

# PRIESTLY ORDINATION INFORMATION PACKET



**EPISCOPAL DIOCESE OF SPRINGFIELD**  
821 South Second Street  
Springfield, Illinois 62704  
(217) 525-1876

Dated 05/30/2024

## **PREFACE TO THE ORDINATION RITES**

The Holy Scriptures and ancient Christian writers make it clear that from the apostles' time, there have been different ministries within the Church. In particular, since the time of the New Testament, three distinct orders of ordained ministers have been characteristic of Christ's holy catholic Church. First, there is the order of bishops who carry on the apostolic work of leading, supervising, and uniting the Church. Secondly, associated with them are the presbyters, or ordained elders, in subsequent times generally known as priests. Together with the bishops, they take part in the governance of the Church, in the carrying out of its missionary and pastoral work, and in the preaching of the Word of God and administering his holy Sacraments. Thirdly, there are deacons who assist bishops and priests in all of this work. It is also a special responsibility of deacons to minister in Christ's name to the poor, the sick, the suffering, and the helpless, and to bring the needs of the world to the Church.

The persons who are chosen and recognized by the Church as being called by God to the ordained ministry are admitted to these sacred orders by solemn prayer and the laying on of episcopal hands. It has been, and is, the intention and purpose of this Church to maintain and continue these three orders; and for this purpose these services of ordination and consecration are appointed. No persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying on of hands by bishops who are themselves duly qualified to confer Holy Orders.

It is also recognized and affirmed that the threefold ministry is not the exclusive property of this portion of Christ's catholic Church, but is a gift from God for the nurture of his people and the proclamation of his Gospel everywhere. Accordingly, the manner of ordaining in this Church is to be such as has been, and is, most generally recognized by Christian people as suitable for the conferring of the sacred orders of bishop, priest, and deacon.

The Book of Common Prayer, 1979, pg. 510

## **IMPORTANT CONTACT INFORMATION**

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## **PREAMBLE**

*... every Christian is called to follow Jesus Christ. Serving God the Father, through the power of the Holy Spirit.*  
(The Book of Common Prayer, pg. 543)

As you seek to enter into prayerful conversation with your Diocesan Bishop, as a response to your aspiring to Holy Orders, it is necessary that we communicate a well-defined highway with many clearly marked off-ramps as the means of quietly, respectfully, and thoroughly discerning the will of the Church Christ came to build. Holy Orders belong to the Church and they are conferred by the Church. *God willing and the people consenting*, is the expectation of vocation. No one has a right to be ordained. There can be no “yes” if the conversation does not allow for nor invite from the very beginning the possibility for the answer of “no” or “not at this time.”

To that end, in interest of arriving at a “yes” or a “no” or a “not now,” you are invited to complete this “behind the curtain” series of questions as the means of defining the capacity you hold for living the rest of your natural life under Holy Orders. Questionnaires returned with any indication of name, gender, age, race, sexual orientation, disability or other physically defining factors will be returned as inappropriate for this entry level conversation about discernment.

Please return this Questionnaire to the Canon to the Ordinary by January 1<sup>st</sup>. Without identifying who submitted the questionnaire, the Canon will assign each a number before bringing each questionnaire to the Bishop for his prayerful consideration. Only those receiving an invitation from the Bishop will be invited to Vocation Day in February of each calendar year. Please use a word processing program while limiting each answer to 1200-1500 characters.

- ❖ What can you do as a deacon/priest that you cannot do as a layperson?
- ❖ The Church is often criticized by secular interests over her “brokenness.” What is one priority of healing/reconciliation/social justice that must be advanced under the relationship that you desire to share with your Bishop as a deacon/priest?
- ❖ All Christians are called to a life of sacrifice. Name as well as introduce two sacrificial priorities that you currently maintain on behalf of the Church and the world, including, if applicable, a ministry aiding “the poor, the sick, the suffering, and the helpless” (BCP pg. 510).
- ❖ What is your experience of praying the Daily Offices?
- ❖ Describe in detail something you have done/witnessed which emboldened the Church to live more fully into its mission.

### **For choice of fit persons for the ministry:**

O God, you led your holy apostles to ordain ministers in every place: Grant that your Church, under the guidance of the Holy Spirit, may choose suitable persons for ministry of Word and Sacrament, and may uphold them in their work for the extension of your kingdom; through him who is the Shepherd and Bishop of our souls, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*  
(BCP pg. 256)

## EDUCATIONAL AND FORMATIONAL EXPECTATIONS OF THE EPISCOPAL CHURCH AND THE DIOCESE OF SPRINGFIELD FOR PRIESTS

The expectation for priests is an MDiv degree from an accredited Seminary that teaches and forms students in the Anglican Tradition. The preferred institution is Nashotah House Theological Seminary.

This requirement entails three academic years of study while in residence. The residential portion is to be considered as important as the academic training. Thus, a hybrid or remote degree will be considered only in extreme cases.

Detailed information can be provided by:

### **Nashotah House Theological Seminary**

Attn: The Reverend Fr. Ben Hankinson, Director of Admissions

2777 Mission Road

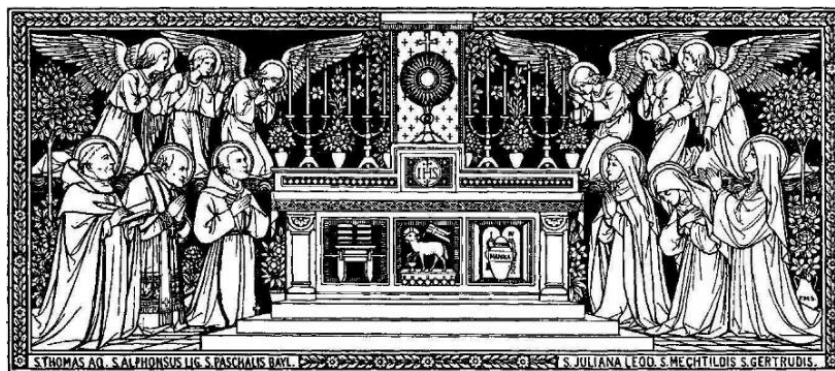
Nashotah, Wisconsin 53058

(262) 646-6500

<https://nashotah.edu/admissions/>

### **A suggested reading list for those aspiring to the Priesthood.**

- ❖ *The Heart of a Priest* ed. by J H L Morrell
- ❖ *The Priest and His Interior Life* by Gregory Mabry
- ❖ *The Faith of an English Catholic* by Darwell Stone
- ❖ *The Archbishop's Test* by E M Green
- ❖ *The Christian Priest Today* by Michael Ramsey
- ❖ *To Be A Priest: Perspectives on Vocation and Ordination* ed. Robert E. Terwilliger and Urban T Holmes, III
- ❖ *Many Are Called: Rediscovering the Glory of the Priesthood* by Scott Hahn
- ❖ *The Book of Pastoral Rule* by St. Gregory the Great
- ❖ *The Reformed Pastor* by Richard Baxter



## DISCERNMENT PROCESS – PRIEST

“The Bishop, in consultation with the Commission, shall establish procedures to identify and select persons with evident gifts and fitness for ordination to the Priesthood.” (Title III, Canon 8.1 of Episcopal Church Canons – 2018)

### APPLICATION

- ❖ Aspirant shares his/her sense of call with his/her parish priest.
- ❖ Upon approval of the parish priest in charge, the aspirant is introduced to the Diocese by submitting the completed preamble questions and Application for Ordained Ministry and Social History form to the Canon to the Ordinary. Completed submissions are made no later than the **Feast of the Holy Name (Jan. 1<sup>st</sup>)** of each liturgical year
- ❖ Canon to the Ordinary reviews submissions and passes along the anonymized preamble responses to the Bishop.
- ❖ Bishop reviews the preamble responses and makes a determination of "evident gifts and fitness for ordination to the Priesthood."
- ❖ Aspirant meets with Bishop if invited to continue through the process of discernment.
- ❖ Aspirant is invited by Bishop to Vocation Day in **February** at Diocesan Center.
- ❖ Upon having attended Vocation Day, the aspirant under the direction of their priest forms a Parish Discernment Group.
- ❖ Aspirant begins meeting with the Parish Discernment Group (see below)

### NOMINATION

- ❖ The Parish Discernment Group report is submitted to Vestry and priest-in-charge by the **Day of Pentecost**.
- ❖ Priest-in-charge submits the Clergy Report to the Canon to the Ordinary by the **Feast of St. Barnabas (June 11<sup>th</sup>)**.
- ❖ Being approved in writing by the Parish Discernment Group, the priest-in-charge and Vestry nominate the aspirant for postulancy using the Endorsement Form which must be signed by 2/3 of the members of the Vestry and the priest-in-charge. The priest-in-charge submits the Endorsement Form to the Canon to the Ordinary by the **Feast of St. Barnabas (June 11<sup>th</sup>)**.
- ❖ Aspirant either accepts or rejects nomination using the Nomination Acceptance Form which is to be returned to the Canon to the Ordinary by the **Feast of St. Barnabas (June 11<sup>th</sup>)**. *The Nomination Period begins at this point. A minimum of eighteen months must pass from this point forward before Ordination may be extended.*
- ❖ Aspirant *may* register and continue on the path of completing all canonically/Diocesan required academic requirements.
- ❖ The aspirant is invited to be interviewed by the Commission on Ministry by the **Feast of St. Peter and St. Paul (June 29<sup>th</sup>)**
- ❖ The Commission on Ministry recommends or does not recommend that the aspirant be admitted as a postulant by **Independence Day (July 4<sup>th</sup>)**. If not, the discernment process ends.
- ❖ Upon Commission on Ministry's recommendation, the Bishop may or may not grant postulancy by the **Feast of St. Benedict of Nursia (July 11<sup>th</sup>)**.

## POSTULANCY

- ❖ Postulant begins submitting Ember Day Letters directly to the Bishop reflecting academic experience and personal as well as spiritual development. Ember Days are the Wednesday, Friday and Saturday following:
  - St. Lucy's Day – December 13<sup>th</sup>
  - The First Sunday in Lent
  - The Day of Pentecost
  - Holy Cross Day (September 14<sup>th</sup>)
- ❖ Postulant provides the evaluation by the seminary attesting to academic proficiency personal qualifications for ordination to the Canon to the Ordinary upon its completion.
- ❖ **After completion of the Middler Year:**
- ❖ Postulant completes and submits the canonically required evaluations any time after postulancy begins and within 36 months of ordination by the **Feast of St. Peter and St. Paul, Apostles (Jun 29<sup>th</sup>)**
  - Physical
  - Psychological Evaluation
  - Oxford Document Management Company Background Check (Note: approximately 60 day process)
- ❖ Postulant provides the Vestry Endorsement for Candidacy to the Canon to the Ordinary with the priest-in-charge and 2/3s Vestry endorsement by the **Feast of St. Peter and St. Paul, Apostles (Jun 29<sup>th</sup>)**.
- ❖ Postulant makes application for Candidacy to the Commission on Ministry by the **Feast of St. Peter and St. Paul, Apostles (Jun 29<sup>th</sup>)**.
- ❖ Commission on Ministry interviews and approves the Postulant for Candidacy by the **Feast of Benedict of Nursia (Jul 11<sup>th</sup>)**. If the Commission on Ministry does not approve, the discernment process ends.
- ❖ Standing Committee interviews the Postulant for Candidacy.
- ❖ Standing Committee recommends or does not recommend that the postulant be admitted as a candidate by the **Feast of St. James the Apostle (Jul 24<sup>th</sup>)**. If not, the discernment process ends.
- ❖ Bishop approves or disapproves postulant for candidacy. If the Postulant is not recommended for candidacy, the discernment process ends.
- ❖ Bishop notifies postulant of candidacy by the **Transfiguration of our Lord (Aug 6<sup>th</sup>)**.

## Candidacy

- ❖ Candidate applies for Ordination by the **Feast of St. Bartholomew the Apostle (Aug 24<sup>th</sup>)**.
- ❖ Candidate provides the Canon to the Ordinary with the final priest-in-charge and 2/3s Vestry endorsement by the **Feast of St. Bartholomew the Apostle (Aug 24<sup>th</sup>)**.
- ❖ Commission on Ministry provides their certification of approval to the Bishop by the **Feast of St. Bartholomew the Apostle (Aug 24<sup>th</sup>)**.
- ❖ Bishop provides ordination certifications to the Standing Committee that the Candidate has accomplished all of the canonical requirements by the **Feast of The Holy Cross (Sep. 14<sup>th</sup>)**.
- ❖ Standing Committee may interview prior to granting its approval.
- ❖ Standing Committee approval or disapproval to the Bishop by the **Feast of St. Matthew, Apostle and Evangelist (Sep. 21<sup>th</sup>)**. If disapproval, the discernment process ends.
- ❖ Bishop makes final determination and notifies the Candidate by **October 1<sup>st</sup>**.
- ❖ The Candidate coordinates a date of ordination in consultation with the Bishop, the Canon to the Ordinary and the Dean of the Cathedral.

- ❖ Once the Ordination date has been approved and placed on the Bishop's calendar, the Candidate may extend invitations to the service.
- ❖ A draft order of service for the Ordination service is due to the Canon to the Ordinary three weeks ahead of the Ordination date.
- ❖ Ordination to the Sacred Order of Deacons. **(No later than Christmas Dec 25<sup>th</sup>)**
- ❖ The Canons of the Church require a minimum of six months must pass before Priestly Ordination

### **Transitional Diaconate**

- ❖ Deacon sits for General Ordination Exams **(Early January of Senior Year)**
- ❖ Deacon completes education and formation requirements. The Deacon provides testimony that such requirements are completed by permission to graduate from his/her seminary. **The Feast of Jackson Kemper (May 24<sup>th</sup>)**
- ❖ Candidate applies for Ordination by the **The Visitation of the Blessed Virgin Mary (May 31st).**
- ❖ Candidate provides the Vestry Endorsement for Ordination to the Canon to the Ordinary with the priest-in-charge and 2/3s Vestry endorsement by the **The Visitation of the Blessed Virgin Mary (May 31st).**
- ❖ Commission on Ministry provides their certification of approval to the Bishop by the **The Visitation of the Blessed Virgin Mary (May 31st).**
- ❖ Bishop provides ordination certifications to the Standing Committee that the Candidate has accomplished all of the canonical requirements by the **Feast of St. Boniface (Jun. 5<sup>th</sup>).**
- ❖ Standing Committee may interview prior to granting its approval.
- ❖ Standing Committee approval or disapproval to the Bishop by the **Feast of St. Barnabas the Apostle (Jun. 11<sup>th</sup>).** If disapproval, the discernment process ends.
- ❖ Bishop makes final determination and notifies the Candidate by **June 15th.**
- ❖ In this diocese, priests are ordained to an altar. Once a call has been issued and approved, the Candidate coordinates a date of ordination in consultation with the Bishop, the Canon to the Ordinary and the leadership of the congregation he/she will serve.
- ❖ Once the Ordination date has been approved and placed on the Bishop's calendar, the Candidate may extend invitations to the service.
- ❖ A draft order of service for the Ordination service is due to the Canon to the Ordinary three weeks ahead of the Ordination date.
- ❖ Ordination to the Sacred Order of Priests.

## **THE PARISH DISCERNMENT GROUP**

Discerning God's call to ordained ministry includes the prayerful reflection of several persons within the community of faith including the nominee, priest-in-charge, Bishop, members of the Commission on Ministry (COM), and the Parish Discernment Group (PDG). The period of discernment is at least several weeks long, and appropriately extends over several months.

### **Your Part of the Discernment Process**

The task of the PDG is to offer encouragement, counsel and raise issues and themes of ministry for discussion with the nominee. Note that all of us, by our baptisms, have been called to ministry. It is the task of the nominee, through discussions and evaluations, to continue to discern during this time whether the call is specifically to ordained ministry.

If, after the time of discernment, the nominee is admitted as a postulant, the PDG may remain in contact through occasional meetings throughout the process leading to ordination. If the decision is that the nominee should not be admitted to postulancy, know that no one has failed. God will indeed be working his purpose out, and time of discernment will bear its own fruits in the nominee's life.

Thank you for your willingness to be part of the PDG. Your commitment means that you will be walking beside the nominee for Holy Orders during a significant time in that person's spiritual journey.

### **Procedure**

The PDC should meet with the nominee on a regular basis (6-12 times; sessions may cover more than one of the topics listed below). It is appropriate that the parish priest and, if applicable, the spouse of the nominee, should participate in some of these meetings. A list of topics along with prayers and scripture lessons follow to aid in your discussion. It is hoped that the gatherings will gradually become a community of sharing benefiting both nominee and members of the PDG. It is important that confidentiality be kept within the group.

One member of the PDG should chair each meeting. This person will begin and end with prayer, introduce the theme for discussion, keep all discussion "on track" and see that meetings begin and conclude on time. Notes should be kept during each meeting to help the PDG prepare its written recommendation to the vestry. This document will also be made available to the Commission on Ministry and the Bishop. It is always appropriate to make adaptations in this process according to any special circumstances in the potential nominee's life.





## **Suggested Topics for Parish Discernment Groups**

### **Topic 1: Telling your Story**

Opening Collect #58 – For Guidance. BCP pg. 832

Closing Prayer #61 – A Prayer for Self-Dedication. BCP pg. 832

Scripture Passage: Matthew 13:44-45

Discussion: *How have you experienced the Holy in your life? What has been your experience of the Church? How have you perceived God's call to you?*

### **Topic 2: Ordained Ministry**

Opening Collect – For the Ministry II. BCP pg. 256

Closing Prayer – Litany for Ordinations. BCP pg. 548

Scripture Passage: John 6:35-40; John 6:65-69; John 10:11-18; John 21:15-19

Discussion: *What is ordained ministry? What are your gifts for ordained ministry?*

### **Topic 3: Lay Ministry**

Opening Collect – Prayer for Baptism. BCP pg. 418

Closing Prayer – A Song of Creation. BCP pg. 88

Scripture Passage: Ephesians 4:1-16; John 15:1-17; See also The Catechism, Pg. 855

Discussion: *How does lay ministry differ from ordained ministry? In what ministries have you been involved? How has ministry affected your life?*

### **Topic 4: Prayer Life**

Opening Collect – Proper 22. BCP pg. 234

Closing Prayer – The Lord's Prayer. BCP pg. 364

Scripture Passage: Romans 8:24-28; Colossians 1:9-23; See also The Catechism, Pg. 856

Discussion: *What is your experience of personal and public prayer? How is prayer a part of your daily life? What does it mean to pray?*

### **Topic 5: Worship Life**

Opening Collect – For the Unity of the Church. BCP pg. 255

Closing Prayer – #10 For the Diocese. BCP pg. 817

Scripture Passage: I Corinthians 11:23-26; Psalm 122; Psalm 84

Discussion: *How have you experienced public worship? What is your experience of worship? What is the most important part of worship for you?*

### **Topic 6: Spiritual Gifts**

Opening Collect – #2 Of the Holy Spirit. BCP pg. 200

Closing Prayer – The Day of Pentecost II. BCP pg. 175

Scripture Passage: I Corinthians 12:1-11; The Catechism, pg. 852

Discussion: *What are your spiritual gifts? How is the Holy Spirit active in your ministry?*

### **Topic 7: Service**

Opening Collect – #22 For Social Service. BCP pg. 260

Closing Prayer – #62 The Prayer of St. Francis. BCP pg. 833

Scripture Passage: Matthew 25:31-35; Mark 9:33-37

Discussion: *What does it mean to serve God? How have you served God?*

### **Topic 8: Financial Stewardship**

Opening Collect – #38 For the Right Use of God's Gifts. BCP pg. 827

Closing Prayer – The General Thanksgiving. BCP pg. 101

Scripture Passage: Matthew 19:21-24

Discussion: *What is your practice of stewardship? Do you tithe?*

### **Topic 9: Study/Reading**

Opening Collect – #23 For Education. BCP pg. 261

Closing Prayer – Proper 28. BCP pg. 236

Scripture Passage: Matthew 13:47-52

Discussion: *What are your study habits? What have you been reading lately? How do you get your information? What is your experience of scripture study?*

### **Topic 10: Family and Relationships**

**Note: it would be appropriate to include the nominee's spouse**

Opening Collect – #54 Those we Love. BCP pg. 831

Closing Prayer – #45 For Families. BCP pg. 828

Scripture Passage: I Thessalonians 1:1-10

Discussion: *What does your family think about your call to ministry? What are the potential costs of ordained ministry for your family and friends?*

### **Topic 11: Mission/Outreach**

Opening Collect – For Mission II. BCP pg. 100

Closing Prayer – For Mission III. BCP pg. 101

Scripture Passage: Matthew 28:16-20; The Catechism, Mission of the Church, pg. 855

Discussion: *What is your experience of mission and ministry outside the parish? How are you called to evangelize? How important is evangelism?*

### **Topic 12: Endings and Beginnings**

Opening Collect – Epiphany VIII. BCP pg. 216

Closing Prayer – Litany of Thanksgiving II. BCP pg. 836

Scripture Passage: Matthew 13:31-33; Matthew 16:21-28

Discussion: *How has this group been helpful to you? What have you learned about others and yourself? How will discernment continue to be part of your life?*

## **GLOSSARY**

### **Aspirant**

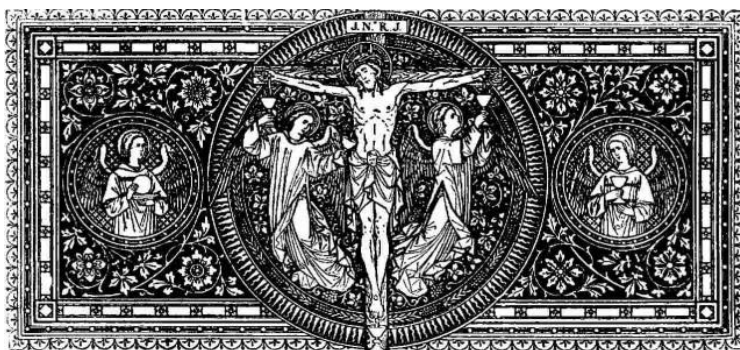
A person seeking ordination as a deacon or priest, or a person who desires to be admitted to a religious order. When an aspirant has received approval from the diocese to begin seminary or other required training, he or she becomes a postulant.

### **Postulant**

One who tests a vocation such as a vocation to an ordained ministry or the religious life. Postulants for holy orders seek ordination as deacon or priest. The length of postulancy varies. The time involves meeting with the bishop of the diocese, examination by the Commission on Ministry, along with physical and mental examinations, and in some cases attending discernment conferences or weekends. Postulancy is an initial time of preparation and testing for ordained ministry. Candidacy is the next stage in the ordination process.

### **Candidate**

One who is to make a sacramental commitment. Those who are to be baptized and those who are to be confirmed, received, or reaffirmed are referred to as candidates in the BCP (pp. 301, 415). The term also indicates one who is in the final stage of the canonical process leading to ordination as a deacon or priest. Candidacy follows postulancy and precedes ordination. During this time the candidate is to complete or satisfy the canonical requirements for ordination, including requirements concerning age, education, academic examination, practical training or experience in ministry, and medical and psychological examinations. Also during this time a certificate of the candidate's fitness for ordination is sent from the rector and vestry of the candidate's parish to the Standing Committee of the diocese. A similar certificate is then sent by the Standing Committee to the bishop. A report from the diocesan Commission on Ministry is also sent to the bishop. In the case of one who is to be ordained deacon and later ordained priest, a certificate concerning the candidate's scholastic record and an evaluation concerning the candidate's personal qualifications for holy orders is sent to the bishop by the candidate's theological school or those who have directed the candidate's studies. The candidate must also apply for ordination in writing.



## **Ordination**

A sacramental rite of the church by which God gives authority and the grace of the Holy Spirit through prayer and the laying on of hands by bishops to those being made bishops, priests, and deacons (BCP, pp. 860-861). The three distinct orders of bishops, priests, and deacons have been characteristic of Christ's holy catholic church. Bishops carry on the apostolic work of leading, supervising, and uniting the church. Presbyters (often known as priests) are associated with bishops in the ministry of church governance, along with the church's ministry of missionary and pastoral work, in preaching of the Word of God, and in the administration of the sacraments. Deacons assist bishops and priests in all of this work, and have special responsibility to minister in Christ's name to the poor, the sick, the suffering, and the helpless (BCP, p. 510). The BCP provides rites for the ordination of bishops (p. 512), priests (p. 525), and deacons (p. 537). The earliest known text of ordination rites is in the Apostolic Tradition of Hippolytus (c. 215). The 1549 BCP did not include ordination rites. "The Form and Manner of Making and Consecrating of Archbishops, Bishops, Priests, and Deacons" was published in 1550. Rites for ordination were included in many subsequent revisions of the Prayer Book. The Preface to the Ordination Rites of the Prayer Book notes that the church intends to maintain and continue the three orders of bishops, priests, and deacons. The ordination services are therefore appointed by the church. No person is to exercise the office of bishop, priest, or deacon unless he or she has been ordained. The manner of ordination in the Episcopal Church has been generally recognized by Christian people as suitable for conferring the sacred orders of bishop, priest, and deacon.

The services of ordination include a presentation of the ordinand to the ordaining bishop or bishops; the ordinand's Declaration of Consent that states his or her belief in the scriptures and conformity to the doctrine, discipline, and worship of the Episcopal Church; the people's consent to the ordination and their promise to uphold the ordinand in the new ministry; the Litany for Ordinations (BCP, pp. 548-551); lessons and sermon; the examination of the candidate; the singing of the hymn "Veni Creator Spiritus" or "Veni Sancte Spiritus"; a period of silent prayer; the prayer of consecration and laying on of hands by the ordaining bishop or bishops; vesting of the newly ordained person according to the new order of ministry; and participation in the eucharist by the newly ordained person in ways that are appropriate to his or her order of ministry. At the ordination of a bishop, the Presiding Bishop and at least two other bishops lay their hands on the ordinand's head. At the ordination of a priest, the bishop is joined by priests in the laying on of hands. Only the bishop lays hands on the head of the ordinand at the ordination of a deacon. The bishop-elect leads the Creed at the ordination of a bishop after the Examination. The Creed precedes the Examination at the ordination of a priest or a deacon. The newly ordained bishop is the chief celebrant at the eucharist. The newly ordained priest joins in the celebration of the eucharist with the bishop and other presbyters. The newly ordained deacon may prepare the Lord's table and dismiss the people at the eucharist.

In the Episcopal Church the ordained ministry is normally seen as a life-long vocation. Careful selection, discernment, and preparation are required before ordination takes place. The canons call for theological instruction in the Holy Scriptures; church history, including the ecumenical movement; Christian theology; Christian ethics and moral theology; studies in contemporary society, including racial and minority groups; liturgics and church music; and theory and practice of ministry. The requirements and standards of learning may be modified in the ordination of local priests and deacons. The BOS provides a form for the Reaffirmation of Ordination Vows.

Adapted from the Glossary of Terms found at <https://www.episcopalchurch.org/glossary/>



7. Children's names and date of birth \_\_\_\_\_

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8. As applicable, describe your spouse's and children's feelings about your entering the process toward ordination.

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9. Baptism place and date \_\_\_\_\_

By whom and when were you confirmed? \_\_\_\_\_

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10. Give the following information for each college or university attended, including present course of study, if applicable:

Name of Institution	Years	Major	G.P.A.	Degree
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

11. Besides your major subject(s), what other areas of study have you enjoyed?

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12. Describe work you have done and the dates. Indicate what you liked least and best. Please begin with current or latest employment and proceed to the earliest. Include, and mark with \*, any employment during the course of college and university study.

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13. Give names of parents, stepparents(s), parent surrogate(s) or guardians. If deceased note age at time of death, date and cause of death. Briefly outline your relationship with these persons.

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14. Beginning with the oldest and proceeding to the youngest, indicate the ages of yourself and any living brothers and sisters, circling your age. Please list any deceased siblings separately.

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15. In what community services or activities have you been involved?

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16. If you have graduated in the last three years or are currently an undergraduate student, please answer "A". If you graduated more than three years ago, please answer "B".

- A. What were your extracurricular activities in college?  
What honors did you receive while in college?  
How have you spent your summers while in college?
  
- B. What are your principal social and/or recreational interests?  
How have you spent your last three vacations?  
What books, magazines, journals do you read?

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17. Have you ever been arrested? If so, list each offense and give details.

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18. Have you been a plaintiff or defendant in a court action? If so, describe each situation.

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SECTION B:

1. How long have you lived in this diocese? \_\_\_\_\_

2. Have you applied before to be a postulant?

Priesthood:                      yes \_\_\_\_\_      no \_\_\_\_\_

Canon 6 Diaconate:            yes \_\_\_\_\_      no \_\_\_\_\_

If so, when and in what diocese?

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3. On what grounds are you moved to seek ordination? Please try to make this response brief and concise.

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4. At this time, what is the particular ministry to which you believe you are being called? In what kind of setting (e.g. parish, community, health care facility, prison) do you anticipate serving? How will your ministry serve the people of God, and especially the Episcopal Church?

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5. Describe your current relationship with Jesus Christ and with His Church.

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6. Briefly summarize your pertinent beliefs.

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7. Describe your current church activities and ministries.

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8. How do you intend to provide support for yourself (and dependents, if any) during the course of your education?

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SECTION C:

1. Current health: excellent, good, fair, poor (circle)

Comments: \_\_\_\_\_

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As applicable, briefly discuss the significance of any major injuries, illnesses or physical restrictions in terms of your personal and spiritual development.

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2. Write an autobiographical outline of your critical life events, unique talents, personality traits, and work/travel experiences which you bring to your Christian ministry. Be sure to include any talents, certification(s) or other credentials in special areas which have not been recorded elsewhere in this document.

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3. If you choose, use this space to amplify or explain responses given elsewhere in the APPLICATION FOR ORDINATION AND SOCIAL HISTORY FORM, or to provide additional information you wish to be considered in the evaluation of your application.

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4. List names and addresses of persons, other than spouse or Rector, whom we might contact for further information. Include your current (or latest) employer, if applicable, as well as supervisors in previous church settings.

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Signed \_\_\_\_\_ Date \_\_\_\_\_