bishop of a church in the Historic Succession establishing that such credentials are valid and authentic, if not previously submitted.
PR-5	Completed seminary transcripts if not previously submitted showing completion of the educational requirements including the required Anglican-Episcopal coursework.
PR-6	Seminary Dean of Student's evaluation of the Candidate's fitness for ministry if the Candidate had not yet completed seminary at the time of Candidacy
PR-7	Updated Medical Examination Form (P-10), if required
PR-8	Psychological Examination updated, if required,
PR-9	Background check update, if required
PR-10	Evidence of completion of Title IV training, if not previously submitted.

* Form available on the Commission webpage

** These forms are available on the Commission webpage under the heading Application for Reception of Priestly Orders.

Updated reports of medical and psychological examinations and background checks are required if the most recent reports were completed more than three years prior to the (expected) date of reception of the prior Holy Orders.

Conclusion

The ordination process is long, complex, and has many steps. The Committee on the Priesthood of the Commission on Ministry recognizes the intellectual, emotional and spiritual stamina required to complete this process and hopes that each newly-ordained priest will have experienced life-changing spiritual growth during his or her time in the process.

The Bishop, Commission on Ministry, and Standing Committee again thank you for your willingness to share your sense of vocation with us. We look forward to getting to know you in person through this process and sharing in the ministry of Christ's Church. Please do not hesitate to contact the Chair of the Committee on the Priesthood or the Conference Chair if you have any questions about the ordination process.

(Rev. April XX 2016)