



The Episcopal Diocese of New York

Ordination Task Force

Report on the Current Discernment Process and the Path to Ordination

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Mission Statement:

To provide a clear overview of the current Discernment Process and the Path to Ordination in support of raising up of new leaders in the church.

Introduction

The aim of this report is to provide a comprehensive overview of the current Discernment Process and the Path to Ordination, including an overview of the process that can be posted on the Episcopal Diocese of New York (EDNY) website.

We also include highlights of The Episcopal Church (TEC) Title III: Ministry canons relating to ordination, a review of the functioning of the Commission On Ministry (COM) through the program year 2022-2023, and the report on the findings of the COM Mutual Ministry Review conducted in November 2022. Finally, we make specific and prioritized recommendations to help make the process more caring, clear, equitable, nimble, and Spirit-led, in line with the priorities of Bishop Matthew F. Heyd (hereafter referred to as “the Bishop”).

Highlights of TEC Title III: Ministry Canons relating to Ordination

Note: The full Title III: Ministry Canons can be found at [TEC Ministry Canons](#)

The canons affirm the ministry of all baptized people, lay and ordained, and require that every diocese promote and support such ministries. The canons also affirm that there is to be no discrimination in access to the discernment process, including that due to race, color, ethnic origin, immigration status, national origin, sex, marital or family status (including pregnancy and childcare plans), sexual orientation, gender identity and expression, disabilities or age.

A Diocesan Commission on Ministry (COM) is required to advise and assist the Bishop in overseeing recruitment, discernment, formation, and assessment of ministers. Training and resources are to be provided to faith communities to help with communal discernment of both lay and ordained leadership. *See Summary of Canons relating to the COM below.*

The Bishop, advised by the COM, sets the procedures for the ordination selection process, in compliance with the TEC canons. A suitable member of a parish or other faith community may be nominated by the vestry (or similar) and clergy after a time of local discernment. The Bishop meets with the nominee and must confirm that the nominee is a confirmed adult communicant in good standing. If the person is nominated to the priesthood, the Bishop also must confirm that there are sufficient financial resources available to support their formation for ordination. If all is in order, members of the COM review the nominee's application and meet with them to evaluate their qualifications. A written report is to be provided to the Bishop, who then may admit the nominee to postulancy. Relevant parties are notified, including the nominee and their clergy as well as the Standing Committee.

The canons describe postulancy as a time of continued exploration about the postulant's call, including Ember Day communications with the Bishop four times a year. A postulant may be removed at this stage at the sole discretion of the bishop, with written notice given to relevant parties. An application, including written support from the nominee's vestry

and clergy and evidence of ongoing formation, is required for admittance to candidacy. The Standing Committee must confirm the transition to candidacy, having reviewed the postulant's file and interviewed them. The Bishop then officially admits them to candidacy and informs the relevant parties.

In candidacy, the canons emphasize education and formation, which is to be tailored to the Candidate's personal situation, including their prior education and experience. There is a clear preference for formation in community, and required subjects for study and specific training are elaborated. Regular reports from the formation program are required. In addition, Ember week communications from the candidate are to continue with the Bishop. A background check as well as medical and psychiatric evaluations (using nationally approved forms) must be completed and kept permanently on file. As with postulancy, a candidate may be removed from the process at the sole discretion of the bishop, who notifies the relevant parties, including the Standing Committee. A candidate may be transferred to another diocese if the receiving bishop agrees to the transfer.

An application for ordination to the diaconate, including certificates from the formation program and the COM attesting to successful completion of the requirements, is reviewed by the Standing Committee, who provide a written testimonial to the Bishop. The candidate may then be ordained deacon. Vocational deacons are to continue a process of formation approved by the Bishop for another two years after ordination, including one year of regular meetings with a mentor deacon.

Transitional deacons who are called to the priesthood serve in a cure as approved by the Bishop. After at least six months, they may apply with required certifications to be ordained as priests. Again, the Standing Committee reviews all the relevant information and, if they approve, they recommend ordination in writing to the Bishop. The deacon is then ordained to the priesthood. Finally, the Bishop and COM must require and provide for continuing education of priests as well as mentoring for at least a year for newly ordained priests.

Overview of the Current Discernment Process and Path to Ordination

Discerning God's Call to the Priesthood and Diaconate **in The Episcopal Diocese of New York**

“You did not choose me but I chose you. And I appointed you
to go and bear fruit, fruit that will last... “

John 15:16 (MB)

“For as in one body we have many members, and not all the members have the
same function, so we, who are many, are one body in Christ, and individually we are
members one of another. We have gifts that differ according to the grace
given to us...”

Romans 12:4-6

Whatever led you to this page/document, we are glad you found your way here. Sensing a call to ministry can be an emotional process, with moments of joy and clarity, confusion and fear. We hope that knowing more about the process will demystify it a bit. Know that you can always reach out to your priest or to the Rev. Canon Masud Ibn Syedullah TSSF, Interim Canon for Ministry, in the Ministry Office with your questions.

This overview contains all the detailed steps for discerning a call to ordained ministry in the Episcopal Church in the Diocese of New York. “Do not be afraid!” (Luke 1:30, and elsewhere.) It is long and detailed on purpose, so that you might see with some clarity the road ahead, and so that you might know how much care goes into the careful consideration and support of our ordained vocations. We take discernment seriously, and the detail of this document reflects this significance. We believe that God loves you, us, and the world, and this process provides the way we discern whether ordination is the right response for those who feel called to it.

This document has many numbers and bullet points but remember that most of these represent conversations and communications with other people who are discerning with you.

Listening for God's call in our lives, and determining how we should respond, matters a great deal to us. This document focuses on ordination, but the high value we place on discernment is also true for lay ministry, which makes up the great majority of Christian vocations.

Before diving in, please take a moment to pray, whether this is your first time or ten thousandth time consulting this document. We include a prayer below, but you may know best how to pray this time you turn past the cover page. God lovingly calls us to respond to the gift of our being, and a vital work that we share, together, is listening.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**

-- The Commission on Ministry

Introduction

The *Book of Common Prayer* (BCP) defines the ministers of the Church as laypersons, bishops, priests, and deacons. This definition reminds us that, while all Christians are called to minister in the name of Jesus, not every ministry requires ordination. To ensure that the selection and formation of ordained ministers occur in an orderly manner, The Episcopal Church has devised canons or rules for discerning the call of some baptized Christians to ordained ministry.

These rules are outlined in [Title III: Ministry Canons of The Episcopal Church's Constitution and Canons](#), which mandate that there should be a Commission on Ministry (COM) in each diocese to advise and assist the Bishop in the design and oversight of the ongoing process for identifying individuals with the gifts for ordained ministry and recruiting, discerning, forming, and assessing their readiness of for ordained leadership. [The Episcopal Diocese of New York Canons contain diocesan specifics.](#)

[Click here](#) for a listing of the current members of the Commission on Ministry, as well as contact information for the Canon for Ministry and Liaison for the Ministry Office.

The canons guide an individual along a path to ordained ministry. The path to the diaconate consists of four steps, and the path to the priesthood consists of five steps. The bishop has oversight of the ordination process and may modify various steps on occasion.

Step One - Becoming a Nominee

This initial discernment phase at the parish/local community level follows guidelines established by the bishop and Commission on Ministry (COM). The COM has compiled a [Parish Discernment Handbook](#) to provide individuals seeking discernment of ordained ministry, parish priests, discernment committees, and vestries with essential information and guidance regarding their roles and responsibilities in this important process of discernment, education, and formation of our ordained leaders.

1. Individual becomes an involved member of a parish in the Episcopal Diocese of New York.

- The individual is an active member (a baptized and confirmed adult communicant in good standing) of a parish for a minimum of one year (or longer if required by the priest).
- During this time the individual comes to know the parish and becomes known by parishioners and the clergy.

2. Individual begins discernment with the priest.

- The individual and priest begin a focused period of inquiry, service, and exploration of the person's sense of call, lasting several months to a year.

3. Parish Discernment Committee is formed.

- If the priest has seen the beginning signs of a call to ordained ministry, the priest forms a Parish Discernment Committee to meet with the individual, who is now known as an aspirant.
- The discernment committee should be 3-5 laypeople who meet regularly with the aspirant for six months to a year to help clarify the nature of the person's call.
- The diocese recommends the book ***Listening Hearts: Discerning Call in Community*** by Suzanne G. Farnham et. al. for guiding this work. The COM offers first time parish discernment committees training in the Listening Hearts practice of spiritual discernment.
- After its work is completed, the Parish Discernment Committee writes a [Parish Discernment Report](#) to the priest sharing its discernment.

(See the Parish Discernment Handbook for details on the role and responsibilities of the Parish Discernment Committee.)

4. Priest writes nominating letter to the bishop.

- The priest submits a **Priest Nominating Letter** ([Priesthood](#) and [Diaconate](#)) to the bishop nominating the aspirant to postulancy for the diaconate or the priesthood, including a description of the parish discernment by which the aspirant has been identified and enclosing a copy of the discernment committee's report.

5. Priest & Vestry submit canonical letter/form indicating parish support.

- If the priest and vestry, by way of a two-thirds majority, decide to sponsor the nominee, they complete and sign a **Parish Support Letter/Form** ([Priesthood](#) and [Diaconate](#)) pledging to be engaged in the nominee's preparation for ordination and to provide financial support. The Parish Support Letter/Form will be sent to the priest after the bishop has received the nominating letter.
- The aspirant is now a nominee, and the nominee is required to formally accept the nomination in writing.

Step Two - Becoming a Postulant

Postulant is the term used by the canons to describe a person approved by the bishop to pursue ordination. It may initiate the formal preparation for ordination and involves continued exploration of the postulant's call to ordained ministry.

1. Nominee meets with the bishop.

- The nominee makes an appointment to meet with the bishop.

2. Nominee accepts nomination in writing and applies for postulancy.

- The **Acceptance of Nomination and Application for Postulancy** ([Priesthood](#) and [Diaconate](#)) form and ancillary materials are sent to the nominee after the priest's sponsoring letter has been received by the bishop.
- The application materials the nominee submits to the bishop include a spiritual autobiography, ministry statement, history of church affiliation, and other information

relevant to the bishop's discernment. These documents are kept as part of the permanent records of the diocese.

- [Click Here](#) for an outline of approximate costs.

3. Nominee undergoes health related evaluations and submits documentation attesting to their completion:

- Evaluations include: 1) background check, 2) psychological evaluation, 3) physical evaluation.
- An overview of these evaluations is provided in the [About the Physical and Psychological Evaluation](#) document.
- The purpose of these evaluations is to ensure that the nominee is physically and psychologically healthy enough to do the work of ministry.

4. Nominee meets with Canon for Ministry.

- After all application materials and results of evaluations have been received and reviewed, the Canon for Ministry arranges to meet with the nominee.

5. Bishop reviews the nominee's file.

- The bishop reviews the nominee's file and decides if the nominee should proceed to the preliminary interview stage of discernment at the diocesan level.

6. Nominee completes three preliminary interviews.

- If the bishop decides the nominee should continue discernment at the diocesan level, the Canon for Ministry invites the nominee to schedule separate preliminary interviews with three members of the Commission on Ministry.
- Following each interview, the interviewer sends the Canon for Ministry an evaluation of the nominee's gifts for ordained ministry and recommends whether they should be invited to a Discernment Conference. The customary practice of the diocese is to require that two of the three interviewers recommend inviting the nominee to a conference.

- Excerpts from the interviews are sent to the sponsoring priest to be shared indirectly with the nominee.

7. Bishop reviews the nominee's file.

- Following this review, the bishop decides if the nominee should proceed by attending a Discernment Conference.

8. Nominee attends a Discernment Conference.

- At the Bishop's request, the Canon for Ministry invites the nominee to attend a Discernment Conference.
- These day-long conferences are normally scheduled two or three times a year.
- At this conference, members of the Commission on Ministry discern and evaluate the nominee's gifts for ordained ministry and provide a written recommendation to the bishop that the nominee be: granted postulancy; asked to engage in further discernment and formation and reapply again later; or pursue further lay ministry.

9. Nominee meets with the bishop for a postulancy interview.

- The bishop reviews the nominee's file and recommendations and meets with the nominee to discuss the possibility of postulancy for the diaconate or priesthood.
- The bishop notifies the nominee whether they have been made a postulant or not.
- If the answer is negative, the nominee and their priest are invited to meet with the bishop to discern the next steps for the nominee's continued ministry.
- If positive, the nominee is made a postulant, paving the way for them to begin academic and spiritual formation for ordained ministry.

Step Three – Postulant Formation.

1(a) Postulant for ordination to the vocational diaconate begins academic and spiritual formation.

- The canons identify five areas of competence for postulants to the diaconate:

- Academic studies including The Holy Scriptures, theology and the tradition of the church,
 - Diakonia and the diaconate,
 - Human awareness and understanding,
 - Spiritual development and discipline,
 - Practical training and experience.
- The postulant to the diaconate begins the diocesan Vocational Diaconal Formation Program, including enrolling in an Education for Ministry (EfM) group. EfM is a four-year program operated by the University of the South's School of Theology in Sewanee, Tennessee that helps lay people deepen their faith and learn more about the Christian tradition.
 - The postulant to the diaconate completes this three-year course of formation and study designed to provide academic preparation, theological reflection, and practical training in the ministry of the deacon.
 - The postulant to the diaconate completes an approved 200-hour Clinical Pastoral Training (CPT) program to provide practical pastoral training for postulants in a multi-faith context. CPT is usually completed during the second year of postulancy and is required by the time the postulant applies for candidacy.

1(b) Postulant for ordination to the priesthood begins academic and spiritual formation.

- A Master of Divinity degree at an approved, accredited Episcopal seminary is usually required for postulants to the priesthood. Decisions about choosing a seminary are made with the approval of the Bishop.
- The canons identify six areas for study during this period of preparation:
 - The Holy Scriptures,
 - History of the Christian Church,
 - Christian Theology,
 - Christian Ethics and Moral Theology,

- Christian Worship according to the use of the Book of Common Prayer, the Hymnal, and authorized supplemental texts,
- The Practice of Ministry in contemporary society, including leadership, evangelism, stewardship, ecumenism, interfaith relations, mission theology, and the historical and contemporary experience of racial and minority groups.
- Specific coursework requirements will vary from person to person and will depend on the recommendations of the Bishop and the Commission on Ministry.
- An approved 400-hour Clinical Pastoral Education (CPE) program is also required to provide practical pastoral training for postulants in a multi-faith context. CPE is usually completed during the summer following the first year of seminary and is required by the time the postulant applies for candidacy.
- Postulants to the priesthood also participate in a year-long field education placement as part of their seminary formation. This placement includes a mentoring priest in an approved parish other than the postulant's sponsoring parish and is designed to broaden and deepen the postulant's experience of the church.

2. Postulants for the diaconate and for the priesthood are canonically required to communicate regularly with the bishop through Ember Day letters.

- Ember Day letters are written four times annually: St. Lucy's Day (December 13), Ash Wednesday, Pentecost, and Holy Cross Day (September 14).
- Ember Day letters are an important means of communication with the bishop.
- Postulants continue to write Ember Days letter up through candidacy and until they are ordained as deacons or priests.
- Ember Day letters are kept as part of the permanent records of the diocese.

3. Postulants for the diaconate and for the priesthood are canonically required to prepare for ordination with training regarding:

- Prevention of sexual misconduct against both children and adults.

- Civil requirements for reporting and pastoral opportunities for responding to evidence of abuse.
- The Constitution and Canons of The Episcopal Church, particularly Title IV.
- The church's teaching on racism.

Step Four - Becoming a Candidate.

Candidacy is a time of education and formation for ordination established by a formal commitment to the candidate by the bishop, COM, Standing Committee (SC), and the Postulant's faith community. Unlike postulancy, candidacy is a formal canonical status that can be transferred between dioceses.

1. Postulant is invited to apply to the Bishop for candidacy.

- The **Application for Candidacy with documentation log** ([Priesthood](#) and [Diaconate](#)) is usually submitted around the mid-point of the postulant's formation and should include the date of admission to postulancy and a letter of support from the sponsoring congregation or faith community signed by two-thirds of the vestry or comparable body.
- The diocese requires the postulant to submit recommendation forms, and any other documents as detailed in the sample applications linked above.

2. The COM attests to the postulant's continuing academic and spiritual formation in writing to the Bishop.

3. The Bishop petitions the SC on the postulant's behalf.

4. The SC reviews the candidacy application and interviews the postulant.

- If the SC approves admitting the postulant to candidacy, the SC provides that approval to the Bishop in writing.

5. The Bishop records the candidate's name and date of admission in the

Candidacy Register.

- The bishop informs the candidate, his or her sponsoring clergy, the COM and SC, and, if applicable, the director of the Diaconal Formation Program, dean of the seminary, or the formation mentor.

6. The diocese requires that candidates for ordination to the priesthood take the General Orders Exams (GOE) and may ask them to undergo other evaluations.

- General Ordination Exams are generally taken in January of the senior year in seminary. These exams evaluate academic and theological formation in six core areas as outlined in the national canons:
 - The Holy Scriptures
 - History of the Christian Church
 - Christian Theology
 - Christian Ethics and Moral Theology
 - Christian Worship according to the use of the Book of Common Prayer, the Hymnal, and authorized supplemental texts
 - The Practice of Ministry in contemporary society
- If the candidate does not demonstrate proficiency in one or more of these areas, the Bishop or diocesan Board of Examining Chaplains may assign a mentor or advisor and additional work as they deem necessary until the candidate demonstrates proficiency.

Step Five - Ordination to the Diaconate

Ordination is the *“rite in which God gives authority and the grace of the Holy Spirit to those being made bishops, priests, and deacons, through prayer and the laying on of hands by bishops”* (BCP 860). In their last year of formation, candidates are invited to apply to the bishop for ordination to either the vocational or transitional diaconate. To be ordained a deacon, the candidate must be at least twenty-four years of age. The vocational deacon’s specific call is to the diaconate. A transitional deacon is a person who will later be ordained a priest.

1. The Bishop obtains in writing and provides to the SC the following documents:

- **Application for Ordination to the Diaconate with documentation log ([Transitional Diaconate](#) and [Vocational Diaconate](#))** from the candidate requesting to be ordained as a deacon.
- A letter/form of support from the sponsoring community signed and dated by at least two-thirds of the vestry or comparable body and the clergy leader.
- Written evidence of admission of the candidate to postulancy and candidacy, giving the dates of admission.
- A report from the diocesan Diaconal Formation Program, seminary, or other program of preparation showing the candidate's scholastic record in the subjects required by the canons and giving an evaluation with a recommendation as to the candidate's other personal qualifications for ordination together with a recommendation regarding ordination to the diaconate.
- A certificate from the COM giving a recommendation regarding ordination to the diaconate.
- Other documentation as detailed in the sample applications linked above.

2. SC reviews the candidate's application.

- If a majority of the SC's members attest that the canonical requirements for ordination to the diaconate have been met and there is no sufficient objection on medical, psychological, moral, or spiritual grounds, they recommend the candidate for ordination to the diaconate.

3. The Bishop ordains the candidate.

- At the time of ordination, the candidate publicly makes the Declaration of Conformity to the Doctrine and Discipline of the Episcopal Church.

Step Six - Ordination to the Priesthood

1. A transitional deacon must be at least twenty-four years of age to be ordained a priest.

2. A transitional deacon may be ordained a priest six months after ordination to the diaconate and 18 months after acceptance of nomination for postulancy.

3. The transitional deacon's background check and medical and psychological evaluations must have taken place or been updated within thirty-six months before ordination.

4. The Bishop obtains in writing and provides to the SC the following documents:

- [Application for Ordination to the Priesthood with documentation log](#) from the transitional deacon requesting to be ordained as a priest.
- Letter/form of support from the transitional deacon's sponsoring congregation or faith community, signed and dated by at least two-thirds of the vestry or comparable body and the clergy leader.
- Report from the seminary or other program of preparation showing the transitional deacon's scholastic record in the subjects required by the canons and giving an evaluation with recommendation as to the transitional deacon's other personal qualifications for ordination together with a recommendation regarding ordination to the priesthood.
- Statement from the COM attesting to the successful completion of the program of formation and proficiency in the required areas of study, recommending the transitional deacon for ordination to the priesthood.
- Other documentation as detailed in the sample applications linked above.

5. The SC reviews the transitional deacon's application.

- If a majority of the SC's members attest that the canonical requirements for ordination to the priesthood have been met and there is no sufficient objection on medical,

psychological, moral, or spiritual grounds, they recommend the candidate for ordination to the priesthood. This exact language is in the national canons!!

6. The Bishop ordains the deacon a priest.

- At the time of ordination, the deacon subscribes publicly and makes the Declaration of Conformity to the Doctrine and Discipline of the Episcopal Church.

Role of the Commission on Ministry

Canonical Responsibilities of the Commission on Ministry

The Commission on Ministry (COM) was formed in compliance with the TEC Canons, which provide that the COM should consist of Priests, Deacons (if any), and Lay Persons. COMs are to support the ministry of all the baptized, including lay leaders and clergy. The COM advises and assists the Bishop in the implementation of the Title III: Ministry canons in the determination of present and future needs for lay and ordained ministers, and in designing and overseeing the recruitment, discernment, formation, and assessment of ministers.

Members of the COM are to have ongoing training to enable them to carry out their work. The COM is also to provide training and resources to assist congregations, schools and other youth organizations, college and university campus ministry centers, seminaries, and other communities of faith, in community discernment for lay and ordained ministry that fits their context. In addition, the COM is to actively solicit the name of potential leaders from such communities.

[The EDNY Canons pertaining to the COM](#) specify that there should be at least ten members, and, as far as possible, there should be an equal number of clergy and lay people on the Commission. In addition, members should reflect the geographic diversity of the Diocese.

EDNY specifies that the COM assist the Bishop in carrying out the TEC Canons as follows:

1. Determining present and future needs for ministry in the Diocese.
2. Recruiting and selecting persons for holy orders and guiding and examining postulants and candidates for orders.
3. Providing for the guidance and pastoral care of clergy and lay persons who are in stipendiary and non-stipendiary positions accountable to the Bishop.
4. Promoting the continuing education of the clergy and of lay persons employed by the Church.

5. Supporting the development, training, utilization and affirmation of the ministry of the laity in the world.

The COM is also to be available to consult with the Bishop on guidelines for selection, training, deployment, and continuing education of licensed lay ministries as have been approved in the Diocese, including Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Evangelist, and Catechist.

Formation and Function of the EDNY COM

The COM of the EDNY consists of approximately thirty members, appointed by the Bishop and drawn from across the Diocese. Although the Commission can have as few as ten members, the scope of the work of the COM and the large size of EDNY are such that many more members are needed. The canons specify that efforts should be made to have an equal number of lay people and clergy, but in practice there have been more clergy as members. (See below for recent composition.)

There has not been a consistent approach to training new members of the COM. In recent years, there have been just a couple of one-day sessions for new members, beginning in 2018, as well as more general trainings/formation opportunities as part of the regular COM meetings.

The Commission generally meets every other month, from October to June. During the Pandemic, the meetings were moved online. As a result, most of the COM members were able to attend, and these meetings have generally continued online. There are also typically up to six, day-long Discernment Conferences offered during the year – historically on a Friday and Saturday in December, January, and April. The January dates were originally make-up dates in case of inclement weather in December, but the number of nominees often require the use of the additional January dates.

In addition, some members have been involved in conducting Preliminary Interviews with nominees, and in some cases, evaluating sermons and grading liturgy exams. Although subcommittees for recruitment, discernment, formation, assessment, and continuing education were formed after the 2003 Canonical revisions, over time those subcommittees fell out of use. Other working groups have been formed from time to time to address specific issues, such as putting together the Parish Discernment Committee Handbook. Efforts in the five canonically mandated areas were more sporadic.

For example, efforts by the COM to recruit new church leaders in the Diocese have varied over the years. The most recent Vocations Day offered by the COM was in 2014 and drew 125 attendees. Due to the previous bishop's concern that the net was cast too wide, though, the recruitment effort was scaled back and refocused only on those in formal discernment in their parishes. Some recruitment for deacons has been done by diaconal leaders separate from the COM.

The work of discernment has been the major focus of the COM, through Preliminary Interviews and Discernment Conferences. In addition, some members have become involved in learning and training others in the Listening Hearts method of discernment. The *Listening Hearts* book has been recommended as a resource for parish discernment for many years. In 2015, the first group of COM members was trained in Listening Hearts at a retreat. These members put together a Listening Hearts parish discernment training manual and some of them began to offer trainings to parishes. Another group was trained in 2016, and a few of those trained also began to offer parish workshops.

Around the same time, another working group within the COM researched best practices of 25 dioceses across the country and compiled another resource for parishes who are engaged in discerning future leaders: The Parish Discernment Committee Handbook, first published in 2018 and expanded, revised, and retitled the Parish Discernment Handbook in 2021. The primary purpose of the Handbook is to provide priests and Parish Discernment

Committees with the essential information and resources they need to participate fully in the discernment process for those who feel called to seek ordination to the diaconate or priesthood.

In terms of formation and assessment of those going through the ordination process, the COM has tended to rely primarily on the Ministry Office to work with postulants and candidates. In addition, as stated above, some members have been involved in evaluating submitted sermons and grading liturgy exams.

Finally, continuing education and mentoring are other areas which the COM has not focused on consistently. There have been some programs geared to newly-ordained and new-to-the-Diocese clergy, and occasional efforts to assign mentors to postulants and candidates, but in recent years, the Ministry Office has done more to support these efforts than members of the COM.

Relationship of COM to the Ministry Office and Diocese

A Diocesan staff person to support the work of the COM and help facilitate the process of ordination was initially funded by the 1983 Diocesan budget. The current Canon for Ministry and Liaison to the Canon for Ministry work alongside the members of the COM to advise the Bishop and support those who are in the ordination process. Ultimately, it is the Bishop who is makes the decisions around leadership and ordination in the Diocese. In addition, the Standing Committee must consent to candidacy and ordination decisions.

The Ministry Office particularly facilitates the large number of administrative tasks necessary for those nominated for ordination and for those at later stages in the process. The staff also support the work of the COM by setting dates for events such as regular COM meetings, discernment conferences and ordinations. They facilitate the application process for ordination and invite members of the COM to conduct preliminary interviews and to attend discernment conferences. There is also some overlap in responsibilities with the COM. For

example, the Canon for Ministry as well as several trained members of the COM offer *Listening Hearts* training for parish discernment committees.

The Standing Committee of the Diocese is responsible for consenting to the admission of applicants to candidacy and ordination and ensuring that all has proceeded according to the canons. The Committee reviews recommendation letters for proposed Candidates and asks the COM to certify to the readiness of those seeking admission to the next stage in the process, and the Chair of the COM signs off on behalf of the COM.

The work of the COM also overlaps in part with the Offices of Transitional Ministry and Congregational Vitality. The former helps newly ordained clergy find employment and can give the COM valuable insight into the future leadership needs of the Diocese. The Office of Congregational Vitality could also help the COM understand the skills and gifts necessary for leadership of healthy congregations in the future.

Supplementary Data for the COM during the 2022-2023 Program Year

To bring this into context, here is a snapshot of the COM during the program year October 2022 to June 2023:

- There were 29 members plus the Canon for Ministry and the Director of the Diaconal Formation Program.
- Ratio of clergy to lay:
 - clergy: 22
 - laity: 7
- Involvement in COM activities:
 - i. Bi-monthly meetings: an average of 23 members attended each meeting.
 - ii. Preliminary interviews: 19 members took part; three members interviewed three times; seven members interviewed twice.
 - iii. Discernment Conferences: 21 members took part in the Discernment Conferences.

- iv. Listening Hearts trainings with parishes were conducted by several members.
- v. Mutual Ministry Review: 23 members responded to the questionnaire, and 16 members attended the in-person Review.

Functioning of the COM: Results of Mutual Ministry Review in November 2022

Summary by the Ministry Office

The mutual ministry review revealed that, while the canonical scope of the COM's work is huge, the Diocese has functioned by limiting the COM's role to advising the Bishop on matters of Postulancy and supporting those on the journey towards ordination. Little has been done in terms of recruiting and mentoring the leadership the church needs at this historical juncture. There is a lack of shared vision and calling. Additionally, there is a noticeable gap between diocesan and national canons. The review also surfaced the need for a shared concept of ministry. Positively, it showed that the COM has worked faithfully and collegially over the years and that its members have a deep sense of appreciation for their work. The SWOT analysis revealed some clearly identifiable strengths, weaknesses, opportunities, and threats. The review occurred amid the larger transition taking place in the Diocese. As a result, nothing was done, and no follow-up plans were made.

More Detailed Summary of MMR Questionnaire Responses (23 Anonymous Responders):

Question 1: What do you understand the purpose and function of the Commission on Ministry, and its members, to be?

- There are a range of answers, unsurprisingly. A few are highly focused on the technical requirements of the canons, several going into great detail. They stress that the COM has not been fulfilling most of these requirements, focusing instead mainly on discernment with those who have been put forward by their parishes for

ordination, along with some Listening Hearts training of parishes, some assessment of readiness for ordination, and some mentoring after ordination.

- Other responses focus on the mechanics of serving on the COM – conducting preliminary and discernment conference interviews, making recommendations for postulancy to the bishop, reviewing sermons and liturgy exams, etc. A few are more focused on the spiritual skills that the COM members utilize – prayerfulness, profound listening, helping others discern, and spiritual support.
- Although it was acknowledged that the COM doesn't do enough to promote and support lay ministry, some responses mentioned lifting up lay ministry specifically. But other responses seemed focused solely on ordained ministry.

Question 2: What do you understand the term 'Christian Ministry' to mean?

- There were a range of answers here as well. One specifically used the definition in the Outline of the Faith in the Book of Common Prayer ("to restore all people to unity with God and each other in Christ"), while another referenced the Great Commission in Matthew – to make disciples of all nations.
- There were a number of answers that spoke of bringing the gospel to others.
- Many more answers focused on service to and love for others, using Jesus Christ as a model. Living out our baptismal vows was also mentioned several times. Some answers also mentioned the work of justice, liberation, and bringing about God's kingdom.
- Most if not all of the answers presumed that ministry was the work of all of us, rather than the ordained, and many were clear that ministry was to be for the benefit of all people, not just those in the church.

Question 3: What, in your view, are the most pressing challenges that the Episcopal Church is facing over the next five years or so?

- The most common concern was declining church attendance and how the Episcopal church will survive financially.

- Closely connected to this was the need to attract more young people to replace aging leadership, and to recruit clergy able to work with and serve diverse communities.
- The concern that the ordination process stifles those kinds of leaders was surfaced several times, as was the lack of resources to pay clergy leaders.
- The increasingly secular nature of our country was also a concern, and other hot button issues (e.g. white supremacy, guns, trauma from the pandemic, climate change) popped up in some of the answers.
- The challenge from online and hybrid programming was mentioned, as well as the reliance on old buildings and parish-based ministries – several answers wondered about other models.
- There were also a few higher-level responses: we need to better align our church operations with our stated values, and we need to love others better.

Question 4: The Commission on Ministry has always striven to adapt to the context and needs of the Church and the Diocese over the years. How do you see the Commission on Ministry adapting to the current and emerging context and needs now?

- Nearly all the responses expressed a desire for greater adaptability and a need for change on the part of the COM.
- The lack of diversity of recent aspirants was specifically mentioned several times, with six answers focusing on the relatively few people of color in the process.
- Another theme in some of the responses was the lack of a proactive posture for the COM - waiting for discerners to come to the Diocese, rather than recruiting leaders, especially in communities of color.
- Some responses expressed a need for younger, more prophetic, more culturally competent, and more flexible leaders.
- Also mentioned was the need to foster lay, not just ordained, leadership.
- At a higher level, a few answers mentioned that the COM should be more involved in assessing the future leadership needs of the Diocese.

- Coordinating more with the regional Deans, the Transition Office, and the Bishop, were ideas that surfaced to address some of these issues.
- And the need for the COM to comply with the Canons came up several times again as well.

Question 5: How do the members of the Commission on Ministry most effectively discern and assess the suitability of someone offering themselves for ordained ministry?

- Most of the responses express positive feeling about the COM's work in this regard.
- Many specifically reference the benefits of the Listening Hearts model, even as some answers note that some parishes don't use it.
- The mechanics of how the COM discerns with aspirants (Preliminary Interviews, Discernment Days, etc.) made up some of the replies.
- Several answers mentioned the importance of prayer in the process, and the need for COM members to be prayerful and discerning in their own lives.
- A few of the responders expressed a desire for significant change/overhaul of the process, including more time for the COM members to get to know each other, and a more pastoral response to those going through the process.

A Summary of Themes to Be Addressed Going Forward

Several themes emerge from the answers to the MMR questions, including the overarching concern that the COM as it has been functioning in recent years falls short of fulfilling the broad scope of the TEC and EDNY Canons. Increased attention should be paid to determining future leadership needs, recruitment of leaders including those who are part of under-represented communities, encouraging the discernment of lay ministries, companioning those in the ordination process, and mentoring new clergy. In addition, the increased dissemination of the Listening Hearts model of discernment to parishes should be emphasized.

There should also be more training of COM members. Finally, through all its work, the COM must stay grounded in prayerfulness and deep listening to the Holy Spirit. Specific recommendations based on the MMR and this whole report follow.

Current Process Changes Already Implemented

After our Current Process Group began our work, the Bishop and COM began to put into place some new procedures that enhance the process and bring our diocese into greater compliance with the TEC canons. For example:

- Nominees meet with the Bishop earlier in the process, and have more contact with the COM, Bishop, and Bishop's office during postulancy.
- The diocese now requires sponsoring priests to submit the Parish Discernment Committee report along with their nominating letter.
- The COM is better informed of what happens to postulants after discernment days are complete.
- The COM has established vice chairs for recruitment, discernment, formation, assessment, and mentoring.
- The Rev. Susan Hill, Canon Simmons, and the Rev. Jacob Smith gave a presentation on February 28, 2024 at the Church Club of New York on how members of the COM, along with the Canon for Ministry, help the diocese recruit potential leaders, discern with them, and the contribute to forming, assessing, and mentoring those who are called to ordination.
- Regular meetings of the whole COM are now largely devoted to training in multiple dimensions. In addition, more members of the COM are now trained in the *Listening Hearts* model of discernment.
- Those in the process have more ways to be connected with one another, through EDNY zoom Morning Prayer that they help lead, and regular dinners with the Bishop.

Recommendations for Future Improvements to the Current Process

These recommendations are ordered roughly in terms of ease of implementation, with the simplest and easiest tweaks ordered first, and long-term, big-picture changes following. Many of the recommendations around complex issues come later in the list, but it should be noted that many of them are of crucial importance – especially the active seeking of diversity along multiple dimensions, increased emphasis on spiritual formation throughout the discernment and ordination processes, and broadening opportunities for the discernment of recognized lay leader roles.

1. **COM Canonical Priorities:** Bishop and COM members to annually review TEC Title III: Ministry canons and EDNY canons together and determine priority areas for improved adherence.
2. **Application Materials:** In addition to posting the Discerning God's Call to the Priesthood and Diaconate guide to the EDNY website, post all ordination application forms, instructions, and background information now sent to applicants by the Canon for Ministry on the diocesan web site so they can be completed and submitted electronically.
3. **Ministry Website:** COM member(s) to volunteer/be appointed to review and revise information on the web site regularly.
4. **Discernment Conferences:** Schedule 2025 Discernment Conferences and establish the dates as ongoing annual events, by adding them to the new annual Diocesan calendar.
5. **Lay COM Representation:** Add more lay people to the COM to reach the canonical requirement of equal representation of clergy and lay.
6. **Data on Applicants:** COM to keep and internally report data on number of and demographic information on nominees who become postulants, and how many applicants exit the ensuing process at different stages and why.
7. **Train/Retrain COM Members:** in the *Listening Hearts* practice of spiritual discernment, the Parish Discernment Handbook, how to do a preliminary discernment

meeting/interview, how to do group discernment at discernment conference, and other relevant topics.

8. **Vocations Day:** Schedule 2025 Vocation Day and establish it as an annual event for sponsoring priests, aspirants, Parish Discernment Committees, and vestries in the process. Provide requirements, deadlines, for attendance. Send *Parish Discernment Handbook* and the *Discerning God's Call to the Priesthood and Diaconate* to all attendees in advance of the day.
9. **Postulant Companions:** Bishop and COM assign a COM member to accompany each postulant through the process to ordination and through the first year of ordained ministry.
10. **Spiritual Formation for Postulants and Candidates:** Bishop and COM to establish diocesan guidelines and requirements for spiritual formation for postulants and candidates. For example, suggesting/requiring having a spiritual director, praying the Daily Office, writing a rule of life, attending semi-annual retreats, etc. Include in diocesan requirements and documentation logs.
11. **Ministry Discernment Handbook Revisions:** Expand Parish Discernment Handbook into a Ministry Discernment Handbook, including the Discernment Process and Path to Ordination Guide, all requirements, application materials, instructions, and background information, documentation log, etc., currently sent to applicants by the Canon for Ministry, plus timeline, costs/fees. In addition,
 - Replace priest's letters nominating an aspirant for the priesthood and for the diaconate (pgs. 20-26) with the current letters posted on the web site.
 - Add *Listening Hearts Listening Guidelines* that are used in the *Listening Hearts* training sessions (pg. 11) (Note: these are published in LHM's *Grounded in God*, not found in the *Listening Hearts* book.)

12. Individual Discernment: Bishop and COM to develop guidelines/requirements for priests who are beginning a focused period of inquiry, service and exploration of call with a parishioner seeking ordained ministry:

- Expand on the guidance provided in the Parish Discernment Handbook (pg. 4: regular participation in worship, active involvement in one or more ministries of the faith community, and personal practices of prayer and study). For example, suggest the inquirer review discernment resources on the diocesan website; meet regularly with a Spiritual Director; keep a journal; talk with clergy about their discernment processes and experiences; directed reading; participate in a service project; participate in worship as a Lay Eucharistic Minister, acolyte, or Lay Healing Prayer minister; serve as a Lay Eucharistic Visitor; attend quiet days and retreats; pray the Daily Office; centering prayer.
- In some cases, it may be considered beneficial for the individual to engage in a period of therapeutic counseling.
- Update Parish Discernment Handbook with these guidelines.

13. Pastoral Support for Saying No to Ordination: The Bishop and the COM to develop increased pastoral support for nominees for whom a call to ordained leadership in the Diocese of New York is not discerned currently. Resources and support should also be provided to rectors and parish discernment groups around these difficult decisions. Increased awareness of and discernment tools around lay ministries should particularly be emphasized.

14. Discernment/Ordination Communications Plan: Create and implement a communications plan for increasing awareness of and use of the Parish Discernment Handbook, the Discerning God's Call to the Priesthood and Diaconate guide, Listening Hearts book and spiritual discernment trainings offered by COM members. (Bishop's Monday newsletter, diocesan web site, e-news, articles, the Bishop's meeting with deans, other.)

15. **Actively Seek Racial, Ethnic, and Linguistic Diversity:** The Bishop and COM to develop and implement a communication and outreach plan to actively seek people of diverse racial and ethnic backgrounds to respond to God's call and engage in discernment for ordained and lay ministry. Discerning God's Call Retreats (see below) to be held in parishes in areas that have been underrepresented (Hudson Valley, Bronx, Harlem). Consider adding a COM vice chair for Diversity.
16. **LGBTQIA+:** The COM to continue to pay attention to and train its members in awareness of and pastoral response to issues that particularly affect people in the process who identify as LGBTQIA+.
17. **COM Members Preach/Lead Forums on Vocation/Discernment:** COM members to preach/lead forums on vocation/discernment and answer questions at coffee hour in home parishes and as guest.
18. **Lay Ministry:** Bishop and COM members to review the 2022 TEC canons that pertain to lay ministry and establish guidelines for discernment and formation of lay ministry. Create a Lay Ministry Handbook. Recommend the exploration of licensing leaders as provided in the Title III: Ministry canons beyond the currently EDNY-licensed Lay Eucharistic Ministers, Eucharistic Visitors, and Worship Leaders. Expanded canonical possibilities include Pastoral Leader, Preacher, Evangelist, and Catechist, and would provide increased opportunity for lay leadership in the Diocese.
19. **Discerning God's Call Retreat:** A day-long or weekend retreat held annually for young people and adults with a passion for faithful service and a desire to discern their God-given gifts, abilities, and joy and how God is calling them to serve in the church, career, education, and daily life. Using the Listening Hearts experiential practice of spiritual discernment, each participant is invited to reflect with God in community. The large group learning, small group sharing, inspirational talk, Q&A sessions, worship and reflection are designed for individuals exploring ordained ministry as well as more formal lay ministry and ministry in daily life – a sort of mini vocation module from CREDO.

20. **Information Sharing:** The Bishop and the COM to discuss how information can be shared among between the Offices of Transition Ministry and Congregational Vitality and the COM, to discern the present and future needs for diocesan leadership. Particular attention should be paid to how opportunities can be opened for clergy from under-represented groups in the diocese.
21. **Formation and Assessment:** With the changing landscape of seminary education, the Bishop and COM to discuss ways to assure that postulants and candidates receive meaningful and robust academic training and spiritual formation that meets the varied needs of each person. This should include an exploration of the most effective methods of assessing progress and achievement throughout the formation process.

Conclusion

With this report and especially the Overview within it, we are confident that our Current Process subcommittee has fulfilled its mission to provide a clear overview of the current Discernment Process and the Path to Ordination in support of raising up of new leaders in the church. In addition, our recommendations provide a clear roadmap forward for the Bishop, the Ministry Office, and the COM to follow in addressing the goal of making the ordination process caring, clear, equitable, and nimble. Finally, we trust that this work will always be led, and blessed, by the Holy Spirit.

ADDENDUM 1

Survey of Best Practices in 25 Dioceses

In an effort to discern best practices among dioceses across the country, the Current Process Group has reviewed the Discernment Process and Path to Ordination as it is carried out in more than 25 dioceses across the country as well as all the resources they provide online. These resources have helped inform and guide our recommendations for making our Discernment Process and Path to Ordination more caring, clear, equitable, nimble, and Spirit-led, in keeping with the Bishop's priorities:

The Research

We have reviewed the Discernment Process and Path to Ordination Handbooks, Guides, Canonical requirements, application materials, instructions and background information, application documentation logs, timetables, financial costs workup books and other resources that are provided online by more than 25 dioceses (indicated in bold), including:

1) Dioceses of Presiding Bishop Nominees (5)

Nebraska, Bishop J. Scott Barker

Pennsylvania, Bishop Daniel G. P. Gutierrez

Northwestern Pennsylvania, Western New York, Bishop Sean Rowe

Atlanta, Bishop Robert Wright

Central New York, Bishop DeDe Duncan-Probe

2) Dioceses with Largest Number of Ordinations in Calendar Year 2023:

Diocese	Ordination Type	Count
Virginia	Diaconal Ordination	16
Texas	Diaconal Ordination	16
Florida	Diaconal Ordination	10
Massachusetts	Diaconal Ordination	10
New York	Diaconal Ordination	10
California	Diaconal Ordination	10
Olympia	Diaconal Ordination	9
West Virginia	Diaconal Ordination	9
Missouri	Diaconal Ordination	8
North Carolina	Diaconal Ordination	7
Maryland	Diaconal Ordination	7
Texas	Priestly Ordination	17
Atlanta	Priestly Ordination	12
Virginia	Priestly Ordination	11
Oklahoma	Priestly Ordination	8
Florida	Priestly Ordination	8
Washington	Priestly Ordination	6
Connecticut	Priestly Ordination	6
Central Gulf Coast	Priestly Ordination	6
Central Florida	Priestly Ordination	3
New York	Priestly Ordination	3
Minnesota	Priestly Ordination	3
Massachusetts	Priestly Ordination	3

3) **Largest Dioceses in TEC** (Note: those reviewed in **bold**)

(Largest dioceses according to number of open parishes/missions, active baptized members, communicants in good standing, and active worship attendance according to the General Convention 2022 Parochial Report)

Alabama	Florida	New Jersey	Virginia
Albany	Fort Worth	North Carolina	Spokane
Alaska	Long Island	Olympia	Texas
Arkansas	Los Angeles	Pennsylvania	Virginia
Atlanta	Massachusetts	Pittsburgh	Washington
Central New York	Nevada	Rhode Island	Western North
Connecticut	Newark	Rio Grande	Carolina
Eastern Oregon	New Hampshire	Southwestern	Wyoming

THE FINDINGS

The majority of Dioceses provide:

- Detailed narrative of the ordination process, including importance of discernment, role and responsibility of the sponsoring priest and vestry, Bishop, the Commission on Ministry, and the Standing Committee.
- Identification of who initiates what action, when (quite a few indicate it is the responsibility of the applicant to initiate everything).
- Notation of specific requirements of the Canons of the Episcopal Church and the Canons of their own Dioceses embedded within the narrative, with links to the Canons
- Links to all required application forms, instructions, background information and resources. (some offer a compilation of all forms)
- Summary checklist of canonically required and diocesan required documents to be submitted throughout the process
- Timetable for the process, with dates and deadlines (some say if you miss a deadline, try again later).

- Contact information for the Canon for Ministry and Liaison or equivalent, chair of the COM; listing of all COM members.

Many require:

- Sponsoring Priest and Aspirant to meet with the Bishop before a Parish Discernment Committee is formed, or:
- Sponsoring Priest and Aspirant to attend an orientation with the Bishop before beginning the discernment sessions, or:
- Sponsoring Priest, Aspirant, and Parish Discernment Committee to attend an Orientation before beginning parish discernment
- If the Sponsoring Priest and Vestry nominate the Aspirant, a copy of the Parish Discernment Report is included in the Application for Postulancy packet sent to the Bishop.
- Bishop or Chair of Commission on Ministry to assign a Commission on Ministry member to mentor/companion Postulants throughout the process and first years after ordination.
- Sponsoring Priest to continue pastoral care and guidance for Nominees not admitted to Postulancy and support deepening of lay ministry and for postulants/candidates who are removed from the process

Some provide:

- Financial disclosure forms and workups, costs of required examinations and education
- Requirement for postulants to meet with Commission on Ministry before becoming Candidates, Deacons, Priests
- Vocations retreats for Nominees and Postulants
- Regional discernment groups for inquirers in small parishes.

ADDENDUM 2

Episcopal Diocese of New York Ordination Contacts

Ministry Office

- The Rev. Canon Masud Ibn Syedullah, TSSF - Interim Canon for Ministry
- E-mail: vocations@diocesenyc.org

Office: 212-316-7416 Cell/Text: 646-401-2790

Canon Syedullah assists the Bishop in the oversight of the process leading to ordination.

(In 2025, there will be a new Canon for Lay and Clergy Formation who will carry out these responsibilities.)

- Mr. Alito Orsini

Liaison to Ministry Office, and Liaison to Transition Ministry Office

E-mail: aorsini@diocesenyc.org Office: 212-316-7414

(Mr. Alito Orsini connects people to the services of both Ministry and Transition offices)

Commission on Ministry (as of 3/3/2025)

Members of the Commission on Ministry (COM) help guide people through the process leading to ordination as a deacon or priest.

Leadership:

- Discernment: The Rev. Susan Hill, Chair
- Recruitment: The Rev. Jacob Smith, Vice Chair
- Formation: The Rev. Deacon Pedro Rodriguez Jr, Vice Chair
- Assessment: Ms. Kris Ishibashi, Vice Chair
- Mentoring: The Rev. Julia M. Offinger, Vice Chair

Members:

- Ms. Kate Bieger, Christ Church, Sparkill (*new appointment- 2027*)
- The Rev. Deacon Marcia Callendar, St. Michael's, Manhattan (*new appointment- 2027*)
- Ms. Rita Carver, St. Paul's, Pleasant Valley (*new appointment- 2027*)
- The Rev. Molly O'Neill Frank, St. Bart's, Manhattan/Grace Church, Millbrook/Memorial Sloan Kettering Cancer Center (*new appointment- 2027*)
- Ms. Monica Hakoola, St. John's, South Salem (*new appointment- 2027*)
- Ms. Caroline C. Williamson, Heavenly Rest, Manhattan (*new appointment- 2027*)
- The Rev. Sr. Promise Atelon (*new appointment- 2026*)
- The Rev. Bill Baker, Christ Church/San Marcos Tarrytown (*new appointment- 2026*)
- Mr. Wilden Dannenberg, Grace Church Manhattan (*new appointment-2026*)
- The Rev. Eliza Davies, St. James the Less Scarsdale (*new appointment- 2026*)
- The Rev. Amanda Eiman, St. Philip's, Garrison (*new appointment- 2026*)
- The Rev. Luis Gomez, Mediator/ Calvary Hospital (*new appointment- 2026*)
- Ms. Irma Machado, El Buen Pastor, Newburgh (*new appointment- 2026*)
- The Rev. Deacon Lainie Murrell (*new appointment- 2026*)
- The Rev. Richard Suero, Trinity Pawling, Yonkers (*new appointment- 2026*)
- The Rev. Deacon Pamela Tang, Holy Trinity Manhattan (*new appointment- 2026*)
- The Rev. Jacob Smith (*extended second term – 2025*)
- Mr. Tapua Tunduwani (*continuing first term - 2025*)
- The Rev. Adrian Dannhauser (*reappointed- second term – 2026*)
- Ms. Kris Ishibashi (*reappointed- second term - 2026*)
- The Rev. Julia Offinger (*reappointed- second term - 2026*)
- The Rev. Deacon Geraldine Swanson (*reappointed- second term -2026*)
- The Rev. John David Van Dooren (*reappointed- second term- 2026*)
- The Rev. Matthew Wright (*reappointed- second term - 2026*)
- The Rev. Deacon Pedro Rodriguez (*reappointed- second term - 2027*)
- The Rev. Dr. Andrew Blume (*final term - 2026*)
- The Rev. Deacon Robert Jacobs (*final term- 2026*)
- The Ven. Denise J. LaVetty, Archdeacon, Diocese of New York (*ex officio*)