

# Diocese of Quincy

## Guidelines for Holy Orders



Diocese of Quincy, ACNA  
The Right Reverend J. Alberto Morales, OSB

<b>Introduction</b>	3
Discernment Principles and Overview	4
Responsibilities of the Aspirant	5
Initial Conversations with the Priest	5
Introductory Letter to the Bishop	5
Parish Discernment Committee – Procedures and Roles (See Parish Discernment Committee Handbook)	5
Role of the Vestry/Bishop’s Committee	6
Discernment at the Diocesan Level	7
Contact with the Chair of the Commission on Ministry	8
The Medical, Psychiatric/Psychological Interviews	7
The Commission on Ministry Meeting	8
After the Commission on Ministry Meeting	8
Meeting with the Bishop - The Formal Interview	8
Postulant Status	9
The Postulant's Sponsor	9
Theological Study	10
Ember Week Letters	10
Diocesan Policy regarding seminarian collars	10
Involvement in sponsoring Cathedral/Parish/Mission and Diocese	10
What must be accomplished prior to application for Candidacy	11
Requirements during the period of Candidacy	11
Termination of Candidacy	11
Renewal of Candidacy	12
Ordination to the Permanent or Transitional Diaconate	12
Ordination to the Priesthood	12
<b>Appendices</b>	14
Canons Governing the Process of Holy Orders	15
	1

Canon 1	15
Canon 2	15
Canon 3	16
Canon 4	17
Canon 4	18
<b>Necessary Forms</b>	<b>25</b>
Application for Holy Orders, Part I - Personal Information Questionnaire	26
Application for Holy Orders - Part II Self Reflection Questions	29
Statement of Applicant	32
Endorsement for Postulancy	33
Endorsement of Application for Candidacy	34
Endorsement for Ordination to the Diaconate	35
Endorsement for Ordination to the Priesthood	37

## Introduction

Thank you for pursuing your call to ministry in God's Church! You are about to enter a process that will be formative and touch both you and those in your life. The pathway to Holy Orders will contain both challenges and joys. In the end, we are all working together to build the Kingdom of God and witness to the Gospel of Jesus Christ. All of the people of God bring gifts to the table, some are called to ordained ministry.

The ordination process of the Diocese of Quincy is governed by the canons of both the Diocese of Quincy and the Anglican Church in North America (the ACNA). The Bishop is the ecclesiastical authority over the ordination process. The Commission on Ministry (COM) works with those considering ordained ministry (Aspirants), ensuring that canonical requirements are met and keeping all relevant diocesan committees informed and engaged as necessary.

This guideline outlines the discernment and ordination processes of the Diocese. It includes the required actions and responses of all parties involved in the process, the forms to be completed and endorsed, and checklists. The relevant canons of both the Diocese and the ACNA are in the appendices.

Becoming an ordained deacon or priest in the Diocese of Quincy generally takes about three to four years. Please direct any questions to the Chair of the Commission on Ministry, Cn. Eric Raskopf, at [frraskopf@gmail.com](mailto:frraskopf@gmail.com) or you may contact him by phone at (262) 490-9836. Mail should be sent to his attention at the diocesan office at:

### **Diocese of Quincy**

Attn. The Rev. Cn. Eric T. Raskopf  
4911 N. Knoxville Avenue  
Peoria, Illinois 61614

### **Basic Outline of Initial Discernment and Application**

1. The Aspirant senses a possible call to ordained ministry.
2. The Aspirant meets with the Priest in charge of the parish to discuss the call.
3. The Priest writes an introductory letter about the Aspirant to the Bishop and sends a copy to the COM, which appoints a contact person. The Priest also assembles a Parish Discernment Committee (PDC) that meets with the Aspirant for 8-12 months (see Parish discernment Committee Handbook)
4. Upon positive recommendation from the PDC and the Priest, the Aspirant is interviewed by the Vestry or Bishop's Committee at a duly called Vestry meeting.
5. Upon endorsement by the Vestry, the Priest writes to the Bishop recommending the Aspirant. The Bishop will schedule an informal meeting with the aspirant.
6. The Bishop refers the Aspirant to the Chair of the COM.
7. The Aspirant completes the application forms and submits them with any transcripts to the COM. The Aspirant undergoes a physical and psychological evaluation, the results of which are shared

with the bishop.

8. The Chair of the COM invites the Aspirant to a scheduled meeting of the COM for an interview. The Aspirant's application **must** be completed in order for an interviewed to be scheduled.
9. The COM interviews the Aspirant and notifies the bishop of its recommendation.
10. The Aspirant is referred to the Standings Committee for approval. Once the Standing Committee approves the Aspirant for Postulancy, the Aspirant is referred to the Bishop.
11. The Bishop may schedule a formal interview with the Aspirant and, if applicable, the Aspirant's spouse.
12. If the Bishop wills, he may enroll the individual as a Postulant.
13. The Bishop and the Postulant agree upon a course of study, and what, if any, conditions are to be met during Postulancy.

## Discernment Principles and Overview

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. And I will show you a still more excellent way. (1Co 12:27-31)

A 3-4 year discernment and training process is required of those who perceive a call to holy orders. The process will be expanded upon in later segments of these guidelines, but briefly, the initial discernment, begun at the parish, should address the following questions:

- to what type of ministry the Aspirant is called,
- whether the ministry call *requires* ordination (most do not),
- if the call is to holy orders, is it to the priesthood or the diaconate, and
- whether there are impediments to the call.

Parish discernment takes 8-12 months and a COM representative will be assigned to help. The Aspirant should be well known and have *at least one year of active involvement in parish ministries*. The parish will remain actively involved in the formation of the Aspirant and parish input and endorsements are needed at each step toward ordination. Alternative arrangements may be made in appropriate circumstances.

The diocesan phase formally begins once the parish recommends an Aspirant to the Bishop and the Bishop approves the Aspirant for further discernment with the COM.

The COM receives and reviews an Aspirant's application paperwork, transcripts, evaluations, and endorsement forms and schedules an initial interview. The COM will address the following questions:

- is the Aspirant's call supported by his or her parish,
- are there canonical impediments the Aspirant continuing in the process,
- would the Aspirant be acceptable to other parishes/dioceses, and
- does the COM see gifting for the call based on the application paperwork and interview.

## **The Parish Discernment Process:**

### **Responsibilities of the Aspirant**

The Aspirant is responsible for completing all paperwork in a timely manner and for keeping track of the process in coordination with the Chair of the COM or his designee. Additionally, the Aspirant must immediately advise all applicable parties of any change in perception of the call or of eligibility to proceed in the process.

### **Initial Conversations with the Priest**

The discernment process begins with meetings between the Priest and the Aspirant. The Priest should review the discernment process with the Aspirant and assist the Aspirant to be clear about the perceived call, a job that requires prayerful listening.

The Priest should also help the Aspirant clarify any stresses (familial, financial, health-related, etc.) that should be resolved or addressed prior to pursuing ordination. There are specific canonical requirements regarding marriage and divorce that may affect an Aspirant's ability to enter the process. These are spelled out in the canons appended to these guidelines.

If the Priest cannot in good conscience support the Aspirant from the beginning of the process, he must make this clear to the Aspirant. Both the Bishop and the COM are available to help if needed.

### **Introductory Letter to the Bishop**

After initial conversations with the Aspirant, the Priest will write an introductory letter to the Bishop describing his understanding of the Aspirant's calling. A copy of this letter should go to the COM, which will appoint a contact person to assist the parish with the discernment process upon receiving the bishop's approval.

The letter to the Bishop is not a statement of advocacy, and should be written as honestly and forthrightly as possible. The letter should minimally include the following:

- Aspirant's contact information
- What the nature of the call is and how the Aspirant understands this call.
- Assessment of the Aspirant's gifts and skills.
- Any reservations, concerns, or known impediments.
- Aspirants involvement in the parish

### **Parish Discernment Committee – Procedures and Roles (See Parish Discernment Committee Handbook)**

The Priest should then establish a Parish Discernment Committee (PDC). The PDC's main task it to discern whether the Aspirant is called to Holy Orders and if so whether the Aspirant is called to the diaconate or the priesthood. It is important that the Aspirant understand that God calls all of us to ministry. An individual may

be redirected to lay ministry as a result of the process. This should not be seen as a failure. This process should take 8-12 months and involve a minimum of 8 or more sessions to explore vocational ministry. It will begin with an orientation meeting facilitated by the COM contact person.

The PDC is an advisory group for the Vestry or Bishop's Committee, the Priest, and the Aspirant. It should be comprised of at least one member of the Vestry or Bishop's Committee, as well as of parishioners who are not on the Vestry or Bishop's Committee.

Resources for the Discernment Committee include The Customary, The Ordinal, The Baptismal Covenant as found in Common Worship, and the following verses from Scripture: I Corinthians 12:1, 4:14, Ephesians 4:7, 11-16, Romans 12:1-8, and Acts 4:13. Each member of the PDC should be familiar with these resources prior to meeting with the Aspirant.

Members of the PDC must be willing to be open, honest, supportive, and candid in the context of a caring community. A committee member should ask questions with sensitivity and keep the content of the meetings confidential. The Aspirant is not required to answer any question he or she feels uncomfortable answering and should be allowed time to think through questions. The PDC must pray regularly for the Aspirant.

The committee will need to have a Convener, a Recorder, and a Chaplain. The Convener schedules, chairs, and facilitates the meetings. The Recorder is responsible for reports from the PDC to the Priest, Vestry and the COM contact person. The Recorder ensures that all required topics are covered, and that notes are kept about the work of the committee and the Aspirant's responses. The Chaplain opens and closes all meetings with prayer and incorporates Bible study into the work of the committee.

Throughout the course of the meetings, close communication with the Priest, Vestry and COM contact person is expected. The COM contact serves as a resource throughout the process, but may not be at meetings due to distance or time constraints. Once the PDC has reached an agreement regarding the Aspirant's vocational call, it will present its recommendations, along with a summary report of its work, to the Vestry. The Priest and Vestry are responsible for making recommendations about the Aspirant to the Bishop.

### **Role of the Vestry/Bishop's Committee**

During the initial phase of discernment, the Vestry or Bishop's Committee serves two functions. The first is to provide, together with the clergy and other lay leaders, an evaluation of the Aspirant based on the form provided by the Diocese. (See forms section). This evaluation gives the Bishop and the COM additional insight into the nature of the Aspirant's perceived call to ordained ministry.

The second is to provide the signed endorsement of Application for Postulancy. (See forms section) By canon, this document stating that the Aspirant has met the qualifications for further discernment must be signed before an Aspirant can enter the process of Diocesan discernment

While this initial endorsement is neither a complete endorsement for ordination, nor a commitment to a final decision, the Vestry or Bishop's Committee should be well enough acquainted with the Aspirant at the time of the initial endorsement that the majority of the body feels reasonably supportive of the applicant being admitted to Holy Orders.

For those who are applying from outside the Diocese, the Vestry or Bishop's Committee must additionally provide an endorsement on the form "Endorsement from the Rector and Vestry of an Aspirant who is canonically resident outside the Diocese of Quincy." (See forms section)

### **Recommendation Letter to the Bishop**

Once the discernment process has been completed at the parish level, if the consensus is that the Aspirant should enter into the Diocesan ordination process, the Priest will write a letter to the Bishop recommending the Aspirant for Postulancy. A copy of this letter should also go to the COM.

## **Discernment at the Diocesan Level**

### **Contact with the Chair of the Commission on Ministry**

The purpose of this meeting is to give the Chair the opportunity to meet the Aspirant. The Chair will clarify for the Aspirant all the necessary steps in the ordination process, and the Aspirant may use this time to ask any questions about the process and about a vocation to Holy Orders.

The Chair of the Commission will specify that the following must be received before a meeting with the Commission can be scheduled:

- Completed Application for Holy Orders, Parts I & II
- \$180 processing fee
- Professional Conduct Questionnaire
- Official transcripts from all colleges and universities
- Endorsement from Rector, Vestry, and Discernment Committee of the current Parish.
- Background check completed
- Physical and Psychological Evaluations completed

### **The Background Check**

It is the policy of the Diocese of Quincy that all Aspirants for Holy Orders must have a background check conducted by Oxford Document Management or another agent authorized by the Diocese. The Diocesan Council of the Diocese of Quincy has instructed that Oxford Document shall report on the Aspirant's credit, criminal and driving records (including DUIs), as well as any history or claim of sexual harassment (within all 50 states and US territories).

### **The Medical, Psychiatric/Psychological Interviews**

The canon guiding this part of the process mandates that the Bishop shall require the Aspirant to submit to thorough medical and psychological health examinations. These examinations are used to evaluate the Aspirant's overall health, given the rigors of ordained ministry.

The psychiatric/psychological exams are to be performed by a licensed professional who is acceptable to the Bishop and the COM. The results should be mailed directly to the Bishop at the Diocesan Center.

The medical exam is performed by a doctor of the Aspirant's choosing. The doctor should write a letter stating that the Aspirant is physically capable of working as a deacon or priest. Notable concerns should be brought up, such as chronic and/or severely limiting conditions (i.e. diabetes, chronic pulmonary disorders, cancers, chronic fatigue syndrome, etc.). While these conditions may not disqualify an Aspirant, there may need to be conversation surrounding accommodations, limits on assignments within the diocese due to travel restrictions, etc.

All costs for these exams are the responsibility of the Aspirant.

The psychological/psychiatric exams should evaluate whether the Aspirant has adequate ego strengths and a

realistic self-concept, is capable of compassion and empathy, and is well-motivated and self-directed. Notes should be made, too, of any evident problems, such as the lack or insufficient degree of the desirable characteristics noted above. There should also be an evaluation as to how the Aspirant handles authority and responsibility.

If the examiner's report indicates that the Aspirant cannot be recommended for ordained ministry, the process may be postponed until the Aspirant undertakes a prescribed program to address the issues raised, with a second examination at a later date. If an applicant is in therapy at the time of the examination, it will be necessary that written permission be given to the therapist to share information with the psychiatrist.

The medical, psychological/psychiatric, and background reports, after being reviewed by the Bishop and the COM, are placed in the Aspirant's file. Each Aspirant is asked to sign a Waiver of Information, which can be found in the back of this handbook in the forms section.

### **The Commission on Ministry Meeting**

The COM meetings are generally held four times a year, in February, May, August, and November.

It is the COM's honor and privilege to assist Aspirants in examining a perceived call to ordained ministry. The COM assumes its responsibilities prayerfully and conscientiously. Consequently, application materials will be read thoroughly and COM members will be familiar with them prior to meeting with Aspirants.

The Aspirant and spouse, if married, will be invited to meet with the COM, by a letter, email or phone call from the chair of the COM. The Aspirant is asked to arrive 10-15 minutes before the appointment time, to be ready for the interview. While the COM tries to keep to schedule, if a previous interview or discussion exceeds its allotted time, the Aspirant is expected to wait.

The COM may discuss any aspect of an Aspirant's autobiographical material. If there is an area of particular sensitivity, the Aspirant is encouraged to inform the COM of that fact prior to, or during the course of, the interview. The priest-sponsor may be present at the meeting, if desired, and may participate in any way that he may choose by question or response.

The interview begins and concludes with prayer, and normally will last approximately one hour. During the course of the interview, the Aspirant (and spouse, if applicable) will have an opportunity to ask questions and it is intended that this will be a mutual discussion.

Once the interview has ended and the COM has concluded with a closing prayer, the Aspirant returns to the waiting area and the COM will evaluate the discussion. The Chair or his designee will speak with the Aspirant briefly after the evaluation.

### **After the Commission on Ministry Meeting**

Following the meeting with the COM, a letter of recommendation is sent to the Bishop and the Standing Committee. It will either recommend favorably, not favorably, or recommend a period of waiting and discernment followed by a second interview. If the Aspirant receives a favorable recommendation, the Aspirant is referred to the Standing Committee for further consideration. If the Standing Committee approves the recommendation of the COM, the Bishop may admit the Aspirant to Postulancy.

### **Meeting with the Bishop - The Formal Interview**

Upon Approval by the Standing Committee, the Bishop will conduct a formal interview with the Aspirant.

During the interview, the Bishop will make his own inquiry into the Aspirant's perceived call to ministry, and

will ask any questions he may have concerning the information in the Aspirant's completed file.

It is important that the Aspirant's spouse, if there be one, also attend this meeting. The Bishop will seek to ascertain whether, and to what extent, the spouse supports of the Aspirant's perceived call to ordained ministry.

After the formal interview, if the Bishop decides that the Aspirant should continue in the process, the Bishop will issue a letter to inform the Aspirant of his decision regarding the status of the discernment process.

If the Aspirant is admitted to Postulancy, the Bishop will send a letter which may contain specific conditions to be accomplished prior to acceptance to the Postulancy.

If an Aspirant is not endorsed for Postulancy, the Bishop will send a letter informing the Aspirant of the decision. The Bishop will also have communicated this decision to the Priest sponsor, and will be available to discuss this decision in person should that be desired.

If an Aspirant is not endorsed for Postulancy, that person must wait for one year from the date of the original application to re-apply, unless the Bishop and the COM recommend otherwise.

If the Aspirant has been recommended for an additional period of waiting or discernment, the Bishop will send a letter advising the Aspirant of the decision and of any recommendations.

## **Postulant Status**

### **The Postulant's Sponsor**

When a person has been admitted as a Postulant, the Bishop will assign a particular parish or mission to be that person's sponsoring parish/mission. Where possible, a Postulant who is already canonically resident in the Diocese will not be assigned to their home parish.

The Postulant is required to visit the sponsoring parish at least once each quarter, and may be asked, from time to time, at the Rector/Vicar's discretion to preach and to assist at liturgy. Members of the Vestry or Bishop's Committee of the sponsoring parish will be asked to evaluate the Postulant.

It is customary for the sponsoring parish/mission to financially assist the sponsored seminarian. This assistance can be as simple or as expansive as the parish/mission wishes.

### **Spiritual Direction**

All Postulants in the Diocese are required to engage a Spiritual Director and to meet with them at least quarterly. The Spiritual Director's role is to foster the spiritual growth that takes place during the ordination process, and to support the development of spiritual disciplines necessary to the exercise of Holy Orders. The choice of a Spiritual Director is up to the Postulant, however he or she must request final approval regarding that choice from the Bishop in writing.

### **Chaplain for Vocations**

Fr. James Derbyshire serves as our chaplain for vocations and will be available to all of those in process for pastoral care, spiritual direction and as a resource for mentoring. He can be reached at **(727) 432-4284** or **fr.derbyshire@gmail.com**

## **Theological Study**

The standard for theological preparation for those seeking ordination to the priesthood in the Diocese of Quincy, is a seminary degree, preferably a three-year Master of Divinity. The decision regarding a course of study will be made in consultation with the Bishop. Postulants seeking ordination to the Vocational Diaconate will be enrolled in the Diocesan School for Ministry, or another program of study as approved by the Bishop.

Admission to a specific institution or course of study is arranged at the Aspirant's initiative, and attendance is at the person's own expense. There may be limited financial aid available through the Diocese after the student has completed one year of study, however seminarians should not expect financial assistance from the Diocese. The Diocese, with its limited funds, expects the seminarian to show proof of soliciting funds elsewhere prior to any funding request made to the Diocese.

## **Ember Week Letters**

From the time of acceptance as a Postulant throughout the period of Candidacy and until Ordination to the Diaconate, written communication with the Bishop is required four times a year in the Ember weeks. The Ember Days are the Wednesday, Friday, and Saturday following Ash Wednesday, Pentecost, Holy Cross, and Saint Lucy. The canons ask for a letter "reflecting on the individual's academic experience and personal and spiritual development." The letter may include any matters one might wish to share only with the Bishop. A copy of the Ember Day letter may also be shared with the sponsoring Priest, so that he may be able to pray for any needs, and to help in any way possible.

## **Diocesan Policy regarding seminarian collars**

Seminarians are authorized to wear clerical collars with the black strip under the following conditions:

- Completion of a minimum of one semester of seminary.
- When visiting the sponsoring parish and participating in any liturgy of the Diocese of Quincy.
- When engaged in Clinical Pastoral Education as a part of the Seminary program.
- Special occasions and activities where presenting as a seminarian would not cause any problem.
- During field work (as a part of the seminary program) in local parishes if the Ordinary of the Diocese in which fieldwork is being conducted does not object or have a standing policy against seminarians wearing seminary collars.
- When attending the annual Diocesan Synod meeting.
- Those in the Permanent Diaconate Track are not encouraged to wear seminarian collars. Priests are expected to wear clericals nearly all the time and the seminarian collar is part of the formation process. Deacon's stand with one foot outside the church and many have secular professions.

## **Involvement in sponsoring Cathedral/Parish/Mission and Diocese**

As noted before, Postulants (and Candidates) are required to make, at minimum, quarterly visits to the sponsoring parish. During those visits, the Postulant will be involved in some liturgical fashion in the worship, and may preach at the Rector or Vicar's discretion and under his supervision. This involvement is required because the local parish must certify at the Candidate's ordination or reception that it knows the individual

and supports his call to ordained ministry. Also, Postulants and Candidates **will** attend the Annual Synod meeting in October, unless excused by the Bishop. Individuals who do not meet the involvement requirement may be dropped from the program.

## Admission to Candidacy

### **What must be accomplished prior to application for Candidacy**

The following requirements must be met before a Postulant may be admitted by the Bishop as a Candidate for Holy Orders:

- The person must have been a Postulant for a year unless the Bishop reduces this period to a minimum of 6 months at his sole discretion. This reduction is the exception rather than the rule.
- The Postulant must show evidence of academic progress, and must present evidence that performance in studies has been satisfactory.
- The Postulant must submit an application in accordance with the above referenced canons
- The Dean/Rector/Vicar and Chapter/Vestry/Bishop's Committee of the Postulant's sponsoring church must submit in writing their recommendation for Candidacy. The certificate is required in Title III, Canon 6.4a.
- Postulants for the Priesthood must ask for a letter of recommendation from the Seminary faculty. Postulants for the Diaconate must receive an evaluation from the Dean of the School for Ministry or other institution that they are attending.
- The Postulant meets with the COM. The COM will review and discuss the postulant's readiness for Candidacy and continuing plans.
- The Standing Committee of the Diocese and the COM must give the Bishop written recommendations as to the Postulant's readiness for Candidacy.
- The decision to admit a Postulant to Candidacy is made by the Bishop.

### **Requirements during the period of Candidacy**

- The Candidate must remain canonically resident in the Diocese of Quincy until ordination to the Diaconate. The Candidate must remain a member in good standing in the local church or community, and continue with the quarterly visits to the sponsoring cathedral, parish, or mission.
- During this period, the Candidate is required to continue to communicate with the Bishop four times a year at Ember-tide.
- The Candidate must ensure that annual reports on overall academic performance and character are sent to the COM by the seminary or by those who have been given the supervision for training. These reports will be kept on file in the Bishop's office, and will be made available to the COM and the Standing Committee.

### **Termination of Candidacy**

A Candidate who has met the examination and other requirements for ordination may nonetheless be refused ordination by the Bishop. Consent to ordination may also be withheld by the Standing Committee.

In case of termination for cause, the Bishop will communicate the grounds for removal to the Candidate in accordance with the Canons of the Diocese.

### **Renewal of Candidacy**

Any Candidate whose name is removed from the list of Candidates, or who is denied ordination, may not be ordained without first being readmitted to Candidacy for a period of at least one year.

### **Ordination to the Permanent or Transitional Diaconate**

By canon, in order to be ordained to the Permanent or Transitional Diaconate, have met all training and spiritual formation requirements set forth by the Bishop and the COM, and, if being ordained to the Permanent Diaconate, have passed required diaconal exams. The Candidate must also be recommended for ordination by both the COM and the SC. Upon notification from the COM, the Candidate will also start the following process:

- The Candidate for Ordination must write the Bishop and request a tentative ordination date. This date is penciled in and is subject to change by the COM, the Standing Committee, or the Bishop. **Candidates should not publicize the date for this meeting, via social media or other avenues, until clearance to do so has been given directly by the Chair of the COM.**
- Upon receipt of a tentative date for the ordination, the Candidate must contact the Diocesan Liturgical Officer for instructions concerning liturgy, participants, time of day, invitations, and any other items he deems necessary.
- Bishop will decide whether the ordination will occur at the Cathedral Church or at the local parish or mission. If the local parish or mission is chosen, the Candidate must contact the Rector or Vicar to secure permission for the service to be held in the Church.

### **Ordination to the Priesthood**

Before ordination to the Priesthood, a Transitional Deacon must have ministered as such for at least 12 months (6 months with the bishop's direction), and must have met any further training or preparation required by the Bishop or the COM. He must also successfully pass canonical exams.

### **Canonical Exams:**

In preparation for the Priesthood, Transitional Deacons are required by canon to satisfactorily pass examination as ordered by the bishop, prior to ordination. In addition to any additional subjects that the bishop requests, sufficient knowledge in the following areas is expected: Holy Scripture, Church History, Anglican Church History, Doctrine, Liturgics, Moral Theology and Ethics, Ascetical Theology, Practical Theology, and the Missionary Work of the Church. (See Title III, Canon 4, Section 2 of the ACNA canons in the Appendices).

### **Preparation:**

Preparation for the exams should begin when an Aspirant applies to begin the ordination process. Daily Scripture reading, with an eye toward major themes, people and events of the text, will provide a solid grounding for exam questions. Aspirants who use a "bible-in-a-year" reading plan will have had the opportunity to have read through the entire bible several times prior to sitting for the exams.

**Notification:**

Deacons will be notified of the exam results as quickly as possible after the exams are completed. Exams are read by several readers, and results are then combined and tabulated.

**Ordination Procedures:**

Once these requirements are met and the Deacon has received notification from the COM that he may proceed, the Deacon writes the letter to the Bishop requesting ordination, and also does the following:

- The Deacon must write the Bishop and request a tentative ordination date, which is penciled in and is subject to change by the COM, the SC, or the Bishop. **The Deacon should not publicize this date until given clearance to do so by the Chair of the COM.**
- Upon receipt of a tentative ordination date, the Deacon must contact the Diocesan Liturgical Officer for instructions concerning liturgy, participants, time of day, invitations and any other necessary items.
- Normatively, a Deacon will be ordained to the Priesthood in the parish church of his first cure, however, the ordination may take place elsewhere. In any case, the Deacon must contact the Rector or Vicar of the Parish or Mission to ask permission for the ordination service to be held in the church.

# Appendices

# Canons Governing the Process of Holy Orders

## ACNA Provincial Canons TITLE III

Of Ministers, Their Recruitment, Preparation, Ordination, Office, Practice and Transfer

### Canon 1

Of Holy Orders in the Anglican Church in North America

#### Section 1 - Concerning the Historic Three-fold Pattern for Holy Orders

The Anglican Church in North America affirms what Anglicanism has always held, namely the normality of the threefold pastoral ministry of Bishop, Presbyter and Deacon. Persons shall be admitted to the office of Bishop, Presbyter or Deacon in this Church, and allowed to exercise any of these offices, who have been called, examined, and ordained according to an authorized ordinal of this Church, or ordained in some church whose orders are recognized and accepted by this Church.

#### Section 2 -Concerning Canonical Obedience to Those in Authority

Any person who has received authority to be a Presbyter or Deacon in any Diocese of this Church owes canonical obedience in all things lawful and honest to the Bishop of the Diocese, and the Bishop of each Diocese owes canonical obedience in all things lawful and honest to the Archbishop of this Church.

#### Section 3 - Concerning Norms for Ordination Generally

Except as hereinafter provided, the norms for ordination shall be determined by the Bishop having jurisdiction.

### Canon 2

Of the Qualities of Those Who are to Be Ordained Deacons or Presbyters

#### Section 1 - Concerning General Requirements

Every Bishop shall take care that he admit no person into Holy Orders but such as he knows either by himself, or by sufficient testimony, to have been baptized and confirmed, to be sufficiently instructed in Holy Scripture and in the doctrine, discipline and worship of this Church, as deemed by this Province, to be empowered by the Holy Spirit and to be a wholesome example and pattern to the entire flock of Christ.

#### Section 2 - Concerning Requirements for Deacon According to Holy Scripture

In accordance with Holy Scripture, a Deacon must be worthy of respect, sincere, not indulging in much wine, not pursuing dishonest gain, and one who holds the deep truths of the faith with a clear conscience. They must first be tested, and then if there is nothing against them, let them serve as Deacons (I Timothy 3:8-13).

#### Section 3 - Concerning Requirements for Presbyter According to Holy Scripture

In addition to the qualifications above, and in accordance with Holy Scripture, a Presbyter must be above reproach, not self-pleasing but self-controlled, upright, holy, disciplined, temperate, hospitable, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money, not a recent convert, one who loves what is good and one who has a good reputation with outsiders. A Presbyter must be able to preach and teach, holding firmly to the trustworthy message as it has been taught, in

order to encourage others by sound doctrine and to refute those who oppose it (I Timothy 3: 1-7; 5: 17; Titus 1:6-9).

**Section 4 - Concerning Requirements for Married Candidates With and Without Children**

In the case of persons who are or have been married, and/or have children, every Bishop shall take care that such persons manage their own family well, for as Holy Scripture attests, "If anyone does not know how to manage his own family, how can he take care of God's church?" (I Timothy 3:4-5, 12; Titus 1:6).

**Section 5 - Concerning Upholding the Sanctity of Marriage Especially for Those to Be Ordained**

Marriage as a lifelong covenant between a man and a woman, where the two become one flesh, is both an ordinance of Creation, affirmed as such by our Lord, and commended by Saint Paul as a sign of the mystical union between Christ and his Church (Matthew 19:3-9; Ephesians 5:22-32). As wholesome examples and patterns to the entire flock of Christ, all married persons to be admitted to Holy Orders shall remain married to their spouse for life, and in accordance with the vows they exchanged in Holy Matrimony. Subject to Section 6 of this Canon, no person shall be admitted into Holy Orders who has divorced and remarried.

**Section 6 - Concerning Pastoral Exceptions to Section 5**

The Archbishop of this Church, on an application made to him by the Bishop sponsoring a person who by reason of Section 5 of this Canon could not otherwise be admitted into Holy Orders may, upon a showing of good cause and particularly in light of the exceptions in Matthew 19 and 1 Corinthians 7, remove the impediment imposed by that section to the admission of the person into Holy Orders. Pastoral exceptions may be made in accordance with the directions given from time to time by the Archbishop acting in consultation with the College of Bishops.

**Section 7 - Concerning Theological Training Requirements**

No person shall be admitted into Holy Orders who has not been properly trained in Holy Scripture, and the Doctrine, Discipline and Worship of this Church.

**Canon 3**

**Of Deacons and Their Ordination**

**Section 1 - Concerning Prerequisites for Ordination**

No person shall be ordained a Deacon in this Church until that person shall have passed a satisfactory examination conducted by those appointed by the Bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture, the Doctrine, Discipline and Worship of this Church, and any other topics the Bishop shall deem necessary for the office and ministry of Deacons.

**Section 2 - Concerning the Required Declaration of Ordinands**

No persons shall be ordained a Deacon in the Church until such person shall have subscribed without reservation the following declaration:

"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 consequently hold myself bound to conform my life and ministry thereto, and I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them. "

### **Section 3 - Concerning Length of Diaconate**

We recognize the importance of the Vocational Diaconate as an essential and historic ministry of the Church.

A Transitional Deacon shall not be ordained to the office of Presbyter for at least one year, unless the Bishop having jurisdiction shall find good cause for the contrary, so that the Deacon's manner of life and ministry may be tested and observed before admission to the order of Presbyter.

### **Canon 4**

#### Of Presbyters and Their Ordination

#### **Section 1 - Concerning Ordination Following Period of Diaconate**

No person shall be ordained a Presbyter in this Church until that person shall have been ordained a Deacon.

#### **Section 2 - Concerning Prerequisites for Ordination**

No person shall be ordained a Presbyter in this Church until that person shall have passed a satisfactory examination conducted by those appointed by the Bishop for this purpose, and shall have demonstrated sufficient knowledge of Holy Scripture and the Doctrine, Discipline and Worship of this Church by examination in the following subjects, and any other qualities that the Bishop deems necessary for the office of Presbyter:

1. Holy Scripture: the Bible, its contents and historical background and interpretive methods;
2. Church History;
3. Anglican Church History;
4. Doctrine: the Church's teaching set forth in the Creeds and the Offices of Instruction;
5. Liturgics: The contents and use of the Book of Common Prayer, and knowledge of the proper use of church music;
6. Moral Theology and Ethics;
7. Ascetical Theology: with an emphasis on the prayer life and spirituality of the minister, including the use of the Daily Office;
8. Practical Theology: The office and work of a Presbyter; the conduct of public worship; principles of sermon composition and delivery; principles and methods of Christian education in the parish; Constitution and Canons of this Church and the Diocese to which the candidate belongs; and the use of the voice in reading and speaking;
9. The Missionary Work of the Church: How the Gospel has been passed from one language, tribe and nation to another; basic principles of cross-cultural communication; mission strategies; and personal relational evangelism and apologetics.

#### **Section 3 - Concerning the Required Declaration of Ordinands**

No Deacon shall be ordained a Presbyter in the Church until the Deacon shall have subscribed the following declaration:

"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 consequently hold myself bound to conform my life and ministry thereto, and I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them."

# Diocese of Quincy

## Canon 4

**Section 4.4.** Postulants. Before being admitted as a postulant for Holy Orders, the applicant shall submit to the Commission on Ministry appropriate records showing the person's fitness and readiness for Holy Orders. Such records shall, at a minimum, include the following:

- a. The person's full legal name, date of birth, and place of birth, showing the person to be at least 18 years of age.
- b. Evidence of the person's Baptism and Confirmation, and that the person is an active communicant in good standing in a church in the Diocese, or a church in Communion with the Diocese.
- c. Whether the person has previously been an applicant, postulant, or candidate for Holy Orders in this or any other church.
- d. A personal letter detailing the person's perceived call to Holy
- e. Orders and the process of discernment to the date of application.
- f. A letter of support from the priest or minister in charge of the person's sponsoring congregation, including an approval of the local discernment committee, if any.
- g. A certified record of the person's educational background and other relevant training.

**Section 4.4.1.** Before a person is recommended for Postulancy, the Commission on Ministry shall cause the following background inquiries to be made and their results received:

- a. A thorough personal background check, including a criminal records check, a driving privilege check, and an investigation into the person's financial responsibilities and debts.
- b. Thorough medical and psychiatric examinations conducted by licensed professionals, with attention to the person's abilities or limitations as they relate to suitability to the exercise and responsibilities of ordained ministry.
- c. A letter of recommendation, in a form set by the Commission on Ministry, from the person's priest and congregation endorsing the person for Postulancy.

**Section 4.4.2.** If the Commission on Ministry is satisfied that all requirements are met, and following a personal interview with the applicant, the Commission on Ministry shall recommend to the Standing Committee whether or not the person should be accepted as a Postulant. If the person is approved by the Standing Committee, the Bishop may then admit the person to Postulancy and assign the person to a sponsoring congregation.

**Section 4.4.3.** No Postulant may advance to Candidacy until having served satisfactorily in the sponsoring congregation for a period of 12 months; provided that for good cause the Bishop, with the approval of the Commission on Ministry, may shorten that period to not less than 6 months.

**Section 4.4.4.** The Bishop may, at his sole discretion, remove a person from Postulancy for good cause, and shall promptly notify the Commission on Ministry and Standing Committee of such action, and the reason thereof.

**Section 4.5.** Candidacy. When applying for Candidacy, the applicant shall present to the Commission on Ministry evidence of completion of the required period of Postulancy, and satisfaction of any specific requirements set forth during the Postulancy by the Bishop, the

sponsoring priest, or Commission on Ministry.

**Section 4.5.1.** The applicant for Candidacy shall inform the Commission on Ministry of any significant change in the applicant's status as set forth in the original application for Postulancy.

**Section 4.5.2.** The applicant shall present a letter of recommendation, in a form set by the Commission on Ministry, from the person's priest and congregation endorsing the person for Candidacy.

**Section 4.5.3.** The Commission on Ministry, following a personal interview with the Postulant, shall recommend to the Standing Committee whether or not the Postulant should be approved for Candidacy. If the person is approved by the Standing Committee, the Bishop may then admit the person as a Candidate for Holy Orders.

**Section 4.5.4.** The Bishop, in consultation with the sponsoring priest and congregation, may assign the Candidate to a congregation other than the sponsoring congregation, as is convenient, during the completion of the period of Candidacy.

**Section 4.5.5.** No Candidate shall be approved for Ordination to the Diaconate until having satisfactorily completed a period of Candidacy of at least 12 months; provided that the Bishop may, upon the recommendation of the Commission on Ministry and with the consent of the Standing Committee, shorten the period to not less than 6 months.

**Section 4.5.6.** The Bishop may, at his sole discretion, remove a person from Candidacy for good cause, and shall promptly notify the Commission on Ministry and Standing Committee of such action, and the reason thereof.

**Section 4.5.7.** If a person approved for Candidacy has been previously ordained in another church by a bishop in apostolic succession, the Bishop, upon recommendation of the Commission on Ministry and with the consent of the Standing Committee, may amend the requirements for preparation for Ordination normally observed, based upon the person's previous training and experience in ordained ministry.

**Section 4.5.8.** The Bishop may, with the consent of the Standing Committee, transfer a person who is a candidate in this diocese to another diocese or jurisdiction in communion with the diocese, if such transfer is needed to facilitate the process of ordination and ministry.

**Section 4.6.** Ordination to the Diaconate. No person shall be approved for ordination to the Diaconate unless the person is at least 24 years old, has met all training and spiritual formation requirements set forth by the Bishop and the Commission on Ministry (COM), and has provided the COM verification that the person has successfully completed all required canonical examinations.

**Section 4.6.1.** Prior to recommending any Candidate for Ordination to the Diaconate, the Candidate shall present to the Commission on Ministry a letter recommending Ordination from the priest and congregation to which the Candidate was assigned.

**Section 4.6.2.** If the Commission on Ministry is satisfied that all requirements have been met, it may recommend to the Standing Committee that the Candidate be ordained.

**Section 4.6.3.** No person shall be ordained to the sacred Order of Deacons until the person has

subscribed to the following declaration in the presence of the Bishop and 2 priests canonically resident in the Diocese:

“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 consequently hold myself bound to conform my life and ministry thereto, and I do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them.”

**Section 4.7.** Ordination to the Priesthood. No man shall be ordained to the sacred Order of Priests until the person has met any further training or preparation required by the Bishop or Commission on Ministry and has provided the COM verification that the person has successfully completed any further required canonical examinations.

**Section 4.7.1.** No man shall be ordained Priest until the bishop shall have approved a ministry or cure for the person following ordination; and until the person has faithfully ministered as a Deacon for at least 12 months; provided that the Bishop may, with the consent of the Standing Committee, shorten the period to not less than 6 months.

**Section 4.7.2.** No man shall be ordained Priest until he has subscribed to the declaration set forth in Section 4.6.3. in the presence of the Bishop and two Priests canonically resident in the Diocese.



# Checklists

## **Priest in Charge:**

- \_\_\_\_\_ Initial Meetings with Aspirant
  - \_\_\_\_\_ Clarify Call
  - \_\_\_\_\_ Review Process
- \_\_\_\_\_ Initial Letter to the Bishop
  - \_\_\_\_\_ Copy to the COM
- \_\_\_\_\_ Formation of the PDC
- \_\_\_\_\_ Request COM Contact (if not forthcoming)
- \_\_\_\_\_ Attend first PDC meeting
- \_\_\_\_\_ Continue contact with the PDC
- \_\_\_\_\_ Ensure PDC information goes to the Vestry
- \_\_\_\_\_ Receive final report from the PDC
- \_\_\_\_\_ Meet with PDC, Aspirant to review report
- \_\_\_\_\_ Sign off on Vestry Endorsement
- \_\_\_\_\_ Recommendation Letter to the Bishop
- \_\_\_\_\_ Ask Postulant for copies of Ember Week Letters if agreed upon
- \_\_\_\_\_ Complete additional Endorsement Forms as necessary

## **COM Contact:**

- \_\_\_\_\_ Receive assignment
- \_\_\_\_\_ Review letter from Priest to Bishop
- \_\_\_\_\_ Contact the Priest
- \_\_\_\_\_ Get date of first PDC orientation meeting
- \_\_\_\_\_ Attend and run orientation meeting
- \_\_\_\_\_ Set up ongoing contact with PDC
- \_\_\_\_\_ Review final report from PDC to Vestry
- \_\_\_\_\_ Keep COM Chair/COM apprised of the process

## **PDC:**

- \_\_\_\_\_ Receive call to service by Priest
- \_\_\_\_\_ Pray for Aspirant
- \_\_\_\_\_ Set orientation meeting time with the COM Contact
- \_\_\_\_\_ Elect leadership and set meeting schedule
- \_\_\_\_\_ Report regularly to Priest/Vestry and COM Contact
- \_\_\_\_\_ Prepare final report to Vestry and Priest

- \_\_\_\_\_ Meet with Aspirant and Priest to review report to the Vestry
- \_\_\_\_\_ Provide copies of the report to Vestry, Aspirant, Priest, and COM Contact.

## Ordinand's Checklists

### Aspirant:

- \_\_\_\_\_ Meetings with Priest
- \_\_\_\_\_ One year of active service within sponsoring parish
- \_\_\_\_\_ Preparation of Spiritual Autobiography
- \_\_\_\_\_ Meetings with PDC and COM Contact
- \_\_\_\_\_ Parish endorsement for Postulancy
- \_\_\_\_\_ Initial interview with Bishop (with spouse)
- \_\_\_\_\_ Initial conversation with the Chair of the COM
- \_\_\_\_\_ Application Forms
- \_\_\_\_\_ Formal interview with the Bishop
- \_\_\_\_\_ Interview with the COM (with spouse)
- \_\_\_\_\_ Notification of acceptance into the process
- \_\_\_\_\_ Physical and psychiatric exams, background check
- \_\_\_\_\_ Enrollment into the Postulancy by the Bishop
- \_\_\_\_\_ Agreement with Bishop on course of study
- \_\_\_\_\_ Assignments of:
  - \_\_\_\_\_ Sponsoring parish
  - \_\_\_\_\_ Mentoring Priest
  - \_\_\_\_\_ Spiritual Director

### Postulant:

- \_\_\_\_\_ Ember Week letters (4/year)
- \_\_\_\_\_ Continuation of education/training
- \_\_\_\_\_ Quarterly meetings with sponsoring parish
- \_\_\_\_\_ Biannual meeting with the COM
- \_\_\_\_\_ Attendance at Synod and other required gatherings
- \_\_\_\_\_ Updated transcripts/progress notes to COM
- \_\_\_\_\_ One year as Postulant
- \_\_\_\_\_ Parish endorsement for Candidacy
- \_\_\_\_\_ Meeting with the COM to move to Candidacy phase
- \_\_\_\_\_ Acceptance into Candidacy or additional preparation for same
- \_\_\_\_\_ Approval by the Bishop

## **Candidate:**

- \_\_\_\_\_ Ember Week letters (4/year)
- \_\_\_\_\_ Continuation of education/training
- \_\_\_\_\_ Continued quarterly meetings with sponsoring parish
- \_\_\_\_\_ Biannual meetings with the COM
- \_\_\_\_\_ Updated transcripts, recommendations to COM
- \_\_\_\_\_ One year as a Candidate
- \_\_\_\_\_ Endorsement for Diaconate from parish
- \_\_\_\_\_ Meeting with the COM
- \_\_\_\_\_ Interview with the SC
- \_\_\_\_\_ Diaconal Exams (if Permanent Deacon)
- \_\_\_\_\_ Confirmation from the Chair of the COM and Chair of the COM or his designee. for ordination
- \_\_\_\_\_ Acceptance by the bishop for ordination
- \_\_\_\_\_ Ordination Date, time, place set with bishop
- \_\_\_\_\_ Ordination liturgy set with Canon Liturgist
- \_\_\_\_\_ Publication of Ordination date
- \_\_\_\_\_ Ordination to the Diaconate (Permanent or Transitional)

## **Transitional Deacon:**

- \_\_\_\_\_ One year as a Transitional Deacon
- \_\_\_\_\_ Continued Ember Week letters (4/year)
- \_\_\_\_\_ Biannual meetings with the COM
- \_\_\_\_\_ Continued quarterly meetings with sponsoring parish
- \_\_\_\_\_ Updated transcripts, recommendations to COM
- \_\_\_\_\_ Endorsement for the Priesthood from the parish
- \_\_\_\_\_ Meeting with the COM
- \_\_\_\_\_ Canonical Exams
- \_\_\_\_\_ Confirmation from the Chair of the COM and Chair of the COM or his designee. for ordination
- \_\_\_\_\_ Assent from the SC
- \_\_\_\_\_ Acceptance by the bishop for ordination
- \_\_\_\_\_ Ordination date, time and place set with the bishop
- \_\_\_\_\_ Ordination liturgy set with Canon Liturgist
- \_\_\_\_\_ Publication of Ordination date
- \_\_\_\_\_ Ordination to the Priesthood

# Necessary Forms



If not, where are you a member?

If canonically resident outside Quincy, please explain why you wish to pursue Holy Orders in Quincy rather than in your home diocese. (Please use separate sheet of paper)

Have you made application for Postulancy for Holy Orders before?  No  Yes, please explain using a separate sheet of paper.

Are you ordained in any other Church or denomination?  No  Yes, please explain using separate sheet of paper.

Are your family members in sympathy with your chosen vocation in the Church?  Yes  No, Explain (use additional paper)

#### Educational History

H.S. Name	City	Graduation Date
-----------	------	-----------------

Name and Location of all Colleges, Dates Attended, Major, Degree Earned, Date of Graduation

Were you ever dismissed from a college or university for any reason?  No  Yes

If Yes, please explain. (Use extra paper as necessary)

What plans do you have for seminary and how do you expect to finance it?

(Applicants for the Priesthood only.) (Use extra paper as necessary)

Occupational History: On a separate sheet of paper describe your present job and list all jobs you have held since college or in the last ten years. You may attach a copy of your current resume. (Use extra paper as necessary)

Give name of present parish/mission and date you became a member of the congregation.

(If less than three years, give name and dates of your previous parish/mission.)

Describe your attendance pattern.

What part have you taken in the work of the Church (Lector, Chalice Bearer, Usher, Vestry Member, Sunday School Teacher, Youth Group Advisor, etc.) Give name of Church, Dates, and type of activity. (Use extra paper as necessary)

Is there anything in your background that the Commission on Ministry or the Bishop should be aware of in evaluating your application.  Yes  No. If yes, please explain (use extra paper as necessary).

Signature \_\_\_\_\_

## Application for Holy Orders - Part II Self Reflection Questions

Please answer these questions thoughtfully and add any other material or information that you feel will be helpful to the Bishop and the Commission on Ministry. Please Type your responses, repeating the question/ statement before answering it.

1. Self Description.
  - A. Describe the kind of person you are.
  - B. What do you consider to be your personal strengths? Weaknesses?
  - C. How do you usually react to stress? Conflict?
  - D. Describe the family pattern of religious affiliation during your growing up years.
  - E. Please write a brief history (2,000 words or less) of your faith journey, including significant events, persons, and things that have influenced how you see yourself as a person of faith.
2. Perceived call to Ordained Ministry.
  - A. Describe how you have felt drawn to the ordained ministry as a vocation. When did you first entertain the idea, what events and people most influenced you, and in what specific ways did you experience this call.
  - B. Describe your spiritual life and discipline.
  - C. What are the major differences between a lay person and an ordained person?
  - D. What do you see yourself doing as an ordained person that you cannot do as a lay person?
  - E. In what ways has your perceived call to ordained ministry been affirmed by others?
  - F. What special skills and talents will you bring to ordained ministry?
  - G. What will you most enjoy about being an ordained person?
  - H. What is most attractive to you about ordained ministry?
  - I. What specific form of ordained ministry are you called to? Parish, Chaplain, Teacher, etc.
3. Relationships with your family.
  - A. Describe your relationship with your spouse and children.
  - B. What effect will your decision about ordination have on your immediate family?
  - C. How does your spouse feel about your perceived call to ministry?
    - What would be the financial cost to your spouse if you pursue ordination?
    - What benefits exist for your spouse if you pursue ordination?
  - D. How do your children feel about your perceived call to the ordained ministry?
    - What would be the financial cost be for your children if you pursue ordination?
    - What benefits exist for your children if you pursue ordination?
4. Summary.
  - A. What barriers do you see for yourself in pursuing your ministry aspirations?
  - B. What are your greatest fears and reservations about pursuing ordination?
  - C. What is your greatest hope about pursuing ordination?

# Diocese of Quincy

## Professional Conduct Questionnaire

To be completed by those seeking Holy Orders, Employment, or Licensing in the Diocese of Quincy.

The Diocese of Quincy, ACNA has established policies concerning professional conduct in order to maintain a healthy work and worship environment. Our commitment to these policies requires that we conduct background referencing for all persons who intend to engage in any ministry in the Diocese of Quincy. To assist us in this process, the Diocese has engaged the services of the Oxford Document Management Company, Inc., of Minneapolis, MN to conduct background referencing. They will send you a questionnaire that will form the basis of their work. What follows is our screening questionnaire for those who intend to engage in ordained ministry in the Diocese of Quincy.

As a part of this process in the Diocese of Quincy, we require each person to answer a series of questions which are, of necessity, intimate in nature. If you do not understand the question, please ask for help. When completed, return the questionnaire directly to Mrs. Ann McCarthy, the Chair of the COM, or his designee. Except as required by law, the Bishop or the Bishop's designated agent(s) will be the only persons to see the information you supply. Where mandated by law (for example, suspected abuse of a minor or an incompetent person or lawful subpoena), the information you supply will be produced. You must answer all questions. Your answers will be kept as part of the Bishop's confidential files.

### Authorization/Release

I understand and agree that a background review may be conducted with respect to me as identified and supplied by me on the Identification of Schools, Employers, Congregations and Bishops form supplied by Oxford Document Management Company, Inc., and that the information that I have provided the Bishop may be verified by contacting persons and organizations with whom I have had contact or which may have information concerning me. I agree to release from liability and damages the Diocese and its agents who conduct and participate in any such review and those individuals, organizations and their agent(s) who provide information about me during this review, only to the extent such information is released without malicious intent. I authorize all such persons to treat a photocopy of this Authorization as though it were an original, executed Authorization.

Dated this \_\_\_\_\_ day of \_\_\_\_\_ 20 \_\_\_\_\_ at \_\_\_\_\_,  
(City, State)

Social Security Number \_\_\_\_\_ Birth date \_\_\_\_\_

Signature \_\_\_\_\_

Printed Name \_\_\_\_\_  
First Middle Last

Present Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone: Home \_\_\_\_\_ Work \_\_\_\_\_

Email address: \_\_\_\_\_

Please answer either "yes" or "no" for each question. If the answer to any of the following questions is yes, please indicate the question number, provide relevant information regarding your response and indicate resolution of the issues, if any. Use the back of this form or additional paper if necessary.

1. Has disciplinary action of any sort ever been taken against you by a licensing board, professional association, or educational/training institution?  
Have there been written complaints against you that did NOT result in discipline?  
Are there any complaints pending against you before any of the above-named bodies?
2. Have you ever been subject to ecclesiastical disciplinary proceeding or the recipient of a "godly admonition"?
3. Have you ever been asked to resign or been terminated by a training program or employer?
4. Have you ever had a civil suit brought against you relative to your professional work or is any such pending?  
Have you ever had professional malpractice insurance suspended/revoked for any reason?
5. Have you ever been charged with any ethics violation(s) or are such actions pending?
6. Have you ever been charged with having sexual contact or attempted sexual contact (sexual intercourse of any kind, intentional touching, or conversation for the purpose of sexual arousal) with persons that you were seeing in professional context (e.g., a parishioner, a client, a patient, an employee, a subordinate or a student)?
7. Since the age of 21, have you ever been charged with engaging in sexual behavior (sexual -intercourse of any kind, intentional touching, or conversation for the purpose of sexual arousal) with persons under 18 years of age?
8. Have you ever been charged with the production, sale, or distribution of pornographic materials?
9. Have you ever been charged or adjudicated with sexual misconduct, including:
  - abuse of power or role for sexual purposes
  - sexual contact with a minor or an adult incompetent to give consent? sexual assault (e.g., rape)
  - solicitation for sexual purposes (e.g., prostitution)
  - an offense related to pornography or public indecency (e.g., indecent exposure)
10. Have you ever been charged with an offense related to sexual harassment, including:
  - unwelcome sexual advances
  - requests for sexual favors
  - sexually motivated physical contact
  - verbal or physical domination of a sexual nature
11. Do you have a history of alcohol abuse?
12. Do you have a history of drug abuse with any other drugs: recreational, prescription, over-the-counter, or illicit?

Throughout this document, "charged" indicates an allegation made in writing and known to you.

13. Have you ever been charged, arrested, or convicted for any crimes or misdemeanors?  
Have you ever been charged with moving traffic violations?  
Has your driver's license at any time been revoked or suspended?
14. Have you ever had a restraining order, injunction, order for protection or the like issued against you as a result of allegations or domestic violence, abuse or the like?  
Have you ever had your parental rights restricted, suspended or terminated or have any of your children been put into foster care?
15. Have you ever been charged with misappropriating funds or otherwise breaching fiduciary duties in any professional capacity?
16. Have you ever claimed educational training/institutions attended or degrees earned that you know to be false.

### Statement of Applicant

(Please read carefully before signing)

All information submitted by me in this questionnaire is true and complete to the best of my knowledge. I understand that any significant misstatement in, or omission from, this questionnaire may be cause for denial of further consideration in the ordination or search process or be cause for canonical procedures.

I understand and I agree that I will notify the Bishop's Office immediately of any changes in the status of my licensure, censure or sanction by professional bodies, or in my information reported above, and of any other information relating to my ability to act as a member of the ordained ministry. Name (please print)

\_\_\_\_\_Date\_\_\_\_\_

Signature \_\_\_\_\_

Please send this completed questionnaire along with the processing fee of \$180 made out to the Diocese of Quincy directly to:

The Rev. Canon Eric T. Raskopf, Chair of the COM  
Commission on Ministry  
Diocese of Quincy  
601 W. Florence Ave.  
Peoria, IL 61604

## Endorsement for Postulancy

from the Rector and Vestry

To: The Rev. Canon Eric T. Raskopf, Chair of the Commission on Ministry

Aspirant's Name: \_\_\_\_\_

We the Rector/Vicar and Vestry/Bishop's Committee of \_\_\_\_\_ (church)  
in \_\_\_\_\_ (city,state) testify that we believe that the above named person is  
called to Holy Orders.

We further testify that this person has been involved in our parish in the following liturgical and leadership  
roles:

Is there any other information that the Diocese of Quincy and its Bishop should be aware of in considering  
this person as an aspirant for Holy Orders. \_\_Yes \_\_ No. If yes, please explain.

We, whose names are hereunder written, do hereby recommend to the Bishop and Commission on Ministry  
of the Diocese of Quincy that the above named person, a communicant in good standing of this congregation  
be admitted as an Aspirant for Holy Orders.

Rector/Vicar/Priest-in-Charge \_\_\_\_\_

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

Vestry/Bishop's Committee of the Parish/Mission


---

---

## Endorsement of Application for Candidacy

To: The Rev. Canon Eric T. Raskopf  
Chair the COM  
601 W. Florence Ave.  
Peoria, IL 61604  
strachanjm@me.com

Date \_\_\_\_\_

Postulant's Name: \_\_\_\_\_

We, whose names are hereunder written, testify to our belief (based on personal knowledge or on evidence given to us) that the above named person is sober, honest, and godly, and is a communicant of this Church in Good Standing.

We do recommend to the Bishop and Commission on Ministry of the Diocese of Quincy that the above named person be admitted to candidacy for Holy Orders.

Rector/Vicar/Priest-in-Charge \_\_\_\_\_

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

Vestry/Bishop's Committee of the Parish/Mission


---

---

## Endorsement for Ordination to the Diaconate

### From the Rector and Vestry of the Parish sponsoring the Candidate

To the Commission on Ministry of the Diocese of Quincy, Peoria, Illinois.

Date \_\_\_\_\_

We do certify that, after due inquiry, we are well assured and believe that

\_\_\_\_\_

(Candidate's name)

has, for the last three years, lived a sober, honest, and godly life, and has not written, taught, or held anything contrary to the Doctrine, Discipline, or Worship of this Church. And, moreover, we find this person worthy to be admitted to the Sacred Order of Deacons.

\_\_\_\_\_

Rector/Vicar/Priest-in-Charge

Vestry /Bishop's Committee/Chapter

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

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

### Attestation to the Foregoing Certificate

I hereby certify that \_\_\_\_\_, worships and serves at  
(candidate)

\_\_\_\_\_ in \_\_\_\_\_ and that  
(church) (city, state)

the foregoing certificate was signed at a meeting of the Vestry duly convened here on the

\_\_\_\_\_ day of \_\_\_\_\_, \_\_\_\_\_ and that the names affixed above are those of all (or two-thirds majority of all) the members of the Vestry.

---

Clerk of the Vestry/Chapter/Bishop's Committee

# Endorsement for Ordination to the Priesthood

From the Rector and Vestry of the Parish sponsoring the Candidate

To the Commission on Ministry of the Diocese of Quincy, Peoria, Illinois.

Date \_\_\_\_\_

We do certify that, after due inquiry, we are well assured and believe that

\_\_\_\_\_

(Deacon's name)

Deacon, since the \_\_\_\_\_ day of \_\_\_\_\_ in the year \_\_\_\_\_, being the date of ordination to the Diaconate (or for the last three years), has lived a sober, honest, and godly life, and has not written, taught, or held anything contrary to the Doctrine, Discipline, or Worship of this Church. And, moreover, we believe him to be a person worthy to be admitted to the Sacred Order of Priests.

\_\_\_\_\_  
Dean/Rector/Vicar/Priest-In-Charge

Vestry /Bishop's Committee/Chapter

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

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

## Attestation to the Foregoing Certificate

I hereby certify that \_\_\_\_\_, worships and serves at  
(candidate)

\_\_\_\_\_ in \_\_\_\_\_ and that  
(church) (city, state)

the foregoing certificate was signed at a meeting of the Vestry duly convened here on the

\_\_\_\_\_ day of \_\_\_\_\_, \_\_\_\_\_ and that the names affixed above are those of all (or two-thirds majority of all) the members of the Vestry.

