



Nebraska Ukrainian Orthodox Exarchate

GRAMMATA ON INCARDINATION

We have established the following criteria for incardination into this Exarchate and steps towards Orthodox ordination.

The actual regulations for identifying, preparing and ordaining clergy may slightly differ under various circumstances, but in all cases one must work with (and be guided by) the bishop. It is also safe to assume that one must be active in a congregation or ministry and that the candidate is known and respected in that community before approaching the Exarchate about incardination or ordained ministry.

In our jurisdiction, potential candidates for either ordination or incardination must be active in a parish or ministry. Before they can be *considered*, they should be recommended by the parish leadership (council or Board) or, in the case of direct incardination, by members of their community. This is only the beginning of a careful screening process. The candidate will be asked to submit an official written request to incardinate into the Nebraska Ukrainian Orthodox Exarchate, including a brief explanation why the candidate has left or wishes to leave his or her current affiliation. A short CV or *Résumé* should also be provided.

The bishop, having consulted with his advisers, will meet with potential candidates and explore each person's spiritual journey, his or her prayer life and sense of vocation.

Within this screening process, for some it ends with a recommendation that the candidate *not* be ordained or incardinated; for others, a positive recommendation is made to the bishop. At this point, the candidate is asked to present a document about ordination (and apostolic line, if known) as well as transcripts relative to the candidate's theological education.

If the bishop agrees to ordain or incardinate the candidate, he will also lay out what is needed by way of education and training, based on each person's credentials. Thus, requirements vary with each candidate, but it is the bishop who will ultimately set the requirements, based on circumstances and based upon where the candidate will end up conducting his or her ministry.

The following specific incardination requirements have been established:

1. A priest or deacon applying must meet in person with the bishop, at which time (if not previously accomplished) the following should be provided:
 - A written letter of request for incardination.
 - A Letter of Affirmation from the petitioner's spouse (if married).
 - Copies of the petitioner's ordination certificates in Apostolic Succession.
 - Copies of the petitioner's educational certificates – diplomas, transcripts or related life experiences.
 - An overview of the petitioner's ministerial experience, a list of the places they have served.
 - The petitioner must provide a minimum of two references from ministerial experience, preferably one from clergy, one from laity.
 - The petitioner must have a current ministry or submit a suggested plan for future ministry. Exception to this requirement are retired clergy who are seeking to stay in communion with the church.

2. Procedures:

- After review and acceptance of the candidate's Application documents, the following procedure can be instated:
- The candidate will be scheduled for an in person interview with the bishop and two clergy from the bishop's *Advisory Council*. Their recommendations may be submitted in writing.
- The candidate will be received in a setting of public worship as a matter of public record. This Service includes the affirmation of the clergy and laity, the blessing of the clergy received and the celebration of the Holy Eucharist.
- Faculties will be extended.

3. Ongoing Records:

The above said documents will be kept in the Diocesan Office. Each clergy person received into the jurisdiction will submit an update of their ministry by the last Sunday of the Orthodox Church Year, i.e. the Sunday before September 1 (Church Calendar: September 14). These letters will be a part of the ongoing file of each clergy person.

4. During the Application process, diocesan staff will check the candidate's background, but not use demeaning methods like "psychological evaluations" (which can be manipulated) and collect reference letters from the candidate's friends (who are favorably biased). Our background check is solely based on facts and tangible evidence.

So authorized & dated on September 1/14, 2016:

/S/ +Melchizedek
Patriarchal Exarch

