

## **DIOCESE IN EUROPE DIOCESAN VOCATIONS POLICY FOR THOSE EXPLORING ORDAINED MINISTRY**

In 2005 the Ministry Division of the Church of England implemented new procedures for national Bishops' Selection Advisory Panels, formerly known as national Selection Conferences. In the light of this, in response to the growth in numbers of those exploring vocation to Ordained Ministry in the Diocese, and seeking to implement received best practice across the Church of England, the Ministry Team of the Diocese in Europe decided to outline the principle and detail of the process a candidate might go through. This handbook is for the guidance of Clergy and Vocations Advisors. A summary paper Appendix A should be given to Candidates at the exploration stage by their Chaplains.

### **A THREE STAGE PROCESS**

The Ministry Division has helpfully divided the discernment of a vocation into three stages:

- i. Local** (Parish/Chaplaincy) level – exploration and articulation of vocation on the part of a community and an enquirer.
- ii. Diocesan Discernment** – the Diocese is charged with clarifying whether or not a postulant has a vocation and the degree to which it has been confirmed by others.
- iii. National Advice** – the Bishops' Advisory panels do not just recommend a candidate for training or not; increasingly their role will be to offer advice to the diocese, candidate, college/course on next steps. The process pre-supposes that a candidate whom they see has a vocation, but the task of the Panel is to clarify how best the Church and the Candidate should proceed.

### **LOCAL LEVEL - EXPLORATION & ARTICULATION OF A VOCATION**

The Diocese refers to those who are at the first stage of the process as an **enquirer**. After the DDO has accepted a person into the diocesan discernment process, he or she is referred to as a **postulant**. Once the Diocese is satisfied that they are ready for a National Advisory Panel they are referred to as a **Candidate** for National Advice. After recommendation for training they are referred to as an **Ordinand**.

#### **What should the Chaplain be doing once an enquiry is made?**

It is recommended that the Chaplain spends some considerable time with the enquirer. It may become clear at this point that the individual does not have a vocation to ordained ministry. If the chaplain judges that further exploration should be made, it is desirable for the enquirer to be referred to an Area Vocations Advisor (please see the section on Ministry, Vocation and Training in the Diocesan Handbook for details. If your Archdeaconry does not have a Vocations Advisor, please consult one from another Archdeaconry). The enquirer should see the Advisor at least once to have the process explained and to be guided as to the sort of things to be reading and praying through. The enquirer should spend at least six months in spiritual direction, if they have not already done so, preferably with someone who is not the Chaplain. (It is expected that spiritual accompaniment of this kind should continue well beyond the discernment process.)

#### **The Enquirers' Weekend**

In the early part of each year all enquirers are required to attend a weekend for enquirers, run by the DDO. During this the process is explained, there is time for reflection on the nature of vocation, and the unique challenges of ministry in Europe. There is then an opportunity to visit a parish both on a week day and on a Sunday to reflect on the unique opportunities of ministry in the English context.

**What needs to be achieved before the enquirer sees the DDO for a formal session is the attainment of a vocabulary to express the significance of their call to ordination.** The individual needs to have some clarity in

articulating what it means to be called to ordained ministry. We ask the Chaplain to be attentive to five areas as tests of this clarity:

- a. The ability to articulate where the enquirer feels themselves to be in their life journey and pilgrimage; we would expect a significant degree of self awareness and realistic self acceptance.
- b. The ability to speak with conviction, humility and openness about what it means to be called to ordained ministry.
- c. The ability to relate to fellow members of the congregation in a relaxed and easy way, but a way which indicates potential as a leader in mission.
- d. The ability to discuss and engage with theological concepts and complex pastoral issues with intelligence, insight and appropriate judgement.
- e. The warmth of the response of the congregation to this emerging vocation needs to be looked out for, gauged and reported with honesty.

Once a Chaplain is content that the above tests have been met and additionally has consulted the Bishops' Selection Criteria (Appendix D) it would be appropriate to ask the DDO to see the enquirer. It should be noted at the outset that there can be a delay of up to six months before an interview is arranged with a DDO from the time of local sponsorship. That time is needed for the next more academic and reflective stage of the process to get under way.

The Chaplaincy and enquirer need to come to a mind on the category of sponsorship and whether the enquirer is presenting for the (distinctive) diaconate or priesthood. The categories we recognise in the Diocese in Europe are:

PNSM – Permanent Non Stipendiary, possibly with a view to returning to the Chaplaincy

Open – Either NSM or Stipendiary

Stipendiary – Full time ministry, invariably involving being released by the Diocese in Europe and beginning with a first curacy in England. Stipendiary curacy positions in the Diocese in Europe are severely limited.

Enquirers also need to give consideration to the sort of training they might undertake. PNSM candidates will usually study for three years non-residentially on the Eastern Region Ministry Course. So too may some Open Category candidates who are married and over thirty. Unmarried candidates for stipendiary ministry and married candidates under thirty in the stipendiary category would normally train residentially in England. Any candidates with fluency in the local language of the country in which they are based, who are training non-residentially would be encouraged to make the most of local courses and networks of theological study, both before entering training and alongside their statutory courses.

When the chaplain asks the DDO to meet an enquirer, he or she should provide a letter of sponsorship, together with a copy of the resolution agreed by the chaplaincy council along the lines of those set out in Appendix B. Chaplains are asked to make clear to chaplaincies that there are financial implications for the Chaplaincy if a person is sponsored and the Sponsorship Commitment at Appendix C must be completed. Initially sponsorship entails payment of the cost for the person to attend the Enquirer's weekend in January and the Diocesan Vocations Seminar in October.

## **DIOCESAN LEVEL - DISCERNMENT**

### **The period between a Local Sponsorship and the first discernment interview**

People who feel called to ordination begin the process in different ways and often with differing levels of theological education. The Ministry Division recommends that any candidate entering training should have achieved between 60 – 120 credits of theological education; this is the equivalent of the first year of a residential theological degree course and may not always be feasible. However there is some work that we view as necessary at a local level before a Chaplaincy should expect an enquirer to see the Director of Ordinands.

A enquirer is encouraged to embark on any self-motivated course of study they choose, either by extension from England or locally. The Diocese will meet the cost of one extension studies module taught through St John's,

Nottingham (please contact the Director of Training, Canon Ulla Monberg for registration information; an enquirer's sponsorship must have been received by the DDO to activate this funding).

More importantly, on receiving a sponsorship from the Chaplaincy, the DDO will ask the enquirer to start work on a Portfolio which will include most of the following:

- a. **An obituary by and of the enquirer.** This is a delicate exercise, and needs the accompaniment of the chaplain and the support of a spiritual director. The individual is asked to write 1500-2000 words describing their life in the third person, much like an obituary in a national newspaper. However the obituary should explore honestly, personal successes and failures and give some explanation for the person's motivations and personality. The person is encouraged to be honest with themselves about who they are. We are looking for self-aware and self-critical people with a vocabulary of self knowledge. We are not looking for perfect deacons and priests, but people who can be honest about what has brought them to this place of discernment. The obituary is a reflection on the person's life to this point, and not a role play, in that it does not ask the individual to provide an imaginary ending to their life years hence.
- b. **A Ministry Enquiry Form** (Appendix E). This is a more formal document than the obituary and serves as the basis of the DDO's written submission to the Ministry Division if the enquirer goes forward in the process. Some of the work for the above exercise will feed into this. It needs at least two weeks work.
- c. **Written reflections:**
  - i. 2000 words on the nature of the office to which the individual feels called. On the basis of the Ordinal (of either priest or deacon), and further material on the priesthood or diaconate supplied by the DDO, the individual is asked to describe the office and work of a priest or deacon and explain why he/she feels called to it.
  - ii. 500 words in response to an article on the nature of the Anglican Tradition.
  - iii. 500 words in response to one of the chapters in Mission Shaped Church with specific reference to their own context.
  - iv. 500 words in response to an article on Biblical authority.
  - v. An answer to the following question: What do you understand by 'critical' or 'academic' study of the gospels? Why do you think some Christians are suspicious of it? Tell me what you think and why.
- d. **A sermon** they have preached, with reflections from the Chaplain and selected members of the congregation.
- e. **A reflection** on a group they have led or a class they have given in a Chaplaincy context.

### **The first discernment interview**

The enquirer will be invited to come to London for the first interview. The expenses of this will need to be met by the enquirer or the chaplaincy. The enquirer will meet with the DDO in the Diocesan Office from 10 until 4pm, usually on a Monday. At the end of the interview the DDO will indicate where he feels the enquirer is in relation to the Selection Criteria. If there is ground to make up in any particular area it will be highlighted at that point. The DDO will write a short report of the interview for the Chaplain with the same information. A fuller report with questions to follow up will be sent to an Assistant Director of Ordinands (ADO) in advance of a second interview. Most enquirers will proceed to a second interview.

### **The second discernment interview**

The ADO or another person designated by the DDO will conduct a second interview covering the areas highlighted by the DDO. The ADO will write a report to the DDO summarising their conclusions. The results of this will be shared with the enquirer, the Chaplain and the Ministry Team. Expenses for this interview are met by the Diocese, though usually the ADO will travel to the enquirer and conduct a home visit, including a meeting (though not an interview) with the spouse. If the ADO and the DDO are of one mind in support of further exploration, the person will be accepted as a postulant and will be invited to a Diocesan Vocations Seminar in the following October for the final stage of the process in the Diocese.

### **References**

References will be taken up at some point between the sponsorship and after the second interview, according to the DDO's need for information. They will be taken up for all postulants recommended to the Diocesan Vocations Seminar.

**References will be required as follows:** (please give names and contact details to the DDO before the first interview)

- i. A key lay member of the Chaplaincy, such as Churchwarden, who has observed the postulant's involvement in the congregation and can write with insight on how their ministry has been received so far in the Chaplaincy
- ii. An employer or work colleague who can illustrate the postulant's way of reacting in a professional and non-church context; this person need not be a practising church members but need to know the postulant at the time of application.
- iii. An academic referee who has supervised recent academic work and can comment on a postulant's aptitude for training and reflective capacity.
- iv. If one of the above is not a woman, then one woman.  
If one of the above is not a man, then one man.

The Incumbent is asked to submit a reference in a Ministry Division format with the Chaplaincy Council Minute of sponsorship.

### **The Diocesan Vocations Seminar**

This takes place over three days in October, usually in England. The costs of this are met through the sum pledged as part of the Chaplaincy Sponsorship Commitment.

There are four aims of this Seminar.

- i. To give postulants a chance to meet their peers and to hear presentations on matters of common theological interest.
- ii. To build a sense of being a part of the Diocese in Europe
- iii. To affirm all attenders of the baptismal priesthood and ministry with which they are entrusted.
- iv. To give postulants an impression of what a Bishops' Advisory Panel will be like, with simulated group exercises and interviews with members of the Diocesan Ministry Team. As well as being practice for the candidate this offers an opportunity for the Diocese to play its part in the discernment. It is therefore only after this Seminar that a decision is made to move to candidate status and proceed to a Bishops' Selection Advisory Panel. If a decision is not made to move from postulancy to candidacy, it is because there will have been evidence from performance at the Seminar that a national Panel would not recommend the person for entry into training.

The outcome of the Seminar will be shared with participants and Chaplains as soon as possible after the seminar, not later than two weeks after it has taken place. Candidates will be informed when they are booked in to a Panel and asked to book their flights and prepare to receive the final paper work from the Ministry Division. They should note that they will be required to demonstrate to the Division that they are in a good state of health, with a letter from their doctor to that effect.

### **Married Candidates who have been previously married and divorced or who are married to a spouse with a former spouse still living**

Canon Law stipulates that no-one may be ordained who has remarried after divorce where the former spouse is still living or is married to a spouse with a former spouse still living. However this impediment can be set aside upon application to the Archbishop for a C4 Faculty. In order for a C4 Faculty to be granted, candidates and their spouses, current and former, will be subject to a stringent enquiry that is carried out by the Bishop in Europe's representative. Candidates who have been recently married who were previously married or who have married a spouse who was previously married, must be married for three years before a C4 Faculty can be granted.

### **A non-recommendation**

Chaplains are advised to anticipate what support systems need to be in place should the Diocesan Seminar decide not to send a postulant to a National Panel. Similarly candidates who are not recommended for training by a Panel need to have anticipated such an outcome. The Diocese does not have the systems to support non-recommended candidates.

## **NATIONAL LEVEL - ADVICE**

### **A Bishops' Selection Advisory Panel**

As the candidate approaches a Panel they will receive more detailed information from the Ministry Division on what happens at what point. The Diocese seeks to provide as much information as possible along the way and in particular at the Seminar.

One of the features of the Panel procedures is the requirement of a candidate to write 700 words on the selection criterion on Mission for consideration by the national Advisors. At the Panel, they will also have to give their own presentation on a subject relating to one of any of the other criteria and will then chair a group discussion on the subject they have introduced. The DDO will give some guidance on what is expected and what candidates might think of writing and preparing to present. They will have a chance for these to be given a "dry run" at the Diocesan Vocations Seminar. Candidates will have time to prepare this work in the autumn and winter following the news they are to attend a Seminar. There is other paperwork required for a Panel: a Registration form, an Ethnic Monitoring form, a Statement of Financial Position form and Child Protection Documentation. Child protection checks will be made for all candidates. Those who have lived in the United Kingdom for over six months after the age of 18 will be required to complete an application form for an Enhanced Disclosure certificate from the Criminal Records Bureau. This will be sent during the summer to be completed and returned in hard copy at the Seminar.

A Candidate could hope to attend a Panel within 18 months of a Sponsorship from a Chaplaincy. They should not expect for this process to be shortened. All expenses of the Panel are met via the Ministry Division, by the Diocese.

The outcome of the Panel is sent to the Bishop 10 days after the event and he will write to the Candidate as soon as possible. The DDO will follow up the letter with a de-brief and an exploration of next steps.

### **Training for Ministry**

Candidates are expected to carry out their own research via the Web on training options. PNSM candidates and Open category married candidates over 30 intending to serve a non-stipendiary title will almost invariably study on the Eastern Region Ministry Course. Stipendiary candidates may choose which residential course they would like to attend; they should consult the DDO about interviews at Colleges and what timescale to work for. Prospective ERMC students will have the opportunity to meet a member of ERMC's staff at the Vocations Seminar.

Candidates should note that all expenses of training are met. Residential candidates are given subsistence grants by the diocese according to means. Means forms will be sent out after recommendation.

### **Pensions matters**

From September 2008, new entrants to the Church of England Pension Scheme will be required to complete a medical assessment by the Pensions Board prior to admission. The same applies to re-entrants after any period of time out of the Scheme.

### **New and Existing Members of the Church of England Pension Scheme**

In order to be in line with EU cross-border pension legislation, which came into force at the end of March 2006, it has been agreed that priests ministering in \*EEA countries fall into the category of 'seconded workers'. This is purely for the purposes of this particular legislation. This agreement requires that the Bishop's licence be time-limited to five years. The current agreement will allow the licences to be extended for at least a further five

years. It should be noted that this is a temporary arrangement whilst the Church of England Pensions Board is considering the impact of this new legislation and endeavouring to find a permanent solution for its members who fall into this particular category. \*Includes Norway, Iceland & Liechtenstein but for these purposes not Switzerland or Gibraltar.

### **Removals into Training**

The Diocese undertakes to support the costs of removal of a married household with children up to £1,500.00. The costs may be more than this and candidates will have to work out how they can fund the difference.

### **Connections for Stipendiary Candidates with an English Receiving Diocese**

While the Diocese does not offer stipendiary title posts, we do however endeavour to connect as many stipendiary candidates as possible with receiving dioceses. This means they can take responsibility for training costs (thereby meaning chaplaincies are relieved of the annual £500.00 remittance to the diocese), and the offer of a first post.

## **INVITATION TO CONTRIBUTE**

At the time of sponsorship a Chaplaincy will want to take into account that there are expenses of discernment and training with which they may wish to assist the enquirer.

An enquirer will be expected to attend an Enquirers' Weekend at the start of the process which will cost no less than £100 plus flights and accommodation in London for up to three nights. A postulant will also be expected to attend a Vocations Seminar, the costs of which will be covered by the Chaplaincy Sponsorship Commitment.

The Diocese invites sponsoring Chaplaincies to contribute to the costs of training. We calculate that the total costs of non-residential training over the normal three year cycle are at least £15,000. For a single student in residential training the costs are about £20,000 a year. A family in residential training can cost as much as £30,000 a year. Most of our candidates are non-residential, and the Diocese benefits greatly from the ministry of non-stipendiary candidates, whom it also offers a comprehensive programme of Initial Ministerial Education Years 4-7 (Post Ordination Training) at a cost over three years of about £2,000 per curate.

In recognition of these considerable sums of money, which are partly centrally funded and partly met from Common Fund and the Ordination Candidates Fund, the Diocese hopes chaplaincies will respond generously to the request to pay:

£1,000 pa per candidate in non-residential training

£500 per candidate in residential training – although the costs are higher, the diocese recognises the candidate will be deployed usually in England. If a candidate is received by an English Diocese immediately after a Bishops' Selection Advisory Panel this sum is not requested from the chaplaincy.

These sums are but a small proportion of the total costs, and they assist Diocesan support of ordinands throughout training, reducing pressures on the Common Fund.

## **TRAINING AFTER ORDINATION**

All curates throughout the Church of England undergo on-going ministerial formation. The phrase 'Initial Ministerial Education Years 4-7' replaces the former term Post-Ordination Training. The Church of England adopted this usage to reflect the understanding that education for ministry takes place not only during pre-ordination theological education but also during a person's title post. The duration of the first phase of training varies in length from two to three years. The House of Bishops' policy on the length of title posts states that normally these should last for three to four years and it is during this time, years 4-7, that education for ministry is completed. In the Diocese in Europe the four year programme will begin with the drawing up of a Working Agreement during the last months of Theological College/Course. During the four years of the curacy, building on work at college and based on reflective practice and instruction, the course of IME is run by the Diocese's Director of Training. For three years the curate will attend two residential sessions of three full days a year, often in England. This reflective work sits alongside on-going review, which has a particular reporting process at the end of the diaconal year, for those to be priested, and at the formal end of the curacy itself. In the final year, the

candidate works with a mentor, reflecting on the nature of ministry, in preparation for the end of curacy review. The curacy cannot be seen as complete without the six residentials, and the end of curacy review. In short, it is both a Diocesan stipulation and national norm that Initial Ministerial Education Years 4-7 be integral to a curacy, without exceptions. Candidates with work commitments must have negotiated the extent to which residentials can be made a priority, while the Working Agreement is established with the receiving chaplain.

## **Appendix A**

### **Diocese in Europe**

#### **Summary of the Discernment Process for those exploring Ordained Ministry**

Discernment to ordained ministry, whether the distinctive diaconate or the priesthood is a three stage process and has no fixed length. The shortest time an enquirer could hope to have between local recognition of a vocation and entering training is 18 months. This is an absolute minimum period. Ordination is not a reward for long and faithful lay service. Our most important vocation as Christians is the living out of our baptism. We hope that all who embark on this process will find that their real vocation may be found, whatever that may be.

#### **Local**

When a person feels the stirrings of a vocation, it is recommended that they spend some considerable time in prayer and reflective accompaniment with their Chaplain. At some point an enquirer should do their utmost to find a Spiritual Director. When things are becoming more articulated it is recommended that a Chaplain should ask the enquirer to see an Archdeaconry Vocations Advisor. The Advisor will liaise with the Chaplain over possible timescales. Having taken advice the Chaplain will then bring the case to a Chaplaincy Council for a recommendation to see the Director of Ordinands. If the Chaplaincy Council endorse this next step, the enquirer will be contacted by the DDO, possibly via the Chaplain. The enquirer will be asked to put together over the intervening six months a portfolio of work and reflections, which will form the basis of the interviews that will follow. From chaplaincy recommendation to first interview the enquirer should expect to wait for up to six months but will have work to fill some of that time. During this process a vocation to the religious life, or some other ministry may emerge, in consultation with a Director or Vocations Adviser. Chaplain and enquirer need to be alert to these other vocational prompts. In this phase of the process, as clarity about the nature of the vocation is achieved enquirers and incumbents need to come to a mind on the category of sponsorship and the type of training that will be required.

#### **Diocesan**

There are four stages to this process, attendance at an Enquirers' Weekend (assistance for the enquirer invited from the chaplaincy), an interview with the DDO (assistance for the individual invited from the chaplaincy), a second with the ADO (the costs of which are borne by the Diocese) and the Diocesan Vocations Seminar in October of each year (assistance invited for the postulant from the chaplaincy, a large proportion of the costs are met by the Diocese). During this period references will be taken up. It may be that during this process particular issues are highlighted, such as the desirability of a placement in another church, or the start of some serious study. It is possible that the DDO could say to the enquirer that the process has gone as far as it can. Reasons for the discernment process not continuing will be given against the Selection Criteria under nine headings: Vocation, Ministry within the Church of England, Spirituality, Personality and Character, Relationships, Leadership and Collaboration, Faith, Mission and Evangelism, Quality of Mind. The final stage of the Diocesan process is a three day residential conference, usually in England, which simulates a Bishops' Selection Advisory Panel as well as being an opportunity to equip postulants with a greater understanding of the diocese and broad matters of Theological interest. If a postulant is recommended to the next stage they become known as a Candidate for National Advice. They would attend an Advisory Panel any time between November and May to clarify whether or not they will enter training in the following September.

#### **National**

Bishops' Advisory Panels are administered by the Ministry Division of the Church of England. The Diocesan Vocations Seminar serves to prepare the Candidate for this process. The costs are all met by the Diocese. The Advice from the Panel is forthcoming 10 days after it finishes and the Bishop writes to the candidate informing them of that advice. Candidates who are recommended may then confirm a place at a Theological College or Course. All Course fees are met and all residential candidates receive a Diocesan grant which is calculated on the basis of need. All candidates will need to anticipate a non-recommendation and set up appropriate support structures. Recommended candidates are from this point referred to as Ordinands.

#### **Training and IME 4-7**

Candidates will have to plan with their families the domestic rearrangement necessary to facilitate residential or non-residential training. Likewise they will have realise that if they move to the UK for training, the Diocese

only covers the first £1,500.00 of removal costs. Candidates for stipendiary ministry will have to undergo a medical before being accepted into the Church of England's Pension Scheme. Candidates need to take very seriously the point that Initial Ministerial Education is an on-going part of formation and non-stipendiary ministers returning to the Diocese will need to consider how their work commitments will permit their post-ordination training to take place. There are two residential sessions of four days each year, one over a weekend.

Two copies of this document need to be given to the postulant by their chaplain and dated. One is retained by the enquirer and one is returned to the Director of Ordinands with the Ministry Enquiry Form.

*Name:*

*Signature*

*Date:*

*One copy to be returned by the enquirer with the Ministry Enquiry Form and one retained*

## Appendix B

### People offering for Permanent Non-Stipendiary Ministry to serve in the chaplaincy from which they come

#### A Chaplaincy Council Resolution

If a parish wishes the DDO to consider a person for Permanent Non-Stipendiary Ministry returning to serve in the chaplaincy from which he/she comes (PNSM), then his/her candidature needs to be brought to the attention of the Chaplaincy Council of the chaplaincy where he/she worships. Before the person can embark on the Diocesan Selection Process, the Chaplaincy Council needs to pass a resolution (see below). The DDO or the Director of Training can answer any questions.

The resolution asks three questions of the Chaplaincy Council:

#### **How the exploration of this vocation is linked to the wider mission of the Chaplaincy as a whole.**

Some reflection on the current situation of the chaplaincy as well as its hopes and plans for the future is expected here. The ministry or mission plan should also include an indication of the job description or area of remit of the person. The chaplaincy should affirm its commitment to developing shared ministry and leadership and indicate how it plans to make this a reality (e.g. membership and meetings of the ministry team, lines of accountability between the ministry teams and the chaplaincy council).

The ministry and mission plan should be drawn up in consultation with the Chaplaincy Council and presented to the whole chaplaincy before the resolution accepting it is passed.

The ministry and mission plan must be submitted in support of the resolution.

#### **Whether it supports the potential Non-Stipendiary Minister in the testing of his/her vocation to the ordained ministry of the Church.**

**Assuming the individual were to be selected for training, whether the chaplaincy would offer its full support.** This support includes a readiness to allow the person to re-organise their lives and to relinquish some of their existing responsibilities, especially those they will not undertake once ordained (e.g. churchwarden, Sunday school teacher, organist), and the willingness to engage with the individual during their training, allowing them to apply their learning in the local context and bring input to their training from the local context.

#### **Assuming the person were to be ordained, whether their diaconal/priestly ministry would be acceptable in the chaplaincy as a whole.**

Should the person be recommended for a national Bishops' Selection Advisory Panel, the ministry and mission plan and proposed job description together with the chaplaincy council resolution will form part of the sponsoring papers. These are now required for all candidates in the "local" category; i.e. those who will return to serve in their home chaplaincy.

At the Chaplaincy Council meeting when the resolutions are discussed and passed, the person should be absent for at least part of discussion relating to the acceptability of his/her candidature to the chaplaincy.

#### **The Chaplaincy Council resolution should be in this or a similar form:**

1. The Chaplaincy Council of ..... is committed to furthering its mission and developing shared ministry and leadership in the parish. A summary of its vision for the future work of the chaplaincy is attached.

To this end the Chaplaincy Council affirms the following:

2. The Chaplaincy Council supports ..... in the testing of his/her vocation to the ordained ministry of the Church as a Non-Stipendiary Minister who will be based in this chaplaincy.

3. If ..... were to be recommended for training, the Chaplaincy Council would offer its full support

and if ..... were to be ordained to serve as a priest or distinctive deacon in this parish his/her ministry would be acceptable throughout the chaplaincy.

4. The chaplaincy undertakes to support ..... in their discernment and will assist with the costs of the Enquirers Weekend and Vocations Seminar and will make a contribution to Diocesan Funds of £..... towards the costs of training each year that ..... is training for ordination, while recognising the travel and course costs are met in full by the Diocese in and the Church of England's Ministry Division.

A vote was taken with the following result:

votes for: ..... votes against: ..... abstentions: .....

Signed: ..... (Chair) Date:.....

Please inform the DDO once this resolution has been passed, indicating (a) the date of the meeting of the Church Council and (b) whether the resolutions were passed unanimously or by a majority of those present. Please ensure that a copy of the resolution and the supporting paperwork is sent to the DDO as soon as possible.

**Candidates offering for Stipendiary Ministry to be deployable across the Church of England**

At the Chaplaincy Council meeting when the resolutions are discussed and passed, the individual should be absent for at least part of discussion relating to the acceptability of his/her candidature to the chaplaincy.

**The Chaplaincy Council resolution should be in this or a similar form:**

1. The Chaplaincy Council supports .....in the testing of his/her vocation to the ordained ministry of the Church in the Open Category.
2. If ..... were to be recommend for training, the Chaplaincy Council would offer its full support and if ..... were to be ordained to serve as a priest in this parish his/her ministry would be acceptable throughout the chaplaincy.
3. The Chaplaincy Council recognises that..... is presenting for deployable stipendiary or non-stipendiary ministry and encourages them in the discernment process of the Diocese in Europe.
4. The chaplaincy undertakes to support..... in their discernment and will assist with the costs of the Enquirers Weekend and Vocations Seminar and will make a contribution to Diocesan Funds of £.....towards the costs each year that ..... is training for ordination, while recognising the travel and course costs are met in full by the Diocese in and the Church of England’s Ministry Division.

A vote was taken with the following result:

votes for: ..... votes against: ..... abstentions: .....

Signed: ..... (Chair) Date:.....

**Appendix C**

**DIOCESE IN EUROPE  
ORDINATION SELECTION PROCESS - SPONSORSHIP COMMITMENT  
2012**

Thank you for your chaplaincy sponsorship for:

The Diocese in Europe structures a serious process of discernment which lasts on average 18 months. There are several stages of this process and each one has cost implications for which we ask the Chaplaincy Council to cover an element of the full costs.

1. All enquirers must attend an Enquirers' Weekend to embark on the process. Travel costs should be met by the candidate, as well as a modest contribution towards the expenses of the weekend.
2. All enquirers attend an interview with the DDO, the costs of this should be met by the candidate.
3. On occasions the DDO asks an Assistant Director of Ordinands to visit the postulant in their home, this cost is met from the Ordinand Candidates Fund.
4. All postulants must attend the Diocesan Vocations Seminar; the costs of this are about **£500.00** per postulant.
5. All postulants must have a CRB check by the time of the Diocesan Vocations Seminar in October each year, the cost of this is **£60.00** (2011), this cost is included in this commitment.
6. All candidates who are successful at the Seminar proceed to a Church of England (Ministry Division) Bishops' Advisory Panel. The residential costs of this are met by the Church of England and the candidate's travel costs are met by the Ordination Candidates Fund.
7. A considerable amount of staff time and office administration is taken up in the selection process, a modest contribution to these costs is asked of sponsoring chaplaincies, in 2012 that cost will be **£40.00**.
8. Following selection, in each year of the training, chaplaincies are asked to cover up front a proportion of the training costs. For stipendiary candidates (released to the Church of England), we ask for an annual contribution during training of **£500.00** pa and for non-stipendiary candidates we ask for **£1,000** pa during training. Candidates train for one to three years according to age, prior Theological Training and number of years in licensed ministry.

For 2012, we would ask your chaplaincy for a voluntary commitment for the discernment process of **£600.00** to be sent either in instalments or as a one off contribution during the year.

Please note that following recommendation for training we shall be asking for a similar commitment for the training period, commensurate with the category of sponsorship please see point 8 above.

**William Gulliford**  
**Director of Ordinands**

## Appendix D

### Criteria for Selection for Ordained Ministry in the Church of England

#### SECTION 1

##### ***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.**

**A 1: Candidates should have an inner sense of call**

*Evidence for this may be drawn from a candidate's capacity to:*

- Display conviction, commitment and tenacity in his/ her vocational journey and an openness to whatever God may have in store for the future
- Reflect upon his/ her own inner sense of call, identifying the motivation, the key turning points and the significant people and events in its development

**A 2: Candidates' calling should be confirmed by others**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show that those in their local church and those who know him/ her well are supportive and affirming of his/ her vocation
- Reflect on what it has meant to him/ her to have his/ her call affirmed by others

**A 3: Candidates should be able to show how their vocation has changed them**

*Evidence for this may be drawn from a candidate's capacity to:*

- Reflect upon the effect that his/ her vocation has had upon him/ her, especially in his/ her relationship with God and with others, and in his/ her perceptions of the world

**A 4: Candidates' vocation should be obedient**

*Evidence for this may be drawn from a candidate's capacity to:*

- Demonstrate clearly that he/ she understands the importance of being open and obedient to the needs of the Church in terms of his/ her future deployment
- Show that he/ she is prepared to allocate the necessary time and energy to undertake the demands of ministerial training
- Reflect upon the effect that sacrifice may have played and may continue to play in his/ her being obedient to his/ her calling

**A 5: Candidates' vocation should be informed**

*Evidence for this may be drawn from a candidate's capacity to:*

- Display an understanding of the nature and role of the ordained ministry for which he/ she has been sponsored, especially in the light of the Ordinal in *Common Worship*
- Reflect on the way patterns of ministry are changing and what that might mean for how ministry is exercised

**A 6: Candidates' vocation should be realistic**

*Evidence for this may be drawn from a candidate's capacity to:*

- Demonstrate that he/ she fulfils the other eight Criteria for Selection so that his/ her vocation is seen to be realistic and deliverable; and that he/ she has the potential to exercise the ministry for which he/ she has been sponsored

## SECTION 2

### ***Criterion B: Ministry within the Church of England***

**Candidates should show an understanding of their own tradition within the Church of England, 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 Church of England and of 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.**

**B 1: Candidates should have knowledge and understanding of the Church of England**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show knowledge and understanding of the life and structures of the Church of England, including its place in the life of the nation and the Anglican Communion
- Reflect upon what is distinctive about the Church of England
- Display an awareness of the opportunities and challenges that the Church faces in engaging with contemporary society
- Reflect on the role played by scripture, tradition and reason within the heritage and contemporary life of the Church of England

**B 2: Candidates should display commitment to the Church of England**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show willingness to work within the Church of England as it is and as it evolves
- Reflect upon what it is about the Church of England to which he/ she feels committed
- Understand the authority structures within the Church of England, particularly the role of the bishops; and to be clear that he/ she is able to accept the discipline that canonical obedience would bring

**B 3: Candidates should have an understanding of ministry within the Church of England**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show an understanding of the public representative nature of ordained ministry and how it is lived out within the local community
- Reflect on the opportunities for ministry through the occasional offices of baptisms, weddings and funerals
- Show an understanding of, and commitment to, the ministry of the whole People of God

**B 4: Candidates should show willingness to work with diversity within the Church of England**

*Evidence for this may be drawn from a candidate's capacity to:*

- Understand, value and respect the diversity of approaches to theology, ministry, mission and liturgical practice within the Church of England
- Display a spirit of generosity, respect and flexibility towards those from different Anglican traditions and perspectives
- Be willing to work ecumenically and in partnership with those from other Christian Churches and be prepared to relate to those of other Faiths and none

## ***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 receiving of Holy Communion. They should be able to show how they discern God's activity in their life, how their spiritual practice may have 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.**

**C 1: Candidates should have a disciplined personal pattern of prayer**

*Evidence for this may be drawn from a candidate's capacity to:*

- Reveal a growing, vibrant and joyful relationship with God
- Show a disciplined, structured and realistic pattern of prayer that sustains him/ her daily
- Engage in personal Bible reading and study and to be spiritually nourished by it
- Be prepared to seek the support of others for their spiritual growth and development

**C 2: Candidates should faithfully participate in corporate worship**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show a disciplined and regular pattern of corporate worship in the life of a church, including the regular receiving of Holy Communion
- Reflect on how worship with others affects him/ her

**C 3: Candidates' spirituality should be developing**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show how his/ her spirituality has changed and is transforming them
- Demonstrate how his/ her spirituality is developing and deepening
- Reflect on how his/ her experience of the nature and presence of God has changed over the years

**C 4: Candidates' spirituality should be world-engaging**

*Evidence for this may be drawn from a candidate's capacity to:*

- Demonstrate how his/ her spiritual life informs his/ her relationships with others and his/ her wider engagement with the world
- Reflect on how he/ she discerns God's presence and activity in the lives of others and in the wider world

## ***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.**

**D 1: Candidates should display self-awareness and self-acceptance**

*Evidence for this may be drawn from a candidate's capacity to:*

- Reflect accurately upon his/ her strengths and weaknesses; and identify ways in which his/ her strengths may be used and ways in which the impact of his/ her weaknesses may be limited
- Show appropriate self-acceptance and be reconciled to his/ her own vulnerabilities and limitations
- Show that he/ she is relaxed and at ease with him/ herself; and be able to reflect on him/ herself with humour and a sense of perspective

**D 2: Candidates should display emotional stability**

*Evidence for this may be drawn from a candidate's capacity to:*

- Assimilate and deal appropriately with negative or difficult life experiences
- Show sufficient integration of different aspects of self, including how he/ she experiences and manages anger and inner conflict
- Cope adequately with stress and have effective strategies for managing it
- Face change in a flexible and balanced way

**D 3: Candidates should display maturity and integrity**

*Evidence for this may be drawn from a candidate's capacity to:*

- Generate trust and display honesty
- Learn from his/ her own behaviour, including mistakes and errors of judgement
- Respond appropriately to, and learn from, criticism
- Reflect upon how he/ she has encouraged and affirmed others

**D 4: Candidates should display appropriate self-confidence**

*Evidence for this may be drawn from a candidate's capacity to:*

- Present themselves with self-confidence, tempered with humility, and to have the strength of character to stand up for what he/ she perceives to be right, even if unpopular

**D 5: Candidates should display stamina, robustness and resilience**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show signs of the kind of stamina, robustness and resilience which would be expected if he/ she were to cope with the demands and pressures of the ministry for which he/ she has been sponsored

**D 6: Candidates should display potential for self-development and growth**

*Evidence for this may be drawn from a candidate's capacity to:*

- Display an on-going history of personal growth and change
- Reflect on the importance of having a breadth of interests other than church life, which help him/ her to grow and develop

## ***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 *Issues in Human Sexuality*.**

**E 1: Candidates should be able to develop healthy personal relationships**

*Evidence for this may be drawn from a candidate's capacity to:*

- Display that he/ she has healthy, stable and supportive relationships such as to sustain him/ her in training and into ministry
- Show an ability to balance the demands of important personal relationships and the demands of work, ministry or other commitments
- Reflect on ways in which he/ she has come to terms with and (where possible) resolved problematic personal relationships

**E 2: Candidates have the potential to develop healthy professional and pastoral relationships**

*Evidence for this may be drawn from a candidate's capacity to:*

- Form, develop and maintain healthy professional and pastoral relationships
- Maintain boundaries and confidentiality
- Manage conflict and learn from it

**E 3: Candidates should be able to relate to people who are different from themselves**

*Evidence for this may be drawn from a candidate's capacity to:*

- Reflect upon what it means to be 'one in Christ' (cf. Galatians 3:28)
- Reflect on his/ her behaviour, attitudes and commitment to oppose discrimination and injustice

- Demonstrate that he/ she understands, respects, values and engages with difference in others including social, cultural, gender, ethnicity, disability, age and sexuality.
- Demonstrate that he/ she is inclusive in engagement with people from diverse backgrounds and is able to reflect on the lessons learnt

**E 4: Candidates should have the potential for exercising effective pastoral care**

*Evidence for this may be drawn from a candidate's capacity to:*

- Enjoy engaging with other people and be genuinely interested in them
- Be approachable, listen well and show empathy
- Be compassionate and be able to exercise appropriate pastoral care and sensitivity
- Exercise discernment and good judgement in understanding others
- Show a humility that speaks of the servant ministry of Christ

**E 5: Candidates should be able to accept the standards of sexual morality expected of ordained ministers**

*Evidence for this may be drawn from a candidate's capacity to:*

- Confirm that he/ she has read the House of Bishops' Guidelines *Issues in Human Sexuality* and is prepared to live within them. (*This is normally handled by the DDO and evidenced in the Diocesan Sponsoring Papers*)
- Reflect on how he/ she will work with those with whom he/ she differ in this area

***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 its mission to the world.**

**F 1: Candidates should display a knowledge and understanding of leadership**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show a knowledge and an understanding of different styles of leadership
- Reflect on the distinctiveness of Christian leadership
- Reflect on the significance of contextual issues in leadership

**F 2: Candidates should have potential for exercising leadership**

*Evidence for this may be drawn from a candidate's capacity to:*

- Reflect on the leadership skills which make an effective ordained minister
- Reflect accurately on his/ her own leadership skills
- Have the potential to exercise leadership effectively and flexibly
- Reflect on his/ her experience of delegating
- Reflect upon how he/ she has encouraged and enabled the gifts of others
- Show that he/ she can effectively chair and facilitate a group (*this is evidenced at a Bishops' Advisory Panel*)

**F 3: Candidates should have effective communication skills**

*Evidence for this may be drawn from a candidate's capacity to:*

- Make an effective Presentation that engages and holds the attention of an audience (*this is evidenced at a Bishops' Advisory Panel*)
- Communicate personally and persuasively in such a way as to engage and motivate others (*this is evidenced at a Bishops' Advisory Panel*)
- Communicate information clearly and effectively so that it is meaningful, relevant and understood within a group (*this is evidenced at a Bishops' Advisory Panel*)
- Communicate effectively in writing in a way that is clear and accessible (*this is evidenced at a Bishops' Advisory Panel*)

**F 4: Candidates should show potential for collaborating with others**

*Evidence for this may be drawn from a candidate's capacity to:*

- Be an effective team player within a group: working effectively alongside others, encouraging and recognising the worth of others (*this is evidenced at a Bishops' Advisory Panel*)
- Work appropriately with those more or less able than him/ herself
- Value and work with a diverse range of people

*For candidates sponsored as having the potential to exercise ministry with incumbent responsibilities*

**F 5: Candidates should show potential for creative leadership**

*Evidence for this may be drawn from a candidate's capacity and potential to:*

- Show initiative, drive and creativity in planning and implementing change
- Show adaptability, sensitivity and responsiveness during times of change
- Be entrepreneurial - forward looking, creative in their thinking and be able to grasp and run with new ideas
- Reflect on a time when he/ she took a calculated risk

**F 6: Candidates should show potential for exercising team leadership**

*Evidence for this may be drawn from a candidate's capacity and potential to:*

- Show an understanding of how teams operate
- Be discerning about the differing gifts of others
- Reflect on a time when he/ she has affirmed and enabled others

## ***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.**

**G 1: Candidates should have a personal commitment to Christian faith**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show a personal commitment to a relationship with Jesus Christ as Saviour and Lord
- Have a deep and robust faith which has been able to wrestle with doubt, disappointment and failure
- Live out the Gospel in who they are and what they do
- Discern God at work in his/ her life through times of joy and sorrow

**G 2: Candidates should show a knowledge and understanding of the Christian faith**

*Evidence for this may be drawn from a candidate's capacity to:*

- Have an understanding of, and a commitment to, the key beliefs of the Church as expressed in the scriptures and the creeds
- Show an understanding of the loving and saving purposes of God in Christ for the whole world
- Engage in critical reflection on his/ her faith
- Reflect upon how his/ her understanding of his/ her faith has developed and is developing

- Reflect on those aspects of his/ her faith that have been most challenging to him/ her

**G 3: Candidates should be able to communicate their faith effectively**

*Evidence for this may be drawn from a candidate's capacity to:*

- Give an account of what excites and enthuses him/ her in his/ her faith and which he/ she would wish to share with others
- Articulate his/ her faith naturally and effectively in ways that are balanced, appropriate, accessible and sensitive to the situation

**G 4: Candidates should be able to respect and work with those whose understanding of Christian faith is different from their own**

*Evidence for this may be drawn from a candidate's capacity to:*

- Appreciate different perspectives on faith, doctrine and practice within the Church of England and to be able to engage with them

***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 differing 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.**

**H 1: Candidates should have a personal commitment to mission and evangelism**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show how his/ her commitment to mission permeates his/ her thought, prayer and action
- Show how he/ she has participated in God's mission and engaged in effective evangelism
- Reflect on the importance of mission and evangelism in the life of the Church
- Have a practical understanding of what mission can mean in a local church context
- Relate well to those outside the church

**H 2: Candidates should have a knowledge and understanding of mission and evangelism**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show a wide and inclusive understanding of mission including an understanding of the *Five Marks of Mission* (to proclaim the Good News of the Kingdom; to teach, baptise and nurture new believers; to respond to human need by loving service; to seek to transform unjust structures of society; to safeguard the integrity of creation, and sustain and renew the earth)
- Reflect upon the role of the Church in God's mission in the world
- Understand the difference between mission and evangelism
- Reflect on the value of having a diversity of approaches to evangelism

**H 3: Candidates should have effective communication skills for mission and evangelism**

*Evidence for this may be drawn from a candidate's capacity to:*

- Talk about Jesus Christ and the good news of the Kingdom in a way that is exciting, accessible and attractive
- Communicate well in language which people with different levels of knowledge can understand

**H 4: Candidates should be able to enable others in mission and evangelism**

*Evidence for this may be drawn from a candidate's capacity and potential to:*

- Help others to explore and come to faith
- Enable and equip others to witness to their faith in Christ

#### **H 5: Candidates should be able to engage with contemporary culture**

*Evidence for this may be drawn from a candidate's capacity to:*

- Reflect upon the opportunities for interaction between contemporary culture and the Gospel
- Show sufficient imagination, insight and flexibility to engage critically with contemporary culture

*For candidates sponsored as having the potential to exercise ministry with incumbent responsibilities*

#### **H 6: Candidates should have potential for engaging in mission-shaped ministry**

*Evidence for this may be drawn from a candidate's capacity and potential to:*

- Be open to new and enterprising ways of engaging with mission and evangelism
- Be creative, innovative and pioneering
- Reflect on past experiences of mission and evangelism, identifying both successes and failures, and to reflect on how this experience might affect the future shape of their ministry

### ***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.**

#### **I 1: Candidates should have an ability to learn**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show ways in which he/ she has gained new understanding, knowledge and skills
- Have a realistic understanding of how he/ she learns
- Work well with others who learn in different ways
- Have the potential for developing his/ her critical faculties
- Have the ability to benefit from theological training.

#### **I 2: Candidates should be open to learning and formation**

*Evidence for this may be drawn from a candidate's capacity to:*

- Show a positive attitude and self-motivation towards the discipline of study
- Show a commitment to intellectual exploration and life-long learning
- Reflect on ways that he/ she is open to personal development and formation
- Be teachable

#### **I 3: Candidates should have flexibility of mind**

*Evidence for this may be drawn from a candidate's capacity to:*

- Explore new ideas imaginatively and possess intellectual curiosity
- Be open to other people's perspectives and to being challenged as a way of growing and developing
- Think on his/ her feet
- Express him/ herself well both orally and in written work
- Formulate a cogent argument, which is well structured and organised
- Live with questions which do not permit easy answers

#### **I 4: Candidates should be able to reflect**

*Evidence for this may be drawn from a candidate's capacity to:*

- Make connections between life and faith and to engage in critical reflection

*For candidates sponsored as having the potential to exercise ministry with incumbent responsibilities*

#### **I 5: Candidates should have the potential to be a theological leader in mission**

*Evidence for this may be drawn from a candidate's capacity and potential to:*

- Use Biblical and theological understanding in discussion of people's questions about ethical and contemporary issues and matters which catch the public imagination
- Be an effective and articulate public apologist for Christian faith in the public arena

## Appendix E

# Diocese in Europe Ministry Enquiry Form

Notes: a) Certain question numbers are omitted because we have based this form on the Ministry Division sponsorship form, in which some of the sections are not relevant at this stage.

b) Please answer this and return this electronically.

### **1 Candidate's Name**

Please underline the Christian name by which you are known

### **2 Any Previous Name** (including maiden name)

### **3 Address:**

### **4a Telephone:**

### **4b Telephone mobile:**

### **4c Fax:**

### **4d EMail:**

### **5a Parish/Chaplaincy:**

### **5b How long have you worshipped here?**

### **5c Name and address of parish priest/chaplain:**

### **5d If you have worshipped in your present church for less than 3 years, give details of your previous place of worship and pastor?**

### **8a Date of Birth:**

### **8b Place of Birth:**

### **8c Nationality:**

### **8d Birth certificate:**

### **9a Date of Baptism:**

### **9b Place of Baptism:**

### **10a Date of Confirmation:**

### **10b Place of Confirmation:**

**10c** If Confirmed, other than in a Church of the Anglican Communion, please give details on a separate sheet:

### **10d** When appropriate, **Date of Reception into the Church of England:**

### **11 Single / Engaged / Married / Separated / Divorced / Widowed**

If separated or divorced, or if your spouse has been previously divorced, please give further details [including the name(s) of former partner(s) still living] on a separate sheet.

**13a Name of (Fiancé(e) or) Spouse:**

**13b Nationality of (Fiancé(e) or) Spouse:**

**13c Date of (proposed) marriage:**

**14 Children** (with ages):

**15 Present Occupation**

Please give dates and details of your work and responsibilities

**16 Form of Ministry**

For what form of ordained or accredited ministry are you asking the Bishop to consider you?

<b>Ordained Ministry:</b>	(Stipendiary and Non-Stipendiary)
<b>Ordained Ministry:</b>	(Permanent Non-Stipendiary)
<b>Ordained Ministry:</b>	(Local Non-Stipendiary)
<b>Accredited Lay Ministry:</b>	(Stipendiary and Non-Stipendiary)
<b>Accredited Lay Ministry:</b>	(Permanent Non-Stipendiary)

**17a Health**

What is your general state of health?, give details of any significant illnesses, medical conditions or periods in hospital and say if there has been any serious illness in one of your near blood relations:

**17b Health of Spouse and/or children** (relevant information only):

**18a Academic Qualifications**

Schools, colleges, universities or training courses attended (with dates):

**18b Professional qualifications:**

**18c Languages**

Please indicate languages you read or speak and degree of fluency:

**19a Have you attended a Previous Selection Panel?**

If so, please give date:

**19b Have you previously applied to any other bishop or church authority for consideration as a candidate for ministry?**

**24 PERSONAL HISTORY** (please give a brief account of your family upbringing, including any formative experiences in your life – your obituary should contain most of the important detail, at this point please could you in bullet points summarise basic details indicating key dates, with a few notes by these)

**25 DEVELOPMENT OF FAITH** Please give an account of your journey of faith including its expression in prayer, worship and personal values.

**26 DEVELOPMENT OF A SENSE OF VOCATION** What has led you to ask the bishop to consider you as a candidate for ordained or accredited ministry?

**27 CHURCH INVOLVEMENT AND EXPERIENCE** (please give an account of your involvement with the Church including ecumenical and mission activities)

**(i) Before you became a member of your present congregation:**

**(ii) In your present congregation:**

**(iii) In the wider church:**

**28 LEADERSHIP & COLLABORATION** (Please cite examples of leadership roles you have played in the church and outside it. Comment on your ability to work with others in all spheres)

**Previous Occupations**

Either attach current CV or give details on a separate sheet:

**29 LEISURE AND VOLUNTARY ACTIVITIES** (including any wider community involvement)

**30 SPIRITUAL DEVELOPMENT & PRACTICE** (Please outline your current discipline of daily prayer, and say briefly how this has developed over the years).

**31 PERSONAL RELATIONSHIPS & DOMESTIC SITUATION**

Please reflect on relationships which are important to you and sustain you.

What effect would you expect training and ordination to have on your domestic life?

If you are single, do you have any plans for marrying?

If you are married or engaged, does your spouse or fiancé(e) support you in your application to the bishop?

**32 QUALITY OF MIND** (Please reflect on your capacity to engage with Theological thinking, and your readiness to embark on a course of study)

**33 MISSION & EVANGELISM** (Please reflect on your understanding of Mission and the ways in which you have played a part in the mission of the local church)

**34 ENVISAGED FOCUS OF MINISTRY:**

- (i) Is it anticipated that at some future date the you might be interested in a post of incumbent status or equivalent?  
Yes / No
- (ii) How do you envisage being deployed?  
Nationally / Locally
- (iii) Is it envisaged that there will be a particular focus of the candidate's ministry which needs to be borne in mind by the Bishops' Selection Advisers?  
Yes / No  
If Yes, please give further details

**35 DETAILS OF TRAINING PROPOSALS (If you have thoughts or questions on this please add these here)**

**36 PRELIMINARY STATEMENT OF FINANCIAL POSITION** (You will be asked at a later time to make a financial declaration regarding your debts, please could you give an initial indication of your current income and liabilities (eg children's education, mortgages, loans))

**37 FOR NSM** If you are in paid employment, do your employers know of your enquiry? If so what is their attitude?

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Signed Electronically:

Dated:

**Please return this form to:**

**The Revd. William Gulliford  
Diocesan Director of Ordinands  
The Diocese in Europe  
14 Tufton Street  
London  
SW1P 3QZ  
Tel: .. 44 (0)20 7898 1162  
Fax: .. 44 (0)20 7898 1166  
email: [william.gulliford@europe.c-of-e.org.uk](mailto:william.gulliford@europe.c-of-e.org.uk)**