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The Anglican Diocese of Queensland

ORDINATION POLICY

1. INTRODUCTION

- 1.1 On Pentecost Sunday, 2004, the people of the Diocese of North Queensland entered into a covenant with the Bishop to become a different kind of church for a different kind of world. In keeping with the Bishop's vision document, *A Future With Hope*, faith communities throughout the diocese committed themselves to being (and becoming) 'ministering communities' engaged in God's reconciling and healing mission in the world.

2. A NEW VISION OF LEADERSHIP

- 2.1 We accept that the age of Christendom has now passed. Within the 'Christendom' framework, churches assumed a pastoral connection with the entire community. People came to the church for pastoral care and the pastoral offices (baptisms, weddings and funerals). Clergy were trained for ministry in parishes with high pastoral expectations. The word 'mission' related to what happened elsewhere, especially overseas.
- 2.2 We now live in a mission context. The local church, which hitherto has largely looked inward, focusing above all on 'churchly' matters, must now look outwards, finding ways to connect with the local community in which it is placed. Ministries of service and witness now take centre stage. The Church begins to grasp its calling as an apostolic community.
- 2.3 The call to ministry of *all* the baptised is reaffirmed. The life of each Christian - at home, at work, or at play - takes on a new dimension of importance. Christian vocation becomes part of the life of everyday.
- 2.4 The role of ordained clergy remains fundamentally important, though not, as in the past, as the *primary* focus of the Church's ministry. They are called to 'equip the saints for the work of ministry, for the building up of the body of Christ' (Ephesians 4:12). Ordination is now seen as no more 'sacred' than non-ordained ministry, yet sacred nevertheless. Godly leadership continues to shape and empower the life of the whole people of God.
- 2.5 The clergy, through the episcopal ministry of oversight, the priestly ministry of gathering together the eucharistic community, and the diaconal ministry of sending the church out into God's world, are called to draw out and empower the

gifts and callings of all God's people. Those who are ordained to ministries of oversight and leadership enable the Church to be the Church.

3. CLERGY ROLES (The Diaconate)

- 3.1 Until quite recently, the diaconate has been seen as a temporary condition, a stepping stone to priesthood, reflecting the assumptions of a Christendom Church. It is now being recovered as a distinctive order, reflecting, in its own way, the growing awareness of the missional calling of the Church.
- 3.2 It makes no sense to give deacons special roles in the liturgy, without also requiring them to use their special gifts of missional leadership within the life of the faith community. Placing another person in the sanctuary may not necessarily lead to the empowering of the people of God. It may, in fact, have the opposite effect - reinforcing the Christendom model by fitting yet another rung into the (ordained) ministry ladder.
- 3.3 We are still learning how to use the diaconate in an empowering way; that is, ordaining to diaconal ministry those who are called to lead the Church in its ministry of engagement, of service and witness in the world. This is the direction in which we must head if the diaconate is to realise its potential.
- 3.4 The present practice of operating with a 'pastoral diaconate' - deacons, that is, who are engaged in caring roles within the life of the congregation - as pastoral visitors, for example - has its place during a time of transition, as the Church shifts out of Christendom (pastoral) mode into apostolic (missional) mode. But ordination is not a prerequisite for a ministry of caring. We must be careful not to disempower non-ordained persons by using ordination in an inappropriate way,
- 3.5 Non-stipendiary deacons will largely, but not exclusively, be chosen by the members of their own faith community to train for ministry at the local level. In other places these are known as 'Ordained Local Ministers'. They might also be called 'community deacons'. The first step in discerning whether a person is called to such a ministry will involve a discernment process within that person's own faith community. Guidelines for this process are already in place. Only after the person has been affirmed locally will the Bishop consider entry into the diocesan Formation process.
- 3.6 Those who exercise diaconal ministry in a chaplaincy role (e.g. in a hospital or prison), do so, not in isolation, but as members of a faith community. They engage in the ministry of care, witness and service on behalf of the body of Christ in that local community. They should therefore belong to a local ministering community, and embody in their own lives and ministries the servant ministry of all. Diaconal ministry, that is, must lead to empowerment of the ministry of all the baptised. It is not a private possession.
- 3.7 In present practice, diaconal roles are non-stipendiary. This is not likely to change. It may be, however, that in some instances a deacon with special gifts of leadership and empowerment may be called to provide full-time leadership within

a ministering community (or a cluster of ministering communities), with special emphasis on mission and ministry. Nothing should be ruled out in a changing church. By and large, however, it seems that the future church will support fewer, not more, stipendiary ordained ministers (whether deacons, priests or bishops).

4. CLERGY ROLES (The Priesthood)

- 4.1 Ordained priests face particular difficulties during this time of transition. They know that things cannot stay the same, but they are answerable to congregations afraid of change. Often this fear is experienced most acutely by the clergy themselves, who know full well that priestly leadership in a ministering community requires a shift from control to empowerment. Some are more willing and able to make the adjustments required than others.
- 4.2 Australian Anglicanism has, from the beginning, been clergy (hence, priestly) dominated. The rule of the Rector is deeply embedded in church culture. It is hard for both clergy and laity to change, yet change it must, for the world has stopped listening.
- 4.3 This is not to suggest that the ordained priesthood is becoming less important. The priest carries particular responsibility for the spiritual, theological and pastoral oversight of the faith community. The ministry of Word and Sacrament continues to shape the life of the people of God. It is the Eucharistic community that is dispersed in witness and service into the world.
- 4.4 The ordained priest with spiritual oversight in a faith community must understand the tradition, live and breathe the scriptures and share fully in the Church's sacramental life. S/he must be able to gather the people around Word and Table, to welcome and nurture believers (young and old, new and not-so-new) on their baptismal journey, and to enable them to be and to become the body of Christ. This is a demanding, challenging and privileged calling.
- 4.5 The priest is also a deacon. The diaconal calling of engagement (incarnation), servanthood and witness is also part of the priestly calling. Either in partnership with a distinctive deacon or in leadership as a priest/deacon, the priest within a faith community leads the body of Christ more deeply inward (growing in Christ) and more deeply outward (engaging in mission).
- 4.6 In practical terms, within the Diocese of North Queensland, there are priests with oversight of faith communities (often called 'Rector' or 'Priest-in-charge'), and those who assist. Often, but not always, the former are stipendiary and the latter non-stipendiary.
- 4.7 Distance is an important factor in North Queensland. In the past it has not always been possible to provide adequate training for those who have been ordained to the priesthood. Even so, many priests have worked tirelessly and faithfully in pastoral ministry. The Diocese of North Queensland owes them a

debt of gratitude. Ordained leaders of a missional Church, however, will need to be resourced and trained more intentionally than in the past.

- 4.8 Fewer and fewer faith communities are able to pay for a full-time stipendiary priest. In the future, ministry 'clusters' will need to be formed under the pastoral oversight of a small ministry team, at least one of whom will be a fully trained ordained priest who will act as team leader and enabler. Each congregation will need to grow as a ministering community in mission, using the gifts of all the baptised. Clergy, both stipendiary and non-stipendiary, will need to adapt from Christendom to apostolic mode.
- 4.9 Non-stipendiary priests will, like their deacon equivalents (see 3.5), largely, but not exclusively, be chosen by the members of their own faith community to train for priestly ministry at the local level - as 'Ordained Local Ministers' or 'community priests'. The first step in discerning whether a person is called to such a ministry will involve a discernment process within that person's own faith community. Only after the person has been affirmed locally will the Bishop consider entry into the diocesan Formation process.
- 4.10 Those seeking ordination as stipendiary priests will also need to be affirmed by their own local faith community before proceeding to further formation. The difference, apart from the level of training required, will be that the overall intention is for that person to serve the wider Church, even if initially serving within his or her community of origin.
- 4.11 In some cases, at the Bishop's discretion, there will be those who prepare for ordination from within a different ministry context: that is, other than a local congregation. Examples might include a school chaplain or the principal of a university college. Even in these cases, however, a process of discernment will be required within the local community before a decision to proceed takes place at a diocesan level.
- 4.12 It is clear that we are moving away from the view that a person's 'ordination' is some kind of private possession. A person is ordained to ordained leadership as a member of the body of Christ. The Church itself must discern the validity of any 'call' to ordained ministry. We are moving beyond clericalism. As already noted, all Christians are called to ministry through baptism. Some, however, are called to special ministries of servant leadership in order to enable the ministries of all God's people.
- 4.13 Persons ordained to the diaconate and priesthood whose calling has been recognized for their local faith community (principally non-stipendiary ordained ministers) should not assume that they will automatically be licensed to a new faith community should they relocate their place of residence because of employment, family or other personal reasons. The Bishop will require a time of reception into the new community and after that, the community through the Parish Priest and Wardens may apply to the Bishop for a licence to be issued when a degree of mutual acceptance of ministry has been reached.

5. TRAINING

- 5.1 Proper training remains important. Many skills are required. Leadership in the Church is not lightweight. Nor, however, is it monochrome. We are becoming increasingly aware of the diversity of clergy gifts and roles, and the need to shape training accordingly.
- 5.2 This means that timing of training and ordination will vary from person to person at the Bishop's discretion. Readiness will be the key factor in deciding whether a person is to be ordained, rather than the meeting of requirements. Readiness will be about discernment, prior learning, progress with studies, personal and spiritual formation, and the readiness of a faith community to work with the person.
- 5.3 The paper, *Discerning Your Call*, contains details of the process currently operating in the Diocese of North Queensland, from first inquiry through to ordination. The pre-selection period (*Discernment and Postulancy*) will vary from person to person, depending on the timing and length of the discernment process within the local faith community. An ideal length of one year is envisaged, with variations in each case.
- 5.4 After first enquiry, each candidate will undergo a six meeting discernment process with a Parish Discernment Committee, lasting around four months. This committee will report to the Parish Council, which will then make its recommendation to the Bishop. Depending on the recommendation, the Bishop will then decide whether to invite the candidate to become a postulant.
- 5.5 Postulants will face a Diocesan Discernment Panel before proceeding to Formation. The Panel may meet more than once each year, depending on circumstances, since candidates may enter the program at any time, with varying needs and prior experience and training. The Panel will interview the candidates and then make its recommendation to the Bishop as to whether a postulant should be admitted as a candidate for ordination. The Bishop then invites successful candidates to embark on a period of Formation.
- 5.6 Formation will last for at least two years in most cases. During this period, candidates will engage in local ministry, meet regularly with a Mentor, undergo formal academic study (mostly by distance education) and attend two Formation weekends each year.
- 5.7 Academic training will vary from person to person. Guidelines are provided in *Discerning Your Call*. At present, those training for the diaconate are required to complete a certificate course or Education for Ministry. Non-stipendiary priests are required to complete a Diploma in Theology or Ministry (or equivalent). Stipendiary priests are required to complete a degree (subject to the Bishop's discretion).
- 5.8 It may be that, as the Distinctive Diaconate increases in importance in the life of the Church, additional training will be required of those with 'cutting edge'

ministries of leadership in local missional communities. It is important that training requirements be subject to review on a regular basis in order to meet the changing needs of the Church.

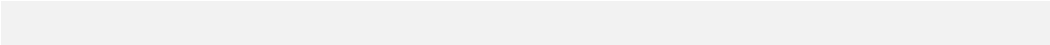
- 5.9 In the present situation, those who have indicated their desire to be prepared for ordination to the diaconate will be required to complete further study before being ordained to the priesthood. A further process of discernment will also be required in such cases, both locally and at a diocesan level.
- 5.10 Opportunity should be given at each step of the formation process for candidates to reflect further on whether their call is to diaconal or priestly ministry. This could be initiated either by the candidate or by others who are sharing in some way in the person's journey. Adjustments can be made, subject to the Bishop's discretion, if it is discerned that such a change is appropriate and valid. In such cases the level of academic study may also need to be reappraised.

6. LIFE-LONG LEARNING

- 6.1 It is important for each ordained person to understand that learning continues beyond ordination. In a sense the period of formation is just the beginning. Reading and study are essential parts of the ordained life, as the ordinal makes clear. One of the prime functions of the clergy in the emerging Church is to enable 'learning communities' to grow in understanding and discipleship and to engage in mission and ministry. This will happen only if clergy are leading by example.
- 6.2 An immediate need is to ensure that the newly ordained are adequately cared for. Ongoing support and mentoring is essential. Within the Diocese of North Queensland, centred as it is on regions, it is important that deanery chapters be built into learning communities. Each Area Dean should also ensure that the newly ordained are supported and mentored by those with more experience.
- 6.3 It is advisable that as the number of Distinctive Deacons increases a House of Deacons be formed in order to receive the support and training required for this 'cutting edge' order of ministry leaders.
- 6.4 Annual clergy conferences, retreats, and other opportunities for learning at both a diocesan and regional level will also ensure that the clergy of the diocese are equipped for leadership within a changing Church.

7. INDIGENOUS AND NON-INDIGENOUS MINISTRY

- 7.1 Much of this document, in particular part 5 (on training), has been prepared with non-indigenous Anglican communities in mind, given the unique theological and ministry training provided for indigenous leaders, both clergy and lay, through Wontulp Bi-Buya College in Cairns.

- 7.2 Nevertheless, the indigenous Bishops are encouraged to apply the principles of this document, as far as is possible, within their own contexts, bearing in mind the unique ministries and opportunities existing within their communities. Both indigenous and non-indigenous faith communities are called to respond to the challenges facing the Church in a post-Christendom world.
- 7.3 It is important that all faith communities in the Diocese of North Queensland, whether indigenous or non-indigenous, should embrace the vision outlined in *A Future With Hope*. All Anglican communities, regardless of cultural background, are called to be open to what the Holy Spirit is saying to the contemporary Church. All ordained clergy must wrestle with the demands of leadership in a missional Church.
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DISCERNING YOUR CALL

Guidelines for those seeking ordination in the Diocese of North Queensland

INTRODUCTION

The Diocese of North Queensland is on a journey. We are aware that the age of Christendom has passed. In a sense, the church has been running on automatic pilot, assuming that if we just keep on doing what we have always done we will eventually get to our destination. We can no longer live under the illusion that the faith will somehow be passed on by osmosis. We must become a missionary church.

This means that the way we have understood ministry is also undergoing change. We now understand that churches are *ministering communities* rather than communities gathered around a minister. We are all called to ministry through baptism. For the church to be engaged fully in God's mission, the gifts of all God's people must be put to use for the benefit of the body of Christ, and for the sake of the world.

Some ministers will be ordained. They have a particular role to play in the life and mission of the church. To quote our Covenant document, *A Future With Hope* (p.8):

The task of the ordained ministry (bishop, priest, deacon) is to 'equip the saints for the work of ministry, for the building up of the body of Christ' (Ephesians 4:12) These ordained ministries function to enable the mission of the whole church, and especially the laity in their various settings. The Pauline pattern is that these ministries support the Church. In so far as present practice has turned that around, to Church (laity) supporting the (ordained) ministry, it is corrupted and in need of reform.

The ordained ministry is a distinctive form of leadership that develops the function of the whole body, although each order of ordained ministry expresses different dimensions of ministry that belongs to the whole body of the church. Thus ordination requires leadership capacity to be signs or animators (living reminders) of what the whole Church is and is called to become.

Those who sense a call to ordained ministry do so as members of a faith community. It will be important for the community to affirm its belief that the call is genuine.

The wider Church will also be involved in the process of discernment, as encouragers, listeners, mentors, teachers and guides. The Bishop, after consultation with those who have shared the journey, will make the final decision, based on his knowledge of each candidate and the needs of the Church.

In the Diocese of North Queensland, people are invited initially to enter a period of *Discernment* of their call. Acceptance for ordination comes later.

QUALITIES

Effective ordained ministry requires gifts or skills in at least eight areas:

1) Vocation

The person should be able to speak of his/her sense of vocation to ministry and mission, both in terms of his/her own conviction and the extent to which others have confirmed it. The sense of vocation should be obedient, realistic and informed.

2) Faith

The person should show an understanding of the Christian faith and a desire to deepen that understanding. S/he should demonstrate personal commitment to Christ and a capacity to communicate the Gospel.

3) Spirituality

The person should show evidence of a commitment to a spiritual discipline involving individual and corporate prayer and worship. This spiritual practice should sustain and energise his/her daily life.

4) Personality and Character

The person should be sufficiently mature and stable to show that s/he can sustain the demanding role of an ordained minister and can face change and pressure faced in a flexible and balanced way. S/he should be seen as a person of integrity.

5) Relationships

The person should demonstrate self-awareness and self-acceptance as a basis for developing open and healthy professional, personal, and pastoral relationships. S/he should respect the will of the Church in matters of sexual morality (according to the national code adopted by the General Synod of the Anglican Church of Australia).

6) Leadership and Collaboration

The person should show ability to offer leadership in the Church community and to some extent in the wider community. This ability includes the capacity to offer an example of faith and discipleship, to collaborate effectively with others, as well as to guide and shape the life of the Church community in its mission to the world.

7) Intellect

The person should have the necessary intellectual capacity to undertake satisfactorily a course of theological study and preparation for ordained ministry, and to cope with the continuing intellectual demands of ordained ministry.

8) Ministry in the Diocese of North Queensland

The person should be familiar with the tradition and practice of the Anglican Church of Australia, and willing to work with the vision laid out by the Bishop in the document, *A Future With Hope*.

To say 'yes' to a person seeking ordination is to affirm that we have a clear sense that s/he either already is clearly competent in these areas, or is potentially competent and moving steadily in that direction.

DISCERNMENT (From Inquiry to Postulancy)

Those who sense a call to ordination will, of course, seek God's guidance through prayerful listening. The willing support of your family, especially your spouse, is essential. It is also wise to seek the advice of trusted friends. A key question to be considered is this: *What difference will ordination make to the ministry to which I am already called through baptism?*

Ordained ministry involves a major change in life style, even if the ministry is not to be full time. The financial cost, including course fees, must be carefully considered. There are many issues to think through.

If you wish to proceed, there are a number of steps to follow in the *Discernment* phase. Along with other members of the Church you will be seeking to discover God's will for your life. The Church will be in a position to affirm your gifts, and to discern ways in which they may be employed in ministry, whether lay or ordained.

Steps in the Discernment Stage

Discuss the matter with your parish priest, or, when necessary, with your Area Dean. S/he will explore with you the possibilities of both lay and ordained ministry. It is recommended that you meet at least twice during this period of inquiry.

The priest will then inform the Bishop of your inquiry, together with his/her initial recommendation, and a meeting with the Bishop will be arranged. An application form will be forwarded to you, which you can complete and bring to your meeting with the Bishop.

If the Bishop decides to proceed, he will ask your parish priest to organise a *Parish Discernment Committee* to assist in making an assessment of your call. A police check will also be required at this early stage of the process.

The parish priest will submit the names of six people to the Parish Council for approval. This Parish Discernment Committee will then meet with you on six occasions over about four months, before making a recommendation to Parish Council.

The Parish Council will discuss the committee's recommendation and make its decision, which it will then convey to the Bishop. If the recommendation is 'yes', the Bishop will then invite you to enter the *Postulancy* stage.

Please note that the invitation to become a Postulant is not an indication that you have been accepted for ordination. It is, however, an important step in the process of discerning your call.

Please Note: In some cases the Parish Discernment Committee, Parish Council and priest, through their collective tasks of discernment, may feel that ordained ministry is not the best or most appropriate form of ministry for an inquirer. It may then be necessary to assist the person to discern other challenging, satisfying forms of ministry in his/her areas of primary involvement, i.e. job, family, community and church, rather than in an ordained capacity. The important thing is to discover what God is calling this unique person to be and to do.

Mentoring

As you enter Postulancy you will be assigned a *Mentor* who will be a special companion on your journey through Postulancy.

A *Mentor* is an encourager, a listener, a challenger, a fellow-journeyer, who works with a postulant through the process of discerning God's call.

Mentors and postulants need to meet regularly on a mutually agreed or contracted basis. These meetings are an opportunity to review what is happening as the process unfolds, and to discuss any other issues of growth or challenge. Both mentor and postulant will be provided with some guidelines and materials for discussion.

Personal or emotional issues may also need to be discussed. It is, after all, essential that those in ministry are sufficiently mature to deal with such matters. It is, however, beyond the role of your mentor to provide professional counselling. Other assistance may be necessary if this level of support is required. The mentor relationship is nevertheless a wonderful opportunity for honest exploration of issues of life and faith as they impact on your journey of discernment.

What is said between you and your Mentor remains confidential.

A great deal of sorrow can be avoided if the process of discernment is done properly. There is no benefit to anyone in ordaining someone whose gifts and graces should be channelled in other directions. On the other hand, a person who is truly called to ordained ministry will draw strength from the support and affirmation of other Christians along the way. The mentor works with you, on behalf of the Church, to assist you in the ongoing task of discerning whether the call to ordination is real and true.

POSTULANCY (Continuing Discernment)

Postulancy is a time for exploration - for reading and study, developing spiritual disciplines and reflecting with others about the ministry and mission of the church. *Postulancy* provides an opportunity to grapple with the Purpose and Vision of the Diocese of North Queensland, and to get on board with what is required of ordained Anglican leaders in the church today.

Steps in the Postulancy Stage

As already noted, regular meetings with your Mentor are a crucial part of Postulancy. These are mandatory, not optional.

You will be asked to attend three *Reflection Days* during the year. These may either take place in Townsville or be more regionally based, depending on numbers. The major themes for the three Reflection Days will be:

The Diocesan Vision
Diaconal/Priestly Ministry
The Anglican Way

You will be encouraged, during these days, to reflect theologically on your own life and ministry.

Each postulant will also be asked to prepare two reflective essays of approximately 2,500 words, to be shared with other members of the group. The topics are (a) *My Understanding of God* and (b) *My Understanding of Ministry*. You will be able to revise them, if you wish, in the light of the group discussion. They will then be forwarded to the Bishop, and will assist the Diocesan Discernment Team in their deliberations.

Before the end of this stage, you will be asked to undergo a psychological assessment. This will be at your own expense. You will also be asked to provide the names and addresses of three people who have consented to be a referee. Your parish priest and Parish Council will also be asked to make any final comments.

The Postulancy stage ends with a day of interviews with members of the *Diocesan Discernment Team*, who will then make a recommendation to the Bishop as to whether you should be accepted as a candidate for ordination.

The Bishop will notify you of the outcome. In general, those who are accepted as candidates for ordination will then enter a Formation Programme of at least two years duration. Those people accepted as candidates for ordination to the stipended priesthood will need to undergo a medical examination as well.

FORMATION (Preparation for Ordination)

It is at this stage that formal theological training begins in earnest, although it is also possible to begin study earlier in the process. While allowing some flexibility because of the range of people in terms of age, previous general education and future ministry roles, the following general outline is a guide.

Requirements in the Formation Stage

Trinity College, Melbourne, Charles Sturt University and Coolamon College currently offer a number of courses that can be pursued by Distance Education. Fees for these courses vary. Courses on offer at present are:

Trinity College (www.trinity.unimelb.edu.au/TCTSONline)
Certificate in Theology and Ministry (a small group process)
Diploma of Ministry
Graduate Diploma in Theology
Master of Divinity

Charles Sturt University (www.csu.edu.au/courses)
University Certificate in Theology
Diploma of Theology
Bachelor of Theology

Coolamon College (http://coolamon.org/programs/award_list.htm)
Diploma in Theological Studies
Bachelor of Theology
Graduate Diplomas in Ministry and Theological Studies

People training to be deacons will be required to work at least towards a *Certificate*, but may wish to study for a diploma or a degree. Completion of *Education for Ministry (EFM)* is also an acceptable qualification.

Those seeking ordination as a non-stipendiary priest will be required to work towards completing a recognised diploma, but will be encouraged to study for a degree.

Candidates for the stipendiary priesthood will be required to work towards a bachelor degree in theology, or, when appropriate, a graduate degree. It is strongly advised that such persons consider a period of formal theological study at an Anglican Theological College in Brisbane or elsewhere.

In addition to academic study, candidates for ordination will be required to attend two full weekend workshops each year. These will most likely be held in Townsville, but other locations may also be possible from time to time. The weekends will include opportunities for worship and fellowship, as well as theological reflection on ministry experience. Themes covered during these concentrated weekends will include:

Ministry and Mission
Worship and Prayer
Preaching and Pastoral Care
Diaconal and Priestly Leadership

When the pressure is on, it is easy to lose focus, to become discouraged or to neglect spiritual disciplines. Your relationship with your Mentor will assist you to keep on track. You may also wish to seek out a spiritual director, or at least a 'soul friend'.

The Bishop is concerned with the welfare and progress of each person in Formation. He will certainly wish to connect with you towards the end of each year. In addition, at the end of each year an Examining Chaplain will interview each of the candidates, to assist the Bishop in discerning the person's readiness for ordination.

Please remember that, in the final analysis, it is the Bishop who has the ultimate responsibility for deciding who will be ordained.

GUIDELINES FOR PARISH DISCERNMENT COMMITTEES

The following notes will guide your parish committee through the discernment process.

INTRODUCTION

When a person senses a call from God to ordained ministry as a deacon or priest and wishes to pursue that call, s/he embarks on a journey of discernment that will involve many others as well, including the worshipping community to which the person belongs.

As the journey begins, the bishop needs to know whether the person comes with the blessing and endorsement of the local faith community.

All baptised Christians are called to ministry. Some, however, are specifically raised up from within the congregation 'to equip the saints for the work of ministry, and for building up the body of Christ' (Eph 4:12). The local church is therefore a part of the calling out of a person who seeks ordination.

The diocese, in turn, must provide its own affirmation of the call. All of these steps are essential to the process of discernment.

Before the Parish Discernment Committee is called together, the inquirer will already have spent considerable time talking with the parish priest (or Area Dean, in some cases) and the bishop. The bishop will have then asked for a parish committee to be formed to assist in making an assessment of the call.

QUALITIES

Effective ordained ministry requires aptitudes and skills in at least eight areas:

- ***Vocation***
Inquirers should be able to speak of their own sense of vocation to ministry and mission and the extent to which others have confirmed it. Their sense of vocation should be obedient, realistic and informed.
- ***Faith***
They should show an understanding of the Christian faith and a desire to deepen that understanding. They should demonstrate personal commitment to Christ and a capacity to communicate the Gospel.
- ***Spirituality***
They should show evidence of a commitment to a spiritual discipline involving individual and corporate prayer and worship. This spiritual practice should sustain and energise their daily life.
- ***Personality and Character***
They should be sufficiently mature and stable to sustain the demanding role of an ordained minister and to face change and pressure in a flexible and balanced way. They should be seen as persons of integrity.

- ***Relationships***
They should demonstrate self-awareness and self-acceptance as a basis for developing open and healthy professional, personal, and pastoral relationships. They should respect the will of the Church in matters of sexual morality (according to the national code adopted by the *General Synod of the Anglican Church of Australia*).
- ***Leadership and Collaboration***
They should show ability to offer leadership in the Church community and to some extent in the wider community. This ability includes the capacity to offer an example of faith and discipleship, to collaborate effectively with others, and to guide and shape the life of the Church community in its mission to the world.
- ***Intellect***
They should have the intellectual capacity to undertake satisfactorily a course of theological study and preparation for ordained ministry, and to cope with the continuing intellectual demands of ordained ministry.
- ***Ministry in the Diocese of North Queensland***
They should be familiar with the tradition and practice of the Anglican Church of Australia, and willing to work with the vision laid out by the Bishop in the document, *A Future With Hope*.

To say 'yes' to a person seeking ordination is to affirm that we have a clear sense that he or she either already is clearly competent in these areas, or is potentially competent and moving steadily in that direction.

PARISH DISCERNMENT COMMITTEE

- a) A committee of six communicants should be formed, recommended by the parish priest and approved by the Parish Council. The committee should, as much as possible, reflect the diversity of the parish.
- b) At least one person should be a member of Parish Council, and preferably should be the chairperson of the committee.
- c) No ordained person should serve on the committee.
- d) The committee is not a permanent committee. A different committee is formed for each process of discernment.
- e) Committee members must make a firm commitment to attend and participate in all sessions of the committee's work.
- f) Time for the process must be allowed. A rushed or partial process can be damaging to the inquirer and to the diocese. The committee should meet on at least six occasions. If possible, the committee should report its results to the Parish Council within four months after its formation.
- g) Each meeting should begin and end with prayer.
- h) The parish discernment process can be a growing experience for the inquirer, the committee, and even the parish at large. Success is measured by this growth and not by whether the person proceeds towards ordination.

Assumptions

1. The committee is not a support group. It is charged with the task of discernment. It is a committee of the Parish Council, formed to enable the Parish Council to make an informed decision as to whether or not to support the inquirer as a postulant for ordained ministry. It is interested not only in the inquirer but also in the life and ministry of the Church.
2. All material is treated confidentially, as are all aspects of the discernment process.
3. Members of the committee should avoid at all costs the tendency to turn meetings into some kind of inquisition - which is the opposite of what is intended. An atmosphere of sharing and mutual exploration should be fostered. Respect for the candidate is of the utmost importance.

THE SESSIONS

1. First Session

- The inquirer, the committee members and the parish priest should be present.
- If required, self-introductions should take place before the group gets down to other business. Any basic get-acquainted exercise could be used for this purpose.
- The parish priest states clearly the purpose of the group and the time frame in which it will be working. The other meeting dates are listed. Confidentiality is stressed, along with respect and care for each other. Any additional materials to assist the work of the committee should be distributed (including copies of the Bishop's Vision document, *A Future With Hope*).
- Time is allowed for questions and discussion about the process and any of the materials.

Homework for Second Session

1. All committee members (including the inquirer) prepare a brief (one page) *Faith Pilgrimage Statement*. This should be a description of your life in relationship to God.
2. If s/he has not already done so, the inquirer should also begin preparing a 'Life Journey'.

2. Second Session

- The inquirer and committee members are present.
- The inquirer is not the focus of this meeting. This will be an exercise in group sharing. The meeting continues the process of building relationships, and also becomes more focussed on spiritual discernment.

Exercise 1

Members share, in turn, their *Faith Pilgrimage Statement*, and then discuss the issues that arise from listening to each other's stories.

Exercise 2

Members are asked to draw a line that represents their lives with its ups and downs from the beginning of their lives until now. They are then asked to draw a line representing their life in the church. Once again, the highs, lows, etc.

Discussion takes place (in smaller groups, if necessary, depending on time) on:

- What do these two lines have to do with each other?
- Were there times when an experience in the church spoke powerfully to an event in your life?
- Were there times when what was going on in the church seemed irrelevant to your life?

Homework for Third Session

If s/he has not already done so, the inquirer is asked to complete the 'Life Journey' before the next meeting, allowing time for copies to be distributed to all committee members before the next meeting. Members are asked to read the document carefully in preparation for the meeting.

3. Third Session

- The inquirer and committee members are present.
- The early stages of the meeting focus on a review and discussion of what the members and the inquirer have gleaned in the first two sessions.
- The focus then shifts to the inquirer. All members have read the person's 'Life Journey'.

As an introduction, members are asked to speak about the elements in the inquirer's story with which they could identify.

Reminder:

From now on, as the group turns its attention more directly towards the inquirer, members will need to be especially sensitive. As much as possible, an atmosphere of mutual exploration should be fostered. After all, *everyone* in the room is called to ministry. While particular attention is being paid to one person's sense of call, a clearer understanding about *each* person's vocation is also a worthy objective of the group's time together. Honesty, prayerfulness and mutual respect are essential.

Then general discussion takes place. Questions which might stimulate discussion are:

- What pressures have there been in the person's life?
 - How has s/he dealt with those pressures?
 - What are the areas of his/her primary involvement - work, home, church, community?
 - What are the person's current ministries in those areas?
 - How does s/he tie together the 'secular' and the 'sacred' areas of life?
 - How does the person understand God's call at this moment in his/her life?
- Then the committee turns to other important questions relevant to the suitability of the person for ordained ministry, e.g.
- How does the inquirer view the ministry of the whole Body of Christ?
 - How does s/he differentiate between the ministries of lay persons and ordained persons?
 - How does s/he understand the role of the ordained minister?
 - How is the inquirer growing in the Christian faith?
 - a) How well does s/he understand the basics of the Christian faith?
 - b) Does s/he give evidence of having a personal relationship with God?
 - c) How does his/her spirituality make itself manifest to you?
 - d) Is s/he still questioning and probing the mysteries of the Faith?
 - What further growth is needed and does the person have the capacity to achieve such growth?

4. Fourth Session

- The inquirer and committee members are present.
- This meeting is used to explore two major aspects of the person's life. These are emotional health and leadership.
- The following questions will assist the group in exploring the inquirer's emotional health:
- How sure is the person of his/her own feelings?
 - How well are strong and negative feelings expressed?
 - Do physical gestures (body language) match the words spoken?
 - Is the person aware of and comfortable with his/her own sexuality? How well integrated is his/her sexual identity with other aspects of life?
 - Are there any indications that the person aspires to the ordained ministry as a way of solving personal problems?
 - Does the inquirer have a level of maturity and ability to adapt which is appropriate to his/her age level?
- The following questions will assist the group in exploring the inquirer's capacity for leadership:
- Does s/he show initiative, self-confidence, and enthusiasm?
 - Can s/he motivate others?
 - Is s/he aware of and at ease with a variety of leadership styles and able to use them as the situation indicates?

- How does the person function in interpersonal relationships?
- How comfortable is s/he with being a person in whom authority rests? To what extent is s/he ready to claim and use that authority properly?
- How has the person's leadership already been evidenced in prior or current ministries in school, work, church or community settings?

Homework for Fifth Session

On a separate page, the inquirer completes this *Vision Exercise*. This should then be distributed and read by the members of the committee before the next meeting.

Vision Exercise

1. As you consider your calling to ordained ministry, what would be the ideal position for you to carry out that ministry? What is the job you see yourself holding? Please describe this vision.
2. What tasks and/or roles make up this position? What are the responsibilities of a person in this position? Please list them.
3. What skills are necessary if these tasks and responsibilities are to be successfully met? Please list them.
4. What gifts would you bring to ordained ministry?

5. Fifth Session

- ❑ The inquirer and group members are together for the first part of the meeting.
- ❑ The relevant parts of the ordination service in *An Australian Prayer Book* (priest or deacon) are read aloud.
- ❑ Discuss the vision of the person's potential ordained ministry outlined in the *Vision Exercise* with these three considerations in mind:

How realistic is this vision in terms of:

- The person's own gifts and abilities. Do his/her gifts and abilities match the demands of the ordained ministry?
 - The Church's vision of ordained ministry expressed in the ordination rites. Are his/her primary interests consistent with the basic function of an ordained minister?
 - The way ordained ministry is currently practised in the Anglican Church and the unfolding vision of ministering communities in mission outlined in *A Future With Hope?*
- ❑ The inquirer leaves the meeting at this point. The group members then begin to draw together their thoughts. Remember that this is a process of prayerful discernment. The committee is being asked to discern if the inquirer's sense of call to ordained ministry is genuine and appropriate.
 - ❑ The meeting focuses on the following question: 'What evidence do you have that the person is called by God to ordained ministry?'

The following questions will assist the group:

- Is the person confusing a call to Christian service with a call to ordination?
- Can you envision the person as a deacon or priest in the Church? (Members should share candidly the ways in which they *can* or *cannot* see him/her as a deacon or priest).

Homework for Sixth Session

The committee members (but not the inquirer) complete the *Parish Discernment Committee Evaluation Form*. These forms should be returned to and collated by the chairperson before the next meeting. The chairperson provides a cumulative report on the evaluations for the next meeting.

6. Sixth (and Final) Session

- ❑ The inquirer is *not* present during the first part of this meeting.
- ❑ The committee members discuss the evaluation forms and come to a decision whether or not to recommend that the Parish Council supports the inquirer as a postulant for ordination.
- ❑ At the end of the first part of the meeting, the candidate joins the group. The committee members discuss the cumulative results of the evaluations with the candidate, and the chairperson informs him/her of the committee's recommendation.
- ❑ The chairperson is responsible for reporting the recommendation of the committee to the Parish Council at its next meeting. The parish priest should also be informed.
- ❑ The decision of the Parish Council should be passed on to the bishop as soon as possible thereafter. The following written materials should also be provided to the bishop: the 'Life Journey', the 'Vision Exercise', and the Evaluation Forms of all members of the committee, together with the Chairperson's summation.
- ❑ If the decision of the Parish Council is *not* to recommend the person for postulancy, s/he will need to be cared for sensitively, lovingly and respectfully. The committee may wish to affirm the person's gifts and suggest appropriate lay ministries. The parish priest will, of course, have special responsibilities of care. The bishop will also want to interview the person to offer appropriate care, support and guidance.
- ❑ The ultimate decision, of course, remains in the hands of the Bishop.

The work of the committee is now finished.

See appendix (page 28) for evaluation forms

MENTORING – SOME GUIDELINES

Introduction

One of the key aspects of the journey towards ordination in the Diocese of North Queensland is the relationship between a candidate and a Mentor.

This relationship begins after a person's initial period of inquiry. The bishop will have asked the local parish priest to organise a Parish Discernment Committee, to work with the inquirer through a fairly intensive process of discernment. Upon completion of its work, the committee will have reported to the Parish Council, who have then advised the Bishop that the parish supports the candidate in continuing to discern whether God is calling him/her to ordained ministry.

At this stage, the inquirer enters the Postulancy stage. This is a further period of reflection, ending in a day of interviews with a Diocesan Discernment Panel called together by the Bishop to advise him on whether the person should be admitted as a candidate for Formation. The Formation stage takes at least two years, during which time the candidate engages in academic study (mostly by distance education) and also participates in two intensive formation weekends each year. The person also continues involvement in his/her local faith community with the guidance and support of the parish priest.

One of the first steps in the Postulancy stage is linking an inquirer with a Mentor. This relationship will ideally continue from this moment right through Formation until ordination. Ordination, of course, is ultimately the Bishop's decision; it is not the Mentor's concern. The Mentor is being asked to accompany a person who is on a journey of discernment and formation.

From time to time, after a period of journeying together, it becomes apparent that the mentor/mentoree relationship is not working. In such cases the relationship can be brought to an end by mutual agreement, and a new Mentor found. Those seeking ordination must understand, however, that a Mentor relationship is considered to be an essential part of the diaconal and priestly formation. It is not an optional extra.

What is said between Mentor and candidate remains confidential.

What is Mentoring?

In his book, *Mentoring*, John Mallison provides the following definition:

Christian mentoring is a dynamic, intentional relationship of trust in which one person enables another to maximise the grace of God in their life and service.

The first thing to notice is that the Mentor enters into a *relationship*. We all know that good relationships are built on *trust*, on sharing and caring, and on good listening. In this case the relationship is *intentional*; it has a purpose. It is also *dynamic* – that is, it is alive, stimulating and *enabling*. To be an enabler or empowerer, you have to be an active rather than passive participant, showing a real interest in another person's development. A good

mentor will encourage as well as challenge, in order, as Mallison says, 'to maximise the grace of God in their life and service'.

To do this the Mentor must also be on a journey with Christ, and also open to the encouragement and gentle prods of others, so that growth in faith, hope and love becomes a daily expectation. The Mentor will know from experience something about listening and responding to God's call, as well as the disappointment of failure and the experience of forgiveness and renewal. While the Mentor is not, strictly speaking, a Spiritual Director, s/he nevertheless will be a Christian pilgrim who understands some of the pitfalls of discipleship and can recognise the presence of God in his/her own life. A Mentor will be open to the guidance, support and encouragement of others as well. A good Mentor, in other words, is a person who knows what it is to be mentored.

The Mentor also understands the call to ministry and service, and wants to assist others in responding to God's call. The words of J. Robert Clinton are helpful:

Mentoring refers to the process in which a person with a serving, giving, encouraging attitude (Mentor), sees the leadership potential in a still to be developed person and is able to prompt or otherwise significantly influence that person along to the realisation of his/her potential.

Needless to say, this is a great privilege and a great responsibility!

What Mentors Do (and Don't Do)

As you enter the relationship, set guidelines and boundaries. These can be reviewed from time to time.

- How often will you meet?
- How long should each session last?
- What expectations should you have of each other?
- Do you expect each other to be available and to be on time?
- Do you expect confidentiality?
- Are there limits to intimacy?
- What are you trying to achieve together?
- Are you here to solve problems or to encourage?
- How will you tell when problems get too big and need to be referred?
- Where can you access resources you may need along the way?

What do I do as a Mentor?

- Ask questions (see more on this below)
- Active listening
- Allow silence to happen
- Be open and honest
- Be gentle but firm
- Show real interest
- Pray together

Asking Questions

Some say that at least two-thirds of most mentoring sessions ought to be spent asking questions and listening to the answers given. Then asking more questions, and so on.

Here are some helpful suggestions:

- Open questions require an answer. Closed questions shut down effective communication. Open questions can't be answered just by a 'yes' or a 'no'. Closed questions happen every day when people meet. Often they are well meant, but don't take anyone anywhere (e.g. 'How are you today - good?'. *Why ask the question at all if you don't want an answer?*).
- Reflective questions turn experience into learning. E.g. after telling about something that has happened, the person can be asked:
 - What was happening for you in this experience?
 - What feelings were involved (for you or for others)?
 - What feelings do you have now as you recall the experience?
 - What can you learn from this experience?
 - What would you do the same?
 - What would you do differently?
- Sample questions can be prepared in advance as a guide to each session. Here are some examples for early sessions:
 - Tell me about yourself. (*General background. What motivates you? On a scale of 1-10, how would you rate yourself as a people person? What are your strengths - your gifts? What are your growing edges? Tell me about your best friend.*)
 - Tell me about your spouse and family.
 - Tell me about your relationship with God. (*How it really is, not how it ought to be.*)
 - Tell me about your ministry. (*What is your vision? What enthuses you? Where are the challenges? How are you feeling about your ministry?*)
 - How can I help you? (*These could be dealt with straight away or completed by the mentoree prior to the next session and form the basis for that time.*)

Here are some examples for ongoing sessions:

Making the Connection

- How are you?
- How are you *really* (if you detect a problem in the way the person responded to the first question.)
- How are you feeling?
- Do you want to talk about it? (*Don't assume they do.*)

Reporting back

- How did you go with the goals we set last time?
- What can we celebrate?

- What have you been able to accomplish?
- What are you finding difficult? How does that make you feel?
- Why do you think that is so?
- What help do you think you may need?

Development of spiritual life

- How are things with you and God?
- How does that make you feel?
- What experiences of prayer and meditation have you had this week?
- What difficulties or frustrations did you encounter?
- What are you doing to improve your knowledge, skills and personal and spiritual development?

Other aspects of personal life

- How are your friendships going?
- How are you maintaining your friendships?
- Tell me about your other relationships.
- How are things at home?
- Tell me about your family's needs and how you are seeking to meet them.
- In what ways will these things we have talked about affect your family/friendships? How?
- What has brought you joy and hope?
- Tell me about how well you sleep?
- What do you do for recreation?

Reflection on ministry

- How is your ministry going? How do you feel about that?
- How does your spouse or your closest friend feel about your ministry?
- What brings you special joy?
- What is of special concern to you?
- What is of greatest challenge and what are you doing to meet it?
- Where is there opposition and how does that make you feel? How are you dealing with it?
- What are you doing to develop relationships with others - both inside and outside the church?
- In what ways do you show concern for the poor?

Thinking it through together

- What did you find helpful/unhelpful in ... ? How do you feel about it?
- Why do you think that was so?
- What did your spouse/friend think/feel about that?
- What would you do differently - how?
- What do you think Jesus would do in a similar situation?
- Where does God fit in here?
- What does Scripture have to say on this?
- What do you think you could do about ... ? What are you basing that opinion on?
- What are your options? (*Brainstorm if necessary.*)
- Which option seems the most appropriate?
- How do you think that option will help you?

Making an action plan

(Explore all possible angles to the solutions of any problem - brainstorming could be helpful. Evaluate these and prioritise. Get them to think about those at the top of the list. Pray together during this time to try to discern what God is saying in all this.)

- What kinds of things could you work on between now and when we next meet? *(Limit the number - help the person to prioritise. Each of you should write them out and keep a copy.)*
- What would prevent you from doing what you want? How can you deal with this?
- Who or what could help you with this?
- What else could be of help?

Praying it through

- Whom could you ask to pray for you or with you about what we have discussed?
- What is your greatest possible need for which I could pray? *(Now and later)*
- What can I pray for that's a big challenge to you at present? *(Now and later)*

Appraising the relationship

(Give notice that a time of appraisal or review will happen at the next meeting.)

- How are you finding our times together?
- What are you finding most helpful - why?
- What are you finding least helpful - why?
- How do you feel about our times together?
- Are your initial expectations being met?
- Are there ways we could improve these times?
- Do you think we should continue meeting together?

What Mentors Look For in the Mentoree

- An open and teachable spirit
- Ability to reflect
- Performance - eagerness to learn, courage to take risks, a growing maturity
- Growth in spirituality
- Personal responsibility (dependency is to be avoided)
- Reliability
- Appreciation

Other Ideas

- Read and discuss a book or article.
- Set a project or assignment: e.g. get the mentoree to write a page on an issue that has arisen to help clarify his/her thoughts on a matter.
- Use role plays when appropriate.
- Talk about the essays the candidate has to write during Postulancy.
- Discuss the ordinal together (the Order of Service for the ordination of Deacons or Priests).
- Celebrate achievements

The role of Mentor can be deeply satisfying. For a candidate for ordination, it is crucially important.

(John Mallison's book, *Mentoring*, has provided the basis for this paper (ISBN 0 85910 895 3). It can be purchased from Open Book (www.openbook.com.au) for \$21.95. Many other books on mentoring are also available, and can be viewed on the Open book website.)

APPENDIX - EVALUATION FORMS

Parish Discernment Committee Evaluation Form	29
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The Discernment Process for the Priesthood	32

PARISH DISCERNMENT COMMITTEE EVALUATION FORM

Your Name:

Parish:

Inquirer's Name:

How long have you known the candidate and in what ways?

It is a high calling to serve *God* in ordained ministry. The inquirer, parish and diocese share in discerning this call. The following information, your thoughts and impressions, will assist in this process. Please answer prayerfully and to the best of your knowledge.

Circle your answer. 1 = Poor; 3 = Adequate; 5 = Superior.

Does this person have a regular and mature prayer and worship life? 1 2 3 4 5

Does the person exhibit emotional maturity appropriate to his/her age? 1 2 3 4 5

Can the person be described as one who is suited 'by their learning and godly living to minister as deacon or priest in the household of Christ'?

(the *Ordinal*) 1 2 3 4 5

Does the person have a stable family life? 1 2 3 4 5

Does this person have healthy long term relationships? 1 2 3 4 5

Does this person have a stable employment history? 1 2 3 4 5

What experience does the inquirer have in lay ministry and service within the Church and outside the Church?

Since you have heard the inquirer share his/her spiritual journey and desire to be ordained, briefly state your understanding of his/her spiritual journey and desire.

Would you want this person to serve and represent you, your parish, and the Anglican Church as an ordained person? _____ Yes _____ No. Please add your thoughts.

What do you consider to be at least three strengths of the inquirer's character? Use more paper if needed.

What do you consider to be at least three needed growth areas in the inquirer's character? Use more paper if needed.

Can you in good conscience recommend this person for ordained ministry? If 'no', please explain. _____ Yes _____ No

Feel free to add any additional comments. Use more paper if necessary.

T h a n k y o u .

THE DISCERNMENT PROCESS FOR THE DIACONATE

PARISH COUNCIL RECOMMENDATION FOR POSTULANCY DIOCESE OF NORTH QUEENSLAND

To the Bishop of North Queensland,

from _____ on _____
(Name of Parish) (Date)

We certify that _____ (Inquirer's Name)
is a confirmed adult communicant in good standing in this parish. We declare that, in our
opinion, this person possesses such qualities as would be fitting for admission as a
Postulant for Holy Orders. This judgment is based on our personal knowledge.

(To be signed by the priest and at least a two-thirds majority of the Parish Council)

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Attestation of Rector/Chairperson:

I hereby certify that the foregoing certificate was signed at a meeting of the Parish
Council of _____ (Name of Parish), which was
duly convened on _____ (Date), and that the names are those of
at least a two-thirds majority of the members of the Parish Council.

(Rector/Chairperson)

THE DISCERNMENT PROCESS FOR THE PRIESTHOOD
PARISH COUNCIL RECOMMENDATION FOR POSTULANCY
DIOCESE OF NORTH QUEENSLAND

To the Bishop of North Queensland,

from _____ on _____
(Name of Parish) (Date)

We certify that _____ (Inquirer's Name)
is a confirmed adult communicant in good standing in this parish. We declare that, in our
opinion, this person possesses such qualities as would be fitting for admission as a
Postulant for Holy Orders. This judgment is based on our personal knowledge.

(To be signed by the priest and at least a two-thirds majority of the Parish Council)

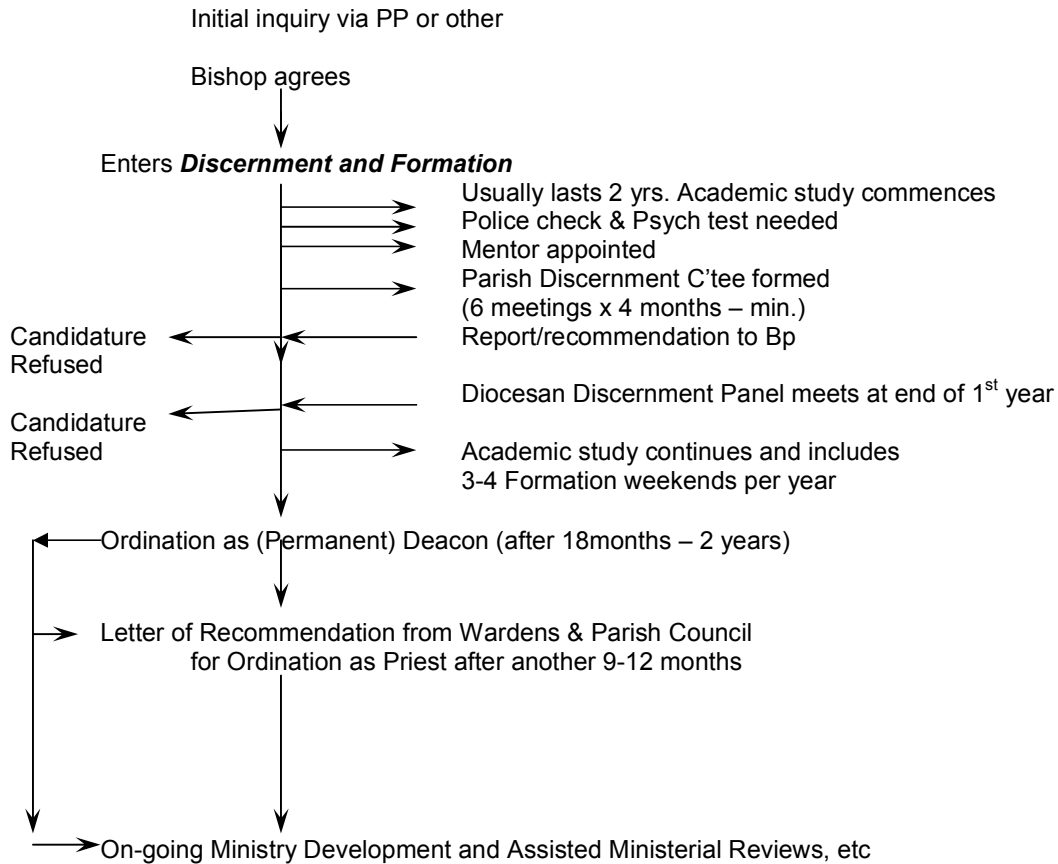
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_____	_____
_____	_____
_____	_____

Attestation of Rector/Chairperson:

I hereby certify that the foregoing certificate was signed at a meeting of the Parish
Council of _____ (Name of Parish), which was
duly convened on _____ (Date), and that the names are those of
at least a two-thirds majority of the members of the Parish Council.

(Rector/Chairperson)

PROCESS FOR ORDINATION IN NQ – November 2007.



Formation Weekends will include:

- at least one Course p.a. in Indigenous Studies and/or Spirituality at Wontulp Bi-buya;
- various Ministerial development issues,
- an experience of worship together in a particular parish setting and
- an evening of fellowship (usually a meal somewhere).

Academic study, as follows:

3 Essays are to be written in the Discernment and Formation Stage: *My Life Story*; *My Ordination Means* and *For me, God means ...*

Permanent Diaconate minimum –Certificate in Theology, EfM, Diploma in Theology (Wontulp) or similar

Priesthood minimum – Dip. Min (non-stipendiary); Degree (stipendiary) or similar.

The matter of Ordination is always in the hands of the Bishop. Academic qualifications can be negotiated, while Discernment Committees are very much part of the process.

Refer all questions to the Ministry Development Officer in the first instance.

FORMATION CANDIDATE'S CHECKLIST

Candidate's Name

Date Begun

**Date
Completed**

Bishop's Approval
 Parish Discernment Meetings
 Parish Discernment Report
 Three Parish Reflection Days

1. Diocesan Vision
2. Diaconal/Priestly Ministry
3. Anglicanism

 Three Essays

1. My Life Story
2. My Understanding of God
3. My Understanding of Ministry

 Police Check (Blue Card)
 Mentor Appointed
 Spiritual Director Appointed
 Psychological Test
 Diocesan Discernment Panel
 Theological Studies
 (Diaconate)

- EfM
- Trinity Certificate
- Wontulp Bi-buya Certificate
- Other

 (Priesting)

- B.Th
- Grad Dip Theol
- Dip. Theol
- Other

 Formation Studies

- Preaching Certificate
- Leadership in Church
- Liturgy
- Faithfulness in Service
- Life of The Ordained
- Indigenous Spirituality/Theology
- The Missional Church
- Pastoral Care
- Ministerial Reviews or other

 Parish Recommendation for Priesting
 Post Ordination Training

- Mentor
- Spiritual Director
- Parish Supervision
- Clergy Conferences
- Ministerial Reviews

Date

Ian McAlister
MDO