



# exploring call

a guide for leaders in the local church  
to help people explore a call to  
authorised ministry



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# introduction

## 'I think God might be calling me to ordination!'

What's your first response to a member of your congregation who tells you this? Or is it something that never happens?

**As a church leader, you have the privilege of being a 'gatekeeper' for those considering their vocation. Your initial response can really help them explore appropriately where God is leading them, or could discourage someone from exploring their call any further!**



This resource is designed to give parish clergy some tools and information to equip you to deal well with those exploring God's call on their lives and to encourage others to do the same.

Of course, every Christian is called: first and foremost to be a disciple of Jesus Christ, but also to live out that discipleship in ways which make the most of his or her unique blend of gifts, personality and situation. As a church leader, you have the opportunity to develop a culture of exploring call within your congregation.

In this resource, you will find a biblical perspective of calling and ordination, the key factors that encourage people to explore their vocation – especially to ordination, ideas to help your church to make exploring call part of its community life and ways to walk alongside those exploring their call and to help them.

## Younger people are called to ordination too!

Those in their teens or early twenties may not have huge amounts of experience of ministry, but God still calls them to ordination! This, however, is not reflected in the age profile of those offering themselves for ordained ministry, where the average age is over 50.

In years gone by, the first response young people received to their sense of calling was often, **'go away and do something else until you're older!'** Sadly, in some places, this is still the case. Whilst some people may need to wait, there are more encouraging ways to say so – and the waiting can be a time of active growth and development!

This resource will help you consider how to encourage younger people to continue to grow and develop as they explore their calling: moving positively forward until such time as they are able and ready to test their call formally.

# first response

Your initial response to an enquirer sets the scene. Here are some common sense pointers to start exploring call well.

## DON'T say 'wait until you're older!'

Rather than appearing dismissive of a young person's sense of calling, this is an ideal opportunity to help them to develop in their discipleship and ministry, growing in knowledge, understanding and experience.

## DO listen carefully

Start where they are. Encourage an enquirer to talk openly with you. Ask them to tell you their story so far. Ask why they think God might be calling them in this direction.

## DON'T give false expectations

Make sure you are familiar with the discernment process in your own diocese and the national selection process (see the resource section for more information). In terms of timescale, it is likely to take between nine months and two years between you referring someone to the diocesan vocations team and them going to a Bishops' Advisory Panel, (assuming they are old enough to do so). Sometimes it can take longer. It is important that you don't give people the impression they will get an answer in a month or two.

Sometimes parish clergy are frustrated with the length of time it seems to be taking for a candidate from their parish to 'get through the system.' It is important that you understand the reason for the length of time the process takes, which is to do with gathering evidence to demonstrate whether or not a candidate has a realistic call to ordination and allowing them to grow in their knowledge and understanding of themselves, their calling, priesthood and the Anglican church, as necessary. It is also important that you encourage the candidate to engage fully with this process.

## DO be prepared to talk honestly and openly about ministry

People exploring their vocation need to know what it is really like to be in ordained ministry: the pressures and the rewards. One of the tests of a genuine call is that it is properly 'informed': people need to know what they're letting themselves in for! Avoid cynicism on the one hand, or over-optimism on the other. Being honestly open to questions is often the most helpful. If you find this hard with someone in your own congregation, find other clergy who are willing to chat honestly with them.

Note that one of the issues for younger people considering ordination is the increasing insecurity in terms of jobs and pensions in the future. On the other hand, some are concerned about being 'stuck' in one kind of ministry for their whole working life, and you can help them see the variety of contexts and ministries available to an ordained person.

*'Suppose one of you wants to build a tower. Won't you first sit down and estimate the cost to see if you have enough money to complete it?' (Luke 14:28)*

## DO help them to 'have a go'

In terms of discovering gifts and abilities, learning more about personal passions and desires, growing in self-understanding, there is nothing better than getting hands-on experience of ministry and seeing God working through it. One of the most important things you can do to help someone discern their calling is to offer them opportunities to 'get their hands dirty' in ministry. See the next section for more details of how you might do this.

## DO arrange to review progress after a given time

Exploring vocation is a part of growing in discipleship. As such, it is the church leader's role to encourage each member to explore their call in an ongoing way. It is not going to be a quick 'tick-box' exercise. It will require accompanying someone on their vocational journey and helping them find appropriate 'next steps'.

# a companion on the journey

So how do you respond to someone who comes to you, expressing a sense of calling to ordination?

**There are a number of key factors which are proven to encourage and help particularly younger people as they seek to discern their vocation. These are listed below and explained over the next few pages.**

## **Practical opportunities to 'have a go'**

Opportunities to get stuck in to ministry, test out gifts, step outside the comfort zone, take risks (possibly in an unfamiliar context, e.g. overseas) and to reflect on the experience.

## **A peer network – 'belonging'**

Experiencing and exploring call alongside others who are doing the same. This 'networking' provides a significant forum for the reflection on the practical experience above. It is also a source of support and encouragement.

## **A mentor**

For many who offer themselves for ordination, they have developed personally and in ministry through having a more mature Christian in a mentoring role of some sort. At it's most basic, this demonstrates to a younger person that they are taken seriously.

## **Theological and/or leadership training**

Again, this helps people reflect on their practical experience of ministry and understand what the priorities are for ministry and why. It helps to keep a gospel and mission focus. It also helps stretch and develop a young person's understanding of God, self and the gospel and hence their personal discipleship and ministry.

## **Role Models**

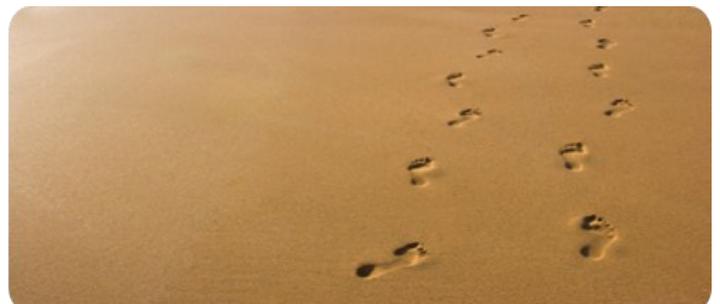
Younger people are more likely to consider the possibility of a call to ordained ministry when they see inspiring examples of other younger people in ordained ministry.

## **Practical opportunities to 'have a go'**

There is no better way of exploring call than having a go at a variety of ministries and types of Christian service. It is by serving that we discover our gifts and abilities. Serving clarifies our passions and desires. Serving helps us to see how our personality is suited to varying pressures and circumstances. Whilst all members of the church should be encouraged to find their place in the body of Christ, it is essential that those exploring a call to authorised ministry or leadership in the church are given as much opportunity as possible to 'get their hands dirty' in ministry.

Within the parish, there may be plenty of opportunities for people to serve, but to enable those with little experience to try their hand at various roles, they will need the support of more experienced leaders. Those in leadership in the church will need to invest in those who are testing things out. It may appear to be 'risky' to let young or inexperienced people have a go at particular kinds of ministry, but with the proper support, accountability to an overseer and working as part of a team, they can often

bring a great deal to a ministry task. It is also important to allow a certain amount of freedom within the supportive structures for someone to have some degree of responsibility and authority as well as room to experiment or choose to do things a different way than maybe they have been done before. This enables them to discover their gifts and leadership potential as well as to grow beyond their existing experience.



Where could you give a young person the opportunities and the support to have a go at the following, at a level appropriate to their experience and confidence?

- Being involved in strategic leadership, e.g. on the PCC.
- Leading Bible studies, helping on an Alpha course.
- Preaching or giving a Bible talk.
- Pastoral visiting.
- Evangelism.
- Planning and leading worship.
- Helping plan and lead youth and children's work.

Outside the parish, what other opportunities could you encourage an enquirer to take in order to test their gifts in ministry?

- School, university or college Christian Union?
- A gap year working for a Christian organisation or a church?
- Helping on a beach mission or summer camp, such as Ventures or Falcon Camps ([www.ventures.org.uk](http://www.ventures.org.uk))?

## A peer network – 'belonging'

Any kind of journey can be lonely if you make it alone. It is really encouraging to those exploring their vocation if they are able to do so alongside others who are doing the same. This could be encouraged by:

- Keeping vocation on the agenda in the parish, so that the wider church are encouraged to explore vocation together.
- Looking out for, or initiating parish, deanery or diocesan vocations groups where those exploring call can meet periodically to share their thoughts and experiences and study together.
- Suggesting vocations events for enquirers to attend, where they will have the opportunity to share with others, e.g. CPAS *You and Ministry* weekends ([www.cpas.org.uk/vocations](http://www.cpas.org.uk/vocations)) or young vocation conferences run by CPAS, dioceses or theological colleges.
- Being aware of the growing number of online networks, forums and Facebook groups that people can join in order to find support on their vocational journey.
- Looking out for vocational groups or networks connected with national organisations or conferences such as New Wine or Soul Survivor.

## A mentor

The term 'mentor' is used to mean different things by different people, but in this context it is meant in its widest sense. Those exploring their vocation are encouraged to do so if there is someone to whom they are accountable, who they know will ask them regularly how they are getting on in their vocational exploration.

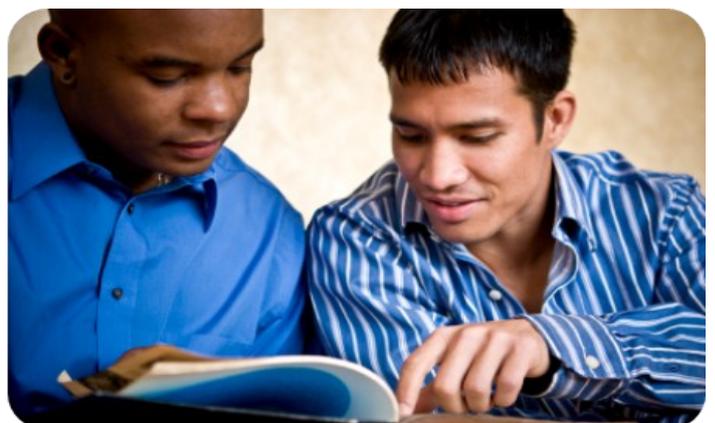
- Ideally, the mentor should be someone who will not be involved in any formal diocesan selection process (other than perhaps as a referee).
- The mentor should be able to meet with the mentee every month to six weeks. This creates the accountability which helps maintain momentum in the vocational exploration.

- The expectation should be that this relationship could continue for some time, maybe even a number of years.
- The mentor should ask good questions. These should be 'open' questions which draw out the mentee and encourage conversation, not 'closed' questions which can be answered with a simple 'yes' or 'no'. The aim is not that the mentor should examine the mentee, but that they should encourage and enable self-examination and growth.
- A useful framework for exploration would be the *Criteria for Selection* for training for ordained ministry in the Church of England. If the person concerned is exploring the possibility of ordained ministry, then this will mean that initial conversations and explorations contribute well to the later formal discernment process. If not, then these criteria still provide a comprehensive structure for the exploration of vocation and discipleship. The criteria and some suggested questions can be found in the resource section at the end of this document.
- Another helpful framework is the acronym SHAPE, standing for Spiritual gifts, Heart, Abilities, Personality and Experience. Some tools to help explore these areas can be found on the resource pages at [www.cpas.org.uk/shape](http://www.cpas.org.uk/shape).
- It will be helpful for the mentor to suggest books to read that will help develop thinking around areas of vocation, theology of the church and priesthood, Anglican tradition and spirituality. A suggested book list is presented in the resource section.

## Leadership and theological training and development

For any Christian, it is important to grow and develop in Christian knowledge and service. Often a growth in knowledge and understanding can help clarify a sense of call by making it more informed. It is therefore worth encouraging those exploring call to engage with training courses at a level appropriate to their development, such that they are stretched but not overwhelmed. Such courses will often enable people to be better equipped for the practical opportunities mentioned above. Some possibilities include:

- CPAS *Growing Leaders* (adult) and *Growing Leaders – Youth Edition* (age 14-18): programmes which can be run in the parish setting or wider, to grow existing and



new leaders at every level in the local church. These biblical, practical and comprehensive courses help develop leaders and potential leaders in their character, call and competence. For more information, visit [www.cpas.org.uk/growingleaders](http://www.cpas.org.uk/growingleaders).

- A diocesan 'bishop's certificate' or 'foundation course': local theological training for lay people run by the diocese, (sometimes also used as a precursor to Reader training).
- Ministry training courses are run in various parts of the country by local evangelical 'gospel partnerships', particularly aimed at developing people's preaching skills, but addressing wider issues of leadership and ministry. The Proclamation Trust also run the Cornhill Training Course.

## Role models

The older profile of clergy in the Church of England, coupled with the reduction in the number of curacy posts around, means that young people in our churches are unlikely to see people under thirty in ordained leadership in their local church. Encountering such role models can be exciting, challenging and inspiring for younger people. Some ways in you might help expose younger people to good role models are:

- Young clergy stories online: some younger clergy and leaders have posted their story of calling and ministry online. Some websites which include stories of younger leaders include [www.cpas.org.uk/shape](http://www.cpas.org.uk/shape), [www.callwaiting.org.uk](http://www.callwaiting.org.uk), [www.itmightbegod.org](http://www.itmightbegod.org).
- If there are local examples of younger ordained leaders, arrange for those exploring ministry to meet them and talk about their vocational journey and experience of ministry.

## Placements in differing situations

When candidates reach the stage of formal selection for training for ministry, one of the common gaps is a lack of experience of the breadth of spirituality and tradition within the Church of England. Often candidates have grown up in one church or one tradition and are relatively unaware of people in the Church who think or do things differently. Broadening someone's experience of other traditions can help develop an appreciation of why others do things differently and can also help a person reflect on what is valuable in their own tradition and why. A broader spirituality often brings a deeper understanding of God.

- Arrange for the person to visit a parish of a different tradition for Sunday worship throughout a calendar month. Where possible, they could also visit other parish activities through the week. At the end of the month, arrange for them to have a meeting with the incumbent of the church and ask any questions about what they have experienced, exploring and understanding the reasons for differences of theology and practice.



## Help yourself to help enquirers

You may find it not only helpful, but also rewarding, to keep up to date with current thinking and practice in terms of Christian vocation. As well as preparing you to help others explore their call, it will also help you to reflect afresh on your own calling. Here are some things you can put in your vocational 'toolbox' to equip you to be a good companion to others on their vocational journey.

- CPAS vocations resource sheets help you understand issues around selection and training in the Church of England today. These can be downloaded free of charge from [www.cpas.org.uk/vocationresources](http://www.cpas.org.uk/vocationresources). Alternatively, a full set of all nineteen paper resource sheets can be purchased from the CPAS online shop.
- Online tools and resources such as the CPAS *Your S.H.A.P.E. for Ministry* tools ([www.cpas.org.uk/shape](http://www.cpas.org.uk/shape))
- In the resource section at the end of this booklet, you will find:
  - ⇒ A reading list.
  - ⇒ An outline of the national selection process.
  - ⇒ The criteria for selection for training for ordination.

# developing a vocational culture

**A number of factors can develop a culture in your church where the idea of 'vocation' or 'calling' is common amongst church members. This is not rocket science, but sometimes stating the obvious helps us to review how well we are doing.**



## Recognising all Christians are called

See, for example, Romans 1:6, Colossians 3:23-24, John 15:4, Ephesians 4:1-16. The resources section contains further thoughts on a Biblical perspective of vocation and ministry.

Every aspect of our lives is to be lived out in the service of Jesus Christ. But how often does your preaching reflect the fact that all Christians are called? How are members of your congregation encouraged and helped to discern their vocation? How often does vocation feature in small group studies, or on the PCC agenda, or in the intercessions? By treating the discernment of vocation as a central and vital part of discipleship, you can encourage members of the congregation to consider call. As individuals become more aware of God's call, they will be more confident and courageous in their Christian life. What one step can you take to place vocation more centrally at the heart of your church life?

## Developing a culture of collaborative lay leadership

To what extent do you work collaboratively with lay leaders in the church? Do you have a leadership team? Are lay people involved in discerning and shaping vision and direction? Are there any aspects of your leadership which you do not share with a lay team? In what ways could you involve lay people more in these areas?

## A church which is outward looking and engaged in mission

Churches which are alive and vibrant are usually churches which have a heart for mission and have not forgotten their primary call to make disciples and share the good news of Jesus Christ. It is often by engaging in mission that Christians most tangibly see the power of God at work, transforming lives. Sharing an infectious heart for mission can inspire people to want to engage more fully with God and look for opportunities to serve him.

## Small groups have a focus on applying together what they have learnt

Bible study is great, but it needs to be more than just intellectual discussion. When members of a group discuss the application of a passage to their own lives, and hold each other accountable to that application, the group becomes a place of support and encouragement to go deeper in both discipleship and vocation.



## **Providing steps for each person to examine their call, discover their gifts, etc.**

What obvious steps are there in your church that people can follow to explore their call? How can they find the tools, resources and opportunities that will help them discover and develop their gifts? How will they be encouraged to do so? Will their vicar, or their small group leader, or someone else, challenge and help them to identify their gifts and explore their calling?

## **A culture of encouragement where people identify gifts in each other**

In my experience, we are not often very good at telling one another what we have done well. When was the last time you heard a member of your congregation say to another, 'You're really good at ...', or 'I think you should try...'. How can you develop a culture in which church members identify and encourage gifts in one another?

## **Taking risks with 'professionalism'**

Of course we want to honour God by offering the very best we can in terms of worship, service and mission performed in his name. However, sometimes our desire to be 'professional' can close down opportunities for inexperienced people to 'have a go' and test out their gifts in a loving and 'safe' environment. How can you provide opportunities for people with no previous experience to get involved with preaching or giving a Bible talk, leading acts of worship, pastoral visiting and so on with, of course, the necessary training and support?

## **Offering constructive feedback**

Having had a go at some form of ministry or leadership, how are people offered constructive feedback by you and other members of the church? Is there a structured way that feedback or evaluation is given? Do you welcome evaluation of your own ministry? For example, are two or three people invited to evaluate each sermon you preach or service you lead? Is there a standard form on which to do this? Is there a uniform policy, no matter who is doing what? Is it considered a normal part of church life to offer feedback so that all who lead or minister can continue to learn and grow?

## **Vocational stories from those who have identified their calling**

If you have mission links, do you know your mission partners' own vocational stories? Who could come as a guest preacher and tell their story? What other local role models could you invite to tell their stories?



# resources

## 1. A biblical perspective on vocation, ministry ordination

Here is a very brief overview of a Biblical understanding of calling and ministry and how the Church of England's understanding of ministry and priesthood has developed from New Testament practice.

### Vocation

'Vocation', (from the latin, *vocare*, to call) means 'call' and the two English words are interchangeable. Today, the term is often used to mean our career, day job, or other role. In the church, people sometimes use the word 'calling' or 'vocation' to refer to particular roles which are often seen as 'special', for example ordained ministry.

The primary meaning of vocation or calling in the Bible is the call to follow Jesus Christ. In Romans 1:6, for example, Paul addresses those among the gentiles in Rome, '*who are called to belong to Jesus Christ.*' Hence *all* Christians have a call: the call to be a disciple of Jesus. The central idea of calling is not us choosing something, but *God* choosing us. (John 15:16).



Primarily, 'Christian vocation is God's call to live for the praise of his glory and to serve God's purposes in every context of life.'<sup>1</sup> Consequently, the challenge to every Christian is to discover how '*to live a life worthy of the calling you have received.*' (Ephesians 4:1).

In his letter to the Colossians, Paul writes chapter one to demonstrate that Jesus is fully God and salvation comes through faith in him alone. In chapter two, he explains how Jesus has achieved salvation once and for all through the cross. In chapter three, Paul applies this totality of Christ to everyday life. If Jesus *is* everything and has *done* everything necessary to bring us salvation, our lives must be rooted in him. The key verses are Colossians 3:23-24, '*Whatever you*

*do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving.*

Biblical vocation is for everyone and includes everything. One avenue of service is not more 'special' than another: simply a more appropriate way for a particular individual, at a particular time, in a particular place, to live out their discipleship using their unique gifts and abilities in the service of Christ. This view is important as it keeps a proper perspective on lay and ordained ministry. One is not more important than the other: they are simply different ways of serving Christ, appropriate to different people according to the gifts they have been given and the person they have been created to be.

Vocation is always about following and staying in Jesus, who says to his followers, '*Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.*' (John 15:4)

### Ministry

'Ministry' is another word that is often narrowed in meaning to refer specifically to particular roles within the church. Biblically, ministry is all that we do to enact God's kingdom, by embodying and proclaiming Jesus Christ in thought, word and deed.

Right from the start, ministry in the Bible is **corporate**. In Genesis, it is the nation of Israel that are called, corporately, to be a blessing to the nations, in response to God's grace. It is the effect of a community living in obedience to God. In the Old Testament, individuals were appointed to particular offices (patriarch, judge, priest, king, prophet) to enable the corporate ministry of the people of God. Such ministry had its limitations, however:

- It was *limited*: to the people of Israel. The Holy Spirit was given to particular individuals for a particular task or time.
- It was *mediated*: as a leader stood between the people and God.
- It was ultimately *rejected*: the nation did not follow their God (Malachi 2:7-8).

However, throughout the Old Testament are hints of a different form or ministry to come – based not on an *external* office of nationhood but where the essential things are written *internally* on our hearts.

In the New Testament, we see Jesus coming as Messiah to fulfil all the Old Testament and the prophets. He comes as the perfect judge, priest and king. Jesus enacts God's kingdom, and he does so in a way which is

- *Unlimited*: open to all through the Holy Spirit.
- *Direct*: all Christians have open access to God as we share in the ministry of Jesus.
- *Corporate*: believers are built together into a 'body' or 'temple' where there is an interplay of individual gifts which are shared in order to enable corporate ministry.

Ephesians 4 is a key New Testament passage about the nature of ministry. Reading verses 1-16, it becomes clear that Christian ministry is eternal in scope, done by everyone and rooted in God's grace. Some key themes are:

- Ministry is **following**. (4:1)
- Ministry is **servicing** (4:2, 12): serving the Lord (1 Corinthians 4:1), serving others (2 Corinthians 4:5, 1 Peter 5:2), and serving the gospel (1 Corinthians 1:23).
- Ministry is exercised in **weakness**. For both Paul and for us, we have an apparently weak message (4:18-25), delivered through weak preachers (4:26-31), to weak hearers (5:1-5).
- Ministry requires **vision** (4:4-6, 12-15), which is both practical and eternal.

## Ordination

In the Church of England, we have a 'threefold order' of ordained ministry: bishops, priests and deacons. How do we get from the corporate picture of ministry seen in Ephesians 4, to our present situation?

In the New Testament, Jesus is our great high priest (Hebrews 10:11-14). As his followers, the church is corporately a 'royal priesthood'. It is important to note that this priesthood is a corporate function of the body of Christ, not an individual right. The office of mediating priesthood is never expressed in the singular in the New Testament except referring to Jesus.

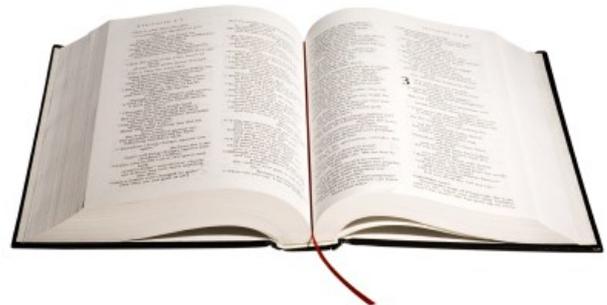
The English word 'priest' has its origins in the latin, *prester*, synonymous with the Greek, *presbyteros* and in the context of ordained ministry refers not primarily to the sacrificial, mediating priesthood of the Old Testament, (fulfilled in Jesus and lived out corporately by the church in the world), but to the role of 'presbyter' or 'elder'.

In the pastoral epistles, Paul seems to identify two roles within the church, 'presbyter' or 'bishop' (the terms being used interchangeably for elders or leaders in the church), and 'deacon', involving being set aside (ordained) for a particular serving role.

By the end of the first century, growing church structures had developed this into a threefold order of 'bishop', 'presbyter' and 'deacon'. By the end of the second century, presbyters were commonly referred to as 'priests'.

A very helpful and more detailed exposition of the development of priesthood and ministry, from the Old

Testament through to today, can be found in the book *Ministry in Three Dimensions* by Steven Croft.



## Bible stories on calling

A list of some passages in the Bible which refer to the calling of individual Bible characters can be found at [www.callwaiting.org.uk/bible-calling.asp](http://www.callwaiting.org.uk/bible-calling.asp)

## 2. Signs of a genuine call

Here is a helpful starting point for someone to begin to test their sense of calling. (from [www.callwaiting.org.uk](http://www.callwaiting.org.uk))

### Do you feel a persistent sense of calling?

Everyone's experience of calling is unique. It can start with anything from a nagging feeling to a complete bolt from the blue. It may or may not come as a surprise! But a real sense of calling is persistent; it won't go away.

### Do other people recognise your calling?

It's a good idea to share any sense of calling with people you trust - your vicar or chaplain, your family and friends. This can be helpful in checking whether other people see God's calling in you. Hopefully, they will be honest enough to tell you. They may even have spotted your calling before you did!

### Is your sense of calling well-informed?

In other words, do you know what you might be letting yourself in for? A life in ministry is full of exciting surprises, but it's still good to know what it might entail! For example, you'll need to have some understanding of what's involved in mission and ministry in a changing world, and what sort of tasks you may need to undertake.

### Is your sense of calling realistic?

We all have a unique set of strengths and weaknesses: have you got what it takes for ministry? Answering that will take you on a candid journey of self-assessment; one on which you may need some help. Whilst God doesn't call us into roles which are beyond us, sometimes he calls us and then helps us to grow into that role. So you might be surprised by what you can do with God's grace and in his strength.



### 3. What the Church is looking for: The criteria for selection for training for ordained ministry.

(Source: *The Church of England Ministry Division*)

The criteria for selection	Example questions
<p><b>Vocation</b> You should be able to talk about a growing sense of being called by God to ministry and mission, including your own inner belief and how much other people may have confirmed it.</p> <p>Your sense of vocation should be obedient, realistic and informed. You should also be able to show how your sense of calling has had an impact on your life.</p>	<ul style="list-style-type: none"> <li>• What signs have you noticed that God may be calling you to ministry?</li> <li>• Who else has noticed your calling?</li> <li>• What effect has your vocation had upon you?</li> </ul>
<p><b>Ministry within the Church of England</b> You should be able to show an understanding of your own tradition within the Church of England, as well as an awareness of the variety of traditions and practice within it, and show a commitment to work within that variety.</p> <p>You should be able to talk about the distinctiveness of ministry within the Church of England, and what it means to be a deacon or priest. You should show commitment to a ministry of proclaiming the gospel—through word and sacrament, pastoral care, and social action.</p>	<ul style="list-style-type: none"> <li>• What do you appreciate most about the Church of England?</li> <li>• In your experience, what makes a good minister?</li> </ul>
<p><b>Spirituality</b> You should be able to show that you have spiritual discipline, involving individual and group prayer and worship, including a growing pattern of disciplined daily prayer, Bible study and regularly receiving holy communion.</p> <p>This pattern of prayer should be able to support and energise you in your training and ministry. You should show a connection between your prayer life and daily living, and an understanding of God’s activity in your life.</p>	<ul style="list-style-type: none"> <li>• What is your pattern of prayer?</li> <li>• From where do you receive spiritual support and guidance?</li> </ul>
<p><b>Personality and Character</b> You should be appropriately self-aware and self-accepting, and mature enough for the demanding work of a minister. You should be able to face change and pressure in a flexible and balanced way.</p> <p>You should be, and be seen to be, a person of integrity. You should show a desire and capacity for self-development and growth.</p>	<ul style="list-style-type: none"> <li>• What are your main strengths and weaknesses?</li> <li>• Temperamentally, how well-suited are you to the ministry to which God may be calling you?</li> </ul>
<p><b>Relationships</b> You should be aware of your strengths, weaknesses and vulnerabilities, showing that you can build and develop healthy personal, pastoral and professional relationships. You also need to be aware of the power structures which may lie within these relationships.</p> <p>In all aspects of your life and relationships, you should show integrity: emotional, psychological, physical, sexual, and financial, as well as in more general aspects of honesty.</p> <p>You must submit to the disciplines in the Church of England’s <i>Issues in Human Sexuality</i> report.</p> <p>You should be able to listen to others, and show willingness to resolve disagreements.</p>	<ul style="list-style-type: none"> <li>• How well do you relate to others?</li> <li>• What kind of relationships do you need to support you in your vocation?</li> </ul>

# The criteria for selection for training for ordained ministry.

(Source: *The Church of England Ministry Division*)

The criteria for selection	Example questions
<p><b>Leadership and Collaboration</b>            You should show the ability to offer leadership in the Church community and, to some extent, in the wider community. You should have an ability to guide and shape the life of the Church in its mission to the world.</p> <p>This includes an ability and willingness to use and develop other people’s gifts. You should be a witness to the servanthood of Christ, and show how you provide an example of faith, love and discipleship which is inspiring to others.</p>	<ul style="list-style-type: none"> <li>• What has been your experience of exercising leadership?</li> <li>• How good are you at working alongside and motivating others?</li> <li>• What is your preferred style of leadership?</li> </ul>
<p><b>Faith</b>            You should show an understanding of the Christian faith, and a desire to deepen your understanding of it.</p> <p>You should demonstrate a personal commitment to Christ and a desire and ability to share the gospel.</p> <p>You should be able to make connections between faith and the complex demands of contemporary society.</p>	<ul style="list-style-type: none"> <li>• What is your gospel?</li> <li>• What is at the heart of the good news you want to share?</li> <li>• What experiences in your life have strengthened or weakened your faith?</li> </ul>
<p><b>Mission and Evangelism</b>            You should have a solid understanding of the breadth of God’s mission to the world – one which carries through into your prayers, thoughts and actions.</p> <p>You should be able to put into words what it means to share the gospel of Christ, and be able to talk about him in a way which is both attractive and appropriate.</p> <p>You should be aware of how changes in culture and society are having an impact on the life of the Church.</p> <p>You should show potential as a leader of mission, as well as a commitment to enable others in mission and evangelism.</p>	<ul style="list-style-type: none"> <li>• How have you experienced God’s mission to the world?</li> <li>• What does it mean to you to share the gospel of Christ?</li> </ul>
<p><b>Quality of Mind</b>            You should have the necessary intellectual abilities and quality of mind to succeed on a course of theological study, and be able to cope with the intellectual demands of ministry.</p> <p>You should have a desire and a commitment to do theological study, and a willingness to set off on a life-long journey of ministerial and theological training and development.</p> <p>You should show a readiness to reflect, and to enquire.</p>	<ul style="list-style-type: none"> <li>• How best do you learn? Is it by listening, watching, reading, or other ways?</li> <li>• What would excite you most about theological training?</li> </ul>

## 4. The ordinal

Here are some excerpts from the Ordinal – the Church of England’s ordination services. The charges made to, and promises made by those ordained demonstrate the Church’s understanding of ordination to the diaconate and to priesthood.

Ordination of Deacons	Ordination of Priests
<p><b>The Greeting</b></p> <p>God calls his people to follow Christ, and forms us into a royal priesthood, a holy nation, to declare the wonderful deeds of him who has called us out of darkness into his marvellous light.</p> <p>The Church is the Body of Christ, the people of God and the dwelling-place of the Holy Spirit. In baptism the whole Church is summoned to witness to God’s love and to work for the coming of his kingdom.</p> <p>To serve this royal priesthood, God has given a variety of ministries. Deacons are ordained so that the people of God may be better equipped to make Christ known. Theirs is a life of visible self-giving. Christ is the pattern of their calling and their commission; as he washed the feet of his disciples, so they must wash the feet of others.</p> <p><b>The Declarations</b></p> <p>Deacons are called to work with the Bishop and the priests with whom they serve as heralds of Christ’s kingdom. They are to proclaim the gospel in word and deed, as agents of God’s purposes of love. They are to serve the community in which they are set, bringing to the Church the needs and hopes of all the people. They are to work with their fellow members in searching out the poor and weak, the sick and lonely and those who are oppressed and powerless, reaching into the forgotten corners of the world, that the love of God may be made visible.</p> <p>Deacons share in the pastoral ministry of the Church and in leading God’s people in worship. They preach the word and bring the needs of the world before the Church in intercession. They accompany those searching for faith and bring them to baptism. They assist in administering the sacraments; they distribute communion and minister to the sick and housebound.</p> <p>Deacons are to seek nourishment from the Scriptures; they are to study them with God’s people, that the whole Church may be equipped to live out the gospel in the world. They are to be faithful in prayer, expectant and watchful for the signs of God’s presence, as he reveals his kingdom among us.</p>	<p><b>The Greeting</b></p> <p>God calls his people to follow Christ, and forms us into a royal priesthood, a holy nation, to declare the wonderful deeds of him who has called us out of darkness into his marvellous light.</p> <p>The Church is the Body of Christ, the people of God and the dwelling-place of the Holy Spirit. In baptism the whole Church is summoned to witness to God’s love and to work for the coming of his kingdom.</p> <p>To serve this royal priesthood, God has given particular ministries. Priests are ordained to lead God’s people in the offering of praise and the proclamation of the gospel. They share with the Bishop in the oversight of the Church, delighting in its beauty and rejoicing in its well-being. They are to set the example of the Good Shepherd always before them as the pattern of their calling. With the Bishop and their fellow presbyters, they are to sustain the community of the faithful by the ministry of word and sacrament, that we all may grow into the fullness of Christ and be a living sacrifice acceptable to God.</p> <p><b>The Declarations</b></p> <p>Priests are called to be servants and shepherds among the people to whom they are sent. With their Bishop and fellow ministers, they are to proclaim the word of the Lord and to watch for the signs of God’s new creation. They are to be messengers, watchmen and stewards of the Lord; they are to teach and to admonish, to feed and provide for his family, to search for his children in the wilderness of this world’s temptations, and to guide them through its confusions, that they may be saved through Christ for ever. Formed by the word, they are to call their hearers to repentance and to declare in Christ’s name the absolution and forgiveness of their sins.</p> <p>With all God’s people, they are to tell the story of God’s love. They are to baptize new disciples in the name of the Father, and of the Son, and of the Holy Spirit, and to walk with them in the way of Christ, nurturing them in the faith. They are to unfold the Scriptures, to preach the word in season and out of season, and to declare the mighty acts of God. They are to preside at the Lord’s table and lead his people in worship, offering with them a spiritual sacrifice of praise and thanksgiving. They are to bless the people in God’s name. They are to resist evil, support the weak, defend the poor, and intercede for all in need. They are to minister to the sick and prepare the dying for their death. Guided by the Spirit, they are to discern and foster the gifts of all God’s people, that the whole Church may be built up in unity and faith.</p>

## Ordination of Deacons

We trust that you are fully determined, by the grace of God, to give yourself wholly to his service, that you may draw his people into that new life which God has prepared for those who love him.

And now, in order that we may know your mind and purpose, you must make the declarations we put to you.

Do you accept the Holy Scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ?  
**I do so accept them.**

Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel?  
**By the help of God, I will.**

Do you believe the doctrine of the Christian faith as the Church of England has received it, and in your ministry will you expound and teach it?  
**I believe it and will so do.**

Will you strive to make the love of Christ known through word and example, and have a particular care for those in need?  
**By the help of God, I will.**

Will you be a faithful servant in the household of God, after the example of Christ, who came not to be served but to serve?  
**By the help of God, I will.**

Will you endeavour to fashion your own life and that of your household according to the way of Christ, that you may be a pattern and example to Christ's people?  
**By the help of God, I will.**

Will you work with your fellow servants in the gospel for the sake of the kingdom of God?  
**By the help of God, I will.**

Will you accept the discipline of this Church and give due respect to those in authority?  
**By the help of God, I will.**

Will you then, in the strength of the Holy Spirit, continually stir up the gift of God that is in you, to grow in holiness and grace?  
**By the help of God, I will.**

### The Ordination Prayer

Send down the Holy Spirit on your servant *N* for the office and work of a deacon in your Church.

## Ordination of Priests

We trust that long ago you began to weigh and ponder all this, and that you are fully determined, by the grace of God, to devote yourself wholly to his service, so that as you daily follow the rule and teaching of our Lord and grow into his likeness, God may sanctify the lives of all with whom you have to do.

And now, in order that we may know your mind and purpose, you must make the declarations we put to you.

Do you accept the Holy Scriptures as revealing all things necessary for eternal salvation through faith in Jesus Christ?  
**I do so accept them.**

Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the gospel?  
**By the help of God, I will.**

Will you lead Christ's people in proclaiming his glorious gospel, so that the good news of salvation may be heard in every place?  
**By the help of God, I will.**

Will you faithfully minister the doctrine and sacraments of Christ as the Church of England has received them, so that the people committed to your charge may be defended against error and flourish in the faith?  
**By the help of God, I will.**

Will you, knowing yourself to be reconciled to God in Christ, strive to be an instrument of God's peace in the Church and in the world?  
**By the help of God, I will.**

Will you endeavour to fashion your own life and that of your household according to the way of Christ, that you may be a pattern and example to Christ's people?  
**By the help of God, I will.**

Will you work with your fellow servants in the gospel for the sake of the kingdom of God?  
**By the help of God, I will.**

Will you accept and minister the discipline of this Church, and respect authority duly exercised within it?  
**By the help of God, I will.**

Will you then, in the strength of the Holy Spirit, continually stir up the gift of God that is in you, to make Christ known among all whom you serve?  
**By the help of God, I will.**

### The Ordination Prayer

Send down the Holy Spirit on your servant *N* for the office and work of a priest in your Church.

## Ordination of Deacons

*When the bishop has laid hands on all of the ordinands, the prayer continues*

Through your Spirit, heavenly Father,  
give these your servants grace and power  
to fulfil their ministry.  
Make them faithful to serve  
and constant in advancing your gospel in the world.  
May they follow the example of Jesus Christ your Son,  
who washed the feet of his disciples,  
and set the needs of others before his own.  
May their life be disciplined and holy,  
their words declare your love  
and their actions reveal your glory,  
that your people may walk with them in the way of truth  
and be made ready for the coming of our  
Lord Jesus Christ;  
to whom, with you and your Holy Spirit,  
belong glory and honour, worship and praise, now and for ever.  
**Amen.**

### **The Giving of the Bible**

Receive this book,  
as a sign of the authority given you this day  
to speak God's word to his people.  
Build them up in his truth  
and serve them in his name.

## Ordination of Priests

*When the bishop has laid hands on all of the ordinands, the prayer continues*

Through your Spirit, heavenly Father,  
give these your servants grace and power  
to proclaim the gospel of your salvation  
and minister the sacraments of the new covenant.  
Renew them in holiness,  
and give them wisdom and discipline  
to work faithfully with those committed to their charge.  
In union with their fellow servants in Christ,  
may they reconcile what is divided,  
heal what is wounded  
and restore what is lost.  
May they declare your blessings to your people;  
may they proclaim Christ's victory over the powers of  
darkness,  
and absolve in Christ's name those who turn to him in faith;  
so shall a people made whole in Christ  
offer spiritual sacrifices acceptable to you,  
our God and Father,  
to whom, with the Son and the Holy Spirit,  
belong glory and honour, worship and praise, now and for  
ever.  
**Amen.**

### **The Giving of the Bible**

Receive this book,  
as a sign of the authority which God has given you this  
day  
to preach the gospel of Christ  
and to minister his holy sacraments.

## 5. The selection process

For those offering themselves for ordained or authorised ministry in the Church of England, here is an outline of the selection process.

### PARISH

- An enquirer approaches, or is approached by their vicar and is helped to begin to explore their vocation.
- If the enquirer appears to have some potential to serve in an authorised ministry within the Church of England, for example as a Reader, Church Army evangelist or ordained deacon or priest, the vicar will refer them to an appropriate person in the diocese. (Contact your diocesan director of ministry or director of ordinands (DDO) or vocations team leader to find out who is the most appropriate person.)
- Otherwise, it is really important that the vicar continues to help this enquirer to discern their vocation and explore how they can best use their unique blend of gifts, heart, abilities, personality and experience to serve God in their home, work and church situations.

### DIOCESE

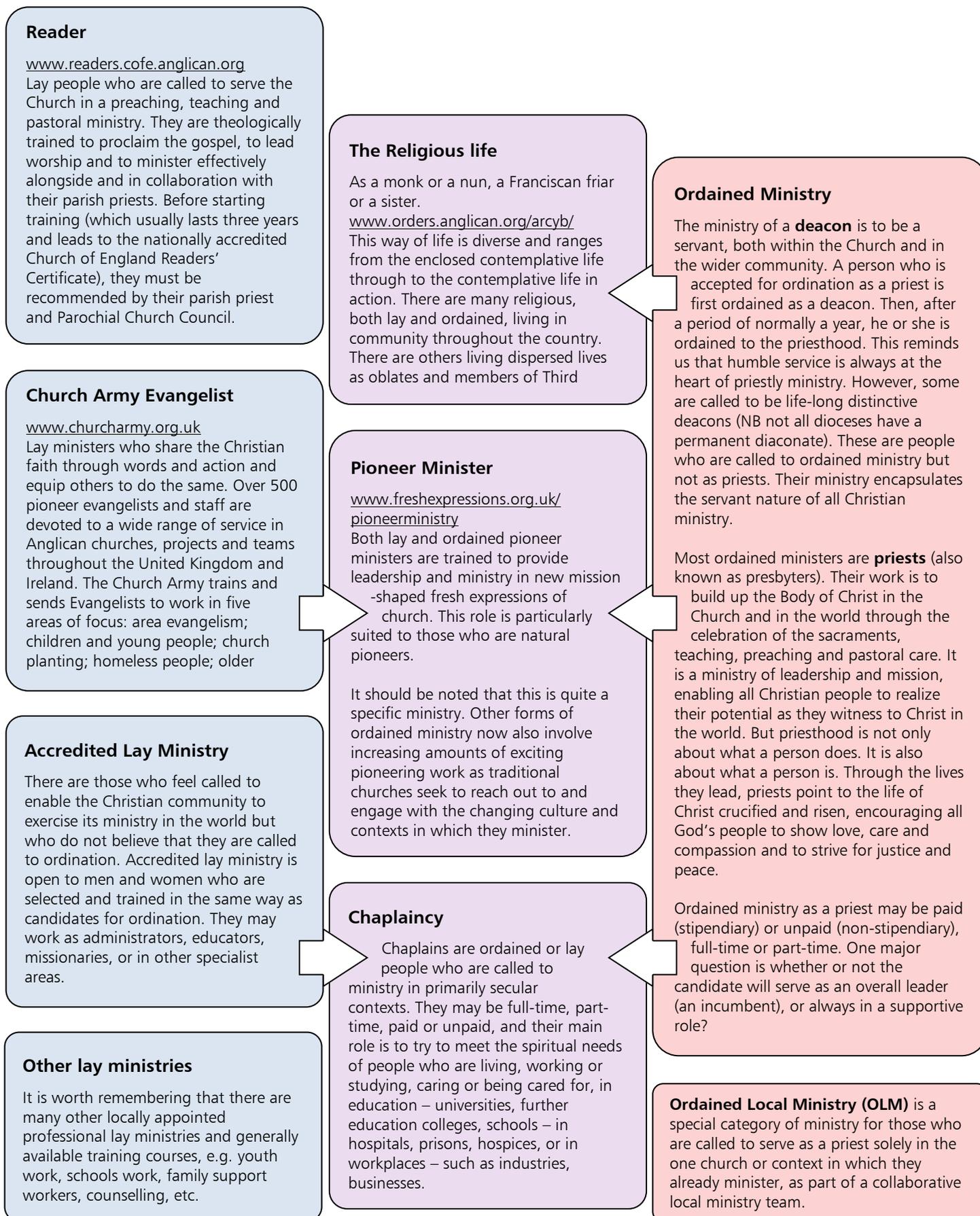
- Each diocese has a slightly different structure and process. Many will begin with the enquirer going to see a vocations adviser who will work with them over a period of time to help them explore their vocation. As part of this process, the adviser may meet every month–six weeks with the enquirer and may give them specific tasks to do, such as placements in a church of a different tradition, or written exercises.
- If it becomes clear that someone has moved from being an enquirer to being a potential candidate for a particular ministry, they will be referred to an appropriate diocesan officer: for example the person responsible for reader ministry in the diocese or, for ordained or Church Army ministry, the director of ordinands (DDO). There may then be a formal diocesan selection procedure: some dioceses have diocesan ‘panels’ who interview candidates, others may have a one-to-one interview with the DDO or bishop.
- Where the diocese is confident that this person is a good candidate for ordained ministry, they will write ‘sponsoring papers’ in support of the candidate and send these, with several references, to Ministry Division in Westminster, who will book the candidate into a national ‘Bishops’ Advisory Panel’. There is also a national selection procedure for Church Army.
- Candidates for Reader ministry are approved at diocesan level: there is no national selection.
- If a candidate is not recommended by the diocese, it will be important for their incumbent to continue to support them in exploring their vocation positively in other directions.

### NATIONAL

- For those seeking ordination, they will be booked in to a Bishops’ Advisory Panel. Panels are held in Shallowford House, the Lichfield diocesan retreat house in Staffordshire and Bishop Woodford House in Ely. The minimum age for candidates is 18, but candidates are more likely to be at least 20. Several months normally elapse between being sponsored by your diocese and the panel itself. Information about what happens at a panel is available in section 5 of the booklet *Ministry in the Church of England* available from Ministry Division, or downloadable from their website at [www.cofe.anglican.org/lifeevents/ministry/mincofe.pdf](http://www.cofe.anglican.org/lifeevents/ministry/mincofe.pdf).
- The outcome of the panel will be that the candidate is either:
  - recommended for training for ordination,
  - not recommended for training for ordination or
  - conditionally recommended for training for ordination. This means that the candidate meets the criteria apart from a specific concern which it is likely can be addressed. The condition will detail specific action which needs to be undertaken by the candidate after which the diocese will need to satisfy Ministry Division that the condition has been met.
- This result is a *recommendation* to the diocesan bishop, who makes the final decision about whether or not a person can train. Bishops usually follow the recommendation.
- For candidates for Church Army ministry, they have their own national selection process which involves meeting the candidate in their present context, national interviews and a 48 hour visit to a Church Army project. More details can be found in the Vocations Enquiry Pack, available from [www.churcharmy.org.uk/pub/nc/JoinUs/BecomingAnEvangelist.aspx](http://www.churcharmy.org.uk/pub/nc/JoinUs/BecomingAnEvangelist.aspx)
- For those who are not recommended, this is usually a great disappointment as, by the time they reach a panel, they have invested a lot in the process. It is crucial that they are supported by their incumbent and helped to continue positively in exploring their vocation.

## 6. Forms of ministry

If someone is called to authorised lay or ordained ministry within the church, what are the possible options?



## 7. Book list

A comprehensive book list for those considering ordained ministry is available at [www.callwaiting.org.uk/callwaiting-reading-list.pdf](http://www.callwaiting.org.uk/callwaiting-reading-list.pdf).

As a starting point for those exploring vocation in general, you may want to consider some of the following books:

**John Adair, *How to Find your Vocation*, Canterbury Press 2000.**

Taking 'non-churchy' lay people as its starting point, this book looks at key characteristics of becoming a person who recognises vocation. It looks at the creative possibilities of vocational living in all walks of life, at different stages of life, in relation to the balance of family and work, and in terms of the corporate vocation of groups. Adair's book is written in a 'self-help' style which encourages the reader to discover the career which will be most challenging, rewarding and satisfying for them.

**Ian Aveyard and David Muir, *Fit for the Purpose*, St John's Extension Studies 1997.**

Available to buy from - <http://www.stjohns-nottm.ac.uk/>

This A4 size workbook is designed to be user-friendly with short chunks of text, cartoon sketches and numerous questions and exercises for personal reflection. It aims to help people understand the purposes of God better, with a view to discovering their particular part or role in responding when God calls. It looks at a wide range of issues relating to many secular callings and traditional Anglican ministries.

**Stuart Buchanan, *On Call*, BRF 2001.**

A readable book which takes stories of people being called in the Bible as the starting point for exploring issues still faced today. This book is no longer available in print, but it has been republished as a free downloadable PDF resource on the St John's Nottingham website at <http://www.stjohns-nottm.ac.uk>.

**Steven Covey, *The Seven Habits of Highly Effective People*, Simon and Schuster 1989**

This is one of those books you can find in WH Smiths and it might seem like an odd recommendation but Covey has a lot to say about what you really want to do in life, setting your priorities and identifying a personal mission statement. His writing is based on spiritual and holistic values and he is not promoting efficiency at the cost of quality of life and relationships but encouraging people to see that what really matters in life is what you should be sure to make time for.

**Francis Dewar, *Called or Collared*, SPCK, 2000**

Dewar looks at how the idea of calling or vocation has tended to become very narrow, and believes that God calls every human being to some particular self-giving task at each stage of their life. The book is addressed to any reader wanting to discover their unique journey, and includes chapters with exercises for personal reflection and bible study.

**Francis Dewar, *Live for a Change: discovering and using your gifts*, DLT, 1988**

This book includes numerous stories and examples to encourage readers to reflect on their own experiences and journeys. There are thought-provoking exercises at the end of each chapter, many of which are practical and could be used by groups as well as individuals. Subtitled 'Discovering and using your gifts', the book is described in the forward by Gerard Hughes as 'simple to read but profound, encouraging but demanding, gentle but firm....'

**Os Guinness, *The Call*, Thomas Nelson/Word 1998, (2003 includes study guide)**

This book addresses the question of God's call on our lives with the help of lucid story telling. Analysis of the historical development of our understanding of vocation is combined with helpful insights into practical ways to discern God's call today.

**Ruth Hassall, *Ready to Lead*, CPAS/BRF, 2009**

Here's a passionate book written to inspire young people to realise their potential as Christian leaders wherever God has placed them, whether in church, school or college, on the sports field, even at home. For any young person considering a call to leadership, this book will motivate and equip them to lead, unpacking wisdom and encouragement from 1 and 2 Timothy: two New Testament letters written by an older leader to a younger friend. The book is also the course book for the CPAS *Growing Leaders – Youth Edition* course.

**James Lawrence, *Growing Leaders*, CPAS/BRF, 2004**

This book provides a model for growing and developing Christian leaders, focusing on the key areas of character, call and competence. It is useful both as a resource for church leaders to help them 'grow' others into leadership and as a resource for those who want to grow in leadership themselves, in any area of church life and ministry. The book helps the reader to discern their personal calling, avoid the 'red zone' of stress, develop character, understand leadership skills and styles and live as part of the community of God's people. The book has a solid biblical base and is engaging and accessible. It outlines the model of leadership development at the heart of the CPAS *Arrow Leadership Programme* and *Growing Leaders* courses.

**Margaret Magdalen, *Vocation – Exploring Call and Identity*, Grove Booklet S105, 2008**

Downloadable from [www.grovebooks.co.uk](http://www.grovebooks.co.uk).

Written by a member of a religious community – but definitely not aiming for 'recruits' to any particular shape or form of activity. This reflective text focuses on the discernment process (with section headings such as 'sifting our desires' and 'going deeper').

**Erik Rees, *S.H.A.P.E.: Finding and Fulfilling Your Unique Purpose for Life*, Zondervan, 2006**

This book helps you discover God's unique purpose for your life, based on the way God has S.H.A.P.E.d you. The book is American, but is not difficult to read or apply as a British reader. CPAS have produced a web-based tool with a collection of resources around the S.H.A.P.E. model, at [www.cpas.org.uk/shape](http://www.cpas.org.uk/shape).

**Rosie Ward, *Growing Women Leaders*, CPAS/BRF, 2008**

This is a book which will encourage women who are considering their calling to do so with confidence. Surveying the latest scholarship on key scripture passages relating to women leaders and the long history of women in church leadership, this book is written to encourage women exploring a call to leadership and inspire and nurture those already in this ministry. While avoiding stereotypes, Rosie Ward argues that women have unique gifts to bring to leadership, which need nurturing. The book offers practical advice on growing women leaders today and is also essential reading for men – those who work alongside women church leaders and those involved in the selection and training of women for ministry.

**For those who have been 'not recommended' for training at a Bishops' Advisory Panel:**

**Helen Thorp, *When the Church Says 'No'*, Grove Booklet P98, 2004**

Downloadable from [www.grovebooks.co.uk](http://www.grovebooks.co.uk).

This book provides a biblical foundation, wise advice and pastoral tools to help accompany those who have been not recommended for training for authorised ministry in the church.

**In addition, those helping younger people to grow in leadership will find the following book helpful:**

**Ruth Hassall, *Growing Young Leaders: a practical guide to mentoring teens*, CPAS/BRF, 2009**

This book offers practical guidance to those seeking to mentor 13-18 year olds in a faith context, with a view to nurturing them towards leadership roles. It defines mentoring, analyses the necessary skills and attributes of a mentor today, encourages good practice and above all, considers how to help young people identify their gifts and grow as Christian disciples.

## 8. Other resources

### Web Sites

#### [www.cpas.org.uk/vocations](http://www.cpas.org.uk/vocations)

Other independent vocations resources from CPAS, including a range of personal guidance, resource sheets, online tools and events (including our *You and Ministry* weekends) to help you explore what God may be calling you to do. In particular, we want to help you if you are considering a call to ordained or other authorised ministry in the Church of England. See also [www.cpas.org.uk/shape](http://www.cpas.org.uk/shape) for an online vocations tool.

#### [www.churchofengland.org/clergy-office-holders/ministry](http://www.churchofengland.org/clergy-office-holders/ministry)

A comprehensive overview of authorised ministry, selection and training in the Church of England, from the church's Ministry Division.

#### [www.callwaiting.org.uk](http://www.callwaiting.org.uk)

Call Waiting is an initiative of the Ministry Division of the Church of England and is aimed to encourage those under 30 to consider vocation and ordination.

#### [www.freshexpressions.org.uk](http://www.freshexpressions.org.uk)

Fresh Expressions is a joint initiative of the Church of England and the Methodist Church, exploring and resourcing new ways of being church in order to engage with today's culture. Pioneer Ministry has been developed in order to lead and resource these fresh expressions of church.

#### [www.churcharmy.org.uk](http://www.churcharmy.org.uk)

Church Army are lay pioneer evangelists who share faith through words and action to transform lives by making Jesus famous. Their focus is on the 7 out of 10 people who have little or no meaningful contact with church.

#### [www.readers.cofe.anglican.org](http://www.readers.cofe.anglican.org)

Reader ministry is one of the main authorised lay ministries in the Church of England. Find out more on this website.

#### [www.orders.anglican.org](http://www.orders.anglican.org)

This website lists some places where you can find out more about the religious life as a monk or nun.

#### [www.itmightbegod.org](http://www.itmightbegod.org)

This website created in Lichfield Diocese contains stories of younger people in various forms of authorised ministry, including their vocational journey and what their present work is really like.

### Courses

**Growing Leaders** is a resource which enables parishes, or other groups, to run a year-long course which develops leaders who are passionate for God's work. CPAS also produce **Growing Leaders – Youth Edition**, a two-term course which offers a whole-person approach to developing the leadership potential of today's 14-18s. These courses could form a significant step on participants' vocational journeys. For more information, visit [www.cpas.org.uk/growingleaders](http://www.cpas.org.uk/growingleaders).

#### **Tim Sledge and Ally Barrett, *Get a Life!*, CHP, 2008**

This five session course for young people focuses on issues of vocation, calling, gifts, passions and the big question 'What do you want to do with your life?' The sessions include interactive material to explore the issues and themes of calling, gifts and service. The resource includes photocopiable handouts. Useful for young people's groups or schools work.

[www.cpas.org.uk/vocations](http://www.cpas.org.uk/vocations)



CPAS, Sovereign Court One (Unit 3), Sir William Lyons Road,  
University of Warwick Science Park, COVENTRY CV4 7EZ  
**T** 0300 123 0780 **E** [vocations@cpas.org.uk](mailto:vocations@cpas.org.uk) **W** [www.cpas.org.uk](http://www.cpas.org.uk)

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