



EPISCOPAL DIOCESE of OKLAHOMA

HOLY ORDERS DISCERNMENT MANUAL

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Priests and Deacons for the Jesus Movement:

Are you being called to Holy Orders in the Episcopal Church?

When Jesus called his first disciples (many of them ordinary, hard-working people who made their living catching fish), he said to them: "Follow me, and I will make you fish for people." (Mark 1:17) Today, this exciting ministry continues in the Diocese of Oklahoma, where we are committed to what our Presiding Bishop calls "the Jesus Movement." In practical terms, this means fishing for people by serving our neighbors, building relationships, and sharing the Gospel. By the grace of the Holy Spirit, priests and deacons help equip their brothers and sisters to follow Jesus, transform communities, and change lives. "Here I am, Lord; is it I, Lord?"

Perhaps God has been leading you to explore a possible vocation as a priest or deacon. This is not the only way to respond faithfully to Jesus, nor is it necessarily an easy path. For those God calls to the ordained ministry, however, it can be a meaningful and fulfilling way to say "yes" to our Lord Jesus Christ.

As we raise up women and men to serve as priests and deacons in the Diocese of Oklahoma, we are looking for spiritually mature Christians with passionate faith, committed to following Jesus in the Episcopal Church. Ideal applicants have a track record of faithful lay ministry and the gifts and experience to build Christ-centered community with all sorts and conditions of people. They have demonstrated personal integrity and the courage to be honest and vulnerable about where God is working in their lives. They are open to the ministry of evangelism, including sharing their personal stories of meeting Jesus and having their lives changed. Like the first disciples, they are humble people of prayer and action, who draw strength from their faith, put Jesus and his Movement first, and respond to the leading of the Holy Spirit. They are motivated by gratitude for God's grace and genuine love for God and neighbor. Demonstrates stability in family, church and community.

The Priesthood

God calls priests to serve as pastors, priests, and teachers. (BCP, p. 531) As pastors, they accompany and guide the People of God through the joys and sorrows of life. As priests, they preside at worship, celebrate the sacraments, and offer prayer and forgiveness in the Name of Jesus. As teachers, they boldly proclaim the Gospel of salvation and instruct others in the Christian faith and life.

Most often, together with the Bishop and lay leaders, they oversee the life and ministry of local congregations. Every aspect of a priest's ministry is meant to be collaborative. A priest finds the center of his or her ministry in the Holy Eucharist, the sacrament of the ongoing presence of Jesus with his People. By the grace of the Holy Spirit, the priest helps gather and equip a community of disciples of Jesus, who are willing and able to share his Gospel with others.

People from various backgrounds (from fisher folk and carpenters to business and community leaders, to educators, first responders, members of various helping professions, and beyond) come with life experiences that he can use for priestly ministry.

In the Diocese of Oklahoma, we have two different formation tracks for the ordained priesthood. Both are intended to provide priests with appropriate spiritual, academic, and practical formation, so that they may help the whole Body of Christ respond faithfully to his call to fish for people. Following is a description of each track:

Seminary-trained priests leave behind other occupations to devote themselves to full-time, stipendiary ministry, either as Rectors and Vicars or as Assisting Clergy in larger congregations. They are typically formed in three-year, residential seminaries. This means relocating outside Oklahoma for the period of formation and may involve considerable expense. When possible, these priests come back to serve an initial curacy (an internship with an experienced priest) in the Diocese of Oklahoma and often continue to serve here afterwards, but their ministry may also take them to other dioceses.

Bi-vocational priests, in addition to their priestly ministry, either continue in secular employment or are otherwise financially self-sufficient. They are formed locally, at our Iona School for Ministry, which meets one weekend per month at St. Crispin's. They pay a modest tuition, the cost of which is ordinarily shared equally by the student, the diocese, and the sponsoring congregation. Bi-vocational priests serve congregations that would not otherwise be able to have a sacramental and pastoral presence. They engage in part-time ministry, receiving the same rate we pay for supply (or substitute) priests for Sundays, plus reimbursement for expenses, and doing other ministry on a non-stipendiary basis. These priests are raised up to meet local needs at the forefront of the Church's mission in rural places, small towns, and other underserved areas, and they are **expected to serve in the Diocese of Oklahoma throughout their ordained ministry.**

The Diaconate

God calls deacons "to serve all people, particularly the poor, the weak, the sick, and the lonely." (BCP, p. 543) If priests gather us together as followers of Jesus and equip us for our ministries, deacons send us out to serve "the least of these." (Matthew 25:40) In so doing, they encourage us to live out our baptismal promises to "seek and serve Christ in all persons" and "strive for justice and peace among all people, and respect the dignity of every human being." (BCP, p. 305)

As with priests, the ministry of deacons is collaborative to its core. Deacons are supposed to involve the whole Body of Christ in ministries of service. The liturgical roles of the deacon (assisting with the Sacraments and proclamation of the Gospel, setting the Lord's Table, and sending his People out into the world) are meant to embody the servant ministry of Jesus and encourage that ministry in others.

Deacons exist to set our hearts on fire for the works of mercy and justice and to make sure we respond to the needs of those who are poor, exploited, or excluded. By the grace of the Holy Spirit, deacons help their brothers and sisters to respond to ALL people without exception, following the teaching and example of Jesus.

In the Diocese of Oklahoma, deacons are formed at our Iona School for Ministry with a similar curriculum to the one we use to form bi-vocational priests. Spiritual, academic, and practical formation occurs in community. Some of the practical sessions are different, since the deacon's ministry is focused especially on equipping God's People for ministries of service and advocacy.

People from various backgrounds (from fisher folk and carpenters to business and community leaders, to educators, first responders, members of various helping professions, and beyond) come with life experiences that he can use for diaconal ministry.

The Discernment Process

God's call to us often begins in our own heart, where God's Spirit and our spirit meet in the dialogue of grace and freedom. Sometimes, we hear the call of Jesus during public worship or personal devotion, or we hear God through the Holy Scriptures, the experience of serving others, or some turning point in our spiritual journey. At other times, our first glimpse of a possible vocation begins when others come to us, asking whether we have ever considered ordination. Often, a sense of God's call for our lives has been brewing for some time before we can express it in words.

Aspirancy Program

To be eligible to enter Aspirancy, the applicant must have been a confirmed communicant in good standing in a congregation of the Episcopal Diocese of Oklahoma for at least one year and have the support of his or her Rector or Vicar, as well as the Vestry or Bishop's Committee. Formal discernment begins with a conversation with your priest and whom, if she/he supports your ongoing discernment, will send a letter of support to the Bishop (see Appendix). Along with that letter, the applicant will complete and submit an Aspirancy Application (Form A - Appendix), and the Vestry/Bishop's Committee Recommendation (Form B - Appendix). Deadline for submission of all three documents is **no later than May 31**.

If the Bishop approves your application for the Aspirancy program, you will complete a Behavioral Screening Questionnaire (Form C - Appendix). You will be scheduled for a Psychological Evaluation (arranged by the diocese), and then enter the Aspirancy Program (one year), which begins in September and continues through April of the following year. The Aspirancy Program includes monthly discernment sessions with other Aspirants. These will include spiritual direction, theological study and reflection, and other exercises designed to help you and the diocese in discernment of ministry.

Aspirancy Application Process Checklist

- Letter from Rector/Vicar/Priest in Charge - see Appendix page *(Due May 31)*
- Form A - Aspirancy Application - Applicant *(Due May 31)*
- Form B - Recommendation for Aspirancy - Vestry/Bishops Committee and Rector/Priest in Charge/Vicar *(Due May 31)*
- Bishop's Approval for Aspirancy Program
- Form C - Behavior Screening Questionnaire - Applicant
- Psychological Evaluation - Arranged by Diocese
- Enter Aspirancy Program - September of the year of application

NOTE: From this point in the manual onward, the process of discernment differs between the Sacred Order of Deacons and the Sacred Order of Priests. The remainder of this manual is divided into two paths to ordinations; one for the Diaconate and one for the Priesthood.

DIACONATE

Nomination

The Canons of the Episcopal Church require that those seeking ordination must complete a formal Nomination process. This process includes an application, a letter of support by the Nominee's congregation or other community of faith committing the community to: (1) a pledge to contribute financially to that preparation, and (2) involve itself in the Nominee's preparation for ordination to the Diaconate, and the applicant's acceptance of the nomination. In January of the Aspirancy program, the Aspirant will complete the Nomination Process, which is outlined below:

Nominee Application Process Checklist

- Form D (pages 1 and 2) - Nomination by the person's congregation or other community of faith with a **Deadline February 15**.
- Form D (page 3) - Acceptance of Nomination *Canon 6 Sec. 2. (b)*
 - Required: The Nominee, shall accept the nomination in writing and shall provide the following to the Bishop:
 - (1) Full name and date of birth.
 - (2) The length of time resident in the Diocese.
 - (3) Evidence of Baptism and Confirmation.
 - (4) Whether an application has been made previously for Postulancy or the person has been nominated in any Diocese.
 - (5) A description of the process of discernment by which the Nominee has been identified for ordination to the **(Diaconate or Priesthood)**.
 - (6) The level of education attained and, if any, the degrees earned, and areas of specialization, together with copies of official transcripts.

Postulancy *Canon 6 Sec. 3*

Postulants will begin period of spiritual, academic, and practical formation, with additional prayerful discernment along the way. Admission to postulancy requires the Aspirant to participate (by invitation) in the *Bishop's Advisory Committee on Ministry (BACM)* after which, the Bishop will make a determination about Postulancy. BACM takes place usually on a Friday evening and Saturday at the beginning of April.

BACM Bishop's Advisory Committee on Ministry

- BACM is a day-long meeting for intentional discernment, where the Aspirants are interviewed by the Bishop and the members of the Commission on the Ministry.
- Ultimately, the Bishop (with the advice of the Commission on Ministry), is charged with making the decision about who will be admitted as a Postulant for Holy Orders.

NOTE: After BACM, newly named Postulants will meet with the Bishop and Canon to the Ordinary to discuss expectations and the Bishop's desire for the Postulant's formation program.

Postulancy Application Process Checklist

- Form E - Bishop Admits Postulant and certifies
- Medical Exam Form

- Background Check Completed (Diocesan office processes)
- In consultation and with permission from the Bishop, Postulant enters formal formation process (Iona School)

Formation for Ministry Path

- Iona School
 - Postulants will enter the diocesan (3) three-year formation program, which runs from September to June each year.
- Field Education
 - A two-year process of practical education experience, whereby the Postulant is assigned to a congregation and a clergy mentor.
 - Postulant and Clergy Mentor will sign a Field Education Agreement (Appendix Form T)
 - Formal evaluations by the clergy mentor will be required as a part of the overall discernment process. (Appendix Form U)
 - The congregation assignment is made by the Bishop in June prior to the first year of Field Education.
 - Field Education typically runs from June to June each year.
- Postulants must send Ember Day Letters to the Bishop as prescribed by Canons and diocesan policy.

Candidacy Canon 6 Sec. 4

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

Candidacy Application Checklist Canon 6 Sect 4 (a) (1) and (2)

- Form F - Application for Candidacy by Postulant completed during Iona School (2nd Year) - **(Application Deadline March 31)**
- Form G - Letter of Support by the Postulant's congregation or other community of faith, signed and dated by at least two-thirds of the Vestry or Bishop's Committee and by the Member of the Clergy or other leader exercising oversight. *(Deadline March 31)*
- Form H - Written statement from the COM attesting to the continuing formation of the Postulant.
- Form I - Standing Committee will interview the Postulant and if approved will certify a "review of the documentation relating to the application of the Postulant."
- Form J - Bishop may admit the Postulant as a Candidate for ordination to the Diaconate
 - Records the Candidate's name and date of admission in a Register kept for that purpose.
 - Informs the Candidate, the Member of the Clergy or other leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the director of the Candidate's program of preparation, of the fact and date of such admission.

Preparation for Ordination to Diaconate Canon VI, Sec. 5 and Sec. 6

Preparation Checklist

- Within 36 months prior to ordination as a Deacon, the following must have accomplished/updated: Background Check, Medical Evaluation, Psychological Exam.
- Candidate shall be prepared in and demonstrate basic competence in five general areas:
 - (1) Academic studies including, The Holy Scriptures, theology, and the tradition of the Church.
 - (2) Diakonia and the diaconate.
 - (3) Human awareness and understanding.
 - (4) Spiritual development and discipline.
 - (5) Practical training and experience.
- Preparation for ordination shall include training regarding:
 - (1) prevention of sexual misconduct against both children and adults.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of The Episcopal Church, particularly Title IV thereof.
 - (4) the Church's teaching on racism.
- No less than 18 months since Acceptance of Nomination by Applicant Canon III.6.2 (b)
- At least 24 years of age.

Ordination to the Sacred Order of Deacons *Canon 6 Sec. 5*

Diaconal Application Checklist *Canon III.6.6 (b)(5)*

Candidates to be ordained "Deacons - Vocational" will normally be ordained in **July** each year. Timely completion of the ordination forms as noted below is essential, to the scheduling of ordinations.

- Form K - Candidate completes Application for Ordination to Diaconate
 - **Application Deadline - (Due May 1 - Iona School 3rd Year)**
- Form L - Letter of Support by the Candidate's congregation or other community of faith, signed and dated by at least two-thirds of the Vestry or Bishop's Committee and by the Member of the Clergy or other leader exercising oversight. **(Due May 1)**
- Certificate from seminary or other program of preparation showing scholastic record in required subjects and an evaluation with recommendation of Candidate for ordination.
- Form M - COM Recommendation to Ordination and shall be made available to the Standing Committee.
- Form N - Standing Committee Testimonial and Consent to Ordination
- Oath of Conformity (at ordination) - *Canon III.6.6 (d)*
 - Bishop may ordain the Candidate to the Diaconate under this Canon
 - Candidate shall subscribe publicly and make, in the presence of the Bishop, the declaration required in Article VIII of the Constitution.

Post-Ordination *Canon 7 Section 4 (f) and (g)*

- Ongoing Formation: For **two years following ordination**, new Deacons shall continue a process of formation authorized by the Bishop.
- Deacon Mentor Assignment: The Bishop or the Bishop's designee, in consultation with the Commission, shall assign each newly ordained Deacon a mentor Deacon where a suitable mentor Deacon is available. The mentor and Deacon shall meet regularly for at least one year to provide guidance, information, and a sustained dialogue about diaconal ministry.

PRIESTHOOD

Aspirancy

Applicants to the Sacred Order of Priests follow the same Aspirancy Process as those applicants discerning a call to the Sacred Order of Deacons.

Nomination

The Canons of the Episcopal Church require that those seeking ordination must complete a formal Nomination process. This process includes an application, a letter of support by the Nominee's congregation or other community of faith committing the community to: (1) a pledge to contribute financially to that preparation, and (2) involve itself in the Nominee's preparation for ordination to the Diaconate, and the applicant's acceptance of the nomination. In January of the Aspirancy program, the Aspirant will complete the Nomination Process, which is outlined below:

Nominee Application Process Checklist

- Form D (pages 1 and 2) - Nomination by the person's congregation or other community of faith with a **Deadline February 15** *Canon 8 Sec. 2. (a)*
- Form D (page 3) - Acceptance of Nomination *Canon 8 Sec. 2. (b)*

Required: The Nominee, shall accept the nomination in writing and shall provide the following to the Bishop:

- (1) Full name and date of birth.
- (2) The length of time resident in the Diocese.
- (3) Evidence of Baptism and Confirmation.
- (4) Whether an application has been made previously for Postulancy or the person has been nominated in any Diocese.
- (5) A description of the process of discernment by which the Nominee has been identified for ordination to the **(Diaconate or Priesthood)**.
- (6) The level of education attained and, if any, the degrees earned, and areas of specialization, together with copies of official transcripts.

Postulancy *Canon 8 Sec. 3*

Postulants will begin period of spiritual, academic, and practical formation, with additional prayerful discernment along the way. Admission to postulancy requires the Aspirant to participate (by invitation) in the *Bishop's Advisory Committee on Ministry (BACM)* after which, the Bishop will make a determination about Postulancy. BACM takes place usually on a Saturday at the beginning of April.

BACM Bishop's Advisory Committee on Ministry

- BACM is a day-long meeting for intentional discernment, where the Aspirants are interviewed by the Bishop and the members of the Commission on the Ministry.
- Ultimately, the Bishop (with the advice of the Commission on Ministry), is charged with making the decision about who will be admitted as a Postulant for Holy Orders.

NOTE: After BACM, newly named Postulants will meet with the Bishop and Canon to the Ordinary to discuss expectations and the bishop's desire for the Postulant's formation program.

Postulancy Application Process Checklist

- Form E - Bishop Admits Postulant and certifies
- Medical Exam Form
- Background Check Completed (Diocese)
- In consultation and with permission from the Bishop, Postulant enters formal formation process (Iona School)

Formation for Ministry

Seminary Formation

- Three (3) year formal Master of Divinity program at an approved (Bishop) Episcopal seminary.
- Field Education - as specified in that institution's course of study.
- Clinical Pastoral Education - Summer between Junior/Middler year
- General Ordination Exam (GOE) - January of Senior Year

Iona School Formation (Bi-Vocational Priests)

- Postulants will enter the diocesan (3) three-year formation program, which runs from September to June each year.
- Field Education
 - A two-year process of practical education experience, whereby the Postulant is assigned to a congregation and a clergy mentor, who will work with the Postulant.
 - Postulant and Clergy Mentor will sign a Field Education Agreement (Appendix Form T)
 - Formal evaluations by the clergy mentor will be required as a part of the overall discernment process. (Appendix Form U)
 - The congregation assignment is made by the Bishop in June of the first year of Field Education.
 - Field Education typically runs from June to June each year.

NOTE: Postulants must send Ember Day Letters to the Bishop as prescribed by the diocesan policy.

Candidacy *Canon 8 Sec. 3*

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

Candidacy Application Checklist *Canon 8 Sect 4 (a) (1) and (2)*

- Form F - Application for Candidacy by Postulant: Seminary (Middler Year) /Iona (2nd Year) - **(Deadline March 31)**
- Form G - Letter of Support by the Postulant's congregation or other community of faith, signed and dated by at least two-thirds of the Vestry or Bishop's Committee and by the Member of the Clergy or other leader exercising oversight. **(Deadline March 31)**
- Form H - Written statement from the COM attesting to the continuing formation of the Postulant
- Form I - Standing Committee approval
 - Formal Interview
 - "Review of the documentation relating to the application of the Postulant."

- Form J - Bishop may admit the Postulant as a Candidate for ordination to the Priesthood
 - Records the Candidate's name and date of admission in a Register kept for that purpose.
 - Informs the Candidate, the Member of the Clergy or other leader exercising oversight of the Candidate's congregation or other community of faith, the Commission, the Standing Committee, and the director of the Candidate's program of preparation, of the fact and date of such admission.

Preparation for Ordination to Diaconate (transitional) *Canon 8, Sec. 5 and Sec. 6*

- If the Postulant or Candidate has not previously obtained a baccalaureate degree, the Commission, Bishop, and Postulant or Candidate shall design a program of such additional academic work as may be necessary to prepare the Postulant or Candidate to undertake a program of theological education.
- Formation shall include theological training, practical experience, emotional development, and spiritual formation. Subject areas for study during this program of preparation shall include:
 - (1) The Holy Scriptures.
 - (2) History of the Christian Church.
 - (3) Christian Theology.
 - (4) Christian Ethics and Moral Theology -including environmental ethics and theology.
 - (5) Christian Worship according to the use of the Book of Common Prayer, the Hymnal, and authorized supplemental texts.
 - (6) The Practice of Ministry in contemporary society, including leadership, evangelism, stewardship, ecumenism, interfaith relations, mission theology, environmental stewardship and care of creation, and the historical and contemporary experience of racial and minority groups.
- Preparation for ordination shall include training regarding:
 - (1) prevention of sexual misconduct against both children and adults.
 - (2) civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
 - (3) the Constitution and Canons of The Episcopal Church, particularly Title IV thereof.
 - (4) the Church's teaching on racism.
- The seminary or other formation program shall provide for, monitor, and report on the academic performance and personal qualifications of the Postulant or Candidate for ordination. These reports will be made upon request of the Bishop and Commission, but at least once per year.

Ordination to the Sacred Order of Deacons (Transitional) *Canon 8 Sec. 6*

Transitional Diaconate Application Checklist *Canon III.8.6*

Candidates to be ordained Deacons - Transitional (**Seminary students**) will normally be ordained in **December** each year/(**IONA students**) will be ordained in **July**. Timely completion of the ordination forms as noted below is essential, to the scheduling of ordinations.

- Form K - Candidate completes Application for Ordination to Diaconate
 - **Application Deadline - Seminary - Middler Year (July 1)/ Iona School- 2nd Year (May 1)**
- Form L - Letter of Support by the Candidate's congregation or other community of faith, signed and dated by at least two-thirds of the Vestry or Bishop's Committee and by the Member of the Clergy or other leader exercising oversight. **(Same Dates as Form K)**
- Certificate from seminary or other program of preparation showing scholastic record in required subjects and an evaluation with recommendation of Candidate for ordination.
- Form M - COM Recommendation to Ordination and shall be made available to the Standing Committee.
- Form N - Standing Committee Testimonial and Consent to Ordination
- Oath of Conformity (at ordination) - *Canon III.6.6 (d)*
 - Bishop may ordain the Candidate to the Diaconate under this Canon
 - Candidate shall subscribe publicly and make, in the presence of the Bishop, the declaration required in Article VIII of the Constitution.

Ordination to the Sacred Order of Priests *Canon 8 Sec. 7*

- After at least six months since ordination as a Deacon. *Canon III.8. Sect 7 (a)*
- No less than 18 months since Acceptance of Nomination by Nominee *Canon III.8. Sect 7 (a)*
- At least 24 years of age. *Canon III.8. Sect 7 (a)*
- Within 36 months prior to ordination as a Deacon, the following must have accomplished/updated:
 - Background Check
 - Medical Evaluation
 - Psychological Exam

Ordination to Priesthood Application Checklist *Canon III.8.6*

Candidates to be ordained Priest: **Seminary students** will normally be ordained in **June** each year/**IONA students** will be ordained in **January**. Timely completion of the ordination forms as noted below is essential, to the scheduling of ordinations.

- Form O - Deacon completes Application for Ordination to Priesthood
 - **Application Deadline - Seminary Senior Year (February 1)/Iona School Post Grad (September 1)**
- Form P - Letter of Support by the Deacon's congregation or other community of faith, signed and dated by at least two-thirds of the Vestry or Bishop's Committee and by the Member of the Clergy or other leader exercising oversight. **(Same Dates as Form O)**
- Certificate from seminary or other program of preparation showing scholastic record in required subjects and an evaluation with recommendation of Candidate for ordination.
- Form Q - COM Recommendation to Ordination and shall be made available to the Standing Committee.
- Form R - Standing Committee Testimonial and Consent to Ordination

- ☐ Oath of Conformity (at ordination) - *Canon III.8.6 (e)*
 - Bishop may ordain the Candidate to the Diaconate under this Canon
 - Candidate shall subscribe publicly and make, in the presence of the Bishop, the declaration required in Article VIII of the Constitution.
- ☐ Appointed to serve in a **Parochial cure** within the jurisdiction of this Church, or as a Missionary under the Ecclesiastical Authority of a Diocese, or as an officer of a Missionary Society recognized by the General Convention, or as a Chaplain of the Armed Services of the United States, or as a Chaplain in a recognized hospital or other welfare institution, or as a Chaplain or instructor in a school, college, or other seminary, or with other opportunity for the exercise of the office of Priest within the Church judged appropriate by the Bishop.

Post Ordination. *Canon III. 8 Sect 2*

- ☐ Each newly ordained Priest, whether employed or not, shall be assigned a mentor Priest by the Bishop in consultation with the Commission on Ministry. The mentor and new Priest shall meet regularly for at least a year to provide guidance, information, and a sustained dialogue about priestly ministry.

Appendix

Aspirancy Letter from Rector/Vicar/Priest In Charge

Three broad questions lie at the heart of the discussions you should have with those who wish to discern a possible call to Holy Orders. Your letter should address each of them:

1. What in the applicant's life indicates a call to a more committed and disciplined lay ministry, or to ordained ministry?
2. What particular gifts does the applicant bring to leadership, be it lay or ordained? How have these gifts been demonstrated already within and/or beyond the congregation?
3. What work needs to be done to make the applicant known to your congregation and to address gaps in experience and bring gifts to maturity before she or he is ready to ask for an application and begin discernment at a diocesan level?

Other questions for discernment, which your letter should also address, include:

1. What most draws and challenges the applicant to serve others, both within and outside the Church?
2. To what needs of others is she or he most drawn? Least drawn? What might discourage the applicant from such service?
3. Where among the needs of the world or the work of the Church is the applicant's passion? What are the applicant's inner resources to support this passion?
4. In what ways are the life and work of the applicant steeped in Scripture, in the sacraments, and in corporate worship?
5. What are the applicant's gifts and capacity for leadership? How has this leadership been experienced by others?
6. For which order of ministry are the gifts, skills, and interests of the applicant best suited? Or are you genuinely undecided? What is the most compelling evidence of this

The Diocese of Oklahoma

APPLICATION, PERSONAL HISTORY AND SELF-REFLECTION QUESTIONNAIRE FOR ADMISSION TO POSTULANCY FOR HOLY ORDERS

This application is submitted for the Order of Deacon _____ Priest _____ Bi-Vocational Priest _____

This application and questionnaire is designed to provide each aspirant in the ordination process with a consistent, structured process of self-reflection. These questions ask for a wide range of autobiographical and self-descriptive responses. They are intended to stimulate your thinking in preparation for interviews with your psychological examiner, your medical examiner, your marital evaluator (if applicable), the Commission on Ministry, the Standing Committee, and the Bishop.

Realistically, this questionnaire requires a significant commitment of your time and energy. Please use it in a thoughtful and prayerful way as an additional tool for helping you discern God's leadings. Please be honest with yourself in answering these often probing and challenging questions. Give yourself plenty of time to do the internal reflective work necessary. This is not the kind of work that can be properly done in one sitting. *The application should be submitted using the format and outline below, typed using 12 point black, Times New Roman font; electronic submissions are welcome.*

General Information

Full Name:

Address:

Telephone numbers and email address:

Date and place of birth:

Church Affiliation

Current Congregation (include mailing address and phone number):

How long have you been a member of this congregation?

Name of Rector, Vicar or Priest-in-Charge:

Date and Place of Baptism (include name and denomination of church and location)

Date and Place of Confirmation or Reception in to the Episcopal Church (include name and location of church):

Have you ever applied for the Holy Orders Process in the past?

If yes, please provide the dates, diocese, sponsoring congregation, and clergy, as well as a brief description of what happened.

Education

College/University (name, location): Degree received/Graduation date:

Graduate School/Professional School (name, location): Degree received/Graduation date:

Does your transcript reflect your current capacity for learning? List other educational experiences:

List principal extra-curricular activities in high school and college: List awards and/or other forms of recognition:

Is there anything else in your academic experience that would be helpful to the Commission on Ministry?

(Please attach transcripts and proof of graduation from Universities attended)

Work History

Current employer:

Write a brief account of your work history (up to 10 years):

Describe (a) type of work done; (b) time in each position; (c) reasons for change of jobs; (d) type of work enjoyed most and least; (e) list awards and other forms of recognition.

Military Experience? (Describe)

Is there anything else in your employment history of which the Commission on Ministry should be aware? Please elaborate.

Family History

Full name of spouse, if applicable: Spouse date and Place of Birth:

Spouse date and Place of Baptism (include name and denomination of church and location):

Spouse date and Place of Confirmation or Reception into the Episcopal Church (include name and location of church):

Date and Place of Marriage (if applicable): *(include church or civic ceremony; denomination if applicable; was there pre-marriage preparation?)*

Have you ever been married before? Yes _____ No _____

If "Yes," using a separate sheet, provide details on the dissolution of the marriage. *(attach copy of dissolution and any orders pertaining to child support or alimony)* Describe your spouse and your relationship with him or her.

Describe the conversations you and your spouse have had regarding your pursuing ordained ministry.

What do you expect will be the impact on your family if you pursue ordination? What do you and your spouse look forward to as you pursue ordination?

Children: (list the name, age, gender of each child separately) Describe your relationship with your children: *(Provide answer for each child separately)*

Family of Origin

Parents:

Father's name, age: Father's occupation:

Father's religious affiliation: Mother's name, age: Mother's occupation: Mother's religious affiliation: Parents' marital status:

If applicable, briefly describe your parents' feelings regarding your hopes to enter ordained ministry.

Siblings: (list the name, age, gender of each sibling separately) You were the ____ child.

Describe your family of origin.

Describe your relationship with your parents and siblings.

(Describe each relationship separately)

Have you ever been a victim of spiritual, emotional, sexual or physical abuse?

Financial Data

Current annual earnings: Salary:

Benefits: Total:

Spouse's Salary: Spouse's Benefits: Spouse's Total:

Sources of other income:

Describe your current indebtedness. What is your net worth?

How much do you currently have in Savings and/or Investments?

If seminary will be part of your formation process, how much do you expect it to cost? How will you finance it?

Have you ever defaulted on a debt or filed for bankruptcy?

Is there anything else in your financial history of which the Commission on Ministry should be aware?

Medical History:

Please describe any medical and/or psychological issues of which the Commission on Ministry should be aware.

Have you ever been diagnosed, treated, or hospitalized for any psychological or psychiatric concerns?

Social and Recreational Activities/ Personal Accomplishments:

Other than English, what Language fluency, if any, do you possess? (indicate if spoken, reading, writing)

What social and recreational outlets do you have, and why are they important to you? What are your hobbies and interests?

What three books have you read lately?

Describe an accomplishment or activity that is significant to you outside of your church Experience:

Self Reflection/Spiritual Life

Spiritual Autobiography:

Attach to this document a spiritual autobiography (*not more than 5 pages, single spaced*), including significant events, people and things that have influenced how you see yourself as a person of faith.

Describe how you have felt drawn to the ordained ministry as a vocation, i.e.

When did you first entertain the idea?

What events and people have most influenced you? In what specific ways have you experienced this call? How have you seen your call confirmed?

How has your sense of call changed you?

Theological Reflection:

Who is a Biblical character with whom you can identify? Explain. When and how have you experienced God working in your life? How is God working in the world/church today?

Call to Ordained Ministry:

Elaborate on your perceived call to ordained ministry, addressing the following questions: What is your understanding of Christian ministry?

How do you distinguish between the role of the laity and that of the ordained ministry?

In light of your understanding of these roles, how are you suited to ordained ministry?

To what specific forms of ordained ministry are you most drawn?

Why do you believe God is calling you to this particular ministry?

What personal barriers do you see for yourself in pursuing your ministry aspiration?

Have you ever felt wounded by your experience in the Church?

How might God use your gifts for God's kingdom if you are not accepted as a Postulant for Holy Orders?

Spiritual Discipline:

Describe your current spiritual life and discipline.

Stewardship:

How do you decide what your annual giving will be to the church and other charitable needs? How do you care for yourself in the areas of exercise, rest, and recreation?

Leadership:

What qualities of leadership do you consider essential for someone in the ordained ministry? Describe what you consider to be your unique gifts of leadership.

How do you anticipate those gifts being expressed in the ordained Christian ministry?

Describe your weaknesses or areas you feel you need to grow.

As a spiritual leader of a group of Christians, an ordained person has a great deal of power in individual people's lives. Please write a brief reflection on this statement, and how you see yourself dealing with its implications.

Servanthood:

In what areas and roles have you been involved on a parish, diocesan, or community level? (Renewal, administration, program, teaching, pastoral, etc.)

How have you been a servant outside the confines of your parish life? What are the rewards for a Christian servant?

Conclusion:

What is your vision for yourself as an ordained person?

I understand that this document will be reviewed by those persons responsible for the diocesan discernment and formation process as well as to the medical and psychological evaluators used by the Diocese of Oklahoma to assist in the discernment process. By submitting this document to the Diocese of Oklahoma, I give my consent to such review.

Printed Name _____

Signature _____

Date _____

For Release of Information to The Episcopal Diocese of Oklahoma
**AUTHORIZATION TO RELEASE INFORMATION, RELEASE OF CLAIMS AND
INDEMNITY AND HOLD HARMLESS AGREEMENT
(referred to herein as “Authorization and Release”)**

Name of Applicant: _____

Social Security Number: _____

Driver’s License Number _____ State Issued _____

Exp. Date _____

Permanent Address of Applicant:

Current Address if Different from Above:

Telephone Numbers: _____

Today’s Date: _____

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

2. I understand that the Assessment is only one part of the Diocese’s decision making process and that information provided to the Diocese about the Assessment may be considered with other information available to the Diocese in deciding whether or not to accept me or to continue considering my application for postulancy, ordination and/or other ministry position in the Diocese. Nonetheless, I understand that information from the Assessment may be determinative of the Diocese’s decision.

- 3 . I voluntarily consent to participate in the Assessment, and I agree to cooperate fully with the Assessment. I understand that the Assessment may include one or more attitude questionnaires, psychological tests, psychiatric tests, marital evaluations and/or clinical interviews. I understand that I will be asked to provide various types of information about myself which may include but not be limited to, information about my family, medical history, psychological and psychiatric history, criminal history, sexual behavior and attitudes, drug and alcohol use, relationships, education, and employment. I agree that all the information I provide for the Assessment will be true, correct, and complete, to the best of my knowledge. I understand that false or misleading statements made by me or significant

omissions of any kind in the Assessment process are sufficient cause for dismissal from the application process or denial of my application for a ministry position in the Diocese.

4. I authorize all mental health professionals involved in the Assessment to disclose to each other, both orally and in writing, all records and information, including opinions, pertaining to the Assessment, including but not limited to my responses to any questionnaires, tests and interview questions.
5. I understand that at the conclusion of the Assessment a written report may be prepared which will contain conclusions, opinions, observations, recommendations for follow-up and the like. I authorize the mental health professionals involved in the Assessment to disclose the written Assessment report to the Bishop or Ecclesiastical Authority of the Diocese. I authorize the Bishop or Ecclesiastical Authority to disclose to and discuss the written Assessment report with those involved in the application process. I authorize the mental health professionals involved in the Assessment to discuss the written Assessment report with the Bishop or Ecclesiastical Authority and those involved in the application process.
6. I understand and agree that whether or not I have paid for the Assessment or any part thereof, all of the records and documents related to the Assessment do not belong to me and I do not have the right to see them, have them reviewed by or sent to anyone else, or to receive a copy of them at any time. I further understand and agree that I am not entitled to discuss the Assessment with the personnel involved in the Assessment process nor am I entitled to have anyone else discuss the Assessment with them on my behalf. I agree that I will not request or seek to obtain from the Bishop or Ecclesiastical Authority or Diocese or from any of the personnel involved in the Assessment or from any other person or entity the originals or any copies of any records or documents related to the Assessment nor will I authorize anyone to do so on my behalf.
7. I understand that after the Assessment described herein, the Diocese may determine that further assessment is necessary before a decision is made on my application. If I elect to participate in such further assessment, all the terms of this Authorization and Release shall apply to any further assessment.
8. I understand and agree that the Diocese will have the right to control the use and disclosure of information regarding the Assessment both during consideration of my application and after consideration of my application has terminated, regardless of the action taken on my application, and that the Diocese does not have to obtain any further authorization from me to disclose any information regarding the Assessment or the written Assessment report.
9. I consent to the use of information that I provide or that is developed from the Assessment for research purposes, including but not limited to publication and presentation to the scientific or religious communities and/or other audiences, provided that if so used, the information will be presented in a disguised format to preclude identification of my individual identify.
10. As consideration for having my application considered by the Diocese, I hereby waive,

release and discharge the Diocese and its officers, directors, employees, volunteers, agents and legal representatives, and all personnel and entities involved in conducting the Assessment and their officers, directors, employees, volunteers, agents, heirs, administrators, successors, assigns and legal representatives (“the Released Parties”) from liability of all kinds including but not limited to personal injury, defamation, slander, libel, negligence, invasion of privacy, breach of contract, or otherwise, in law or in equity, arising out of my participation in the Assessment, use or disclosure of information regarding the Assessment, or arising in any other way as a result of the Assessment. I do not release the Released Parties from liability for willful or intentional acts or punitive damages.

11. I also agree not to sue or make a claim against the Released Parties for injury, damage, or loss of any kind sustained as a result of my participation in Assessment, the use or disclosure of information regarding the Assessment, or relating in any way to the Assessment. I will indemnify and hold harmless the Released Parties from all claims, judgments, and costs, including attorneys’ fees, incurred in connection with any such action.
12. I agree that if any portion of this Authorization and Release is found by a court to be unenforceable for any reason, the remainder of this Authorization and Release shall remain valid and in full force and effect.
13. I have carefully read this authorization and release and fully understand its contents. I sign it of my own free will. I understand that I may consult with an attorney of my choice before signing this document. I acknowledge that I have had the opportunity to ask questions concerning the contents of Authorization and Release and any such questions have been answered to my satisfaction. Nonetheless, in agreeing to sign this Authorization and Release, I have not relied upon any statements or explanations made by any of the Released Parties or by any attorney of any of the Released Parties. I have initialed each page of this Authorization and Release indicating that I have read and understand each paragraph.

(Applicant’s Signature)

(Print or type Applicant’s name)

Date

(Witness’ Signature)

(Print or type Witness’ Name)

Date



The Episcopal Diocese of Oklahoma

Date:

The Vestry/Bishop's Committee of _____ prayerfully supports _____ in his/her discerning a vocation within the Episcopal Church and respectfully recommends him/her to the Bishop of Oklahoma, The Rt. Rev. Poulson C. Reed, for admission as an Aspirant to Holy Orders.

Rector/Vicar

Date

Senior Warden

Date

Clerk of the Vestry

Date



BEHAVIOR SCREENING QUESTIONNAIRE (BSQ)

Applicants for Holy Orders convey the completed form both to the examining mental health clinician(s) and to the diocese sponsoring the evaluation. This questionnaire remains in the clinician's custody and in the applicant's permanent diocesan file.

The examining clinician(s), diocese or any of its agents reserve the right to verify independently any information provided in this questionnaire.

All questions must be answered.

DIRECTIONS: This questionnaire contains a series of items regarding your background and experiences. Please read each carefully. For each question, type a response. Do **NOT** skip items. If a question does not apply to you, type "Does Not Apply" or "N/A."

If you opt to handwrite this questionnaire, please use an **ink pen**.

1. Has disciplinary action of any sort ever been taken against you by a licensing board, professional association, ecclesiastical body, or educational or training institution? Have there been formal complaints against you that did not result in discipline? Are there complaints pending against you before any of the above-named bodies? If yes, please explain in the space below.
2. Have you ever been asked to resign or been terminated by a training program or employer? If yes, please explain in the space below.
3. Have you ever had a civil suit brought against you relative to your professional work, or is any such action pending? Have you ever had professional malpractice insurance suspended or revoked for any reason? If yes, please explain in the space below.

STATEMENT OF THE APPLICANT: (Please read carefully before signing.)

All information submitted by me in this questionnaire is true to the best of my knowledge. I understand that any significant misstatement in, or omission from, this questionnaire may be cause for denial of acceptance for postulancy or cause for dismissal from postulancy or the ministry.

I understand and agree that I will notify the Commission on Ministry of any changes in the status of my licensure, censure, or sanction by professional bodies and of any other information relating to my ability to act as a member of the ordained ministry.

Name (please type or print)

Signature

Date

Sponsoring Diocese

Witness Signature

Date



**Episcopal Diocese of Oklahoma
Nomination by Nominee's Community of Faith
(including Nominee's Acceptance)**

*Please choose (x) : _____ **Diaconate Canon III.6.2*** _____ **Diaconate Canon III.8.2****

We the vestry of _____,

In _____, Oklahoma,

nominate _____ for ordination

to the Diaconate on this _____ day of the month of _____ of the year _____

Information about the Nominee in fulfillment of the Canons:

Full Name _____

Length of time resident in the Diocese _____

Date/Location of Baptism _____

Date/Location of Confirmation/Reception _____

Has Nominee been a Postulant in any Diocese? _____

Describe the process of discernment by which the Nominee has been identified for ordination to the Diaconate/Priesthood (circle one)_

Levels of education attained (including degrees and specialization)

We pledge to support the Nominee by contributing financially to his/her preparation and involving our congregation in the Nominee's preparation for ordination to the Diaconate. (Describe this commitment)

[Signed] _____ Date _____
Rector

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

(to be signed by at least two-thirds of the whole Vestry)

Acceptance by the Nominee

I, _____ accept this nomination.
(Nominee’s signature)

I hereby certify that this nomination form was signed at a meeting of the Vestry of
_____ Parish, _____, Oklahoma.

Duly convened at _____ on the _____ day of _____

and that the names attached are those of all (or a two-thirds majority of all) the members
of the Vestry.

[Signed] _____ Date _____
Clerk or Secretary of the Vestry

***Canon III.6.2 and 8.2**

Sec 2. Nomination

A confirmed adult communicant in good standing, may be nominated for ordination to the diaconate by the person's congregation or other community of faith.

- (a) The Nomination shall be in writing, and shall include a letter of support by the Nominee’s congregation or other community of faith committing the community to
 - (1) pledge to contribute financially to that preparation, and
 - (2) involve itself in the Nominee’s preparation for ordination to the Diaconate.

If it be a congregation, the letter shall be signed by two-thirds of the Vestry or comparable body, and by the member of the Clergy or leader exercising oversight.

- (b) The Nominee, if in agreement with the nomination, shall accept the nomination in writing and shall provide the following to the Bishop:

- (1) Full name and date of birth.
- (2) The length of time resident in the Diocese.
- (3) Evidence of Baptism and Confirmation.
- (4) Whether an application has been made previously for Postulancy or the person has been nominated in any Diocese.
- (5) A description of the process of discernment by which the Nominee has been identified for ordination to the Diaconate.
- (6) The level of education attained and, if any, the degrees earned and areas of specialization, together with copies of official transcripts.

**Diocese of Oklahoma
Certificate of Admission to Postulancy**

_____ *Diaconate Canon III.6.3(d)**. _____ *Priesthood - Canon III.8.3(d)**

I, *The Right Reverend Poulson C. Reed, Bishop of Oklahoma* do hereby admit

_____ to be a Postulant for Holy Orders given under my hand
this

_____ day of _____, _____.

I hereby record this action in the Diocesan Register kept for this purpose. In addition, I have recommended the following formation process:

A copy of this record is to be sent to:

- _____ Postulant
- _____ Congregation Priest
- _____ Standing Committee Chairperson
- _____ Commission on Ministry Chairperson
- _____ Director of the School of Ministry (or other Director of Program Preparation)

[Bishop's Signature]

[Date]

Diaconate Canon III.6.3(d)* or Priesthood - Canon III.8.3(d)*

(d) The Bishop may admit the Nominee as a Postulant for ordination to the Diaconate Canon 6.3(d) or Priesthood Canon 8.3(d). The Bishop shall record the Postulant's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Postulant, the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the director of the Postulant's program of preparation, of the fact and date of such admission.

**Diocese of Oklahoma
Application for Candidacy**

_____ *Diaconate - Canon III.6.4(a).* _____ *Priesthood - Canon III.8.4(a)*

To: *The Right Reverend Poulson C. Reed
Bishop of Oklahoma*

I, _____, hereby make application to be admitted a CANDIDATE FOR HOLY ORDERS.

1. I was admitted a Postulant in the Diocese of Oklahoma on [Date] _____

2. I have never before

_____ (a) applied for admission as a Candidate for Holy Orders in any Diocese;

_____ (b) been refused admission as a Candidate;

_____ (c) ceased to be a Candidate in any Diocese, except (If any exception is made, give full details)

(Date) _____

[Signed] _____

Postulant

Diaconate Canon III.8.4(a) or Priesthood Canon III.8.4(a)

(a) A person desiring to be considered as a Candidate for ordination to the Diaconate - 6.4. (a) or Priesthood 8.4. (a) shall apply to the Bishop. Such application shall include the following:

(1) the Postulant's date of admission to Postulancy, and

(2) a letter of support by the Postulant's congregation or other community of faith. If it be a congregation, the letter shall be signed and dated by at least two-thirds of the Vestry or comparable body and by the Member of the Clergy or other leader exercising oversight.

Diocese of Oklahoma

Certificate of Rector and Vestry for Candidacy

_____ Diaconate Canon III.6.4(a)(2)* or _____ Priesthood Canon III.8.4(a)(2)*

To:

The Right Reverend Poulson C. Reed
Bishop of Oklahoma

We, whose names are hereunder written, judge that _____ possesses the
qualifications fitting for one to be admitted as a CANDIDATE FOR HOLY ORDERS.

We continue to pledge to support him/her throughout his preparation for ordination to
the Diaconate in the following ways:

This judgment is based on (1) personal knowledge or (2) other evidence (underline
the appropriate phrase).

[Signed] _____ (Date) _____
Rector

(to be signed by at least two-thirds of the whole Vestry)

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of

_____ Parish, _____,

Duly convened at _____ on the _____ day of

_____, _____, and that the names attached are those of all (or a two-thirds majority of all) the members of the Vestry.

[Signed] _____ Date _____
Clerk (or Secretary) of the Vestry

Alternate Attestation

I hereby certify that the Lay Persons whose names are attached to the foregoing certificate are communicants of this Church in good standing, and that this form of certificate was used for no reasons affecting the moral or religious character of the Candidate, but because

Give the reasons for departing from the regular form

[Signed] Senior Warden _____

Presbyter of the Diocese _____

Diaconate Canon III.6.4(a)(2)* or Priesthood Canon III.8.4(a)(2)*

- (a) A person desiring to be considered as a Candidate for ordination to the *Diaconate Canon III.6.4(a)(2)* or Priesthood Canon III.8.4(a)(2)* Priesthood shall apply to the Bishop. Such application shall include the following:
- (2) a letter of support by the Postulant's congregation or other community of faith. If it be a congregation, the letter shall be signed and dated by at least two-thirds of the Vestry and the Member of the Clergy or other leader exercising over

**Diocese of Oklahoma
Commission on Ministry on Recommendation to Candidacy**

_____ *Diaconate Canon III.6.4(a)(2)* or* _____ *Priesthood Canon
III.8.4(a)(2)**

To: *The Right Reverend Poulson C. Reed
Bishop of Oklahoma*

This is to certify that in our judgment _____

IS ()

IS NOT ()

Qualified to pursue a course of preparation for Holy Orders as a Candidate.
This is a consensus of the Commission on Ministry at its meeting held on

(date) _____ in _____.

THE COMMISSION ON MINISTRY

Chairperson

*** Canon III.6.4 (b) Canon III.8.4(b)**

(b) Upon compliance with these requirements, and receipt of a statement from the Commission attesting to the continuing formation of the Postulant.

Diocese of Oklahoma
Standing Committee Consent to Candidacy
_____ *Diaconate Canon III.6.4(a)(2)** or _____ *Priesthood Canon*
*III.8.4(a)(2)**

To The Right Reverend Poulson C. Reed, Bishop of Oklahoma:

We, the Standing Committee of the Diocese of Oklahoma, having been duly convened at _____, do testify that _____ has lived a sober, honest, and godly life; and that *he/she* is a communicant of this Church in good standing; and we do furthermore declare that, in our opinion, *he/she* possesses qualifications which fit *him/her* to be admitted as a Candidate for Holy Orders.

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

**Diocese of Oklahoma
Certificate of Admission to Candidacy**

_____ *Diaconate Canon III.6.4(d)**. _____ *Priesthood - Canon III.8.4(d)**

I, *The Right Reverend Poulson C. Reed, Bishop of Oklahoma* do hereby admit

_____ to be a Candidate for Holy Orders given under
my hand this

_____ day of _____, _____.

I hereby record this action in the Diocesan Register kept for this purpose. In addition, I have recommended the following formation process:

A copy of this record is to be sent to:

- _____ Candidate
- _____ Congregation Priest
- _____ Standing Committee Chairperson
- _____ Commission on Ministry Chairperson
- _____ Director of the School of Ministry (or other Director of Program Preparation)

_____ [Bishop's Signature] _____ [Date]

Diaconate Canon III.6.4 (d)* or Priesthood - Canon III.8.4(b)*

(d) The Bishop may admit the Nominee as a Postulant for ordination to the Diaconate Canon 6.4(d) or Priesthood Canon 8.4(d). The Bishop shall record the Postulant's name and date of admission in a Register kept for that purpose. The Bishop shall inform the Postulant, the Member of the Clergy or other leader exercising oversight of the Postulant's congregation or other community of faith, the Commission, the Standing Committee, and the director of the Postulant's program of preparation, of the fact and date of such admission.

Diocese of Oklahoma
Application for Ordination to Diaconate

_____ *Diaconate (Permanent) Canon III.6.6 (c) (1)**

_____ *Diaconate (Transitional) Canon III.8.6 (c) (1)**

To: The Right Reverend Poulson C. Reed
Bishop of Oklahoma

I hereby make application to be ordained to the Diaconate.

1. I was admitted as a Postulant in the Diocese of Oklahoma on

(date) _____.

2. I was admitted as a Candidate in the Diocese of Oklahoma on

(date) _____.

(Date) _____

[Signed] _____

Candidate:

***Canon III.6.6(b)(1)**

(b)The Bishop shall obtain in writing and provide to the Standing Committee:

(1) an application from the Candidate requesting ordination as a Deacon under this Canon.

Episcopal Diocese of Oklahoma Letter of Support for Ordination to Diaconate from Community of Faith

_____ *Diaconate (Permanent) Canon III.6.6 (c) (1)** _____ *Diaconate (Transitional) Canon III.8.6 (c) (1)**
We whose names are hereunder written, judge that _____ possesses the
qualifications fitting for one to be ordained to the SACRED ORDER of DEACONS.

[Signed/ _____
Date] Rector _____

_____	_____
_____	_____
_____	_____
_____	_____

to be signed by at least two-thirds of the whole Vestry)

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of

_____ Parish, _____,

Duly convened at _____ on the _____ day of

_____, _____, and that the names attached are those of all (or a
two-thirds majority of all) the members of the Vestry.

[Signed] _____ Date _____
Clerk (or Secretary) of the Vestry

Diaconate Canon III.3.6(b)(2)*

A letter of support from the Candidate's congregation or other community of faith,
signed and dated by at least two-thirds of the Vestry and the Member of the Clergy or other
leader exercising oversight.

**Diocese of Oklahoma
Commission on Ministry on Applicant to Ordination - Diaconate**

_____ *Diaconate (Permanent) Canon III.6.6 (c)**

_____ *Diaconate (Transitional) Canon III.8.6 (c)**

To: *The Right Reverend Poulson C. Reed
Bishop of Oklahoma*

With the understanding that the _____ has successfully completed the formation process and on behalf of the Commission on Ministry, I recommend that _____ be approved for ordination to the Diaconate.

This is a consensus of the Commission on Ministry at its meeting held on

(date) _____ in _____.

THE COMMISSION ON MINISTRY

Chairperson

Canon III.6.6 (b)(5) a certificate from the Commission giving a recommendation regarding ordination to the Diaconate under this Canon.

**Diocese of Oklahoma
Standing Committee Testimonial and Consent to
Ordination to the Diaconate**

To The Right Reverend Poulson C. Reed, Bishop of Oklahoma: We, the Standing Committee of, having been duly convened at _____, do testify that _____ desiring to be ordained to the Diaconate **under Canon III.6 has presented to us the certificates as** required by the Canons indicating _____ preparedness for ordination to the Diaconate under Canon III.6; and we certify that all canonical requirements for ordination to the Diaconate under Canon III.6 have been met; and we **find no sufficient objection to ordination. Therefore, we** recommend _____ for ordination. In witness whereof, we have hereunto set our hands this day of, in the year of our Lord.

(Signed)

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Diocese of Oklahoma
Application for Ordination to Priesthood

To: The Right Reverend Poulson C. Reed
Bishop of Oklahoma

I hereby make application to be ordained to the Priesthood.

1. I was admitted as a Postulant in the Diocese of Oklahoma on

(date) _____.

2. I was admitted as a Candidate in the Diocese of Oklahoma on

(date) _____.

3. I was ordained Deacon in the Diocese of Oklahoma on

(date) _____.

(Date) _____

[Signed] _____

Candidate:

* **Canon III.8.7 (b) (1)** (b)The Bishop shall obtain in writing and provide to the Standing Committee:
(1) an application from the Deacon requesting ordination as a Priest under this Canon.

**Episcopal Diocese of Oklahoma
Letter of Support for Ordination to Priesthood from Community of
Faith**

We whose names are hereunder written, judge that _____ possesses the qualifications fitting for one to be ordained to the SACRED ORDER of PRIESTS.

(Signed) _____ (Date) _____

to be signed by at least two-thirds of the whole Vestry)

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of _____ Parish, _____,

Duly convened at _____ on the _____ day of

_____, _____, and that the names attached are those of all (or a two-thirds majority of all) the members of the Vestry.

[Signed]

_____ (date) _____

Clerk (or Secretary) of the Vestry

Diocese of Oklahoma
Commission on Ministry on Applicant to Ordination - Priesthood

To: *The Right Reverend Poulson C. Reed*
Bishop of Oklahoma

With the understanding that the _____ has successfully completed the formation process and on behalf of the Commission on Ministry, I recommend that _____ be approved for ordination to the Priesthood.

This is a consensus of the Commission on Ministry at its meeting held on

(date) _____ in _____.

THE COMMISSION ON MINISTRY

Chairperson

Canon III.8.7 (b)(5) a certificate from the Commission giving a recommendation regarding ordination to the Priesthood under this Canon.

**Diocese of Oklahoma
Standing Committee Testimonial and Consent to
Ordination to the Priesthood**

To The Right Reverend Poulson C. Reed, Bishop of Oklahoma: We, the Standing Committee of, having been duly convened at _____, do testify that _____ desiring to be ordained to the Diaconate **under Canon III.8 has presented to us the certificates as** required by the Canons indicating _____ preparedness for ordination to the Priesthood under Canon III.8; and we certify that all canonical requirements for ordination to the Priesthood under Canon III.8 have been met; and we **find no sufficient objection to ordination. Therefore, we** recommend _____ for ordination. In witness whereof, we have hereunto set our hands this day of, in the year of our Lord.

(Signed)

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

BI-VOCATIONAL PRIEST FIELD EDUCATION CONTRACT

Postulant _____

Parish/congregation _____

Priest/mentor _____

Dates covered by contract _____

(usually two years with review after first year)

Objectives:

- Gain comfort and experience with pastoral care in hospital and nursing home situations.
- Gain understanding of sacerdotal duties inside the church.
- Become familiar with administrative responsibilities within the church.
- Gain experience with facilitating adult Christian Formation.
- Gain understanding of pastoral counseling in times of grief and crisis.

Goals:

1. Lead at least one Sunday morning study series during the year.
2. Practicum on diaconal and priestly duties in the Liturgy.
3. Visit parishioners in hospitals and nursing homes as needed.
4. Become Eucharistic Visitor.
5. Assist in confirmation/inquirers classes and newcomer gatherings.
6. Participate in a variety of parish meetings (e.g., Vestry, Finance Committee, Liturgy Committee, etc.).
7. Shadow Rector during family counseling sessions in preparation for funerals.

Expectations:

1. Meet with Rector at least once per month.
2. Preach three times during the year.
3. Participate in both Sunday services and Wednesday evenings as work schedule and self-care needs permit.
4. Postulant will notify priest/mentor if Field Education assignments interfere with work/family or Iona school commitments.

DEACON FIELD EDUCATION CONTRACT

Postulant _____

Parish/congregation _____

Priest/mentor _____

Dates covered by contract _____

(usually two years with review after first year)

Objectives:

- Gain comfort and experience with pastoral care in hospital and nursing home situations.
- Gain understanding of diaconal duties inside the church.
- Become familiar with diaconal role in facilitating ministries outside the church.
- Gain experience with facilitating adult Christian Formation.
- Gain understanding of pastoral counseling in times of grief and crisis.

Goals:

1. Lead at least one Sunday morning study series during the year.
2. Practicum on diaconal duties in the Liturgy.
3. Visit parishioners in hospitals and nursing homes as needed.
4. Become Eucharistic Visitor.
5. Assist in confirmation/inquirers classes and newcomer gatherings.
6. Identify a "diaconal project," i.e. invite parishioners to participate in a ministry outside the church.
7. Shadow Rector during family counseling sessions in preparation for funerals.

Expectations:

1. Meet with Rector at least once per month.
2. Preach three times during the year.
3. Participate in both Sunday services and Wednesday evenings as work schedule and self-care needs permit.
4. Postulate will notify priest/mentor if Field Education assignments interfere with work/family or Iona school commitments.

**Episcopal Diocese of Oklahoma Supervisor’s Final Evaluation of Intern
Form, Field Education**

Student (please print) _____

Field Education Site _____

Supervisor (please print) _____

Date _____

Instructions: This form must be jointly reviewed and signed before submission. No one should, under any circumstances, sign an incomplete evaluation. The signatories should see the completed form before they sign it.

1. Spiritual Formation and Self-Care:

Demonstrates a commitment to living a life ordered towards holiness, justice, peace, and reconciliation.

Very Attentive ___ Attentive ___ Less Attentive ___

Evidences a commitment to personal prayer, Bible study, and reading for spiritual growth.

Very Attentive ___ Attentive ___ Less Attentive ___

Observes a Sabbath for personal renewal.

Very Attentive ___ Attentive ___ Less Attentive ___

Is open to receiving spiritual direction from others.

Very Attentive ___ Attentive ___ Less Attentive ___

Models and communicates healthy lifestyles (spiritual, physical, and emotional) for strengthening individual and family health.

Very Attentive ___ Attentive ___ Less Attentive ___

Comments: _____

Suggestions/Goals for Development and Improvement:

Examples of Growth:

2. Worship Leadership:

Is an effective worship leader.

Very Effective___ Effective___ Less Effective___ Not applicable___

Organizes and plans worship services with skill and care.

Very Effective___ Effective___ Less Effective___ Not applicable___

Shows promise for an ability to read Scripture and the great texts of the Christian tradition with attentiveness, humility, and a lively imagination.

Very Effective___ Effective___ Less Effective___ Not applicable___

Is an effective preacher.

Very Effective___ Effective___ Less Effective___ Not applicable___

Comments: _____

Suggestions/Goals for Development and Improvement:

Examples of Growth:

3. Administration:

Uses time well and appropriately prioritizes duties.

Very Effective___ Effective___ Less Effective___ Not applicable___

Works well within committees and other small group teams.

Very Effective___ Effective___ Less Effective___ Not applicable___

Completes required tasks in a timely manner.

Very Effective___ Effective___ Less Effective___ Not applicable___

Is a good listener.

Very Effective___ Effective___ Less Effective___ Not applicable___

Balances and manages the demands experienced working in high-stress situations

Very Effective___ Effective___ Less Effective___ Not applicable___

Comments _____

Suggestions/Goals for Development and Improvement:

Examples of Growth:

4. Teaching:

Is an engaging teacher and Bible study leader.

Very Effective ___ Effective ___ Less Effective ___ Not applicable ___

Encourages those in the church to grow in and practice their faith (Bible Study, Vacation Bible School, Sunday School).

Very Effective ___ Effective ___ Less Effective ___ Not applicable ___

Demonstrates competence in basic theology, biblical studies, and Christian practices.

Very Effective ___ Effective ___ Less Effective ___ Not applicable ___

Thinks theologically in a way that is faithful to the tradition and responsive to the challenges of our time.

Very Effective ___ Effective ___ Less Effective ___ Not applicable ___

Comments _____

Suggestions/Goals for Development and Improvement:

Examples of Growth:

5. Mission of the Church:

Takes seriously the mission and vision of the church.

Very Effective ___ Effective ___ Less Effective ___ Not applicable ___

Demonstrates ability and sensitivity to think ecumenically and globally considering the church in the wider world.

Very Effective ___ Effective ___ Less Effective ___ Not applicable ___

Engages in mission and evangelism by encouraging the church to invite others into Christian discipleship.

Very Effective ___ Effective ___ Less Effective ___ Not applicable ___

Is sensitive and understands the denominational traditions and practices in the field education setting within an ecumenical context.

Very Effective ___ Effective ___ Less Effective ___ Not applicable ___

Comments:

Suggestions/Goals for Development and Improvement:

Examples of Growth:

6. Pastoral Care:

Is attentive to the ministries of caring (including hospital and home visitation, funerals, contacting homebound person, etc.).

Very Attentive ___ Attentive ___ Less Attentive ___ Not applicable ___

Demonstrates appropriate pastoral presence (boundaries, empathy, accessibility).

Very Attentive ___ Attentive ___ Less Attentive ___ Not applicable ___

Enables and partners with the laity in the caring ministry of the church.

Very Attentive ___ Attentive ___ Less Attentive ___ Not applicable ___

Comments:

Suggestions/Goals for Development and Improvement:

Examples of Growth

7. Leadership:

Understands his/her role and its function within the church.

Very Effective ___ Effective ___ Less Effective ___

Demonstrates initiative appropriate to the field education context (self-motivated, creative).

Very Effective ___ Effective ___ Less Effective ___

Uses appropriate language.

Very Effective ___ Effective ___ Less Effective ___

Honors confidentiality.

Very Effective___ Effective___ Less Effective___
Dresses appropriately for both the task and the context.
Very Effective___ Effective___ Less Effective___

Comments

Suggestions/Goals for Development and Improvement:

Examples of Growth:

8. Relationship Building

Works with supervisor and others by making her/himself available to people.

Very Attentive___ Attentive___ Less Attentive___ Not applicable___

Recognizes the authority of others.

Very Attentive___ Attentive___ Less Attentive___ Not applicable___

Has a sense of self-awareness.

Very Attentive___ Attentive___ Less Attentive___ Not applicable___

Communicates empathetically and sensitively with individuals, groups, families, and congregations.

Very Attentive___ Attentive___ Less Attentive___ Not applicable___

Is sensitive to the distinctive cultural context of the congregation.

Very Attentive___ Attentive___ Less Attentive___ Not applicable___

Comments:

Suggestions/Goals for Development and Improvement:

Examples of Growth:

9. Vocational Clarity

Maintains openness to vocational discernment within the church and the world.

Very Receptive___ Receptive___ Less Receptive___

Is pursuing appropriate steps in vocational discernment within the church and in the world. Very Receptive___ Receptive___ Less Receptive___

Comments

Suggestions/Goals for Development and Improvement:

Examples of Growth:

Name of Student (please sign) _____ (date) _____

Supervisor (please sign) _____ (date) _____