

*Loving as Jesus Loves*

**A HANDBOOK AND PATHWAY TO ORDAINED MINISTRY IN THE ANGLICAN DIOCESE OF THE MURRAY**

**INFORMATION FOR ENQUIRERS**

*And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.’ (Matthew 29:18-20)*

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### From the Bishop

Welcome to the exciting journey of discernment in the Diocese of The Murray. The journey you are embarking on is an exciting one, and one that I myself commenced back in 1992.

In Ephesian 4:11-12 the writer says this “And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ”. There are two important words pertinent to your journey of discernment. The first is ἁγίων (agiown), which means consecrated one, holy, saint. Horst Balz in his article on this word in the Exegetical Dictionary of the New Testament reminds us that “Through God’s calling and Christ’s work of redemption those who believe are saints.” The writer is therefore making the point that apostles, et. al., are raised up by God to equip the believers, those who have been Baptised. However, what are they equipped for? This is the second important word in verse 12, διακονίας (diakonias) which we translate as ministry, but it can also mean office, or service. It is the noun form of the verb διακοneu, meaning serve. Why is this important for you? Simply because in verse 11 one of the people who is identified as being an equipper of the saints for ministry is the ποιμένας (poimenas) the shepherd or pastor. This is the role for which you are discerning as either a Deacon, or Priest.

The church has, for over two millennia recognised the importance of recognising the gifting of the Baptised, however, this has been understood and even misunderstood during that time. In the Ephesians correspondence the church is in its infancy and is very much in the minority. Over time, at least in the west, the church become dominant and was synonymous with the prevailing culture. In the early 1990’s the church was still generally asleep not realising the tidal wave of change that was about to overwhelm it by the early 2000’s. That change had commenced towards the end of the 1970’s, and gathered pace through the 80’s and 90’s until we woke up sometime in the 2000’s. That change was that culture no longer supported the church as it had done virtually since the time of the Emperor Constantine.

When culture supported the church people were generally well disposed to the church, they would come to church for major life events such as baptisms, wedding and funerals. In the 80’s and 90’s there were enough people in the churches to shield us from this paradigm shift that was taking place, and so the churches continued on their own merry way as they had for hundreds of years. This shift in Australia was being detected through the help of the Federal Government Census and the new innovation of the National Church Life Survey which was commenced in the 80’s. When the church was dominant and synonymous with the culture, the paradigm of Ephesian 4:11-12 was felt to be not so important. People would simply come to church and the clergy would visit the faithful, Baptise the children, prepare people for confirmation, conduct wedding s and funerals. This can best be described as a Chaplaincy model.

With the shift to the culture no longer supporting the church. (For example, in this Diocese the average percentage of people claiming No Religious Affiliation (NRA) is between 43% and 48% as of the 2016 Census, and I suspect will easily tip over the 50% mark in the 2021 Census.) This means that the church while not being exactly in New Testament time territory, is pretty close, and so we have to in one sense, go back to the future.

I believe we are in a paradigm shift, and that shift is from Chaplaincy model of ministry to leadership model of ministry as exemplified in Ephesian 4:11-12. As such, in this Diocese I have made a shift in requirements of people such as you who are discerning God’s will for their lives.

The first question I am going to ask you is WHY do you get out of bed in the morning to want to be involved in ministry? The next question I am going to ask you is what is your Just Cause? To explain this a bit more, here is my WHY and Just Cause. My WHY is I want to make disciples of the Lord Jesus (Matthew 28). My Just Cause is I imagine in this Diocese we love as Jesus loves. (John 3) This WHY and Just Cause is driving what I am doing in the Diocese. The WHY, I believe, is the WHY of Jesus, our founder. Many organisations in the world start out with a founder, who has a WHY. Jesus is no different. The problem organisations have is that when the founder goes, the WHY often gets side-tracked and the organisation loses its way. We could argue that Jesus is still with us, and he is, but I would argue that because of the culture issue, we lost our way, we did not think we had to Make Disciples because people would always come to church. In doing that we then lost the Just Cause of Jesus, to love as Jesus loves. This love is sacrificial, it is a love that is willing to give up one’s own life so that others may live. This is what we have generally forgotten to do. We have forgotten that we must be willing to give up everything, even our own lives so that others may have the opportunity to live in Christ Jesus. A question I often ask churches in this Diocese, is “what are they willing to sacrifice, so that new people may have a place in their church?”

To facilitate that and to get back to the Ephesians 4:11-12 model, I am requiring parishes to set up leadership teams that include Pastoral Care, Teaching, Evangelism and Stewardship as a minimum. The Priest in Charge will have to be a leader who is capable of leading such a team. The people who will lead these teams can be either lay, or ordained people. The challenge for us as a church is to work with you and with the Holy Spirit to discern what is your calling? Are you called to being a Priest in Charge, are you called to being a Priest, but not necessarily one who will be a Priest in Charge, are you being called to be a Permanent Deacon, or is your calling not to the ordained ministry, but to the, just as important, ministry of the ἁγίων, the saints, the Baptised. I say this in all seriousness, for the church has long made the mistake of giving the impression that the only valid ministry of any worth in the church is that of the ordained. This is simply not true, but arises when culture supports the church, and you are not hard pressed to ensure that everyone is involved in ministry away from the church building.

This is a very longwinded way (get used to me being long winded!!) of saying to you that your journey of discernment may not end up with you being ordained either as a Deacon, a Priest, or a Permanent Deacon, and I am one who believes in the permanent Diaconate as a valid and worthy ministry. That is the Deacon is not simply a halfway point to being priested. It is important for you to understand at this early stage in your journey of discernment, that, just because we may say no to ordination it does not mean we are saying no to ministry, to διακονίας. Every Baptised person, including you, has some service, some ministry they are called to. Thus, there is a parallel discernment process being developed in this Diocese for Lay Ministry. It is my desire to elevate the dignity of lay ministry to that of Ordained Ministry, for I feel that this has been missing in our churches for a very long time, either deliberately or inadvertently.

The Right Reverend Keith Dalby

Bishop of the Murray

### From the Director of Formation

This handbook is provided as a guide for you to begin to discern your sense of calling to a ministry within the Anglican Church of Australia and the Diocese of the Murray.

My sincere thanks go to Bp Brad Billings, Director of Theological Education, Diocese of Melbourne for his guidance and provision of material to produce this handbook.

*“I exhort the elders among you to tend the flock of God that is your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it” (1 Pet 5:1b-2), and, ‘The Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart’ (1 Samuel 16.7).*

A calling to ministry may take many forms. Ordained ministry is not necessarily the ministry that you are being called to undertake. It may be Lay leadership in its many shapes and forms. Ministry is shared by all Christian people, however, only certain people are called and ordained for a specific role of oversight as Bishop, Priest or Deacon. In his book *“On Priesthood”* the Rt Rev’d Stephen Cotterell, Bishop of Chelmsford, describes ordained ministry as servants, shepherds, messengers, sentinels and stewards. The purpose of this handbook therefore is to assist you and the Church discern where God is calling you to minister to His people and in what form that ministry might take.

The process of discernment, education and selection is based upon prayerful participation, examination and reflection. Clearly, academic qualifications and training are a necessary component to ensure that those appointed to ministry roles are competent to preach the Gospel with authority. However, the essence of a true calling is what is in your heart and the faith displayed in your living.

Throughout the process of discernment, you will be asked to reflect upon the following:

1. How would you describe the role you feel called to within the Diocese of the Murray and is it as an Ordained Deacon or Priest?
2. Why do you feel called to this role in the Diocese of the Murray or the Anglican Church of Australia?
3. How would you contribute to the growth of the Diocese and making of disciples in the Diocese of the Murray?

Again, thank you to Bp Brad when he writes: In short, at the heart of the ordained ministry, is the heart - your heart. An ordained minister of the church must be able to say with St Paul, **‘I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me’** (Gal. 2.19b-20), and should know, deeply and intuitively, through lived experience, just what the apostle means.

Do you have a heart for God, for God’s people, and for the great many who have not yet heard or responded to the good news about our Lord Jesus Christ? Is it possible God is calling you to the ordained ministries of his church? These pages have been written to assist you in beginning to answer that question, and to further explore that possible call.

Fr Cliff C. Greaves SSC

Director of Formation

# PART ONE

THE DISCERNMENT STAGE

## IS GOD CALLING YOU?

“As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, ‘Follow me.’ And he got up and followed him” (Matthew 9.9).

The call of Jesus to Matthew was clear and unambiguous. Matthew’s response to it was immediate. For most of us, discerning a call to follow Jesus in the context of the ordained ministries of the church will be much more complex. Our response may be years, possibly many years, in the making, arising out of long and sustained prayer and reflection.

### Where do I begin?

Those who sense, or experience, a call to ordained ministry in the Anglican Church will normally be regular members of a parish church, or another Anglican worshipping community, well known to the priest or leader in that place. Begin by talking to your Parish priest about your sense of calling. Read all of the information in these pages, and use the resources within to think, pray, and talk to others about this, and what it might mean for you, and, importantly, for those others with whom you share your life.

Take careful note also of the criteria outlined by the Bishop of the Murray, in regards to the qualities he is seeking in potential candidates for the ordained ministries of the Church, and of the other requirements as set out in this booklet.

## THE BISHOP’S CRITERIA FOR ORDINATION CANDIDATES

The Bishop of the Murray, the Right Reverend Keith Dalby, has outlined the criteria and qualities sought in a person offering for the ordained ministry.

1. Personal
   * Most basic of all is Christian faith and character. A candidate must be able to give a clear explanation of his/her discovery and realisation of Christ.
   * There must be evidence that Christian character is held as a high priority.
   * A person must exhibit strengths of character and courage, and be able to resist personal, peer and community pressures.
   * They must possess physical and psychological fitness.
2. Vocational
   * A person must exhibit a ‘passion’ for ‘God in Christ’ and his Church, and show evidence of a desire to talk about ‘God in Christ’ toothers.
   * There must be evidence of a capacity and a desire to lead communities of faith.
   * The person will need to possess people and community life skills and sensitivities.
   * **The person will be aware that simply to have a desire to be a Priest or Deacon or to have an ‘attraction to the spiritual life’ are not necessarily a call to ordination. God's call must be tested by the Church**.
3. Professional
   * The person will need to have the intellectual capacity to study and reflect on scripture and theology, and to have a high regard for these sources.
   * It will be important to have an ability to communicate the Christian faith in a way that is attractive to contemporary Australians.
   * Any potential ordinand will need to have a good understanding of the Anglican Ordinal and of the essence of Anglicanism: The Bible, the Creeds, church polity and liturgy; and demonstrate a flexibility and generosity of experience consistent with the historical diversity of Anglicanism.
   * Candidates should come from a background of strong parish involvement.

## CANON LAW

The Diocese of the Murray has adopted the *Canon Concerning Holy Orders, 2004* which sets out some fundamental criteria around ordination that should be carefully noted by all prospective candidates. It is not possible for any provision of Canon Law to be altered or waived, nor considered negotiable or flexible in any way.

### Deacon

A person cannot be ordained Deacon unless;

* + They have attained the age of 23 years;
  + Have been baptized and either confirmed or received into communicant membership of the Anglican Church of Australia;
  + Have been an active member of the Anglican Church for a period of at least twelve months;
  + Have completed an appropriate course of training in theological and ministerial formation;
  + Has a sufficient knowledge of Holy Scripture;
  + Has a sufficient knowledge of, and accepts the doctrine, discipline and principles of the Anglican Church of Australia;
  + Has sufficient knowledge of the forms of worship of the Anglican Church of Australia.

### Priest

A person cannot be ordained Priest unless;

* + They have attained the age of 24 years;
  + They have been ordained Deacon;
  + They will normally have ministered satisfactorily as a Deacon for at least nine months.

## A TABLE OF CONSIDERATIONS AND CRITERIA FOR ASPIRANTS TO ANGLICAN ORDINATION

The table below is produced by the Bishop’s Examining Chaplains as a guide to the quality and character they are seeking to discern as being present in those asking to be considered for Holy Orders in the Anglican Church. If attending interviews with the Examining Chaplains, you should expect to be asked, and answer, questions of this nature.

|  |
| --- |
| **Vocation:** you should be able to speak about, and reflect on, a growing sense of vocation, arising out of an inner conviction that God is calling you to ministry in his church; others will normally have recognised and affirmed this, in particular your priest, chaplain or another minister. |
| **The Anglican Church:** you should be able to demonstrate a thorough knowledge and understanding of the Anglican tradition, its beliefs and practices, and forms of worship as contained in its Prayer Book; together with an awareness of, and appreciation for, the diversity of Anglicanism, arising out of a history of continuous involvement in an Anglican context over an extended period of time; in accordance with the longstanding position of the Diocese of the Murray you must be able to give a commitment to work in a collegial way with other ministers, lay and ordained, regardless of their gender, and accept the status and authority of those set over you. |
| **Spirituality:** you should be able to describe a Christian life characterised by a discipline of regular prayer, informed by your reading and reflecting on the Holy Scriptures, and lived out in the context of a Christian community; your spiritual life should have clear and demonstrable connections to your daily living. |
| **Character:** you should be known by others as a person of integrity, resilience, and good character; being self-aware, and cognisant of your own strengths and weaknesses; you will need to demonstrate a personal maturity adequate for the demanding life and work of a Christian minister. |
| **Relationships:** you should be able to build and sustain healthy personal, pastoral and professional relationships; you should demonstrate an awareness of the standards of the church as expressed in ‘Faithfulness in Service’ and be willing to submit to the discipline of the church in matters of human sexuality, which requires faithfulness in marriage (defined as ‘between a man and a woman to the exclusion of all others’) and chastity / celibacy in singleness and in all other circumstances. |
| **Leadership:** you should be able to demonstrate the ability to offer leadership in the context of the Christian community and, to some extent, in the wider community, by providing an example of faith and discipleship that is inspiring to others. |
| **Faith:** you should demonstrate a deep and thorough understanding of the Christian faith arising out of a genuine and transformational, personal commitment to Christ that is recognised and affirmed by others, and grounded in and informed by the ecumenical Creeds of the Church. |
| **Mission:** you should have a solid understanding of the breadth and nature of God’s mission to the world, and be able to put into words what it means to commit to the claims of the gospel, together with an ability and desire to effectively communicate the gospel in contemporary society. |
| **Intellect:** you will need to have the intellectual ability to pass a course of theological study and to cope with, and respond to, the intellectual demands of Christian ministry, together with a willingness to embark on a journey of lifelong theological formation, study, and reflection. |

## MINISTRY IN THE ANGLICAN CHURCH

All of the Baptised are called into a life of ministry and service, whether lay or ordained. Across the Anglican Church, men and women of all ages are engaged in a variety of ministries, in a range of contexts.

Licensed Lay Ministry may be carried out in the church, the community, the workplace, and in just about any other place where people gather. Many of those Licensed as Lay Ministers in the Anglican Church assist in leading and preaching at services of worship, conduct ministries to children, families, and young people, and are appointed as chaplains, both honorary and stipendiary (paid) in a variety of contexts.

The varieties of ministries to which those who are ordained Deacon and Priest are called is also extensive and varied. Some clergy lead parishes and other worshipping communities, others exercise their ministry in schools, hospitals, and aged care facilities, whilst there are also chaplains working in the Defence forces and prisons. Others may have a role in social welfare agencies, such as Anglicare, and ac-care. Still more serve in the workplace, or as missionaries. Some ordained clergy are pursuing new or pioneering forms of Christian community, or are engaged in church planting, and in establishing new worshipping communities and congregations. Others, both lay and ordained, help form and nurture the faith of others, as lecturers and teachers in academic institutions.

## THE DISCERNMENT PROGRAM

The Diocese provides a structured program to assist any person considering a potential call or vocation to Holy Orders to help clarify and discern whether they are being called to ordained ministry.

The program is comprised of an intake session known as the Vocations Day and three evening sessions, supplemented by a course of reading in Anglicanism. The participant debriefs and reflects on the content of each session with a mentor.

The discernment program helps the participant to answer two key questions:

* + - **Who Am I Called To Be? and**
    - **What Am I Called To Do?**

The sessions include and cover:

* The process of discernment and dynamics of a call
* The Anglican Church and 'Anglicanism'
* The Ordinal
* A service of Holy Communion led by the Bishop
* Vocational and ministry options in God’s Church
* The qualities and characteristics required of clergy

The Discernment Program is run twice annually, with intakes at the beginning of the year and mid-year.

All persons expressing interest in ordained ministry in the Anglican Diocese of the Murray and wishing to be considered as candidate for ordination, begin by participating in the discernment program.

The usual requirements for admission to the discernment program are:

1. You will have attended a Vocations Day;
2. You will have the support of your vicar or chaplain, or in some circumstances another person in Holy Orders, whom you will have known for at least twelve months, and who is willing to provide written support for you to enter the discernment program;
3. You can provide evidence of baptism, and of confirmation or reception into communicant membership of the Anglican Church;
4. You have continuously attended an Anglican Church or other worshipping community for a period of at least the past twelve months.

A person enrolled in the discernment program is described as an aspirant (for ordination).

There is no obligation or undertaking on either party (the aspirant or the Diocese) regarding eventual consideration for selection as a candidate for ordination, let alone eventual ordination itself. The aspirant is free to withdraw from the program at any time.

## THE SELECTION PROCESS

Upon completion of the discernment stage the participants will be invited to consider the next steps appropriate to their circumstance, and their sense of what God is calling them to do.

### Towards selection – step by step

The aspirant who wishes to pursue a vocation to the ordained ministry and to be considered for ordination must take the initiative themselves to make this known to the Director of Formation, and to arrange a meeting to formally request an opportunity to attend a Selection Conference.

The steps along the way, from completing the Discernment Program, to attendance at a Selection Conference, are outlined below.

##### Meet with the Director of Formation

* Upon completion of the discernment program arrange a meeting with the Director of Formation.
* A Safe Ministry Check form will be provided to you in advance of the meeting. Complete the form and bring it with you to the meeting if same has not been completed prior.
* If there are any impediments raised, or anything that requires further consideration, in the Safe Ministry Check, this will need to be resolved prior to proceeding.

If the aspirant is to proceed…

##### A confidential reference from an ordained minister is sought

* A confidential reference from the aspirant’s priest (or other minister) will be sought by the Director of Formation; this report is not provided to the aspirant.
* It is important that aspirants wishing to be considered for ordination have spoken to their priest, or another ordained minister, in advance of this report being requested.

##### The Examining Chaplains

* Pending the nature of the reference, and if positive, the aspirant will be asked to make an appointment to see two of the Bishop’s Examining Chaplains. The Examining Chaplains will assess the candidate’s readiness to attend a Selection Conference, and provide a report to the Director of Formation. In some cases, where a recommendation may be unclear or unable to be provided,

an aspirant may be asked to see one or more other Examining Chaplains.

* + If the candidate is presently a student at a theological college, a reference will also be sought from a faculty member of the relevant college.

Attendance at a Selection Conference can only proceed if the aspirant receives a positive recommendation from:

* + - Their priest (or another minister)
    - Two of the Bishop’s Examining Chaplains

##### The application procedure

The Director of Formation will advise on the outcome of the interviews with the Examining Chaplains, and provide notice in writing to the aspirant as to whether they will be invited to attend a Selection Conference.

The formal application process will then be initiated, and the aspirant will be provided with the necessary documentation and other material to be completed in advance of attending the Selection Conference.

This will include:

* + A formal application for ordination;
  + A sustained narrative of about 1,000 words in length on their personal faith story and journey;
  + Contact details for four referees;
  + A medical certificate from their doctor.
  + Attending one or more appointments with the Diocesan consulting psychologist.

The Director of Formation will assist the candidate in compiling the necessary documentation and obtaining the necessary clearances. Upon receipt of the completed documentation, aspirants may then be formally invited to attend a Selection Conference.

## THE SELECTION CONFERENCE

The Selection Conference is residential, taking place over two days, normally from Friday afternoon to Saturday afternoon, at the Diocesan Centre in Murray Bridge.

Over the course of the Selection Conference, the aspirant will attend a series of interviews, make a short presentation to the group, and take part in a group discussion, as well as attend services of worship.

The interviews cover:

* + - Vocation to Ministry
    - Leadership
    - Theological Understanding
    - Spiritual life and practice

Note: If married, or engaged to be married, the spouse or fiancée is asked to accompany the aspirant to the interview on ‘Vocation to Ministry’ which will be conducted by the Vicar General.

At the Selection Conference, the aspirant should be able to articulate:

* + - Whether they believe their calling is to the distinctive diaconate or priesthood;
    - Whether they believe their calling is to parish-based ministry, chaplaincy, or another area of ministry;
    - Whether they are seeking to be stipendiary (paid) or non-stipendiary (honorary);
    - Their willingness to be deployed anywhere in the Diocese of the Murray.

Possible outcomes from the Selection Conference include:

* + - The person is to be offered a place as a diocesan candidate in training for ordination;
    - The person is not recommended for acceptance as a candidate in training for ordination at the present time, but the possibility may be left open to attend a future Selection Conference;
    - The person’s vocation and calling is discerned as being to a form of Lay ministry, rather than ordained ministry.

If invited to become a diocesan candidate in training for ordination, a letter from the Bishop offering the aspirant a place as a diocesan candidate for ordination will be issued, setting out in detail any further academic study and ministry formation required

by the Selection Conference panel and the Examining Chaplains, together with any other requirements to be undertaken and completed prior to ordination.

If the aspirant accepts the offer, they will become a diocesan candidate for ordination. A candidate for ordination is free to withdraw at any time, and will expect their vocation to be continually tested both personally, and by others, during the period of candidature.

The following should be carefully and clearly noted:

* + - An acceptance as a candidate for ordination is an acceptance of just that, as a candidate in training, and is not and does not constitute a guarantee of eventual ordination nor a commitment by the Diocese to ordain;
    - Candidature in the Diocese of the Murray is provisional from year to year, and reviewed towards the end of each year in consultation with an Examining Chaplain;
    - All candidates are expected to give an undertaking of their willingness, if ultimately ordained, to be deployed to any part of the geographical expanse of the Diocese of the Murray;
    - All candidates should have read and carefully noted the personal and other requirements as set out in the national Code of Conduct ‘Faithfulness in Service,’ the text of which is provided to all aspirants at the point of their entry into the Discernment program and available on the Diocesan website;
    - The final decision to ordain any person resides solely with the Bishop of the Murray.

### Oaths and Declarations

*If an invitation to become a diocesan candidate for ordination is extended by the Bishop, certain formalities will need to be completed. A candidate in training for ordained ministry will be asked to sign the following declaration.*

“I. do swear that I will pay true and canonical obedience to

...................................... (The Bishop of the Diocese) and the successors of that Bishop in all things lawful and honest. So help me God.”

Note: Whenever an affirmation of canonical obedience is taken by a member of the clergy or laity, the form above shall be used but it shall be modified by–

1. substitution for ‘swear’ the phrase ‘solemnly and sincerely affirm’ and
2. deleting the concluding sentence.

Form of Assent to Constitutions and Laws

“I. do solemnly and sincerely declare my assent to be

bound by the Constitution of the Anglican Church of Australia and of this diocese and by the canons, statutes, ordinances and rules, however described, from time to time of the synod of this Diocese and of the General Synod and the provincial synod (or council) which have force in this Diocese.”

Form of declaration and assent to doctrine and formularies

“I. firmly and sincerely believe the Catholic Faith and I give my

assent to the doctrine of The Anglican Church of Australia as expressed in the Book of

Common Prayer and the Ordering of Bishops, Priests and Deacons and the Articles of Religion, as acknowledged in section 4 of the Constitution, and I believe that doctrine to be agreeable to the word of God.

I declare my assent to the Fundamental Declarations of The Anglican Church of Australia as set out in sections 1, 2 and 3 of the Constitution:

In public prayer and administration of the sacraments I will use the form prescribed in the Book of Common Prayer, A Prayer Book for Australia or a form authorised by lawful authority and none other.”

*The fundamental declarations are…*

The Anglican Church of Australia, being a part of the One Holy Catholic and Apostolic Church of Christ, holds the Christian Faith as professed by the Church from primitive times and in particular as set forth in the creeds known as the Nicene Creed and the Apostles’ Creed.

This Church receives all the canonical scriptures of the Old and New Testaments as being the ultimate rule and standard of faith given by inspiration of God and containing all things necessary for salvation.

This Church will ever obey the commands of Christ, teach His doctrine, administer His sacraments of Holy Baptism and Holy Communion, follow and uphold His discipline and preserve the three orders of bishops, priests, and deacons in the sacred ministry.

Signature: ………………………………. Date: ……………………………….

### Commitment to holiness of life and ministry

Candidates will be further asked to commit to the declaration of holiness of life and ministry taken by all clergy upon being licensed to any position in the Diocese, as set out below.

I commit myself to ongoing holiness of life, including:

* ministry which will promote wholeness and not cause harm
* repudiation of exploitation and manipulation
* care with information
* integrity in speech
* honesty in finances
* faithfulness in marriage and chastity in singleness and
* abstention from sexual relations with anyone in my pastoral care to whom I am not married.

# PART TWO

TRAINING FOR ORDAINED MINISTRY

### Introduction

The Anglican Diocese of the Murray seeks to “love as Christ loves” and is progressively seeking to adapt its structures and processes to accommodate the spiritual, pastoral and missional needs of the Murray and its people. This has led to the development, and implementation, of the model of theological education, formation and training outlined here.

The detail that follows will normally apply to all diocesan candidates in training who have successfully passed through the process of discernment and selection as outlined in this booklet.

Because we are preparing leaders, it is expected and anticipated that candidates in training, will take the initiative in planning an appropriate course of theological study in consultation with their training college, and in making decisions about their ministry placements, living arrangements, spiritual direction, mentoring and advice, supervision and fellowship, reflective of that of leader in God’s church.

The model of training, formation and education pursued by the Diocese of the Murray is integrative and reflective. The theological instruction provided by the theological college is put into practice in the ministry placement, whilst both learning and praxis are the subject of guided reflection with other candidates in training.

The equipping of those called to the ordained ministries of the church is built around three core areas:

Learning, Doing, Reflecting.

### Summary

The pattern and model of training and formation for the ordained ministry in the Anglican Diocese of the Murray has the following key features, which should be carefully read and absorbed by both candidates, and by those considering candidature.

*Candidature* Selection as a candidate is not a guarantee of eventual ordination. Candidacy is conditional and reviewed annually. The period of time spent as a candidate in training is concerned not only with academic learning, but with formation as a person in ministry. For this reason, the Diocese has determined that the minimum period of candidature will normally be two years.

*Ministry Pathways*

Whilst candidates should be open to all forms of ministry and seek to gain experience in a variety of areas, many candidates will shape their theological study and field education placements to reflect the vocational pathway they have discerned – be it parish ministry, a pioneer or innovative ministry, chaplaincy, or another ministry pathway.

*Ministry Placements*

The major placement provides a primary opportunity for gaining practical ministry skills and experience. The major placement may be undertaken in a parish (or other ministry setting) in which the candidate is employed in a lay capacity (the Selection Panel may require, however, that a candidate move to a new placement). In addition to the major placement, candidates will be required to undertake a minor placement in a ministry context that is recognisably different to that in which the major placement is being undertaken.

*Formation and Theological Reflection*

All candidates will be required to take part in the formation program, and in the discipline of theological reflection as directed*.* The theological colleges, in conjunction with the candidate and the ministry supervisor, will endeavour to ensure the ‘Diocesan Guidelines for Ministry Formation and Training’ are being met, insofar as can be possible, for each candidate.

## LEARNING

Candidates in training for the ordained ministry are lifelong learners, constantly being equipped for the work of the ministry and the building up of the saints for whom they will, ultimately, have pastoral responsibility. Candidates will normally undertake study at one of the Australian Anglican theological colleges: St Barnabas College, Ridley College, Trinity College Theological School, St Francis College, Moore College or St Mark’s College.

### The academic core

The core academic requirements are normally undertaken by all candidates for ordination as part of an undergraduate or postgraduate award (or a combination thereof).

*Biblical Studies*

All candidates will complete introductory units in both Old Testament and New Testament, and undertake at least four further units in biblical studies and hermeneutics, with a preference for exegesis in the original languages.

*New Testament Greek*

The Diocese of the Murray normally expects all candidates for ordination to undertake at least one year of New Testament Greek.

*Systematic Theology*

At least two units of theology encompassing Trinitarian theology and Christology.

*Church History*

Two semester long units or one-year long unit in Christian history or related subjects providing tuition in Early Church history and the Reformation.

*Practical Theology*

At least one unit, but preferably two, in homiletics or preaching; one unit in personal evangelism, mission in Australian society, or another comparable subject; one unit in the principles and practices of pastoral care.

*Liturgy*

One unit in liturgical studies (liturgy, worship, sacraments).

*Anglican Identity*

One unit in Anglicanism and / or Anglican identity.

*Ethics*

At least one unit in Christian ethics.

*Leadership*

At least one unit on the principles of leadership and management.

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*NOTE:* These are the minimum academic requirements prescribed by the Diocese of the Murray. An undergraduate or postgraduate degree will require several more units of study. The relevant theological college will provide information and advice on the further units of study needed to satisfy the requirements of the course of study being undertaken for academic reward.

### Ministry Pathways

A range of ministry opportunities are present in the Anglican Church, with ordained clergy serving in a variety of settings and contexts – from parishes, new church plants or authorized congregations, and team ministries; to educational settings, chaplaincies to the Defence forces and emergency services, and in schools, hospitals and aged care facilities.

#### Called to leadership of Christian communities in parish, pioneer, and innovative ministry

The situation of the Christian Church in the early 21st Century has been rightly described as one requiring a perpetual state of mission. These pathways reflect the understanding that all forms of ministry involving the leadership of Christian communities will need to be both pastoral and missional, whether in a ‘traditional’ parish setting, a new church plant, a fresh expression, or other communal context. Whilst some pioneer ministry will be conducted in the context of planting or commencing a new Christian community, others will be in the context of revitalisation of existing communities. Hence the categories of parish, pioneer and innovative ministries are fluid.

The Anglican Church has always organised itself geographically, into discreet areas known as Parishes / Pastoral Districts, in which there may be located one or more places of worship. Each parish is served by at least one, and sometimes more, ordained ministers, the senior cleric and leader of the community being known in the Diocese of the Murray as the Priest in Charge (and elsewhere as the rector / vicar).

Parish ministry is core to both the past and future of Anglican ministry and the Diocese of the Murray continually needs men and women who sense a particular call to serve in parish ministry, to lead the parishes of the Diocese, stretching across the geographical expanse of the Murray (from the South Coast, Murray lands to the Riverland). In many places parish ministry may entail aspects of pioneer ministry, such as the revitalisation of existing communities and the fostering of innovative ministries such as fresh expressions of church within the context of the parish.

In essence, pioneers aim to create church for and with people, groups and networks who have no existing contact with any expression of church. Pioneers might begin an entirely new work or enliven an existing one, in the context of both non-traditional and traditional church settings.

The future needs of the Anglican Church in the Murray will entail a steady flow of clergy willing and able to effectively facilitate ministry across the spectrum of parish, pioneer and innovative ministries.

#### Called to the Distinctive Diaconate

The Anglican Church has always retained the three orders of deacon, priest and bishop. Whilst all are ordained deacon, not all deacons will subsequently be ordained priest, just as not all priests will subsequently be ordained bishop. Those ordained deacon are called to an outward focus, orientated beyond the gathered community at worship. Those ordained deacon, who remain deacons (often called the ‘permanent’ or ‘distinctive’ diaconate) will continue the foundational and missional nature of the diaconate in service among, and to, the broader community, in a variety of ways.

#### Called to School Chaplaincy

Chaplains working in schools are key members of the staff team, licensed by the Bishop of the Murray, and employed by the school. A school chaplain is usually responsible for liturgical worship in the school; contributes to the academic curriculum in a variety of ways, typically through the teaching of religious education; and has a large and important role in the provision of pastoral care to the whole of the school community. School chaplains may also be required to be registered with the South Australian Institute of Teaching and undertake a qualification in education through a recognised training provider.

#### Called to a form of Pastoral Chaplaincy

The Christian church has always sought to maintain a pastoral presence among people who are in particular need, or in places and occupations wherein spiritual support, and the provision of pastoral care, is desired. Pastoral chaplains are to be found among the caring professions, in places such as hospitals, hospices, and aged care facilities; and in prisons, and among social welfare agencies. The church also maintains a presence in many workplaces through its chaplains; there are chaplains to the Defence force, to particular professions such as the police and emergency services, and others who work in sporting clubs, or in specific workplaces. The varieties and expressions of pastoral chaplaincies, and the opportunities for ministry in the area, are vast. Whilst many chaplains are ordained priest, some are distinctive deacons, and others laypersons.

**Table 1.** In addition to the core academic units of study required to be undertaken by all diocesan candidates for ordination, further areas of study may also be requirements in particular ministry pathways.

*STFE*

Supervised Theological Field Education, undertaken in the context of the ministry placement, and overseen by the training college.

*CPE*

Clinical Pastoral Education, normally undertaken in a clinical context such as a hospital, and administered by a registered provider.

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| **Pathway** | **Other** |
| **Parish, Pioneer & Innovative Ministry** | STFE (2 - two years) CPE (1) |
| **Diaconate** | STFE (2 - two years)  CPE (1) |
| **Chaplaincy (school)** | STFE (2 - two years) CPE (1)  \* Teaching qualification and TRB r -registration |
| **Chaplaincy (pastoral)** | STFE (2 - two years) CPE (1)  CPE (2) *hospital, aged care and clinical chaplaincies* |

\*Optional, but highly recommended and required by the majority of schools.

## DOING

Because theoretical knowledge needs to be integrated with the experience of ministry, the Anglican Diocese of the Murray places an emphasis on both the acquisition of academic qualifications at college and the practical experience of ministry gained on placement. In the context of the community in which the candidate ministers a variety of skills, competencies, and theoretical knowledge are applied and used in a practical way, under appropriate supervision. All Diocesan candidates in training will normally undertake ministry placements over a period of at least two years (and often longer) prior to ordination.

Major placement

The major placement provides candidates in training with a continuous opportunity for involvement in a significant level of applied ministry prior to ordination.

*Duration*

The major placement will normally be for a minimum of two years (the minimum period of candidature) and may continue throughout the entire period of candidature. It is possible that the major placement may be undertaken in a parish in which the candidate is presently exercising a ministry, either in a voluntary or stipendiary (paid) capacity. The Selection Panel may require, however, that a candidate move to a new placement.

*Hours*

The ministry placement will normally be for a minimum of 12 hours weekly during the year, in such a way that the total number of hours required annually by the STFE program at the relevant college are satisfied. Candidates may undertake placements that are of greater duration than 12 hours weekly and,

indeed, are encouraged to do so, depending on their circumstances. It is anticipated that some candidates will already be in stipendiary positions in a ministry setting, and that this will continue during the course of their candidature, with the stipendiary position becoming their ministry placement. The days per week on duty and regular times, together with the weeks the candidate will not be present due to study, exams, and holidays etc., will be determined by the candidate with their supervisor, in consultation with their theological college, and will need to balance the demands of both the academic program of theological study being undertaken and the diocesan requirements regarding formation and theological reflection.

*Funding.*

Students undertaking major placements receive may receive an honorarium from the ministry context concerned.

*The Supervisor*

The supervisor will be an ordained cleric holding the Bishop’s license, who has completed the diocesan course of supervision training or a recognised equivalent. In some situations, it will be necessary for an external supervisor to be appointed.

*Arranging a placement*

Ministry placements are arranged by the relevant theological college, in conjunction with the Director of Formation, and will be contingent on the following:

* The supervisor (the priest, or another ordained cleric) will be accredited or recognised by the Diocese as a Supervised Theological Field Educator.
* There will be a Working Agreement signed by both the supervisor and the candidate, using the form prescribed for these purposes by the Diocese.
* The placement will be approved by the relevant theological college and auspiced under the college’s STFE program, whether the unit is being undertaken for academic credit or not;
* The candidate will take part fully in the ministry formation program.

Minor placement

The minor placement is arranged in conjunction with the relevant college and / or the Director of Formation, and will take the form of an intensive placement undertaken continuously, in one of the two following ways:

* Over four weeks, in which the candidate is present for 12 hours in each week.
* Over eight weeks, in which the candidate is present for 6 hours in each week.

It is very important that the minor placement be in a context that is recognisably different to that of the major placement. This is to provide all candidates with opportunities to experience, and minister effectively in, an expression of Anglicanism that is different and distinct to that which they are experiencing in the major placement. The theological college, or Director of Formation, can provide advice on appropriate minor placements.

Candidates will be required to undertake at least one, and preferably more than one, during each year of candidacy.

## REFLECTING

Training for ordination is about much more than acquiring the academic knowledge and practical skills and competencies necessary for Christian ministry. It also concerns formation as a person in ministry. Because Anglican ordination is intended to be indelible (i.e., cannot be undone), and because those ordained are seen publicly to have the confidence and trust of the Church, it is necessary that the Church, through its various instruments, attain a high level of satisfaction in each candidate’s spiritual formation, character, and commitment to the faith, prior to ordination. As the Scriptures themselves wisely advise us – **‘do not be hasty in the laying on of hands’** (1 Tim 5.22).

For these reasons, a robust period of ministry formation is required by the Bishop, with the minimum period of candidacy for ordination normally being two years.

This will usually apply to all candidates at the point of selection, regardless of prior theological study and achievement, and of how much further time is required regarding the completion of an academic course of study in which they may already be enrolled.

Ministerial formation may be understood as the intentional shaping of people in community for ministry and mission in parishes, chaplaincies, pioneer ministries and other settings. The different strands of ministerial formation: theological education, spirituality, ministerial praxis, need to be learned, integrated, and expressed in common life, in culture-shaping, and in outward-looking service. In this way members of the community of formation are enabled to give voice and body to the gospel of Christ Jesus, to represent the Christian people and Christian traditions, and to serve God's mission in the world. All candidates will be expected to take part in the ministry formation program administered, and be regular and frequent participants, and leaders, in the liturgical life of their respective parish / college chapel.

Diocesan guidelines for the competencies and character to be developed and exhibited by candidates in training prior to Ordination

It is anticipated and expected that diocesan candidates in training will;

* + Be fully involved in the liturgical life of both their theological college and ministry placement to the extent possible and appropriate to their circumstances.
  + Participate fully in the ministry formation program at their respective theological college.
  + Be regular communicants at Holy Communion.
  + Be diligent in forms prayer, in the saying of the Daily Offices and in other ways, both in the context of their theological college and their STFE placements.
  + Be open to the spiritual practices of silence, reflection and retreat, and afford themselves of opportunities to undertake and develop these.

It is requested by the diocese that some of the ministry opportunities for gaining experience and skills candidates in training will be afforded in the context of their major placement, minor placement, and theological college, will include and encompass the following.

* Both the supervisor and the candidate meeting all of the usual requirements for supervision, inclusive of the completion of an annual Work Agreement and the required reporting regimes. It is especially important the candidate be provided with a regular opportunity for supervision and theological reflection with their supervisor, distinct to meetings between the supervisor and candidate for other purposes.
* On days on duty in the parish or other ministry setting, as much as is practical, the candidate should say the daily offices with their supervisor and others as may be appropriate, and take as full a part as possible in other opportunities for both private and corporate prayer and reflection.
* The candidate should receive practical training and instruction in leadership, and in growing into leadership roles and responsibilities, and is expected to be open and amenable to opportunities for coaching and mentoring relationships with experienced leaders.
* The candidate should be provided with as many opportunities as may be possible to exercise liturgical leadership in a variety of contexts, as appropriate to the ministry setting.
* The candidate should be provided with opportunities to preach regularly, and to be placed on the preaching roster, appropriate to the circumstances of both the ministry context and the candidate. It is hoped that candidates will have been afforded with opportunities to give sermons and homilies in a variety of contexts – for instance, the main Sunday or chapel service, occasional services such as weddings, funerals or baptisms, at community occasions, and others – and that there be opportunity provided for the candidate to debrief on the experience afterwards with their supervisor.
* An important way of integrating the whole experience of training and formation in the context of the ministry placement is for candidates to be provided with a significant opportunity to conceive, plan, execute and lead a distinct program, theological study group, mission activity, or other initiative. The form this takes, and its nature, will of course vary significantly depending on the ministry setting. This can be thought of as a project that might be accomplished in stages across the life of a major placement of one or more years.
* The opportunity to take an active, if not lead, role in an endeavour that has, as its focus, mission and evangelism; such as an initiation course, a fresh expression, a new congregation, a Bible study group, or outreach activity of another kind, is strongly commended for all candidates in training. The form this takes will depend on the nature of the ministry context, and may be synonymous with the project referred to above.
* The candidate should be exposed to pastoral experiences and encounters, including pastoral visitation, ministry to the housebound, the infirm and aged, as may be appropriate and possible in the ministry context. Experience in pastoral ministry and encounters that may be challenging and take the candidate beyond their ‘comfort zone’ may be considered at the supervisor’s discretion.
  + Candidates in training for the ordained ministry should develop and display habits consistent with that expected of an ordained minister in the Anglican Church – this will include an awareness of, and respect for, the office of Bishop, and others to whom the candidate is accountable and responsible, together with well-formed patterns of collegiality with others in ministry.
  + It is desirable the candidate be introduced to the governance and administrative structures of the Church, develop good habits of resource management, punctuality, diarising, and reporting and accountability, and be provided with the opportunity to be present in decision making and governance forums.

Note: The range of experiences outlined above may not be available in a single major placement combined with minor placements. It may be necessary, and desirable, to partner with others and to work collaboratively in a team setting. Where assistance and advice are needed, the Director of Formation may be consulted.

**Table 2**. Competencies and character required to be in evidence prior to ordination.

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| **Vocation** | Able to clearly articulate a vocation to ministry and mission, and continue in the belief and conviction of a calling to ordained ministry that has been  tested and affirmed by the Church. |
| **Clarity about the nature of ministry** | Have clarity regarding the nature of the ministry to which the candidate is called; has worked successfully under supervision in one or more  ministry placements. |
| **Spirituality and faith** | Displays evidence of a life sustained by dependence on God; demonstrates a commitment to loving service in the church, and a desire to communicate the Gospel to others; has developed a disciplined life of private and corporate prayer, and of reading and reflecting on the  Scriptures. |
| **Character and integrity** | Able to reflect with insight on personal strengths and weaknesses; is comfortable among people both individually and in groups; maintains healthy relationships; demonstrates awareness of ethical issues in interpersonal relationships; exhibits loyalty and the ability to receive  direction; exercises appropriate care of self and family (if applicable). |
| **Leadership** | Demonstrates appropriate gifts and abilities in leadership; recognised as a leader by others, and has the respect of those among whom and with whom ministry is conducted; collaborates effectively with others in ministry and works well in teams; accepts the leadership of others;  demonstrates appropriate accountability and responsibility. |
| **Awareness of context** | Demonstrates a good understanding and awareness of the local setting  of their ministry context, and the ability to adapt to it. |
| **Biblical and theological competence** | Has a deep understanding of the Christian faith and the desire to continually deepen that understanding; is able to identify and demonstrate high levels of familiarity with the major statements of faith; demonstrates a high level of familiarity with the Bible and its contents; is able to integrate theological and biblical knowledge into the practice of prayer and worship; practices what is preached, and demonstrates this in  both personal character and public ministry. |
| **Practical competence** | Shows enthusiasm for learning and teaching, and for communicating the faith across age groups, and to a diversity of peoples; has gained experience and confidence in exercising liturgical roles; has gained experience and confidence in preaching in a variety of contexts; demonstrates a capacity to provide pastoral care to others; has some exposure to the role of the church in public life; demonstrates an  understanding of the need for good administration |
| **Mission and evangelism** | Has an enthusiasm for mission, and a commitment to evangelism that is demonstrable in word and action; the candidate should be able to provide examples of occasions on which they have acted as witnesses of the Gospel in word and action; has practical experience, appropriate to the ministry setting, of participation in mission, including calling others to  commitment and discipleship. |
| **Anglican identity** | Shows a genuine and strong commitment to the Christian faith as lived out in and through the Anglican Communion; demonstrates a healthy loyalty for and commitment to the Anglican Diocese of the Murray, and of the Bishop’s leadership and oversight; has developed a good understanding of Anglican doctrine, liturgy, formularies and polity; and  has taken part in the collegial life of the church. |

Theological Reflection

All candidates for ordination will commence the lifelong practice of theological reflection as a person of faith called to a vocation in the Christian church. The training colleges will administer and provide for occasions during the course of the year whereby all diocesan candidates for ordination will come together for the purposes of theological reflection as part of the formation program. The format will normally include an element of worship, fellowship, and a time of reflection on a theological issue/s followed by reflection and discussion together or in groups.

Funding

Candidates should be fully aware that financial responsibility for all living expenses, together with the cost and payment of all course fees (with the exception of one unit of CPE where required), are the responsibility of the candidate, and not the Diocese.

## RESOURCES

All candidates for the ordained ministry in the Anglican Church should read, and be familiar with, the following:

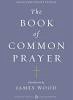


The contents of *A Prayer Book for Australia 1995*

Aspirants and persons pursuing ordination in the Anglican Church should be especially familiar with:

* The Ordinal: The Making, Ordaining and Consecrating of Bishops, Priests and Deacons (pp. 780-809).
* The Apostles' Creed (p. 12) and Nicene Creed (p.123).
* The 39 Articles of Religion (pp. 825-834).

Note: You will need the full (red) version of *A Prayer Book for Australia 1995* in order to locate The Ordinal (pp. 780-809).



Aspirants should also be familiar with *The Book of Common Prayer 1662*

## CONTACT

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