

GOD CALLING



INFORMATION ABOUT THE
VOCATIONAL DISCERNMENT
PROCESS LEADING TO
ORDINATION AND
FIRST APPOINTMENT



ISSUED BY
THE ARCHBISHOP OF BRISBANE
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Anglican
Church Southern Queensland

TAKING THE NEXT STEP...

Welcome to this further stage of exploring your sense of God's call upon your life.

This document sets out the process of Vocational Discernment and Formation, and will guide you as you follow your call to ministry. As you do so, you will call upon the church for its guidance and support, and submit your sense of call to the discernment of the church. Whether this 'testing of vocation' results in affirmation of your ministry as a layperson or in ordination as a deacon or priest, may God richly bless you in and through it.

Please read through this document and discuss it with your Parish Priest. Having done so, should you wish to take the next step in exploring your calling, please contact:

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Acknowledgement

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MINISTRY OF THE PEOPLE OF GOD

There is one ministry, the ministry of Jesus Christ. In baptism we are made 'members of the Body of Christ', called to share in Christ's ministry. Thus, the ministry of the laity, the whole people of God, is foundational and has been a source of strength throughout the Church's history. We know from both experience and history that it is the ministry of the laity that has often prompted the Church to reform itself, strengthened and confirmed its eternal messages of hope and transformation, and extended its vision.

The importance of the ministry of the laity, within individual faith communities, to the wider Church and to the world at large cannot be overemphasised. Every baptised Christian is called to be Christ's presence, whether that be in the home, in the workplace or in the community. We celebrate the gifts that members of the laity bring to this mission, while recognising that the celebration of an individual charism does not necessarily mean a call to ordination.

Lay people with particular gifts may need encouragement to develop those gifts and to contribute them fully to the life of the Church and to local communities. This Diocese is committed to finding ways to enable the laity to exercise its vocation. This encouragement may take different forms at different times and in diverse situations. It is a denial of baptismal grace to take the view that a lay person with serious commitment to ministry can have that recognised only through ordination.

This Diocese seeks ways to affirm and to continue to raise up strong, vibrant ministry by all God's people.

THE CALL TO ORDINATION

The ordained ministry represents a unique combination of privilege and responsibility. This makes it both rewarding and challenging. Priest and deacon alike become confidants of many people. People entrust them with their joys and sorrows, successes and failures. Priests are also responsible for the preaching and sacramental life of the Church, and for the encouragement and enabling of the ministry of all members of Christ's body. All these privileges entail great responsibility. Clergy are not expected to be perfect but they are expected to have the inner capacity to meet these challenges. With God's help, clergy can play an important role in the transformation of the people of God.

The Anglican tradition understands that a genuine call to ordination comes to an individual within a community. The individual may experience a sense of God's call, which may or may not be confirmed by the local parish and the wider Church. Alternatively, the community may identify people in its midst and encourage them to explore the ordained ministry.

As a Church we seek to help individuals to use the resources of their parishes and diocesan communities in clarifying their call. We also strongly encourage local churches to seek out potential leaders in their congregations who have the particular gifts needed in a changing Church. These leaders with strong prophetic voices or diverse cultural backgrounds or gifts of spiritual leadership or skill in building Christian community or other important qualifications can be identified and fostered.

Academic accomplishment, a life of caring and compassion, a history of personal struggle and courage, a strong personal sense of being called, are all valuable, but do not of themselves constitute a call to ordination.

The Church as a whole has a responsibility to discern which of its members are called to help lead the body of Christ—that is, to 'equip the saints'—for living out its vocation, not just in the congregation but in the wider world where God-talk and servant leadership are alien and risky. The Bishop has a particularly important part to play in this process.

CRITERIA FOR SELECTION

CRITERION A: VOCATION

Candidates should be able to articulate a sense of vocation to the ordained ministry and reflect on the effect of this on their life. They should be able to speak of the development of their inner conviction and the extent to which others have confirmed it. They should be able to show an understanding of what it means to be a deacon or a priest. Their sense of vocation should be obedient, realistic and informed.

CRITERION B: MINISTRY WITHIN THE ANGLICAN CHURCH

Candidates should show an understanding of their own tradition within the Anglican Church, an awareness of the diversity of traditions and practice, and a commitment to learn from and work generously with difference. They should be able to speak of the distinctiveness of ordained ministry within the Anglican Church and what it means to exercise public ministry. They should be able to reflect on changes in contemporary society and the implications of this for ministry and the Church.

CRITERION C: SPIRITUALITY

Candidates should show evidence of a commitment to a spiritual discipline, which involves individual and corporate prayer and worship. They should be committed to a developing pattern of disciplined prayer, Bible study and the regular participation in Holy Communion. They should be able to show how they discern God's activity in their life, how their spiritual practice has changed over time and how it is changing them. They should be able to reflect on how engagement with the world and others both affects, and is affected by, their practice of prayer. Their spiritual practice should be able to sustain and energise them in daily life and future ministry.

CRITERION D: PERSONALITY AND CHARACTER

Candidates should be sufficiently self-aware, mature and stable to show that they are able to sustain the demanding role of an ordained minister. They should be able to demonstrate how they have faced change and pressure in a balanced and flexible way and how they manage stress. Candidates should be seen to be people of integrity who can generate trust and display honesty. They should be able to speak of how they have coped with difficult life experiences, how they have reflected upon them and incorporated them within their life and understanding.

CRITERION E: RELATIONSHIPS

Candidates should show the capacity to build healthy personal, professional, and pastoral relationships. They should demonstrate an awareness of the need for, and ability to establish and sustain, appropriate boundaries between personal and professional life and within pastoral relationships. They should be able to manage conflict and show an ability to negotiate difficult relationships. Candidates should demonstrate good

interpersonal skills, the willingness to learn from experience, and a commitment to building inclusive relationships within diversity. They should show the potential to exercise effective pastoral care. Candidates must be willing to live within the discipline of *Faithfulness in Service*.

CRITERION F: LEADERSHIP AND COLLABORATION

Candidates should demonstrate an ability to offer leadership in the Church community and in the wider community as appropriate. This ability includes the capacity to offer an example of faith and discipleship which is inspiring to others and witnesses to the servanthood of Christ. They should show a commitment to identifying and nurturing the gifts of others and be able to collaborate effectively. Candidates should be able to identify their own leadership style and reflect on the strengths and weaknesses of this and of the different ways in which leadership may be exercised within the Church. They should be able to be flexible and adaptable in leadership and demonstrate ability to guide and shape the life of the Church community in God's mission to the world.

CRITERION G: FAITH

Candidates should show an understanding of the Christian faith and a desire to deepen their understanding. They should demonstrate a personal commitment to Christ and a mature, robust faith which shapes their life and work. Candidates should show an ability to reflect critically on their faith and make connections between faith and contemporary life. They should demonstrate a capacity to communicate their faith engagingly and effectively.

CRITERION H: MISSION AND EVANGELISM

Candidates should demonstrate a personal commitment to mission that is reflected in thought, prayer and action. They should show a wide and inclusive understanding of mission and the strategic issues and opportunities within contemporary culture. Candidates should be able to articulate the good news of the Kingdom appropriately in different contexts and speak of Jesus Christ in a way that is exciting, accessible, and attractive. They should enable others to develop their vocations as witnesses of the good news. They should show potential as leaders of mission.

CRITERION I: QUALITY OF MIND

Candidates should have the necessary intellectual capacity and quality of mind to undertake satisfactorily a course of theological study and ministerial preparation and to cope with the intellectual demands of ministry. They should demonstrate a desire to learn through the integration of academic study and reflection on experience and a commitment to this as a lifelong process of learning and formation. Candidates should show flexibility of mind, openness to change and challenge, and the capacity to facilitate learning and theological reflection within the Church community.

SPOUSES

Expectations of clergy spouses and clergy families have changed greatly in recent times. While clergy spouses are encouraged to develop their own areas of ministry and interest within the life of the church, the suitability of an applicant for ordination is not determined on the basis of the abilities of their spouse or the willingness of their spouse to express their ministry within the same context as the applicant.

However, the work of an ordained person is demanding in ways that can put strain on a partnership.

For this reason, questions to the applicant and spouse or potential spouse about present and anticipated challenges, and about how they deal with tough questions together, are not only appropriate but essential.

POSSIBILITIES OF FUTURE MINISTRY

It seems very likely that ministry in the future might look rather different from what it does today. There may be fewer stipended clergy. ‘Worker priests’ may become much more the norm. There may be ministry centres serving much larger areas with Ministry Teams made up of both ordained and lay people working side by side. There may be centres offering ministries for specific groups of people.

Whatever shape ministry takes in response to the changing milieu, the church will always need persons of the highest calibre to pursue the vital, demanding, and rewarding call to its leadership.

OVERVIEW OF THE JOURNEY

STAGE 1 - DISCERNMENT

The Discernment stage is intended to provide a climate of support, encouragement and reflection. A number of people will assist enquirers to take the next steps in clarifying their vocation. The roles of the Diocesan Director of Ordinands and Vocations (DDOV), the relevant Regional Bishop and Examining Chaplains are described in Appendix 3.

During this stage the enquirer will be invited by the Archbishop to attend Seeker's day. At the conclusion of Seeker's Day, the enquirer will be asked to think about proceeding to the next stage. If the enquirer wishes to proceed they will attend a series of Reflection days (these are usually held on Saturdays and, where applicable, spouses and fiancés are encouraged to attend and participate.)

During the Reflection days the enquirer will:

- participate in a psychological assessment
- submit three essays reflecting on:
 - Life Story (Appendix 1)
 - My Understanding of God
 - My Understanding of Priesthood or Diaconate as appropriate
- submit CV with academic transcripts
- submit copies of baptism and confirmation certificates
- submit a National Police Check
- complete a Safe Ministry Check
- obtain a Blue Card
- provide proof of residency/citizenship
- meet with the Regional Bishop, who submits a recommendation to the DDOV indicating his or her support or otherwise for the candidate to proceed to the VDC. (See *Appendix 3*)
- participate in an interview with each of two of the Archbishop's Examining Chaplains and be recommended for participation in the Vocation Discernment Conference.
- obtain a reference from their Parish Priest
- submit a full current medical report from a qualified GP

Enquirers wishing to proceed are considered for an invitation from the Archbishop to attend the Vocational Discernment Conference (VDC). Prior to attending the VDC enquirers will participate in an interview with three of the Archbishop's advisors. The VDC consists of a full day of written tasks, group discussions and group work.

Following the Archbishop's decision each person will meet with the DDOV to discuss the decision and the advice arising from the VDC. For some, the advice will be to pursue some form of ministry as a lay person. Additional education and formation may be suggested to enable a full and rich ministry to be undertaken. For others the invitation will be to undertake further formation and testing with a view to ordination. This is a time when a person's inner sense of calling and the church's discernment of that call are explored further.

Based on all the information and reports available, including the advice of the Vocational Discernment Conference Advisors and DDOV, the Archbishop decides whom to invite to proceed to the Formation stage.

Each candidate proceeding to Formation must sign the *Memorandum of Understanding* regarding candidature for the ordained ministry in the ACSQ (*Appendix 4*).

STAGE 2—FORMATION

The ministry formation program includes a Formation Induction Day and a weekend Intensive at St Francis College during Semester 2 of that year. **A person's acceptance into formation does not guarantee that the Archbishop will ultimately ordain that person.**

The formation period is normally three years, depending on the type of formation required for a particular person. It is a period of preparation for ministry and mission. It is aimed at helping to equip ordinands for growing the church and applying strategic ministry skills to this task.

St Francis' Theological College (SFC) in Brisbane is the diocesan formation centre. All candidates for Brisbane Diocese study through SFC unless other arrangements are approved in advance by the Archbishop.

Before entering formation students meet with the Director of Formation, Principal, Academic Dean and Director of Ordinands to formalise an academic plan, and a personalised formation plan. It is important to work out a practicable balance of work, study, formation and personal commitments which optimises the time spent within the life of the college community. Effective and enjoyable theological and ministry formation is achieved through involvement in community and every opportunity to participate should be taken.

The Archbishop requires regular reports from college staff, DDOV, Examining Chaplains and Supervising Clergy in relation to each formation student's progress. It is therefore important for college staff to build up a full understanding and knowledge of each candidate. While academic subjects can be taken by distance education, this is not the preferred or best option. Because formation in community is so important, where possible within each person's plan subjects should be taken face to face.

SFC is a member of the School of Theology at Charles Sturt University and works closely with St Mark's National Theological Centre in Canberra to offer a wide range of university programs designed to meet the needs of men and women preparing to serve God in the ministry of the Church.

Formation students will usually enrol in the Bachelor of Theology course although postgraduate options can be considered where appropriate prior theological qualifications have been completed.

FOUNDATIONAL STUDIES

There is a common core of knowledge about the Bible, Christian beliefs, Church history and related aspects of mission and pastoral studies, which is needed by lay ministers, deacons and priests.

The eight foundational subjects can be studied at undergraduate or postgraduate level and completed in one year (full-time study) or two years (part-time study).

While names and subject codes may vary slightly, the foundational subjects are:

- THL105 Introduction to Old Testament Studies
- THL106 Introduction to New Testament Studies
- THL111 Introduction to Christian Theology
- THL113 Being the Church
- THL115 Liturgical Theology
- THL120 Practical Theology
- THL131 The Rise of Christianity to 600 CE
- THL215 Jesus the Christ

It is possible to graduate after completing these eight subjects with either a Diploma in Theology or (with a slight adjustment to subject selection) a Graduate Diploma of Theology. Both awards are conferred by Charles Sturt University.

DIACONAL STUDIES

The diaconate is an order within the Church, and it constitutes an integral dimension of a person's ministry even if subsequently ordained as a priest or consecrated as a bishop. Candidates for ordination as a deacon complete a further eight subjects beyond the Foundational Studies and may graduate with a Diploma of Theology.

The Diaconal Formation Program (DFP) also includes three years of ministry formation involving active engagement in the SFC theological community, skills development, supervised field education, and personal spiritual direction.

There is some overlap between the subjects studied by deacon candidates and those studied by candidates preparing for ministry as priests, but a person selected for the diaconate may not transfer to the Priestly Formation Program without the express permission of the Archbishop, usually on the basis of another Vocational Discernment Conference.

PRIESTLY STUDIES

Candidates in the Priestly Formation Program (PFP) will complete the eight Foundational Studies plus a further 16 subjects from the Bachelor of Theology program. These subjects need to be configured in such a way as to satisfy the Archbishop's requirements **as well as** meeting the University's degree rules.

You are advised to consult with the Principal, St Francis College to discuss your academic studies, including possible transfer credit for prior learning.

As with deacon candidates, there is more to ordination preparation than academic studies and the PFP usually requires candidates to participate in at least three years of ministry formation involving active engagement in

the SFC theological community, skills development, supervised field education, and personal spiritual direction.

No distinction is made in the formation program, including the academic requirements, between candidates who expect to receive a stipend to support them in their future ministry and those candidates who expect to minister without receiving a stipend.

Every ordinand is encouraged to complete their academic studies in the shortest possible time. The minimum recommended enrolment is 2 subjects per semester, so that the BTh can be completed within 6 years. A full-time student would normally take 4 subjects each semester and complete the degree in 3 years.

See Appendix 2a: Theological Studies for Deacon candidates

See Appendix 2b: Theological Studies for Priest candidates

OTHER ELEMENTS OF FORMATION

PARISH PLACEMENT

All those in Formation participate in a 'parish placement', also called 'supervised field education'. An ordinand is expected to give up to eight hours per week in the academic term to parish life which involves Sunday worship and other ministry experience. A 'learning agreement' is signed between the rector/parish priest and ordinand. In the course of three years an ordinand usually has two parish placements.

INTENSIVE WEEKENDS

Ordinands gather usually for five weekends each year for Formation Intensives. These focus on developing ministry skills, theological reflection, self-understanding and being introduced to diocesan polices and protocols.

CLINICAL PASTORAL EDUCATION

Successful completion of Clinical Pastoral Education (CPE) is also a part of Formation. CPE is a group and individual program, usually done within a hospital context. It combines pastoral practice with theological reflection and deeper personal insights.

PRAYER, SPIRITUAL DIRECTOR AND RETREATS

Ordinands are expected to develop a life of prayer. This involves the use of a spiritual director and participation in the annual college retreat. As well there are regular Eucharists and opportunities for corporate worship at the College and encouragement to participate in these.

SUPPORT

One of the key benefits of on-campus study is the supportive environment of a community of students and faculty engaged in theological study and ministry formation. For some there will be an opportunity to live on site, others will live in their own homes.

If you are studying by distance mode, there will be a combination of online 'virtual' community and occasional on-site programs. While these 'residentials' are optional in most cases, they are required in some subjects and are recommended for everyone.

The faculty is available for academic and personal support and the Chaplain provides pastoral care to all members of the College community. Throughout the period of formation candidates meet with their Spiritual Director at regular intervals and also work closely with the clergy of their SFE placements.

DECISION—PROCEED TO ORDINATION

The Archbishop decides whom to invite to be ordained on the basis of regular reports on candidates throughout the period of formation. St Francis College staff, training rectors, Examining Chaplains, and the Director of Ordinands provide advice and recommendations to the Archbishop. Ordinands who are recommended to proceed will **normally** have satisfied all the requirements of formation and had their calling confirmed during this period.

Although formation *per se* never ends, this period of **formal Formation** culminates with either ordination (to the diaconate or priesthood) or an exit from the process for continued service as a lay person greatly enriched by the knowledge and understandings gained.

STAGE 3—ORDINATION & INITIAL APPOINTMENT

THE DIACONATE

The Anglican Church maintains the apostolic tradition of a threefold order of ministry: Bishop, Priest and Deacon. The diaconate (order of deacon) dates from the early Church and more recently there has been interest in renewing this ancient order. Some deacons are called to proceed to the priesthood. All three orders retain the ministry of deacon at their heart.

Deacons are commissioned agents of God and the Church taking the Gospel and the love of Christ into the world. Deacons engage in diverse ministries which may focus on outreach, pastoral care, social justice, education of the young, or numerous other fields. They are described as messengers, ambassadors, advocates. They are ecclesial persons sent by the church with the church's authority, through the person of the bishop, to undertake significant tasks to further the mission of the Church. The ministry of deacons will vary according to their individual gifts. However, the Ordinal identifies certain roles.

Deacons have a distinctive liturgical role, calling the community to confession, proclaiming the Gospel and assisting with the administration of the sacraments. As the deacon dismisses the gathered community all the baptised are sent to engage in God's mission in the world.

The Archbishop has certain expectations of all those who are ordained. These include:

- Participation in local on call hospital rosters
- participation in Diocesan Synod
- participation in the life of the local area deanery
- attendance at the annual diocesan or regional clergy conference
- participation in an annual diocesan clergy retreat
- regular meetings with a spiritual director
- commitment to continuing education
- compliance with the code of conduct 'Faithfulness in Service'

STAGE 4—THE PRIESTHOOD

Deacons proceeding to the priesthood will ordinarily spend about one year as a deacon. The Archbishop continues to receive reports from supervising clergy and others involved in training and supporting the newly ordained. Based on all the information available, the Archbishop makes decisions about whom to invite to proceed to ordination to the priesthood.

GRADUATE CLERGY TRAINING (GRADUATE CLERGY PROGRAM—GCP)

Newly ordained deacons and priests usually serve one or more assistant curacies. During this time, they experience ordained ministry with the support and guidance of experienced deacons and priests. The Graduate Clergy Program, a post ordination training program, assists reflection on this experience. Every baptised person is assumed to be engaged in a life-long process of growing in ministry and learning from that engagement. Special attention is given to this task in the first few years following ordination as a major transition is negotiated. This program runs for three years following ordination as a deacon.

Following satisfactory completion of an assistant curacy, the Archbishop may proceed to appoint a deacon or priest to another appointment. This may be as an incumbent of a parish or to a position in a team ministry or to a chaplaincy or some other ministry position.

FIRST INCUMBENCY/TEAM MINISTRY

The Archbishop may appoint as priest in charge of a parish or as a member of a team of ordained and lay ministers serving a wider area. Other types of appointments may emerge in the years ahead.

CONTINUING EDUCATION & DEVELOPMENT IN MINISTRY

Learning in ministry does not finish with the completion of three years of the Graduate Clergy Program but continues throughout life. Such opportunities to learn are taken very seriously and there is a clear expectation that all those ordained and holding the Archbishop's licence will participate in in-service training courses, clergy conferences and diocesan retreats.

St Francis College offers a range of postgraduate courses in areas of ministry and theology, as well as opportunities for advanced academic studies. Clergy are especially encouraged to:

- make active use of Roscoe Library at the College and to audit lectures in areas of interest
- engage in ongoing accredited professional development
- meet with their Spiritual Director

CHAPLAINCIES—HOSPITAL, SCHOOL, WORKPLACE, & OTHER MINISTRIES

The Archbishop may also appoint suitably qualified and experienced deacons and priests to other kinds of ministries including chaplaincies in schools, hospitals, prisons or other areas. Often some parish experience is useful before appointment to other types of ministries. Sometimes additional formal qualifications are necessary to undertake such positions.

APPENDICES

APPENDIX 1

ENQUIRERS – LIFE STORY

The *Life Story* is to help those concerned with the candidate's sense of call. It is a brief life history that highlights those experiences and developmental steps that have formed the candidate. It will include (but not exclusively focus on) those experiences the candidate identifies as having led them to offer for the ordained ministry in the Anglican Church. It should also reflect how God has been guiding, encouraging, sustaining and challenging the candidate.

This autobiographical exercise is, in essence, an act of inner prayer before God. It is also a sacramental act in that the mystery of being or hiddenness of self is to be expressed objectively.

When the exercise is complete, the candidate is encouraged to make an act of dedication of their life in prayer. You may care to involve your spiritual director or parish priest.

CIRCUMSTANCES OF LIFE

Birth	Marriage or companionship
Childhood and Family Life	Family life – the role as mother or father
Education	Death or prolonged illness in the family
Adolescence	Present circumstance
Young Adulthood – aspirations	

EXPERIENCES OF LIFE

Celebration of self / Achievements	Sexual identity
Sense of frailty or sinfulness in human condition	Inner fears
Disappointments in self, others or circumstances	Grief
Friendships	

PRAYER SOURCES

Preparation	Psalm 139
Who am I?	Psalm 8
Birth	Wisdom 7:1-6
Sinfulness	Psalm 51
Self and the Christ	Song of Songs 2:8-14
Self and others	John 15: 12-end
Self and Vocation	Psalm 145
Dedication of the Story	Psalm 103

THEOLOGICAL STUDIES FOR DEACON CANDIDATES

FOUNDATIONAL STUDIES – Stage One

This requires the equivalent of one full-time year in the Bachelor of Theology program and involves the same subjects as studied by candidates for ordination as priest. A candidate not wishing to proceed to ordination may exit from the program with a Diploma of Theology after completing these eight subjects.

- THL105 Introduction to Old Testament Studies
- THL106 Introduction to New Testament Studies
- THL111 Introduction to Christian Theology
- THL113 Being the Church
- THL115 Liturgical Theology
- THL120 Practical Theology
- THL131 The Rise of Christianity to 600 CE
- THL220 The Diaconate

ADVANCED STUDIES

This requires the equivalent of a second full-time year in the Bachelor of Theology program. On completion of all sixteen subjects, the candidate will be eligible to graduate with the Associate Degree in Theology but may choose to undertake an additional eight subjects and graduate with the Bachelor of Theology.

- THL100 Introduction to Biblical Languages#
- THL132 European Reformations 1400—1700
- THL203 Paul and his Letters
- THL208 Synoptic Gospels
- THL215 Jesus the Christ
- THL245 God, Humanity and Difference
- THL315 Anglican Foundations
- THL320 Homiletics

or another approved elective

THEOLOGICAL STUDIES FOR PRIEST CANDIDATES

FOUNDATIONAL STUDIES

This requires the equivalent of one full-time year in the Bachelor of Theology program and involves the same subjects as studied by candidates for ordination as priest. A candidate not wishing to proceed to ordination may exit with a Diploma of Theology after completing these eight subjects or with the Associate Degree in Theology after completing the necessary set of sixteen subjects.

THL100 Introduction to Biblical Languages

THL105 Introduction to Old Testament Studies

THL106 Introduction to New Testament Studies

THL111 Introduction to Christian Theology

THL113 Being the Church

THL115 Liturgical Theology

THL120 Practical Theology

THL131 The Rise of Christianity to 600 CE

ADVANCED STUDIES

This requires the equivalent of two further full-time years in the Bachelor of Theology program. The following subjects must be included in the degree.

Biblical Studies

THL203 Paul and his Letters

THL208 Synoptic Gospels

THL307 Johannine Literature

plus, one (1) of the following subjects:

THL304 Pentateuch

THL308 Prophetic Literature

Church History

THL132 European Reformations 1400—1700

THL315 Anglican Foundations

Practical Theology

THL320 Homiletics

Systematic Theology

THL215 Jesus the Christ

THL245 God, Humanity and Difference

THL314 Sacramental Theology

THL316 The Triune God

Depending on academic credit available from previous studies, candidates may have scope to include a number of *Theology electives*, including THL231 Christianity in Australian History, THL326 Theological Ethics, and THL361 Theology International Study Experience. These subjects are not required but are recommended where it is practical to do so.

ROLE DESCRIPTIONS

REGIONAL BISHOP'S INVOLVEMENT AT COMMENCEMENT

After receiving advice from the DDO about a person enquiring about ordination, the regional bishop interviews the person. The bishop then arranges to meet with, either together or separately; the enquirer's parish priest and a cross-section of the parish (say up to 6 people). The enquirer is told of this process.

At the meeting/s with parish priest and representatives:

- agree confidentiality
- invite unstructured conversation about the enquirer's involvement in the life and ministry of the parish
- work through the examination questions from APBA Ordination of Deacons and Priests and invite comments on the person
- note briefly the responses. Seek consensus whether there is solid support for the person to continue towards ordination
- The bishop writes a report to the DDO with notes of the meetings.

If the bishop believes that the person should not proceed, the bishop reports that to the DDO who presents a report to the Archbishop who will make a final decision. If the decision is not to proceed, the DDO will meet with the enquirer to discuss the Archbishop's decision and encourage them in their ministry as a lay person.

DIOCESAN DIRECTOR OF ORDINANDS (DDO)

The DDO has responsibility to facilitate the process, from first enquiry to entry into formation, and the reporting process throughout the formation process. The role is one of coordination and oversight, reporting and coordinating reports to the Archbishop up to ordination as a deacon or priest.

The DDO is the diocesan point of reference to whom the enquirer is directed after indicating to his/her parish priest a sense of call to ordination. The DDO acts as coordinator of the process and of the documents and files relating to it and facilitating the training days during enquiry. The DDO is available to resource and assist everyone involved in the process. Contact details are on page 1 of this document.

EXAMINING CHAPLAINS

examine..... to test the knowledge and qualifications etc. of a person
by questions and exercises.'

The Examining Chaplain's task is to examine candidates, to report regularly to the Archbishop, and present to the Archbishop those suitable for ordination as Deacons or Priests.

The **purpose** of the examination is to discern the presence of the character and skills needed for the proposed vocation. Ordinands should reflect or be moving toward the criteria for selection.

The **means** of examination are:

- careful listening to and questioning of the ordinand

- careful reading and analysis of essays and references provided for the Vocational Discernment Conferences
- seeking feedback from others with direct experience of the candidate through the enquiry and formation process.

The **period** of examination extends from the initial enquiry through to ordination to the Diaconate or to Priesthood. There are three stages:

STAGE ONE: DISCERNMENT

As one of the steps during discernment, each enquirer will meet with two Examining Chaplains whose pre-conference reports form part of the basis for the Archbishop's decision to invite the person to attend the Vocational Discernment Conference.

STAGE TWO: VOCATIONAL DISCERNMENT CONFERENCE

Some examining chaplains will join the Vocational Discernment Conference as Archbishop's Advisors. The Archbishop's Advisors are comprised of examining chaplains and may include other clergy or lay people. Candidates are interviewed just prior to the VDC regarding vocation, understanding of the nature of God, family life, spirituality, leadership ability, etc. At the end of the VDC the Archbishop's Advisors meet to discern together what to recommend to the Archbishop regarding each enquirer.

STAGE THREE: FORMATION

Each Examining Chaplain will interview twice annually ordinands assigned to them.

GENERAL:

- The Examining Chaplain is to arrange all interviews.
- A brief report of every interview is provided to the DDO.
- Examining Chaplains will meet together from time to time for review and training.

ANGLICAN CHURCH OF AUSTRALIA—DIOCESE OF BRISBANE
MEMORANDUM OF UNDERSTANDING

REGARDING CANDIDATURE FOR TRAINING FOR THE ORDAINED MINISTRY IN THE
DIOCESE OF BRISBANE

I, _____

of, _____

Address

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

1. My acceptance as a candidate in formation is not acceptance for ordination.
2. The period of my candidature in formation for the ordained ministry is a period of testing my vocation to and suitability for the ordained ministry.
3. I am primarily responsible for my financial support during the period in which I am a candidate in formation.
4. I may choose to withdraw from formation at any stage during the period in which I am a candidate in formation.
5. The Diocese of Brisbane may discontinue my candidature at any time.
6. The Diocese of Brisbane makes no undertaking that I will be ordained at the conclusion of my period of formation.
7. The Diocese of Brisbane cannot guarantee that subsequent to the initial placement, persons ordained will be deployed by the Diocese in a stipendiary position.
8. Should I proceed to be ordained I agree:
 - (i) to complete satisfactorily a period of assistant curacy (one or more) in Brisbane and, when deemed ready for appointment to a first incumbency (or other appointment), to serve in that first charge satisfactorily, usually for a period of three (3) to four (4) years, before considering a further appointment in Brisbane or elsewhere; and
 - (ii) to abide by a protocol in place among Australian bishops that 'no priest or deacon who has been in their present placement for under four (4) years can be actively considered for any appointment without the expressed approval of the appropriate bishop'.
9. I give permission for St Francis Theological College to provide the Diocese of Brisbane with details of my academic program, including subjects chosen for study with the School of Theology at Charles Sturt University and my academic results in those studies.

Signed: _____

DATE: _____

PERMANENT DEACONS APPLYING TO THE PRIESTHOOD

No formal discussion until at least THREE years after ordination as deacon.

The deacon makes an appointment to see the Regional Bishop who, after the interview, meets with the parish priest and with leaders of the deacon's faith community respectively to seek their affirmation and support of such a move. (If the spouse of an ordained person seeks ordination it may be appropriate to consult with leaders from a previous parish, rather than from the current parish.)

If the Regional Bishop believes the deacon should proceed, he reports that to the DDO who will arrange for the deacon to meet with two Examining Chaplains. (If the Regional Bishop is satisfied the deacon should not proceed, they report that to the DDO who presents a report to the Archbishop who will make a final decision. If the decision is not to proceed, the Regional Bishop will meet with the deacon to discuss that decision and confirm them in the diaconate.)

The deacon submits their academic record to the DDO.

The DDO provides a summary of the reports from the Regional Bishop and the two Examining Chaplains and the academic record, on the basis of which the Archbishop will decide whether the Deacon should proceed. (If the decision is not to proceed, the Regional Bishop will meet with the Deacon to discuss the Archbishop's decision and confirm them in the diaconate.)

If confirmed to proceed to **Priesthood:**

Two Year Process

Year One:

- meet with Principal to plan studies and have plan approved by Archbishop
- do directed reading and essay on priesthood.
- meet twice each with two Examining Chaplains.
- attend the Vocational Discernment Conference.
- if OK given, proceed to second year.

Year Two:

- participate in formation as required including recommended academic courses.
- complete CPE, if necessary.
- attend the Graduate Clergy Program and in-service days as appropriate.
- meet twice each with two examining chaplains

The Archbishop will make the final decision re priesting on the basis of reports from:

- Parish Priest
- Regional Bishop
- Examining Chaplains
- College Staff
- DDO.