

# Nebraska Ukrainian Orthodox Exarchate

P.O. Box 6154 - Lincoln, Nebraska 68506  
(402) 327-1850 - [www.NebraskaExarchate.org](http://www.NebraskaExarchate.org)

**Instructions:** (1) Print out this Petition (Application). (2) Fill out any details as required and sign where needed. Be sure to witness or notarize your signatures where requested. (3) Gather and attach the required documentation. (4) Either scan all pages and send them via email; or send your petition via postal mail to the above address.

**Note well:** Please do not waste time with an incomplete Application, including all required documentation, witness signatures or notary affidavits. This brief *Incardination Petition* is standard procedure in any real church.

## Petition For Direct Incardination

### PART I

#### PERSONAL DATA

##### PERSONAL INFORMATION

Full legal Name:

\_\_\_\_\_

If any, other names used: \_\_\_\_\_

Title (as to how you wish to be addressed): \_\_\_\_\_

Postal Address:

\_\_\_\_\_

Your current or past church affiliation:

\_\_\_\_\_

Current affiliation web site: [www.](http://www.)\_\_\_\_\_

Home Telephone \_\_\_\_\_ Work/Other \_\_\_\_\_

Date of Birth: \_\_\_\_\_ Place of Birth \_\_\_\_\_

Citizenship: \_\_\_\_\_

Marital/Relationship Status:  single/divorced  married  monastic

Has your marriage been contracted by an Orthodox priest?  yes  no  n/a

If yes, list date and location: \_\_\_\_\_

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If applicable, legal name of your spouse (even if not Orthodox):

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If applicable name and age of children: \_\_\_\_\_

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If applicable, your employer's name and location:

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*Note: We will NOT contact your employer as a reference without your permission*

Please check what applies:

I am a pastor. Church web site: www. \_\_\_\_\_

I am a monastic. Web site: www. \_\_\_\_\_

I am an ordained minister/priest. My current ministry is \_\_\_\_\_  
\_\_\_\_\_ at \_\_\_\_\_

I have a public profile at www. \_\_\_\_\_

I currently have no assignment.

I am a retired clergy person. Former affiliation: \_\_\_\_\_

I am not ordained, but seek ordination once qualified.

*Please note that for ordination we require a degree in theology or equivalent formation training. The latter will need to be verified, including via a written or verbal test administered by our Divinity School.*

*Please note that during the Application process, we will check your background, but do not use demeaning and incompatible methods like "psychological evaluations" (which can be manipulated and are only meant for the mentally ill); neither do we collect reference letters from your friends (who are favorably biased).  
**Our background check is solely based on facts and tangible evidence.***

## **PART II**

### **ATTACHMENTS AND DOCUMENTATION**

*Please attach the following documents and mark the reference number on each copy:*

- 1. Your Résumé or Curriculum Vitae**
- 2. A copy of your *letter of resignation* from your previous affiliation\***
- 3. Signed sheet of *Disclosure***
- 4. Signed *Spouse Affidavit* if married**
- 5. Copies of all academic credentials, degrees earned, including your High School Diploma**
- 6. Copies of any non-academic education, trade, vocational or technical schools**
- 7. If applicable, copies of any honorary degrees, distinctions and special recognition**
- 8. If applicable, copies of licenses and/or professional affiliations**
- 9. If applicable, copies of all *Ordination Certificates***
- 10. A copy of either, your Driver's License/State ID or Passport**
- 11. A recent passport size photograph**

*\* If, for some reason, your current religious organization would or could not release you, you may substitute this document with a statement of resignation, signed and dated by you & witnessed by a third person or notary.*

## PART III

### PROCEDURES

1. Please note that if any of the above named documents, copies or required submissions are missing, your petition cannot be processed.
2. After your petition has been reviewed and the background check conducted, you will be asked to call the bishop in order to discuss options for you in this jurisdiction.
3. Please note, we will not ordain, accept or incardinate clergy that do not have a proper assignment within the church or a tangible ministry:
  - Should you have a congregation at this point, you will be asked to submit details regarding membership, property and ministerial events
  - If you do not have a congregation or viable ministry, the bishop will discuss with you possible assignments in your area or a transfer to an existing entity.
  - After incardination, you will be placed on a *one-year initial probation period*, during which time no grievance with the Diocesan Council can be filed in case of suspension or dismissal.
  - After incardination, an *Antimension* and *Holy Chrism* can be issued to you, if applicable. These two items remain church property in your care. You may not share any of these items, even with other clergy, without prior consent from the bishop.
  - From the time of initial acceptance until your official incardination, you will be allowed to serve as clergy in a temporary capacity, depending on your ministerial situation.
  - You are expected to review the *Canons And Other Guidelines* (posted on the church web site) before submitting this petition.

**PART IV**

**EXPECTATIONS**

- **As clergy in our jurisdiction, you will be required to maintain the position and responsibilities to which you have been assigned.**
- **You are asked to file, in writing, a brief report at least once a year.**
- **You are expected to abide by the Holy Canons and the directions of the bishop or his designee.**
- **You are encouraged to attend diocesan meetings and events as scheduled.**
- **Should you ever want to resign or retire, please request a release, in writing, addressed to the bishop. (Please note that clergy who have been “received” by other churches without proper release are considered renegade.)**

**AFFIDAVIT**

*Please sign below :*

**I hereby agree to all procedures and requirements of incardination. I have studied the *Canons and Other Guidelines* of this jurisdiction and agree to abide by them without reservation.  
I hereby apply to be incardinated as clergyman into the *Nebraska Ukrainian Orthodox Exarchate*:**

Signature:

Date:

**The following documents must be signed, before this Application can be reviewed.**

## SPOUSE AFFIDAVIT

**Please note: This only applies if you are legally married. In fulfillment of Orthodox Canon Law, a clergyman must either be married or monastic. Non-Orthodox marriages should be regularized before official incardination. Monks cannot be pastors of parishes.**

I, \_\_\_\_\_, spouse of \_\_\_\_\_  
*(print full legal name) (print full legal name)*

\_\_\_\_\_  
*(print ecclesiastical name, if different)*

**do hereby give my full consent to the ordination and/or incardination of my spouse into the *Nebraska Ukrainian Orthodox Exarchate*. I have reviewed the Application policies and am in full agreement therewith. Additionally, I give my full support to the ministry that will be assigned to my spouse pertaining to that office and position in the Church.**

*Please check what applies:*

Further I declare that I am in good canonical standing and a practicing Orthodox Christian to the best of my knowledge and abilities.

I am not a member of the Orthodox Church and hereby request to be received according to the Holy Canons and as a requirement to my spouse's incardination.

I have been received into the Holy Church at the Parish of \_\_\_\_\_  
in the city/State \_\_\_\_\_ by the Reverend Father \_\_\_\_\_  
of the \_\_\_\_\_ jurisdiction.

**Signed:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**Witnessed by:**

\_\_\_\_\_  
*(signature and date)*

**Witness Address and Phone Number:** \_\_\_\_\_

**- OR -**

**Notarized by:** \_\_\_\_\_

*(Signature and seal of Public Notary)*

## DISCLOSURE

The following disclosure is confidential and is for the sole use by church officials for the purpose of determining the suitability of an applicant in regards to incardination, whether by ordination or seminary admission. All affirmative answers must be explained in detail on a separate attached sheet. This document must be notarized.

1. Have you ever been convicted of a felony in the United States or in any other country?  
 YES  NO
2. Are you under litigation or engaged in any criminal or civil legal proceedings, including bankruptcy?  
 YES  NO
3. Are you now under treatment for any psychological, emotional or personality disorder/condition/problem?  
 YES  NO
4. Are you now being treated for the abuse of any legal or illegal drug(s), including prescription medications and alcohol?  
 YES  NO

## DISCLAIMER

I, the undersigned, certify that the foregoing information is true and correct to the best of my knowledge and understanding; and that a knowing and willful false statement made herein may cause me to be subject to disciplinary action by the *Nebraska Ukrainian Orthodox Exarchate*.

The *Nebraska Ukrainian Orthodox Exarchate, Inc.* shall not be held responsible for criminal acts or civil liabilities of any of its clergy. Furthermore, the *Nebraska Ukrainian Orthodox Exarchate* cannot undertake my legal defense or that of any clergy person, including seminarians, and shall pursue its own process of disciplinary action independently of any criminal or civil legal action.

I, the undersigned, release the *Nebraska Ukrainian Orthodox Exarchate* from any responsibilities for my actions and waive all claims upon the *Nebraska Ukrainian Orthodox Exarchate* and/or any other of its members. I agree to hold harmless the *Nebraska Ukrainian Orthodox Exarchate* its officials and other church members.

PLEASE PRINT NAME IN FULL: \_\_\_\_\_

Birth Date: \_\_\_\_\_ Place of Birth: \_\_\_\_\_

*Notarized by:*

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

NOTARY PUBLIC SEAL:

## **Profession of the Orthodox Faith**

**Orthodoxy holds that the eternal truths of God's saving revelation in Jesus Christ are preserved in the living Tradition of the Church under the guidance and inspiration of the Holy Spirit. The Holy Scriptures are at the heart of Holy Tradition and the cornerstone of the Orthodox faith. While the Bible is the written testimony of God's revelation, Holy Tradition is the all-encompassing experience of the Church under the abiding guidance and direction of the Holy Spirit. Essentially, as Orthodox Christians we consider that our tenets can be very similar to those of other Christian traditions. However, the balance and integrity of the entire Apostolic faith once delivered to the Saints has been preserved inviolate.**

**We believe that God is One in substance and Triune in persons. We worship One God in Trinity, and Trinity in Unity, neither confusing the persons nor dividing the substance. Creation is the work in time of the Blessed Trinity. The world is not self-created, neither has it existed from eternity, but it is the product of the wisdom, the power and the will of the One God in Trinity. God the Father is the prime cause of creation and God the Son and God the Holy Spirit took part in creation. God the Son perfects creation and God the Holy Spirit vivifies it.**

**We believe that Jesus Christ is truly God. He is Jesus, that is, the Savior and Christ, the Lord's Anointed, a Son not created of another substance, as is the case with humans, but a Son begotten of the very substance of the Father before all time, and thus consubstantial with the Father. He is also truly man, like us in every respect, except sin. The denial either of His divinity or of His humanity constitutes a denial of His incarnation and of our salvation.**

**The Holy Spirit proceeds from the Father. The faith of the Church about the procession of the Holy Spirit was confirmed by the Second Ecumenical Council, which added to the Creed the following clause: "I believe in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father."**

**The Church is the holy community, i.e. the kingdom of God, not of this world, founded by Jesus Christ for our salvation, bearing his holy sanction and authority, and composed of faithful holding to one and the same faith and the partaking of the same Mysterions. It is divided into the clergy and laity. The clergy trace their descent by uninterrupted succession from the Apostles and through them from our Lord Jesus Christ. The Church is ONE, because Jesus Christ founded not many, but only one holy church; HOLY, because her aim, the sanctification and salvation of her members through the Mysterions, is holy; CATHOLIC, because she is above local limitations; and APOSTOLIC, because she was "built upon the foundation of the Apostles, Jesus Christ Himself being the cornerstone" (Eph. 2:20). The Head of the Church is our Lord, Jesus Christ.**

**We recognize seven major Holy Mysteria (sacraments): Baptism, Chrism (or Confirmation), Eucharist, Absolution, Ordination, Marriage and Unction. Baptism is the door, through which one enters into the Church. Chrismation is the completion of Baptism. In the Holy Eucharist we partake of the very Body and the very Blood of Jesus Christ, in the forms of bread and wine, for the remission of sins and eternal life. Both, the New Testament and Sacred Tradition, bear witness to the real presence of Christ in the Holy Eucharist. In the Mysterion of Confession, Jesus Christ, through the confessor, forgives the sins committed after Baptism by the person who confesses his or her sins and sincerely repents of them. In the Mysterion of Ordination through prayer and the laying-on of hands by a bishop, divine grace descends on the ordained enabling him to be a worthy minister of the Church. Apostolic succession is fundamental to the Church. Without it, there can be no continuity of the Church. In the Mysterion of Marriage, divine grace sanctifies the union of husband and wife. In the Mysterion of Holy Unction, the sick person is anointed with sanctified oil, and divine grace heals his bodily and spiritual ills.**

**At death, man's body goes to the earth from which it was taken, while the soul, being immortal, goes to God, who gave it. The souls of men, being conscious and exercising all their faculties immediately after death, are judged by God. This judgment following man's death we call the Particular Judgment. The final reward of men, however, we believe will take place at the time of the General Judgment. During the time between the Particular and the General Judgment, which is called the Intermediate State, the souls of men have some foretaste of their blessing or punishment.**

**Further, we venerate and honor the saints and we ask their intercession with God, but we adore and worship only God the Father and the Son and the Holy Spirit. Of all saints, we honor exceedingly the Mother of our Lord because of the supreme grace and call she had received from God. Though she was not exempt from original sin, from which she was cleansed at the time of the Annunciation, we believe that by the grace of God she did not commit any actual sin. We venerate the sacred icons and relics. Yet this veneration, according to the decisions and canons of the Seventh Ecumenical Council, relates not to the sacred images as such, but to their prototypes or to the persons whom they represent.**

**I hereby attest to the above statement and solemnly profess to abide by the Holy Doctrines and Canons of the Orthodox Church as stated therein.**

**In cases of uncertainty, I will consult with my ecclesial superiors, foremost the bishop, in order to clarify matters and, as in all pastoral matters, to follow their direction.**

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*Signature & Date*

*Printed Name*