IS GOD CALLING YOU?

THE PATHWAY TO ORDAINED MINISTRY
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From the Archbishop

God’s call to ordained ministry is serious business. The Anglican Diocese of Melbourne welcomes all people who believe God is calling them to full time ministry. There are many steps to fulfilling that calling, the first of which is to listen to the discerning wisdom of others.

One of the greatest joys as Archbishop is the ordination service. To ordain men and women who have spent many years searching their hearts, learning about the word of God, listening, praying and seeking, preparing for a lifetime of service to others is an extraordinary privilege.

It is heartening that men and women, young and old, of different ethnic and socioeconomic backgrounds, are hearing God’s call to ordained ministry. Our church is strong and secure in Christ.

Those who are called are ready to present themselves to a rigorous process - a process that can take many years - but even then is not yet done. When you embark on the journey of ordained ministry, the learning is lifelong.

I commend to you these resources which capture the journey of theological training within the diocese. Be encouraged, be prayerful and remember the words of Colossians 1:28: "It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.”

Grace and peace in Christ Jesus

The Most Reverend Dr Philip Freier
Archbishop of Melbourne
From the Director of Theological Education

‘The Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart’ (1 Samuel 16.7).

In the Christian Scriptures, the word ‘heart’ often means much more than the internal organ that pumps blood through the veins of the body, but frequently refers to something like ‘the seat of being’ or ‘an inner conviction,’ and points to those internal qualities that make us who we are and which reveal our passions and desires in life. This is similar to the way we might use the word in English – for instance, ‘what does your heart tell you?’ The ordained ministry of the Christian church requires, if not demands, much from those who are called to it. At one level, there are tasks and duties to perform, and criteria to fulfil; but at another, much deeper, and intangible level, it is all about the heart of a person – your heart for God, your heart for God’s people, and for God’s world.

As the Rt Revd John Pritchard, the former Bishop of Oxford, reminds us in his lively, and highly readable *The Life and Work of a Priest* (London: SPCK, 2007), the ordained ministry is much more than a set of competencies – ‘no accumulation of skills impresses God. God is interested in the heart of the priest, more than in how impressive his or her CV appears to be.’ It is no doubt true that there are many people who could probably perform the functions and duties of a Deacon or Priest at an acceptable level – but it is equally true that only a few are genuinely called and equipped by God to do so.

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

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

The Right Revd Dr Bradly S Billings
Director of Theological Education
PART ONE

THE DISCERNMENT STAGE
IS GOD CALLING YOU?

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

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

Where do I begin?

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

Take careful note also of the criteria outlined by the Archbishop of Melbourne, in regards to the qualities he is seeking in potential candidates for the ordained ministries of the Church, and of the other requirements as set out in this booklet.
THE ARCHBISHOP’S CRITERIA FOR ORDINATION CANDIDATES

The Archbishop of Melbourne, the Most Revd Dr Philip Freier, has outlined the criteria and qualities sought in a person offering for the ordained ministry.

(a) Personal

- Most basic of all is Christian faith and character. A candidate must be able to give a clear explanation of his/her discovery and realisation of Christ.
- There must be evidence that Christian character is held as a high priority.
- A person must exhibit strengths of character and courage, and be able to resist personal, peer and community pressures.
- They must possess physical and psychological fitness.

(b) Vocational

- A person must exhibit a ‘passion’ for ‘God in Christ’ and his Church, and show evidence of a desire to talk about ‘God in Christ’ to others.
- There must be evidence of a capacity and a desire to lead communities of faith.
- The person will need to possess people and community life skills and sensitivities.
- The person will be aware that simply to have a desire to be a Priest or Deacon or to have an ‘attraction to the spiritual life’ are not necessarily a call to ordination. God’s call must be tested by the Church.

(c) Professional

- The person will need to have the intellectual capacity to study and reflect on scripture and theology, and to have a high regard for these sources.
- It will be important to have an ability to communicate the Christian faith in a way that is attractive to contemporary Australians.
- Any potential ordinand will need to have a good understanding of the Anglican Ordinal and of the essence of Anglicanism: the Bible, the Creeds, church polity and liturgy; and demonstrate a flexibility and generosity of experience consistent with the historical diversity of Anglicanism.
- Candidates should come from a background of strong parish involvement.
CANON LAW

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

**Deacon**

A person cannot be ordained Deacon unless;

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

**Priest**

A person cannot be ordained Priest unless;

- They have attained the age of 24 years;
- They have been ordained Deacon;
- They will normally have ministered satisfactorily as a Deacon for at least nine months.
A TABLE OF CONSIDERATIONS AND CRITERIA FOR ASPIRANTS TO ANGLICAN ORDINATION

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

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

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

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

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

Archbishop Philip and Deacon Monica, preparing to lead the Eucharist at a 2015 session of the Discernment program.
THE DISCERNMENT STAGE

The diocese provides a structured discernment program to assist participants clarify whether they are being called to ordained ministry. The program is made up of an intake session known as the Vocations Day, three face to face sessions, and an online component called The Anglican Way (six modules). The participant debriefs and reflects on the content of each session with a mentor. The discernment program helps the participant to answer two key questions:

- Who Am I Called To Be?
- What Am I Called To Do?

The sessions include and cover:

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

Further details are available about the discernment program, together with the dates and locations of Vocations Days and sessions, in a separate document published annually.
THE JOURNEY TO ORDINATION

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

Towards selection – step by step

The aspirant who wishes to pursue a vocation to the ordained ministry and to be considered for ordination should once again contact the Director of Theological Education, and arrange a meeting to formally request an opportunity to attend a Selection Conference. The steps along the way, from the conclusion of the Year of Discernment to attendance at a Selection Conference, are outlined below.

Meet with the Director of Theological Education

- Upon completion of the discernment stage arrange a meeting with the Director of Theological Education (Bishop Brad Billings).
- A Safe Ministry Check form will be provided to you in advance of the meeting. Complete the form and bring it with you to the meeting.
- If there are any impediments raised, or anything that requires further consideration, in the Safe Ministry Check, this will need to be resolved prior to proceeding. In some circumstances, a matter may need to be referred to the office of Professional Standards for advice, or further consideration.

If the aspirant is to proceed...

A confidential reference from an ordained minister is sought

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

The Examining Chaplains

- Pending the nature of the reference, and if it is positive, the aspirant will be asked to make an appointment to see two of the Archbishop’s Examining Chaplains. The Examining Chaplains will assess the candidate’s readiness to attend a Selection Conference, and provide a report to the Director of Theological Education. In some cases, where a recommendation may be unclear or unable to be provided, an aspirant may be asked to see one or two more Examining Chaplains.
- If the candidate is presently a student at a theological college, a reference may also
be sought from a faculty member of the relevant college.

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

- Their vicar (or other minister)
- Two of the Archbishop’s Examining Chaplains

The application procedure

The Director of Theological Education will advise on the outcome of the interviews with the Examining Chaplains, and provide notice in writing to the aspirant as to whether they will be invited to attend a Selection Conference, and if so, the possible date or dates.

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

- A formal application for ordination;
- A sustained narrative of about 1,000 words in length on their personal faith story and journey;
- Contact details for four referees;
- A medical certificate from their Doctor;
- Attend the diocesan offices to complete a questionnaire in advance of attending an appointment with the diocesan consulting psychologist;
- Apply for a Police Check;
- Apply for a Clearance for Ministry from the Director of Professional Standards.

The office of the Director of Theological Education will assist the candidate in compiling the necessary documentation and obtaining the necessary clearances. Upon receipt of the completed documentation, aspirants will be formally invited to attend a Selection Conference in writing.
THE SELECTION CONFERENCE

The Selection Conference takes place over a single day, and consists of five interviews, each on different areas of development, and each with a different interviewer. The interviews cover:

- Vocation to Ministry
- Leadership
- Theological Understanding
- Personality and relationships
- Spiritual life and practise

(Note: If married, or engaged to be married, the spouse or fiancée is asked to accompany the aspirant to the interviews on ‘Vocation to Ministry’ and ‘Personality and Relationships’).

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

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

Possible outcomes from the Selection Conference include:

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

If invited to become a diocesan candidate in training for ordination, a letter of acceptance from the Archbishop will be issued, setting out in detail any further academic study and ministry formation required by the Selection Conference panel and the Examining Chaplains, together with any other requirements to be undertaken and completed prior to ordination. A Candidate is free to withdraw at any time, and will expect their vocation to be continually tested both personally, and by others, during the period of candidature.
The following should be carefully and clearly noted by all aspirants:

- An acceptance as a candidate for ordination is an acceptance of just that, a candidate in training, and is not and does not constitute a guarantee of eventual ordination nor a commitment by the Diocese to ordain;
- Candidature in the Diocese of Melbourne is provisional from year to year, and reviewed towards the end of each year by a panel constituted for this purpose;
- All candidates are expected to give an undertaking of their willingness, if ultimately ordained, to be deployed to any part of the geographical expanse of the Diocese of Melbourne;
- All candidates should have read and carefully noted the personal and other requirements as set out in ‘Faithfulness in Service,’ the text of which is provided to all aspirants at the point of their entry into the Year of Discernment;
- The final decision to ordain any person resides solely with the Archbishop of Melbourne.
Oaths and Declarations

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

“I.......................................... do swear that I will pay true and canonical obedience to ...................................... (The Bishop of the Diocese or where applicable the Bishop of the Diocese sponsoring an ordination) and the successors of that Bishop in all things lawful and honest. So help me God.”

Note: Whenever an affirmation of canonical obedience is taken by a member of the clergy or laity, the form above shall be used but it shall be modified by—
(a) substitution for ‘swear’ the phrase ‘solemnly and sincerely affirm’ and
(b) deleting the concluding sentence.

Form of Assent to Constitutions and Laws

“I..........................................................do solemnly and sincerely declare my assent to be bound by the Constitution of the Anglican Church of Australia and the Constitution of the province of Victoria and of this diocese and by the canons, statutes, ordinances and rules, however described, from time to time of the synod of this diocese and of the General Synod and the provincial synod (or council) which have force in this diocese.”

Form of declaration and assent to doctrine and formularies

“I.....................................firmly and sincerely believe the Catholic Faith and I give my assent to the doctrine of The Anglican Church of Australia as expressed in the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons and the Articles of Religion, as acknowledged in section 4 of the Constitution, and I believe that doctrine to be agreeable to the word of God.

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

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

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

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

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

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

Commitment to holiness of life and ministry

Candidates should also be well aware of the Code of Practice for Clergy and Faithfulness in Service protocols, and will be further asked to commit to the declaration of holiness of life and ministry taken by all clergy upon being licensed to any position in the Diocese.

In view of the Ordinal’s stress on godly conduct, the Archbishop of Melbourne’s Code for Good Practice for Clergy (2010), and General Synod’s Faithfulness in Service together with the importance of preventing future clerical abuse,

I commit myself to ongoing holiness of life, including:

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

The Anglican Diocese of Melbourne seeks to “make the word of God full known” and has progressively sought to adapt its structures and processes to accommodate the spiritual, pastoral and missional needs of greater Melbourne and its people. This has led to the development, and implementation, of the model of theological education, formation and training outlined herein.

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

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

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

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

Learning,
Doing,
Reflecting.
Summary

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

Candidature Selection as a candidate is not a guarantee of eventual ordination. Candidacy is conditional and reviewed annually. In each year after selection, candidates in training will attend a meeting of the Review Panel, which will monitor their progress and provide advice and direction about ensuring diocesan requirements, and any recommendations arising out of the selection conference attended, are being met. The period of time spent as a candidate in training is concerned not only with academic learning, but with formation as a person in ministry. For this reason, the diocese has determined that the minimum period of candidature will normally be two years.

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

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

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

Newly ordained priests on the steps of St Paul’s Cathedral following the ordination service.
LEARNING

Candidates in training for the ordained ministry are lifelong learners, constantly being equipped for the work of the ministry and the building up of the saints for whom they will, ultimately, have pastoral responsibility. Candidates will study at one of the two Anglican theological colleges in the Anglican Diocese of Melbourne – Ridley College (affiliated with the Australian College of Theology) or Trinity College Theological School (affiliated with the University of Divinity).

The academic core

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

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

New Testament Greek The Diocese of Melbourne normally expects all candidates for ordination to undertake one year of New Testament Greek.

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

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

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

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

Anglican Identity One unit in Anglicanism and / or Anglican identity.

Ethics At least one unit in Christian ethics.

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

NOTE: These are the minimum academic requirements prescribed by the Diocese of Melbourne – an undergraduate or postgraduate degree will require several more units of study. The relevant theological college will provide information and advice on the further units of study needed to satisfy the requirements of the course of study being undertaken.
Ministry Pathways

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

(a) Called to leadership of Christian communities in parish, pioneer, and innovative ministry

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

The Anglican Church has always organised itself geographically, into discreet areas known as parishes, in which there may be located one or more places of worship. Each parish is served by at least one, and sometimes more, ordained ministers, the senior cleric being known in Melbourne as the vicar (and elsewhere as the rector).

Parish ministry is core to both the past and future of Anglican ministry and the Diocese of Melbourne continually needs men and women who sense a particular call to serve in parish ministry, to lead the more than 200 parishes of the Diocese, stretching across the geographical expanse of greater Melbourne and Geelong. In many places parish ministry may entail aspects of pioneer ministry, such as the revitilisation of existing communities and the fostering of innovative ministries such as fresh expressions of church within the context of the parish. In essence, pioneers aim to create church for and with people, groups and networks who have no existing contact with any expression of church. Pioneers might begin an entirely new work or enliven an existing one, in the context of both non-traditional and traditional church settings.

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

(b) Called to the Distinctive Diaconate

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

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

(d) Called to a form of Pastoral Chaplaincy

The Christian church has always sought to maintain a pastoral presence among people who are in particular need, or in places and occupations wherein spiritual support, and the provision of pastoral care is desired. Pastoral chaplains are to be found among the caring professions, in places such as hospitals, hospices, and aged care facilities; and in prisons, and among social welfare agencies. The church also maintains a presence in many workforces through its chaplains; there are chaplains to the defence force, to particular professions such as the police and emergency services, and others who work in sporting clubs, or in specific workplaces. The varieties and expressions of pastoral chaplaincies, and the opportunities for ministry in the area, are vast. Whilst many chaplains are ordained priest, some are distinctive deacons, and others laypersons.
Table 1. In addition to the core units required to be undertaken by all diocesan candidates for ordination, further areas of study may also be requirements in particular ministry pathways.

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

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

<table>
<thead>
<tr>
<th>Pathway</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parish, Pioneer &amp; Innovative Ministry</td>
<td>STFE (2 - two years)</td>
</tr>
<tr>
<td></td>
<td>CPE (1)</td>
</tr>
<tr>
<td>Diaconate</td>
<td>STFE (2 - two years)</td>
</tr>
<tr>
<td></td>
<td>CPE (1)</td>
</tr>
<tr>
<td>Chaplaincy (school)</td>
<td>STFE (2 - two years)</td>
</tr>
<tr>
<td></td>
<td>CPE (1)</td>
</tr>
<tr>
<td></td>
<td>* Teaching qualification and VIT registration</td>
</tr>
<tr>
<td>Chaplaincy (pastoral)</td>
<td>STFE (2 - two years)</td>
</tr>
<tr>
<td></td>
<td>CPE (1)</td>
</tr>
<tr>
<td></td>
<td>CPE (2) hospital, aged care and clinical chaplaincies</td>
</tr>
</tbody>
</table>

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

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

Major placement

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

Duration

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

Hours

The ministry placement will normally be for a minimum of 12 hours weekly during the year, in such a way that the total number of hours required annually by the STFE program at the relevant college are satisfied. Candidates may undertake placements that are of greater duration than 12 hours weekly and, indeed, are encouraged to do so, depending on their circumstances. It is anticipated that some candidates will already be in stipendiary positions in a ministry setting, and that this will continue during the course of their candidature, with the stipendiary position becoming their ministry placement. The days per week on duty and regular times, together with the weeks the candidate will not be present due to study, exams, and holidays etc., will be determined by the candidate with their supervisor, in consultation with their theological college, and will need to balance the demands of both the academic program of theological study being undertaken and the diocesan requirements regarding formation and theological reflection. The candidate will be expected to join the parish for the whole life of the placement, not just for the duration of the academic year.

Funding.

Students undertaking major placements receive a $3,000pa honorarium from the ministry context concerned.
The Supervisor

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

Arranging a placement

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

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

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

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

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

Candidates will be required to undertake at least one, and preferably more than one, minor placement, during the course of their candidacy.
REFLECTING

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

For these reasons, a robust period of ministry formation is required by the Archbishop prior to ordination, with the minimum period of candidacy for ordination normally being two years. This will normally apply to all candidates at the point of selection, regardless of prior theological study and achievement, and of how much further time is required regarding the completion of an academic course in which they may already be enrolled.

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

The Diocese of Melbourne has outlined the following as the key components of the ministry formation of its candidates for ordination.

The Review Panel

The church needs time and space for reflection through its instruments of corporate discernment, and will not be quick with the laying on of hands. Both vocation and character need to be constantly tested, especially during the important, and formative, period prior to ordination. It should be understood, then, that selection as a diocesan candidate in training for the ordained ministry is provisional on an annual basis and does not constitute a guarantee of eventual ordination. Towards the end of each year a review panel will convene and take the form of an interview that will consider all aspects of the candidate’s progress toward ordination. It is intended to assist both the candidate and diocese in ensuring the mutual accountabilities each has to the other are being met. The review panel will provide a forum for the candidate to raise any questions or issues of concern related to their candidacy, and will provide advice and direction about the candidate’s progress toward ordination.
Diocesan guidelines for the competencies and character to be developed and exhibited by candidates in training prior to ordination

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

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

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

- Both the supervisor and the candidate meeting all of the usual requirements for supervision as stipulated in the STFE Handbook, inclusive of the completion of an annual Work Agreement and the required reporting regimes. It is especially important the candidate be provided with a regular opportunity for supervision and theological reflection with their supervisor, distinct to meetings between the supervisor and candidate for other purposes, as outlined in the STFE Handbook.
- On days on duty in the parish or other ministry setting, as much as is practical, the candidate should say the daily offices with their supervisor and others as may be appropriate, and take as full a part as possible in other opportunities for both private and corporate prayer and reflection.
- The candidate should receive practical training and instruction in leadership, and in growing into leadership roles and responsibilities, and is expected to be open and amenable to opportunities for coaching and mentoring relationships with experienced leaders.
- The candidate should be provided with as many opportunities as may be possible to exercise liturgical leadership in a variety of contexts, as appropriate to the ministry setting.
- The candidate should be provided with opportunities to preach regularly, and to be placed on the preaching roster, appropriate to the circumstances of both the ministry context and the candidate. It is hoped that candidates will have been afforded with opportunities to give sermons and homilies in a variety of contexts – for instance, the main Sunday or chapel service, occasional services such as weddings, funerals or baptisms, at community occasions, and others – and that there be opportunity provided for the candidate to debrief on the experience afterwards with their supervisor.
- An important way of integrating the whole experience of training and formation in the context of the ministry placement is for candidates to be provided with a significant
opportunity to conceive, plan, execute and lead a distinct program, theological study
group, mission activity, or other initiative. The form this takes, and its nature, will of
course vary significantly depending on the ministry setting. This can be thought of as a
project that might be accomplished in stages across the life of a major placement of
two or more years.

- The opportunity to take an active, if not lead, role in an endeavour that has, as its focus,
mission and evangelism; such as an initiation course, a fresh expression, a new
congregation, a Bible study group, or outreach activity of another kind, is strongly
commended for all candidates in training. The form this takes will depend on the nature
of the ministry context, and may be synonymous with the project referred to above.

- The candidate should be exposed to pastoral experiences and encounters, including
pastoral visitation, ministry to the housebound, the infirm and aged, as may be
appropriate and possible in the ministry context. Experience in pastoral ministry and
encounters that may be challenging and take the candidate beyond their ‘comfort zone’
may be considered at the supervisor’s discretion.

- Candidates in training for the ordained ministry should develop and display habits
consistent with that expected of an ordained minister in the Anglican Church – this will include an
awareness of, and respect for, the office of Archbishop and Bishop, and others to whom the
candidate is accountable and responsible, together with well formed patterns of collegiality with others
in ministry.

- It is desirable the candidate be introduced to the governance and administrative structures of the
church, develop good habits of resource management, punctuality, diarising, and reporting
and accountability, and be provided with the opportunity to be present in decision making and
governance forums.

Stained glass image of Jesus, the Good Shepherd

Note: The range of experiences outlined above may not be available in a single major
placement combined with minor placements. It may be necessary, and desirable, to partner
with others and to work collaboratively in a team setting. Where assistance and advice is
needed, the Director of Theological Education may be consulted.
### Table 2. Competencies and character required to be in evidence prior to ordination.

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

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

Funding

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

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

The contents of *A Prayer Book for Australia 1995*

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

- The Apostles’ Creed (p. 12) and Nicene Creed (p. 123).
- The 39 Articles of Religion (pp. 825-834).

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

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

The reading list below is arranged in three categories and includes hyperlinks to the Google Books page for each resource. The links provide details as to the availability of e-books, and how print versions can be ordered.

CALLING AND VOCATION

John Adair, *How to find your vocation* (Canterbury Press, 2000)

Francis Dewar, *Called or Collared? An alternative approach to vocation* (SPCK, 2000)

Charles Richardson, *This is our calling* (SPCK, 2003).

THE ORDAINED MINISTRY


Steven Croft, *Ministry in three dimensions: ordination and leadership in the local church* (Darton Longman & Todd, 2008).


THE ANGLICAN CHURCH


CONTACT

For all enquiries about vocations, the ordained ministry, and theological education in the Anglican Diocese of Melbourne, contact:

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Assistant Bishop, Monomeeth Episcopate and Director of Theological Education 209 Flinders Lane, Melbourne VIC 3000 PH.
(business hours) 03-96534220
Email: bbillings@melbourneanglican.org.au

Ordination service, in St Paul’s Cathedral, Melbourne