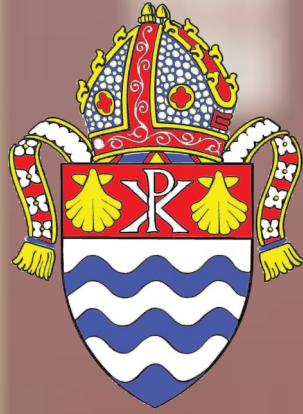




The Anglican Diocese of Grafton

**Discernment, Formation and
Training for Ministry
Information for Enquirers**

www.graftondiocese.org.au

July 2020



Anglican
Diocese of Grafton

Transforming lives through Jesus Christ

A Diocese of the Anglican Church of Australia, the Diocese of Grafton covers a diverse region of outstanding beauty on the north coast of New South Wales with parishes conducting local ministry from Tweed Heads in the north to Port Macquarie in the south and with the Cathedral city of Grafton at its centre. Other major population centres of the diocese are Lismore, Ballina, Coffs Harbour and Kempsey.

Activities of the Diocese also include our welfare agency Anglicare North Coast and Anglican schools at Tweed Heads, Ballina, Grafton, Coffs Harbour and Port Macquarie.

We acknowledge the Bundjalung, Arakwal, Yaegl, Githabul, Gumbayngirr, Dunghutti and Birpai peoples, traditional custodians of the lands on which this Diocese is based; and we pay tribute and respect to the elders of these nations and peoples, both past and present, and acknowledge their connection with and care for this country.

This booklet is a summary of the processes for discernment, formation and training for ministry in the Diocese of Grafton.

Enquiries regarding Training & Ministry should be directed to:
The Venerable Tiffany Sparks
Ministry Development Officer
Anglican Diocese of Grafton
Office: 02 6642 4122
Email: archdeacon@graftondiocese.org.au

WELCOME TO THE DISCERNMENT PROCESS

We are glad that you are taking some time to consider God's call in your life.

Ministry is something that is undertaken by all God's people in both lay and ordained roles in the Church and in the wider community. Baptism is the foundation of Christian ministry. Through the affirmation and confirmation of baptism, each follower of Christ is called to participate in the total ministry of the church, celebrating their particular gifts, as they embrace the Spirit of Christ in their time and place.

Ministry then is essentially a lay vocation to be exercised by all the people of God. The Church is the "Body of Christ" where each member is valued, as are the gifts they bring.

But within this there is also a particular calling. This is the call to ordained ministry. Ordained people have a particular responsibility set within the Church, to give focus to the ministry of Christ, ensuring that the Gospel is modelled, passed on, explained, lived into and celebrated. This is their vocation or calling. These people have sensed a calling to ordained ministry and have been discerned by the church as being called by Christ for their distinctive role.

The discernment of a call, its fostering and enhancement, belongs to the church, which, through the Bishop and others involved in the discernment process, may choose as candidates to train for ordained ministry, suitable persons moved by the Holy Spirit to serve God and build up God's people.

Ministry is a shared activity between the lay and ordained, to be carried out collaboratively, complimenting each others gifts and skills in the overall task of the church.

The Bishop's Vocations Panel, which includes the Ministry Development Officer, is an initiative of the Diocese to promote and nurture the vibrant ministry of all God's people.

MINISTRY DEVELOPMENT OFFICER (MDO) AND THE DISCERNMENT PROCESS

If you are reading this document it normally means that you have had a conversation with your Priest or Chaplain who has spoken to the Bishop regarding your desire to explore your vocation in ministry. The Bishop may have asked the MDO to make contact with you. So welcome to the journey of exploration.

Over the next 12 months, you will be asked to further explore ministry in your parish, recognising that exploring a call to ordained ministry involves a mutual process of discernment between you and the people of God. This is a time when your faith community can enter into this process with you. During this time, you are encouraged to meet regularly with your Priest/Chaplain to theologically reflect, have conversations with the MDO and, at the end of this period, to seek Parish Council's affirmation for you to have your vocation tested by the Vocations Panel. It is recommended that you build a support group during this process to share insights, joys and sorrows that exploring vocation can bring.

If the Parish Council affirms your proceeding to discernment within the wider Diocese, the MDO will contact you to talk about the way forward. You will be asked to write your life story, a reflection on the nature of God and a reflection about the nature of Priesthood/Diaconate. You will also have to complete a psychological assessment, health check and a number of other forms (see flowchart). These documents will have to be sent to the MDO no later than 21 days before your Vocations Panel date. The MDO will also solicit references from relevant members of your ministry unit as well as personal referees.

We recommend that you read and prayerfully reflect upon the Ordination of a Deacon and of a Priest in APBA, the many stories in the scriptures of God's call upon people for ministry and mission, and the TEAC Ministry Grids referred to below. Some recommended reading and Scripture passages are contained in the Appendices. You might like to use them as a way of reflecting upon your own sense of call and to become aware of the different ways in which God calls.

Please read through this document. Maybe discuss it with a soul friend and your Priest. Having done so, and having responded to any requests from the MDO, you are now on the journey of exploration and discernment as you seek to respond faithfully to God's call upon your life either in Lay or Ordained Ministry. So let the journey proceed!

STAGES OF DISCERNMENT

Entering the discernment process, you are taking a step alongside others who also journey this path. They too are responding to a sense that God is encouraging them to explore a vocation and what it might entail.

A common prayer at this stage of the journey is the prayer of Jesus in Gethsemane, "not my will, but your will be done". It is a recognition of your desire to be faithful to God and your willingness to live out your vocation, whether that be lay or ordained, as discerned through the process.

The key elements that together describe the growth sought, and the grounds on which suitability for ordination is assessed, are defined by the Theological Education in the Anglican Communion (TEAC) Grids:

<http://www.anglicancommunion.org/theology/theological-education/ministry-grids.aspx>

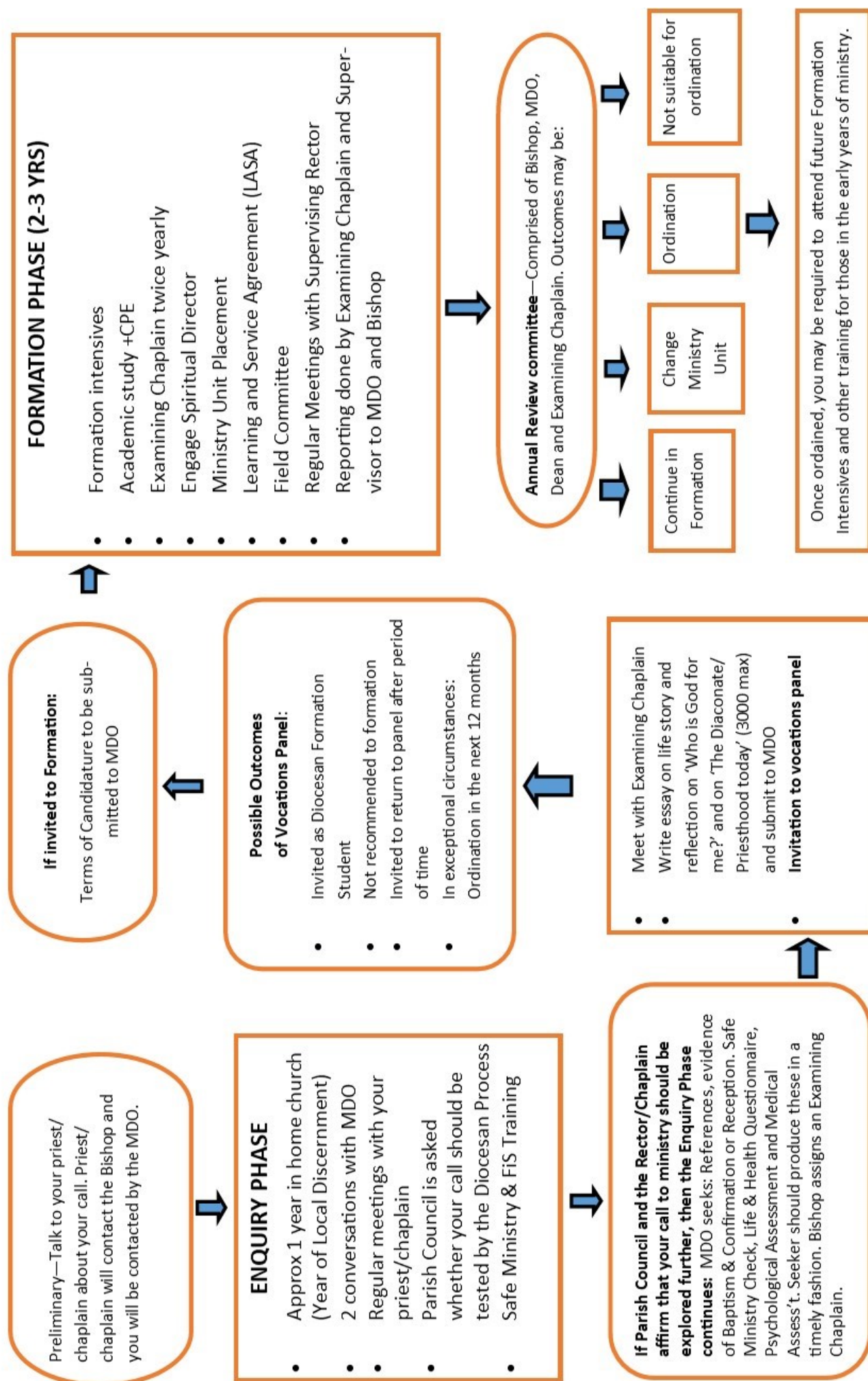
Briefly, these include:

- Vocation, faith development, spiritual formation and ministry commitment within the Anglican Church
- Worship, mission and evangelism in the 21st century and beyond
- Self awareness, relationships, personality and character
- Academic studies, skills development, and theological reflection.
- Leadership, management and collaboration

These elements operate at all stages of the process. The various stages leading towards ordination are important for the individual and the church and provide opportunities for individual and corporate discernment of calling and suitability for ordained ministry. From the outset, enquirers should carefully consider requirements for the entire process. Disappointment and hurt can result later when an obstacle is encountered which could have been foreseen at the beginning.

A call to the Ordained Ministry is best understood as the coincidence of a person's gifts with the church's needs, informed and illuminated by the Holy Spirit. The Grafton process seeks to discern whether the enquirer's sense of call is obedient, realistic and informed, and whether they have the necessary gifts and capacities to exercise ordained leadership in the Church at this time and in this Diocese.

FLOWCHART OF DISCERNMENT AND FORMATION



EXPANDING ON THE DISCERNMENT JOURNEY

INITIAL ENQUIRY

People commencing the journey of discernment in the Anglican Diocese of Grafton will be practising Anglicans, well known in their ministry unit, and already exercising some form of lay ministry. After talking first with their Priest and having their support, their Priest will then pass on their name to the Bishop and subsequently the MDO.

At an **initial interview**, probably with the Bishop present, the MDO's task is to:

- Ascertain the general suitability of the enquirer and the likelihood of the person being able to realistically proceed further
- Listen to the story of the person's journey so far
- Explain the selection and training processes and the standards required
- Emphasise that the Church, not only the Enquirer, must discern that person's vocation

YEAR OF PARISH DISCERNMENT

After the initial interview, the MDO asks the enquirer to begin a year of ministry and service in the enquirer's ministry unit. This is organized between the enquirer and their Priest. The MDO can advise the kinds of ministry activities in which the person might usefully be engaged during this time, provided that Safe Ministry and Faithfulness in Service expectations are met. The fact that the Enquirer has commenced parish discernment in this way should be communicated to the parish in an appropriate way.

Towards the end of this year of local discernment, the Parish Council is asked to confirm that they support the person proceeding to a wider process of discernment in the diocese (see the suggested Motion in the Appendices). The Priest (Rector or Chaplain) is also asked whether they support the person going forward. Should this be the case, a **further interview** with the MDO is organized. During this interview, checks are made to see that the Enquirer:

- believes they are called by God to Ordained Ministry
- has been baptized and confirmed Anglican or in lieu of confirmation has been received into the Anglican Church
- is committed to Christ and the Christian faith
- has an understanding of, and a commitment to ministry
- has a record of, or a demonstrated potential for, service and leadership in the Christian community, the Anglican Church and society at large
- has the agreement and support of their partner
- has the approval of the relevant people in their ministry unit
- is capable of undertaking a rigorous program of theological study, training and formation
- generally, has some significant full-time work experience
- is in good health, mentally, physically and emotionally
- has a friendly, caring personality, given to serving others
- lives in a way that commends the Gospel
- has at least one year of discernment in their current ministry unit and support of parish council

Throughout the process the MDO will continue to discern with the Enquirer whether or not the calling is to Lay or Ordained Ministry. In particular, a person seeking to become a candidate for ordained ministry will need to come to a decision as to whether their call is to be a Deacon or a Priest; whether they seek to be a stipendiary, or non-stipendiary priest; as well as to consider the financial and other implications of a period of training and a life of ordained ministry. If the MDO believes that the enquirer is not ready for the Vocations Panel, he or she may suggest a return visit after further exploration has been made.

EXAMINING CHAPLAINS

The Bishop has appointed a number of clergy and lay people to assist in the process of selection and discernment. Prior to proceeding to the Vocations Panel, enquirers are assigned an Examining Chaplain with whom they meet to talk about their call and vocational journey. The Examining Chaplain will most likely be a member of the Vocations Panel and they will provide a brief report of their discussions to the Panel.

THE VOCATIONS PANEL

As part of a process of mutual discernment, the **purpose of the Panel** is to advise the Bishop as to the suitability of an Enquirer to train for the Ordained Ministry. The Panel will seek to discern whether they can recommend to the Bishop that the person's call be affirmed or not.

If your faith community affirms your call and the Bishop accepts their recommendation to proceed in testing your vocation after consultation with the MDO, you will be invited to meet with members of the Vocations Panel for mutual discernment. These interviews usually occur February or August. During the interview itself the Enquirer will be asked to describe their sense of call, talk about how this call is validated by others and give an account of their studies and their involvement in parish life.

PREPARATION FOR THE VOCATIONS PANEL

- Fill in an extensive questionnaire relating to your life journey, and provide names and contact details of referees including the Rector/Chaplain, Churchwarden, 2 Lay People, Work Colleague, College Lecturer
- Submit two essays: (1) The Diaconate or Priesthood today, (2) Who is God for me?
- Submit Life Story: an Essay of 1000 words summarising your coming to faith, areas of service in the church and a description of your sense of call to ordained ministry
- Reflect on the competencies as set out in the TEAC Ministry Grids.
- Attend to Police and Child Safety checks and declare that you are not a prohibited person and be open to any other Diocesan requirements for screening
- Undergo a Psychological Assessment with a Consultant Psychologist engaged by the Diocese for this purpose (paid for by the Diocese)
- Undertake a Medical Examination by a GP (any charges to be paid by the Enquirer) after which a confidential report will be submitted by the G.P. to the MDO
- Provide evidence of Baptism, Confirmation, Reception

The MDO will make copies available of these documents to all members of the Vocations Panel (except the Psychologist's and GP's Reports which are confidential to the Bishop), together with a report from the Examining Chaplain.

THE DAY OF THE INTERVIEW WITH THE VOCATIONS PANEL

If the Enquirer is in a committed relationship, then their partner will be invited and encouraged to attend this day. In addition, partners may be invited to attend an interview with a nominated Examining Chaplain for this purpose.

This day consists of:

Meeting with the members of the Vocations Panel. The dialogue will be based around: your sense of call; your Parish experience; your studies; and your growth areas; questions related to the TEAC Criteria.

In their prayerful discernment the Panel is focused on assessing the candidate against the Selection Criteria in the relevant TEAC Grid: <https://www.anglicancommunion.org/theology/theological-education/ministry-grids.aspx>

Those presenting for priesthood are assessed on their potential, after training, to minister effectively in the church's changing climate. All those presenting are assessed both in terms of their potential to grow and develop, and in terms of their current skills and gifts.

After a period of deliberation, the Vocations Panel will advise the Bishop of their recommendation. The Bishop will then make a decision and convey this to the Enquirer via telephone, followed by a letter normally during the following week.

Possible outcomes from the Panel:

- Acceptance as a Diocesan Formation Student. This means the Diocese will play a part in your formation and studies
- Invitation to return at a later stage (a limit of 3 times)
- Not recommended as a Formation Student
- In exceptional circumstances: recommended for ordination in the next 12 months

Both the person and the Diocese remain free to withdraw from this process at any time. As a candidate in training the person's vocation will continue be tested by themselves and others. Ongoing assessment of suitability for ordination will continue during training and the final decision to ordain resides with the Bishop.

For those offering for Stipendiary Ministry, the practice of this Diocese is that ordination will only proceed where there is a suitable placement assured. While every effort is made to secure such a placement, the Church cannot guarantee such a position will be available at the time when training is completed. Furthermore, the Church is unable to give any assurance that stipendiary positions will be available in the future.

Where there is general agreement that a call to ordination is not discerned (although important lay ministry may be taking place) the person is informed of the decision verbally with a letter confirming the decision to follow (reasons for such a decision are not always given).

Where the Panel has not been able to come to a consensus about a call to ordination (although some call to ministry may clearly be evident) a recommendation may be made for that applicant to carry out some further exploration and return at a later date.

Letters offering candidature for the Diocese of Grafton include an agreement to be signed by the candidate binding him/her to the terms of candidature for the Ordained Ministry in the Diocese. This spells out the understanding that acceptance as a candidate does not presuppose ordination, that the candidate is largely responsible for his/her own financial support during training (although some subsidies may be available), that either party may withdraw from the agreement at any time, that there is no guarantee of on-going employment upon the completion of training or after an initial placement in the Diocese, and that for Stipendiary Clergy, the minimum period of service in the diocese following ordination to the Priesthood is five years.

For those invited to become Diocesan Formation Students, the details of a training program are arranged between the candidate and the MDO in conjunction with the relevant training college. They will also be asked to sign a copy of 'Terms of Candidature for the Ordained Ministry in the Diocese of Grafton' (see Appendix).

The outcome of the Vocations Panel for each applicant will be communicated to their Parish Priest or Chaplain so appropriate guidance and pastoral care can be initiated.

THE FORMATION PROCESS

This is a two to three year process where you will be training in ministry and completing your required studies at an approved institution. These need to be significant priorities in the life of the formation student. The student will spend a portion of this period placed in a new ministry unit with the Rector or Chaplain as their supervisor. In any placement a Learning and Service Agreement (LASA) will be created by the supervisor and student, seeking training opportunities in the parish and to establish mutual expectations. The student will also be asked to set up Field Committees in each placement of 4-5 people for support, feedback and insights. Termly meetings are expected. Members of the Field Committee should be agreed upon by student and supervisor. Student and supervisors should meet regularly (at least fortnightly) to theologically reflect and debrief and for feedback and pastoral care. The requirements for Placements, Field Committees, Supervision, Learning and Service Agreements and associated reporting are set out in a separate document available from the MDO.

During this period the students will continue to meet with their Examining Chaplains twice a year who will provide a report to the Bishop and MDO.

Students will also be required to attend two live-in Formation Intensives in Grafton each year. These intensives will focus on the pastoral, ministry and liturgical skills needed in the Anglican Church in this diocese and are designed around the expectations outlined in the TEAC criteria.

<http://www.anglicancommunion.org/theology/theological-education/ministry-grids.aspx>

ANNUAL REVIEW COMMITTEE

In September of each year, the Annual review committee will discuss each formation student and how they are developing in their training. This committee will comprise of the Bishop, MDO, Dean and at least one Examining Chaplain. Possible outcomes of this meeting are:

- Continue in formation
- Change Ministry Unit
- Ordination
- Not suitable for ordination

You are not expected to attend unless you are specifically invited to do so. The MDO or the Bishop will discuss the outcome of the Annual Review Meeting with you.

	Interview with Ministry Development Officer and Bishop.		Invitation to begin a Year of Local Discernment		Enquiry		Parish Council and Rector affirm that the Enquirer should proceed to Diocesan Discernment		Enquiry		Vocations Panel in February or August		Formation		Ordination usually in Winter or early Spring		Early Ministry		Recognition or Licensing to Appointment		Ongoing
Purpose					Initial testing of a call through a Year of Local Discernment. Being 'raised up' by a local community		Current Ministry Unit		Discernment of call by the wider church				Theological Education and Formation for Ministry				Growing into an Ordained Life and Identity				Participation in Professional Development as guided by Ministry Reviews as well as in Ministry School, Clergy Conference, Safe Ministry Training, Faithfulness in Service Training and other Events
Community of Formation					Current Ministry Unit		Current Ministry Unit		Current Ministry Unit				Assigned parish or agency of formation –must include a placement beyond home parish.				Licensed Ministry in a Ministry Unit				
Normal Period					1 year (Max 2 years)		Approx. 6 months depending on timing of Vocations Panel		Approx. 6 months depending on timing of Vocations Panel				2-3 years. Will be less if academic studies are complete				Up to 5 years				
Study					Reflective reading on vocation and ordained ministry. See list. Continue any academic studies already begun. Safe Min & FiS Training.		Reflective reading on vocation and ordained ministry. See list. Continue any academic studies already begun. Safe Min & FiS Training.		Reflective reading on vocation and ordained ministry. See list. Continue any academic studies already begun. Safe Min & FiS Training.				Complete academic study and Clinical Pastoral Education (CPE). Safe Ministry & FiS Training.				Ongoing Reading and attendance at Ministry School and other training events inc. Safe Ministry & FiS.				
Diocesan Staff or Program					2 Meetings with MDO		Meet with Examining Chaplain prior to Panel		Meet with Examining Chaplain prior to Panel				2 Examining Chaplain Mtgs per year. Annual Review C'tee. Formation Intensives				4 FINDS Sessions each Year. Formation Intensives				

THEOLOGY OF ORDAINED MINISTRY

The Anglican Church of Australia affirms the three-fold ministry of Bishop, Priest and Deacon.

THE BISHOP:

From the Ordination of Bishops in *A Prayer book for Australia*

A Bishop is called to:

Maintain the Church's witness

Guard its faith, unity and discipline

Proclaim its mission.

Ensure word and sacraments are proclaimed and administered.

Lead and guide the priests and deacons

Watch over, protect and serve God's people

Teach and Govern

... and be hospitable.

PRIEST:

From the Ordination of Priests in *A Prayer Book for Australia*

A Priest is called to:

Proclaim the Gospel

Seek the lost, announce God's justice

Preach the word of God

Declare God's forgiveness and blessing

Minister the sacraments

Be a pastor

Lead the people of God

Love and serve the people

Enquirers will need to read: "Being a Priest Today" by Rosalind Brown and Christopher Cocksworth, as they seek to unravel the role of the Priest in the Church today.

DEACON:

From the Ordination of Priests in *A Prayer Book for Australia*

A Deacon is called to:

To be an ambassador of Christ

Serving God ... serve others...

Proclaim the good news

Strengthen the faithful, teach the young

Ministering among the sick, needy

Pray and work for peace and justice

Enquirers will need to read, "Being a Deacon Today," by Rosalind Brown, as they seek to unravel the role of Deacon in the Church today.

MINISTRY IN THE FUTURE

Living today in a rapidly changing world and society, it is imperative that the Church enthusiastically explores the mission of Christ in our time and place as we live into a new era of being Anglican communities embracing the Spirit of Christ. Being the church now and in the future will require ordained leaders to be creative and adaptive, building on the traditions of Anglicanism, but not being confined by them.

Future scenarios may include pioneer ministry; new expressions of being church in local community networks; different styles of ministry existing side by side in team networks; possible fewer stipendiary clergy; and almost certainly a greater role of laity in missional communities.

Those being discerned for ordination will face exciting challenges in discerning and living into their ministry. Whatever shape ministry takes in response to our changing context, the church will always need persons of high calibre to pursue the vital, demanding and rewarding call to leadership and Godly lifestyle in the community of faith. The leadership responsibilities of clergy mean that each person must anticipate and intend their future to be a life of learning and growth, being continually transformed and inspired by the Spirit of God.

SPOUSES AND PARTNERS

There was a time when many parishes had a strong expectation about the role clergy spouses would fill. But today it is more appropriate for spouses to choose their own vocation and level of involvement in the ministry of the ordained partner. That decision by the spouse has no bearing on the suitability of the person seeking ordination.

However, the work of an ordained person is demanding in ways that can put a great deal of strain and tension on a partnership. Most ordained persons have experienced the confusion and anger that builds up around this tension and some know the harm done both to their close relationship and their ministry.

There is no right way to solve this dilemma. Couples who do not address it early on and practice ways of addressing it for the rest of their lives, are opening themselves to serious trouble along the way. Too many committed relationships have been critically impacted because the damage became evident only when it was long past repair.

For this reason, from the very beginning, questions to both partners about present and anticipated challenges, and about how they deal with tough questions together, are not only appropriate but essential. We also encourage couples in the process to waste no time in finding trustworthy friends who will support their commitment to each other and hold them accountable to it. We recommend occasional conversations with a counsellor and/or priest, to identify issues early on. When possible, we will plan for opportunities for couples in the process to talk with present clergy couples, who can help them name their own difficulties or fears and to deal with them gracefully.

QUALIFICATIONS NEEDED IN LEADERSHIP

The Anglican Communion has designed a set of selection criteria and competency grids which define minimum standards to be attained at various points of formation before and after licensing and/or ordination. These grids of Licensed Lay Ministers, Vocational Deacons, Transitional Deacons and Priests provide guidelines for being formed for, and living into, these ministries:

<http://www.anglicancommunion.org/theology/theological-education/ministry-grids.aspx>

TRAINING FOR THE DIACONATE AND PRIESTHOOD IN THE DIOCESE OF GRAFTON

FOR MORE DETAILS SEE THE APPENDICES

Oversight of the academic training, ministry formation, and pastoral care of Diocesan Students, is part of the responsibility of the Ministry Development Officer.

The norm for those seeking ordination to the Diaconate and Priesthood is that they should have completed a recognised tertiary qualification in Theology and/or Ministry at an institution approved by the diocese of Grafton. The MDO will work with each candidate to plan further required study and formation.

The norm for those seeking Ordained Local Ministry (OLM) will be to plan academic study and formation with the Bishop and the MDO and this will depend on each individual's training and formation requirements.

The training college or university, in conjunction with the MDO and the candidate, will plan a course for students studying for their Bachelor of Theology. The college will provide progress reports to the MDO regarding the student's progress. The students studying externally will be monitored and reported on by the MDO.

Candidates should note that the **academic requirements** are defined by the Anglican Church of Australia's Minimum Requirements for Ordination document, Compiled by the General Synod's Ministry Commission: <https://anglican.org.au/wp-content/uploads/2019/05/1074-Minimum-Requirements-for-Ordination-Draft-June-2017.pdf>

Concurrent with academic training, candidates will engage in the practice of ministry either through Ministry Unit **placements** organised through the college or by the MDO. This will assist candidates to earth their academic learning with practical experience, thus balancing theory and praxis

FINANCES

It is expected that candidates will be largely self-supporting during training and they are responsible for University fees. Enquirers should consider their financial ability to support themselves during a period of academic study and discuss this with the MDO. Some financial assistance may be available, in the form of subsidies for books, the cost of travel to Intensives and so on. Candidates enrolled in a unit of Clinical Pastoral Education may apply for a grant towards the fee.

LENGTH OF SERVICE

Those who are offering for Stipendiary Ministry should note that the minimum period of service in the diocese following ordination to the Priesthood is five years. In addition, the Bishops' Protocols in the Anglican Church of Australia stipulate that *no priest or deacon who has been in their present place of appointment for under four years can be actively considered by the bishop of another diocese for any such appointment without the expressed approval of the appropriate bishop* (Protocol 9, 2006).

APPENDIX A

A Diocesan Student for Ordination will be asked to sign the following declaration:

TERMS OF CANDIDATURE FOR THE ORDAINED MINISTRY

IN THE DIOCESE OF GRAFTON*

I (full name)

of (address)

acknowledge and accept that my candidature for the ordained ministry in the Diocese of Grafton is on the following terms.

1. My acceptance as a Diocesan Student for Ordination is not an acceptance for ordination.
2. The period of my candidature for the ordained ministry is a period of testing of my vocation to and suitability for the ordained ministry.
3. I am responsible for my financial support during the period in which I am a Diocesan Student for Ordination (subject to any financial assistance, which the Diocese of Grafton may be prepared to offer).
4. After consultation with the Ministry Development Officer and the college I attend; I may choose to withdraw from candidacy at any stage during the period in which I am a candidate in training.
5. The Diocese of Grafton may discontinue my candidature at any stage during the period in which I am a candidate in training.
6. The Diocese of Grafton makes no undertaking that I will be ordained at the conclusion of my period of training.
7. The Diocese of Grafton cannot guarantee that subsequent to the initial placement, persons ordained to the ministry will be deployed by the Diocese in a stipendiary position.
8. The Diocese of Grafton has an expectation of a minimum of five years of service for those in Stipendiary Ministry following Ordination to the Priesthood.

and I further acknowledge the Ordinal's stress on Godly conduct, and that as a Formation Student I am a Church Worker for the purposes of Faithfulness in Service and hence I am bound by that Code of Conduct.

I, (name in full).

accept the terms of candidature in the Diocese of Grafton.

Date: Signature:

Preceding Ordination, candidates need to be aware that an Affirmation of Canonical Obedience, a Declaration and Assent to Doctrine and formularies and an Assent to Constitutions and Laws will be required to be undertaken. These are provided below.

APPENDIX B

Pre-ordination Oath/Affirmation & Declarations

Any person to be ordained will be required to read and sign the following in the presence of a Bishop, the Registrar, or the Ministry Development Officer.

Form of Oath or Affirmation of Canonical Obedience

(Whenever an oath of canonical obedience is taken by a member of the clergy or laity the following form shall be used-)

'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. "

(Whenever an affirmation of canonical obedience is taken by a member of the clergy or laity, the form in sub-section (1) shall be used but it shall be modified by -

- (a) substituting for "swear " the phrase "solemnly and sincerely affirm ", and
- (b) deleting the concluding sentence.

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.

1. 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.
2. 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.
3. 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. 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."

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 the Constitution of the province of New South Wales 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."

APPENDIX C

RECOMMENDED READING MATERIAL

The Ordinal (pages 779-807 in APBA)

The Articles of Religion (pages 824-834 in APBA)

Being a Priest Today: Exploring Priestly Identity, Rosalind Brown and Christopher Cocksworth, Canterbury Press (2006)

Being a Deacon Today: Exploring a Distinctive Ministry in the Church, Rosalind Brown, Moorehouse Publishing (2005)

Called to Minister: Vocational Discernment in the Contemporary Church, Tom Frame, Barton Books (2009)

Four Ministries, One Jesus, Richard Burridge, SPCK (2017)

On Priesthood, Stephen Cottrell, Hodder and Stoughton, 2020

Priests in a People's Church, George Guiver, SPCK (2002)

The Life and Work of a Priest, John Pritchard, SPCK (2007)

The Wounded Healer: Ministry in Contemporary Society, Henri Nouwen, Doubleday (1979)

APPENDIX D

BIBLE READINGS PERTAINING TO CALL

The call of Abram and Sarai	Genesis 12
The call of Moses	Exodus 3
The call of Samuel	1 Samuel 3:1-10
The call of David	1 Samuel 16: 4-13
The call of Isaiah	Isaiah 6: 1-8
The call of Jeremiah	Jeremiah 1: 4-9
The call of Mary	Luke 1:26-38
The call of the first disciples	John 1:35-46
The call of Mary Magdalene	John 20: 1-8
The call of Peter	John 21: 15-19
The call of Lydia	Acts 16:14-15
The Christian Calling	Ephesians 1: 3-14

APPENDIX E

MOTION FOR PARISH COUNCIL USE

Following the Year of Local (Parish) Discernment

N has been a regular attender (e.g. 3 Sundays a month on average) and participates in the life of the community. She/he has built positive relationships within the community and we believe they may be called to leadership. This Parish Council commends N to the Bishop to have their vocation further tested through the Discernment Process of the Anglican Diocese of Grafton.

APPENDIX F

TRAINING FOR THE PRIESTHOOD IN THE DIOCESE OF GRAFTON

While some Enquirers may already have completed, or almost completed, their academic studies, it is still important to be familiar with this section because some aspects of the requirements might not have been met.

The Diocese delegates to approved theological colleges, responsibility for the academic training of those who have been accepted as Diocesan Formation Students. Responsibility for the formation and pastoral care of Diocesan Formation Students, rests with the Bishop and the MDO working collaboratively with any relevant College.

Three years of full-time training is the normal standard requirement. However, where a student has begun study part-time or as a private student, at least one year will normally be spent as a candidate in full-time preparation for ordination. Their college in conjunction with the MDO will plan a course for each Diocesan candidate, which includes all of the elements outlined in the Minimum Standards referred to earlier. The college will provide progress reports to the MDO on whether a candidate is on target to complete the units that will meet the Diocesan requirements. The MDO will plan a course for each candidate studying externally which includes all these elements.

Individual candidates are expected to place a high value on personal development as training proceeds. They are encouraged to value their own gifts, strengths and interests and to develop them further. They are encouraged to seek appropriate feedback, and to work on those issues that hinder or enhance their personal functioning and the exercising of leadership. Ministry training can be challenging for candidates and their families. In some cases, professional counselling can be helpful to assist in personal development. All ordinands are asked to familiarize themselves with the TEAC ministry grids. During training it is hoped that candidates will observe good models of ordained ministry among their teachers and mentors, establish supportive relationships with their fellow students, and develop skills in self-care. They need to give attention to the transition from being a private to a public person, be alert to the expectations that belong to those in ordained ministry, and begin to learn how to take up appropriate leadership and how to respond to those in authority. Ministry training involves the whole person. A ministry identity is to be fostered, which allows the person to be real, but pastoral and prayerful in an integrated way. By the conclusion of training a candidate should have in place a settled discipline of personal prayer and corporate worship appropriate to ordained ministry.

Candidates are required to participate regularly in college chapel worship and external students, in parish worship. They are expected to grow in the use of Morning and Evening Prayer, in appreciation of frequent participation in the Holy Communion and in the practice of personal prayer, and meditation and reflection on Scripture. They are expected to value the corporate life of the church, and to have benefited from such resources as small group prayer, spiritual direction, retreats, and well-produced liturgical worship.

Concurrent with academic training, candidates are expected to engage in the practice of ministry in a **Supervised Field Placement**. These positions are organised by the person in the college responsible for Field Education in consultation with the MDO and for External students, by the MDO. Care is taken that the training needs of the student are met in the placement and that a variety of learning experiences and ministry opportunities are made available. In addition to the practical ministry experience, candidates are also expected to reflect upon that experience in ways that integrate studies with ministry. CPE courses are also a compulsory component of study for those seeking ordination to the priesthood.

For those studying externally, the Placement Supervisor will coordinate a **Field Committee** and will monitor the progress of the students. Field Committees consisting of 4 or 5 lay people representing the diversity of people in a parish or agency act as sounding boards and support groups for students in their placements. They meet with the student every 4-6 weeks and help the student assess their learning program and progress within it. The requirements for Placements, Field Committees, Supervision, Learning and Service Agreements and associated reporting are set out in a separate document available from the MDO.

The Colleges report twice a year to the Bishop/MDO in a form open to the student. Potential difficulties are ideally brought to the surface early by this process. Reports are also sought from Field Committees for external students. These are based on a student's self-assessment, which is discussed with their supervisor and Field Committee. At the end of the year supervisors are asked to consult with Field Committee members and write an assessment which is discussed with the student.

During training candidates also meet at least twice a year with the MDO and their Examining Chaplain, and prior to ordination, with the Bishop. Students studying outside the Diocese are expected to maintain meaningful contact (involving the exercise of some ministry during college holidays) with a Ministry Unit in the Diocese of Grafton. All clergy in active ministry are expected to consult with a Professional Supervisor.

APPENDIX G

TRAINING FOR THE VOCATIONAL DIACONATE IN THE DIOCESE OF GRAFTON

The MDO, in consultation with the Bishop, is responsible for supervising the training of candidates to the diaconate. The MDO in consultation with the Bishop determines the course of study to be undertaken. The program of formation is normally spread over 2 years. All study and formation requirements will be consistent with those set out in the Ministry Commission of General Synod *Minimum Requirements for Ordination* document referred to earlier. Normally candidates complete a course of theological study equivalent to EFM, including agreed Bachelor level units as required. CPE courses are also a compulsory component of study for those seeking ordination to the diaconate.

Note that the Ministry Commission document *Minimum Requirements for Ordination* also contains a rationale and purpose for the Permanent (Vocational) Diaconate.

Prior to the commencement of a Bishop's Licence, the Diocese, the candidate and the ministry unit will enter into a Ministry Agreement setting out all relevant matters with respect to the appointment, including responsibilities, accountability, reimbursement and arrangements for ongoing review. If the Deacon later discerns a call to the priesthood, this will need to be considered by the Vocations Panel, who will discern whether the wider church can affirm this call. All clergy in active ministry are expected to consult with a Professional Supervisor.

APPENDIX H

SELECTION AND TRAINING FOR ORDAINED LOCAL MINISTRY (OLM)

Ordained Local Ministers are raised up by members of their local ministry unit and once ordained are licensed to minister in that locality in collaboration with other members of that ministry unit. The processes of discernment, selection, formation and training that are described in this booklet apply to Ordained Local Ministry. Candidates for OLM should normally have at least commenced, if not completed prior to ordination, a theological qualification appropriate to the ministry to which they will be licensed. All study and formation requirements will be consistent with those set out in the Ministry Commission of General Synod *Minimum Requirements for Ordination* document referred to earlier. In accordance with the Ministry Commission of General Synod *Ordained Local Ministry Report* (2017) the Diocese of Grafton, at the Bishop's discretion, may vary the minimum guidelines for ordination for an OLM candidate in exceptional circumstances. Prior to the commencement of a Bishop's Licence, the Diocese, the OLM and the ministry unit will enter into a Ministry Agreement setting out all relevant matters with respect to the appointment, including responsibilities, accountability, reimbursement and arrangements for ongoing review. If the OLM later discerns a call to stipendiary ministry, or to wider deployment beyond their ministry unit, this will need to be considered by the Vocations Panel, who will discern whether the wider church can affirm this call. All clergy in active ministry are expected to consult with a Professional Supervisor.

APPENDIX I

POST ORDINATION TRAINING

After ordination, all licensed clergy are expected to attend the Post Ordination Training program for up to five years. The years spent in early ministry as a curate or other equivalent ministry placement under supervision, and working with a Field Committee, provide an important period of ministry formation. The current program consists of 4 meetings per year and is designed to supplement the supervision given by parish priests and to help the newly ordained in the transition from student to effective Ordained Minister. The aim of the program is:

- to continue learning about facets of ministry in an environment of mutual trust and support
- to engage in theological reflection on their own ministry and experience and in the light of this to develop greater effectiveness in ministry
- to appreciate their own strengths and identify areas for future learning and growth

It is hoped that the Post Ordination Training program will engender a continuing interest in, and a positive attitude towards, ongoing reflection and learning as well as a will to continue supporting each other in ministry.

List of Forms and Documents

- ☐ Information for Enquirers Booklet
- ☐ Life and Health Questionnaire
- ☐ Form of Authority
- ☐ Medical Assessment
- ☐ Parish Priest's Questionnaire
- ☐ Warden's Questionnaire
- ☐ Referee's Questionnaire
- ☐ Supervised Field Education Program

Other evidence that enquirers will be asked for:

- ☐ Certified copies of Baptism and Confirmation
- ☐ Certified Academic Transcripts
- ☐ Working With Children Check Clearance
- ☐ National Police Check
- ☐ Safe Ministry Check form

This booklet, *Discernment, Formation and Training for Ministry in the Diocese of Grafton* July 2020 Version, is a guide for enquirers and replaces the publications *Information for Enquirers* (January 2016) and *Policy Document* (2016). As a guide, it provides information for participants in the process but does not bind the Bishop or the Bishop-in-Council to make changes or variations to the process on occasions where they consider the circumstances warrant a modification to the process.



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