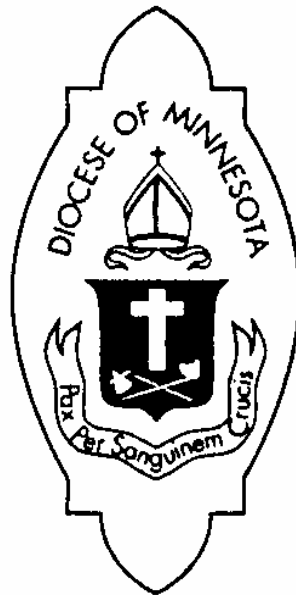


The Handbook for Holy Orders:

**A Guide to Ministry Discernment
Deacon Formation and Seminary Tracks**



**The Episcopal Diocese of Minnesota
1730 Clifton Place, Suite 201
Minneapolis, Minnesota 55403**

**Approved by the Commission on Ministry
December 2004
Approved by the Bishop and the Standing Committee
January 2005**

Purpose of the Handbook

The purpose of this handbook is to acquaint persons who are exploring God's call to service in their lives with the mission, needs, and process for ordained Permanent Deacons and seminary-trained Priests in the Diocese of Minnesota. Other handbooks for Total Ministry and Department of Indian Work ministries are available through The Episcopal Center, 1730 Clifton Place, Suite 201, Minneapolis; 612-871-5311 or 1-800-596-3839.

We name persons who are interested in ministry Explorers because in order to discern God's will you must be willing to risk an exploration of heart and soul, to peer through the darkness, setting personal desires and egos aside, to learn what good thing it is that God is offering. Exploration is most effective when the heart and soul and mind are open to wherever the Holy Spirit calls.

This handbook will be your guide and companion on the journey. You'll also meet many people who will help you with your discernment, some in your faith community, some in the wider world, and some on the diocesan level. Everyone will have your best interests at heart, even if sometimes they must "speak the truth in love," and it can be hard for you to listen. The journey, like any other, will have its mountains and valleys. There is adventure and risk in seeking ordination. Be assured that at all the points along the way there will be people to support you, guide you, and pray for you. But, like any journey, you will be responsible for doing the things that will get you through to the end.

A few notes.

- You may make copies of anything in the handbook
- When mailing documents to The Episcopal Center, the Commission on Ministry, or the Standing Committee, make copies and keep them in a safe place
- When a series of documents is asked for at certain steps, collect all the documents and send them in one mailing
- The acronym BCP stands for the Book of Common Prayer

When you have questions about the process or what is the most efficient way to get things done, call the Coordinator of Vocations at The Episcopal Center, 612-871-5311 or 1-800-596-3839.

It's time to turn the page and start exploring.

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Almighty and everlasting God, you made the universe with all its marvelous order, its atoms, worlds, and galaxies, and the infinite complexity of living creatures: Grant that, as we probe the mysteries of your creation, we may come to know you more truly, and more surely fulfill our role in your eternal purpose; in the name of Jesus Christ our Lord.

AMEN.

Book of Common Prayer, p. 827

Introduction

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

National Canons of the Episcopal Church, Title III. Canon 1.2

We, as baptized members of the Episcopal Church, are part of an ongoing conversation of the past and present history of the Diocese of Minnesota and are committed to the future dreams and possibilities for ministry in this diocese and the larger Church.

“The Diocese of Minnesota has a legacy of extending hospitality to the Church that is unique in the Anglican Communion. It started in 1895 when Bishop Henry Benjamin Whipple welcomed the first General Convention held west of the Mississippi. In 1954 Bishop Stephen Keeler literally welcomed the world as the first World Anglican Congress held outside of Great Britain was hosted by St. Mark’s Cathedral. In 1976 Bishop Philip McNairy welcomed the 65th General Convention where those historic decisions were made approving a new Prayer Book and the ordination of women to the Priesthood. *[General Convention 2003 witnessed both a prayerful and difficult decision recognizing the humanity and ministry of gay and lesbian persons.]*

“The history and the story of the Episcopal mission and ministry in the Diocese of Minnesota is a story about a missionary diocese of old and remarkable pioneers of faith who built the first cathedral in the American Church. It is the story of 145 years of ministry to and with American Indians, as symbolized by Blessed Enmegahbowh. It is the story of a missionary diocese of today with renewed vision, new common ministry priorities, and growing diversity. It is a legacy of which you are now a part and beneficiary. “

(The Rt. Rev. James L Jelinek, *The Great Minnesota Welcome*. 2003. P. 3)

As we move into the future we remain not only connected to our rich heritage, we remain rooted in the teaching of the Book of Common Prayer which reminds us of our call to mutual ministry and mission.

“The mission of the Church is to restore all people to unity with God and each other in Christ. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.” (BCP, p.855)

In 2001 the Diocese of Minnesota shaped a new Vision for Mission:

The mission of the Episcopal Church is to restore all people to unity with God and each other in Christ. In the Diocese of Minnesota our vision to carry out that mission is to:

Listen...

To God through word, prayer, and worship
To God in the needs of the hungry, the lonely, the oppressed

Proclaim...

The hope of the Gospel in Jesus Christ
Justice, peace and reconciliation for all People

Serve...

As disciples of Christ making faith alive in love
As faithful stewards of the earth and all God-given gifts

Celebrate!

God’s presence and love in all Creation
The unity and love of our diverse community

Here contained is a roadmap for the journey of discernment that all Christians are called to make: to find their roles in God’s creation, and to live them out as God reveals them. The Church in the Bible is described as the Body of which Jesus Christ is the Head, of which all baptized persons are members. “The Church carries out its mission through the ministry of all its members.” (BCP, p. 855) The ministers of the Church are lay persons, bishops, priests, and deacons.

Distinctions and similarities between these roles are explored. Yet, the focus of this handbook is to assist and inform those who believe they have been called to ordained ministry in the Episcopal Church, as well as those who will assist, support, and evaluate them.

As we present ourselves to the movement of the Holy Spirit in our midst, we invite the challenges and opportunities for the shape of future ministries in this diocese and in the larger Church. We celebrate God’s gifts to us as stewards of the lands and waters entrusted to our care. As a people of God we experience the diverse geography, population centers, and the increasing richness of the world’s cultures coming to live, work and worship in Minnesota. While the specifics of our future ministry remain to be

discerned through prayer, shared stories, and holy scripture, we are mindful of the characteristics of leaders who will lead us into new places of grace.

The steps outlined in this book provide a structure and process for an individual to discern what God is saying and to examine within a community of faith the nature and direction of the call. It may be that the call is to the diaconate, the priesthood, or monastic orders. Yet, it may be the call is to expanded lay ministry, or during the process it may become clear that the response to the call must be delayed due to personal circumstances. God blesses and celebrates the wisdom of these decisions.

This handbook has been prepared by the Bishop, the Commission on Ministry, and the Standing Committee of the Diocese of Minnesota, with reflection from newly ordained clergy, experienced clergy, and young adults. As we engage God's mission we are in relationship to the national Canons of the Episcopal Church which provide a uniformity of process while allowing some flexibility within the Episcopal oversight of individual dioceses. The canonical revisions of General Convention 2003, part of an ongoing revision, can be found in the appendix of this book.

It is not ourselves that we proclaim; we proclaim Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. For the same God who said, "Out of darkness, let light shine," has caused his light to shine within us, to give the light of revelation—the revelation of the glory of God in the face of Jesus Christ.

2 Corinthians 4: 5-6

Chapter 1

A Missionary Diocese and Its Legacy

A State and Diocese are born. When Minnesota was made a state in 1858, its territory was an area of violent conflict, broken treaties, and racial hostility.

As a result of a vast migration of Native peoples and European Americans from the East during the previous one hundred years, the native Dakota had been restricted to a reservation in the southwest portion of the state and the Ojibwe, native to southern Canada, were confined to a reservation in the northern portion of the state. Ill will between the immigrants hungry for land and Native peoples trying to preserve their natural way of life made for high tensions among the residents of the new state.

Into this volatile setting the Episcopal Church authorized the creation of the Diocese of Minnesota in 1858, a diocese carved from Bishop Jackson Kemper's missionary field and conforming to the boundaries of the state. In 1859 the Diocesan Convention elected its first bishop, a virtually unknown clergyman from Chicago, Henry Benjamin Whipple.

Consecrated in 1859 at General Convention in Richmond, Virginia, Whipple temporarily left his wife and family in Chicago to board a steamer for St. Paul. His first sacramental act was the baptism of a Native infant in Wabasha. Friend of the Native American peoples throughout his 42-year episcopacy and their holocaust, he became known as the respected "Straight Tongue."

Whipple and Breck in Faribault. In the mid 1800's Faribault was the crossroads of the Ojibwe and European American immigrants. It was at Faribault that Whipple met The Rev. Dr. James Lloyd Breck, a planter of associate missions for the Episcopal Church. In 1842 Breck founded Nashotah House in Wisconsin and worked among the Chippewa. In 1850 he moved to St. Paul, planting another mission. Later called to serve the Ojibwe, he established a second mission at Gull Lake which would develop into the first indigenous ordained ministry. Breck next chose to plant a mission in Faribault in 1858. The mission attracted Bishop Whipple's attention and he chose to make his new home in Faribault after his consecration.

Whipple, in partnership with Breck, built the first American Episcopal cathedral in the United States at Faribault. A project close to the hearts of both men, it was neither an easy nor brisk task. Soon after laying the cornerstone in 1862, the Dakota Conflict erupted. In 1863 a colony of Native Americans began living at Faribault under the bishop's protection. While stories of these colonists helping to build the cathedral are apocryphal, it is true that two stained glass windows were given by Native friends of the bishop.

The building took longer than first expected and was a greater expense than anticipated. But, with the help of the bishop's wealthy friends, and the untiring fundraising efforts of Dr. Breck during an eight-month tour around the East Coast, the cathedral was finally completed except for its proposed cross-capped spire. On June 24, 1869 it was consecrated "The Cathedral of Our Merciful Saviour," just two weeks after hosting Diocesan convention. Dr. Breck, the tireless missionary, had already moved on in 1867 to plant a new mission in California.

Of the cathedral Whipple said, "When we had means we worked; when we had none we waited on GOD in prayer." At the consecration the bishop detailed the many gifts from friends, little children and elders, estates, and from those outside the Church, and said, "If you knew half of its history you would not wonder that we never doubted that GOD would build it in his own good time."

Also established at Faribault during the time of Whipple and Breck were the Shattuck Grammar School, St. Mary's School, St. James School, and Seabury Divinity School.

Eventually it became clear that the Twin Cities of Minneapolis and St. Paul were the major center for population growth in the state, and a new cathedral was consecrated near Loring Park in Minneapolis. While St. Mark's became the seat of the Episcopate, the Cathedral of Our Merciful Saviour retained its cathedral status and holds the remains of the first bishop, whose courage and vision planted and nurtured the seeds of mission in the diocese.

Breck and Enmegahbowh. When Dr. Breck established the mission at Gull Lake, he did so in association with, and at the behest of, a Native missionary called John Johnson, but named Enmegahbowh, "The man who stands before his people." When he and Dr. Breck met around 1852, Enmegahbowh already had twenty years experience in ministry, an excellent education for the time, and a deep awareness of his people's need for alliances and support. Raised as a youth in the Methodist tradition, he was re-introduced to the Anglican/Episcopal tradition by the Rev Ezekiel Gear, chaplain at Fort Snelling. Enmegahbowh invited Breck to meet with Hole-in-the-Day, a great Ojibwe chief and uncle to Enmegahbowh's wife, Biwabikogizigokwe, "Iron Day Woman." Together, Enmegahbowh and Breck established St. Columba's mission church in 1852 which became the mother mission of Episcopal Indian work west of the Mississippi. Six years later Enmegahbowh was ordained Deacon by Bishop Kemper, and in 1867 he was ordained Priest by Bishop Whipple.

Enmegahbowh trained many Ojibwe young men as deacons to serve throughout northern Minnesota. He and a new missionary, The Rev. Joseph A. Gilfillan, produced a prayer book and hymns for the Ojibwe in their native language. The powerful tradition of Ojibwe hymn singing, revived by Kah-O-Sed who in 1910 compiled an expanded Ojibwe hymnal still in use today, is a living testament to their ministry.

Enmegahbowh's gift to the Diocese of Minnesota and to the whole Church was a legacy of hospitality, of inclusion, of the faithful working together of many backgrounds, of respect for the environment, and standing for peace.

Two Dioceses. The population of the state and the diocese was growing in the late 1800s. Missions and parishes were popping up everywhere and it became apparent to Bishop Whipple, from the earliest days of his episcopacy, that there was no way he could serve such a large diocese. Even with the addition of Assistant Bishop Mahlon Gilbert in 1886, the Episcopate couldn't maintain adequate oversight of the diocese. So, in 1895 the Missionary District of Duluth was formed, running from roughly St Cloud to the Canadian border. In 1907 the district was formally named an independent diocese.

The strength of the Diocese of Duluth was its mission and ministry to Native peoples, served by a network of missions directed by Enmegahbowh and Kah-O-Sed. Unfortunately, as the diocese lived into the twentieth century, anticipated population growth in northern Minnesota and in the Episcopal Church didn't materialize. Economic issues with the national Church, aggravated by the Great Depression, impacted the vibrant Native missions which didn't have the financial resources to help support the diocese. Under Bishop Benjamin Kemerer, the decision was made to reunite the two dioceses in 1944 under the episcopate of Bishop Stephen Keeler.

The legacy of the Diocese of Duluth is seen today in the mission churches on the northern reservations and the continuing ministry of Cass Lake Camp with its outreach to children and adults of all ages and races.

Remade Into One. As the reunited diocese moved into the latter half of the century, three major events highlighted its life. In 1954 St. Mark's Cathedral in Minneapolis hosted the first Anglican Communion Congress held outside of Great Britain. At the congress the symbol of the compass rose was presented as the icon of the Congress. This symbol is embedded in the floor of the cathedral and appears on one of the croziers at St Mark's.

In 1974, in Philadelphia at The Church of the Advocate, eleven women were irregularly ordained to the priesthood by a group of bishops headed by the Rt. Rev. Robert L DeWitt, Bishop of Pennsylvania. One of those women was Dr. Jeanette Piccard, world famous balloonist and resident of Minnesota with her husband, Dr. Jean Piccard. Another was Alla Bozarth-Campbell who served as a priest in the Diocese of Minnesota for many years. In 1976 Minneapolis hosted the 65th General Convention of the Church which voted to recognize the irregular ordinations and resolved that women had an equal access to the ordained ministry.

In 2003, history once again was made, as the 74th General Convention in Minneapolis affirmed the election of the Rev. Canon V. Gene Robinson to be Bishop Coadjutor in the Diocese of New Hampshire. That Canon Robinson was an openly gay man living in a long-term committed relationship was deemed no impediment to his election and

affirmation. At the same time the convention acknowledged the fact that individual dioceses were conducting services blessing the unions of same sex couples.

The Diocese of Minnesota has lived its 146 years of ministry with hospitality to all, with faith in the Holy Spirit working out God's plan in surprising and affirming ways, and with the belief that we are united in God to the whole Church and to each other through the life of Christ and the power of the Holy Spirit. Despite our many differences and human brokenness we are made whole and new again as we engage in God's mission.

*Almighty God, you led your pilgrim people of old with fire and cloud:
Grant that the ministers of your Church, following blessed Enmegahbowh, may stand
before your holy people, leading them with fiery zeal and gentle humility.
This we ask through Jesus, the Christ, who lives and reigns with you
in the unity of the Holy Spirit, one God now and forever. Amen.*

Lesser Feasts and Fasts 2004

The preceding section was adapted from original material written by the Venerable Benjamin Scott and Robert Neslund; Susan Barksdale, editor of "Soundings;" the Rev. Lucie Thomas, former Associate Rector of St. Paul's Episcopal Church, Duluth; Gordon Thomas, Director of Communications for the Diocese of Minnesota, and Joe Bjordal, editor, for "The Great Minnesota Welcome."

Chapter 2

A Missionary Diocese in a New Century: Discernment in Our Diocese Today

As our diocese enters the new millennium we recognize the need to look to the future with prayerful questions about our vision and ministry priorities.

Discernment is a continuous lifelong process of formation. It is the foundation that informs our common life, directs and empowers local communities of faith, and helps individuals to listen and respond to God's call.

Discerning, in the context of conversation between the person exploring a call to ordained ministry and others interested in the Explorer and his/her sense of a call, offers a structured, intentional way of helping the Explorer clarify his/her thoughts and feelings about the call. A local discernment committee is trained and gathers information over an extended period of time. The local discernment committee seeks to listen to God's voice as the Explorer articulates life experiences and encounters with the Holy through prayer and scripture. They look at the places where God seems to be addressing the Explorer and them, and inviting further response.

The framework of discernment poses questions such as:

- Where in our common life have I been most vibrantly alive in recent years?
- What gifts has God given me to hold in common with others and to share?
- What new thing does God seem to be doing within me?
- Where is God's yearning for my life?

After a period of time, the committee of the community of faith in which the Explorer lives may come to the conclusion the Explorer is, indeed, called by God to ordained ministry. Or they may conclude that the person is called to a particular lay ministry. Either way the work of prayerful attention and inner wrestling is celebrated. Gratitude is expressed for the gifts shared and affirmed between the Explorer and the local committee.

Diocesan experience over time shows that some Explorers choose, for personal reasons, to conclude their process during the discernment time. A significant number of Explorers receive clarification, celebration, and reaffirmation of their gifts and return to lay ministries. A smaller number are recommended for further discernment of ordained ministry within the wider Church.

The wider Church includes Vestries/Bishop's Committees, Sponsoring Priests, the Commission on Ministry and its agent, the Diocesan Discernment Conference, the Standing Committee, and the Episcopate, to name a few. The wider Church is assisted in its discernment by medical, psychological, and psychiatric evaluations forwarded to the

bishop. Should the Explorer be sent for formation to our Deacon Formation Program or to seminary then academic evaluations, General Ordination Examinations, Clinical Pastoral Education, and the Board of Examining Chaplains become part of the process of discernment and evaluation.

The process of discernment is exhaustive. As a network of diocesan persons and committees, we work and pray to help the Explorer experience these steps as useful and sacramental places in the journey where grace is given in discernment and formation. We recognize that the process requires many meetings, certifications, and examinations. For some these steps can frustrate and discourage. Young adults, persons of minority cultures, and persons with learning disabilities face additional challenges—we are working to ease these challenges. While the Diocese of Minnesota must do its work of recruitment, selection, ongoing formation for leadership, spirituality, and ministry within the structure of the Title III national Canons, we are mindful of the need for flexibility. The Coordinator of Vocations at the Episcopal Center and the Sponsoring Priest are useful resources for understanding and following the process.

*My Lord God,
I have no idea where I am going.*

*I do not see the road ahead of me
Nor do I really know myself,
And the fact that I think I am following your will
Does not mean that I am actually doing so.*

*But I believe that the desire to please you
Does in fact please you.
And I hope that I will never do anything apart from that desire.
And I know that if I do this,
You will lead me by the right road
Though I may know nothing about it.*

*Therefore will I trust you always though
I may seem to be lost and in the shadow of death.
I will not fear, for you are ever with me,
And you will never leave me to face my struggles alone.*

Thomas Merton

Chapter 3

A Missionary Diocese in a New Century: Current Ministry and Mission Trends

The Diocese of Minnesota, through the national Church, is part of the Anglican Communion, a global community of 71 million Anglicans in 37 provinces. We are a part of the Episcopal Church USA, a community of 2.5 million members in 119 dioceses in the Americas and abroad. Here in Minnesota 28,000 baptized Episcopalians serve the world through 110 congregations, hospital and university chaplaincies, three social service agencies, two schools, three housing institutions, one camp, dozens of specialized ministries, and the Episcopal Center.

Nine regions support and encourage ministry throughout our geographically vast and diverse diocese. Together we journey in faith and trust each other and God's yearnings. Together we work in the assurance of God's grace leading us in continuity with the legacies we have received. As a community, these past several years have been ones of vocational discernment. In the aftermath of the shattering experiences of terrorism and the current war on terror, individual faith communities within our diocese struggle to adjust to economic uncertainties as we "look at fields ripe for harvest and pray God to send the laborers."

The place where our "deepest joys and the world's needs meet" is sometimes described as the very place where God asks us to be. (Frederick Buechner)

As a people of God we find our spiritualities shaped by the land and waters surrounding us. Vocational discernment for our future leaders is influenced by the needs, challenges, and gifts we have in Minnesota. The Commission on Ministry "shall advise and assist the Bishop in the determination of present and future opportunities and needs for the ministry of all baptized persons, and in the design and oversight of the ongoing process of recruitment, discernment, formation for ministry and the assessment of the readiness thereof." (Title III, Canon 2.2 (b) (c))

As we discern persons for leadership in lay and ordained positions, we recognize and celebrate geographical realities and dynamics, and invite God's spirit to call forth persons who delight to serve in these areas of present and future need. What follows is a representative, not comprehensive, list of mission opportunities in Minnesota.

In the South. The southern region of the diocese is gifted with responsibilities for the stewardship of great medical facilities. The St. Mary's Hospital and Mayo Clinic in Rochester serve international guests, especially political figures from the Middle East. How do we promote healing and well-being both physically and spiritually? Who will engage in ministries and mission in healthcare/research facilities? How will the diocese's

lay and ordained leaders assist in exploring the complexities of such bioethical questions as euthanasia and stem cell research?

The southern rolling prairies and farmlands also host migrant workers, often Hispanic, who are vulnerable to economic injustice and exploitation. Language isolation is exacerbated by too few Spanish-fluent lay and clergy persons available to serve. Who will engage in ministry and mission in ethnic contexts? How will we recruit minorities to ministry within these communities?

Central and Northern Minnesota. Farming communities in central Minnesota have experienced increases in corporate farming causing the loss of small family-run farms. In the north, the collapse of the taconite industry and the loss of manufacturing have had devastating effects. Economic hardship pushes some people to the Twin Cities. The impact of the loss of a way of life depresses both individuals and communities. In addition we are challenged with the stewardship of both the land and animal husbandry practices. Who will engage in ministries and mission in Greater Minnesota?

Total Ministry. One of our responses is Canon Missioners who support and train congregations in Total Ministry. (A separate handbook is available to assist persons called to Total Ministry.) Total Ministry teams undergo extensive discernment and training under the auspices of the Episcopate and the Commission on Ministry. By 2004 there were three functioning teams, with four teams in formation, and thirteen congregations or clusters considering a Total Ministry plan. Who will engage in training and mentoring these teams and congregations? And when a church must close, who will engage in ministering to the grieving members?

Twin Cities. Increasing urban sprawl expands the Twin Cities area. But the infrastructure of the inner cities struggles with lower incomes and a dearth of affordable housing. Gaps of injustice widen between haves and have-nots. Populations of low-income African Americans, Hmong, and Hispanics are growing. Native Americans represent a disproportionate number of homeless street people. A growing number of gay-lesbian-bisexual-transgender youth also join the ranks of the exploited homeless. Alcoholism and drug use continue to eat at the fabric of many lives. Who will engage in ministry and mission to our ethnically and culturally diverse communities at risk? What prophetic voice will proclaim God's love to all His children and work to dismantle institutional racism and the sins of prejudice, hatred, and violence?

Extended Ministries. Large capital campaigns were undertaken by the University Episcopal Center (UEC) and Episcopal Church Homes (ECH) in 2002-2004.

For one hundred years UEC has provided worship, service, and study opportunities to students, staff, and faculty on the University of Minnesota's St. Paul campus. A bright future lies ahead. The new facility has a meditation room, chapel, lounge, and apartments for twelve young adults to live in an intentional community. The faithful ministries of the UEC and the other educational campuses of Shattuck-St Mary's, Breck, and the

University of Minnesota-Morris challenge us in our work with youth and young adults. Who will engage in ministry and mission with youth and young adults?

On the other end of the life spectrum, Episcopal Homes in St. Paul has provided senior adults with a range of housing options and services since 1894, thanks to the oversight and pioneering work of Deaconess Annette Relf. Recent housing additions to the care campus have expanded the ministry there. Who will engage in ministry and mission to the aged populations in our health institutions and parishes? How will the wisdom stories of our elders pass down to younger generations? How will early retirees be equipped to continue vital lives and explore undiscovered or underutilized gifts and talents?

Our Environment. Traveling north from the southern and central prairies into the “land of 10,000 lakes,” the importance of water influences our identity as Minnesota Episcopalians: the water of baptism, the Boundary Waters Canoe Area, the headwaters of the great Mississippi River, and the world’s largest source of fresh water—the fabled Gitche Gumme (Lake Superior). Who will engage in ministry and mission with those whose spiritual renewal happens at the cabin, at the lake, while paddling the waters and hiking the forests, while fishing or snowshoeing? How do we act as faithful stewards of the gift of creation from God while we recreate?

Mission and Ministry. The Good News of Jesus is the center of our faith and the center of our message: “We proclaim Christ Jesus as our Lord, and ourselves as your servants for Jesus’ sake.” (2 Corinthians 4:5-6) Our priority is the recruitment and formation of Explorers who will answer God’s call to engage in His mission here in this diocese and beyond.

As we honor the procession of saints stretching back to Whipple, Breck, Enmegahbowh, and Kah-O-Sed by our stewardship of their legacies and our continued mission to the Department of Indian Work, we are joining together in life-long Gospel-based Discipleship. The transforming presence and power of God invites us into the Great Commission: “Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age.” (Matthew 28: 19-20)

Chapter 4

Leaders of the Church*

Lay Minister. In baptism we are all called to share in Christ's eternal priesthood; we accept as intrinsic to the Anglican tradition the priesthood of all believers. The ministry of the laity is the foundation upon which the Church was established. It is the ministry of the laity that has often prompted the Church to reform itself, strengthened and confirmed its eternal message of hope and transformation, and extended its vision beyond the immediately apparent. We view it as a denial of baptismal grace to suggest that a lay member with serious commitment to ministry can have that devotion recognized and sanctified only through ordination.

Call to Ordination. The Anglican tradition understands that a genuine call to ordination comes from God to a person living and functioning within a community of faith. The community may identify people in its midst who are gifted leaders and encourage them to explore that role more fully; or a person may experience a sense of God's call, which their faith community and the wider Church then confirms.

The Commission on Ministry will help people use the resources of their faith and diocesan communities in clarifying their call. We will also strongly encourage local churches to seek out potential leaders who have particular gifts needed in a changing Church. This work of recruitment belongs primarily in the communities of faith, where leaders with strong prophetic voices or diverse cultural backgrounds or gifts of spiritual leadership or skill in building Christian community or other important qualifications can be brought forward. Congregations can discover promising young adults in their midst with gifts for ordained leadership that are just becoming visible. They can also identify people whose preparation for ministry has been outside the traditional academic path.

We assume that every person is called by God and that we are all ministers by virtue of baptism. We believe our responsibility is to look very carefully at the Episcopal Church in its continual transformation, to define its needs for ordained leadership, and to then discern whether each person's gifts are suited to the particular kind of leadership required of a deacon or priest. Academic accomplishment, a life of caring and compassion, a history of personal struggle and courage, a strong personal sense of being called—all of these are valuable, but not of themselves evidence of a call to ordination.

It is time to put to rest the notion that ordination recognizes those who are more "spiritual" than others. We take very seriously the invitation to the newly baptized to "share with us in [Christ's] eternal priesthood." Our focus here is on the person's ability to lead the body of Christ in living out its vocation—that is to "equip the saints," not just in the local community of faith but in the wider world where God-talk and servant leadership are alien and risky.

**Adapted from the Ordination Process Handbook, the Diocese of Massachusetts.*

Chapter 5

The Roles of Bishops, Priests, and Deacons*

Clergy work to empower the people of God, to discover their unique vocations. Through prayer and worship, the proclamation of the Good News and ongoing Christian formation, clergy work to “equip the saints” by building up the community into maturity as disciple-followers of Jesus Christ.

Bishops, priests and deacons must be committed to knowing and following Jesus Christ, and show signs of growth and maturity as Christian people.

Bishops. The bishop exercises the ministry of Christ on behalf of the community, “particularly as apostle, chief priest, and pastor of a diocese.” (BCP, p. 855)

The locus of the bishop’s responsibility is the diocese—the geographic entity including many congregations and local communities of worship and service. Deacons and priests cease to be members of congregations at the time of their ordination, and serve as members of the Bishop’s staff under the authority and direction of the bishop.

In the Episcopal Church the diocese is the basic organizational unit, not the parish. The leadership of the parishes by the diocese allows for a broad range of outreach and formation efforts reaching and supporting people within and beyond the diocese. Diocesan leadership also speaks in a strong voice to the general public and governmental agencies on matters of justice and social equality.

Priests. Priests call forth the priesthood of all believers and provide an example of what a faithful life in Christ looks like. The priest exercises the ministry of Christ on behalf of the local congregation or faith community, “particularly as pastor to the people.” (BCP, p. 856) The priest’s responsibilities are to share with the bishop in the overseeing of the Church, to proclaim the Gospel, to administer the sacraments, and to bless and declare pardon in the name of God. (BCP, p. 856) In addition they are to support and educate the laity in the discovery of their ministries.

The locus of the priest’s responsibility is the parish, mission, hospital, educational institution, prison, or other institutional structure within which the Word is preached, the sacraments administered, and the faithful equipped for their ministries in the world.

Deacons. The deacon makes visible the servant ministry of Christ in the wider community, brings its needs to the attention of the Church, and helps to motivate, train and educate the faithful for ministering to those needs.

The deacon’s special ministry is to represent Christ to all people, “particularly as a servant to those in need.” (BCP, p. 856) The deacon’s is called to make Christ known in

the world beyond the community of the baptized, and to “interpret the needs, concerns, and hopes of the world” (BCP, p. 543) for those in the wider Church. A deacon fulfills this calling through action and example, as witness, encourager, interpreter, facilitator, and catalyst, building bridges between the Church and the needs that surround it.

The deacon is called to a ministry “directly under the bishop.” (BCP, p. 543) The bishop is responsible for deploying deacons to congregations and faith communities and for gathering them to inform the life and work of the diocese out of the richness of their diaconal service.

The role of the deacon in liturgy mirrors the role of the deacon in church and world. As a messenger and proclaimer of Christ’s presence among us, the deacon assists the bishops and priests in public worship and in the ministration of God’s Word and Sacraments. In liturgy, the deacon is to remind the assembly of the ministry of all Christians as a model of servanthood.

In the Diocese of Minnesota an archdeacon is appointed as the bishop’s representative for oversight of ordained deacons.

The locus of the deacon’s ministry is that fluid boundary between institutional Church and the structures of the world, in the workplace and the soup kitchen, the hospital and home—wherever people are in need of Christ’s compassion.

**Adapted from the Ordination Process Handbook, Diocese of Massachusetts*

Chapter 6

The General Structure for Ordination

Design. There are three aspects of the design of the Minnesota process for becoming ordained: discernment, selection, and formation.

Discernment. As we have stated before, the discernment of God’s call to ordination may start with a faith community’s awareness of one among them who has exceptional gifts, or with an individual’s sense of a particular call to serve God. No matter how a person is identified, our tradition insists that “there is no such thing as an exclusively private faith or private call to ordination. A person’s or community’s sense of God’s call is always tested by the community of the faithful, and its consent to ordination is an act undertaken for the whole Church.” (Ordination Process Handbook, Diocese of Virginia)

Sharing one’s thoughts about discernment with a spouse/partner, Sponsoring Priest, and one or two trusted friends is highly recommended before proceeding with the process.

It is understood that at any stage the Explorer/Nominee/Postulant/Candidate may discern that the call is genuine, but not a call to ordination. The person may withdraw from the process after prayerful conversation with the bishop and then putting the decision in writing to the bishop. The wisdom of such a decision is an act of graciousness from God.

It is also understood that permission to proceed may be withdrawn at any stage in the process. Such a decision may lead to great disappointment and grief, but we trust that God will offer other opportunities for service.

Selection. It is the Commission on Ministry’s responsibility to recommend to the bishop those whose gifts are most needed in the Church and particularly in the Diocese of Minnesota. The Commission delegates this task to the Diocesan Discernment Committee which meets with Explorers in order to provide the recommendations. The discernment conferences are held twice a year and all persons sponsored by a faith community and invited by the Bishop attend a conference for further discernment of their call.

Formation. Formation is a process not unlike Paul’s description in Ephesians that exhorts the faithful to take up the “whole armor of God.” (Ephesians 6: 13) It is what a Postulant or Candidate does to get ready to do God’s work, in this case the work of ordained leadership. It is a time of learning, testing, discerning, trying on, maturing so that the Postulant or Candidate is dressed with the belt of truth, shoes for proclaiming the Gospel, the shield of faith and the sword of the Spirit—the word of God—that will help the Ordinand be a faithful, trusted shepherd of God’s sheep. It is a time to be centered in God by keeping a disciplined prayer life and remaining in conversation with the

sponsoring community, the bishop, the Commission on Ministry, a spiritual director, and the formation community.

Along the Way. Explorers are cautioned not to approach ordination as a “destination” or “reward” for undertaking this rigorous process. No right to ordination is established (Title III, Canon 1.2). Diocesan wisdom and experience reveals that in almost 40% of ordination processes individuals are invited to “slow down.” These delays are experienced by some Explorers as painful and frustrating. Later these delays are frequently identified as essential and crucial opportunities for receiving God’s grace.

Sometimes delays happen because of the lack of attention to thorough processes at the local level. Sometimes life events necessitate delay. Sometimes evaluations and testing require further work to be completed. Be assured the formation community is concerned for your wellbeing and the wellbeing of the Church at large. The Commission on Ministry, the Standing Committee, Examining Chaplains, seminary faculties and advisors all assist the Bishop in determining the appropriateness and readiness for ordination.

Meanwhile, careful attention to the “maps” provided by the national canons and this handbook, including the checklists and forms, will clarify the process. All persons in the Holy Orders process are encouraged to study these “maps” and reflect on how they can effectively and faithfully work through the process.

Chapter 7

Starting the Process

- **Responsibilities of the person exploring a call**
- **Financial Realities**
- **Basic Qualifications**
- **Supervised Ministry Project**

The Holy Orders process in the Diocese of Minnesota, like other dioceses, is a series of steps on the journey of discernment. Discernment doesn't end at ordination, but continues throughout a lifetime. Our discernment process is built around three major phases: The Explorer's sense of call—identified either by the faith community or by the Explorer, the local faith community's further discernment of the Explorer's call, and the Diocese's discernment of the call.

Responsibilities of the Explorer. The Explorer is responsible for studying and understanding all aspects of this handbook and for knowing the national Canons and the ordinal section of the Book of Common Prayer (pages 525-555). These two documents are the foundations of the Diocese of Minnesota's process.

There are resources available to answer questions about the process as outlined in this Handbook. Call the Coordinator of Vocations (612-871-5311/800-596-3839) who will assist the Explorer in finding answers or explanations.

It is the Explorer's responsibility to understand the timing of the submission of paperwork, various appointments, and meetings so the process proceeds smoothly and in a timely manner, allowing sufficient time for the governing bodies of the process (the Office of the Bishop, the Commission on Ministry, the Standing Committee of the Diocese, and the Vestry/Bishop's committee) to do their work free of haste and misunderstanding. Do not assume that others are keeping track of the process, or will send reminders. It is the Explorer's responsibility to follow through.

Be committed to prayer and scripture study. Regular spiritual direction is required. Spiritual direction is critical to the understanding of self and others throughout the journey towards ordination and after ordination itself. To be without a director is an indication of spiritual unhealth. A Sponsoring Priest cannot be the spiritual director for an Explorer. Resources for locating a spiritual director can be obtained through the Coordinator of Vocations.

Financial Realities. The journey towards ordination is not just one of spiritual yearning. There are financial costs that must be faced and lived with in faith. The Explorer is responsible for paying for:

- One third of the cost of the psychological evaluation. The sponsoring congregation and the diocese each pay one third, as well
- The full cost of the psychiatric evaluation
- The full cost of the medical examination (usually covered by health insurance)
- Spiritual direction fees

If attending seminary (not a complete list):

- Application fees to seminary
- Visits to seminaries
- Seminary costs including tuition, room and board, registration fees
- Books and study supplies
- Clinical Pastoral Education tuition
- Summer or January-term education opportunities
- Transportation to and from seminary
- Relocation costs for family members who accompany the seminarian
- Phone and utilities where applicable
- Rent, if living off-campus
- Health insurance premiums unless covered by a spouse or partner

If attending the Diaconal Formation Program (not a complete list):

- Yearly tuition (augmented by sponsoring congregation fee)
- Ministerial Identity and Development component fee (matched by sponsoring congregation and site congregation)
- Books and study supplies
- Diaconal formation is designed and scheduled with persons who work during the regular Monday through Friday work week in mind

In either track, time off from work for medical, psychological, psychiatric evaluations, Diocesan Discernment Conference, and visiting seminaries if appropriate, are negotiated between the Explorer and the employer.

The diocese will not reimburse the Explorer for any of these costs or any other incidentals. For an updated tip-sheet of approximate costs, contact the Coordinator of Vocations at the Episcopal Center at 612-871-5311 or 1-800-596-3839.

The diocese strongly encourages all Explorers to frankly and realistically discuss their financial position and plans with a qualified financial planner and with their family in order to provide for their financial well-being throughout their educational process.

Basic Qualifications. There are certain basic qualifications a person must have in order to be considered for discernment. While the Canons are very clear that no one will be

denied access to the process of discernment due to “race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities, or age” (Title III, Canon 1:2), they do stipulate certain expectations.

- The Explorer must be “a confirmed adult communicant in good standing.” (Title III, Canon 6: 1(a))
- A baccalaureate degree in any subject is required by the seminaries for admission.
- Deacon’s Formation does not require a baccalaureate degree.
- In this diocese it is anticipated that the Explorer has actively furthered the mission of the sponsoring faith community by sharing the God-given gifts and talents with the parish and wider community. Participation or leadership in local formation, education and outreach efforts are examples.

Chapter 8

About Discernment

- **Community in Discernment**
- **Guidelines for a Local Discernment Committee**
- **Role of the Local Discernment Committee**
- **A Discernment is Made**
- **Next Step: Becoming a Nominee**

Community in Discernment. As noted above, if the Explorer and Sponsoring Priest, after prayerful discussion, decide the call is persistent enough that it needs discernment in the wider community of the congregation, they will ask six to eight persons trusted for their honesty and listening abilities to meet for local discernment. The Sponsoring Priest is never a member of the committee. Before the first meeting of the committee the Explorer contacts the Coordinator of Vocations at the Episcopal Center, who gives the Explorer and Sponsoring Priest the name of one of the Discernment Committee Consultants who train the local discernment committees. The Consultant will attend the committee's first meeting and provide training and resources to the committee to enable it to do its work.

Local discernment occurs in not less than six months and no more than eighteen months. The expectation is that the committee will meet at least twelve times, either once a month for a year or twice a month for six months. During this time the Spiritual Autobiography and Sense of Call papers required in the Application (Form #1) are written. This time of reflection and writing helps the Explorer reach a deeper understanding of God's call. Is it expanded lay ministry? Is it the diaconate? Is it the priesthood? Or, is it a call to monastic orders? God calls each of us to serve in a variety of ways according to our talents, gifts, and skills. Each avenue is equally worthy as we work out our lives in Christ.

Guidelines for the Congregational Discernment Process.

1. The Explorer must be a communicant in good standing and an active member of the host congregation before beginning the local discernment process (normally for at least 1 year).
2. There is a time of discernment between the Sponsoring Priest and Explorer that precedes the formation of the local discernment committee. At this point, the Explorer generally discusses the call in the context of family and a few close friends.
3. The Sponsoring Priest and Explorer select members to serve on an ad hoc local discernment committee of 5-9 lay members who typically meet from 6-18 months

until discernment is reached. The committee's gender make-up should be evenly distributed with the odd-numbered member being the gender of the Explorer. Committee members are usually members of the congregation or faith community to which the Explorer belongs plus one or two additional members drawn from a neighboring church of a different size, and a person not a member of the Episcopal Church. The chair of the committee is called from among the members and should be skilled in meeting design and facilitation. The Explorer may not chair the committee. The Sponsoring Priest may not be a member of the committee.

4. Any given local discernment committee works with only one Explorer at a time. Each new Explorer calls his/her own local discernment committee. The local discernment committee is trained by a Local Discernment Committee Consultant.
5. The local discernment committee is informed by the Sponsoring Priest whether a ministry project is to be undertaken or if a synopsis of ministry work is adequate. (See the guidelines for a Supervised Ministry Project immediately following these Guidelines.)
6. The local discernment committee undertakes its work acknowledging the following circumstances:
 - a. Ordained ministry is only one expression of the ministry of the Church. The committee must study and discuss the differences between the Priesthood and the Diaconate, and between ordained and lay ministry as outlined in the Book of Common Prayer's Rites of Baptism and Ordination.
 - b. The call to Holy Orders is a vocation. The Explorer's call is explored at three levels: the local discernment committee, the Diocesan Discernment Conference, and the Bishop. Each level is critical to the discernment and affirmation of the call.
 - c. The discernment process must not be rushed in any way. A rushed or partial process can be damaging to the Explorer and the Diocese.
 - d. The keeping of confidentiality of the content of the meetings is paramount to the process of discernment at every level. It protects the Explorer's privacy and the various bodies' work with the Explorer. The committee, in consultation with, and with the agreement of, the Explorer and the Sponsoring Priest, may make the congregation aware that a process of discernment is under way.
7. While there is no particular order to the list below, studying the ordinal for both priesthood and diaconate is a logical first step so that the call of the Explorer can be understood in the context of the ordination rite (BCP 525-550). The local discernment committee explores these primary areas of focus :
 - a. Group exploration engages the nature of ministry including the definitions of different orders of ministry. An intensive and sustained reflection on the services of ordination in the Book of Common Prayer is suggested. Other study sources are available through the Local Discernment Committee Consultant.
 - b. The Explorer's life story and spiritual journey.
 - c. The Explorer's sense of call and description of their call to ordained ministry.
 - d. The Explorer's relationship to authority, ego needs, leadership style, personality type, gifts and skills.

- e. The Explorer's spirituality: how he/she experiences the Holy and how he/she is nourished and sustained by life in Grace.
 - f. The extent and experience of the Explorer's life within and beyond the Episcopal Church.
 - g. The Explorer's knowledge of the faith and practices of the Episcopal Church and the basic history and experience of the life and ministry of the Diocese of Minnesota. It is strongly recommended that the Explorer attends and observes other Episcopal churches of varying sizes, locales, and theological perspectives.
 - h. Practical matters—the Explorer's finances, income, family, ministry goals, health and wellness concerns.
8. When local discernment is reached, the chair of the committee notifies the Sponsoring Priest to schedule the affirmation and celebration of work undertaken. A discerned call for continued or expanded lay ministry is also a cause for celebration.
 9. Letters from each member are written, collected and shared with the Explorer. These letters are brief descriptions of each member's view of the Explorer's readiness for Postulancy. The letters are given to the Explorer who sends them to the Coordinator of Vocations at the Episcopal Center in the packet of documents requested on Form #1.
 10. At times discernment may include a waiting period for further study and practical ministry. Or further attention to issues and events in the Explorer's life may require a period of healing prior to taking the next steps in discernment.
 11. The chair of the local discernment committee sends a letter to the Vestry or Bishop's Committee with the local discernment committee's outcome and recommendation. The chair of the committee also ensures that Form #15 is sent by the Explorer to the Local Discernment Committee Consultant stating the committee's discernment and recommendation.
 12. The Vestry or Bishop's Committee receives the letter from the chair and affirms the work accomplished by the local discernment committee. If the recommendation is for ordained ministry the Vestry or Bishop's Committee completes Form #2 (Nomination for Postulancy) and commits the community of faith to involve itself in the Nominee's preparation for ordained ministry. The Sponsoring Priest or Warden sends Form #2 to the Coordinator of Vocations at the Episcopal Center in the packet of documents requested on Form #1 (Application for Postulancy).

The committee's work is completed, however, each member is asked to continue to pray for the Explorer throughout his/her process.

The Role of the Local Discernment Committee. When a Christian engages questions about God's call, and whether this includes or necessitates ordination, the dialog is done in community. The community is made up of the Explorer's current faith community, the Explorer's Sponsoring Priest, family, and the Diocese. It is a community of celebration, patience, and faithful support. Here ordinary people welcome struggles, questions, and visions. They engage one another in the context of prayerful listening to God's presence. As Moses experienced, they often discover the place where they are standing is Holy Ground.

The local discernment committee requires of its members commitment to a process of loving, honest reflection. Specific responsibilities and tasks will be assigned. Active and participatory attendance is expected. The committee meets until its work is finished and a call to expanded or continued lay ministry, the diaconate, the priesthood, or religious orders is determined. The usual length of time is no less than six months and no more than eighteen months. If the Explorer is discerned for the diaconate or priesthood, attention is paid to similarities and distinctions between the orders. Chapter 6 of this Handbook, Canon 7 for Deacons, Canon 9 for Priests, and the Ordinal (BCP, page 543 for deacons, page 531 for priests) are helpful guidelines in clarifying these ministries.

At the end of the local discernment, each member writes a letter about the Explorer's call and a recommendation. The chair of the committee writes a letter of recommendation to the Vestry/Bishop's Committee and includes copies of the letters from the members. This step is taken whatever the outcome of the committee's work.

The Guidelines for the Congregational Discernment Process above clarify and assist the committee.

A Discernment is Made. As its final official act, the local discernment committee notifies the Local Discernment Committee Consultant and the Coordinator of Vocations of its discernment by filling out Form #15 and mailing it to the diocesan offices to the attention of the Coordinator of Vocations.

Next Step: Becoming a Nominee. If ordination is discerned, all the local committee letters and the recommendation of the local faith community's Vestry/Bishop's Committee (Form #2) are forwarded to the Episcopal Center along with Forms #1 and #3, college transcripts, Spiritual Autobiography, Sense of Call essay, resume, recent photograph, supervised ministry project reports from the Sponsoring Priest and Explorer making application. The Sponsoring Priest mails their personal letter of recommendation under separate cover to the Episcopal Center.

It is at this point the canonical paths to ordination for deacons and priests diverge. Detailed descriptions of the two journeys follow in Chapters 10 and 11.

Chapter 9

Sponsoring Priests

- **Role of Sponsoring Priest**
- **Sponsoring Priest Checklist**
- **Supervised Ministry Project**
- **Guidelines for a Supervised Ministry Project**

Role of Sponsoring Priest. To begin a discernment process the Explorer meets with the priest responsible for his/her congregation or campus ministry to discuss the personal or congregational sense of call and the direction of the call. If the priest is not seminary trained, the priest will consult with one of the Advisors for Holy Orders and the individual.

The role of the Sponsoring Priest is extremely important and is a primary key to a satisfactory discernment process. The Sponsoring Priest may be the Rector, Priest-in-Charge, Vicar, Campus Chaplain, or Canon Missioner, or a canonically resident priest, but is always seminary trained.

Usually the Sponsoring Priest is the first person to meet with and prayerfully listen to the Explorer's sense of call. The conversations will also explore recent personal and/or family problems, if any, and stresses caused by the decision to discern a call to ordination. Illness, death, divorce, or other traumatic experiences in the Explorer's life will be discussed compassionately before proceeding with discernment.

It is the responsibility of the Sponsoring Priest to hold several conversations with the Explorer. Haste and less than thorough listening can be damaging to the Explorer, his/her family, and the church. The Sponsoring Priest must not assume that any reservation he/she may have will be picked up and dealt with by others later in the process.

Because it is considered a conflict of interest for the Sponsoring Priest to be the Explorer's spiritual director, the Sponsoring Priest is to offer guidance and advice on the finding and choosing of a spiritual director. General resources are available from the Coordinator of Vocations.

The Sponsoring Priest reads, marks, and inwardly digests the Handbook for Holy Orders. It is the responsibility of the Sponsoring Priest to be familiar with the process as lived into by the Diocese of Minnesota as it may be significantly different in nature from the Sponsoring Priest's own experience especially if the call is felt to be to the permanent diaconate. A checklist is provided to assist the Sponsoring Priest with the process. In addition the Sponsoring Priest can expect training, helpful information, and resources from the Advisors for Holy Orders who work as agents of the Commission on Ministry.

It is assumed that the Sponsoring Priest provides a prayerful, listening presence to the Explorer and his/her family who typically, along with a few close friends, is privy to the exploration of the call. This is a time to hear and respond to God's voice and not the judgement of many voices. As noted below, the Sponsoring Priest is also responsible for assisting the Explorer in gathering the local discernment committee, in the design of a supervised ministry project if needed, and guiding the Explorer through the diocesan process.

If the Explorer feels called to the diaconate, a Deacon Mentor, working closely with the Sponsoring Priest and the Explorer, is strongly recommended. The life and diaconal experiences a Deacon Mentor brings to the discussions will be invaluable to the Explorer and Sponsoring Priest. If the Sponsoring Priest and the Explorer do not know of a deacon who could fill this role, they can call the Coordinator of Vocations for suggestions.

The Sponsoring Priest attends the first meeting of the local discernment committee at which the Discernment Committee Consultant trains the committee. Once the committee has reached the point where it can make a recommendation on the Explorer's call, the Sponsoring Priest attends the final meeting and assists the committee in giving thanks and celebrating the discernment. Other than the first and final meetings, the Sponsoring Priest does not attend.

The Sponsoring Priest helps the local discernment committee understand and respect the personal nature of its work. While the local discernment committee does not work in secret, wisdom shows that the person appreciates the freedom to decide whom beyond the committee is to be aware of their meetings, and, if the call is ordained ministry is not affirmed, the process can be closed without public broadcast.

Sponsoring Priest Checklist.

1. ___/___/___ The Sponsoring Priest meets with the person exploring a sense of call and helps clarify the sense of call.
2. ___/___/___ The Sponsoring Priest notifies the Commission on Ministry and the Coordinator of Vocations that a person has come forward or has been identified by the congregation or faith community for discernment. The Sponsoring Priest asks for and receives training from an Advisor for Holy Orders.

3. ___ / ___ / ___ The Sponsoring Priest reviews the Handbook for Holy Orders process with Explorer ensuring that he/she understands the responsibilities and steps that make up the ordination process.
4. ___ / ___ / ___ The Sponsoring Priest assists and advises the Explorer on the membership of the local discernment committee. The committee is to be made up of 5 to 9 lay persons from various walks of life representing a cross section of the congregation (such as psychology, education, administration). At least two members should come from other Episcopal or non-Episcopal congregations, preferably of a size different from the discerning congregation. The committee's gender make-up should be evenly distributed with the odd-numbered member being the gender of the Explorer. The Sponsoring Priest is never a member of the committee. The Explorer is never the chair of the committee
5. ___ / ___ / ___ The Sponsoring Priest ensures that the Explorer is undertaking spiritual direction, making references if needed. The Sponsoring Priest is never the Explorer's spiritual director.
6. ___ / ___ / ___ The Sponsoring Priest and the Explorer contact Coordinator of Vocations who will contact the Local Discernment Committee Consultant who will visit and train the local discernment committee.
7. ___ / ___ / ___ The Sponsoring Priest meets periodically with the Explorer to ascertain the progress of the local discernment committee.
8. ___ / ___ / ___ The Sponsoring Priest is available to advise the Explorer and local discernment committee, if asked.
9. ___ / ___ / ___ The Sponsoring Priest designs and supervises the Explorer's Ministry Project if the project is deemed necessary.
10. ___ / ___ / ___ Or the Sponsoring Priest will write a reflection of the Explorer's ministry to the congregation/campus noting how the ministry utilized his/her gifts, interests, and strengths and how the congregation/campus benefited by his/her ministry and sends it to the Coordinator of Vocations office.
11. ___ / ___ / ___ The Sponsoring Priest meets with the local discernment committee after the completion of discernment, listens to their reflections on the process, and celebrates the discernment with thanks and prayers. Calls to continued lay ministry, diaconate, and priesthood are celebrated by the Sponsoring Priest within the larger community.
12. ___ / ___ / ___ If the local discernment committee determines that the Explorer is called to diaconate or priesthood, the Sponsoring Priest writes letter of recommendation to the Bishop which must include responses to the following in order to avoid delay at the Diocesan Discernment level:

- The Sponsoring Priest's understanding of the Explorer's call to the specific Order.
 - Reasons for recommending that the Explorer continue discernment and any reservations the Sponsoring Priest may have.
 - Specific information about the Explorer's involvement in the congregation or community: how long the Sponsoring Priest has known this person, how long this person has belonged to the congregation.
 - Impressions of the Explorer's spirituality: through worship and reception of the sacraments, prayer life, understanding of the Church's faith, knowledge of the scriptures, understanding of and interaction with others, and sense of social responsibility.
 - The Explorer's need for further growth and development—personally, spiritually, intellectually.
 - The Explorer's special gifts and talents that could enhance his/her ordained ministry and the life of the Church.
 - Impressions of the Explorer's family's acceptance/resistance to call.
 - The Explorer's understanding of the role of the Bishop and the person's relationship to the Bishop's authority.
13. ___/___/___ Pending written notification of Postulancy being granted, the Sponsoring Priest, in consultation with the Nominee, may notify the congregation that a discernment for Holy Orders has been affirmed by the Diocese.
 14. ___/___/___ The Sponsoring Priest explores with the Vestry/Bishop's Committee the giving of financial aid for the Postulant's formation program as part of the community's involvement and support of the Nominee as committed to by the Vestry/Bishop's committee in signing Form #2.
 15. ___/___/___ The Sponsoring Priest ensures that the Postulant and his/her family is kept in the Prayers of the People, and is supported spiritually and compassionately during the formation period.
 16. ___/___/___ The Sponsoring Priest is expected to accompany the Postulant to the Commission on Ministry for interview prior to Candidacy.
 17. ___/___/___ The Sponsoring Priest is expected to accompany the Candidate to the Standing Committee for interview prior to ordination for diaconate.
 18. ___/___/___ The Sponsoring Priest attends the Ordination.

Note: The Sponsoring Priest acts as a neutral advisor to protect and ensure the integrity of the diocesan process and to be available as needed by the person exploring a call, the Postulant, the Candidate, the Ordinand.

Note: The Sponsoring Priest contacts the Chairs of Commission on Ministry if he/she changes deployment or cannot fulfill his/her responsibilities as Sponsoring Priest. The Chairs of the Commission on Ministry will then assist the person in naming a new Sponsoring Priest.

Supervised Ministry Project. During the time of local discernment the Sponsoring Priest may decide that a supervised ministry project may be helpful: this would assist in showing the congregation the spiritual gifts of the Explorer, and if the Explorer has little ministry experience, the project would be a growth opportunity. In some cases the Explorer has such a breadth and depth of ministry experience the Sponsoring Priest may deem additional projects as redundant. In each case the Explorer and Sponsoring Priest write reports on either the project or the ministry and submit them at the time of application for ordination to the Bishop.

Guidelines for Supervised Ministry Project.

Purpose

To evaluate an Explorer's call to lay or ordained ministry through a supervised experience if deemed helpful by the Sponsoring Priest.

Goals

1. To help an Explorer test out his or her call to ministry through a supervised field experience if needed.
2. To provide the Sponsoring Priest with concrete data for assessing the Explorer's strengths, direction, and nature of the call to ministry.
3. To initiate ministry in the local congregation, community, or Diocese that may have short- or long-term benefit for the increase of God's kingdom.

Process

This project should take into account the following:

- The Explorer's gifts, interests and strengths
- The opportunities and benefits this ministry might offer to the local congregation/community or Diocese
- The potential the project will offer to the Sponsoring Priest for evaluating the Explorer's call to ministry

Project Ideas

1. The ministry project may take place in the Explorer's congregation or campus ministry, but it should be in an area where the Explorer has not been in leadership. This could include leadership in a small group, development of a training program for

volunteers, initiation of an outreach project for the congregation, organization of a new committee or task force.

2. The ministry project may be carried out jointly with other congregations (Episcopal or ecumenical) in the community or region. This could include programs to bring leadership together around mutual concerns and interests, or development of a regional ministry, training events for the wider community.
3. The ministry project may take place with an institutional setting such as a hospital, school or corporation with the goal of bringing the ministry of the church into the world.

OR

If a Supervised Ministry Project is not deemed necessary, the Explorer will provide a brief description of the ministry performed at the congregation/campus along with a self-reflection written by the Explorer and a separate reflection written by the Supervising Priest. The reflection should include how the Explorer's gifts, interest, and strengths were used in the ministry and the benefits the ministry had on the congregation/campus.

Chapter 10

The Diaconate

Note: The complete enabling canons are found in the Appendix for Canons of this handbook. Checklists with step by step instructions for this chapter are found in the Appendix for Checklists and Forms.

Application. Once a call to the diaconate is affirmed by the local discernment committee, the gathering and submitting of paperwork to the Diocese begins. These documents are not to be sent by email, but rather hard copies with original signatures via the US Postal Service, UPS, or FedEx.

The chair of the local discernment committee collects the written reports of all committee members, and then writes a letter of recommendation to the Vestry or Bishop's Committee. The letter includes the information of the committee's work and its discernment. The Vestry or Bishop's Committee then considers the discernment, and with at least two-thirds of the members agreeing (Title III, Canon 5.2(c)), signs Form #2 of this handbook, nominating the Explorer for ordination to the diaconate. The Nominee may not be a signatory of the form (Title III, Canon 5.2(a)). Under special conditions where the congregation is not a parish, other canonical rules pertain (Title III, Canon 5.2(d)).

Form #2 now requires the Vestry or Bishop's Committee of the discerning community of faith to involve itself in the preparation of the Nominee for the diaconate and support the journey of this person. This is a serious commitment. It involves a continuing relationship with the Nominee throughout the journey of several years to ordination. The faith community is to be made aware of the taking up of this responsibility.

The original of Form #2 is mailed along with the local discernment committee reports and recommendation to the diocesan offices, to the attention of the Coordinator of Vocations.

The Nominee fills out and signs Forms #1 and #3 of this handbook. Other paperwork is gathered:

- 3-6 page Autobiography
- 1-2 page essay on the Sense of Call to the diaconate
- a recent photograph
- official transcripts of any education/degrees beyond high school
- a resume (if available)
- a report on the supervised ministry project or a report of previous ministry if a ministry project was deemed redundant
- 30-minute impromptu hand-written essay in response to one of three questions assigned by the Commission on Ministry

Once all the paperwork is gathered, it is mailed in one envelope to the Bishop, to the attention of the Coordinator of Vocations.

Postulancy. Upon receipt of all the paperwork mentioned in the section above, the Bishop may admit the Nominee to postulancy. “Postulancy is the time between nomination and candidacy and includes a process of exploration of and decision on the Postulant’s call to the diaconate.” (Title III, Canon 6.1(b))

After Postulancy has been granted, the Postulant will be asked by the Coordinator of Vocations to make appointments for a full medical examination (Form #5), and a full psychological evaluation with North Central Career and Development Center (Form #6). The cost of the psychological evaluation is shared equally in thirds by the Postulant, nominating congregation or faith community, and the diocese. After the Bishop has received the reports of the outcomes of these evaluations the Postulant will meet with the Bishop for a discussion of the discernment, the sense of call, and the evaluations. Based on this conversation, the Bishop may invite the Postulant to the Diocesan Discernment Conference.

The Diocesan Discernment Conference is a two and a half day conference where the Postulants will be in community with discerners appointed by the Bishop to further explore each Postulant’s call. During the conference the postulant will participate in one-on-one interviews, small group activities, meditation, and liturgy. At the end of the conference, after the Postulants have departed, the discerners meet with the Bishop to relate their experiences of the Postulants’ calls. The Bishop then makes the decision to move the Postulant on to the next steps in the process, or advises the Postulant that additional discernment work needs to be done. The Postulant will be made aware of the Bishop’s decision by telephone within 48 hours of the end of the conference. A formal letter of the Bishop’s decision will follow shortly by mail to the Postulant and the Sponsoring Priest.

If the Bishop decides that the Postulant is to move to the next steps, the Postulant will make an appointment with a psychiatrist from a list of approved professionals provided by the diocese and ask the psychiatrist to fill out Form #7 and submit it with his/her report to the Bishop’s office. The Postulant is responsible for the full psychiatric fee. A

background check will be initiated by the diocese with Oxford Document Management Co., and the Postulant is expected to cooperate fully in the process. The diocese pays for the background check.

Upon the successful completion of the background check, and with no impediments indicated by the psychiatric report, the Postulant will enter the diaconal formation program and become a Candidate for Holy Orders in the diocese.

Candidacy. “Candidacy is a time (not less than one year) of formation in preparation for ordination to the diaconate, established by a formal commitment by the Candidate, the Bishop, the Commission on Ministry and the congregation or other community of faith.” (Title III, Canon 6.2(a)) During formation the Candidate will attend classes in the formation program, participate in a ministerial identity and development program, and be assigned to a congregation of the diocese or other faith community for supervised ministry. (Title III, Canon 6.2(b))

The diaconal formation program is administered by the Deacon’s Formation Board of the Diocese of Minnesota. It is an intensive two year program that is paid for by the Candidate, the Candidate’s nominating congregation or community of faith, and the supervising congregation or community of faith where the Candidate works as a non-stipendiary. The formation is provided locally and is designed and scheduled for persons who are employed. A full description of the program is available by contacting the Coordinator of Vocations at the diocesan offices.

Preparation for Ordination. Before ordination each Candidate must demonstrate to the Examining Chaplains for the Diaconate basic competence in five general areas indicated in Title III, Canon 6.3(b):

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

Additionally, each Candidate, (Title III, Canon 6.3(c)), must participate in sexual misconduct prevention training, training regarding Title IV of the national Canons (Ecclesiastical Discipline), and anti-racism training.

In the Diocese of Minnesota Candidates for the diaconate must also have a working knowledge of chemical abuse issues and treatments, and the history and canons of the Diocese.

Candidates for ordination to the diaconate must be at least 24 years of age.

From time to time, the administrators of the diaconal formation program will submit written reports to the Commission on Ministry on the progress of the Candidates. At the

end of formation, a final formation report and the results and recommendation of the Examining Chaplains for the Diaconate will be submitted to the Commission on Ministry. Remedial work may be required before ordination proceeds. These decisions are made through consultation among the Examining Chaplains, the Commission on Ministry, the Bishop and other parties as deemed appropriate on an individual basis.

The Commission on Ministry then certifies to the Bishop and the Standing Committee that the Candidate has completed all canonical and diocesan requirements or that a remedial program has been devised including a date for completion of the work.

Upon submission of the final formation report to the Commission on Ministry, the Candidate may apply for ordination by submitting Form #8 to the Bishop and Standing Committee along with the requested accompanying documents (see Form #8).

If the Candidate's medical, psychological, or background check is not current (current being defined as more than 36 months old), the evaluations must be repeated by Title III, Canon 6.3(h).

Upon written certification of the Standing Committee of the diocese that all canonical requirements have been met (and any remedial work completed) and that there is no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds, and that they recommend ordination, the Bishop may ordain the Candidate a Deacon. (Title III, Canon 6.3(j))

Ordination. The Bishop sets the time and place of ordination. Ordination services usually take place at St Mark's Cathedral, Minneapolis. The Commission on Liturgy and Music determines the liturgical design of the service. The Candidates for ordination will be alerted in a timely manner as to the particulars of the ordination upon certification of the Standing Committee and agreement by the Bishop.

The oath sworn to and signed by all Deacons at ordination:

IN THE NAME OF THE FATHER,
AND THE SON, AND THE HOLY
SPIRIT. AMEN.

I, _____, do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; and I do promise to conform to the Doctrine, Discipline, and Worship of the Episcopal Church in the United States of America.

The complete Canon 6 and helpful checklists for all steps in the process can be found in the Appendix.

Chapter 11

The Priesthood

Note: The complete enabling canons are found in the Appendix of this handbook. Checklists with step by step instructions for this chapter are found at the back of this Handbook.

Note: Persons seeking ordination to the priesthood must have completed a baccalaureate degree at an accredited college or university. The degree may be in any subject.

Application. Once the person has had the call to the priesthood affirmed by the local discernment committee, the gathering and submitting of paperwork to the diocese begins. These documents are not to be sent by email, but rather hard copies with original signatures via the US Postal Service, UPS, or FedEx.

The chair of the local discernment committee collects the written reports of all committee members, and then writes a letter of recommendation to the Vestry or Bishop's Committee. The letter includes the information of the committee's work and its discernment of the person. The Vestry or Bishop's Committee then considers the discernment, and with at least two-thirds of the members agreeing (Title III, Canon 5.2(c)), signs Form #2 of this handbook, nominating the Explorer for ordination to the priesthood. The Nominee may not be a signatory of the form (Title III, Canon 5.2(a)). (Under special conditions where the congregation is not a parish, other canonical rules pertain (Title III, Canon 5.2(d)).)

Please note that Form #2 now requires the Vestry or Bishop's Committee to commit the discerning community of faith to involve itself in the preparation of the Nominee for the priesthood and support the journey of this person. This is a serious commitment to be in a continuing relationship with the Nominee throughout the journey of several years to ordination and the faith community should be made aware of the taking up of this responsibility.

The original of Form #2 is mailed along with the local discernment committee reports and recommendation to the diocesan offices, to the attention of the Coordinator of Vocations.

The Nominee fills out and signs Forms #1 and #3 of this handbook. Other paperwork to be gathered:

- 3-6 page Spiritual Autobiography,
- 1-2 page essay on the Sense of Call to the priesthood,
- a recent photograph,

- official transcripts of any college education/degrees,
- a resume (if available),
- a report on the supervised ministry project or a report of previous ministry if a ministry project was deemed redundant.
- Form #4, if for reasons of time, the Nominee wishes to apply for early application to a seminary.
- 30-minute impromptu hand-written essay in response to one of three questions assigned by the Commission on Ministry.

Once all the paperwork is gathered, it is mailed in one envelope to the diocesan offices, to the attention of the Coordinator of Vocations. The Nominee calls the Coordinator of Vocations at the diocesan offices and receives directions for making an appointment with North Central Career and Development Center for a complete psychological evaluation (Form #6). The cost of the evaluation is shared equally in thirds by the Nominee, the nominating congregation or faith community, and the Diocese.

The nominee also makes arrangements for a medical evaluation (Form #5).

Upon the Bishop's receipt of the reports of these evaluations the Nominee meets with the Bishop for a discussion of the discernment, the sense of call, financial resources of the Nominee, and the evaluations. Based on this conversation, the Bishop may invite the Nominee to the Diocesan Discernment Conference.

The Diocesan Discernment Conference is a two and a half day conference where the Nominees are in community with discerners appointed by the Bishop to further explore each Nominee's call to the priesthood. During the conference the Nominee participates in one-on-one interviews, small group activities, meditation, and liturgy. At the end of the conference, after the Nominees have departed, the discerners meet with the Bishop to relate their experiences of the Nominees' calls. The Bishop then makes the decision to move the Nominee on to the next steps in the process, or advises the Nominee that additional discernment work needs to be done. The Nominee will be made aware of the Bishop's decision by telephone within 48 hours of the end of the conference. A formal letter of the Bishop's decision will follow shortly by mail to the Nominee and the Sponsoring Priest.

If the Bishop decides that the Nominee is to move to the next steps, the Nominee makes an appointment with a psychiatrist from a list of approved professionals provided by the Diocese and ask the psychiatrist to fill out Form #7 and submit it with his/her report to the Bishop's office. The Nominee is responsible for the full psychiatric fee. A background check is initiated by the diocese with Oxford Document Management Co., and the Nominee is expected to cooperate fully in the process. The diocese pays for the background check.

Upon the successful completion of the background check, and with no impediments indicated by the psychiatric report, the Bishop may admit the Nominee as a Postulant for Holy Orders.

(Note: the national canons are unclear as to the exact steps that take place between Nomination and Postulancy, but the policies detailed in this Handbook are the official ones of the Diocese of Minnesota based on its careful reading of the canons.)

Postulancy. Postulancy is a period of no less than six months during which time theological formation begins (Title III, Canon 8.2(a), Canon 8.4). In the Diocese of Minnesota, except in the cases of priests to be locally ordained, this means a seminary education. The Postulant will work with the Board of Examining Chaplains of the diocese to create a mutually satisfactory program of education that includes theological training, practical experience, emotional development and spiritual formation. Masters and Doctoral degrees will be taken into account when designing the program of theological education. At minimum Postulants will attend one year of study at an approved Episcopal seminary.

Subject areas will include (Title III, Canon 8.4(e)):

- Holy Scriptures,
- Church History, including the Ecumenical Movement,
- Christian Theology, including Missionary Theology and Missiology,
- Christian Ethics and Moral Theology
- Studies in contemporary society, including racial and minority groups,
- Liturgics and Church Music; Christian Worship and Music according to the contents and use of the Book of Common Prayer and the Hymnal, and authorized supplemental texts,
- Theory and Practice of Ministry

In the Diocese of Minnesota, students are also required to complete two 300-hour units of Supervised Field Education. The student may complete this requirement during attendance at seminary, or during the summers between years at seminary. Guidelines for this requirement will be made available by the diocese to all students by June 2004.

Students are also required to take one unit of Clinical Pastoral Education (CPE) during the summer between middler and senior years at seminary through an accredited program. Information about CPE programs is available through the seminary and the diocesan offices.

In addition students are also required to have a working knowledge of chemical abuse issues and treatments, and the history and canons of the Diocese of Minnesota.

And, each Candidate, (Title III, Canon 6.3(c)), must participate in sexual misconduct prevention training, training regarding Title IV of the national Canons (Ecclesiastical Discipline), and anti-racism training.

Students are also strongly encouraged to seek out programs of cultural immersion.

Candidacy. Candidacy is a period of not less than six months during which time the student finishes seminary and any additional training deemed necessary.

The Postulant applies for Candidacy by submitting Form #9 with the requested accompanying materials. The Postulant also seeks support from the nominating congregation in Form #10. These forms and materials along with a copy of the Bishop's letter granting postulancy are mailed to the Bishop's office and to the Commission on Ministry. The Postulant also sends his/her reflection on the CPE experience and requests the CPE supervisor to send the Bishop a copy of the supervisor's evaluation. The Postulant requests a transcript and middler evaluation letter be sent to the Bishop. Copies of these documents are sent to the Commission on Ministry which then sends the Bishop a letter attesting to the continued formation of the Postulant. The Bishop may decide to admit the Postulant as a Candidate for ordination.

In January of the senior year the Candidate will sit for the General Ordination Examinations (commonly called GOEs). The results of this examination are reviewed and assessed under the supervision of the General Board of Examining Chaplains. The Board of Examining Chaplains for the Diocese of Minnesota receives those results and if necessary assigns remedial work to the student in any of the seven areas where the assessment is a 2 or lower. The remedial work must be completed to the satisfaction of the diocesan Board of Examining Chaplains before ordination to the Priesthood and by any other deadlines set by the board. Failure to complete the work assigned defers ordination to the Priesthood.

Candidates for ordination to the priesthood must remain canonically resident in the Diocese of Minnesota until ordination as a Transitional Deacon. (Title III, Canon III.8.5(c))

Ordination to the Transitional Diaconate. A Candidate must first be ordained Deacon before being ordained Priest (Title III, Canon 8.6(a)). To be ordained a Deacon, the Candidate must be at least 21 years of age. (Title III, Canon 8.6(b)) No one shall be ordained Deacon under this canon within six months of admission as a Candidate nor within one year of admission as Postulant. (Title III, Canon 8.6(c))

The Candidate will submit to the Bishop's office Form #11, application for ordination, along with copies of the Bishop's letters admitting the person to Postulancy and Candidacy, Form #12 signed by the Vestry or Bishop's Committee of the nominating congregation, a certificate from the seminary showing the Candidate's scholastic record in the subjects required by the canons and giving an evaluation with recommendation as to the Candidate's other personal qualifications for ordination together with a recommendation regarding ordination to the Diaconate under this canon. Proof of completion of CPE and Supervised Field Education evaluations are also required at this point, if not already submitted.

The Candidate submits copies of the above materials to the Commission on Ministry which then certifies to the Standing Committee that the Candidate has completed all requirements and recommends ordination to the Transitional Diaconate.

The Candidate submits the above materials to the Standing Committee which in turn certifies to the Bishop, by a majority of the members consenting, that all the canonical requirements for ordination to the Diaconate have been met under Canon III.8, and there is no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds and that they recommend ordination. (Title III, Canon 8.6(f))

The Bishop, having received the material from the Candidate and the recommendation to ordain from the Standing Committee, may then choose to ordain the Candidate as Deacon.

The Bishop chooses the time and place of ordination. The Commission on Liturgy and Music determines the liturgical design of the service. The Candidates for ordination will be alerted in a timely manner as to the particulars of the ordination upon certification of the Standing Committee and agreement by the Bishop.

Ordination to the Priesthood. To be ordained a Priest the ordination to the Diaconate must have taken place at least six months prior (Title III, Canon 8.7(a)(1)). The Deacon must be at least 24 years of age (Title III, Canon 8.7(a)(2)). Medical, psychological, and background check evaluations can be no more than 36 months old. If older the evaluations must be repeated under the same payment conditions as previously noted.

All work assigned by the Board of Examining Chaplains to remediate low scores on the GOE must be completed before applying for ordination to the Priesthood.

The Deacon submits to the Bishop's office the application for ordination to the Priesthood, Form #13, the Bishop's letters to the Deacon granting Postulancy, Candidacy, and ordination to the Diaconate, Form #14 signed by the Vestry or Bishop's Committee of the nominating congregation or faith community, the certificate of recommendation from the seminary showing the Deacon's scholastic record in the subjects required under this canon and the personal qualifications of the Deacon together with a recommendation of ordination to the Priesthood, and a statement from the Commission on Ministry attesting to the successful completion of the formation program designed during Postulancy, and recommending the Deacon for ordination to the priesthood. (Title III, Canon 8.7(b))

The Bishop then provides these materials to the Standing Committee which upon receipt, and a majority of the committee being in agreement, shall certify that the canonical requirements for ordination to the priesthood have been met and there is no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds and that they recommend ordination. (Title III, Canon 8.7(c))

The testimonial of the Standing Committee having been received by the Bishop, and there being no sufficient objection on medical, psychological, moral, doctrinal, or spiritual grounds, the Bishop may ordain the Deacon to the Priesthood. (Title III, Canon 8.7(d))

The Bishop chooses the time and place of ordination. The Commission on Liturgy and Music determines the liturgical design of the service. The Candidates for ordination will be alerted in a timely manner as to the particulars of the ordination upon certification of the Standing Committee and agreement by the Bishop.

The oath sworn to and signed by all Priests at ordination:

IN THE NAME OF THE FATHER,
AND THE SON, AND THE HOLY
SPIRIT. AMEN.

I, _____, do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation; and I do promise to conform to the Doctrine, Discipline, and Worship of the Episcopal Church in the United States of America.