



## MINISTERS IN TRAINING FUND INFORMATION

**Please read these notes carefully before completing the application form, and retain them for future reference.**

CPAS makes grants from its **Ministers in Training Fund** to those training for authorised ministry in the Anglican Churches of England, Wales, Scotland and Ireland. The Fund is made up almost entirely of direct giving from evangelical parishes and individuals.

Historically, CPAS has given grants for 'purposes tending to promote true religion in England and Wales consistently with the discipline and order of the Church of England, and with her distinctly Protestant and Evangelical doctrine and principles, as set forth in the Book of Common Prayer and in the Thirty-Nine Articles of Religion.' (from the Synopsis of CPAS).

Therefore, grants are given to those fulfilling three conditions:

1. They are evangelical Anglican Christians. Those applying are asked to signify their agreement with the principles upon which the ministry of CPAS is based (given in the quotation from the Synopsis above) and their full assent to the CPAS Basis of Faith, a contemporary evangelical Anglican statement of doctrine (reproduced on the reverse of this sheet).
2. They have been recommended for training for ordained ministry in the Anglican Church following a Bishops' Advisory Panel (organised by the Ministry Division of the Archbishops' Council) or national equivalent e.g. Provincial Selection Conference. Applicants must be contemplating parochial or ordained pioneer ministry in the United Kingdom or Ireland for at least three years after ordination. Under certain circumstances, those in Church Army training may also be eligible for a grant.
3. They are in genuine need of financial support. Grants are given to help those who are struggling with daily living expenses (**not for books, academic fees, placement or wider travel costs**), and those who incur an unexpected expense they are unable to cover (for example a broken washing machine).

The making of a grant does not involve any condition as to where a man or woman should serve their first post after training. However, bearing in mind the source of the funds from which grants are made, it is hoped that grantees will seek to serve in a parish whose incumbent is in full sympathy with the principles upon which CPAS bases its ministry.

### Completing the Forms

Grants are considered three times a year and applications must be submitted by the end of September, January or, (for students who are not in their final year), April. Please give answers as fully as possible to the questions on the application form. Return this in good time so that we can take up references. The budget form needs to be as accurate as possible with a realistic amount for expenditure, given that there may have to be some readjustments to lifestyle when training starts! We do realise that unexpected expenses may occur during training, and exceptional circumstances will be considered sympathetically.

If you do not yet have figures from LEA/CFMT/diocese etc. Please do not send the budget form in until these are known. Please note that if details are missing there may be a delay before decisions can be made.

On the income side, please give your spouse's income net of tax and National Insurance contributions, if applicable.

**All grants are given at the discretion of CPAS.** We only have a limited amount to award each year so there may be fluctuations in the size of grants year by year. Diocesan guidelines may limit total amounts allowed from charities.

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# BASIS OF FAITH

## 1. Introduction

As members of the Anglican Communion within the one, holy, catholic and apostolic church we affirm the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, of which faith the Thirty Nine Articles of Religion are a general exposition. Standing in the Reformation tradition we lay especial emphasis on the grace of God – his unmerited mercy – as expressed in the doctrines which follow.

## 2. God as the source of grace

In continuity with the teaching of Holy Scripture and the Christian creeds, we worship one God in three Persons - Father, Son, and Holy Spirit. God has created all things, and us in his own image; all life, truth, holiness, and beauty come from him. His Son Jesus Christ, fully God and fully man, was conceived through the Holy Spirit and born of the Virgin Mary, was crucified, died, rose and ascended to reign in glory.

## 3. The Bible as the revelation of grace

We receive the canonical books of the Old and New Testaments as the wholly reliable revelation and record of God's grace, given by the Holy Spirit as the true word of God written. The Bible has been given to lead us to salvation, to be the ultimate rule for Christian faith and conduct, and the supreme authority by which the Church must ever reform itself and judge its traditions.

## 4. The atonement as the work of grace

We believe that Jesus Christ came to save lost sinners. Though sinless, he bore our sins, and their judgment, on the cross, thus accomplishing our salvation. By raising Christ bodily from the dead, God vindicated him as Lord and Saviour and proclaimed his victory. Salvation is in Christ alone.

## 5. The church as the community of grace

We hold that the Church is God's covenant community, whose members, drawn from every nation, having been justified by grace through faith, inherit the promises made to Abraham and fulfilled in Christ. As a fellowship of the Spirit manifesting his fruit and exercising his gifts, it is called to worship God, grow in grace, and bear witness to him and his Kingdom. God's Church is one body and must ever strive to discover and experience that unity in truth and love which it has in Christ, especially through its confession of the apostolic faith and in its observance of the dominical Sacraments.

## 6. The sacraments as the signs of grace

We maintain that the Sacraments of Baptism and Holy Communion proclaim the gospel as effective and visible signs of our justification and sanctification, and as true means of God's grace to those who repent and believe. Baptism is the sign of forgiveness of sin, the gift of the Spirit, new birth to righteousness and entry into the fellowship of the People of God. Holy Communion is the sign of the living, nourishing presence of Christ through his Spirit to his people; the memorial of his one, perfect, completed and all sufficient sacrifice for sin, from whose achievement all may benefit but in whose offering none can share; and an expression of our corporate life of sacrificial thanksgiving and service.

## 7. Ministry as the stewardship of grace

We share, as the People of God, in a royal priesthood common to the whole Church, and in the community of the Suffering Servant. Our mission is the proclamation of the gospel by the preaching of the word, as well as by caring for the needy, challenging evil and promoting justice and a more responsible use of the world's resources. It is the particular vocation of bishops and presbyters, together with deacons, to build up the body of Christ in truth and love, as pastors, teachers, and servants of the servants of God.

## 8. Christ returns as the triumph of grace

We look forward expectantly to the final manifestation of Christ's grace and glory when he comes again to raise the dead, judge the world, vindicate his chosen and bring his Kingdom to its eternal fulfilment in the new heaven and the new earth.

27 February 1990 (Adapted from the Anglican Evangelical Assembly's Basis of Faith).