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Vocation to Witness: Insights from a Research Study on Ordained Vocation in the Church of England

Elisabeth Grace Keith

Abstract

In 2005 the Church of England explicitly identified mission and evangelism as part of ordained vocation. This marked a shift in the church's espoused theology recognising clergy as leaders of mission as well as engaging in sacramental ministry, teaching, and pastoral care. However, the difference between the importance placed on mission, and evidence from clergy studies, raise questions as to how mission and evangelism is perceived, and how this in turn affects ministerial practice. To address these questions a cycle of theological reflection was employed utilising constructivist grounded theory methods, in which the selection documents of clergy ordained in 2009 were analysed alongside interviews with clergy on their perceptions of vocation and ministry six years after ordination.

The study found that operant theologies of vocation appeared resistant to the increasing importance of mission within the Church of England's understanding of vocation, with up to a third of participants viewing mission as optional rather than central to vocation. In addition, the study showed deficiencies within the selection process in assessing candidates' vocation and competency in this area. Furthermore, evidence suggested that those candidates' lacking experience and motivation to engage in mission at selection did not take advantage of options available during training to engage in mission practice and six years after ordination had not integrated mission in to their personal sense of vocation. In contrast candidates excelling at mission and evangelism at selection used the options available within training to develop further in this area and went on to lead growing churches often developing fresh expressions of church. The thesis argues from normative understandings of ordained vocation as expressed in the ordinal, and from renewed understandings of the diaconate, to offer recommendations for a revision of selection and training which place the vocation to witness at the heart of ordained vocation.

Vocation to Witness:

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Vocation in the Church of England

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Table of Contents

List of Charts, Tables and Diagrams

Abbreviations

ASB   Alternative Service Book

BAP   Bishops' Advisory Panel

CAQDAS   Computer Assisted Qualitative Data Analysis

CGTM   Constructivist Grounded Theory Methods

DDO   Diocesan Director of Ordinands

GTM   Grounded Theory Methods

IME   Initial Ministerial Education. IME is split into two phases, 1-3 during initial training and 4-7 during curacy

MBTI   Myers Briggs Type Indicator

MBTI identifies four dichotomous orientations

I	Introvert	E	Extrovert
N	Intuitive	S	Sensing
T	Thinking	F	Feeling
J	Judging	P	Perceiving

MSC   Mission Shaped Church report

NSM   Non Stipendiary Ministry

TAR   Theological Action Research

Declaration

None of the material contained in this thesis has been previously submitted for a degree in this or any other institution. The thesis is my own work.

Statement of Copyright

The copyright of this thesis rests with the author. No quotation from it should be published without the author's prior written consent and information derived from it should be acknowledged.

Acknowledgements

I am sat at the back of a church hall trying to write these words of thanks as my children attend a light party on Halloween. It's not the ideal place to stop and think about all the people who have supported me in the last three years. But it brings into sharp focus that top of the list of people to thank are the people who have created time and space for me to study away from the wonderful bustle of life with young children. Simply put, they have made this research possible. I began my doctoral studies alongside ordination training at Cranmer Hall. This involved moving the family up to Durham and switching parenting roles with my husband. I would firstly and most importantly like to thank my husband Laurence for his encouragement and unwavering support for a task that has caused him a significant amount of sacrifice. Many thanks are also due to my parents and siblings, for their hands on support with childcare, for their insightful questioning, and for the time they spent reading and commenting on various chapters.

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1. Introduction

1.1 Background to the Study

My curiosity about the relationship between vocation and practice surfaced eight years ago, when listening to church leaders talk about ministry. At the time I was working with the Fresh Expressions Team, facilitating learning networks of leaders. As I listened to the stories told and considered my own experiences of the selection process within the Church of England, I became acutely interested in how clergy articulate their personal sense of vocation and how that shapes their identity, practice, and experience of ministry. Initially my focus was on ordained pioneer ministers and those leading fresh expressions of church, but this soon developed into an interest in clergy more widely.

The theology and practice of ordained vocation within the Church of England, whilst remaining grounded on the historic formularies and expressed in the three orders of deacons, priests and bishops, has changed and developed over time. This is particularly evident in the 21st century as moves have been made to explicitly recognise mission within priestly vocation, as seen in the changes made to the ordinal and selection criteria.[1] This sees a shift in priestly identity, from a focus on sacramental ministry, teaching and pastoral care, to include evangelism and to recognise the role clergy play as leaders of mission. The revised criteria made explicit the place of mission and evangelism within the Church's understanding of ordained vocation, further emphasising calls to mission and gospel proclamation as set out in the ordinal, where for example, deacons are to

> serve as heralds of Christ's kingdom … to proclaim the gospel in word and deed, as agents of God's purposes of love … 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.

The changes to the selection criteria made clear that mission and evangelism are an integral part of ordained vocation and that clergy are to be leaders of mission as well as engaging in other aspects of ministry. In addition the development of a new vocational pathway, ordained

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[1] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, (London: Church House Publishing, 2007). "Criteria for Selection for Ministry in the Church of England 2005," (London: Vocation Recruitment and Selection Committee, Church of England, 2005).

pioneer ministry, endorsed the specific call of some clergy to plant and lead fresh expressions of church, further recognising the place of mission within ordained vocation.[2]

For the purposes of the study, the research uses two particular statements by the Anglican Consultative Council and the General Synod of the Church of England to define the terms mission and evangelism. In defining mission, the Church of England's endorsement of the Five Marks of Mission[3] refer to mission as; (1) proclaiming the Good News of the Kingdom, (2) teaching, baptising and nurturing new believers, (3) responding to human need by loving service, (4) transforming unjust structures of society, challenging violence of every kind and pursuing peace and reconciliation, (5) striving to safeguard the integrity of creation, sustaining and renewing the life of the earth. The later Seven Disciplines of Evangelisation[4] endorsed by General Synod in 2013 outlined definitions of evangelism including; (1) prayerful discernment, (2) apologetics, (3) proclamation, (4) catechesis, (5) ecclesial formation, (6) fresh expressions of church, (7) incarnational mission. These two definitions have been chosen as summaries of the Church of England's official position on these terms. They also bear a clear resemblance to the definitions of mission and evangelism given in the criteria documents which are used in the selection of candidates for ordained ministry. The Five Marks are specifically referred to in the selection criteria[5] and the Seven Disciplines, written after the 2005 selection criteria and the 2011 revisions, draw together and articulate further the understandings of evangelism, contextual mission and the development of fresh expressions of church which are present in the criteria documents. In defining mission and evangelism in this way it is immediately clear that there are both areas of convergence between the terms, such as proclamation and catechesis, and separate aspects, such as care for creation. Reflection on understandings of mission and evangelism is discussed in the background to the study in 2.5 and in reference to the statements on mission and evangelism in the selection documents in 2.6. In addition to this, further discussion on understandings of mission and evangelism is found in 6.4 and 6.5 as the study's findings are further reflected on.

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[2] *Pioneer Ministry*, (Church of England, cited 06/08/14); available from www.churchofengland.org/clergy-office-holders/ministry/selection/pioneer-ministry.aspx.

[3] *The Five Marks of Mission*, (The Anglican Communion, cited 29/08/2015); available from www.anglicancommunion.org/ministry/mission/fivemarks.cfm.

[4] The Seven Disciplines of Evangelisation in Justin Cantuar and Sentamu Eboracensis, "Gs 1917. Challenges for the Quinquennium: Intentional Evangelism," (London: General Synod, Church of England, 2013), 14-19.

[5] "Criteria for Selection for Ministry in the Church of England 2005," 37.

Whilst moves within the Church of England appear to suggest a shift in clergy practice towards mission and evangelism, evidence from the most recent and comprehensive survey of clergy, by Mike Clinton and Jane Sturges, found that many clergy do not feel equipped to engage in 'intentional outreach' and report spending little time on it.[6] The national Continuing Ministerial Development Panel in the report of its quinquennial review to the House of Bishops reported back from this study observing that,

> for many clergy their vocational understanding was firmly focused on a pastoral ministry that found its fullest expression in the exercise of liturgical duties, prayer, preaching and pastoral ministry. In addition, in relation to their sense of calling, that intentional outreach was of relatively less importance.[7]

The study also showed a strong association between perceived competence in 'intentional outreach' and 'calling prototypicality' which is defined as the 'activities that are seen to be important in relation to one's calling'.[8] This provides evidence that evangelistic activities, unlike other priestly ministry, such as prayer, pastoral care, and preaching, required a level of perceived competence before being seen as integrated and central to one's calling.[9] The stark difference between the importance of mission and evangelism within official documents and the empirical evidence from clergy raise questions about the effect these developments have made to ministerial practice.

1.2 Clergy Wellbeing and Confusion over Role Identity

Much has been written on wellbeing and the changing nature of ordained vocation. Kenneth Medhurst and George Moyser's major study on the Church of England's politics in an increasingly secular age identifies issues arising from the emergence of secularization and the impact this has had on the Church. They note a 'crisis of identity' as the Church responds to the changing society.[10] Andrew Irvine notes widespread stress associated with the ongoing crisis in priestly identity and role perception,[11] as does Amanda Bloor in her longitudinal

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[6] Clinton, M. and Sturges, J., *Patterns of Priestly Practice Project 2013: Full Findings Report*, (London: Kings College, 2013), 24.

[7] "Gs 2015. Report from the Archbishops' Evangelism Task Group," (London: General Synod, Church of England, 2016), 13.

[8] Clinton and Sturges, *Patterns of Priestly Practice Project 2013: Full Findings Report*, 11.

[9] Clinton and Sturges, *Patterns of Priestly Practice Project 2013: Full Findings Report*, 11.

[10] Medhurst, K., N. and Moyser, G., H., *Church and Politics in a Secular Age*, (Oxford: Clarendon Press, 1988), 48-74.

[11] Irvine, A. R., *Between Two Worlds: Understanding and Managing Clergy Stress*, (London: Mowbray, 1997), 49-64.

study of clergy identity and wellbeing from training to curacy.[12] Neil Burgess, in his study of the experiences of curates ordained in the early 1990's identifies a number of weaknesses in curates training experience. He notes that the lack of defined learning outcomes, alongside a tendency for training incumbents to leave curates unsupervised and without regular times to reflect ministry, left curates unsure and unsupported.[13] Tilley's follow up study on Burgesses research found more positive outcomes than Burgess but concluded that more needed to be done to ensure clergy identified as training incumbents had suitable skills and training for the role, able to work with curates to develop adequate learning outcomes and good models of supervision.[14]

Martyn Percy notes the sense of 'bewilderment' amongst clergy, with the past certainties of role and identity becoming increasingly fragmented,[15] as inherited models lose credibility.[16] The development of lay ministry, and the growing importance of the mission and ministry of the whole people of God, has further affected perceptions of the role and purpose of clergy.[17] In addition stress on clergy has been intensified by issues associated with church decline, financial pressure and pastoral reorganisation.[18]

Interestingly, Clinton and Sturges found that positive personal outcomes amongst clergy, such as a greater sense of calling fulfilment, better mood, and greater psychological detachment at the end of the day, was associated with clergy spending more time on activities believed to be central to their calling.[19] Acting out of a deep rooted sense of vocation appears to be vital to clergy wellbeing, however this is not helped if clergy are either unclear of their vocation, or if their vocation appears out of kilter with prevailing theologies and practices of ordained ministry. This begs the question, what are clergy called to, and how can they be equipped and supported to engage in this ministry today?

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[12] Bloor, A., 'Route Planning: Mapping Journeys to Priesthood in the Church of England' (Unpublished doctoral thesis, King's College London, 2012), 382-8.

[13] Burgess, N., *Into Deep Water. The Experinece of Curates in the Church of England*, (Bury St Edmunds: Kevin Mayhew, 1998), 131-57.

[14] Tilley, D., 'Are Curates Trained Properly? Following up Burgess's Pathologies', *Journal of Adult Theological Education* 4, no. 2 (2007), 149-64.

[15] Percy, M., *Clergy: The Origin of Species*, (A&C Black, 2006), 7.

[16] Greenwood, R., *Transforming Church*, (London: SPCK, 2002), 3.

[17] Heywood, D., *Reimagining Ministry*, (London: SCM, 2011), 1-14.

[18] Simpson, R., *Supervising a Curate : A Short Guide to a Complex Task*, (Cambridge: Grove Books, 2011), 5.

[19] Clinton and Sturges, *Patterns of Priestly Practice Project 2013: Full Findings Report*, 3.

In response to such issues faced by clergy, there is a host of literature which encourages and seeks to equip clergy and those on the path to ordination. Emma Percy's book *What Clergy Do Especially When It Looks Like Nothing* speaks into this sense of identity crisis.[20] Taking the metaphor of motherhood, she describes a 'good enough' approach to parish ministry.[21] Magdalen Smith emphasises hopeful resilience in her book *Steel Angels*.[22] David Heywood reimagines ministry, calling for a reforming of the ministry around the mission of the whole people of God.[23] Michael Volland explores the role of clergy as entrepreneurs, activating creativity and entrepreneurial gifts in others, and increasing the capacity of church buildings.[24] Alan Billings writes about the role of the Church in a post Christian context, drawing on aspects of inherited models of ministry, as the means to face current challenges.[25] He calls the clergy to embody the role of chaplain within the parish, and to contend against modern atheism in all its various forms.[26] Robin Ward calls for a return to understandings of priesthood embodied in sacramental reconciliation,[27] and Jeremy Worthen emphasises the place and habits of formation.[28] The wealth of voices speaking into the debate over clergy identity, and the nature of ordained ministry, mirrors the confusion felt across the Church of England, highlighting divisions between traditions, and the sense of disorientation felt by many in a time of church decline.

The confusion over clergy identity, the changing nature of ordained ministry seen in the shift to mission and evangelism, and the stark difference between official documents and evidence of clergy experience, suggests research on the connection between perceptions of vocation and its effect on ministerial practice is both necessary and welcome. The following thesis outlines the research undertaken, evaluates the findings, and offers recommendations for ways forward.

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[20] Percy, E., *What Clergy Do Especially When It Looks Like Nothing*, (London: SPCK, 2014).
[21] Percy, *What Clergy Do Especially When It Looks Like Nothing*, 143-62.
[22] Smith, M., *Steel Angels: The Personal Qualities of a Priest*, (London: SPCK, 2014).
[23] Heywood, *Reimagining Ministry*.
[24] Volland, M., *The Minister as Entrepreneur*, (London: SPCK, 2015), 122.
[25] Billings, A., *Making God Possible*, (London: SPCK, 2010).
[26] Billings, *Making God Possible*, 156-60.
[27] Ward, R., *On Christian Priesthood*, (London: Continuum International, 2011), 141-50.
[28] Worthen, J., *Responding to God's Call*, (London: Canterbury Press, 2012), 105-168.

1.3 Overview

Before launching into methodology and research design, chapter two sets out the landscape in which this research on ordained vocation within the Church of England is set. This provides the historical and theological backdrop to more recent revisions to both the ordinal and selection criteria. In doing this distinctive features of Anglican identity and ecclesiology are discussed. Governance structures are considered, highlighting ways in which the historic formularies have been revised. This sets the scene for an overview and discussion of revisions to the ordinal, together demonstrating that Anglican ministry is both wedded to its historic traditions and open to change through its theological method.

Selection processes for ordained vocation are then discussed, tracking changes in practice throughout the twentieth century. Theological and contextual influences on recent changes are identified, including church decline, the rise of contextual ecclesiology, pluralism and its effect on soteriology, and reticence towards and the resurgence of evangelism. This culminates in a discussion of current normative definitions of ordained vocation, and understandings in practice. Chapter two demonstrates that the Church of England holds together normative and transformative understandings of ordained vocation, grounded within the historic faith, and open to change through its theological method, in response to changing contexts.

Methodology and research design are then outlined in chapter three. This begins with a reflexive narrative of the route towards choosing a research objective. This is followed by a discussion of empirical research on vocation and ministerial practice, in particular, drawing on studies of personality, calling prototypicality, and raising methodological issues. The research objective is then outlined and described as follows. The objective of the study was to explore how clergy view mission and evangelism within their sense of vocation and how this shapes their ministry. The objective was broken down into the following questions.

1. How is a vocation to mission and evangelism understood by clergy?
2. Are there identifiable personality factors which affect the way clergy understand mission and evangelism?
3. How do these understandings of vocation change over time?
4. How do patterns of formation, training and deployment affect these understandings of vocation?

5. In what ways does a vocation to ordained pioneer ministry differ from the more general ordained vocation?
6. How do understandings of vocation influence ministerial practice and church growth?

The research design is then considered, through a discussion of complexities associated with the research area and the need for a standardised approach to assessing vocation.

Chapter three then moves on to discuss the study of ordained vocation within practical theology and the use of social scientific methods. Emphasis is placed on reflexivity and ensuring social scientific methods do not crowd out the theological basis of the task. Cycles of theological reflection are discussed and an adaptation of Emmanuel Lartey's cycle endorsed.[29] Contentions over theory and practice within practical theology are discussed, from which constructivist grounded theory methods (CGTM) are offered as an appropriate method for the research. Limitations associated with this type of method are raised and discussed. Significant work is then done in locating CGTM within an adapted cycle of practical theological reflection.

The application of methodology to research methods is then outlined and evaluated in chapter four. This begins with a summary of the research design, explaining that incumbent status clergy, ordained as deacons in 2009, were invited to participate in the study. This involved three stages, firstly an analysis of their selection documents, secondly theoretical sampling and finally follow up phone interviews.

During stage 1, understandings and competency, with particular reference to the mission and evangelism criterion, were measured through an analysis of selection papers. While gaining informed consent, candidates were also asked to provide information about personality profiles.

Theoretical sampling, conducted during stage 2, was used to identify which clergy to interview. Following the analysis of the selection files, emerging themes were used in constructing the interview schedule and to guide theoretical sampling. Theoretical sampling

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[29] Lartey, E., 'Practical Theology as a Theological Form', in *The Blackwell Reader in Pastoral and Practical Theology*, ed. Woodward, J. and Pattison, S. (Oxford: Blackwell Publishers, 2000).

was used to identify those scoring highly on mission and evangelism at selection and those scoring poorly. It was also used to identify ordained pioneers, and to identify those ministering in churches showing numerical growth and those ministering in churches showing numerical decline. Church of England *Statistics for Mission 2013*[30] were used to identify whether clergy in the study were leading churches showing growth or decline.

During stage 3, semi-structured phone interviews were conducted with twenty three people. At interview, clergy were asked questions about their sense of vocation, how this had changed over time, and how their vocation was outworked in ministry. They were also asked to reflect on their experience of church decline and growth, and how this affected their ability to exercise their vocation. A themed analysis of interview data was then conducted.

Chapter four considers data collection, concerns over data reliability and the use of computer software for data analysis. This is followed by a detailed evaluation of the study, including pilot phases, and information about participants. During the description of methods used, data analysis and coding methods are scrutinised and methods of theoretical sampling discussed. The chapter concludes with a summary and assessment of the interview phase of the study.

Chapter five outlines coding analysis results from the study and defines attitudes towards mission and evangelism at selection and in later ministerial practice. The sheer quantity of data makes this chapter quite dense in places, so in an attempt to make this more readable, findings from different elements of the study are built together into a diagram modelling the findings and suggesting a constructivist grounded theory of ordained vocation.

The model, which develops through the chapter, first tracks understandings of mission and evangelism at selection amongst participants and in BAP reports and sponsoring papers. Attention then turns to personality factors, questioning whether personality and in particular extroversion is associated with evangelism. This section also discusses the ways in which

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[30] *Statistics for Mission 2013*, (London: Archbishops' Council, Church of England, 2014).

clergy integrate their personality with their sense of vocation, and how they manage their own personality needs with the demands of ministry.

Attention then turns to track changes to the perception of vocation over time, and whether statements made about vocation at selection remain consistent into ministry. This section tracks changes to participants' sense of vocation and ways in which initial training and curacy affected this. Comparisons are then made between pioneers and other clergy, suggesting differences and similarities in understanding and practice.

Chapter five proceeds with a discussion of coding at selection and later church growth. This is done through a comparison of coding for mission and evangelism at selection with Church of England statistics on attendance for the churches in which participants are currently ministering. These different elements are developed through chapter five and depicted in a model, tracking the different elements studied and suggesting a constructivist grounded theory of ordained vocation.

The thesis shifts gear in chapter six to reflect theologically on the findings. This begins by discussing the flaws associated with moving too quickly to best practice recommendations, instead commending thorough theological reflection, and in doing so ensuring that recommendations are grounded in both empirical findings and in normative theological understandings of ordained vocation. To do this, the study uses Helen Cameron et al.'s dialogue between the four voices of theological reflection. This process queries differences between espoused and operant understandings within the Church of England, and then draws on normative and formal theological voices to consider these. This dialogue reflects firstly on the typicality of mission and evangelism within ordained vocation, and secondly on evangelism terminology.

Chapter seven concludes the thesis, summarising the findings and making recommendations for selection and training. This chapter also reflects on the limitations of the study, suggests areas for further research, and includes reflections on how I have attempted to bring these findings into live dialogue with the Church of England.

2. Ordained Vocation in the Church of England

2.1 Introduction

Chapter two sets out the landscape in which this research on ministry in the Church of England is located. Whilst the ordination services and selection criteria express current normative understandings of ordained vocation, a fuller account is found by charting the historical and normative theologies of ministry, and demonstrating how theology and practice has changed over time.

To do this, the chapter begins with a discussion of the distinctive features of Anglican identity and ecclesiology. This is followed by a concise summary of governance structures within the Church, highlighting how revisions to the historic formularies have occurred. The theological and historical foundations of the early ordinals are then discussed, followed by an examination of later revisions which highlight the shift to mission and evangelism and the revival of diaconal ministry. This overview demonstrates that Anglican ministry, expressed most profoundly through prayer and worship, is both wedded to its historic traditions and open to measured change through its theological method.

The chapter proceeds to discuss the development of selection processes during the last hundred years and identifies theological and contextual influences on change. This demonstrates the ways in which Anglican ministry has remained committed to historic and normative understandings, whilst being open to changes, which have the capacity to transform practices of ministry. This is followed by an outline of the selection criteria and understandings of ordained vocation in practice.

2.2 Historic and Normative Theologies of Ministry in the Church of England

The Church of England makes explicit its normative theology within its historic formularies as referred to in the Declaration of Assent. This identifies the Church as one, holy, catholic and apostolic, worshipping the one true God, Father, Son and Holy Spirit, professing the faith uniquely revealed in Holy Scripture and set forth in the catholic creeds. It lists the formularies as the Thirty Nine Articles of Religion, The Book of Common Prayer (which includes the ordinal), and the Ordering of bishops, priests, and deacons.[31] These formularies along with the Canons Ecclesiastical and the more recent Lambeth Quadrilateral of 1888, have provided a level of consistency to understandings of ministry within the Church of England.

Whilst the presence of these normative statements suggest a coherence to Anglican doctrine, this has long been contested. The controversy over the instigation of the Church of England, and the apparent compromise between Catholic and Reformed influences, have given rise to the view that the Church of England is without a distinctive doctrine.[32] In more recent years, this has been conclusively challenged by Michael Ramsey,[33] Stephen Sykes,[34] and Paul Avis.[35] It is beyond the scope of the study to focus on this debate. Instead, the task here is to identify normative Anglican ecclesiology, and within this, normative understandings of ordained vocation. With this in mind, the following section summarises the identifying features of Anglicanism, firstly, as a synthesis of scripture, tradition and reason; secondly, the importance of prayer and worship in understanding; thirdly, worship in the vernacular, and finally governance, order and change. This forms a foundation from which to discuss the ordination rites as the normative theology of ordained ministry within the Church of England.

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[31] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 6.
[32] McAdoo, H. R., *The Spirit of Anglicanism: A Survey of Anglican Theological Method in the Seventeeth Century*, (London: A. & C. Black, 1965), 1. Avis, P., *The Identity of Anglicanism*, (London: T&T Clark, 2007), 39-40. Thomas, P., H. E. , 'Doctrine of the Church', in *The Study of Anglicanism*, ed. Sykes, S., Booty, J., and Knight, J. (London: SPCK, 1999), 250. "Gs Misc 854. The Mission and Ministry of the Whole Church," (London: General Synod, Church of England, 2007), iv. Avis, P., *The Anglican Understanding of the Church*, (London: SPCK, 2000), 45-7. Ramsey, M., *The Anglican Spirit*, (London: SPCK, 1991), 12.
[33] Ramsey, M., *The Gospel and the Catholic Church*, (London: Longmans, Green & Co., 1937), 204-20.
[34] Sykes, S., *Unashamed Anglicanism*, (London: Darton, Longman and Todd, 1999).
[35] Avis, *The Identity of Anglicanism*, 39-57.

2.2.1 The Anglican Synthesis

Since its inception, the Church of England has drawn on church history in the Catholic tradition and the sufficiency of scripture and other theologies from the Reformation period. This 'binding together'[36] of traditions has facilitated an Anglican synthesis, often referred to as the *via media*.[37] Richard Hooker's influence, as the 'prime architect of Anglican ecclesiology',[38] established the validity of reason as God-given within this balance of scripture and tradition.[39] Arguably, it was Hooker's influence on the Elizabethan Settlement which made this synthesis a central feature of the Church. Creedal statements found in the formularies, in appealing to scripture and tradition, steer a middle way, avoiding extremes of traditionalism,[40] biblical literalism, or fundamentalism.[41] The codes expressed in canon law and the exercise of authority show a code of reticence and restraint, leaving much undefined and allowing for private judgement within defined parameters.[42]

Avis argues Anglicanism is perhaps best understood through this theological method of synthesis, rather than the identification of a particular set of doctrines.[43] Furthermore, Ramsey argues that the continuing synthesis has the capacity to draw out truths from each tradition that when taken alone or to extremes can distort Christian doctrine.[44] In affirming a church which is both Catholic and Reformed, Anglicans have formed a code of behaviour, which has the capacity to hold together a diversity of traditions and beliefs. This is made possible through the Anglican understanding of provisionality. In upholding the visible church and its historic structures as beneficial, whilst not deifying the church, Anglicanism remains committed to being a modest church.[45] This notion of a modest church, expounded by Hooker and remaining a persisting feature within classic Anglicanism,[46] requires a code of behaviour, which Rowan Williams describes as theologically informed and requiring a 'spiritually sustained patience'.[47]

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[36] Avis, *The Anglican Understanding of the Church*, 47.

[37] Avis, *The Anglican Understanding of the Church*, 33-49.

[38] Avis, *The Anglican Understanding of the Church*, 59.

[39] Hooker, R., *Of the Laws of Ecclesiastical Polity*, McGrade, A. S. & Vickers, Brian ed., (London: Sidgwick & Jackson, 1975).

[40] Ramsey, *The Anglican Spirit*, 34.

[41] Avis, *The Identity of Anglicanism*, 48-9.

[42] Avis, *The Identity of Anglicanism*, 49-51.

[43] Avis, *The Anglican Understanding of the Church*, 44-9.

[44] Ramsey, *The Anglican Spirit*, 34. Avis, *The Anglican Understanding of the Church*, 47-8.

[45] Avis, *The Identity of Anglicanism*, 155-8. Ramsey, *The Gospel and the Catholic Church*, 220.

[46] Bartlett, A., *A Passionate Balance*, (London: Darton, Longman and Todd, 2007), 118-139.

[47] Williams, R., *Anglican Identities*, (London: Darton, Longman & Todd, 2004), 7.

2.2.2 Lex orandi, lex credendi

Whilst embracing a code of behaviour that leaves much undefined, the Church of England's cultic practices of prayer and worship have been marked by their uniformity and common form. Worship was and continues to be understood as held in common, not performed vicariously by those in priestly office, but performed by the whole priestly body of the Church.[48] Worship practices, enforced initially through the Act of Uniformity in 1549, made The Book of Common Prayer the sole legal form of worship. The prominence of the prayer book within the formularies, and as practised over the centuries, places the ordering of worship as a dominant characteristic, expressing the beliefs and corporate prayer of the Church.[49] Whilst not explicitly or didactically teaching the faith, common practices of prayer celebrate and embody the faith.[50] This notion of prayer and worship as self-understanding is often referred to using the maxim *lex orandi, lex credendi,* asserting that Anglican beliefs are revealed most profoundly in prayer and worship.[51] This attends to the Pascal mystery present within Christian experience and the appeal to modesty found within classic Anglicanism.[52] Understandings embodied in practices of prayer may lack the explicit definition which doctrinal statements can satisfy, or the 'didactic materials of a catechism'[53], but can nonetheless be taken as normative. Hence it is in the services of ordination, rather than doctrinal statements, that the normative theology and practice of ordained ministry can be found.

2.2.3 Worship in the Vernacular

Whilst the ordering of prayer and worship was legally enforced, and has been held as normative within the Church of England, it has not remained rigid. Over time there have been various revisions to The Book of Common Prayer, for example, during the early years of 1552, 1559, and then in 1604 and 1662, as the Church sought to define itself as the established Church of England. Revisions were also made for use in other provinces as

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[48] Avis, *The Identity of Anglicanism*, 30.
[49] Stevenson, W. T., 'Lex Orandi - Lex Credendi', in *The Study of Anglicanism*, ed. Sykes, S., Booty, J., and Knight, J. (London: SPCK, 1999).
[50] Weil, L., 'The Gospel in Anglicanism', in *The Study of Anglicanism*, ed. Sykes, S., Booty, J., and Knight, J. (London: SPCK, 1999), 59.
[51] Weil, *The Gospel in Anglicanism*, 59-69.
[52] Avis, *The Identity of Anglicanism*, 155-8.
[53] Weil, *The Gospel in Anglicanism*, 67.

Anglicanism spread globally,[54] with substantial revisions made for use within England in the latter half of the twentieth century as the Church rediscovered its vernacular tradition.[55]

Arguably, the instigation of the Church as the established Church *of England*, with scripture and worship in the vernacular, inextricably connected the theology and worship of the Church into an English context. Explicitly founding the Church within its cultural context instituted a commitment to remain vernacular in subsequent generations and different cultures, so wedding the historic tradition into a dynamic of change. The vernacular and enculturated ecclesiology of the Church influenced the developing emphasis on the incarnation within Anglican liberal Catholicism during the nineteenth century, which can be traced through to the theology of Charles Gore[56] and William Temple.[57] During the twentieth century, evangelicals developed understandings of contextualisation and contextual mission following critiques of western cultural dominance in overseas mission practice.[58] The commitment to faith expressed in the vernacular and the emphasis on the incarnation within Anglican theology, opened up a dialogue on diversity across the global communion, and laid the theological foundations for prayer book revisions and the later development of fresh expressions of church.[59] In endorsing fresh expressions the Church of England has sanctioned significant diversity away from the enforced use of The Book of Common Prayer and its later revisions. However, those being ordained continue to make vows in the Declaration of Assent to 'use only the forms of service which are authorized or allowed by Canon'.[60]

The Anglican customs of modesty and theological synthesis, whilst mediating change, can also tend toward conservatism. Weil identifies the 'natural conservatism' which in practice acts to constrain any dynamic of change.[61] It is worth noting that revisions to the prayer book have been few and far between, with the most significant revisions happening in the last fifty

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[54] More could be said about ministry across the Anglican Communion, however it is beyond the scope of the study.

[55] Hatchett, M., J., 'Prayer Books', in *The Study of Anglicanism*, ed. Sykes, S., Booty, J., and Knight, J. (London: SPCK, 1999), 131-42.

[56] Gore, C., ed., *Lux Mundi: A Series of Studies in the Religion of the Incarnation* (London: John Murray, 1890).

[57] Ramsey, M., *From Gore to Temple : The Development of Anglican Theology between Lux Mundi and the Second World War*, (London: Longmans, 1960), 146-61.

[58] Bosch, D. J., *Transforming Mission*, (New York: Orbis Books, 1991), 420-57.

[59] Avis, *The Identity of Anglicanism*, 51-5.

[60] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 6.

[61] Weil, *The Gospel in Anglicanism*, 66.

years. Whilst these more radical revisions marked a new level of diversity across the communion, they drew on the same principles that guided the development of the first prayer book of 1549, 'being grounded on Holy Scripture, agreeable to the order of the primitive church, unifying to the Church, and edifying to the people.'[62]

2.2.4 Church Governance, Order and Change

The Church of England is organised into parishes at a local level, which are grouped into deaneries, which together form dioceses, in either the Northern Province, led by the Archbishop of York, or the Southern Province led by the Archbishop of Canterbury. The Church is governed through parochial church councils, deanery synods, diocesan synods and the General Synod. Given that official statements on ordained ministry and selection processes are established by the Archbishops' Council and General Synod, attention is given to national structures in this section. Whilst there is not space here to discuss a detailed history of the governance of the Church of England, it is worth drawing attention to key features in demonstrating how the Church instigates and authorises change.

Colin Podmore argues that the Church of England continues to embody a very English cultural temperament, that of gradual and continual adaptation within a system of structural continuity.[63] The Church's governance structures have both adapted and remained rooted in the practices of the medieval English Church. Developing from the medieval provincial Council and Convocation, the advisory House of Laymen was introduced in 1886, followed by the National Assembly in 1919.[64] From 1947 onwards, the Church sought to reform its governance structures[65] and in 1970 the General Synod was established with three houses, bishops, clergy, and laity, with the power to legislate, revise liturgy, and approve the central Church of England budget.[66]

Medhurst and Moyser's seminal study of the internal politics of the Church of England offers a detailed perspective of the workings of General Synod, and identifies the powers and

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[62] Hatchett, *Prayer Books*, 142.
[63] Podmore, C., *Aspects of Anglican Identity*, (London: Church House Publishing, 2005), 103-4.
[64] Podmore, *Aspects of Anglican Identity*, 103-10.
[65] Podmore, *Aspects of Anglican Identity*, 110.
[66] Podmore, *Aspects of Anglican Identity*, 110-15.

influences at work in the governance structures of the Church.[67] They note the widely held hope that the development of the General Synod, with greater Church self-government and loosened ties to the State, would enable a more faithful representation of all the parishes of the Church of England, in particular enabling those on the margins of society who had lacked representation in the National Assembly. However, their detailed analysis of membership suggests that little progress was made here, with General Synod membership in all three houses remaining predominantly middle classes.[68]

Whilst each of the houses has the right to veto, it is only the House of Bishops that meets separately and has the power to introduce changes to doctrine or worship.[69] Changes may be approved or vetoed by the other houses, but only in the form given by the bishops. In this way the Church of England remains an 'episcopally led as well as a synodically governed church'.[70] The Archbishops' Council has provided a 'focus for leadership and executive responsibility … strategic thinking and planning'[71] since it was established in 1999. This is executed through its structure in which Ministry Division is located. As such, any normative statements on ordained vocation, such as the ordinal and selection criteria are rooted in the leadership of the bishops, through the supporting work of Ministry Division, and the governing of General Synod.

The events leading up to the revision of the Declaration of Assent offers a classic example of how change occurs within the governance structures of the Church. During the 1960's, in response to disagreements over the Thirty Nine Articles, drawn on classically Anglo-Catholic and Evangelical lines, the Archbishops appointed the Commission on Christian Doctrine to advise a way forward. The Commission advised that any revised declaration must preserve the characteristics of the Church of England within the doctrines held in common with all Christians, whilst acknowledging provisionality, and so leaving open the possibility for fresh understandings of Christian truth.[72] After a somewhat lengthy conciliar process, under the leadership of the bishops and the governance of Synod, the revised

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[67] Medhurst and Moyser, *Church and Politics in a Secular Age*.
[68] Medhurst and Moyser, *Church and Politics in a Secular Age*, 199.
[69] See Medhurst and Moyser for a detailed analysis of episcopal leadership in General Synod. Medhurst and Moyser, *Church and Politics in a Secular Age*, 276-87.
[70] Podmore, *Aspects of Anglican Identity*, 115.
[71] *The Archbishops' Council*, (cited 21/07/16); available from www.churchofengland.org/about-us/structure/archbishopscouncil.aspx#Structure.
[72] Podmore, *Aspects of Anglican Identity*, 46.

declaration and preface were agreed in 1975. Podmore notes the most notable and lasting legacy of the revision is found in the preface to the declaration, in which the Church is called to proclaim the faith afresh to each generation.[73] This contribution, attributed to Mr Stanley, a solicitor on the revision committee, concisely affirms the Anglican belief that the Christian faith, having been divinely revealed, is unchanging yet must be expressed within its historical context and re-interpreted in each generation.

The identity of Anglicanism and its English cultural heritage encourages measured change, through conciliar processes, charting a via media which rests on a balance of traditions. It celebrates the historic faith, whilst being open to change through its commitment to proclaim the faith afresh to each generation. Whilst historic and normative articles found in the formularies have undergone revision over time, these remain based within Anglican identity, authority and order. As such, these articles, and their later revisions, can be taken as normative for the Church today, setting the standard for understandings of Anglican Ecclesiology and ordained ministry. Therefore, to discuss normative understandings of ordained vocation, it is to the ordinal that attention now turns.

2.3 The Ordination Rites

The first Anglican Ordinal, compiled in 1550, underwent various revisions before the 1662 version, which remained intact and in use until the twentieth century. The following section charts the development of the ordinal, firstly discussing the theological discourse surrounding the early revisions, and then charting the continuing controversy. This is followed by a brief discussion of the search for common ground, and the rise of lay ministry. The section then continues by outlining the revisions made in the latter half of the twentieth century and the development of the most recent revision in use since 2005.

2.3.1 Early Revisions

It is generally accepted that Cranmer compiled the 1550 ordination rite, which was drawn from an ordination service devised by Martin Bucer, a German reformer.[74] Two years later the ordination rites were placed within The Book of Common Prayer, with some revisions

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[73] Podmore, *Aspects of Anglican Identity*, 56-7.
[74] Bradshaw, P. F., *The Anglican Ordinal*, (London: SPCK, 1971), 18-36.

made under protestant protest. The English Reformers sought to remove the prominence of cultic and sacrificial understandings of priesthood which had been present in the medieval ordinals,[75] and in their stead emphasised the ministry of word. Priests were now identified as shepherds and pastors, although the term priest was retained.[76] The removal of sacrificial notions of priesthood, influenced by Martin Luther's understanding of the priesthood of the Church,[77] and John Calvin's view on the unique priesthood of Christ,[78] marked significant differences between the Edwardine ordinals and pre-Reformation practices.[79] Symbols given were revised to accentuate reformed understandings, where priests and bishops had previously been given the bible, plus chalice and paten, or pastoral staff, they were now only given the bible.[80] This emphasised revisions to Eucharistic rites within the prayer book, which highlighted 'corporate memorial and participation'[81] rather than priestly mediation.

The Puritan party in England continued to raise objections to the continued use of the threefold orders and the terminology of priesthood. They claimed these were not commensurate with scripture,[82] however, Anglican apologists argued to retain the term priest, arguing that it was derived from New Testament references to *presbyter* and not second century uses of *sacerdos*.[83] Disagreements over the nature of the episcopate as a different order to the priesthood remained, with the 1552 rite retaining the differentiation by using the language of *consecration* for bishops and *ordinatio*n for priests. Following the restoration of the episcopate, and in response to the prevalence of presbyteral ordinations in the intervening period, the 1662 rites included modifications to the preface, making episcopal ordination an essential condition for admission to ministry, whilst inserting the terms *ordained or consecrated* into the episcopal rite. This ensured order whilst giving space for differing beliefs over the nature of the episcopacy.[84] Early revisions, such as this,

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[75] Such as the Sarum rite which drew on analogies between Levitical and Christian priesthood. Webster, J., 'Ministry and Priesthood', in *The Study of Anglicanism*, ed. Sykes, S., Booty, J., and Knight, J. (London: SPCK, 1999), 323.

[76] Bradshaw, P. F., 'Ordinals', in *The Study of Anglicanism*, ed. Sykes, S., Booty, J., and Knight, J. (London: SPCK, 1999), 159.

[77] Tomlin, G., *The Widening Circle*, (London: SPCK, 2014), 57-61.

[78] Tomlin, *The Widening Circle*, 61-4.

[79] Webster, *Ministry and Priesthood*, 323.

[80] Bradshaw, *Ordinals*, 155. Hatchett, *Prayer Books*, 138.

[81] Webster, *Ministry and Priesthood*, 324.

[82] Webster, *Ministry and Priesthood*, 326.

[83] Webster, *Ministry and Priesthood*, 326.

[84] Bradshaw, *Ordinals*.

demonstrate the process which would later be identified as the Anglican theological method of synthesis.

The ordinals from 1550 to 1662 sought to identify aspects particular to the diaconal order. During the late medieval period, deacons had been viewed as assistants who would progress to the priesthood in time. Whilst the 1552 rites continued this in referring to deacons passing from the inferior office to higher ministries,[85] there are elements in the rite, such as the exhortation for deacons to search out the sick and the poor,[86] which suggest views on the nature of diaconal ministry had been influenced by reformed interpretations of Acts 6. However, whilst the 1552 rite made this differentiation between the orders of deacon and priest, the practice of deacons as assistants to the priesthood continued unabated.[87] The nature of diaconal ministry is returned to nearly five hundred years later in the substantial revisions of 2005,[88] further emphasising diaconal ministry as distinct from priestly ministry. This will be considered later in this chapter and in more detail in 6.5.

In line with Reformation practice, those seeking ordination were required to be tried and examined, and ordained publicly. Questions were put to all candidates for ordination, which were modelled on those put to episcopal candidates in the former medieval rite.[89] This practice sought to acknowledge the need for formal admission to ministry, which had been questioned by some extreme sects, and to put an end to 'the lax conditions of the Middle Ages when little had been demanded of ordinands.'[90] This practice has remained intact and is evident in current ordination rites, however centralised national selection processes were not developed until the twentieth century.

2.3.2 Controversies and the Search for Common Ground

Controversy over the authority of Church of England ordinations and apostolic succession continued throughout the seventeenth century, further inflamed through the Nags Head

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[85] Bradshaw, *Ordinals*, 161.
[86] Bradshaw, *Ordinals*, 162.
[87] Bradshaw, *Ordinals*, 161.
[88] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 122.
[89] Bradshaw, *Ordinals*, 156.
[90] Bradshaw, *Ordinals*, 156.

fable.[91] Official Roman Catholic teaching continued to question the validity of Church of England ordinations, and in 1896 the Bull Apostolicae Curae asserted that Anglican ordinations were absolutely null and void,[92] prompting the vociferous response by the Archbishops' of Canterbury and York in the *Saepius Officio*.[93] Notable works written in the defence of Anglican ordinations ensued, including Moberly's *Ministerial Priesthood* first printed in 1897[94] and Gore's defence of apostolic succession which questioned the validity of non-episcopal churches.[95] Twenty five years later Ramsey's book *The Gospel and the Catholic Church*[96] added weight to the legitimacy of the Anglican episcopate, as did Kirk's collection of essays on *The Apostolic Ministry* in 1946.[97]

During the latter half of the twentieth century, the debates between Catholic and Reformed understandings of priesthood took a different course, moving away from disputes on partisan lines, to search for areas of agreement both ecumenically and across the Anglican Church.[98] Following the inclusion of The Anglican Communion among the separated Churches in the Second Vatican Council, a common exploration of the theology of ministry developed, setting Anglican - Roman Catholic dialogue along new tracks.[99] This facilitated a shift away from historical claims of apostolicity, and towards common ground, emphasising the high priesthood of Christ and the priesthood of the Church, through which apostolic succession was carried by the Church in faithfulness to the apostolic gospel.[100] In 1973 the Anglican - Roman Catholic International Commission's report on *Ministry and Ordination* sought common affirmations[101] and *The Priesthood of the Ordained Ministry* report, from the Board for Mission and Unity of the Church of England in 1986, emphasised the priesthood of Christ, the priesthood of the whole Church, and the ministerial priesthood of bishops and presbyters.[102]

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[91] The fable contested that Matthew Parker, Archbishop of Canterbury (1559-1575), had been consecrated in the Nags Head Tavern, Cheapside, through an irregular rite. Bradshaw, *The Anglican Ordinal*, 76-7.

[92] Echlin, E. P., *The Story of Anglican Ministry*, (Slough: St Paul Publications, 1974), 142-6.

[93] Avis, *The Identity of Anglicanism*, 135-40.

[94] Moberly, R. C., *Ministerial Priesthood*, (Murray, 1897).

[95] Gore, C., *The Church and the Ministry*, (London: Longmans, Green and Co., 1910).

[96] Ramsey, *The Gospel and the Catholic Church*.

[97] Kirk, K. E., ed., *The Apostolic Ministry*, Reprinted revised edition ed. (London: Hodder and Stoughton, 1962).

[98] Webster, *Ministry and Priesthood*, 329.

[99] Webster, *Ministry and Priesthood*, 329.

[100] Webster, *Ministry and Priesthood*, 330.

[101] *A Statement on the Doctrine of the Ministry*, (Canterbury: Anglican/Roman Catholic International Commission, 1973).

[102] *The Priesthood of the Ordained Ministry*, (London: The Board for Mission and Unity, 1986), 7-102.

The growing emphasis on the priesthood of the whole Church influenced the expansion of vocation beyond ordained ministry, which assumed prominence during the latter half of the twentieth century.[103] The renewed interest in the common priesthood of the Church, and the revival of lay ministry, led to questions about the nature of the ordained priesthood. Emphasis on collaborative leadership developed, as did new forms of licensed lay ministry such as authorised pastoral workers, and non-stipendiary ministry. These influenced a rise in functional understandings of ordained vocation, evident in the increasing use of leadership and management terminology found within definitions of ordained ministry.[104] It should be noted however, that Anglicanism has resisted purely pragmatic accounts of priesthood,[105] with the overuse of leadership terminology remaining controversial, and critiqued by Evangelicals and Anglo-Catholics alike.[106]

Some contemporary writers researching ministry have sought to further explore the relationship between those in ordained ministry, those in lay leadership, and the combined ministry of the whole Church. Steven Croft writes about priestly ministry needing episcopal gifts in overseeing the ministry others.[107] Heywood takes this further, writing insightfully on the need for the Church to move beyond former professional models of ordained ministry, and warns of the tendency of hierarchical institutions to be resistant to reflection on their structures of power.[108] Heywood calls for a reimagining of ministry, from a missional framework, which embraces the ministry of the whole Church, restructuring ordained ministry for that purpose.[109]

As the focus of this study is on ordained vocation, the rise of lay vocations will be referenced through the impact on ordained vocation, rather than as an area of study in itself. This is not

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[103] Schillebeeckx, E., *Ministry*, (London: SCM Press, 1981). Stevens, P., R., *The Abolition of the Laity: Vocation, Work and Ministry in Biblical Perspective*, (Carlisle: Paternoster Press, 1999). Welsby, P. A., *A History of the Church of England, 1945-1980*, (Oxford: Oxford University Press, 1984), 14-43. Unwin, H., 'Accredited Lay Workers', in *Ministry Issues for the Church of England*, ed. Kuhrt, G., W. (2001), 216-18.
[104] For example "Criteria for Selection for Ministry in the Church of England 2005," 26-31.
[105] Webster, *Ministry and Priesthood*, 330.
[106] The dialogue over leadership terminology is discussed in "Senior Church Leadership. A Resource for Reflection," (The Faith and Order Commission, The Church of England, 2015). Croft, S., *Ministry in Three Dimensions, Revised Edition*, (London: Darton Longman & Todd, 2008), 17-29. Ward, *On Christian Priesthood*.
[107]Croft, *Ministry in Three Dimensions, Revised Edition*, 105-6.
[108] Heywood, *Reimagining Ministry*, 199-201.
[109] Heywood, *Reimagining Ministry*, 158-76.

to undermine the importance of lay ministry, or to confine ministry and vocation to those ordained. As the Church of England makes clear in the ordinal, ordained ministry sits within the ministry of the whole Church. Furthermore, recent research from the Church Growth Research Programme shows that an area of significant growth in mission, through fresh expressions of church, is in the main led by lay leaders.[110] The limited reference to lay ministry here represents the boundaries of the study and not the boundaries of mission and ministry. In setting the boundaries firmly on ordained vocation, conclusions to the questions raised refer simply to ordained vocation.

Similarly, the study does not focus on the controversies ignited through moves to ordain women, and later over the consecration of women bishops. It is beyond the scope of the study to attend to this particular aspect, which has been covered at length, for example by Podmore[111] as a case study in synodical governance, and by Avis in discussing questions of apostolicity and catholicity.[112]

Graham Tomlin's approach to priesthood as 'Gods way of blessing the world'[113] is a recent significant contribution to the search for common ground within the Church of England. Tomlin takes a Christological approach to priesthood, from which he argues for the priesthood of humanity, the priesthood of the Church and the priesthood of ministers. It is a well-argued case contributing to the classic discourse between Catholic and Reformed theologies. As such, it goes some way as an apologetic for the continued use of priestly terms in a Reformed Church. However, whilst Tomlin attempts to reconcile diverse theologies of priesthood to normative Anglican practice, the search remains tightly locked into a theology of priesthood, entirely overlooking diaconal ministry. In reducing priesthood to the distinctly priestly functions, something of the nature of the concurrent ministries of deacon and priest is lost. Given that the Church of England practises sequential ordination, and so has no priests who are not also deacons, this is amiss. Furthermore, reducing the importance of diaconal ministry within priestly and episcopal ministry risks the potential of misappropriate hierarchical notions of authority[114] and the potential to emphasise ministry over mission.

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[110] *From Anecdote to Evidence*, (London: Church Growth Research Programme, 2014), 14-15.
[111] Podmore, *Aspects of Anglican Identity*, 124-33.
[112] Avis, *The Identity of Anglicanism*, 135-49.
[113] Tomlin, *The Widening Circle*.
[114] "Senior Church Leadership. A Resource for Reflection," 48.

2.3.3 A Side Note on Diaconal Ministry

It is worth noting that the form and practice of the diaconate has varied across the Church of England. In some dioceses, for example London, York, and Chichester, distinctive or permanent deacons are ordained with a pastoral role in both church and community. However, the majority of deacons within the Church of England are ordained deacon as the first step towards priesthood, whereby the distinctiveness of diaconal ministry is not discarded when ordained priest, in the same way that priesthood is not discarded by those consecrated to the episcopate.

Francis Young's historical study of deacons in the Church of England critiques the difference in practice, and questions why distinctive deacons have remained in the minority within the Church of England unlike in other areas of the Church.[115] The Roman Catholic Church has a large permanent diaconate of those who cannot be priested (such as married men), but like the Church of England also practises sequential ordination. The historic Protestant churches, following Luther and Calvin's interpretation of Acts 6, have deacons as pastoral workers, active in the social care or educational work of the Church, without engaging in the ministry of word or sacrament.[116] Other areas of the Anglican Communion also have large numbers of distinctive deacons, for example the Episcopal Church in the USA.[117]

In tracking long-term and lifelong deacons, Young argues that the diaconate has been persistently marginalised[118] within the Church of England, as the inferior office, with long-term deacons often being those too poorly educated, having other professions, or lacking the right gender to be priested.[119] However, the diaconal order also gave the Church freedom to ordain men in the nineteenth century to roles and ministries beyond parish ministry, for example in education and what would now be termed chaplaincy.[120] Young argues that the subversion of diaconal ministry, as the inferior office, has subverted perceptions of the role.[121] This confusion between missional elements of diaconal ministry alongside a perception of inferiority is an unfortunate hangover as the church seeks to promote missional

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[115] Young, F., *Inferior Office?*, (Cambridge: James Clarke & Co, 2015).
[116] Latvus, K., 'The Paradigm Challenged', *Studia Theologica- Nordic Journal of Theology* 62, no. 2 (2008), 142-57.
[117] Plater, O., *Many Servants: An Introduction to Deacons*, 2nd ed., (Plymouth: Cowley Publications, 2004).
[118] Young, *Inferior Office?*, xxxii.
[119] Young, *Inferior Office?*, 33-43, 95-110.
[120] For example the training of deacon-schoolmasters. Young, *Inferior Office?*, xxxvii.
[121] Young, *Inferior Office?*, 141-8.

identity within ordained vocation. The distinctive features of diaconal ministry will be returned to in the study and are highlighted later on in reference to the 2005 ordinal and again in more detail in 6.5. Given that distinctive diaconal ministry remains in the minority within the Church of England, and given the scope and constraints of the study, focus here remains on those ordained to the priesthood, who have necessarily also been ordained as deacons.

2.3.4 Twentieth Century Revisions to the Ordinal

During the twentieth century, ordination rites around the Anglican Communion were revised. Though initial attempts to revise the prayer book in 1927-8 were unsuccessful, they laid the groundwork for future revisions,[122] both in England and across the Communion. In 1974 the Worship and Doctrine Measure gave General Synod the power to authorize alternative services without parliamentary approval.[123] Six years later the Alternative Service Book (ASB) was published, with the ASB ordinal developed from the ordination service proposed by the Anglican Methodist unity scheme of 1968.[124] The ASB was then updated in line with the development of Common Worship following approval from General Synod in 2005.[125]

2.3.5 The 2005 Common Worship Ordinal

The Common Worship Ordination Services sits within the Anglican tradition developing from the 1550 ordinal, with revisions for inclusive language following the ordination of women, taking account of the development of Ordained Local Ministry, and making explicit the importance of 'mission as a central concept for speaking about the life of the Church and the ministry of the ordained.'[126] The emphasis on mission is stated various times in the accompanying study guide to the ordinal, reinforcing the prominence of mission in the ecclesiology of the Church and its ministry.[127]

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[122] Bradshaw, *Ordinals*, 165.
[123] Podmore, *Aspects of Anglican Identity*, 111.
[124] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 121. See page 152 for a comparison of ASB and Common Worship Ordinal Prayers.
[125] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*.
[126] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 121.
[127] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 140.

The 2005 revision continues the Anglican synthesis of Catholic and Reformed theology, retaining the threefold orders of deacons, priests and bishop, and claiming apostolicity, yet affirming Reformed theology in placing ordained ministry within the high priesthood of Christ and the common priesthood of the Church. The introduction by the House of Bishops summarises the ministry of the Church and within that the ministry of ordained orders.[128] The Ministry of the Church is set principally within the ministry of Christ, as chief shepherd and high priest. Ordained ministry is described as Christ's gift to his Church, in which all three orders speak in Christ's name, building up his Church of which he is the head. The introduction proceeds to define the ordering of ministry as 'shaped under the guidance of the Holy Spirit through the processes of human history,' maintaining the threefold order and apostolic succession. These threefold orders 'help shape the Church around Christ's incarnation and redemption, handed on in the apostolic charge.'[129]

The ordination services for deacons, priests and bishops have similar elements, with each being first set within a Christological framework, finding a pattern for ministry in the ministry of Christ, and within the ministry of the Church. All three services also follow a similar structure as those to be ordained are presented, make their declarations, are prayed for, and receive the bible and Holy Communion. However, each of the three services contain distinctive features which make manifest the calling and ministry of the order concerned.[130] In particular, the Common Worship ordination rites differ from the earlier ASB rites in attending to the variations in ministry between deacons, priests and bishops, emphasising the distinctive characteristics of the ministries within the threefold orders.[131] In this the diaconate is viewed more clearly with its own ministry. This goes further than the early revisions, conclusively removing notions of the diaconate as a subordinate and temporary step to priesthood. These changes, heavily influenced by the reinterpretation of sources by John Collins,[132] establish diaconal ministry as one of proclamation and service. This will continue to have importance within the study and is returned to at length in 6.5.

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[128] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 4.
[129] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 4.
[130] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 143- 51.
[131] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 122.
[132] Collins, J. N., *Diakonia*, (Oxford: Oxford University Press 1990).

Having outlined statements on ordained vocation as expressed in the ordinal, the chapter now moves on to discuss twentieth century vocations and selection practices. Through this it is possible to demonstrate how the Church has been influenced by contextual and theological factors in its recent adaptations and the shift in emphasis towards mission and evangelism.

2.4 Theological and Contextual Influences on Twentieth Century Vocations Practice

Sociological and historical studies on the nature of vocation and ministry in the Church of England point to an ever developing model, balancing the demands of the social context alongside normative theologies of ministry. This is seen in Anthony Russell's influential book *The Clerical Profession*.[133] In charting the role of the cleric within society since the Reformation, Russell demonstrates how sociological factors, such as the rise of other related professions in the eighteenth century, influenced the nature of the clerical profession, and in turn affected theological understandings of ordained vocation.[134] Bryman's research from 1985 questions the extent to which ordained ministry can still be seen as a profession, suggesting more research is needed on the sociology of professions, with religious professions seen as a particular type.[136] Whether ordained vocation is best understood as a profession or not is beyond the scope of this study, however studies such as these highlight the changing nature of ordained ministry and how it is understood by clergy. Other notable sociological studies on ordained vocation include Robert Towler and A. Coxon's study of Church of England clergy in the 1960's. Here they question the professionalization of ministry in a context in which clerics are becoming increasingly marginal to society.[137] They predicted future growth amongst conservative evangelicals in adapting practices to the needs of modern society, and growth amongst liberals in providing a more fully enculturated Christian belief system.[138] Sophie Gilliat-Ray's study[139] compared the sociological profiles

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[133] Russell, A., *The Clerical Profession*, (London: SPCK, 1980).
[134] Russell, *The Clerical Profession*, 28-49.
[136] Bryman, A., 'Professionalism and the Clergy: A Research Note', *Review of Religious Research* 26, no. 3 (1985), 253 - 60.
[137] Towler, R. and Coxon, A. P. M., *The Fate of the Anglican Clergy*, (London: The Macmillan Press LTD, 1979), 28-55.
[138] Towler and Coxon, *The Fate of the Anglican Clergy*, 202-5.
[139] Gilliat-Ray, S., 'The Fate of the Anglican Clergy and the Class of '97: Some Implications of the Changing Sociological Profile of Ordinands', *Journal of Contemporary Religion* 16, no. 2 (2001), 209-25.

of ordinands in the 1990's to those studied by Towler and Coxon's in the 1960's. This study found continued growth of vocations amongst evangelical traditions of the Church of England, alongside a shift towards vocations beyond the church, for example through chaplaincy, and a willingness for the Church to experiment with different patterns of training and ministry. A shift in these directions appears to be born out in the changes towards mission and evangelism within the selection criteria revisions of 2005[140] and the introduction of pioneer ministry.[141] She did however find little evidence of the growth of vocations amongst the more liberal traditions. Studies such as these show how understandings of vocation change within the sociological context of ministry. Gordon Kuhrt argues that the role of the clergy will continue to change, and that this assumption of change should set the backdrop for any deliberation of contemporary ministry.[142]

2.4.1 The Development of Selection Procedure

Robert Reiss's comprehensive history of the Church of England's selection procedures during the twentieth century goes further than Kuhrt, suggesting that the social context, rather than any theological influence, has been the prominent driver in changing patterns of selection for ordained ministry. He argues this is in part due to the Church of England's pragmatic approach, 'responding to cultural and social changes less by detailed theological examination than by practical considerations of what might work.'[143] His detailed analysis of the developments, from the Central Advisory Council for the Training of the Ministry in 1913 through to its current form as Ministry Division,[144] identifies sociological reasons and conditions in which changes to the vocations process occurred. One example, cited by Reiss, is found in response to the fall in clergy numbers during the two world wars and then again in the 1960's. During these periods and in response to the decline, the Church provided financial and educational support for training, and in doing so opened the door to those from a wider socio-economic background. This pragmatic response to the context led to the development of a centralised vocation procedure, and a training programme for servicemen

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[140] "Criteria for Selection for Ministry in the Church of England 2005."
[141] "Guidelines for the Identification, Training and Deployment of Ordained Pioneer Ministers," (London: Ministry Division, Archbishops' Council, 2005).
[142] Kuhrt, G., W., ed., *Ministry Issues for the Church of England* (London: Church House Publishing, 2001), 31.
[143] Reiss, R., *The Testing of Vocation*, (London: Church House Publishing, 2013), 3.
[144] Reiss, *The Testing of Vocation*, 282.

at the Knutsford Test School from 1919. Whilst this was designed for a particular post-war need, it highlighted the advantages of a centralised vocations process with clear financial support for clergy. This was further emphasised during the Second World War, through which a formalised vocations process developed beyond the scope of servicemen, through the Archbishops' Commission on Training from 1937-44. Later in the century growth in the population, alongside a decline in clergy numbers, stretched the parish system and in response new forms of ministry developed. During the 1970's the Church adopted auxiliary ministry, later known as local non-stipendiary ministry and then ordained local ministry.[145] This coincided with the increasing need to recognise women's ministries, leading to women's ordination to the diaconate and then priesthood in 1994. The broadening of vocation to recognise different aspects of lay and ordained ministry, the inclusion of men from the breadth of society, more recently the ordination of women, and the recognition of locally endorsed ministry, driven in part by the practical needs of the context, changed the nature of ordained vocation.

Reiss argues that while change occurred throughout the twentieth century, it was often resisted, for example by the Bishops in opposing a Central Advisory Council in 1901, by the Church Assembly in removing grants from the Knutsford Test School,[146] and by General Synod's response to the radical elements of the Tiller report in 1983.[147] For Reiss these are examples of the Church resisting change until social conditions applied such pressure to force the issue. He suggests that pragmatic issues, associated with declining numbers of clergy, exerted significantly more influence than any theological development.[148]

Whilst Reiss's work is an invaluable comprehensive study of vocation and selection during the twentieth century, his historical approach down plays theological factors. Arguably, any historical study of personnel, committees and reports is likely to elevate the pragmatic over the theological, and lead to the conclusion that vocation within the Church of England has been primarily shaped by pragmatic considerations and committee based decisions. However this fails to consider how the developing theology of vocation also influenced

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[145]Reiss, *The Testing of Vocation*, 267-70. Welsby, *A History of the Church of England, 1945-1980*, 140-43.

[146] Reiss, *The Testing of Vocation*, 102.

[147] Reiss, *The Testing of Vocation*, 260-61.

[148] Reiss, *The Testing of Vocation*, 3.

change. This is particularly the case for lay ministry and women's ministry, where the theology behind these developments was part of the movement for change.[149] This critique of Reiss's approach is not intended to reduce the influence of social factors or deny the fall in clergy numbers as the impetus for change. It is, however, to suggest that the various committees and reports which brought in the modifications to the vocations process were not disconnected from theological developments within the wider Church.

2.4.2 The Importance of Individuals in Pushing for Change

Reiss's work is particularly valuable in revealing how the process of change occurred through the various committees and people involved. This shows the important role played by various Archbishops in enabling change, in particular Lang and Temple[150] and other personnel holding key positions on Committees.[151] Reiss demonstrates that only through the combination of careful administration at committee level, support from Archbishops, and social conditions which prompted change, was institutional development made possible. It is perhaps possible to see this combination of influences continuing in the development of the Fresh Expressions movement and ordained pioneer ministry. Here the continued decline of the Church, the support of Archbishop Rowan Williams, the ministry of Steven Croft, as Archbishop's Missioner, and then Bishop of Sheffield and chair of Ministry Council, and the ministry of Bishop Graham Cray as editor of the *Mission Shaped Church (MSC)* report and leader of Fresh Expressions, have influenced the revision of selection criteria, the development of Ordained Pioneer Ministry, and the developing influence and legitimacy of fresh expressions of church. However, it would be amiss to attribute these changes to prominent figures alone, as evidence from the *MSC* report shows various examples of fresh expressions already existing within the Church of England before any official endorsement was made by General Synod.

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[149] For example Keble-Group, *Layman's Church*, (Cambridge: Lutterworth Press, 1963). Field-Bibb, J., *Women Towards Priesthood*, (Cambridge: Cambridge University Press, 1991), 67-175.
[150] Reiss, *The Testing of Vocation*, 139-149.
[151] For example Archibald Robertson Bishop of Exeter, Frank Russell Barry Principal of Knutsford Test School and later Bishop of Southwell, Leslie Owen member of the Archbishops' Commission on Training and Chairman of CACTM, and Miss Christian Howard, a founder member of the Movement for the Ordination of Women found in Reiss, *The Testing of Vocation*, 41, 52, 55, 77, 88, 98, 125, 140, 146, 265, 299.

2.4.3 Recent Developments

Reiss's study comes to a close at the end of the twentieth century, so cuts short from the development of the 2005 ordinal, the introduction of the revised selection criteria and the endorsement of ordained pioneer ministry. Arguably these developments, emphasising a shift to mission and evangelism, can be seen as a response to both contextual drivers of decline and missiological developments. By tracking official reports it is possible to see a broad trajectory of theological development in the Church's approach to ministry and mission. *Ministry Issues for the Church of England,*[152] published in 2001, comprehensively maps the issues and developing trends in ministry, in which Kuhrt proposes a strategy for the changing role of stipendiary clergy based on the influence of decline, the increasing role of lay ministry, and the importance of mission in an increasingly secular context. The *For Such a Time as This* report[153] called for a renewed understanding of diaconal ministry and, though rejected by Synod, raised questions that formed the backdrop of later reports and influenced ordinal revisions in 2005. Following the *MSC* report,[154] guidelines for ordained pioneer ministry were introduced.[155] In 2007 *The Mission and Ministry of the Whole Church* report discussed changes in the patterns of ministry for both ordained and lay, and in particular discussed potential changes to the understanding and practice of the diaconate and pioneer ministry. Together these reports track and respond to wider theological developments within the Church, in particular a renewed understanding of contextual mission, lay ministry and the changing nature of ordained ministry in a context of decline. Whilst these General Synod reports attend to theological developments the purpose of these types of documents are to propose changes to ministry practice, and as such, limited space is given to theological discussion.[156] The chapter turns now to discuss in more detail some of the contextual and theological drivers in the shift to mission and evangelism, which forms the backdrop to the General Synod's documents and debates.

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[152] Kuhrt, ed., *Ministry Issues for the Church of England*.
[153] "Gs 1407. For Such a Time as This," (London: General Synod, Church of England, 2001).
[154] *Mission Shaped Church* (London: Church House, 2004).
[155] "Guidelines for the Identification, Training and Deployment of Ordained Pioneer Ministers."
[156] With the exception of "Gs Misc 854. The Mission and Ministry of the Whole Church."

2.5 Contextual and Theological Drivers in the Shift to Mission and Evangelism

The decline of the Church in the west has been well documented. Modernism brought with it diversity and pluralism, challenging traditional social order, and detaching society and culture from the control of religious institutions.[157] The decline in church attendance[158] is seen as part of this trend towards secularization,[159] with sociologists, such as Steve Bruce, predicting that Britain will be a secular society by 2030.[160] Secularization theory has been effectively challenged by Grace Davie, Peter Berger, Paul Heelas and Martin Stringer,[161] suggesting it is more appropriate to view Britain as post-Christian than secular.[162]

It is beyond the scope of the study to write extensively on post-Christian Britain, however in discussing contextual and theological drivers in the shift towards mission a few key factors are addressed, firstly, the effect of decline on the discourse of the church and the focus on growth; secondly, the development of contextual theology and its ecclesiological implications; thirdly, the rise of pluralism and tolerance, and its effect on practices of mission and evangelism. Whilst it is not possible to cover an extensive range of contextual and theological drivers, these have been chosen as the key factors influencing the shift to mission and evangelism as outlined in selection criteria for ordained vocation. In these areas the Church is confronted by questions of survival, (will the church survive?), of identity (how is the faith contextualised?), and purpose (how is the gospel to be shared?).

2.5.1 Decline and the Growth Agenda

In a context with reducing numbers of the population calling themselves Christian and with declining church attendance figures, it is not surprising that decline, survival and growth

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[157] Berger, P. L., *The Social Reality of Religion*, (Harmondsworth: Penguin 1973), 111-130.
Bruce, S., *God Is Dead*, (Oxford: Blackwell, 2002), 1-43.
[158] Brierley, P. W., *The Tide Is Running Out*, (Swindon: Christian Research, 2000).
Brierley, P. W., *Pulling out of the Nosedive*, (Swindon: Christian Research, 2006).
[159] Bruce, *God Is Dead*, 60-73.
[160] Bruce, S., 'The Demise of Christianity in Britain', in *Predicting Religion*, ed. Davie, G., Heelas, P., and Woodhead, L. (Aldershot: Ashgate, 2003), 53-63; Bruce, *God Is Dead*, 74.
[161] Davie, G., *Religion in Britain since 1945*, (Oxford: Blackwell, 1994), 93-116.
Davie, G., 'The Persistence of Institutional Religion in Modern Europe', in *Peter Berger and the Study of Religion*, ed. Woodhead, L. (London: Routledge, 2001), 101-11. Berger, P. L., 'The Desecularization of the World', in *The Desecularization of the World*, ed. Berger, P. L. (Grand Rapids: Wm. B. Eerdmans Publishing, 1999); Heelas, P. et al., *The Spiritual Revolution: Why Religion Is Giving Way to Spirituality*, (Oxford: Blackwell, 2005), 77-124; Stringer, M. D., *Contemporary Western Ethnography and the Definition of Religion*, (London: Continuum International Publishing Group, 2008), 110-11.
[162] Guest, M., *Evangelical Identity and Contemporary Culture*, (Milton Keynes: Paternoster, 2007), 2.

have become prominent strands within the Church's discourse. The growth and decline discourse shapes strategic development in the National Church Institutions, in diocesan vision statements, through to the encouragement of mission action planning in parishes.

Statistics on attendance are collated each year by the Research and Statistics department of the Archbishops' Council.[163] In addition, the National Church Institutions of the Church of England, through the Church Growth Research Programme, are committed to researching, promoting and investing in factors stimulating growth.[164] Renewal and Reform, a body of work which has been set up by General Synod, seeks to provide a narrative of hope to the Church, to reverse the decline and support a growing church.[165] At a regional level, many dioceses are explicit in setting out a vision for growth,[166] with the expectation that parishes and clergy identify areas for growth locally.[167] Various studies have sought to monitor growth and decline,[168] and to identify factors contributing to growth.[169] Appeals are made to historical studies of church growth,[170] theologies of church growth developed,[171] and a range of resources and books published with local congregations in mind.[172]

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[163] *Statistics for Mission 2014*, (London: Archbishops' Council, Church of England, 2016).

[164] *Church Growth Research*, (cited 21/07/16); available from www.churchgrowthresearch.org.uk/management.
Church Growth Research, as well as commissioning research, collates findings from other studies in a comprehensive overview available from http://www.churchgrowthresearch.org.uk/existing_material.

[165] Nye, W., "Gs 2038. A Vision and Narrative for Renewal and Reform," (London: General Synod, Church of England, 2016).

[166] For example *Sheffield Diocesan Strategy*, (cited 21/07/16); available from sheffield.anglican.org/our-diocese.

[167] For example *Mission Action Planning Tool*, (cited 21/07/16); available from www.sheffield.anglican.org/MAPtool. MAP's were first introduced by the Bishop of London in the early 1990's. By 2014 half the dioceses in the Church of England were using them. Jackson, B., *What Makes Churches Grow*, (London: Church House Publishing, 2015), 33.

[168] Brierley, *Pulling out of the Nosedive. From Anecdote to Evidence*. Goodhew, D., ed., *Church Growth in Britain* (Farnham, Surrey: Ashgate, 2012).

[169] Jackson, B., *The Road to Growth*, (London: Church House Publishing, 2005). Jackson, *What Makes Churches Grow*.

[170] Ward, B., 'Verbum Et Exemplum Docere: Bede, Cuthbert, Aidan and Mission in the Early English Church', in *Towards a Theology of Church Growth*, ed. Goodhew, D. (Farnham, Surrey: Ashgate, 2015). Threlfall-Holmes, M., 'Growing the Medieval Church', in *Towards a Theology of Church Growth*, ed. Goodhew, D. (Farnham, Surrey: Ashgate, 2015); Null, A., 'Divine Allurement: Thomas Cranmer and Tudor Church Growth', in *Towards a Theology of Church Growth*, ed. Goodhew, D. (Farnham, Surrey: Ashgate, 2015). Erdozain, D., 'New Affections: Church Growth in Britain, 1750-1970', in *Towards a Theology of Church Growth*, ed. Goodhew, D. (Farnham, Surrey: Ashgate, 2015).

[171] Goodhew, D., ed., *Towards a Theology of Church Growth* (Farnham, Surrey: Ashgate, 2015). McGavran, D., A, *Understanding Church Growth*, Revised ed., (Grand Rapids, Michigan: Eerdmans, 1990). Gibbs, E., *I Believe in Church Growth*, (London: Hodder and Stoughton, 1981).

[172] Gill, R., *A Visions for Growth*, (London: SPCK, 1994). Warren, R., *Developing Healthy Churches*, (London: Church House Publishing, 2012). *Leading Your Church into Growth*, (cited 21/07/16); available

Alongside the emphasis on a growing church, ethical and theological questions have been raised. In the Foreword to a compilation of essays, *Towards a Theology of Church Growth* Archbishop Justin Welby writes

> any commitment to church growth must be entirely divorced from questions about the survival of the Church…the theological foundation for church growth is far more important than issues of survival…to this day we are too easily tempted to follow some formulae which promise that our church will grow.[173]

Comments such as these are said to counter a wariness about the connection between the emphasis on mission and evangelism and serious concerns about the state of decline. Bob Jackson warns that the measurement of statistical indicators alone can lead organisations to aim for what can be measured, skewing priorities around measureable outcomes. He argues for the measurement of growth in three ways: numerical growth, growth in depth of faith, and growth in the vitality of ministry and capacity to serve the whole community, rather than a simplistic use of attendance figures.[174] Percy, in writing about rural ministry, draws on Karl Barth in calling for a shift in thinking about growth to a slower and more organic process, seeking resilience and patience over 'results-oriented immediacy'.[175] The collection of essays edited by David Goodhew[176] has contributed to the debate, providing a coherent defence that articulates a theology for church growth independent of survival strategies, and George Lings[177] offers a defence of the Church's calling and capacity to reproduce.

Given the focus of the study, it is impossible to engage in research in this area without acknowledging that the narrative of decline and the growth discourse is very much part of the experience of ordained ministry and inextricably linked to the shift towards mission and evangelism. This is not to say that this shift lacks theological vigour, but acknowledges concerns within the discourse. Whilst the simplistic use of attendance figures as a measure of ministerial outcomes may be problematic, attendance figures cannot be ignored, firstly because the growth or decline of the Church has a bearing on the future of the Church of

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from www.leadingyourchurchintogrowth.org.uk/. Greenwood, R., *Sharing God's Blessing*, (London: SPCK, 2016).

[173] Goodhew, ed., *Towards a Theology of Church Growth*.

[174] Jackson, *What Makes Churches Grow*, 10-12.

[175] Percy, M., *Anglicanism. Confidence, Commitment and Communion*, (Farnham, Surrey: Ashgate, 2013), 49.

[176] Goodhew, ed., *Towards a Theology of Church Growth*.

[177] Lings, G., 'The Church's Calling and Capacity to Reproduce' (Unpublished doctoral thesis, The University of Manchester, 2008).

England and the nature of ordained ministry as part of that; secondly because the emphasis currently placed on growth by dioceses shapes how clergy experience ministry today.

2.5.2 The Mission Shaped Church Report

The *Mission Shaped Church* report (*MSC*) is one of the most widely read[178] and influential reports in recent years on the theology and practice of mission within the Church of England. The report gave an overview of developments in church planting and contextual mission practice, commenting on sociological change, and offering theological reflection on developing practices.[179] This set the agenda for much contemporary theological and ecclesiological development. However, the theological basis found in *MSC* has come under significant critique.[180] Roger Walton critiques fresh expressions as taking a limited view of *missio Dei*[181] and like John Hull[182] accuses fresh expressions of being too focussed on the church at the expense of the kingdom of God. Whilst Hull and Walton's critiques act as valuable challenge to potential attitudes of superiority in the Church both Michael Moynagh[183] and the *Fresh Expressions in the Mission of the Church* report appropriately defend the importance of the Church as the body of Christ and central to God's mission.[184] Similarly the use of m*issio Dei,* upon which much of the missiology of MSC rests has been critiqued.[185] John Flett attributes misunderstandings about the concept to inaccurate usage which neglects to cite *missio Dei* in Trinitarian terms.[186] Karen Kilby argues that any such social trinitarianism, inherent in Trinitarian understandings of *mission dei* and *missio Christianus,* engages in a problematic form of projection, in which any projection of God is then reflected back onto the world as doctrine.[187]

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[178] Gittoes, J., Green, B., and Heard, J., eds., *Generous Ecclesiology* (London: SCM Press, 2013), 1.
[179] *Mission Shaped Church* 84-103.
[180] Hull, J., *Mission-Shaped Church*, (Canterbury: SCM Press, 2006). Milbank, J., 'Stale Expressions', *Studies in Christian Ethics* 21, no. 1 (2008), 117-128. Percy, M., 'Old Tricks for New Dogs? A Critique of Fresh Expressions', in *Evaluating Fresh Expressions*, ed. Nelstrop, L. and Percy, M. (Norwich: Canterbury Press, 2008). Davison, A. and Milbank, A., *For the Parish*, (London: SCM Press, 2010). Walton, R., 'Have We Got Missio Dei Right?', *Epworth Review* 35, no. 33 (2008), 39-51.
[181] Walton, 'Have We Got Missio Dei Right?'.
[182] Hull, *Mission-Shaped Church*.
[183] Moynagh, M., *Church for Every Context*, (London: SCM Press, 2012), 100-04.
[184] "Fresh Expressions in the Mission of the Church," (London: Church House Publishing, 2012), 125. Bosch, *Transforming Mission*, 389-393.
[185] Engelsviken, T., 'Missio Dei', *International Review of Mission* 92, no. 4 (2003), 481-97.
[186] Flett, J. G., 'Missio Dei: A Trinitarian Envisioning of a Non-Trinitarian Theme', *Missiology: An International Review* 37, no. 1 (2009), 5-18.
[187] Kilby, K., 'Perichoresis and Projection: Problems with the Social Doctrine of the Trinity', *New Blackfriars* 81, no. 957 (2000), 432-45.

The development of 'fresh expressions' as legitimately Anglican expressions of Church has caused some disagreement. The five marks of mission[188] and the seven disciplines of evangelisation[189] provide evidence of the Church of England's conciliar and synodical approach to this debate. *Generous Ecclesiology*[190] makes a significant contribution, seeking to move beyond polarised disagreements between *MSC* and *For the Parish*[191] camps, arguing that both inherited and fresh expressions of church are necessary.[192] However, Ian Mobsby's Afterword is insightful in raising the complications of contextualisation and the history of the Church in siding with inherited traditions at the expense of pioneering moves.[193]

The theological critiques of *MSC* were comprehensively assessed and to some degree dismissed by General Synod during the debate on the report *Fresh Expressions in the Mission of the Church*.[194] Here the critiques are rightly understood, not as arguments against the theological concepts behind *MSC*, but as helpful correctives as the Church of England develops both parish based and fresh expressions of church. Moves to embrace fresh expressions mark a renewal of the Church of England's commitment to worship in the vernacular and a move away from set orders of worship. This move, made explicit in *MSC,* is built on the understanding that theology and ecclesiology always find expression within and through particular cultural contexts.

2.5.3 The Rise of Contextual Ecclesiology

Contextual theology is often associated with the theology of the incarnation,[195] however this concept developed through various movements during the twentieth century as the discipline of theology began to expand and embrace diversity.[196] Contextual theology can be traced back to Schleiermacher's interest in self-consciousness and the relationship between

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[188] *The Five Marks of Mission*, (The Anglican Communion, cited 29/08/2015); available from www.anglicancommunion.org/ministry/mission/fivemarks.cfm.
[189] Justin Cantuar and Sentamu Eboracensis, "Gs 1917. Challenges for the Quinquennium: Intentional Evangelism."
[190] Gittoes, Green, and Heard, eds., *Generous Ecclesiology*.
[191] Davison and Milbank, *For the Parish*.
[192] Gittoes, Green, and Heard, eds., *Generous Ecclesiology*.
[193] Gittoes, Green, and Heard, eds., *Generous Ecclesiology*.
[194] "Fresh Expressions in the Mission of the Church."
[195] For example *Mission Shaped Church* 87.
[196] Ward, P., *Participation and Mediation: A Practical Theology for the Liquid Church*, (London: SCM Press, 2008), 31-65.

theology and human experience, which had a lasting influence on liberal theology.[197] Whilst conservative responses opposed this turn to the subjective, neo-orthodox approaches, indebted to Søren Kierkegaard[198] and founded on the work of Barth,[199] bridged the increasing divide between modern liberal theology and fundamentalism. H. Richard Niebuhr's discussion of the relationship between Christ and culture identified differing Christian approaches to culture,[200] and Paul Tillich's correlation between religion and culture[201] established a reconstruction of belief in relation to culture.[202] Epic systems of understanding were critiqued by Hans Urs von Balthasar,[203] taking the focus away from grand systematic theories and onto the concrete embodiment of church within particular contexts. Jürgen Moltmann's theodicy stretched understandings of God's solidarity with humanity in suffering and the ongoing work of the Spirit in the life and expression of the Church.[204] Post liberal theology, developing from George Lindbeck's cultural linguistic approach,[205] contributed retrieval, repair and renewal to liberalism, whilst encouraging generous orthodoxy.[206]

Postmodern and particularizing theology such as; postcolonial interpretations,[207] liberation theology, feminist theology,[208] and black theology[209] have further questioned normative understandings and offered dramatic variations.[210] A growing awareness of historical events and a greater consciousness of diverse cultures revealed the theological imperative for

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[197] Schleiermacher, F., *The Christian Faith* (Edinburgh: T. & T. Clark, 1928).

[198] Ford, D. and Muers, R., eds., *The Modern Theologians* (Oxford: Blackwell, 2005), 10.

[199] Webster, J., 'Introducing Barth', in *The Cambridge Companion to Karl Barth*, ed. Webster, J. (Cambridge: Cambridge University Press, 2000), 11-13.

[200] Niebuhr, H. R., *Christ and Culture*, (New York: Harper & Row 1951).

[201] Tillich, P., *Systematic Theology*, (Chicago: University of Chicago Press, 1951).

[202] McGrath, A. E., *Christian Theology*, 2nd ed., (Oxford: Blackwell Publishers, 1997), 103.

[203] Balthasar, H. U. v., *Theo-Drama*, trans. Harrison, G., (San Francisco: Ignatius Press, 1998).

[204] Moltmann, J. and *The Church in the Power of the Spirit*, (SanFrancisco, : Harper, 1991). Greenwood draws on this in Greenwood, R., *Transforming Priesthood*, (London: SPCK, 1994), 139.

[205] Lindbeck, G. A., *The Nature of Doctrine*, (Louisville: Westminster John Knox Press, 1984).

[206] Fodor, J., 'Postliberal Theology', in *The Modern Theologians*, ed. Ford, D. and Muers, R. (Oxford: Blackwell, 2005), 243.

[207] For example Segovia, F. F., 'Toward a Hermeneutics of the Diaspora: A Hermeneutics of Otherness and Engagement', in *Reading from This Place*, ed. Segovia, F. F. and Tolbert, M. A. (Minneapolis: Fortress Press, 1995).

[208] For example Fiorenza, E. S., *In Memory of Her*, (Crossroad Publishing Company, 1983).

[209] For example Cone, J. H., *Black Theology and Black Power*, (Maryknoll: Orbis Books, 1969).

[210] Ford and Muers, eds., *The Modern Theologians*.

contextualisation, taking seriously human experience, social location, particular cultures and social change within cultures.[211]

The application of missiology to western contexts, initially by Leslie Newbigin[212] and then expansively by David Bosch[213] was persuasive in shaping understandings of mission and evangelism to embrace diversity. Hans Küng's work[214] in extrapolating Thomas Kuhn's paradigm theory to epochs of Christianity was highly influential within mission studies, primarily through Bosch's work.[215] Bosch convincingly demonstrated how epochs of Christianity mirrored epochs of culture, showing how new forms of faith developed alongside cultural changes, as theology and praxis were contextualised within host culture.[216] Balthazar's emphasis on a context-bound and unfolding drama is taken further by Nicholas Healy[217] within the Catholic tradition and Kevin VanHoozer[218] in the evangelical tradition. Samuel Wells[219] and VanHoozer offer methods for improvisation, in which orthodox belief is played out within differing contexts through attention to God's work through tradition, scripture and practice.

Evidence of the proliferation of these ideas is shown in the extent to which contextualisation and other related terms, such as incarnational mission[220] and enculturation,[221] have entered into wide usage within the church during the last thirty years. *MSC* and the subsequent fresh expressions movement in the UK, though initiated from evangelical traditions, owes much to subjective and contextual interpretations from liberal traditions. Examples of this convergence of evangelical and liberal thought are seen in work by Pete Ward[222] and Michael Moynagh.[223] Stephen Bevans discusses different models of contextualisation and the extent

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[211] Bevans, S., *Models of Contextual Theology, Revised Edition* (Maryknoll, NY: Orbis, 2002), 10-15.
[212] Newbigin, L., *Foolishness to the Greeks*, (Grand Rapids: Wm. B. Eerdmans Publishing, 1986).
[213] Bosch, *Transforming Mission*.
[214] Küng, H., *Christianity*, (London: SCM Press, 1995), summarised in endpapers.
[215] Bevans, S. and Schroeder, R., 'Missiology after Bosch', *International Bulletin of Missionary Research* 29, no. 2 (2005), 69-72, 69-72.
[216] Bosch, *Transforming Mission*, 183.
[217] Healy, N., *Church, World and the Christian Life: Practical Prophetic Ecclesiology*, (Cambridge: Cambridge University Press, 2000).
[218] Vanhoozer, K. J., *The Drama of Doctrine*, (Louisville: Westminster John Knox Press, 2005).
[219] Wells, S., *Improvisation*, (London: SPCK, 2004).
[220] *Mission Shaped Church* 88.
[221] Arbuckle, G. A., *Earthing the Gospel*, (Maryknoll, NY: Orbis Books, 1990), 17.
[222] Ward, *Participation and Mediation: A Practical Theology for the Liquid Church*.
[223] Moynagh, *Church for Every Context*.

to which differing traditions draw on current contextual experience over past experiences identified in scripture and tradition.[224] Andrew Walls, in his overview of global mission, discusses the tensions found within the missionary movement in being contextually located and rooted within a host culture, whilst simultaneously embracing a pilgrim identity as the people of God.[225] This tension between the indigenizing principle and the pilgrim principle is evident in practices of evangelism and is now discussed in relation to civility and tolerance.

2.5.4 Pluralism, Tolerance and the Gospel

As noted, the decline of the Church and the rise of pluralism and secularization have contributed to post-Christian culture within Britain. In this post-Christian environment an ethic of tolerance and civility takes precedence compelling not just a 'tolerance of others' beliefs but of being 'tolerable to others.'[226] The exclusivism of Christian soteriology that salvation is found through faith in Jesus Christ alone has been described as the most socially offensive aspect of Christian theology[227] and in direct opposition to the 'ethic of civility'.[228] Evidence from sociological studies on evangelicalism show that as evangelicals have embraced this code of civility,[229] discomfort about evangelising is reported with models of evangelism adopting social action, popular culture and playing down conversion.[230] Mathew Guest writes

> it is no longer seen as acceptable to openly affirm views that are socially offensive or which emphasise the radical difference between those inside and those outside of the faith.[231]

Guest draws on Christian Smith's concept of engaged orthodoxy [232] to identify evangelical developments in the UK, arguing that incarnational mission has brought a radical accommodation of beliefs through which traditional understandings of the gospel are being reconfigured.[233] In such an environment, mission practices which embrace culture may question previously held aspects of soteriology which emphasise differences between Christian and non-Christians.

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[224] Bevans, *Models of Contextual Theology, Revised Edition* 32.
[225] Walls, A. F., *The Missionary Movement in Christian History*, (Maryknoll, New York: Orbis, 1996), 3-15.
[226] Hunter, J. D., *Evangelicalism*, (Chicago: University of Chicago Press, 1987), 151-54, 183.
[227] Hunter, *Evangelicalism*, 34.
[228] Hunter, *Evangelicalism*, 151-4.
[229] Hunter, *Evangelicalism*, 183-4.
[230] Guest, *Evangelical Identity and Contemporary Culture*, 37-45.
[231] Guest, *Evangelical Identity and Contemporary Culture*, 91.
[232] Smith, C., *American Evangelicalism*, (Chicago: University of Chicago Press, 1998).
[233] Guest, *Evangelical Identity and Contemporary Culture*, 166.

2.5.5 Evangelism - Reticence and Resurgence

The perceived failure of the 'Decade of Evangelism',[234] the rise in contextualisation, and an increasingly secular or post-Christian context which encourages civility and tolerance, have together contributed to the shift away from evangelism as proclamation. This shift is evident in the lack of literature written on proclamation in the UK between 2000 and 2013. During these years the number of books written about contextual mission far exceeds the number of books written about proclamation. This reveals a developing understanding that the witness and proclamation of the Church is necessarily located in the contextually rooted practices of the Church. Furthermore, books written on evangelism in the UK, in this period, tend to emphasise contextual factors, such as, *Mission Shaped Evangelism: The Gospel in Contemporary Culture*,[235] *Evangelism after Christendom,*[236] and *Evangelism in a Spiritual Age: Communicating Faith in a Changing Culture*.[237] Whilst these developments have contributed to the missional practice of the Church, they also reveal a possible crisis of confidence in proclamation, and an uncertainty about the ethics of proselytising and evangelistic practices. It is worth noting that clergy participating in this study began the vocation and training process during this shift to contextual mission.

Understandings of contextualisation shape the extent to which Christians and churches view themselves as counter-cultural or enculturated, shaping both the gospel proclaimed and the means of proclamation. Contrasting positions are characterised in the work of Rico Tice and Steve Hollinghurst. Tice, in *Honest Evangelism*, advocates resilience and the proclamation of truth in an increasingly hostile culture.[238] In contrast, Hollinghurst in *Mission-Shaped Evangelism* advocates for a fully enculturated approach.[239] Paul Chilcote and Laceye Warner, in *The Study of Evangelism,* sought to identify classic texts and discuss ground-breaking writing. They in fact identified the scarcity of scholarly literature in this area, the

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[234] Jackson, *What Makes Churches Grow*, 28-30.

[235] Hollinghurst, S., *Mission-Shaped Evangelism: The Gospel in Contemporary Culture*, (Norwich: Canterbury Press, 2010).

[236] Stone, B. P., *Evangelism after Christendom*, (Grand Rapids: Baker Publishing, 2007).

[237] Croft, S., ed., *Evangelism in a Spiritual Age: Communicating Faith in a Changing Culture* (London: Church House Publishing, 2005).

[238] Tice, R., *Honest Evangelism*, (Epsom, Surrey: The Good Book Company, 2015).

[239] Hollinghurst, *Mission-Shaped Evangelism: The Gospel in Contemporary Culture*.

false dichotomy between theory and practice, and the difficulties in locating landmark studies.[240]

However, since 2013 there has been a renewed interest in evangelism, influenced by the apostolic exhortation by Pope Francis, *Evangelii Gaudium*.[241] This called the Church to recover her joy of the gospel, calling for the Church's missionary transformation, the social dimension of evangelization, and the proclamation of the gospel. Whilst only addressing ecumenism lightly (at points 244-246) the radical exhortation was well received and influential across traditions and denominations, inspiring debate and analysis.[242]

In 2013 the General Synod resolution GS1917 outlined new definitions of evangelism,[243] including prayerful discernment, apologetics, proclamation, catechesis, ecclesial formation, fresh expressions of church and incarnational mission.[244] In identifying these seven disciplines of evangelisation[245] the Archbishops brought together the breadth of Anglican traditions and developments in contextual theology and practice, whilst encouraging the Church to engage in proclamatory witness. Archbishop Justin Welby committed to a refocussing on evangelism, naming his three priorities of renewal of prayer and the religious life, reconciliation, and evangelism and witness.[246] In 2014 the Archbishops' Evangelism Task Group was convened to support the Archbishops in the priority of evangelism and witness. In 2016 the task group reported back to General Synod outlining areas of concern and focus.[247] This report set the current debate within a broader theological trajectory, citing

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[240] Chilcote, P. W. and Warner, L. C., eds., *The Study of Evangelism* (Grand Rapids, MI: Eerdmans, 2008), xiii,xix.
[241] Francis, P., *Evangelii Gaudium: Apostolic Exhortation to the Bishops, Clergy, Consecrated Persons and the Lay Faithful on the Proclamation of the Gospel in Today's World* (Vatican Press); available from http://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.pdf.
[242] Bevans, S. and Keum, J., 'Evangelii Gaudium and Ecumenism', *International Review of Mission* 104, no. 2 (2015), 149-51.
[243] The Seven Disciplines of Evangelisation in Justin Cantuar and Sentamu Eboracensis, "Gs 1917. Challenges for the Quinquennium: Intentional Evangelism."
[244] Justin Cantuar and Sentamu Eboracensis, "Gs 1917. Challenges for the Quinquennium: Intentional Evangelism," 14-19.
[245] The Seven Disciplines of Evangelisation, were developed from a paper written by Bishop Steven Croft in part as a reflection on his experience as the Anglican Fraternal Delegate to the Synod of Bishops in Rome and in dialogue with the annual meeting of Archbishops and Diocesan bishops.
[246] *Roles and Priorities*, (Archbishop of Canterbury, cited 30/08/14); available from www.archbishopofcanterbury.org/pages/roles-and-priorities.html.
[247] "Gs 2015. Report from the Archbishops' Evangelism Task Group."

various Church Assembly and General Synod reports on evangelism dating from 1945 and calling the Church to renew its commitment to evangelism and witness.

2.5.6 Summary of Contextual and Theological Drivers

In this section some key theological and contextual drivers in the shift to mission and evangelism have been identified. Church decline in a post-Christian context, the rise of pluralism and tolerance, and the development of contextual ecclesiology have together contributed to understandings and practices of mission and evangelism. Arguably these developments influenced the 2005 ordinal revisions and the changes to the selection criteria, to which attention now turns. Interestingly, during this transition of emphasis from proclamation emphasised in the 1990's to the rise of contextual mission in the following decade, the selection criteria for ordained vocation were revised. The revisions included mission and evangelism as one of the nine criteria, including proclamatory witness and contextual mission, whilst warning against manipulative proselytising.[248]

2.6 Definitions of Ordained Vocation in Selection Criteria

Under the oversight of the Vocation, Recruitment and Selection Committee, and with support from the House of Bishops, the selection criteria for ordained vocation were revised and came into effect in 2005. These revisions made explicit the place of mission and evangelism within ordained vocation, with guidelines outlining the nine criteria against which candidates were to be selected. The criteria included sections on vocation, ministry in the Church of England, spirituality, personality and character, relationships, leadership and collaboration, faith, mission and evangelism, and quality of mind.[249] The selection criteria were again modified in 2011,[250] however because the study tracks clergy ordained as deacons in 2009, selection criteria from 2005 have been used here. The later revisions are discussed in chapter seven, and both 2005 criteria and 2011 criteria can be found in full in appendix 1.

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[248] "Criteria for Selection for Ministry in the Church of England 2005," 40-41.
[249] "Criteria for Selection for Ministry in the Church of England 2005."
[250] "Criteria for Selection for Ministry in the Church of England 2011," (London: Ministry Division, Archbishops' Council, 2011).

In this revised form, mission and evangelism were explicitly listed within the selection criteria. Previous criteria had implicitly included these elements, however, the introduction of mission and evangelism clearly listed as one of the nine criteria was deemed necessary to 'assess skills, attitudes and abilities which relate to the missionary enterprise'.[251] These skills and attitudes included a wide and inclusive understanding of mission and the good news of the kingdom, an awareness of contextual and cultural factors, a creative approach to Anglican traditions and fresh expressions of church, diversity in approaches to evangelism, and preparedness to talk of Jesus in attractive rather than manipulative ways. The criteria also required candidates to have the ability to witness, experience of working with different ages of people coming to faith, and to show potential as leaders of mission. The selection criteria can be found in full in appendix 1.

In 2005 Ordained Pioneer Ministry was introduced and guidelines[252] agreed by the House of Bishops. This identified pioneers as having a particular focus of ministry, rather than being a different category or class of ordained ministry. Those seeking pioneer selection needed to fulfil the standard criteria and the additional pioneer criteria. Pioneer criteria included having vision, capacity, and experience to innovate and plant fresh expressions of church in contemporary culture and a commitment to reshaping the church for mission. The pioneer criteria can be found in appendix 2. In time additional pioneer panels and training routes developed to help support this type of ministry.

2.7 Understandings of Ordained Vocation in Practice

Whilst the ordinal and selection criteria mark out the normative statements of ordained vocation, understandings of vocation exist across the Church in a variety of ways. At a national level understandings of vocation are mediated through the oversight of the Ministry Council, Ministry Division, national bishop's advisors, and General Synod. At a diocesan level, the beliefs and selection practices of bishops, Diocesan Directors of Ordinands

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[251] "Criteria for Selection for Ministry in the Church of England 2005," v.
[252] "Guidelines for the Identification, Training and Deployment of Ordained Pioneer Ministers."

(DDO's), and Initial Ministerial Education (IME) officeholders inform selection and training processes. For example, in the case of pioneer ministry, some dioceses have actively encouraged selection through this route whilst other dioceses have not. Understandings of vocation are evident at a local level through the exercise of ministry in each parish, as churches collaborate with clergy in ministry and mission. Individual perceptions exist within candidates offering for selection, who bring their own experiences and understandings of ministry[253] and the influence of the Church and other clergy in shaping this. Particular views are held and passed on in training institutions as ordinands are formed for ministry through practical theological reflection, and outworked in practice with the support of training incumbents and the parish churches where ordinands and curates are placed. Whilst historical, normative and national statements on vocation exert influence and moderate the selection process, the Church's understanding of ordained vocation cannot be fully understood in official documents alone, but also in the variety of ways ordained vocation is expressed and embodied across the Church.

2.8 Summary

Ordained vocation within the Church of England remains rooted in the historic formularies, through the ordering of bishops, priests and deacons, and expressed in the words of the ordination services. These liturgical texts present the normative and historic understanding of ordained vocation, which rest on historic Christian narratives, and hold together protestant and catholic traditions. The revisions, both in the early years of the Church of England, and during the last century show how contextual factors alongside theological developments have driven change. The synthesis of these has resulted in a theology of ordained vocation which has the capacity to hold together normative and consistent understandings within an ever changing model, grounded within and moderated by the cultural landscape.

Whilst understandings remain founded on the formularies, revisions have been made as historic and normative theologies of vocation were drawn into dialogue with contextual and emerging theologies, causing adaptations both at a local and wider level, and moderated by

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[253] McChlery, L., 'How Might the Theory and Practice of Ignatian Spirituality Inform Vocational Discernment in the Church of Scotland?', *Practical Theology* 8 no. 1 (2015), 2–18.

the governance structures of the Church of England. From time to time adaptations have been made explicit at a national level in the official vocations documents of the Church, against which future clergy are then selected and trained. The Church expresses ordained ministry within a variety of contexts, allowing theological diversity to inform understandings, resulting in a theology of ordained vocation which can be seen as both normative and transformative. The changes to the ordinal in 2005, and to the selection criteria, which emphasise a shift to mission and evangelism, are an example of this process.

Ordained vocation within the Church of England exists in the tension between theology, context and practice, and as such, should be researched within this tension. Cultural and contextual factors have influenced developing theologies over the nature of God, and so shaped missiology and ecclesiology. Developments in theology, in particular the shift to contextual mission, have affected official descriptions of ordained vocation. Questions remain over the extent to which clergy have incorporated mission and evangelism within their own sense of vocation, and how personal and individual understandings of vocation influence ministerial practice. As such, research is required to investigate how clergy understand mission and evangelism as part of ordained vocation, and how that affects ministerial practice within the current context of decline.

3. Methodology and Research Design

3.1 Introduction

As discussed in chapter two, the Church of England holds together normative and transformative understandings of ordained vocation. The three orders of bishop, priest and deacon, based on scriptural understandings, and developed through ecclesiastic traditions, as expressed through the historic formularies, remain open to transformative change through theological method, in response to changing contexts. As such, ordained vocation within the Church of England is appropriately understood as theologically and socially constructed. Consequently, any methodology must engage rigorously with both theological and sociological analysis.

Underpinned by a constructivist paradigm, the present approach accepts the intersubjectivity present in qualitative approaches, conceding that no research is neutral,[254] and that data collection and analysis will, to some degree, be affected by researcher bias.[255] In addition, it emphasises the role the researcher plays in constructing the findings throughout the research process. With this in mind, I begin with a reflexive narrative which marks my journey towards the choice of research objective. On the journey from initial interest to research design, there have been a number of twists and turns. The first, described below, involved a move from an emphasis on pioneer ministry to a broader focus on mission within ordained vocation, with pioneer ministry as a subsidiary of this. The second move involved a shift to focus on understandings of evangelism in addition to mission, as denoted in the national selection criteria. In marking out the 'natural history'[256] of the project, attention is drawn to the assumptions and interests I bring to the work, and shows, how in being reflexive, and engaging with other writers and practitioners, I have attempted to confront and question these assumptions.

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[254] Denscombe, M., *The Good Research Guide*, 3rd ed., (Maidenhead: Open University Press, 2007), 300-01.
[255] Davies, C. A., *Reflexive Ethnography*, (London: Routledge, 1999), 96, 114.
Holstein, J. A. and Gubrium, J. F., *The Active Interview*, (Thousand Oaks, California: Sage, 1995), 4.
Sayer, A., *Method in Social Science: A Realist Approach*, 2nd ed., (London: Routledge, 1992), 39-43.
[256] Silverman, D., *Doing Qualitative Research: A Practical Handbook*, (London: SAGE 2000), 236.

Following the reflexive narrative, a concise evaluation of related empirical research is undertaken, then, the research objective and research questions are identified, and the research design discussed. This is followed by a summary of issues and developments within the discipline of practical theology, including discussion of the pastoral cycle and the use of social scientific methods within theological reflection. This identifies the contentious relationship between theory and practice, and suggests the potential in using constructivist grounded theory methods (CGTM) to address this.

The use of CGTM within the pastoral cycle is examined, strengths and weaknesses of this approach are considered, and measures of validity are discussed. Despite the fact that CGTM have been underused within practical theology, employing this blended and meticulous approach to analysis and theory generation, and then setting this within the pastoral cycle, enables a robust and critical dialogue between social scientific approaches and theological reflection. Adopting this method of dialogue between social scientific research and theological reflection enables a robust engagement with the tensions often found in practical theology associated with the relationship between theory and practice. As such the present approach offers potential methodological development within the field of practical theology. More specifically, it offers a method of theological reflection on ordained vocation, grounded within empirical findings from ministerial practice. Following the discussion of the chosen methodology, chapter four offers a more detailed explanation of the methods employed.

3.2 Choosing a Research Objective

Between 2009 and 2013 I was employed by Church Army, working with George Lings[257] and the national Fresh Expressions Team. In this role, I facilitated learning networks for leaders involved in planting fresh expressions of church, with the aim of sharing good practice. During this time I completed a qualitative phenomenological study looking at pioneers' experiences for my MA dissertation,[258] and a small scale qualitative research

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[257] Canon Dr George Lings led the *Encounters on the Edge* series of qualitative research on fresh expressions of church, and was involved in the Church Growth Research Programme, summarised in *From Anecdote to Evidence*.

[258] Keith, B., 'To Pluck up and Pull Down, to Build and to Plant', in *The Pioneer Gift*, ed. Ross, C. and Baker, J. (Norwich: Canterbury Press, 2014), 117-140.

project, using grounded theory methods, to examine emerging practices amongst churches with growing numbers of young adults.[259] In applying for funding for the DThM, I wrote an initial proposal focused on assessing the capacity of ordained pioneers to embody their distinctive vocation within the Church of England. My research interests were primarily in pioneer ministry, and were personally motivated, having been selected for ordination training as a pioneer.

As discussed in 2.7-8 ordained pioneer ministry is relatively new, with dioceses adopting different and somewhat contradictory approaches to the selection and deployment of those with pioneering gifts. Whilst Ministry Division has provided guidance on this, there appears to be some confusion over additional selection processes.[260] These are believed to have had a detrimental effect on pioneer selection, with numbers dropping each year, from twenty nine in 2008 down to seven in 2013.[261] In addition, there is anecdotal evidence of high dropout rates,[262] with both pioneers and other clergy reporting criticisms about the development of pioneer ministry and the deployment of pioneers.[263] As I began work on this research, I started to consider the need for a broader focus, looking at ordained vocation in the Church of England, with pioneer ministry as a subsidiary of this. The confusion over pioneer ministry, and the diminishing numbers of those selected, brought these questions to the fore. In addition, I began to question whether it could be theologically problematic to research ordained pioneer ministry separately to other forms of ordained ministry. There is one ordained ministry within the Church of England, so to consider ordained pioneer ministry as a distinct category places too strong an emphasis on differences between pioneers and other clergy, a difference not evident in the ordinal.[264] In addition, given the various approaches taken by dioceses (resulting in 'pioneers' with differing selection, training and deployment routes), identifying who counts as an ordained pioneer is problematic. As such,

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[259] Keith, B., "Authentic Faith: Fresh Expressions of Church Amongst Young Adults," (Fresh Expressions, 2013).

[260] Pioneers are required, in addition to generic selection procedures, to provide a portfolio of evidence, application form, references and undergo three interviews.

[261] OPM selection numbers provided by Revd Canon Phil Potter, Archbishops' Missioner and Fresh Expressions Team Leader. Revd Canon David Male was appointed National Advisor for Pioneer Development in August 2015 to facilitate the development of a comprehensive and integrated vision, strategy and practice for pioneer ministry in the Church of England.

[262] Reported by Dr Rachel Jordan, National Adviser for Mission and Evangelism for the Church of England at the Faith in Research Conference, London, 9/5/2012.

[263] Keith, B., *Experiences of Pioneers* (Fresh Expressions, cited 23/07/14); available from www.freshexpressions.org.uk/pioneerministry.

[264] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*.

the shape of the research was broadened to focus on mission within ordained vocation. This shift allowed for a study of missional vocation amongst clergy, whilst including research on those with a particular pioneering call.

As part of the DThM programme, I completed a module on social scientific methods. This grounded my previous qualitative research experience in more academic depth and rigour and helped shape my thinking as I planned and revised the research design. During this module I carried out an ethnographic study of a Street Angels and Club Angels project.[265] This honed my skills in conducting interviews, enabling me to be more critically aware in my data collection and analysis. It was also particularly helpful for me to engage with and reflect on mission practice which was more overtly evangelistic than my earlier experiences and research projects. Reading Guest's research on evangelicals[266] alongside the ethnographic study helped me to reflect on my own faith journey and the assumptions I bring to my research, as did Pete Ward's auto/theobiography.[267]

There were various points in both Ward's reflexive account and Guest's description of evangelical developments over the past twenty years that had resonances for my own experience of faith. Having rejected some elements of the faith present in my conservative evangelical upbringing, I found the strict divides between 'church' and 'world' theologically constrained, and as a teenager experimented with more open and charismatic expressions of Christianity. My faith and practice was influenced by incarnational youth work praxis, when working with Youth for Christ, in a role that involved both proclamatory evangelism and the development of fresh expressions of church. Experience of cross cultural mission work in Zambia, and Alternative Worship here in the UK, further strengthened my understandings of incarnational and contextual mission. As an undergraduate studying psychology and philosophy, alongside engagement with the emerging church movement in the UK and with new monasticism, I began to incorporate liberal theologies and new monastic practices into my faith.

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[265] Street Angels started in Halifax in 2005 and has spread to other towns and cities. Street Angels and Club Angels are Christian projects with an ethos of care, compassion and practical help for whoever may need it in the night time economy, see www.clubangels.org.uk, www.sa-cni.org.uk .

[266] Guest, *Evangelical Identity and Contemporary Culture*.

[267] Ward, *Participation and Mediation: A Practical Theology for the Liquid Church*, 29.

There are clear resonances here between my own theological development and developments within evangelicalism. Guest's critique of the social reasons underpinning the rise of incarnational theology within evangelicalism,[268] James Hunter's research on tolerance within evangelicalism,[269] and Smith's concept of engaged orthodoxy,[270] encouraged me to question my own assumptions. This was further facilitated through the ethnographic study of a Street Angels project. Engaging in participant observation allowed a deep level of personal involvement in the research, in particular the wearing of a Street Angels uniform. I found the act of putting on the evangelistic uniform enabled self-reflection on tolerance and the social acceptability of evangelism. This revealed how my theological assumptions, developed through a number of years of theological reflection on practice, had also been shaped by the social context. In particular it revealed my bias against the language of evangelism and my emphasis on incarnational mission.

In January 2014 I was asked to join the Archbishops' Task Group for Evangelism. The members of the group represent the breadth of understanding on contextual mission and evangelistic practice across the Church of England. Working as part of this group challenged me to critique my own understandings and vocabulary on mission, evangelism and witness. This encouraged me to read more widely about evangelism, and in particular, examine definitions of mission and evangelism evident in selection documents for ordained vocation. Following the experience of being part of the Task Group, the ethnographic study, and an initial review of literature, I broadened the research design to explore how mission and evangelism are understood by clergy, and how this understanding affects ministerial practice. The discipline of reflexivity, questioning theological assumptions, and gaining a broader understanding of the range of evangelistic practices within the Church of England, helped to prepare me for the research phase, and enabled me to be critical of the data emerging from the research.

This doctoral research began as I embarked on training for ordination. The first three years of study were undertaken at Cranmer Hall alongside formation for ordained ministry. Six months before completing the research I was ordained deacon and began a pioneer curacy at

[268] Guest, *Evangelical Identity and Contemporary Culture*, 35-45, 78, 91, 166.
[269] Hunter, *Evangelicalism*, 34, 151-54, 183-84.
[270] Smith, *American Evangelicalism*, 1-19, 153.

Sheffield Cathedral. As such, this research on ordained vocation and in particular on aspects of selection and training has occurred while I have been a participant in the processes and institutions under study. Critiquing the process I was participating in brings with it both strengths as a participant observer and weaknesses in affording less distance from the research. The research was financed through Ministry Division as part of my ordination training and with additional funding supplied through the Research Degrees Panel of the Church of England, and the Sheffield Church Burgesses. Whilst I have not felt pressure to comply with particular opinions, my ordination was dependent on the recommendation of my training institution and the agreement of my bishop, as is the case for all ordinands.

3.3 Empirical Research on Vocation and Ministerial Practice

In the early months of the project an evaluation of empirical research on vocation and ministerial practice helped identify areas and issues associated with research in this area. Discussed below are three significant areas of research, firstly, the use of personality typologies in identifying ministerial identity and practice; secondly, issues in the transferability of findings from earlier studies; and finally calling prototypicality.

3.3.1 Personality Typologies and Vocation

Since the 1950's intensive research has been conducted to identify traits or types connected to priestly ministry. This began with Samuel Blizzard's innovative work, which sought to identify the roles of the rural parish minister using social scientific tools.[271] More recently personality typologies have been used to identify traits in ministerial behaviour and practice, notably through the work of Leslie Francis. However, the majority of these studies do not list mission or evangelism as part of the priestly role. Studies consider clergy roles[272] or clergy functions[273] often listing between five and eight types, in which neither mission nor evangelism are made explicit. It is not clear whether these roles were not present in those studied, or whether a prior understanding of ordained ministry which did not include these

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[271] Blizzard, S. W., 'The Roles of the Rural Parish Minister, the Protestant Seminaries and the Science of Social Behaviour', *Religious Education*, no. 50 (1955), 383-92.

[272] For example Francis, L. and Rodger, R., 'The Influence of Personality on Clergy Role Prioritization, Role Influences, Conflict and Dissatisfaction with Ministry', *Personality and individual differences* 16, no. 6 (1994), 947-957.

[273] For example Ranson, S., Bryman, A., and Hinings, C. R., *Clergy, Ministers and Priests*, (London: Routledge 1977).

aspects shaped the research in such a way that any such practices were not made visible in the findings. It is only when a greater number of functions or roles are included, such as in Robert Lauer's research,[274] or in Leslie Francis and Mandy Robbins' study,[275] where ten functions or more are included, that the role of evangelist is recognised. Therefore, much of the previous research in this area does not attend to the questions posed by this research.

Francis and Robbins' study, using the Revised Eysenck Personality Questionnaire, which includes ten functions, tested for ministerial roles connected to mission and evangelism. They found that clergy who were strong extroverts rated their leadership priorities as being a pioneer, a leader in local community, an evangelist, and an apostle.[276] However, they cautioned against potential manipulative traits found in those showing similar qualities alongside strong levels of psychotism.[277] William Kay, in studying leadership styles in apostolic networks, found a similar association between extroverts, pioneering and evangelism. Kay, however, does not take a negative view of elevated levels of psychotism, suggesting that the success of these apostolic networks is found in their 'ability to utilise a personality factor not normally prominent within other Christian groups.'[278] Whilst Eysenck's Personality Questionnaire is more reliably predictive, the Myers Briggs Type Indicator (MBTI) has been used more extensively throughout the Church of England.[279] The language of Eysenck's personality questionnaire, using terminology from abnormal psychology, such as neuroticism and psychotism, can be easily misunderstood by those unaccustomed to the psychological terminology which underpins the questionnaire. Whereas the language of MBTI, which describes orientations in ways that can be easily understood, such as extrovert and introvert, thinking and feeling, results in this test being more user friendly. Francis et al. in studying MBTI profiles of those attending fresh expressions of church in comparison to profiles of those attending conventional congregations, found some

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[274] Lauer, R. H., 'Organizational Punishment', *Human Relations* 26, no. 2 (1973), 189-202.
[275] Francis, L. and Robbins, M., 'Personality and the Practice of Ministry', *Grove Pastoral*, no. P97 (2004).
[276] Francis and Robbins, 'Personality and the Practice of Ministry', 19.
[277] Francis and Robbins, 'Personality and the Practice of Ministry', 20.
[278] Kay, W. K., Francis, L. J., and Robbins, M., 'A Distinctive Leadership for a Distinctive Network of Churches? Psychological Type Theory and the Apostolic Networks', *Journal of Pentecostal Theology* 20, no. 2 (2011), 306-322, 336.
[279] Watts, F., Nye, R., and Savage, S., *Psychology for Christian Ministry*, (Abingdon, Oxon: Routledge, 2002), 54.

data, albeit partial, to support the view that fresh expressions of church reach those psychological types that conventional forms of church find harder to reach.[280]

The extensive use of MBTI within the Church of England has provided a range of evidence to draw on, and within this, critical evidence of its misuse.[281] Some studies have found an association between a preference for extroversion and evangelistic or pioneering ministry.[282] However, Peter Farley found female missionaries preferred introversion[283] and Allen Nauss found that whilst MBTI showed preference it did not predict effectiveness,[284] suggesting that clergy adapt personality type to situation, with vocational emphasis shaping ministerial outcomes for evangelistic leaders.[285] The conflicting evidence in regards to personality and vocation reveal some of the broader criticisms psychologists have about personality testing.[286] Whilst definitive personality tests have been developed, such as MBTI, there are many questions within the science of personality that remain unanswered, suggesting that whilst personality forms one dimension it is only one in a broader context in which other factors play a part, with personality more appropriately seen in complex and fluid ways.[287] Given the evidence of linkage between extroversion and evangelism, it was important to include the study of personality, and in particular extroversion and introversion, within the research project. However, given the critiques of MBTI as reliably predictive, and its misuse in the Church of England, studying MBTI profiles of leaders was deemed restrictive and problematic in studying how mission and evangelism form part of clergy vocation.

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[280] Francis, L., Clymo, J., and Robbins, M., 'Fresh Expressions: Reaching Those Psychological Types Conventional Forms of Church Find It Hard to Reach?', *Practical Theology* 7, no. 4 (2014), 252–67.
[281] Watts, Nye, and Savage, *Psychology for Christian Ministry*, 47-58.
[282] Francis, L., *Faith and Psychology*, (London: Darton Longman & Todd, 2005), 109. Francis and Robbins, 'Personality and the Practice of Ministry'. Kay, Francis, and Robbins, 'A Distinctive Leadership for a Distinctive Network of Churches? Psychological Type Theory and the Apostolic Networks'. Craig, C. L., Horsfall, T., and Francis, L. J., 'Psychological Types of Male Evangelical Missionary Personnel Training in England', *Pastoral Psychology* 53, no. 5 (2005), 475-82.
[283] Farley, P. C., 'Psychological Type Preferences of Female Missionaries from the United Kingdom', *Mental Health, Religion and Culture* 12, no. 7 (2009), 663-669.
[284] Nauss, A., 'Leadership Styles of Effective Ministry', in *Psychological Perspectives on Christian Ministry*, ed. Francis, L. and Jones, S. H. (Leominster: Gracewing, 1996), 95.
[285] Nauss, *Leadership Styles of Effective Ministry*, 91.
[286] Pervin, L., A. and John, O., P., eds., *Handbook of Personality*, 2nd ed. (New York: The Guildford Press, 1999), 20.
[287] Pervin and John, eds., *Handbook of Personality*. 20.

3.3.2 Transferability of Findings from Earlier Studies

Alan Bryman, in discussing changes to vocational identity notes three methodological issues in using findings from earlier studies: firstly, distributive change occurring in relation to one variable; secondly, associational change occurring in the relationship between two variables; thirdly, constructional change where change occurs in the theoretical construct and its empirical indicators.[288] When applied to research on clergy vocation all three issues could be expected. Firstly, distributional change is expected as clergy report a higher priority of mission and evangelism within priestly identity as the Church emphasises this type of role. Secondly, associational change is expected as mission and evangelism influence how ministry is shaped, and so in turn, ministerial practices and outcomes. Finally, constructional change is expected across the Church as missiology and the development of fresh expressions of church have dramatically reshaped understandings of mission and ministry in the Church of England. Given these three areas of change it is perhaps unsurprising that so much of the typology research lacks reference to mission and evangelism. Bryman's work suggests that given the changes in understandings of mission and evangelism, findings from studies of ministry conducted in the latter half of the twentieth century are not transferable to the current context or comparable with studies today.

3.3.3 Calling Prototypicality and the Experiences of Ministry Project

Evidence from a recent and comprehensive survey of clergy found that many clergy do not feel equipped to engage in outreach. Research by Clinton and Sturges, as part of The *Experiences of Ministry Project,*[289] shows that clergy report spending little time on 'intentional outreach'.[290] Furthermore, the study shows a strong association between 'calling prototypicality' (defined as the 'activities that are seen to be important in relation to one's calling'[291]) and perceived competence in 'intentional outreach'. Clinton and Sturges speculate that intentional outreach unlike other priestly activities, such as prayer, pastoral care and preaching, require a level of perceived competence before it is seen to be central to one's calling. If this is the case ordained practices of outreach are shaped by a lack of activity,

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[288] Bryman, A., 'The Value of Re-Studies in Sociology', in *Psychological Perspectives on Christian Ministry*, ed. Francis, L., J. and Jones, S. H. (Leonminster: Gracewing, 1996), 43-44.
[289] The Experiences of Ministry Project is a five year process of research and consultation, commissioned by Ministry Division, which aims to research factors which sustain the flourishing of priestly ministry.
[290] Clinton and Sturges, *Patterns of Priestly Practice Project 2013: Full Findings Report*, 24.
[291] Clinton and Sturges, *Patterns of Priestly Practice Project 2013: Full Findings Report*, 11.

as well as a lack of confidence and personal sense of calling. This becomes a perpetual state because if clergy do not engage in outreach because they feel incompetent, and incompetent therefore not called, they are unlikely to engage in activity that could raise their level of competence and sense of calling to this type of ministry. The stark difference between the importance of mission and evangelism within official reports and the empirical evidence from clergy raise important questions about the effect the revised ordinal and selection criteria have made to understandings of ordained vocation and ministerial practice.

There are similarities between 'calling prototypicality' proposed by Clinton and Sturges and a study of effective ministry leadership styles amongst Lutheran pastors conducted by Allen Nauss. Here Nauss found that the level to which a leader rated 'evangelism' and 'community involvement' as part of their leadership role had strong associations to their effectiveness within that leadership style.[292] Pioneers in *The Experiences of Ministry Project* appear to epitomise this connection between vocational call and ministerial practice, engaging in the highest levels of 'role crafting' to enable their sense of calling to shape their ministry around mission and outreach.[293] These clergy report some of the most positive attitudes and experiences of all clergy groups. They spend a greater proportion of time engaged in community leadership roles, 'intentional outreach', and using social media than other stipendiary ministers, and show the greatest willingness to make sacrifices, deeming these worthwhile. Pioneers report the highest levels of attendance growth and discipleship growth.[294] However, other factors, such as pioneers having a lower average age and being less likely to have children or dependent relatives than clergy in general, and the issues associated with a small sample size, may well have an attributable effect on their ministerial practice and growth outcomes.

There appears a stark difference between the Church of England's understanding of mission and evangelism as part of ordained ministry and evidence from Clinton and Sturges' study of ministerial practice. Other empirical studies, whilst providing interesting frameworks for studying vocation, generally do not provide insight into the role of clergy as leaders of

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[292] Nauss, *Leadership Styles of Effective Ministry*, 91.
[293] Ling, T., "Pioneer Clergy," (Continuing Ministerial Development, Church of England, 2013).
[294] Ling, "Pioneer Clergy."

mission. Whilst some personality typologies suggest a connection between extroversion and evangelism, the influence of personality on vocation and practice remains less clear. Missiology has undergone a dramatic renewal in recent years, raising methodological questions about the transferability of findings from earlier empirical studies into the current context of ministry. With the exception of Clinton and Sturges' proposed 'calling prototypicality', there is a lack of research on the relationship between perceived vocation and ministerial practice. This suggests that research on clergy perceptions of mission and evangelism, and how this influences their ministerial practice, is both necessary and valuable, to inform selection and training processes.

3.4 Identifying Research Questions

The research objective - to explore how mission and evangelism are understood by clergy and how this affects ministerial practice - was initially broken down into six research questions:

1. How is a vocation to mission and evangelism understood by clergy?
2. Are there identifiable personality factors which affect the way clergy understand mission and evangelism?
3. How do these understandings of vocation change over time?
4. How do patterns of formation, training and deployment affect these understandings of vocation?
5. In what ways does a vocation to ordained pioneer ministry differ from the more general ordained vocation?
6. How do understandings of vocation influence ministerial practice and church growth?

The research questions set the boundaries and focus of the research, with the aim of making recommendations relating to selection, training and deployment for the Church of England, as it wrestles with the nature of ordained ministry within the current cultural context.

3.5 Developing the Research Design

In thinking through different methods and developing a research strategy my ideas were shaped by the importance of choosing a research design that reflected the research

objective.[295] In seeking to explore how vocation is understood by clergy and how vocational understandings affect ministerial practice, a method that could capture data about how clergy understand their vocation, and data on how their perceived vocation influenced their practice was needed. As outlined, whilst research on vocation and ministerial practice provides some insights in this area, it does not provide a solid base from which to test a particular hypothesis. Given the lack of research in this area, an exploratory and inductive methodology, which could generate theories about vocation and ministerial practice, was viewed as best suited for this project.

3.5.1 Considerations and Complexities Associated with the Research Area

Following the considerations discussed in 2.5.1 on growth and decline, it was essential that any research design took into account the issues present, avoiding a simplistic approach to measuring outcomes through the one variable of numerical growth. Consequently, a key principle necessary for the research design was the ability to capture data which allowed for the complexity of variables present in measuring ministerial outcomes. The principles of qualitative research include: naturalism, a holistic approach, seeing through the eyes of others,[296] and looking at fewer cases in more detail. As such, this type of method could facilitate a more exploratory approach, and allow for the complexity of associated variables. Whilst this will not provide reproducible results, the findings may be shown to be valid and the knowledge produced transferable. Monique Hennink, Inge Hutter and Ajay Bailey suggest that qualitative interviews are helpful for identifying motivations for behaviour, determining meanings that people attach to their experiences, extracting people's stories and covering sensitive issues,[297] all of which are applicable to the study. This type of qualitative research, whilst not claiming to reveal objective data, offers to make known meanings clergy attribute to their vocation and ministerial practice, which can then be held alongside evidence of numerical growth.

A preliminary idea was to carry out semi-structured interviews with clergy, in order to capture data on how they perceive their vocation, and how that perception shapes their ministerial practice. Whilst the use of a semi-structured interview lacks the detail found in

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[295] Harding, J., *Qualitative Data Analysis from Start to Finish*, (London: Sage, 2013), 27.

[296] Harding, *Qualitative Data Analysis from Start to Finish*, 10.

[297] Hennink, M., Hutter, I., & Bailey, A. , *Qualitative Research Methods*, (London: Sage, 2011), 109-10.

ethnographic methods, it allows for an increased number of cases, enabling the findings to speak to a variety of ministerial contexts, and so be transferable to broader ministerial practice. Through semi-structured interviews, I had hoped to gather data on understandings of vocation, changes over time, and impacts on practice. However, Graham Gardner's study on memory suggests that such interviews would be more likely to gather data on how clergy currently felt about vocation, with current experiences and feelings shaping their memory.[298] If time and resources allowed, a longitudinal study, such as Eileen Campbell and Christian Scharen's[299] work on pastoral imagination or Bloor's[300] study on vocation, would have been ideal, but this was not a realistic option. There were also issues around the validity of comparing participants with each other during the data analysis. A person's sense of vocation, and the affect this has on ministerial practice is both personal and complex, with candidates potentially engaging very differently with the self-reflection required during interview.

3.5.2 A Standardised Approach

In considering the issues associated with memory and the collection of reliable data the idea of using selection paperwork emerged. Various paperwork is compiled as individuals go through the selection process for ordained vocation, which includes; registration forms filled in by candidates, sponsoring papers including references drawn together by the Diocesan Director of Ordinands, and Bishops' Advisory Panel (BAP) reports written by advisors assessing the validity of an individual's call at the Bishops' Advisory Panel. The registration form, filled in by candidates, includes various discrete data, such as age, gender and educational attainment. The registration form also includes a number of open-ended questions requiring candidates to write narratives about their vocation, their faith journey and experiences of ministry and leadership. BAP reports and sponsoring papers hold a collection of critical narratives, outlining how candidates perform against the set criteria. Together these could provide the necessary narratives to conduct qualitative analysis. Whilst qualitative research with documents using themed analysis is a well-established technique,

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[298] Gardner, G., 'Unreliable Memories and Other Contingencies: Problems with Biographical Knowledge', *Qualitative Research* 1, no. 2 (2001), 185-204.

[299] Campbell-Reed, E. and Scharen, C., '"Holy Cow! This Stuff Is Real!" from Imagining Ministry to Pastoral Imagination', *Teaching Theology & Religion* 14, no. 4 (2011), 323-342.

[300] Bloor, A., 'Who Shall I Be? Putting on Priesthood in the Church of England', in *Moving on in Ministry : Discernment for Times of Transition and Change*, ed. Ling, T. (London: Church House Publishing, 2013), 17-30. Bloor, 'Route Planning: Mapping Journeys to Priesthood in the Church of England'.

the analysis of selection papers to inform practice within the Church of England has not been done before.

Selection criteria and forms are set and so provide a standardised set of data assessing the vocation of candidates at the time of their selection. A qualitative analysis of selection papers could offer a credible marker of the individual's perceived vocation at selection, as all candidates fill in the same forms and are assessed through a standardised process. This standardising of assessment could enable a reliable comparison between candidates, and the use of historical documents would remove the questionable reliance on the candidates' memories. Whilst the use of selection papers provides a standardised, critical and reliable measure, it is not neutral. It is impossible to assess whether the candidate is exaggerating information given, or the extent to which candidates have been helped in completing the forms. There is also no way of knowing whether candidates have omitted things, not listed in the set criteria, which nonetheless they feel are part of their sense of calling. However, the fact that all candidates respond to the same criteria, fill in the same forms and are assessed through a similar process of references and selection conferences, provides a reliable framework from which to study the vocation of a candidate in relation to other candidates. Or in other words, it enables a study of individuals' vocation, within the framework and criteria of the selection processes of the Church of England. In addition, the use of historical selection forms, together with semi-structured interviews with clergy now in ministry, could provide the means to analyse vocational changes over time, without the time associated with a longitudinal study.

There were three potential issues in asking participants to provide selection papers. Firstly, selection papers hold highly personal and confidential details which some may not be happy to pass on for research. Secondly, permission from Ministry Division would be necessary, even if clergy were providing their own registration forms and BAP reports. Thirdly, and most importantly, clergy may have lost their forms. This later proved to be the case during the pilot study, where three out of four respondents initially agreed to be in the pilot study but could not locate their forms.

During May and July 2014 I met with the Venerable Julian Hubbard (Director of Ministry for the Archbishops' Council), Dr Tim Ling (National Adviser Continuing Ministerial

Development) and Dr Bev Botting (Head of Research and Statistics) to discuss whether Church of England documents and statistics could be made available for use in the study. These discussions initially added some confusion to my research design. However, it seemed worth pursuing, as having access to the Church of England data would increase the validity of the sampling and would also provide a pathway for the dissemination of the findings. During early discussions an option to compare selection scores[301] with mission statistics for growth[302] was discussed. I rejected this as a research strategy, for whilst it may be a revealing piece of research, it lacked the subtlety of qualitative research, and so lacked the ability to analyse the complexities associated with research in this area. In time, this proved the right decision when the analysis of BAP reports and sponsoring papers indicated inconsistencies in scoring from advisors. This is discussed in detail in 5.3.

I met with members of the Research and Statistics department, with selection secretaries, and visited the archives in Bermondsey, where selection files are kept. Through meeting selection secretaries I was able to learn about the scoring systems and how these have changed in the last ten years. Armed with information on how the statistics data could be used, and on which selection documents could be made available, I was able to develop the research design. By working with Ministry Division I was able to gain access to many more selection forms than would have been possible had I been contacting clergy individually. Also, as selection files are kept in an archive for five years after ordination, it would bypass the issue of participants being unable to locate their selection papers. I was now able to plan the research knowing the extent of data available, having potential access to a much larger number of selection documents, and statistics on the numerical growth of churches in which clergy were now working. The decision to use selection files alongside follow up interviews is discussed in detail in chapter four, before then, further methodological considerations are discussed.

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[301] During Bishops' Advisory Panels selectors give candidates scores for criteria.
[302] Mission statistics are produced each year by the Research and Statistics Department of the Church of England. These measure attendance and chart numerical growth and decline by benefice and diocese.

3.6 Practical Theology and the Study of Ordained Vocation

As discussed in chapter two, ordained vocation within the Church of England is appropriately understood as normative, and yet open to transformative change, influenced by theological developments and sociological factors, and embodied in ministerial practice. Understandings of ordained vocation rest on historic Christian narratives, and hold together protestant and catholic traditions. They are agreed and set by the governance structures of the Church of England, whilst being moderated by the cultural landscape. They are embedded in a variety of practices and are understood by individuals as a combination of internal perceptions of vocation and externally prescribed theology. Whilst the nature of ordained vocation appears as this interwoven relationship between theology, context and practice, much of the research into vocations takes a singular emphasis: either theological,[303] historical,[304] biblical,[305] or psychological.[306] Whilst this is understandable, with studies coming from one particular discipline, a singular approach is unlikely to adequately address questions about vocation.

Given the interwoven nature of ordained vocation in the Church of England, a study of vocation requires research methods which draw together a variety of disciplines taking account of the relationship between theology, context and practice. A number of Anglicans writing on vocation and ordained ministry, notably Croft,[307] and Avis,[308] do attempt this wider approach, placing the study of vocation within the recognised discipline of practical theology. However, Croft and Avis, appear to take a Schleiermacherian approach,[309] in which biblical theology forms the root and historical theology the body through which practical recommendations are then applied. Although Friedrich Schleiermacher emphasized the unity and interdependence of these disciplines, there remains a questionable hierarchy of process from theory to practice.[310]

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[303] For example Mason, K., *Priesthood and Society, Revised* (Norwich: Canterbury Press, 2002).

[304] For example Reiss, *The Testing of Vocation*.

[305] For example Collins, *Diakonia*.

[306] For example Francis, L., Payne, J., and Jones, S., 'Psychological Types of Male Anglican Clergy in Wales', *Journal of Psychological Type* 56 (2001), 19-23.

[307] *Croft, Ministry in Three Dimensions, Revised Edition.*

[308] Avis, P., 'The Diaconate', *Theology and Ministry*, no. 2 (2013), 1-14.

[309] Burkhart, J., E., 'Schleiermacher's Vision for Theology', in *Practical Theology*, ed. Browning, D., S. (San Francisco: Harper and Row, 1983).

[310] Burkhart, *Schleiermacher's Vision for Theology*, 43.

Before outlining which methods have been chosen for the study, recent developments within practical theology will be discussed. This makes the case for the use of social scientific methods within theological reflection, and attends to the problem of relations between theory and practice. Following on from this, the decision to use constructivist grounded theory is discussed as a method which recognises existing knowledge and moves from practice to theory generation. The use of constructivist grounded theory methods within theological reflection is then considered.

3.7 Developments in Practical Theology

Practical theology as a discipline has evolved some way beyond its heritage in Schleiermacher's pastoral theology, has taken on different titles, and has differentiated features as methods and emphases have developed. Don Browning,[311] Paul Ballard and John Pritchard,[312] key thinkers in the development from pastoral theology to practical theology, brought theory and practice together as reflective process, seeking to move beyond 'applicationism' and the division of theory and practice.

3.7.1 The Pastoral Cycle

Ballard and Pritchard adopt a reflective process approach[313] endorsing a pastoral cycle as ongoing reflection on practice. Experience is explored and reflected upon, leading to action and further cycles of reflection. The cycle (figure 3.1) acts as a heuristic tool, engaging the practitioner in the process of discovery and action.

Critics, such as Ward, rightly suggest the cycle, in being overly mechanistic, can distort the reality of reflective practice, imposing defined junctures onto a process which, in reality, is

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[311] Browning, D., S., ed., *Practical Theology* (San Francisco: Harper & Row, 1983).
[312] Ballard, P. and Pritchard, J., *Practical Theology in Action: Christian Thinking in the Service of Church and Society*, (London: SPCK, 1996).
[313] Ballard and Pritchard, *Practical Theology in Action: Christian Thinking in the Service of Church and Society*, 77-84.

more integrated, especially when occurring through ministerial practice.[314] Such defined components can feel fragmented for the practitioner, and dualistic in separating the cultural and theological. Whilst Ward's criticisms of the pastoral cycle are insightful, his model, in attempting to remove any staged analysis, risks becoming too abstract, promising more than it delivers and leaving practitioners and researchers with questions over how to engage in this type of practical theology.[315]

Figure 3.1: The Pastoral Cycle[316]
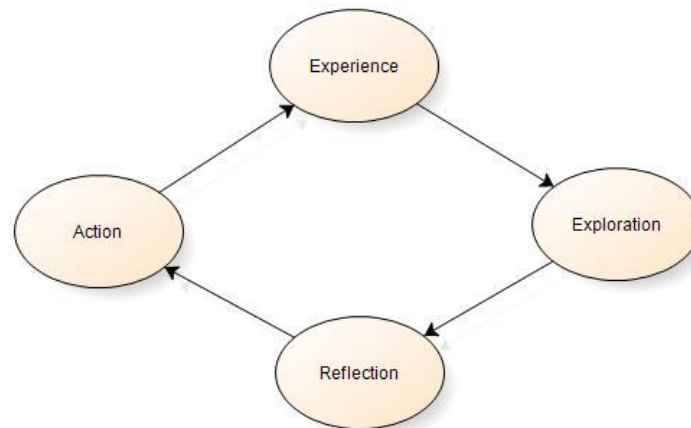
Mark Cartledge instead, suggests adopting the cycle flexibly and lightly, allowing the process to act as a conceptual tool, guiding the researcher or practitioner.[317] In this way the reflective practitioner is not constrained to an overly mechanistic process which may jar against their experience whilst supporting the deliberate reflection on practice. This allows for conceptual distance between practitioner and research focus, enabling deliberate reflection, whilst accepting the researcher is intrinsically part of the research. Cartledge however warns against an over-emphasis on process above content, as adoption of the process cannot guarantee quality.[318] Furthermore, over-emphasis on process can detract from content, overvaluing method, which risks the misappropriation of other disciplines for

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[314] Ward, *Participation and Mediation: A Practical Theology for the Liquid Church*, 35.
[315] Pattison, S., 'Participation and Mediation: A Practical Theology for the Liquid Church', *Practical Theology* 2, no. 1 (2009), 143-145. Gay, D., 'Review Essay: Rewiring Practical Theology', *Political Theology* 12 no. 4 (2011), 608-612.
[316] Ballard and Pritchard, *Practical Theology in Action: Christian Thinking in the Service of Church and Society*, 85-6.
[317] Cartledge, M., J., *Pratical Theology: Charismatic and Empirical Perspectives*, (Carlisle: Paternoster Press, 2003), 22.
[318] Cartledge, *Pratical Theology: Charismatic and Empirical Perspectives*, 22.

theological reflection.[319] Nonetheless, in holding together action and reflection, practice and theory, a dialectic between lived experiences and theological concepts is made possible.

3.7.2 Transforming Practice

Influenced by liberation theology during the 1990s, a variety of diverse approaches to practical theology developed in contrast to the application of orthodox truth to practice, instead favouring orthopraxy: finding truth through transforming praxis.[320] This 'being and doing' approach, historically marginalised by the status of rationalism and scientific scholarship, has found its voice in postmodern theological method. The rise of contextual theology, influenced by liberation theology, postmodernism and contextual missiology, further endorsed theology as dialectic between experience, belief, context and practice. However, as Lartey correctly identifies, studies which overemphasise this shift to context are in danger of falling into a 'kind of corporate solipsism'.[321] With such a variety of foci, processes and techniques, Elaine Graham, helpfully critiques and outlines the strands of practical theology as pastoral care, mission and liberation,[322] concluding that across the various subdivisions of practical theology, the critical and constructive task is found in

> excavating and interrogating the sources and norms that inform pastoral practice, enabling people of faith to be called to account for the central truths and values.[323]

This can be achieved through a variety of approaches, attested to by the diversity found within practical theology. However, given the intertwined nature of vocation as theology, context and practice, a methodology enabling robust dialogue between social analysis and theological reflection is necessary to adequately interrogate and excavate understandings and practices. This attention to adequately understanding contexts requires an elaborate interpretation of the particular which is most reliably found through the use of social

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[319] Lartey, *Practical Theology as a Theological Form*, 131.
[320] Graham, E., Walton, Heather & Ward, Frances, *Theological Reflection: Methods*, (London: SCM Press, 2005), 170-99.
[321] Lartey, *Practical Theology as a Theological Form*, 131.
[322] Graham, E., 'Pastoral Theology: Therapy, Mission or Liberation?', *Scottish journal of theology* 52, no. 04 (1999), 430-454, 454.
[323] Graham, 'Pastoral Theology: Therapy, Mission or Liberation?', 454.

scientific methods. Insights can then offer a 'necessary contextual voice to the process of theology'.[324]

3.7.3 Social Scientific Methods

The inclusion of social scientific methods within practical theology developed both new lines of enquiry and raised questions about the relationship between theology and other disciplines. Johannes van der Ven, the influential founder of empirical theology, is critical of multidisciplinary approaches in which social scientific findings are commandeered, risking the misappropriation of other disciplines for theological reflection. Instead, van de Ven favours intradisciplinary approaches, in which social scientific techniques are an integral part of the process of practical theology.[325] Theology remains the driver within which social scientific methods act as ways of doing theology as a means to engage in theological reflection on practice. Initially this approach was critiqued as confessional or religious sociology, meeting neither the academic requirements of theology, nor sociology's previously required methodological atheism.[326] However, moves within sociology away from positivism and towards reflexive approaches[327] have questioned these previously held critiques. In addition, the use of sociological findings for practice and policy development in a wide range of professions further endorses the legitimate use of social analysis within practical theology.[328]

Lartey attempts to bring insights from empirical theology to the pastoral cycle, defining a cycle of practical theology as theological academic process (figure 3.2).[329] Lartey uses a multiperspectival approach which takes seriously psychological and social analysis, employing social scientific methods within the situational analysis component of the cycle.[330]

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[324] Swinton, J. and Mowat, H., *Practical Theology and Qualitative Research*, (SCM, 2006), 5, 16-17.
[325] van der Ven, J. A., *Practical Theology: An Empirical Approach*, (Leuven: Peeters Press, 1998).
[326] Berger, *The Social Reality of Religion*, 182.
[327] Sayer, *Method in Social Science: A Realist Approach*, 39-43.
[328] Gill, R., *The Social Context of Theology*, (Oxford: The Alden Press, 1975), 24.
[329] Lartey, *Practical Theology as a Theological Form*, 128-34.
[330] Lartey, *Practical Theology as a Theological Form*, 132.

The focus on robust and rigorous social analysis goes some way to address the critiques of Ballard and Pritchard, which risk the misappropriation of social scientific findings. In drawing together in dialogue, rather than in staged process, the components of situational analysis, theological analysis and situational analysis of theology (as depicted by the double headed arrows), some of Ward's criticisms of the staged process are addressed.

Figure 3.2: Lartey's Cycle[331]
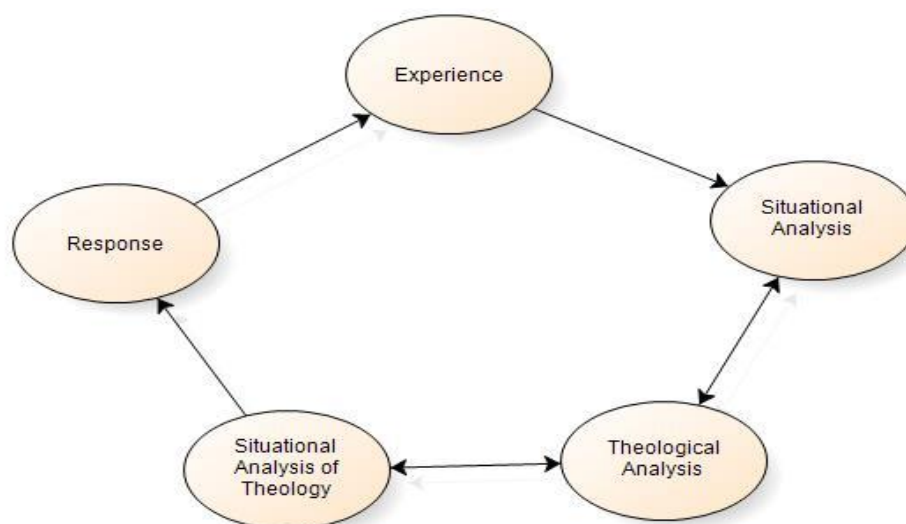
3.7.4 Retaining the Theological Task

John Swinton and Harriet Mowatt warn of an over-reliance on the social sciences that can serve to distract the practical theologian from her primary theological task, with the effect of pushing theology into the background.[332] Critics of the emphasis on social scientific methods within practical theology question whether such focus on concrete and lived experiences within practical theology lead to the neglect of theological frameworks. For example, Root's Christopraxis argues for a rectifying move within practical theology to encompass noumenal as well as phenomenal experience.[333] Whilst this may be a helpful corrective, Root's suggestion, like Ward's, risks being too abstract and fails to adequately propose methodological implications for practical theological research. Social scientific methods are appropriately insightful when used as tools within a wider framework of theological reflection. Through this, the critique of theology by social science, and social science by theology is facilitated. Lartey's cycle enables this, viewing the whole process as

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[331] Lartey, *Practical Theology as a Theological Form*, 132.

[332] Swinton and Mowat, *Practical Theology and Qualitative Research*, 7.

[333] Root, A., *Christopraxis: A Practical Theology of the Cross*, (Minneapolis: Fortress Press, 2014), 29.

theological reflection and holding in dialogue situational analysis and theological analysis. Research on ordained vocation ideally requires a multidisciplinary approach, drawing on sociological and psychological insights, whilst remaining fully theological, and located in ministerial practice.

3.7.5 Ensuring Reflexivity

Lartey's inclusion of an additional stage to the pastoral cycle, situational analysis of theology, reiterates the role of the researcher, encouraging reflexivity within theological reflection. Whilst this is a welcome addition to the pastoral cycle, attention to reflexivity is required throughout the research process[334] and integral to each component. In adopting Lartey's cycle for the study, deliberate emphasis is placed on the discipline of reflexivity at each stage (figure 3.3), rather than situational analysis of theology as a component part.

Figure 3.3: Adaptation of Lartey's Method
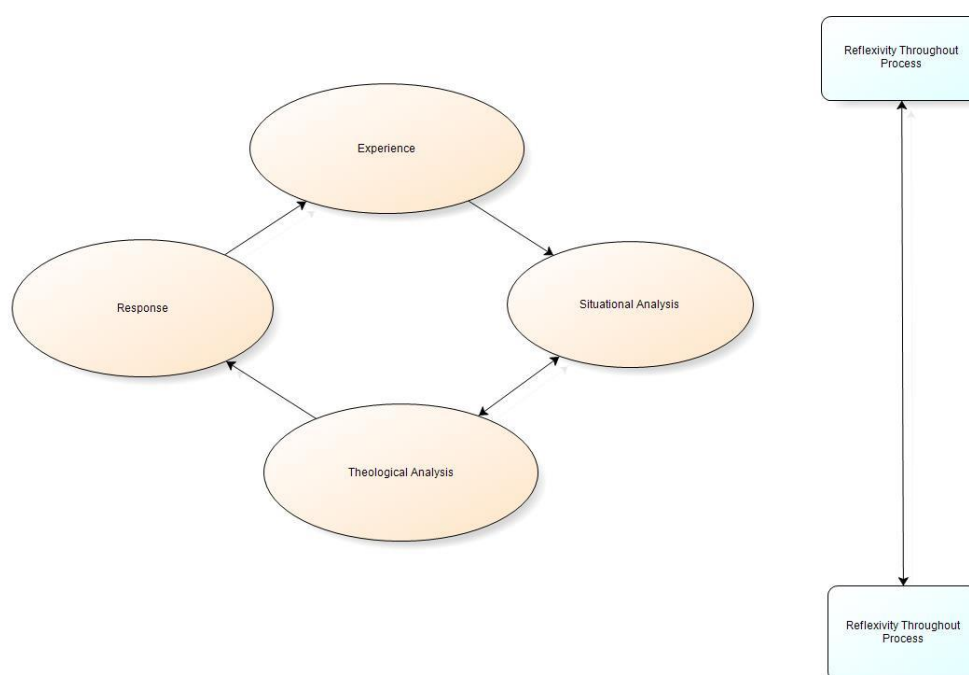
To ensure a discipline of reflexivity, deliberate practices of reflexivity were engaged in throughout each stage. During preparatory stages an electronic research journal was kept. This includes notes from supervision sessions, developing ideas, and more formal

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[334] Davies, *Reflexive Ethnography*. Holstein and Gubrium, *The Active Interview*.

reflections. When in the archives and during phone interviews a paper fieldwork journal proved a better means of keeping track of my thoughts and impressions, and during analysis stages memos were written within the NVIVO software programme.

3.7.6 Contentions over Theory and Practice

The problem of relations between theory over practice, (as seen in the Schleiermacherian pastoral theology), or practice over theory (as seen in liberationist approaches to practical theology), lies at the heart of the methodological debate within practical theology. The problem of relations between theological reflection and sociological analysis are encapsulated within the study of ecclesiology and ethnography, in which the Church is simultaneously understood as spiritual reality and human construction. Whilst agreement is found in Healy's argument, that ecclesiology must be both practical and prophetic,[335] how this is achieved within the discipline remains contentious. To discuss this further, attention turns now to grounded theory, a methodology which seeks to move between practice and theory.

3.8 Grounded Theory

Whilst grounded theory methodology has been underused within practical theology, employing this blended and meticulous approach to analysis and theory generation, offers potential methodological development within the field of practical theology. Following a discussion of grounded theory, attention will return to theological reflection, discussing the value of constructivist grounded theory methods within practical theology.

3.8.1 The Development of Grounded Theory Methods (GTM)

Grounded theory aims to discover or build theory from a systematic analysis of data obtained from social research, rather than testing or applying existing theory.[336] Originating in 1967 in Barney Glaser and Anselm Strauss' *The Discovery of Grounded Theory*, this approach questioned the value of testing hypotheses from existing theories, and advocated the

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[335] Healy, *Church, World and the Christian Life: Practical Prophetic Ecclesiology*, 154-185.
[336] Engler, S., 'Grounded Theory', in *The Routledge Handbook of Research Methods in the Study of Religion.*, ed. Engler, S. and Stausberg, M. (London Routledge, 2011), 256.

development of theory from research grounded in qualitative data.[337] Glaser and Strauss challenged the positivistic paradigm that dominated social research in the 1960s, proposing that systematic qualitative analysis has its own logic which could generate social theories from the data. This approach was, in time, critiqued for its over-reliance on positivism,[338] and its assumptions of researcher objectivity.[339] GTM developed with Glaser retaining more traditional elements, and Strauss working with Juliet Corbin[340] to develop grounded theory in post-positivistic ways. Strauss and Corbin's evolved form, underpinned by a relativist epistemology,[341] became the natural development of grounded theory.[342] Their approach developed from a relativist and pragmatic paradigm, emphasising theories as interpretations from given perspectives constructed by researchers in response to data, rather than a more objective emergence of theory from data as argued in Glaser and Strauss' earlier work.[343]

> 'Researchers, in their "humanness," are part of the research endeavour rather than objective observers, and their values must be acknowledged by themselves and by their readers as an inevitable part of the outcome.'[344]

Whilst this move introduced intersubjectivity and researcher bias, critics stress Strauss and Corbin's prevailing connection to post-positivism,[345] citing early editions of *Basics*.[346] The third edition, however, sees a substantial move towards explicit constructionism.[347]

Today GTM are best understood as a family of methods with similarities of method across divergent epistemological and ontological assumptions.[348] These differences can be accounted for, to some degree, in the evolution of GTM alongside other developments within the social sciences, such as constructivism.[349] Kathy Charmaz claims that the constructivist approach shifts grounded theory away from the more scientific approaches to observation however, this is perhaps better seen as another turn in the spiral of development in grounded

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[337] Glaser, B. and Strauss, A., *The Discovery of Grounded Theory*, (Chicago: Aldine Publishing, 1967).
[338] Bryant, A. and Charmaz, K., eds., *The Sage Handbook of Grounded Theory* (London: Sage, 2007), 4. Charmaz, K., *Constructing Grounded Theory*, 2nd ed., (London: Sage, 2014), 5-12.
[339] Mills, J., Bonner, A., and Francis, K., 'The Development of Constructivist Grounded Theory', *International journal of qualitative methods* 5, no. 1 (2006), 25-35, 28.
[340] Strauss, A. and Corbin, J. M., *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*, (Sage Publications, Inc, 1990).
[341] Mills, Bonner, and Francis, 'The Development of Constructivist Grounded Theory', 31.
[342] Charmaz, *Constructing Grounded Theory*, 11-13.
[343] Mills, Bonner, and Francis, 'The Development of Constructivist Grounded Theory', 28.
[344] Mills, Bonner, and Francis, 'The Development of Constructivist Grounded Theory', 26.
[345] Charmaz, *Constructing Grounded Theory*, 234.
[346] Strauss and Corbin, *Basics of Qualitative Research: Grounded Theory Procedures and Techniques*.
[347] Corbin, J. and Strauss, A., *Basics of Qualitative Research*, 3rd ed., (Los Angeles: Sage, 2008).
[348] Mills, Bonner, and Francis, 'The Development of Constructivist Grounded Theory', 25-35.
[349] Charmaz, *Constructing Grounded Theory*, 11-13.

theory.[350] Whether the shift away from a positivist epistemology is taken as Strauss and Corbin's move, or later through the postmodern[351] and constructivist[352] theorists, this evolved form of grounded theory differs substantially in methodology from more traditional approaches.

3.8.2 Constructivist Grounded Theory Methods (CGTM)

The constructivist approach is underpinned by the epistemology that perception is 'an active-constructive process of production.'[353] Researchers using CGTM acknowledge existing theory and analyse data from the field to generate theory. This affects research methods in a variety of ways, for example, in traditional GTM no literature review is undertaken before data collection to preserve the purity of the data and circumvent pre-existing theories contaminating research design and analysis. However, CGTM questions this as dishonest, as no researcher comes to the data as a *tabula rasa*, likewise 'you cannot un-know what you know'.[354] The constructivist researcher acknowledges prior assumptions, and engages with other literature from the beginning as another field of data, another voice contributing to the research.[355] As such, CGTM have the capacity to move from abstract theory and prior knowledge to concrete data, as a means to generate further theory, which can then be used to inform policy and develop measures of good practice.

3.8.3 CGTM within Practical Theology

CGTM moves beyond other qualitative methods, such as ethnography, in actively seeking to move beyond descriptions of practice, to make theoretical claims which seek to transform future practice. This bears similarities to the cycle of theological reflection discussed earlier whilst offering a robust social scientific approach. As such, CGTM offers practical theology a research methodology which balances the theological and empirical demands of the research task.

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[350] Mills, Bonner, and Francis, 'The Development of Constructivist Grounded Theory', 27.

[351] Such as Clarke, A., *Situational Analysis: Grounded Theory after the Postmodern Turn*, (Thousand Oaks, CA: Sage, 2005). Also MacDonald, M. and Schreiber, R., 'Constructing and Deconstructing: Grounded Theory in a Postmodern World. ', in *In R. Schreiber&P.N. Stern (Eds.), Using Grounded Theory in Nursing*, ed. R., S. and P.N., S. (New York: Springer, 2001).

[352] Such as Charmaz, *Constructing Grounded Theory*.

[353] Flick, U., 'Constructivism', in *A Companion to Qualitative Research*, ed. Flick, U., von Kardoff, E., and Steinke, I. (London: Sage, 2004), 89.

[354] Stern, P. N., 'On Solid Ground: Essential Properties for Growing Grounded Theory', in *The Sage Handbook of Grounded Theory*, ed. Bryant, A. and Charmaz, K. (London: Sage, 2007), 117.

[355] Mills, Bonner, and Francis, 'The Development of Constructivist Grounded Theory', 31.

GTM are popular research strategies in the disciplines of psychology, education, and nursing,[356] however they are less popular in the fields of religious studies and practical theology. Engler notes cases in which GTM are cited in religious studies without correct implementation, for example, where methods are applied but inaccurately followed.[357] Carver Anderson's practical theology for black majority churches responding to black young men associated with crime is an example of this. He uses GTM within Ballard and Pritchard's pastoral cycle[358] however, he fails to adequately account for its use, emphasising the flexibility of method, and seemingly adopting GTM without making plain methodological associations or differentiating between earlier and post positivistic methodology. Terence Linhart,[359] writing about youth ministry, suggests that GTM are inadequate for research into youth ministry, and by implication practical theology. However, his criticisms are based on an insubstantial analysis, completely ignoring the evolved use of GTM based on constructivist epistemology and methods. Practical theology, as a relatively young discipline, is reaching out for methodologies that enable dialogue between the empirical study of religious behaviour and theological reflection. Steven Engler, whilst rightly noting the general absence of legitimate grounded theory research in the study of religion, suggests that grounded theory offers potential 'as a way to assess the extent to which existing theoretical frames … are adequate to the empirical materials that we study'.[360] CGTM in relating existing theory and literature to meticulous analysis of practice, as a route to theory generation, offers a theoretical framework for practical theology. This movement intertwines theory and practice, which bears methodological resemblance to the task of practical theology, acknowledging constructed and normative theological narratives, analysing concrete and lived experiences, and reflecting theologically on these to generate abstract theories to inform ecclesial practice.

Unsurprisingly, given the development and continuing influence of GTM in health care, there are robust examples of GTM in religious studies within the context of health care. For

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[356] Mills, Bonner, and Francis, 'The Development of Constructivist Grounded Theory', 25-35.

[357] Engler, *Grounded Theory*, 267.

[358] Anderson, C. L., 'Towards a Practical Theology for Effective Responses to Black Young Men Associated with Crime for Black Majority Churches' (Unpublished doctoral thesis, University of Birmingham, 2015), 113-15.

[359] Linhart, T. D., 'Grounded Theory as a Scientific Methodology for Youth Ministry Research', *The Journal of Youth Ministry* 11, no. 2 (2003), 27-33.

[360] Engler, *Grounded Theory*, 269.

example, Loren Townsend[361] using GTM develops a grounded theory of pastoral counselling. Townsend analyses how vocational understanding is constructed through identity, formation and practice. Situated between practical theology and psychological and medical fields, the use of CGTM in this type of study acts as a bridge between disciplines, offering a method for practical theology which goes beyond the descriptive in generating theory, without denying the intersubjectivity of research. Townsend's study is comparable to this research, as she utilizes identity statements from application forms and interviews, to analyse vocation, formation, identity, and practices, within the constructed understanding of pastoral care. As such, Townsend's study shows that GTM is an appropriate research strategy for this type of study.

3.8.4 Applicability of CGTM for use in the Study

CGTM are widely recognised and used in small scale inductive qualitative research projects to investigate meanings and perceptions. Being adaptable, rooted in practice and providing a systematic way of analysing a range of data, CGTM offer an approach through which theories about ordained vocation and ministerial practice could be generated.[362] CGTM allows for data analysis from different fieldwork sites, allowing in this case, data analysis of selection documents, growth statistics, and qualitative interviews. Initial sites inform theoretical sampling, and the comparative method across data allows concepts of vocation to relate throughout the study.[363] Engler recommends the use of CGTM for research where there is

> little or no literature on relevantly similar cases, when existing concepts/theories seem inadequate…or when one wishes to explore the possibility of alternative modes of conceptualizing a case.[364]

As explored in 3.3, the lack of literature alongside the inadequacy of existing theories leads to the conclusion that exploratory research is necessary, fulfilling Engler's criteria. In addition, in grounding the research in empirical fieldwork, CGTM promised to yield results which would relate directly to practice.[365]

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[361] Townsend, L., 'Research Report: A Grounded Theory Description of Pastoral Counseling', *The Journal of Pastoral Care & Counseling* 65, no. 3-4 (2011), 1-15.
[362] Denscombe, *The Good Research Guide*, 88-93.
[363] Denscombe, *The Good Research Guide*, 93-95.
[364] Engler, *Grounded Theory*, 256.
[365] Denscombe, *The Good Research Guide*, 104.

CGTM acknowledges and welcomes the theoretical sensitivity of the researcher to the research area, with reflexivity employed to make clear the perspective from which the research is conducted, noting biases and assumptions.[366] Considering my previous experiences I was aware of some pertinent literature before starting this research, in particular on contextual mission. In the course of shaping the research design I have engaged more systematically in reviewing the literature on ordained vocation, mission and evangelism, as outlined in chapter two. The landscape in which the study has been conducted has both shaped the research design and influenced what was brought to the data. In doing this, these influences shaped the construction of theory, as part of the historical and social context in which vocation and ministerial practice plays out. In giving a reflexive account of the development of the research, I have endeavoured to be clear about the assumptions I bring to the research and the other influences present.

3.8.5 Limitations and Measures of Validity

CGTM makes no claim to objective observation, and no positivist claims on reliability and replication,

> instead it expects to co-create social reality – intermediate theory – by describing data whilst at the same time forming new meaning, perceptions and understandings.[367]

CGTM establishes reliability through the

> faithful representation of participants' voices…[and] truthfulness in the constant-comparative process between data and generation of categories and theory.[368]

While seeking validity, it is impossible to account for the entirety of intersubjectivity which may be present. Michael Patton notes that views of participants can become distorted through the choices made by the researcher, even where care is taken in allowing data to 'tell its own story'.[369] This tension between data accuracy and researcher bias is inherent in the construction of meaning through CGTM. Consequently, validity marks the extent to which 'a theory is empirically and conceptually grounded and how accurately interpretations reflect this grounding'.[370] Ensuring robust data collection and credible analysis are foundational in

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[366] Mills, Bonner, and Francis, 'The Development of Constructivist Grounded Theory', 30.
[367] Townsend, 'Research Report: A Grounded Theory Description of Pastoral Counseling', 13.
[368] Townsend, 'Research Report: A Grounded Theory Description of Pastoral Counseling'.
[369] Patton, M. Q., *Qualitative Research and Evaluation Methods*, 3rd ed., (Thousand Oaks, CA: Sage, 2002), 457.
[370] Townsend, 'Research Report: A Grounded Theory Description of Pastoral Counseling', 13.

using CGTM.[371] Chapter four gives a comprehensive account of research methods used, which demonstrates measures taken to ensure robust data collection, and outlines the process of analysis and theoretical sampling, demonstrating the credibility of the study. This makes clear the decisions taken in choosing participants for interview, and where possible, uses external measures to limit researcher bias.

Critiques are levelled at the use of data for both theory generation and theory validation,[372] however, the understanding of data and theory as categorically distinct types has been questioned, suggesting instead a spectrum, and as such reframing data and theory as relationally bound.[373] Engler's appeal to semantic holism offers some way forward in dealing with the problem of the 'underdetermination of theory by data',[374] which practically 'takes place in an ongoing cycle of checking one's interpretations – one's concepts, categories and theories – against a shifting empirical context.[375] In this way theoretical saturation acts as a mark of validation, signalling to the researcher that data collection has meaningfully covered the research field in question.[376]

Tensions remain between the extent to which theory arising from the data is data driven, or forced upon the data as the researcher's construction.[377] In fact, as Engler rightly notes, non-equivalent theories can be generated by different researchers using identical methods on identical data. However, this does not disqualify CGTM, as no objective claims are made. Constructivist grounded theories instead claim exactly that: constructed theories grounded in the lived experiences of those involved. As such, the challenge of validation can be met through the clarification of inductive and abductive reasoning within the theory building process, by highlighting the significant role of reflexivity, by exploring the significance of serendipity to theoretical sensitivity and in emphasising pragmatism.[378] In chapters three and four I have sought to discuss these elements; clarifying movement between abduction and induction during the theory building stage, constructing a reflexive 'natural history' of the research project, and revealing serendipitous moments both in the early stages of research

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[371] Stern, *On Solid Ground: Essential Properties for Growing Grounded Theory*, 117.
[372] Engler, *Grounded Theory*, 263.
[373] Engler, *Grounded Theory*, 266.
[374] Engler, *Grounded Theory*, 266.
[375] Engler, *Grounded Theory*, 266-67.
[376] Engler, *Grounded Theory*, 263.
[377] Engler, *Grounded Theory*, 263.
[378] Engler, *Grounded Theory*, 263.

design and in data collection. Theoretical sampling and analysis, outlined in chapter four, and results, analysed in chapter five, appeal to pragmatic rather than positivistic readings of data. Any resulting grounded theory proves its validity, in part, in its 'making sense' to those with experience of the area under research.[379] This test of validity is born out in reactions to the research from the Archbishops' Evangelism Task Group and General Synod, which is discussed in chapter seven.

The decision to employ CGTM, rather than more generic qualitative research strategies, was influenced by the possibilities that CGTM offered in moving between grounded data and theory. Whilst description derived from qualitative studies can be valid and offer some transferability of findings to similar contexts (micro theory), grounded theories have the capacity to offer middle range theories applicable beyond the context of the study. Care was taken, in comparing the research sample to Church of England clergy more generally (see 4.6) to show the extent to which the initial research sample is representative of clergy. Whilst this is not necessary within CGTM, as theoretical saturation acts as confirmation, it further reinforces that any discoveries made, and any resulting middle range theories proposed can be applied to clergy more generally.

Opting for CGTM over more generic qualitative approaches is however a riskier strategy. As Phyllis Noerager Stern[380] notes, studies employing CGTM sometimes fail to discover theory instead offering descriptive findings. This does not render these studies invalid, quite the reverse, for if all CGTM studies provided grounded theories one might question whether theories were being pushed beyond what emerged, and whether theories were indeed grounded in the data. The decision to attempt a riskier strategy was taken primarily because the question of relations between abstract theology and embodied practice within practical theology calls for a drawing together of data and theory. In drawing together the study of religious behaviour (data) with theological reflection (theory), acknowledging the earthly (concrete) and divine (abstract), practical theology calls for the movement from empirical to conceptual and as such seems to call for the riskier strategy.

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[379] Stern, *On Solid Ground: Essential Properties for Growing Grounded Theory*, 115.
[380] Stern, *On Solid Ground: Essential Properties for Growing Grounded Theory*, 120-1.

In addition, CGTM can be seen as particularly appropriate for research on Anglican vocation. As discussed in chapter two, vocation within the Church of England is appropriately understood as theologically and socially constructed, resting on historic Christian narratives, and holding together Protestant and Catholic traditions, whilst being moderated in dialogue with the cultural landscape. The Church acknowledges itself as both spiritual reality and human construction, with understandings of vocation drawn from biblical sources and church history, held together in the tension between scripture, tradition and reason. Understandings of vocation are identified in normative sources, embedded in a variety of practices, debated within formal theology, espoused in Church of England documents, and understood by individuals in dialogue between internal and external understandings. As such, any research of Anglican vocation must have the capacity to draw on these different voices, and balance the theological and empirical demands of practical theology, which CGTM is suited to manage.

In looking for a methodology that would be ontologically and epistemologically congruent with understandings of vocation within the Church of England, I was drawn to constructivist approaches to grounded theory seen in Strauss and Corbin's work and more fully in Charmaz's recent work. In acknowledging prior assumptions and knowledge, and in moving from theory to practice to theory, CGTM appears a particularly appropriate research strategy for this research, acknowledging and allowing for a variety of voices and prior assumptions, taking seriously operant practices, and seeking to offer routes for transforming practice.

3.9 CGTM within a Cycle of Theological Reflection

As discussed, CGTM, though underused in practical theology, shares methodological similarities with practical theology, and offers potential development within the discipline. The following section outlines how CGTM can be used within a cycle of theological reflection. To do this the stages of CGTM are outlined and then applied within the adaptation of Lartey's cycle.

Figure 3.4: CGTM research method[381]
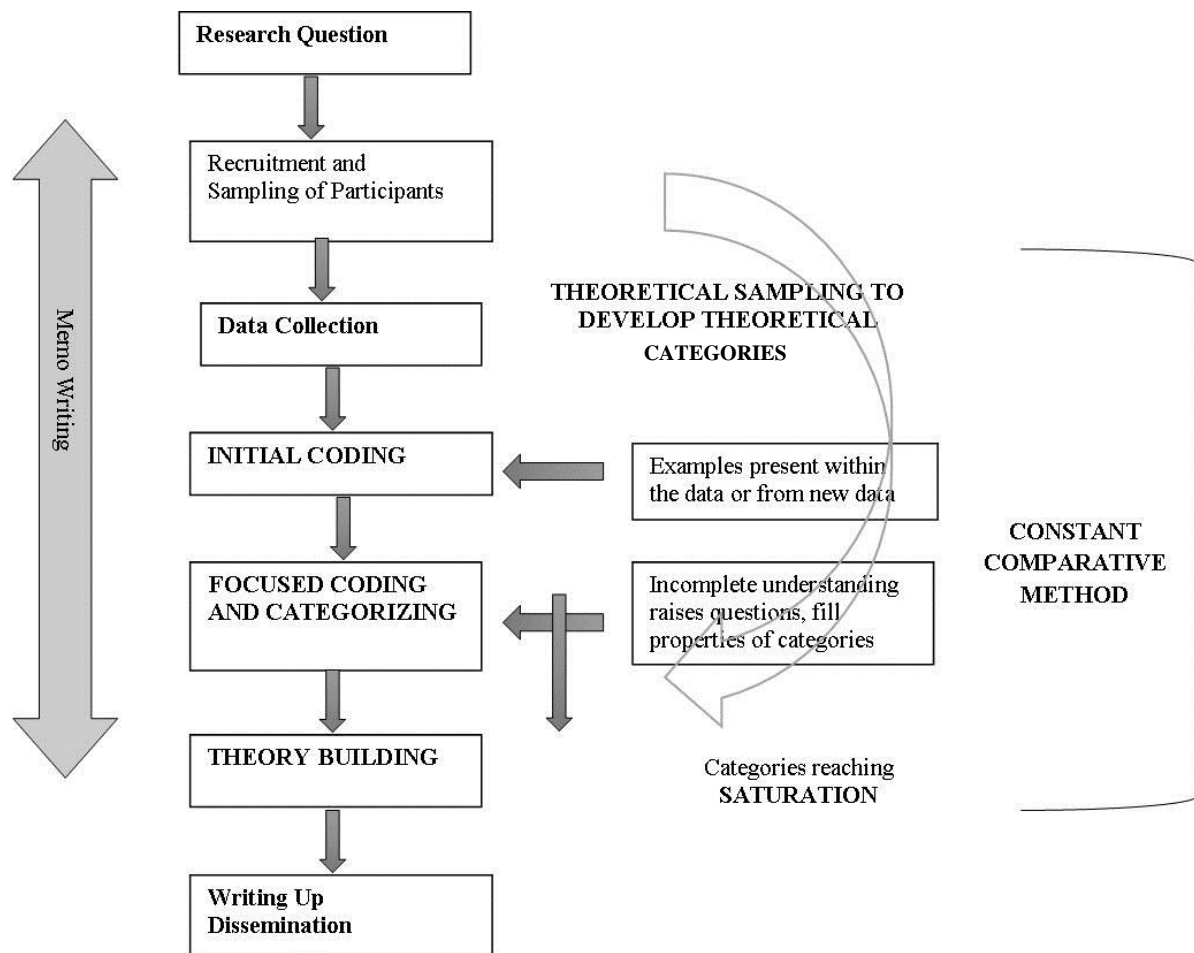
The researcher using CGTM comes to the research with an acknowledged understanding of the field and associated literature, and with a commitment to limit researcher bias through reflexivity. Together these influence the questions which form the focus of the research. Initial data collection ensues, followed by analysis through coding, leading to questions and developing theoretical categories. These inform theoretical sampling and further data collection. Analysis of data is repeated through focused codes with comparison across data applied until saturation is reached. Memo writing is used throughout to ensure a reflexive process, clearly marking the development of theoretical codes from the data. This process has the potential to lead to new theories, grounded in the data studied, which relate directly to practice. The stages of CGTM are depicted in figure 3.4.

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[381] Adapted from Charmaz, *Constructing Grounded Theory*, 18.

When this is applied within an adaptation of Lartey's cycle for use as theological reflection, the following cycle develops (figure 3.5).

Figure 3.5: CGTM within Lartey's adapted cycle of theological reflection
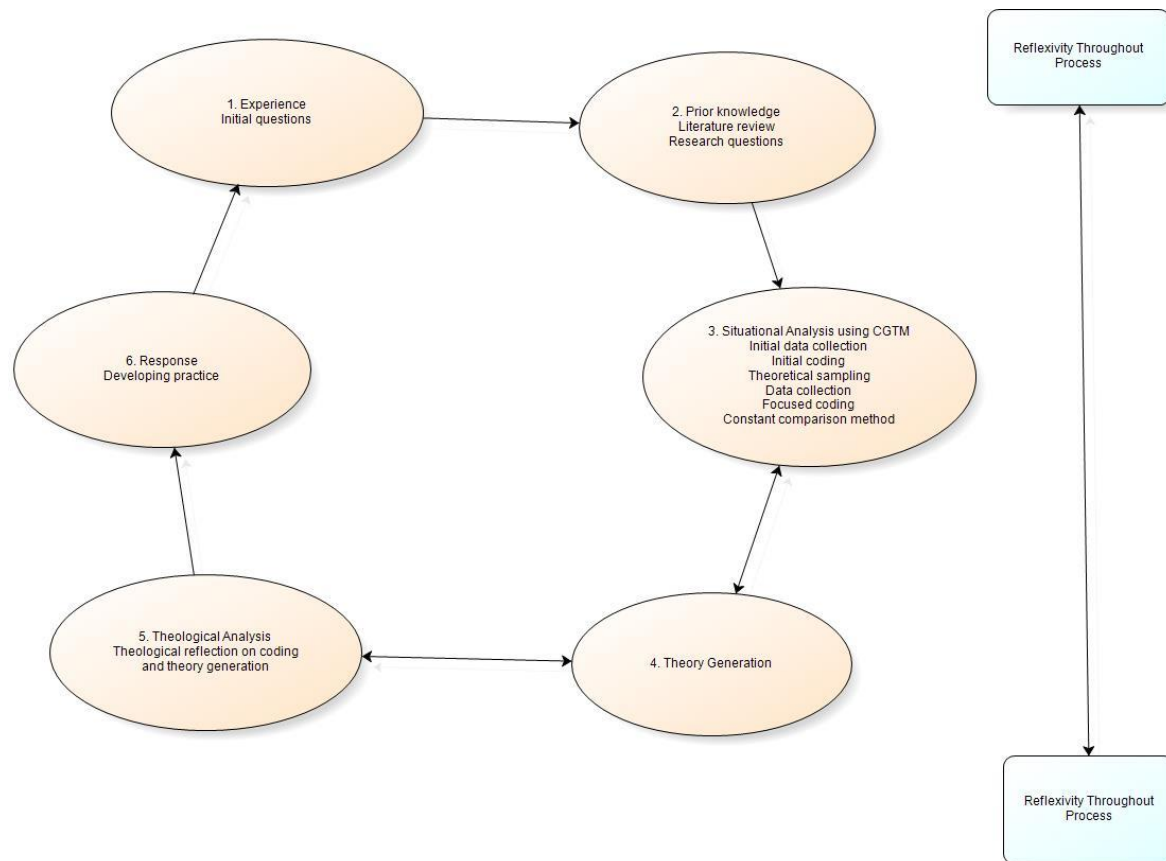
The researcher's experience leads to some initial questions. As with CGTM, the researcher brings to the research an acknowledged understanding of the field and associated literature, with a commitment to limit researcher bias through reflexivity. Together these influence the questions which form the focus of the research. During the situational analysis phase, initial data collection begins, followed by analysis, leading to questions and developing theoretical categories. These inform theoretical sampling and further data collection. Analysis of data is repeated with comparison across data and reworking of theoretical categories applied. This process can lead to new theories, grounded in the data studied, which relate directly to practice. Theological analysis of findings and theories engages dialogically with the data,

critiquing and informing ideas and theory generation. Recommendations can then serve to inform future practice, thus creating a new context in which new experiences lead to initial questions and further research could be pursued.

The study takes the form of this cycle of theological reflection. Stages 1 and 2 have been discussed earlier in this chapter and in chapter two. In discussing the natural history of the project I have outlined the experiences that prompted the research and the assumptions I bring to it. The discussion of ordained ministry within the Church of England, found in chapter two, and the discussion of empirical studies of vocation in 3.3, outlines the prior knowledge on which the study builds, whilst noting areas of weakness in the literature. Chapter four goes on to describe and evaluate the situational analysis phase. Chapter five discusses the findings and offers a constructivist grounded theory of ordained vocation developed from the data. This is followed by theological analysis in chapter six. Conclusions and recommendations are outlined in chapter seven, which are made with the aim of informing the practice and theology of vocation within the Church of England.

4. Considering Research Methods

4.1 Introduction

The objective of this doctoral study is to explore understandings of mission and evangelism amongst clergy, and to assess how these understandings influence ministerial practice. This is done with a view to producing informed suggestions for the selection and training of clergy. As discussed in 3.9 an adaptation of Lartey's cycle is employed, and within this cycle of theological reflection, situational analysis is conducted through CGTM. The following chapter evaluates the methods employed during the situational analysis phase and discusses validity claims.

In the first section of this chapter the three stages of the situational analysis phase are summarised, including the analysis of selection documents, theoretical sampling, and semi structured interviews. The discussion moves on, discussing in detail how the research developed from the pilot study, through the three stages, notes ethical issues, and information on participants.

While CGTM have been underused within practical theology, the case for employing this approach to analysis and theory generation, has been argued in 3.8. CGTM rely on rich and sufficient data alongside credible analysis. General concerns about data collection and analysis are raised. As each stage is clarified in detail, methods are discussed, noting the inadequacies associated with these methods and showing how these issues have been limited. In outlining the research process and noting the key decisions and assumptions made, I hope to demonstrate the credibility of the research findings.[382]

4.2 Research Design Summary

The objective of the research was to explore how mission and evangelism are understood by clergy, and how this affects ministerial practice and church growth. Alongside this

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[382] Steinke, I., 'Quality Criteria in Qualitative Research', in *A Companion to Qualitative Research*, ed. Flick, U., von Kardoff, E., and Steinke, I. (London: Sage, 2004), 187.

personality factors were studied, and changes to perceptions of vocation tracked over time. Patterns of formation, training and deployment were studied, in particular, noting differences between those with a specific vocation to ordained pioneer ministry as opposed to those with a more general calling.

The situational analysis phase of the research, using CGTM, was marked by three stages. A summary of the stages is found below. Following this, a more detailed analysis of the study is undertaken.

During stage 1, selection papers were analysed to assess understandings and competency in reference to mission and evangelism. Whilst gaining informed consent, participants were also asked to provide information about personality profiles and in particular MBTI.

Theoretical sampling, conducted during stage 2, was used to identify which clergy to interview. Following the analysis of the selection papers, emerging themes were used in constructing the interview schedule and to guide theoretical sampling. Theoretical sampling was used to identify those scoring highly on mission and evangelism at selection and those scoring poorly. It was also used to identify ordained pioneers, and to identify those ministering in churches showing numerical growth and those ministering in churches showing numerical decline.

During stage 3, semi-structured phone interviews were conducted with twenty three people. At interview, clergy were asked questions about their sense of vocation, how this has changed over time, and how their vocation is outworked in ministry. They were also asked to reflect on their experience of church decline and growth, and how this affected their ability to exercise their vocation. A themed analysis of interview data was then conducted.

Incumbent status clergy, ordained as deacons in 2009, were chosen for this study. By choosing a particular year cohort, a level of consistency across candidates was maintained. This year cohort went through the selection process subsequent to the changes to selection criteria in 2005 and so were assessed under the new criteria. Their papers are still held on file in the archives, with earlier years having been destroyed. In addition, this year also includes ordained pioneers. The clergy who were ordained deacon in 2009 appear on recent

mission statistics, have completed curacies and have been in first incumbency posts for between one to three years at the time the research was conducted. Ideally it would have been preferable to have assessed clergy who had been in first incumbency posts for an additional year or two, but given the timing of the study and the data available this was impractical. The decision to use incumbent status clergy only was influenced by the differentiation in selection criteria, with those selected for incumbent status being required to fulfil additional elements of the criteria. It was also driven by the necessity to narrow the research area. If time and resources allowed, carrying out the research on other cohorts, (for example, chaplains, assistant status clergy, non-stipendiary clergy, and other nationally licensed ministries), would have been valuable.

4.3 Ethics and Consent

Given the highly confidential nature of selection papers, gaining permissions for the study, has been a careful process, including consultations with Durham University, Ministry Division, Research and Statistics Department of the Archbishops' Council, Church of England Archives and participants. Before commencing, ethics approval was gained from the Ethics Committee for the Department of Theology and Religion. An initial ethics application was made before starting the pilot study and stage 1, and a subsequent application before stage 3.

Permission was granted from Ministry Division, Archives, and the Research and Statistics department in January 2015. The Research and Statistics Department have details of clergy who are open to be contacted by them for research purposes. They agreed to contact clergy from the 2009 cohort by email asking for informed consent for the research, and giving access to selection papers, held at the Church of England archives.[383] At this stage, clergy were also asked to provide MBTI information, and whether they would be happy to be contacted for qualitative interviews happening in stage 3. Clergy were contacted in February 2015 and given two weeks to respond.

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[383] The consent forms are found in appendix 3.

During March and April 2015 access was granted to the selection documents of clergy who had given consent. Selection papers were viewed, one at a time, at the Church of England archives in Bermondsey. No copies of documents were taken or removed from the archives. Extensive notes were made on selection papers and data anonymised. All data was stored securely, with paper copies of notes locked, and electronic notes password protected. Participants, having given informed consent, were aware of the research process, how their data would be collected and stored, how research findings would be used and that they could withdraw from the research should they wish to. During stage 2 and 3 the same care was taken. Informed consent was gained by email from participants who had initially agreed to be contacted and had been chosen for stage 3. All data gathered during interview was anonymised and, along with Church of England growth statistics, stored securely.

4.4 Data Collection

CGTM rely on rich and sufficient data alongside credible analysis. During this section, some general concerns and questions are raised about data collection and data reliability. This outlines the types of data collected, the decision to use NVIVO software, and demonstrates how these methods address the concerns raised.

4.4.1 Ensuring Robust Data Collection

The collection of robust data is foundational to the reliability of findings within CGTM. Charmaz provides an excellent checklist to ensure rich and sufficient data is gathered (figure 4.1).[384] This checklist was used throughout the three stages of research, both in planning and evaluating data collection. These questions helped guide how data was collected and the extent of data gathered.

The research design includes the use of different types of data; selection documents, statistics on church attendance, and semi-structured interviews. During stage 1, to ensure enough background data was collected, information about candidates contained in registration forms was gathered as attributes and collated in computer assisted qualitative data analysis software. This allowed a ready recall of background data which could be analysed alongside narrative accounts. During the interviews in stage 3, further information about current

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[384] Charmaz, *Constructing Grounded Theory*, 33.

ministry was gathered to add to this. In developing the research with Ministry Division, access was given to a range of participants, covering the full range of traditions and locations across the Church of England.

Figure 4.1: A Checklist for data evaluating whether data is rich and sufficient

1. Have I collected enough background data about persons, processes, and settings to readily recall and to understand and portray the full range of contexts of the study?

2. Have I gained detailed descriptions of a range of participants' views and actions?

3. Does the data reveal what lies beneath the surface?

4. Is the data sufficient to reveal changes over time?

5. Have I gained multiple views of the participants' range of actions?

6. Have I gathered data that enables me to develop analytical categories?

7. What kinds of comparisons can you make between data?

8. How do these comparisons generate and inform my ideas?

Detailed descriptions of a range of participants' views and actions were gathered from the registration forms and sponsoring papers. These gave access to candidates' previous experience and detailed narratives of their views about vocation, future ministry and belief. In addition, the later semi-structured interviews gave the opportunity to dig beneath the surface, investigating themes emerging from stage 1. Furthermore, the analysis of narratives given at interview, compared with narratives at selection, gave the opportunity to reveal changes over time.

4.4.2 Concerns over Data Reliability

Using qualitative methods, focusing on meanings expressed by participants, can act as a limitation. Townsend notes the weakness inherent in relying on participants as experts, making the research vulnerable to the effects of role ambiguity.[385] Attempts were made to address this limitation in three ways. Firstly, in using archived selection papers, standardised and historical narratives from participants were collected. Secondly, the use of BAP reports

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[385] Townsend, 'Research Report: A Grounded Theory Description of Pastoral Counseling', 13.

and sponsoring papers provided multiple views of participants, within a standardised process of assessment. Thirdly, the inclusion of Church of England growth statistics provided reliable markers of growth and decline, and will be discussed in more depth later in the chapter. If there had been more time and resources, interviews with members of churches about their minister's vocation and practice would have added further views and insights, but this was not possible within the timeframe and resources available.

4.4.3 Flexible Methods of Data Collection and Analysis

As outlined in 3.8 CGTM involves a process of initial data collection, initial coding and focussed coding. This is followed by theoretical sampling, secondary data collection, secondary coding, using the constant comparison method throughout to evaluate and develop theoretical categories and generate theory. Coding within CGTM allows for more flexibility, with different approaches being adopted throughout, as the research is shaped by the researcher in response to the data.[386] Critics of this approach emphasize evidence of its misappropriation, in which flexible research is used as cover for unthoughtful research design.[387] However, it does not necessarily follow that flexibility equates to poor research design. As outlined, initial sites of research were broadly established, while allowing for the initial data analysis to influence sampling and the interview schedule in stage 3. CGTM relies on this consistent and yet flexible method for data collection and analysis, to construct a theory grounded in the data. Active iterative strategies are employed between data and analysis, through the constant comparative method and ongoing interaction between data and emerging analysis.[388] The coding of participants' selection files allowed for the development of initial categories, which were then developed further through theoretical sampling and through subsequent coding and analysis. This process allowed a comparison between data: within selection documents in stage 1, within interview transcripts in stage 3, and also across these stages, generating ideas and giving the opportunity to construct a grounded theory of ordained vocation in the Church of England.

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[386] Mills, Bonner, and Francis, 'The Development of Constructivist Grounded Theory', 33.
[387] Denscombe, *The Good Research Guide*, 110.
[388] Charmaz, *Constructing Grounded Theory*, 1.

4.4.4 Computer Assisted Qualitative Data Analysis

Theorists take different views on the use of technology, and specifically computer assisted qualitative data analysis (CAQDAS) within qualitative research. Stern offers caution about programs, such as NVIVO, as they can hinder theory generation. Jamie Harding recommends first time researchers avoid it, as it can overshadow the development of the researchers' intuition, leading researchers to quantify their findings.[389] This can easily happen, as NVIVO helps to group transcripts together, which can result in researchers losing sight of the details of each case, or losing sense of the narrative as a whole when scripts become fragmented.[390] Having previously completed two qualitative research projects without CAQDAS, I wondered about its usefulness for this study.

There are cases of good practice[391] and clear advantages in using CAQDAS. For example, using CAQDAS can be more efficient than manual analysis, reduce the risk of human error and facilitate more complex analysis through hierarchical coding systems. Used well it can enable clearer thinking about the data, as it allows the researcher to view all parts of the data set clearly.[392] In addition, as codes can be easily retrieved and reworked, it can deal with complex systems of coding.[393] It is also helpful in identifying negative cases where two codes do not appear together as expected.[394] Importantly it can reveal how codes are developing and the relationship they have with each other.[395] Given the research design, a large amount of data was expected from fifty or more candidates, each with registration forms, providing extensive attributes alongside narratives, plus data from sponsoring papers and BAP reports, growth statistics and interview transcripts. With the sheer volume of data the advantages of CAQDAS were further emphasized. Manual analysis would be both limiting in holding together the data and restrictively time consuming. In addition, I lacked a defined study space, so any analysis procedure which could be held electronically, rather than on highlighted printouts, had practical advantages. Harding's advice for researchers becoming confident in qualitative data analysis is to experiment and make their own

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[389] Harding, *Qualitative Data Analysis from Start to Finish*, 145.

[390] Bryman, A., *Social Research Methods*, (Oxford: Oxford University Press, 2008), 566.

[391] Stern, *On Solid Ground: Essential Properties for Growing Grounded Theory*, 120.

[392] Harding, *Qualitative Data Analysis from Start to Finish*, 145.

[393] Bazeley, P., *Qualitative Data Analysis with Nvivo* (London: SAGE, 2007), 3-7.

[394] Bazeley, *Qualitative Data Analysis with Nvivo* 3.

[395] Gibson, W. and Brown, A., *Working with Qualitative Data*, (Los Angeles: Sage, 2009), 180-1.

judgment about whether their work is enhanced.[396] Taking this advice, and having previously conducted a couple of qualitative studies without CAQDAS, I decided to use NVIVO during the pilot study and make a decision on its use for the rest of the study.

4.5 Pilot Study: Preparing for Stage 1

Before working on documents in the archives, a pilot study was conducted. This helped identify potential difficulties and increased the chance of robust data collection.[397] Time in the archives was limited and so preparation to ensure confidence in using the NVIVO software, clarity about the selection documents and data collection methods was necessary.

During the main study, access and consent were obtained through Ministry Division, however for the pilot study, willing participants were needed.[398] Clergy who had recently gone through the selection process would more likely have better access to their papers. Following the suggestion of my supervisors, I approached a training college where I had no personal contacts. Whilst the tutor there was supportive of the research, she was keen that only anonymised files should be sent to me. This meant participants had to anonymise their selection documents. Unsurprisingly, given the work that needed to be undertaken by participants, uptake was small, with only one response. Whilst the pilot study did not require large numbers, three or four sets of forms would have been ideal. After discussion with supervisors, four people known to me, who had been through the selection process in the last ten years, were contacted. Out of the four contacted all agreed to participate, however three could not locate their forms.

This created a very small pilot study, but, because its aim was to ensure confidence in using the NVIVO software, clarity about the selection document structure, and data collection methods, it was sufficient to achieve this. Had the pilot study been used to develop questions for semi-structured interviews the sample size would have been inadequate. However, given that selection forms have a set structure and are extant documents the size of the pilot study would not bear influence on this.[399]

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[396] Harding, *Qualitative Data Analysis from Start to Finish*, 147.
[397] Harding, *Qualitative Data Analysis from Start to Finish*, 48.
[398] Consent forms can be found in appendix 3.
[399] Charmaz, *Constructing Grounded Theory*, 48.

Archived selection files include additional reports not available within the pilot study, for example, criteria scores and sponsoring papers. Given that the registration form and BAP report comprise the key documents, I felt these would prove sufficient for this preparatory stage. However, during the main study, the first six selection files, were studied slowly and carefully, to collect the data present and to ensure the data collection process was robust.

The pilot study was useful in devising a structure for data collection. A brief analysis of documents was undertaken, confirming that the combination of selection forms provided background details, specified narratives, and multiple views appropriate for analysis. Patricia Bazeley suggests choosing different types of candidates amongst the first few coded as these shape which codes are chosen from the outset. By choosing variety at this point, differences between candidates influenced the development of codes from the start.[400] The two cases in the pilot study enabled this since one candidate was a pioneer, the other was not, one opted for a full-time residential college for initial training, and the other a part-time course. This was of course a fortunate coincidence, however in the main study it was possible to strategically choose the initial candidates to enable diversity from the start.

During coding and analysis of pilot study documents, *in vivo* codes were developed alongside codes drawn from the selection criteria. *In vivo* coding (not to be confused with NVIVO software) is the coding process in which words or short phrases are taken directly from the narrative and assigned as codes for analysis. This attempts to keep concepts as close as possible to participants' own words. *In vivo* coding alongside coding drawn from the selection criteria showed that participants' statements referred to the selection criteria and also expressed their vocation in personal terms. This confirmed that the use of a priori criteria codes alongside *in vivo* coding would enable an analysis of vocation, revealing how participants relate to formal criteria, and how they personalize the criteria within their own sense of faith, vocation and ministry.

The pilot study confirmed the advantages of using NVIVO software. The functional capabilities available, both in storing the data, and combining coded documents with participants' attributes was immensely useful. It was also clear that any analysis involving

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[400] Bazeley, *Qualitative Data Analysis with Nvivo* 61.

multiple sets of data would be challenging without software, and that it would be particularly helpful to have all the data electronically filed given the lack of a dedicated work space. Therefore the decision was made to use NVIVO for the main study. However, in an attempt to avoid the drawbacks listed above, further training on NVIVO was undertaken.

4.6 Stage 1 Participants

During February 2015 the Research and Statistics department contacted two hundred and ninety incumbent status clergy, ordained deacon in 2009, and currently ministering in an incumbent status post or equivalent.[401] Sixty four people gave permission for their selection files to be included in the study. Amongst these, fifty six also agreed to participate in a phone interview. A twenty two percent response rate is not high, but unsurprising given the highly sensitive information contained in selection documents. On reviewing selection files it became clear that of the sixty four participants seventeen could not be included in the study for a variety of reasons, such as not being incumbent status or equivalent, having missing files, or being selected before the 2005 criteria changes. Given that CGTM validity is reached through theoretical saturation as opposed to sample size, forty seven participants was more than adequate. Stern[402] suggests about thirty cases provide more than enough data to reach theoretical saturation, however this depends on the study and can be reached with less than thirty.

Acknowledging the extent of the information held within the candidates' files it is possible to compare the research sample with the whole cohort of those ordained deacon in 2009. This next section demonstrates how the research sample compares to the whole cohort of stipendiary clergy ordained deacon in 2009, and more widely, to clergy in the Church of England. This is done by looking at gender, age, personality, growth statistics, BAP scoring, sending diocese, training institution attended, and church tradition.

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[401] Whilst the majority of candidates were listed as incumbent or assistant status at selection, there were some with no listing. In these cases the current job titles were looked at by Dr Tim Ling (Ministry Division) and if these were of incumbent status or equivalent (for example priest in charge or pioneer minister) they were included in the study.
[402] Stern, *On Solid Ground: Essential Properties for Growing Grounded Theory*, 117.

4.6.1 Gender

The gender balance across the research sample was 55% male and 45% female. Whilst being predominantly male in line with Church of England statistics, there appears a higher proportion of females than across the whole cohort from 2009. The Church of England statistics show 62% of those ordained deacon in 2009 for stipendiary ministry were male and 38% female.[403] It is however not possible to compare this with complete accuracy. Church of England statistics on gender differentiate between stipendiary and non-stipendiary ministry rather than the incumbent status of the research sample. Whilst there is significant overlap between incumbent and stipendiary status it is not identical. However it is possible to suggest that a higher proportion of females were present in the research sample, compared to the whole cohort of incumbent status clergy ordained in 2009.

4.6.2 Age at Selection

The research sample showed a spread of ages represented (see figure 4.2). The Church of England statistics age spread across the whole cohort includes a combined figure for stipendiary and non-stipendiary clergy.[404] As expected, the presence of non-stipendiary clergy in the national figures show higher numbers of candidates over forty five compared to the incumbent status research sample. However, the national spread of ages given for those recommended for training in 2006 and 2007, (the years when the majority of research participants were selected) show a similar spread to the research sample for those under fifty years of age. This suggests the age spread of the research sample is comparable.

Figure 4.2: Age of Participants at Selection

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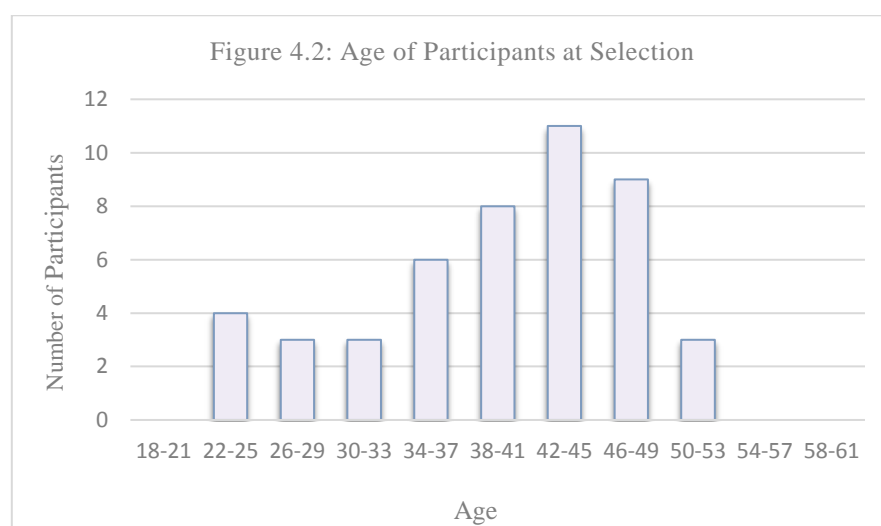
[403] *Statistics for Mission 2013*, 21-2.
[404] *Statistics for Mission 2012: Ministry*, (London: Archbishops' Council, Church of England, 2013), 25.

4.6.3 Personality

Whilst gaining informed consent, participants were asked if they had participated in MBTI personality profiling, to provide their type preference, and state whether it was performed by a registered tester. As explored in 3.3.1, it was important to draw on personality as a possible research strategy. However, as discussed, questions about personality typology and in particular MBTI, influenced the decision not to adopt a personality typology approach.

Thirty one participants provided their MBTI profile out of which 18 could verify that the test had been performed by a registered tester, others were not sure. Participants MBTI profiles are listed in figure 4.3 alongside figures from Anglican clergy in a study conducted by Francis et al.[405] It is worth noting that, unlike the research sample, Francis' study differentiates between males and females, uses an adapted form of MBTI, and does not clarify whether the study includes non-stipendiary clergy.[406] These particulars raise questions over the comparability between the Francis study and the research sample. Also with such a small sample size it is highly unlikely that each of the MBTI types would feature with a similar distribution to the wider ordained population. In addition 13 participants were unsure whether registered testers were used, raising questions over the reliability of their results. However, there are clear similarities with the types expected to be more present in clergy populations featuring in this study more often, and those types least expected tending to either not be present or represented by one participant.

By comparing the research sample with MBTI distribution across Church of England clergy it is possible to show that intuitive types are overrepresented in the study, in particular intuitive-feeling (NF) and intuitive-thinking (NT), with sensing types underrepresented. This corresponds to findings of a study on personality and voluntary participation in research. Saliba and Ostojic found that certain types are predisposed to participate in research. They found intuition-feeling (NF) and intuitive-thinking (NT) types overrepresented, and sensing

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[405] Francis, L. et al., 'Psychological Typology of Anglican Clergy in England: Diversity, Strengths, and Weaknesses in Ministry', *International Journal of Practical Theology* 11, no. 2 (2007), 266-284, 275-6.

[406] Francis, L. and Jones, S., 'The Scale Properties of the Mbti Form G (Anglicised) among Adult Churchgoers', *Pastoral Sciences* 18 (1999), 107-126.

(S) types underrepresented when compared with the general population.[407] Given the predisposition of certain types to volunteer for research, the comparison of sample MBTI with clergy MBTI confirms that the research sample whilst over representing NT and NF types and under representing S types is roughly comparable to the wider clergy population.

Figure 4.3: MBTI Spread across the Research Sample and Francis et al. Study

MBTI	Registered Tester	Unsure	Combined (registered and unsure)		Type distribution for Anglican Clergy. Francis et al.	
	Total	Total	Total	%	Male %	Female %
INFP	1	4	5	16.1%	10.1%	13.9%
ENFJ	2	1	3	9.7%	9.1%	14.8%
INFJ	2	2	4	12.9%	9.1%	10.5%
INTJ	4	0	4	12.9%	11.00%	6.8%
ISFJ	1	0	1	3.2%	7.8%	12.2%
ENFP	3	2	5	16.1%	6.7%	10.5%
ISTJ	1	0	1	3.2%	9.9%	4.6%
ESFJ	0	0	0	0%	6.9%	6.8%
ESTJ	1	0	1	3.2%	6.5%	5.5%
ENTJ	1	1	2	6.5%	7.8%	3.4%
INTP	1	2	3	9.7%	5.3%	1.7%
ENTP	0	1	1	3.2%	2.6%	3.0%
ISFP	0	0	0	0%	1.4%	3.4%
ESFP	1	0	1	3.2%	2.4%	1.7%
ISTP	0	0	0	0%	2.2%	0.8%
ESTP	0	0	0	0%	1.1%	0.4%

4.6.4 Growth Statistics

Each year the Church of England collects attendance figures from parishes. Using these figures across a six year period (e.g. 2008 – 2013) the Research and Statistics department assesses whether parishes are showing numerical growth, decline, or remaining steady, for both all age average weekly attendance and average weekly attendance for children only.

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[407] Saliba, A. and Ostojic, P., 'Personality and Participation: Who Volunteers to Participate in Studies', *Psychology* 5 (2014), 230-243.

Attendance and growth statistics were provided for the parishes where participants in the study were based. From the data it was possible to compare parishes represented within the sample with the national statistics, as shown in figure 4.4.

The growth and decline experienced by the churches of clergy in the sample appears comparable to the statistics for the Church of England as a whole. This suggests that those volunteering for the study have experiences of church growth and decline in ways comparable to attendance growth and decline across the Church of England.

Figure 4.4: Growth and Decline Statistics for the Church and England and the Research Sample

	Church of England[408]		Research Sample	
	All age average weekly attendance	Child average weekly attendance	All age average weekly attendance	Child average weekly attendance
Churches showing growth	19%	20%	21%	19%
Churches showing decline	23%	17%	22%	19%
Churches remaining steady	58%	63%	57%	62%

4.6.5 Participants' Scoring at Bishops' Advisory Panel (BAP)

During the BAP candidates are given three scores, grouping the nine criteria into three scores for vocation, education and pastoral elements. Figure 4.5 below shows how participants scored across these grouped criteria.

Whilst it is not possible to get a breakdown of scores across the whole cohort, the distribution of scores suggest that it is not just those who received exceptional or good feedback from the BAP process who agreed to be included in the research. Scores of A, B+ and B were more prevalent than scores of A- and B-. The lack of borderline candidates (B-) in the study could suggest those with the least positive BAP reports were less inclined to participate, however, the similarly lacking A- scorings raises questions about this. Without the distribution of scores from the whole cohort, it is impossible to say whether this type of scoring is typical, with advisors preferring not to score candidates as A- or B-, or whether this distribution is specific to this research sample.

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[408] *Statistics for Mission 2013*, 11.

Figure 4.5: Participants' Scoring at BAP
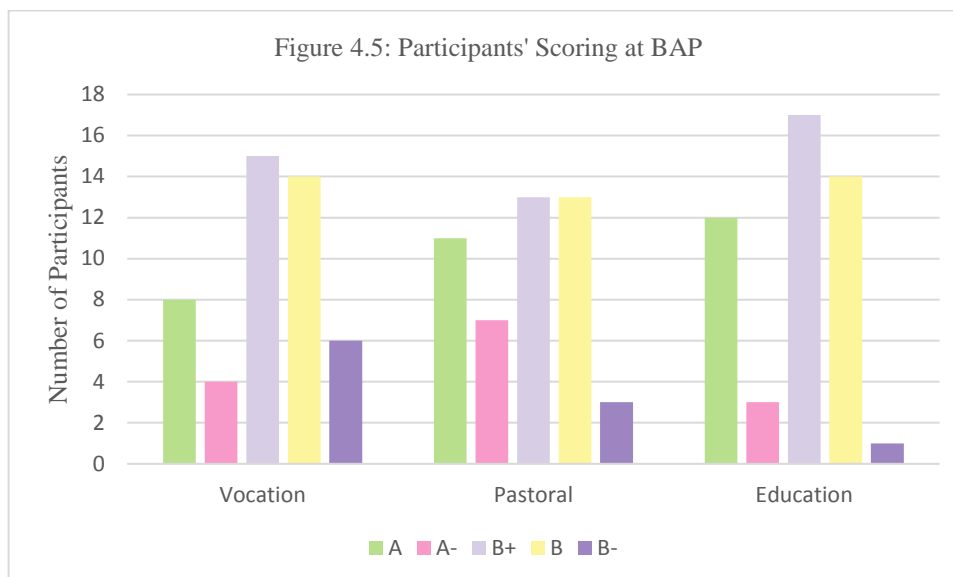
4.6.6 Sending Diocese

Within the research sample there are a range of sending dioceses, with clergy being sponsored for ordination from thirty out of a possible forty three dioceses, including Bath and Wells, Bristol, Carlisle, Chelmsford, Chester, Chicester, Derby, Durham, Ely, Exeter, Gloucester, Guildford, Lichfield, Liverpool, London, Norwich, Oxford, Peterborough, Portsmouth, Rochester, St Albans, St Edmundsbury and Ipswich, Sheffield, Southwark, Southwell and Nottingham, Winchester, Worcester, York, Bradford, Ripon and Leeds.

4.6.7 Training Institutions

Participants trained at a range of training institutions; residential colleges and part-time courses. Eighteen training institutions are represented, training at least one participant in the study. However, three colleges; Ridley, Trinity and Cranmer were attended by a high proportion of participants, sharing between them twenty one of the forty seven participants. This is notable given that these three have a similar open evangelical tradition. Whilst these colleges may have similar traditions, it should not be assumed that candidates fit the traditions of their colleges. It does, however, indicate that the theological training undertaken by participants has a bias towards open evangelical training. Given this, steps were taken to ensure a range of traditions were represented at interview.

Both residential training and part-time courses were undertaken by participants. However, the majority trained residentially with thirty four at residential colleges and thirteen on

courses. This bias was expected as stipendiary and incumbent status clergy are more likely to train residentially. Likewise care was taken in identifying those for interview to ensure both residential and course training was included.

4.6.8 Summary of Participants' Attributes

Considering the research sample against the whole year cohort for gender and age shows the sample to be roughly representative, with females slightly over represented. The comparison of MBTI types shows the expected over or under representation of certain types, which is likely to appear in any study relying on volunteers, but other than that appears to follow the typical pattern of Church of England clergy. The range of sending diocese and training institutions demonstrates the comprehensive coverage of geographical range and tradition held within the Church of England, whilst also showing an over representation of open evangelical training. BAP scoring demonstrated that participants scored across the spectrum of scores. Furthermore, a comparison of growth statistics between the research sample and national statistics across the Church of England suggest the experiences of growth and decline in the study is almost identical to that of the wider church.

4.7 Analysis of Stage 1 Selection Documents

During March and April 2015, the selection papers of the forty seven participants were viewed, and comprehensive notes taken. The registration form is set out in sections, with the initial sections capturing information about the candidates, their qualifications and employment history. This is followed by questions on leadership experience, hobbies, previous unsuccessful candidature for ministry, other plans if not selected, churches attended, a history of life influences and events, personality strengths and weaknesses, faith, sense of calling, prayer life, relationships, future ministry, disabilities and a final space for other information. These sections give the candidates the opportunity to respond to the questions, whilst referring to the criteria, and so giving evidence of their experience, beliefs and abilities, their sense of vocation and envisaged future ministry. Discrete data about participants (e.g. age, gender, diocese, BAP scores) was inputted directly into NVIVO. Extensive notes were taken, with particular attention paid to narrative sections of documents. These were then transferred into NVIVO for analysis.

As indicated in the pilot study *in vivo* codes were developed alongside codes drawn from the selection criteria. The use of deductive, a priori codes found in the selection criteria, may appear counter-intuitive, as grounded theory methods utilize inductive coding. However, ordained vocation is constructed in a formal form identified by the selection criteria. By coding participants for selection criteria codes alongside *in vivo codes*, individual constructions of vocation, which deviate from or modify formal codes, were identified. To explore references to mission and evangelism, and the use and absence of specific terminology, an analysis of mission and evangelism themes within the registration forms was carried out.

4.7.1 Coding Registration Forms

The initial coding revealed that participants appeared to be referring to the mission and evangelism criteria considerably less than other criteria. To investigate this more thoroughly a word frequency analysis of criteria terminology was conducted. Word frequency within documents is a rough measure evidencing only the frequency with which terms are used, rather than the manner in which they are used. However, the absence of terms raised questions about why references to terminology explicit in Criteria H were absent in so many papers, and why there appears to be a marked difference across criteria. This is discussed further in 5.2.

Registration forms were coded for any evidence relating to mission and evangelism. The constant comparison method across sources was used to develop focused codes, which are outlined in 5.2. These focused codes were then used to re-code all registration forms. The focused codes, developed through the analysis of the papers, relate to the criteria, but do not simply match up, suggesting that whilst participants did respond to the criteria, their responses were not rigidly shaped by the criteria. As such, it suggests that participants' references to mission and evangelism, whilst in no way objective, are their own authentic responses to the criteria, rather than excessively manufactured to meet the criteria.

In developing a node structure for evidence of mission and evangelism in selection papers, registration forms were coded for themes which were drawn together under sub-nodes, for example, witness, fresh expressions of church, social justice. Creating sub nodes was useful in drawing out the information given in the registrations forms. As coding developed and

sub nodes were created, compared and reworked, clergy understandings of mission and evangelism at the point of selection became clearer. The sub-node structure is outlined and discussed in 5.2.3.

The development of focused codes into a sub-node structure relies heavily on the influence of the researcher interacting with the data. There is the risk that in grouping together initial codes into sub nodes something of the subtle differences between participants is lost. Furthermore, where similar terminology is used it could appear that participants have similar understandings, however, this may not be clear cut. There were a number of sub nodes (for example gentle witness and loving service) which carry this similarity and difference. Deciding which sub-nodes to code participants under was a delicate process and is discussed further in 5.2.3.

It appeared that theoretical saturation was reached after about twenty five participants as very few codes were emerging and those that did appeared closely related to existing codes. However, I continued to code all forty seven, to add confirmation to the coding and increase the options available for theoretical sampling and interviewing.

4.7.2 Coding Issues

There were three particular issues relating to the coding of registration forms that must be addressed. Firstly, assessing responses to leading questions, secondly, coding participants who wrote with a lack of clarity, and thirdly, in relation to children.

It was clear that some questions on the form were more leading than others. For example question 23 about Christian faith asks:

23.   Summarise the most important elements of your own Christian faith. Why are they important to you? What is at the heart of the good news you want to share with other people?

In response participant 5 writes:

…At the heart of the good news I want to share is the invitation to have a new life with God in Christ….

Similarly participant 16 writes:

…The heart of the good news I want to share is that everyone is important to God, no-one is left out and everyone gets another chance…

Both participants write about wanting to share the good news, so both could be coded as evidence of a commitment to witness, but this coding would give no indication of the strength of that commitment. In fact, these two participants code very differently across the mission and evangelism criteria. 48 only codes twice, the lowest amongst participants. 5 codes for mission and evangelism twenty three times, the second highest coding level amongst participants, and yet they both respond to this question in similar ways, and as it appears, in direct response to the question posed. Because of this, participants responding directly to this question are not coded as a commitment to witness unless additional evidence was provided.

Whilst some questions appeared leading others however were less so. Coding for mission and evangelism in previous experience, perceived sense of calling, and envisaged future ministry, all areas in which there is no leading within the question to reference mission and evangelism, are more revealing than responses to question 23. These other questions show the extent to which mission and evangelism are viewed by participants as integral to vocation and practice. By analysing where people talk about mission and evangelism, it is possible to identify the participants who view mission and evangelism as a core element of their vocation and those who do not. In this way it was possible to track understandings of mission, evangelism, and vocation, and to develop theoretical categories.

Whilst it is impossible in reading the forms to assess the extent to which the participants were led by questions, it is possible to use the frequency and layering of coding across the categories to gain an impression of the participants' commitment to mission and evangelism. So in this case, the extent to which 5 codes across the category shows a far greater commitment than participant 16, even though their coding for questions 23 show similarities.

A second issue in coding the registration forms is the lack of clarity with some terms. For example some participants use the term mission alongside other defining terms, such as evangelism, nurture groups, connecting with the community. Others write more generally *'my future ministry will involve mission'* without clarifying what they mean by the term mission or what this envisaged ministry will be like. In such cases these are coded under the node 'commitment to mission'. However, where a participant refers with more detail, they

are coded both as a commitment to mission, and under other nodes they refer to. As such, a participant coding only once for 'commitment to mission' without coding at other nodes shows very little evidence of experience, calling or expertise in this area. Whereas a participant coding multiple times at various mission and evangelism nodes shows a much higher level of commitment, evidence of experience, ability and calling in this area. Consequently, whilst specific incidences of coding give a limited picture, the layering and frequency of codes provide more accurate measures of participants.

A further issue is found within the coding for children and young people. The selection criteria whilst covering a range of areas only refers to age in the mission and evangelism criteria. Here candidates are asked to gives evidence of 'working across the *age range* of people coming to faith and who are new to faith in Christ'.[409] As such, advisors reference all ministry with children and young people in the mission and evangelism section. Because of this, children and young people are coded within the mission and evangelism nodes. Some participants in describing previous experience differentiate between ministry with children who are coming to Sunday services, and other activities which engage with children who have no other connection to the Church. In many cases, however, it is not clear. Whilst this makes coding less clear, it makes sense to code in this way. Assumptions about children who attend church should not be made, especially given that many have no choice about attending. Certainly it should not be assumed that only certain types of children's activities are missional. Having said that, the analysis here can only give evidence of commitment, ability and experience with children, rather than differentiate between types of ministries with children, though some differentiation can be made where participants cite work in schools. However, it should be noted that references to children and young people here include the whole spectrum of ministry with under eighteens.

4.7.3 Coding BAP Reports and Sponsoring Papers

BAP reports and sponsoring papers were analysed in a similar fashion, utilizing word frequency, *in vivo* coding alongside criteria coding with focused codes developed through the constant comparison method and recoded across documents. The BAP report and sponsoring papers follow a set format, with paragraphs written on each of the criteria. Extensive notes were taken from the mission and evangelism passages of these documents.

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[409] "Criteria for Selection for Ministry in the Church of England 2005," 41.

In addition any references to mission and evangelism in other sections of the report and papers were noted.

In analysing the selection documents, I attempted to move between the two extremes of faithful and critical analysis, believing the narrative whilst attempting to read behind the text to ascertain the motivations and methods employed to persuade advisors.[410] Reading registration forms, BAP reports, and sponsoring papers provides a wealth of text from which to engage in this. However advisors are also not objective. Whilst advisors' comments offer a critical perspective on the participants' narratives, advisors also have particular motivations and their own constructions of vocation, which they may consciously and subconsciously apply to the candidate. This is discussed further in 5.3.

4.7.4 Summary of Stage 1 Methods

The process of data collection and analysis in stage 1, as outlined above, demonstrates the integrity of the research process. In ensuring enough background data was collected, and in using NVIVIO for the proficient recall of information about participants, robust coding and rigorous analysis was made possible. In taking a critical approach to the analysis of selection documents, holding together the different perspectives given by participants, DDOs and selection advisors, a credible analysis was possible. Attention now turns to stage 2, demonstrating how emerging themes from stage 1 guided theoretical sampling and influenced stage 3 interviews.

4.8 Theoretical Sampling in Stage 2

Theoretical sampling, as used in CGTM, involves pursuing appropriate data to refine emerging theoretical categories as a means to materialize theory.[411] During stage 2, themes emerging from stage 1 analysis were used to identify theoretical categories to be researched further through stage 3 interviews, and to identify clergy for this. The following section outlines the process of theoretical sampling used and deliberations taken during stage 2. This includes initial considerations drawn from knowledge of the field of study, and demonstrates how these were shaped by themes emerging from the analysis of selection documents.

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[410] Harding, *Qualitative Data Analysis from Start to Finish*, 132.
[411] Charmaz, *Constructing Grounded Theory*, 193.

Attention is given to the process of devising a reliable measure for competency and vocation in regards to mission and evangelism. This is followed by a discussion on the identification of pioneers and the use of numerical growth statistics. Finally, the interview schedule is discussed and information provided on those clergy chosen for interview.

Three key areas from the literature influenced considerations for theoretical sampling. Firstly, the issues of prototypicality in relating calling, experience and expertise in the area of mission and evangelism. Secondly, the complications in either avoiding numerical growth statistics, or using them simplistically. Thirdly, the uptake of official pioneer ministry and the likely presence of those with pioneering gifts and sense of calling but lacking official recognition. Consideration was given to these three areas and to possible ways in which theoretical sampling could be employed to address these. To investigate further the relationship between sense of calling, competency and experience, initial ideas formed around identifying candidates who scored favourably at BAP on these aspects, and those who scored poorly. To address the complications associated with using numerical growth statistics, I was keen that attendance figures were used, but taken alongside narrative accounts of growth and decline. It was also important that the study captured reflections from clergy ministering in churches experiencing decline and those ministering in churches experiencing growth. Finally, any sampling used to identify pioneers would require thoughtful consideration over the presence of official and non-official pioneers. Whilst these considerations developed through the literature review and early planning phase, they were modified by themes emerging from the analysis of selection documents.

4.8.1 Devising a Reliable Measure of Competency in Mission and Evangelism

The stage 1 analysis of selection documents was used to identify participants with a strong sense of calling, experience and competency in mission and evangelism, and those who lacked this. Within the selection process candidates are assessed against nine criteria, as outlined in the selection paperwork,[412] and listed in appendix 1.

Questions on the registration form gave participants the opportunity to describe their sense of vocation and the place of mission and evangelism within this, alongside evidence of

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[412] "Criteria for Selection for Ministry in the Church of England 2005."

experience and expertise. Sponsoring papers and the BAP reports are split into sections evaluating candidates in relation to each of the criteria. Therefore it was possible to use the selection documents to evaluate participants' experience and competency in mission and evangelism.

During a preparatory visit to the archives Joy Gulliver, a selection secretary, talked through the selection process and marking practices. Whilst the practice in 2016 is to give candidates nine scores, one for each of the individual criteria, the previous system, which participants of the study fall into, gave three scores, a vocation, pastoral and education mark. The education mark combined criteria G: Faith, H: Mission and Evangelism and I: Quality of Mind. Any attempt to score the candidates for mission and evangelism alone therefore involved using advisor comments and combined scores to estimate a score for criterion H. A comparison was made between evidence given in BAP reports, sponsoring papers and registration forms. Comments under criterion H were compared with those under criteria I and G. In addition the educational background of the candidate and the combined mark was noted. Together these were used to estimate a score for the mission and evangelism criteria.

Whilst it appeared relatively easy to spot those exceeding the criteria and those failing to meet the criteria, the process of scoring candidates was complex. There were clear differences between advisors' comments suggesting they viewed and marked the criteria in differing ways. Findings from the analysis of BAP reports and sponsoring papers are discussed in detail in 5.3, however for the purposes of explaining the process of theoretical sampling, it is important to summarise some of the findings here. The analysis provided evidence of weaker candidates being marked up by selection advisors and stronger candidates being marked down, under the mission and evangelism criteria. The analysis also showed evidence of a preference for those with theoretical rather than practical expertise. As such, careful consideration was necessary in devising a reliable measure for assessing candidates' level of competency and calling in the area of mission and evangelism.

Revd Dr Richard Walton, a current advisor with particular responsibility for the education interview, agreed to act as an independent marker verifying the estimated marks given for mission and evangelism. Given the various difficulties in scoring participants, a decision was made to identify only those exceeding the criteria, and those failing to meet the criteria

for interview. Choosing to concentrate on those at the upper and lower ends of the spectrum allowed for clear differentiation, and avoided some of the confusion over participants on the boundaries between exceeding and meeting the criteria, and those on the boundary between meeting and failing to meet the criteria. This decision, however, reduced the choice of participants available for interview. Fourteen participants exceeded the criteria, twenty participants met the criteria and thirteen failed to meet the criteria. With 20 participants out of the 47 identified in the middle category, this severely reduced the options of who could participate in stage 3 interviews.

4.8.2 Identifying Pioneers

Three out of forty seven participants were identified for pioneer ministry within their selection documents. This represents 6.4% of the research sample, which is roughly comparable to the percentage of selected pioneers within the whole cohort.[413] Considering the issues surrounding ordained pioneer ministry, it was expected that some participants would present as pioneers whilst not being officially put forward for pioneer ministry. Following the analysis of selection documents a decision was made to interview four unofficial pioneers alongside the three officially selected. These included two participants specifically referring to pioneer ministry and two participants whose coding closely resembled that of the official pioneers. I anticipated that through the interview process it would become clear whether these participants perceived themselves to be pioneers. Out of these four, two were in fact official pioneers, although it was not documented in their selection files, making five OPMs altogether. Although the other two viewed themselves as pioneers, and saw mission and evangelism as integral to their vocation, they believed this was to be worked out in more 'traditional' parish roles.

4.8.3 Identifying Reliable Measures of Numerical Growth

The Church of England produces statistics on attendance each year. These statistics are derived from the annual Statistics for Mission returns provided by churches. Using these attendance figures the Church of England reports on the proportion of churches that are

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[413] Figures on pioneer selection supplied by Canon Phil Potter, Archbishops' Missioner and Fresh Expressions Team Leader.

growing or declining. Growth and decline is measured for all age average weekly attendance and children's average weekly attendance. The Research and Statistics department provided a list of attendance figures and growth statistics for benefices and parishes to which participants were registered, taken from the 2013 Statistics for Mission.[414] From this list further investigation, in conjunction with *a church near you* online database[415] and church websites, made it possible in most cases to match clergy to the statistics even where there were multiple churches and clergy per benefice. In 2013 80% of churches provided a return, with 20% of churches providing no data. The return rate is slightly lower for churches connected to clergy in this study with 77% providing attendance data for all age average weekly attendance. Having identified the churches from which study participants came, it was possible to use the mission statistics to identify which of these churches showed growth or decline, or where the data was inconclusive.

It should be noted that in most cases the clergy in this study have been present in these churches during the time of the 2012 and 2013 returns. However, the growth and decline data compares weekly attendance from 2011 - 2013 figures with figures from 2008 -2010. Whilst it would have been preferable to have been able to measure growth across a period in which the participants were present for the whole three year period, the 2009 cohort were the earliest year still held in archive and the 2014 statistics were not available. Ideally the study could be returned to in the next couple of years, with the addition of 2014 and 2015 statistics. This could offer a clearer picture of clergy outcomes over a longer period and with statistics matching more closely with their arrival at the church.

Those identified as leading growing churches are in churches whose attendance figures have risen significantly in 2011-13 in comparison to 2008-10. Clergy at churches which had increased attendance figures in 2011, before their arrival at the church, will have benefitted from this. However growth will have had to continue over the following two years to remain identified as a church in growth. So, those identified as leading growing churches are responsible for churches with significant increased attendance since their arrival (whether or not the increase began before this). Likewise, those identified as leading declining churches

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[414] *Statistics for Mission 2013.*
[415] *Www.Achurchnearyou.Com/*, (Church of England, cited 17/12/15).

are in churches whose attendance has declined significantly in 2011-13, in comparison to 2008-10. They are leading churches with decreasing numbers in attendance, whether this decrease began before or after their arrival.

Those listed as inconclusive have churches in which attendance figures are neither increasing nor decreasing enough to suggest either growth or decline over this period. This could be read as churches which are remaining steady. However, in some cases clergy may have inherited churches with decreasing numbers in 2011 before their arrival, which have increased attendance figures in 2012 and 2013. If levels of growth are not significant as to be identified as growing these will be listed as inconclusive. Likewise, clergy could have arrived at a church with growing attendance in 2011, and in the following two years seen declining attendance. The church may be listed as inconclusive if growth from 2011 counters some of the decline seen in the following two years, showing overall inconclusive evidence for either growth or decline. As such, the identification of churches as clearly growing or declining provides a clearer picture than churches identified as inconclusive. Owing to this uncertainty over the churches identified as inconclusive, a decision was taken to select only those clergy for interview who were leading churches identified as growing or declining.

Each church connected to clergy within the study, was listed as growing, declining or inconclusive for all age, and for children only. To move from this to identifying clergy as leading growing or declining churches was somewhat problematic. Where clergy led one church, identification was straight forward, as that church's designation could be simply connected to that participant. However, out of the forty seven participants, only twenty two were ministering in one church, with the other twenty five responsible for between two and seven churches. Leading multiple churches is not comparable to leading one church and so suggesting that all churches must be growing for clergy to be placed in the growing category is unreasonable and would be likely to skew the research towards clergy responsible for only one church. However, it was important to capture data at interview from clergy who were leading multiple churches and seeing growth at one or more of them. As such, a realistic approach to growth has been taken.

Clergy were defined as leading growing churches if they are leading one or more churches that are growing, in either all age weekly attendance or child only weekly attendance. Clergy leading churches which all show inconclusive evidence for both all age and child only attendance are defined as leading churches with inconclusive evidence for growth or decline. Clergy are listed as leading declining churches if they are leading one or more churches in decline amongst either all age or children and no growing churches. Where clergy are running multiple churches, statistics were often absent for a number of those churches. Where this happens the churches where attendance data is provided are used. Having assigned clergy to the categories of growing, declining or inconclusive, these designations were verified by an independent marker, a fellow DThM student working in a similar field. Whilst this process showed the same designation for forty five participants there were queries over two participants (44, 48) who were responsible for multiple churches in rural areas with a mix of growing, declining and inconclusive. I was more generous assigning these as growing, whereas the second marker assigned these as inconclusive. The similarity between my assessment and that of the second marker for the majority of participants confirmed the assessment. I decided, however, to take the more generous approach in these two particular cases. This decision was influenced by the difficulties associated with rural ministry, where clergy cover large areas ministering in multiple churches, and where some churches with low and declining attendance figures are allowed to decline over time with the expectation that they will be closed in future. Figure 4.6 shows how many clergy were designated as leading churches growing, declining, or remaining steady across all ages and with children.

Ten participants were experiencing neither growth nor decline in both all age and child only attendance across all the churches they are responsible for. Nine participants were leading churches experiencing decline in both all age and child attendance in at least one church and no growth in any churches. Five were experiencing growth in both all age and child attendance in at least one church. Eleven were experiencing growth in at least one church for either all age or child only statistics, and five were experiencing decline in at least one church for either all age or child only and no growth in any. Two participants are assigned growth in one category and decline in the other (13, 14).

Figure 4.6: Frequency of clergy leading growing and declining churches

All age statistics	Children only statistics	Number of clergy
Inconclusive	Inconclusive	10
Declining	Declining	9
Growing	Growing	5
Growing	Inconclusive	5
Inconclusive	Growing	4
Growing	Data not available	2
Declining	Inconclusive	3
Inconclusive	Declining	2
Growing	Declining	1
Declining	Growing	1

4.9 Selecting Participants for Stage 3 Interviews

Having completed stage 1, identified theoretical themes to be followed up at interview, and worked through the issues with developing a reliable scoring system, the Church of England growth statistics were used to identify clergy for interview. Clergy who had expressed an interest in being involved in the interview stage were identified as exceeding, meeting or failing to meet the mission and evangelism criteria, and identified as leading growing, declining, or inconclusive churches. As discussed, only those exceeding or failing the criteria, and growing or declining, were selected for interview. This produced the following list of clergy for interview (figure 4.7).

Figure 4.7: Clergy initially selected for interview

	Participants	Total
Exceeding criterion H, evidence of growth	5, 14, 32, 41, 43	5
Exceeding criterion H, evidence of decline	39, 42, 10	3
Failing to meet criterion H, evidence of growth	46, 48	2
Failing to meet criterion H, evidence of decline	4, 11, 17, 56	4
Ordained Pioneer Ministers	20, 36, 44	3
Potential unofficial pioneers	13, 18, 22, 9	4

With such small numbers of pioneers in the original sample I chose to interview all seven of them, irrespective of their mission and evangelism score[416] and whether they were leading churches experiencing growth or decline. In fact all three official pioneers were leading churches experiencing growth, and three out of the four potential pioneers were leading churches experiencing growth, with one leading a church with rising attendance figures but not enough to be classed as growing.

There were five participants who exceeded the criteria for mission and evangelism and were experiencing growth, four who had failed to meet the criteria and were experiencing decline, three who had exceeded the criteria and were experiencing decline and only two who had failed to meet the criteria and were experiencing growth. I was particularly concerned with this group, with only two scoring low marks and experiencing growth. On closer inspection of the data I found three participants who failed to meet the criteria, whose churches had rising attendance figures, but not enough of an increase to be classed as growing. Whilst the attendance figures were not growing enough to register as a growing church, the attendance figures were rising. Therefore I decided to include these three participants whose statistics whilst not giving enough evidence of growth had seen increased attendance in the last two years.

Twenty three of the twenty four interviews were completed, with only participant 4 not available. During interview I was able to ascertain whether unofficial pioneers selected for

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[416] Surprisingly pioneers tended to meet rather than exceed the mission and evangelism criteria. This is discussed in detail in 5.3.8.

interview viewed themselves as such. Through this, two out of the four who identified as possible pioneers were in fact such, and had chosen posts to enable this pioneering element as much as possible. The other two showed evidence of a vocation to mission and evangelism but viewed this within the more general vocation to ordained ministry. These two participants who exceeded the criteria and were experiencing growth were transferred to the first category following interview. Figure 4.8 lists all twenty three clergy interviewed.

Figure 4.8: Clergy selected for interview

	Participants	Total
Exceeding criteria H, evidence of growth	5, 13, 14, 18, 32, 41, 43,	7
Exceeding criteria H, evidence of decline	39, 42, 10	3
Failing to meet criteria H, evidence of growth	46, 48	2
Failing to meet criteria H, evidence of decline	11, 17, 56	3
Ordained Pioneer Ministers	20, 36, 44, 22, 9	5
Failing to meet criteria H, inconclusive evidence of growth but rising attendance	23, 34, 37	3
Total		23

By removing those meeting the criteria and those leading churches with inconclusive evidence of growth or decline, the potential number of interviewees was reduced to twenty four. Whilst this would be likely to meet constructivist grounded theory methodology requirements, which suggests between twenty and thirty cases,[417] it meant there could be no selecting of participants to ensure a range of training methods, traditions, number of churches now responsible for, age, and gender.

Figure 4.9, below, gives detailed information on participants chosen for interview. Fortunately a range of participants were selected through this process.

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[417] Stern, *On Solid Ground: Essential Properties for Growing Grounded Theory*, 117.

Figure 4.9: Information about Interview Participants

Gender	Churches Responsible For
	13 participants responsible for 1 church
Female: 11	3 participants responsible for 2 churches
Male: 12	3 participants responsible for 3 churches
	3 participants responsible for 4 churches
	1 candidate responsible for 7 churches
Age at Selection	**Training Institution**
	Trinity: 5 participants
2 participants aged 22-25	Ridley: 4 participants
2 participants aged 26-29	Cranmer: 2 participants
3 participants aged 30-33	Oakhill: 2 participants
2 participants aged 34-37	Northern Ordination Course: 2 participants
4 participants aged 38-41	West Midlands: 2 participants
5 participants aged 42-45	St John's Nottingham: 2 participants
5 participants aged 46-49	Mirfield: 1 candidate
	North Thames: 1 candidate
	St Stephens: 1 candidate
	SEITE: 1 candidate
	17 training residentially, 6 training on courses

4.10 Stage 3: Developing the Interview Schedule

During stage 1, initial coding and then focused coding produced emerging themes and theoretical categories. These themes, which are discussed in detail in chapter five, helped to shape the questions for the stage 3 semi-structured phone interviews. The interviews sought firstly to capture data about the contexts participants were working in, secondly, to hear clergy talk about their own personal sense of vocation and perceived changes over time, thirdly, to gauge the perceived interaction of personality and vocation, fourthly, to gather information on participants views and motivations for witness, fifthly, to investigate understandings and practices of pioneer ministry, and finally, to hear participants' experiences of growth and decline and their perceived impact of this on the practice of ministry.

4.10.1 Pilot Study Interviews

Before embarking on the interviews I conducted three pilot study interviews. These interviews helped me to develop and rework the schedule to ensure the questions would produce appropriate types of data. Interviewees were recruited from a group of final year ordinands at Cranmer Hall, who were completing parish based placements, from which they could draw on to respond to the interview questions. The interviews took place at Cranmer Hall.

During the pilot interviews, it became apparent that questions about vocation could be misinterpreted. For example,

> How would you describe your vocation to ordained ministry?

This can be answered either as a narrative of someone's journey towards ordained ministry and the various influences within that, or, as a description of the types of things someone feels called to. The pilot study was invaluable in enabling me to experiment with different ways of asking questions. During the stage 3 interviews I opted for starting with the general question, as above, with subsidiary questions depending on response. For example if someone, in response to this question, discussed their vocational journey, they would then be asked to finish the sentence 'I am called to …..' Similarly if they described what they felt they were called to without talking about their vocational journey, they would then be asked about that. There are a few questions on the interview schedule, with various additional sub-questions which could be used, depending on how the interviewee responded. The interview schedule can be found in appendix 4.

The pilot study also showed how useful the initial question about context was. Asking interviewees to talk briefly about the church/es and ministry they were currently involved in had the dual effect of gathering background data whilst enabling the interviewee to feel at ease. Clergy during the pilot study, and then again during stage 3 interviews, were confident in answering this opening question, helping the interview to begin well. In addition, opening with a more narrative and open ended style of question helped me to gauge whether the interviewee was talkative or quiet, whether they stuck to the point or were liable to go off on

tangents. This gave hints for how I could work with them through the interview to ensure I heard their perspective whilst covering the types of information I was aiming to gather.

Most questions are open ended, however in question 8, interviewees are asked to relate to a number of listed definitions or types. These were developed through the analysis of selection files. Question 11, which asks participants their reasons in taking up their current post, was added during the pilot study, as it became clear that some clergy are more able than others (often due to family circumstances) to opt for roles which relate to their own particular sense of calling. Others however, if they are unable to move, take roles based on location. In looking at vocation and practice, it was therefore important to gauge the factors influencing their current ministry role. I had expected this to be of interest, however the analysis did not reveal what had been expected, with those opting for posts according to geographical limitations showing they were able to exercise their vocation as much as those who chose posts they felt explicitly called to.

4.10.2 Stage 3 Interviews

Stage 3 phone interviews were conducted between June and August 2015, with twenty three out of the twenty four possible interviews completed. Interviews took about forty five minutes, with a few participants taking more or less time to complete the questions. It was important to set an open tone at the start, in explaining the process and purpose of the interview. I made a point of not rushing into the interview and used self-disclosure to encourage an open tone for the interview.[418] Before each interview, I carefully prepared the opening of the interview. Interviewees signed and returned consent forms before the interview, however, I reiterated ethics and consent information at the start of the interview.

Interviews were recorded and then transcribed. I kept a fieldwork journal making note of any thoughts and reflections during the interviews. After the interviews were completed and transcribed, coding analysis was conducted using NVIVO software. As described for stage 1 analysis, transcripts were coded using *in vivo* coding and initial coding. This was followed

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[418] Davies, *Reflexive Ethnography*, 101.

by focused coding, following up theoretical categories from stage 1 and the development of new theoretical categories.

4.11 Conclusion

The preceding description and evaluation of the research process including the key decisions and assumptions made and noting how areas of weakness have been limited, attempts to demonstrate the rigour of the research process, providing credibility for the research findings. Along with chapter three, this chapter provides the methodological basis of the research and an evaluation of methods used. An adaptation of Lartey's cycle is employed, and within this cycle of theological reflection situational analysis is conducted through constructivist grounded theory methods. The three stages of the situational analysis have been discussed including; stage 1: analysis of selection documents, stage 2: theoretical sampling, stage 3: semi structured interviews. General concerns about data collection and analysis have been discussed, showing how the need for rich data helped to shape the research design and methods employed. Following this, and through each stage, an evaluation of methods has shown how data was gathered and analysed.

The objective, to explore understandings of mission and evangelism amongst clergy and to assess how these understandings influence ministerial practice, shaped the development of the research design. The research objective, broken down into the following six questions, helped steer the choice and application of methods used, ensuring that findings could offer theories of vocation grounded in practice.

1. How is a vocation to mission and evangelism understood by clergy?

2. Are there identifiable personality factors which affect the way clergy understand mission and evangelism?

    3. How do these understandings of vocation change over time?

4. How do patterns of formation, training and deployment affect these understandings of vocation?

5. In what ways does a vocation to ordained pioneer ministry differ from the more general ordained vocation?

6. How do understandings of vocation influence ministerial practice and church growth?

The research questions set the boundaries and focus of the research, with the aim of proposing recommendations relating to selection, training and deployment for the Church of England. Chapter five goes on to discuss the findings of the situational analysis phase, addressing these six questions and offering a constructivist grounded theory developed from the data.

5. Results and Findings

5.1 Introduction

The following chapter outlines the results from the situational analysis, defining attitudes towards mission and evangelism at selection and the impacts of these for later ministerial practice. In discussing the findings a constructivist grounded theory of vocation within the Church of England is proposed. This draws together perceived understandings of vocation with personality and practice, and together suggest avenues for theological analysis, which are followed up in chapter six.

To explore understandings of mission and evangelism amongst clergy, and the impact of these understandings on ministerial practice, the study sought firstly to assess the extent to which clergy view mission and evangelism within their vocation at the point of selection, and secondly the role personality plays in this, thirdly, to gauge whether understandings of vocation change over time, and fourthly, how patterns of formation, training and deployment affect change, fifthly, to consider how a vocation to ordained pioneer ministry differs from the more general ordained vocation, and finally, to evaluate how understandings of vocation influence ministerial practice and church growth.

Findings from the different elements of the study are built through the chapter and depicted in a developing model to suggest a theory of how understandings of mission and the motivation to engage in personal witness influences the practice of ordained vocation. Given the sheer volume of data, findings from the coding analysis are detailed and at times quite dense. Key findings outlined in detail in this chapter are then discussed and reflected upon in chapter six in a more accessible and readable format.

5.2 Understandings of Mission and Evangelism among Participants at Selection

Understandings of mission and evangelism at the point of selection were explored through an analysis of selection documents. The analysis, which included word frequency and

themed coding, provided evidence of participants' understandings of ordained vocation. The following section outlines the findings, showing how participants used mission and evangelism terminology in their registration forms. This is followed by a discussion of the sub-node structure developed in regard to participants' understandings of mission and evangelism. The chapter goes on to discuss how advisors reported on participants through the selection process.

As discussed, selection criteria are clearly defined in the selection paperwork (see 2.6, 3.5.2, 4.81 and appendix 1).[419] Each criterion has a description and a summary list of necessary abilities and understandings. Criterion H is unmistakeably identified as *Mission and Evangelism*. Within the summary list there is clear reference to a variety of aspects of ministry related to mission and evangelism, for example, that candidates show a wide understanding of the Church's mission, and a practical appreciation of what mission can mean in a local church context. They should be able to show a recognition of a diversity of approaches to evangelism, and enable others to witness to their faith in Jesus Christ. Candidates are expected to respond to the criteria outlined, giving evidence of their commitment, understandings and abilities in relation to this.

As discussed in 4.5 and 4.7, codes drawn from selection criteria, and *in vivo* codes drawn directly from selection documents were used in coding analysis. By coding participants for selection criteria codes alongside *in vivo codes*, individual constructions of vocation, which deviate from or modify formal codes were identified and form the sub-node structure. As shown in 5.2.2 the sub-node structure whilst bearing some resemblance to Criterion H, does not match the listed criteria. This critical dialogue between participants' phrasing and normative vocational statements offered the potential to reveal understandings of vocation amongst participants. The results of this analysis, and the identified differences between normative understandings of ordained vocation and participants' understanding were further reflected on during the theological analysis stage, and are discussed in chapter six.

5.2.1 Use of Mission and Evangelism Terms in Registration Forms

An analysis of word frequency across registration forms shows the extent to which participants used terms explicitly listed within the selection criteria. The word frequency

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[419] "Criteria for Selection for Ministry in the Church of England 2005."

analysis showed that whilst the majority of participants use terms connected to other criteria multiple times, mission and evangelism terms are much less common. The term evangelism is used only 16 times in total, across the forty seven registration forms analysed. Whereas, other criteria terms such as ministry, calling, prayer and leadership are used multiple times by almost all participants. Figure 5.1 shows the total number of times these terms are used across the forty seven registration forms and the number of participants using each term. There is a clear drop, both in the frequency of use, and the number of participants using the terms, under the mission and evangelism criteria, in comparison with the other criteria.

Figure 5.1: Word Frequency Analysis of Criteria Terms in Registration Forms of Study Participants

Terms taken from the criteria	Total no. of times used across 47 registration forms	Number of participants (out of 47) using the terms
Call/calling/called/vocation	264	47
Ministry/ministries	207	46
Church	294	46
Prayer/prayers/prayerfully/prayerful	160	47
Lead/leading/leadership	153	45
Faith	129	45
Mission	60	26
Evangelism/evangelist/evangelise[420]	16	12
Witness/witnessing	15	7
Outreach	8	6

The term *evangelism* (or *evangelist/evangelise*) is used sixteen times by twelve participants,[421] with a few participants using the terms multiple times. *Witness* (or *witnessing*) is used fifteen times by 7 participants.[422] The term *outreach* whilst not explicit in the criteria summary is used in registration forms in describing and evidencing participants' involvement in outreach projects, many of which appear to refer to activities which include practices of mission and evangelism. The term *outreach* is used eight times,

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[420] Some terms have associated variations e.g. witness/witnessing. To ensure all terms connected to the mission and evangelism criteria were found I searched for variations of evangelism and witness terms.
[421] Participants 5, 7, 13, 14, 20, 22, 25, 35, 36, 43, 44, 49.
[422] Participants 5, 12, 13, 22, 34, 41, 42.

by six participants.[423] Six participants use two or more of these terms[424] whilst others refer to just one. Across the forty seven participants only nineteen use either *witness*, *evangelism* or *outreach* terms.[425] The term *mission* is used more often, and used in a variety of ways in relation to the spectrum of definitions of mission found within the Five Marks of Mission.[426] The term is used a total of sixty times across the forty seven registration forms, however it is only used by twenty six participants,[427] with eight participants referring to mission three or more times.

As shown in figure 5.2, twelve participants use the term *mission* but do not refer to either *evangelism*, *witness* or *outreach*.[428] Fourteen participants refer to *mission* and either *evangelism*, *witness* or *outreach* terms.[429] Five participants refer to *evangelism*, *witness* or *outreach* but not *mission*.[430]

Figure 5.2: Venn Diagram Showing the Number of Participants using Terms from Criterion H: Mission and Evangelism

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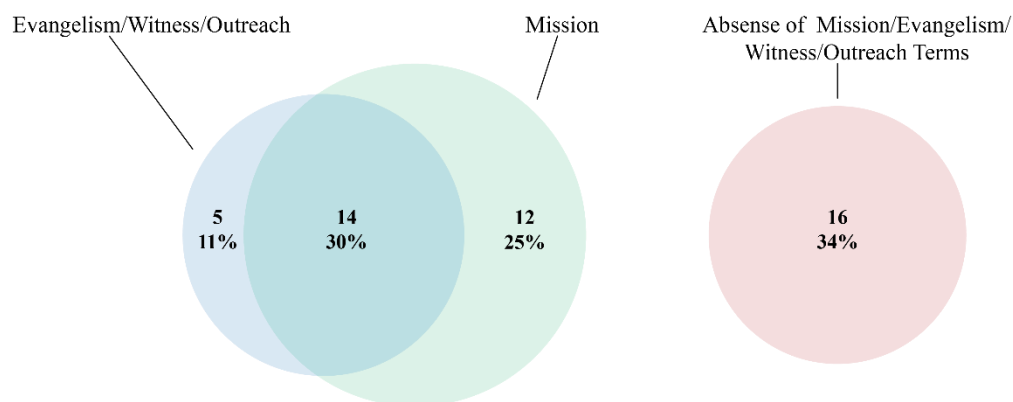
[423] Participants 7, 11, 14, 18, 20, 39.
[424] Participants 5, 7, 13, 14, 20, 22.
[425] Participants 5, 7, 11, 12, 13, 14, 18, 20, 22, 25, 34, 35, 36, 39, 41, 42, 43, 44, 49.

[426] *The Five Marks of Mission*, (The Anglican Communion, cited 29/08/2015); available from www.anglicancommunion.org/ministry/mission/fivemarks.cfm.
[427] Participants 4, 5, 7, 10, 11, 13, 14, 15, 17, 18, 20, 21, 24, 25, 27, 28, 31, 32, 35, 36, 37, 39, 40, 41, 42, 43.
[428] Participants 4, 10, 15, 17, 21, 24, 27, 28, 31, 32, 37, 40.
[429] Participants 5, 7, 11, 13, 14, 18, 20, 25, 35, 36, 39, 41, 42, 43.
[430] Participants 1, 12, 22, 34, 44.

Sixteen participants[431] (34%) use none of the terms *mission*, *evangelism*, *witness* or *outreach* in their registration forms even though the selection criteria is explicit in asking for evidence and understanding in this area. This is in marked contrast to the other criteria which are referred to multiple times by most if not all participants. For example, Figure 5.3 shows use of terms taken from Criterion A: Vocation, and figure 5.4 show terms from Criterion C: Spirituality. All forty seven participants used the term *vocation* or *call/called/calling* in their registration forms. Participants tended to prefer the calling terms over vocation terms, however the two were used in similar ways to describe the participants' perceived sense of calling. Forty four participants used calling terms, twenty nine participants used both, and three referred to vocation without using calling terms.

Figure 5.3: Venn Diagram Showing the Numbers of Participants using Terms from Criterion A: Vocation
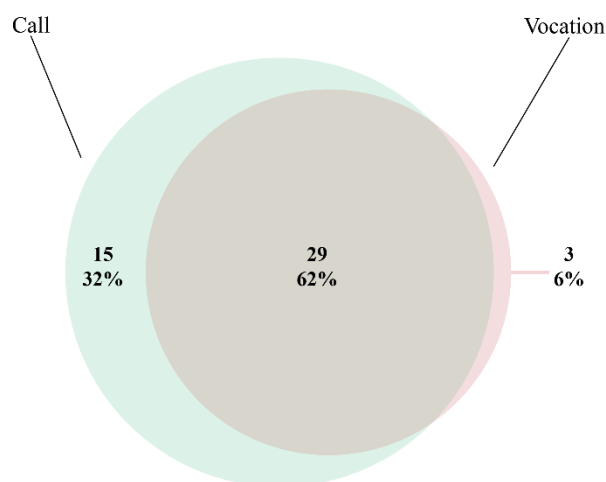
Whilst Criterion C is called Spirituality, the description of the criteria emphasises the term *prayer* more than *spirituality*. This includes references to a daily pattern of individual prayer, alongside bible study, corporate prayer and sacramental worship. All participants referred to *prayer*, with thirty one referring to a *daily pattern of prayer*, thirty three referring to spiritual terms, and thirty referring to *personal bible reading*.

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[431] Participants 2, 3, 6, 8, 9, 16, 19, 23, 26, 29, 30, 33, 38, 45, 46, 47.

Figure 5.4: Venn Diagram Showing the Numbers of Participants using Terms from Criterion C: Spirituality
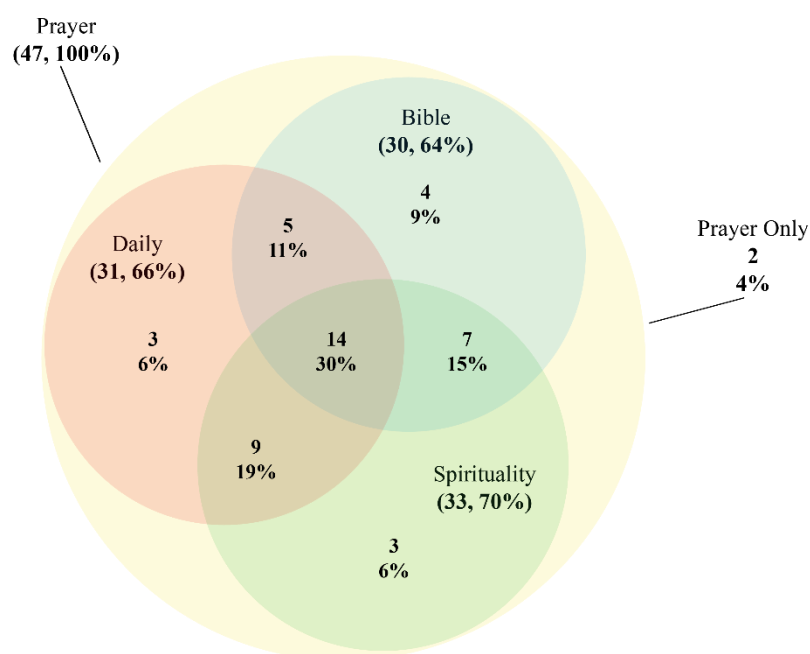
Word frequency within documents is a rough measure, evidencing only the frequency with which terms are used, rather than the manner in which they are used. However, the absence of mission and evangelism terms here raises questions about why terminology explicit in the mission and evangelism criterion are absent in so many papers, and why there appears to be such a marked difference across criteria.

5.2.2 Coding Analysis of References to Mission and Evangelism in Registration Forms

An in-depth analysis of terms and phrases provided by participants in registration forms in relation to criterion H, provides a more nuanced picture of participants' understanding than word frequency. In developing a node structure of evidence, registration forms were coded for themes, and drawn together under sub-nodes. The sub-node structure, as shown in figure 5.5, provides evidence of how participants wrote about their understandings, abilities and experiences of mission and evangelism. Sub-nodes are listed in order of prevalence, with those codes listed from the top being coded to a higher proportion of participants. *Children and young people* code most often, followed by *witness*, *mission in the parish* and *contextualising*. These are followed by *enabling others in witness*, *inclusive understandings of the gospel*, *nurturing new believers*, and *fresh expressions of church*. A *commitment to*

mission, references to *social justice*, and an *expressed vocation to mission or evangelism*, code less often. The importance of *word and action, experience of mission*, *loving service*, *prayer* (in reference specifically to mission) and *care of creation* code amongst the least number of participants. Each of these sub-nodes are now described in more detail.

Children and young people are coded by most participants, with thirty five out of forty seven participants coding here. This includes all references to ministry with children, young people and in schools. As discussed in 4.7.2, references to ministry with children are included in the mission and evangelism node because the only reference made to ministry with different ages is within Criterion H. This states that candidates should have a growing experience of working across the age range of people coming to faith and who are new to faith in Christ. Whilst participants in the study did include evidence of ministry with children, there was little evidence of participants referencing people coming to faith at any age.

The sub-node *witness* is used for any references to witness and evangelism. Given the general lack of enthusiasm for using these terms there were questions about what to call this node. The term *witness* was opted for because it was a broader and perhaps gentler term than evangelism, which though different from criteria terminology was more in keeping with evidence from registration forms. This sub-node includes evidence of a commitment to witness, evangelism experience, and involvement in leading people to faith. Incarnational witness, such as references to being a witnessing presence in the community, or witnessing through lifestyle are also included within this sub-node, as is previous training in evangelism, and breaking down perceived barriers to the gospel. The sub-node also includes references to a preference for gentle witness, where participants expressed a preference to witnessing through friendship and pastoral care. Given the reluctance, by more than half the participants, to use evangelism, witness and outreach terms, it is surprising that this sub-node appears so high on the list, with twenty eight participants. The nineteen participants using evangelism, witness and outreach terms code at this sub-node,

Figure 5.5: The Mission and Evangelism Sub-node Structure

Numbers of participants coding at each node appears in brackets.

Mission and evangelism (47)

Children and young people (35)

Youthwork (26)
Children's work (19)
Schools (4)

Witness (28)

Commitment (19)
Evangelism experience (9)
Incarnational witness (8)
Gentle witness (7)
Leading people to Christ (4)
Evangelism training (2)
Breaking down barriers (2)

Mission in the parish (25)

Mission to local community (9)
Leadership in community beyond church (6)
Inspire and lead the church to reach out to the community (5)
Church serving the wider parish by setting up groups (3)
Representing the church in the community (3)
Opening up church to people through community activities (2)

Contextualising (23)

Meeting people where they are (8)
Contextualising church practices (7)
Understands the cultural challenge (6)
Cross cultural experience (6)
Communication adaptability (4)
Contextualising the gospel (3)
Cross cultural training (2)

Enabling others in witness (23)

Enabling church in mission (17)
Enabling personal evangelism (4)
Encouraging others to be witnesses (3)
Shared task in bringing kingdom on earth (3)
Responsibility for overseas mission (1)

Inclusive understanding of gospel (19)

Good news for all (14)
Mission must be wide and inclusive (3)
Breaking down barriers between church and community (2)
Approachable to those who wouldn't enter church (2)

Nurturing new believers (18)

Nurture courses (13)
Baptism and confirmation (4)

Fresh expressions of church (17)

Valuing fresh expressions of church (12)
Evidence of pioneering fxc (6)
Nurturing fresh expressions (4)
Experience of church planting (2)

Commitment to mission (15)

Social justice (14)

Commitment to social justice (14)
Enabling the church to engage with those marginalised (4)

Expressed vocation to mission or evangelism (14)	Called to those outside of the church (4)
	Explored overseas mission vocation (4)
	Called to evangelism (3)
	Called to be a living sacrament or bridge (3)
	Called to social justice and marginalised (3)
	Called to pioneer ministry (1)
	Called to chaplaincy (1)
Importance of word and action (12)	Mission as word and action (7)
	Church as example and witness (5)
Experience of mission (11)	
Loving service (9)	Mission as caring for others (7)
	Enabling the church to reach out to those in need (2)
	Acts of loving service (2)
	Chaplaincy model of mission and ministry (1)
	Mission to wholeness rather than conversion (1)
Prayer and discernment (connected to mission) (7)	
Care of creation (2)	

plus an additional nine participants who code here whilst avoiding using those terms. The presence of question 23 in leading people to talk about the gospel they want to share may have contributed to this, as discussed in 4.7.2. Creating two witness sub-nodes, one for overt evangelism and one for gentle witness, was considered. However, in looking at the coding there was a clear cross-over between participants. Whilst separating overt evangelism and gentle witness may have helped represent those on the extremes, participants were more likely to code with a mix or movement between what might be seen as overt and gentle types of witness.

The sub-node *mission in the parish* includes references to the relationship between the church and the wider parish community, such as connecting with the community, mission to the community, and opening up the church for community use. Twenty five participants coded under this sub-node.

Contextualising, referred to by twenty three participants, denotes reference to adapting communication and contextualising the gospel, contextualising church practices, and meeting people where they are. It also includes references to understanding the culture, cross

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cultural experience and training. This sub-node bears some similarities to the fresh expression of church sub-node in which contextualisation is used in the development of new forms of church. A decision was made to keep the two as separate sub-nodes, for whilst participants referring to fresh expressions drew these two concepts together, other participants referring to contextualisation did not see this as part of developing fresh expressions of church.

The twenty three participants who referred to enabling either the church as a whole or individuals were coded for *enabling others in witness*.

An inclusive understanding of the gospel refers both to inclusive statements made about the participants' faith being good news for all, and references to practices which enabled this, such as making the church approachable, or breaking down barriers between the church and community. Nineteen participants coded at this sub-node.

Eighteen participants coded for *nurturing new believers*, which includes references to nurture courses, such as Alpha,[432] and preparation for baptism and confirmation.

The sub-node *fresh expressions of church* refers to evidence from seventeen participants, of either personal involvement in fresh expression of church or positive references to fresh expressions of church. This sub-node covers a range of expressions from those developing as part of a parish church, those starting new forms of church and those involved in church planting.

As noted in 4.7.2, the *commitment to mission* sub node includes positive references to mission, including those which do not necessarily provide any further information to code them elsewhere. Fifteen participants coded at this sub-node.

Social justice, coded by fourteen participants, refers both to a commitment to engage in ministry at the margins of society and the desire to transform unjust structures, alongside enabling the church to engage with issues of social justice.

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[432] Alpha is a course devised at Holy Trinity Brompton which includes a series of sessions exploring the Christian faith. Alpha is run in cafés, churches, universities, and homes around the world.

Fourteen participants were coded at the *vocation to mission and evangelism* sub-node. They communicated that they felt mission and/or evangelism was integral to their vocation to ordained ministry.

The particular phrase mission as *word and action* used by participants: this sub-node refers both to assertions that mission and/or evangelism need to be word and action, and that the Church should be example and witness. Twelve participants made reference to either word and action or example and witness.

Eleven participants were coded at the *experience of mission* sub node, having given evidence in registration forms to show they had engaged in missional practices and activities prior to selection.

Loving service notes references to mission as pastoral care, service, and reaching out to those in need. This is differentiated from gentle witness above as the emphasis or motivation here is on loving and caring for people, which happens to be mission, whereas the emphasis in gentle witness was witness that happened to be gentle or subtle. This is also distinct from pastoral care in the parish which is found in the ministry node. The differentiation here was made on the basis of whether the emphasis was on ministry or mission. Differentiating between these took some care, allowing participants emphasis and motivation to shape the coding. Nine participants coded for *loving service* within the mission and evangelism node.

Prayer and discernment refers here specifically to prayer in and for mission, rather than prayer more generally. Whilst prayer was referred to by all participants multiple times it was referred to in relation to mission and evangelism by only seven participants.

Finally, *care for creation* refers to the two incidences in which participants referred to the care of creation as part of the mission of the Church.

5.2.3 Considering Word Frequency and Coding Analysis Findings

There is a range in the extent to which participants are coded across the *mission and evangelism* sub-node. All participants code at least twice, with four participants being coded

more than twenty times. Frequency of coding by participants can be seen below in figure 5.6. This shows how frequently participants are coded across the *mission and evangelism* sub-node. It should be noted that some high scoring participants code multiple times on a few sub-nodes, whereas other high scoring participants code less frequently on more sub-nodes. Those coding across more sub-nodes show a broader and more diverse approach to mission and evangelism. As discussed in 4.7.2 the frequency and layering of coding reveals a more coherent picture of each participant than isolating particular codes or using word frequency. The overall spread of coding across the sub-nodes shows understandings of mission and evangelism across the sample of clergy participants.

Figure 5.6: Frequency of Coding within the *Mission and Evangelism* Sub-node in Participants' Registration Forms

No. of mission and evangelism codes in participants' registration forms	No. of participants
1 - 5	12
6 -10	12
11- 15	15
16-20	4
21-25	4

It is notable that whilst a third of participants did not use the terms *mission, evangelism, witness* or *outreach* in their registration forms, all forty seven participants coded at least twice within the *mission and evangelism* node. This suggests that participants, whilst being reluctant to use the terms, do provide evidence within the criteria. However, the presence of coding amongst participants not using specified terms is largely accounted for by references to children, the most common sub-node. The criteria refer to working with all ages of people coming to faith, whereas participants here often referred to ministry with children and young people per se, rather than children coming to faith. This highlights the somewhat problematic coding of references to children and young people within the *mission and evangelism* sub-node, as discussed in 4.7.2.

Coding for children and young people does not account for all instances in which participants are coded within the *mission and evangelism* sub-node whilst not referring to Criterion H terms. This raises questions as to why some participants, whilst referring to an aspect of ministry related to mission and evangelism, do not use the specified terminology. An

analysis of coding across sub-nodes alongside coding frequency shows that participants coding more frequently within the *mission and evangelism* sub-node often refer to terms specified in Criterion H,[433] whereas, those coding five times or fewer tend not to use the specified terms. Those coding fewer times often code within the sub-nodes for *children and young people*, and *mission in the parish.* In these cases participants refer to ministry rather than mission with children, or closer links with the parish rather than more explicit references to mission, evangelism or witness with those outside the worshipping community. These participants often code at *enabling others in witness* rather than engaging with witness personally. They also code at the sub-node *inclusive understanding of gospel*, which refers to their understanding of the gospel; available for all, rather than an explicit commitment to share that gospel, or evidence of experience in this. It appears that those coding less for mission and evangelism, tend not to refer to terms specified in the criteria, and show a lack of evidence for personal engagement in mission and evangelism.

The absence of mission and evangelism terminology in the registration forms of a third of participants shows a clear reluctance amongst a significant proportion of participants, to use specified terms. A couple of participants who neglect to use the specified terms, provide evidence of both experience and a broad understanding of mission and evangelism. However in general, those not using specified terms also show less evidence for understanding and experience in this area. This adds to questions raised following the word frequency analysis about participants' understanding of mission and evangelism and the place of this within ordained vocation. This will be considered further in chapter six.

Figure 5.7 provides the first model within the chapter. This will be developed through the various sections as findings are combined to form a constructivist grounded theory of ordained vocation. This first model depicts participants at the point of selection. Participants coming forward for selection bring with them their own understanding of ordained vocation. This develops through their experience, their theology of ordained vocation, and their own perceived sense of calling. During selection they present evidence of their calling and competency against the set criteria. Participants may exceed, meet, or fail to meet the criteria.

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[433] One exception to this is participant 9, often citing experience and understanding of mission and evangelism, in localised rather than theoretical terms, and not referring to terminology explicit in Criterion H.

Figure 5.7: A Developing Model of Ordained Vocation in the Church of England.

Model 1: Participants at Selection
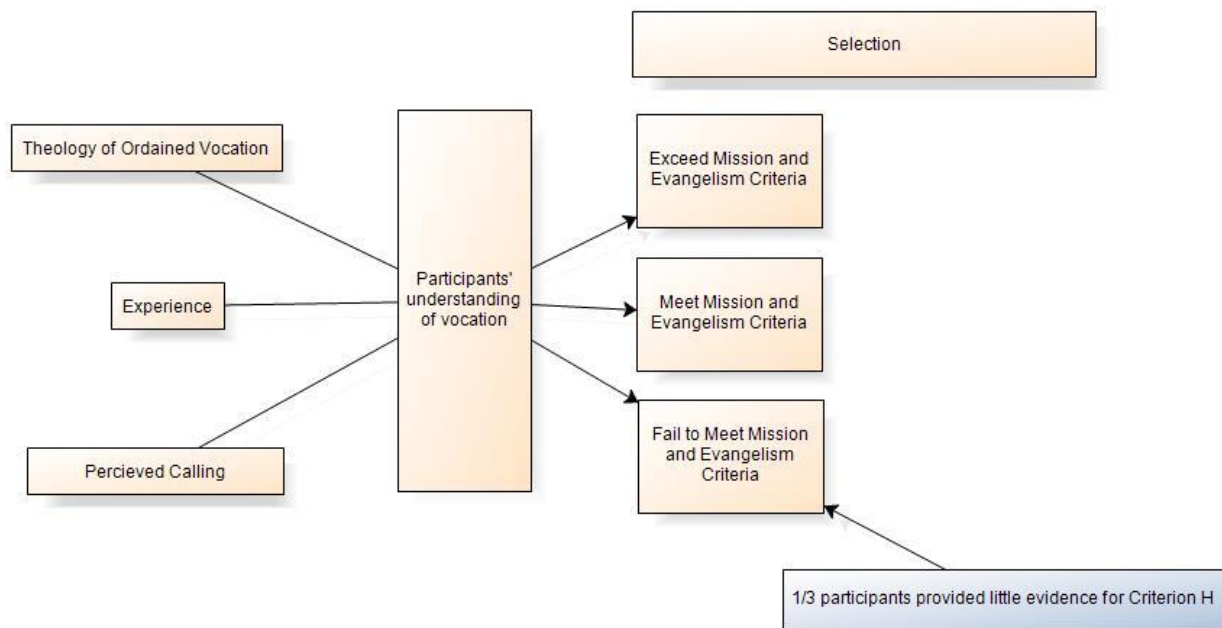
Word frequency and coding analysis of registration forms provides evidence that participants come to selection with a wide range of understanding and experience of mission and evangelism. Some participants show high levels of competency, though a third of participants show considerably less evidence, providing far less evidence for the mission and evangelism criterion than the other eight criteria. As the chapter progresses this model will be developed to depict the findings, and to show how understandings of mission and evangelism at selection influence later practice.

5.3 Analysis of Criterion H Reporting in BAP Reports and Sponsoring Papers

Attention now turns to BAP reports and sponsoring papers with similar processes of analysis applied to these documents. This section discusses how advisors reported on participants through the selection process. As discussed in 3.5.2, sponsoring papers are compiled by the candidates' Diocesan Director of Ordinands (DDO), and BAP reports written by selection advisors as the assessment of candidates during the BAP. Word frequency analysis was

conducted on BAP reports and sponsoring papers, and findings from this will be outlined first, followed by the results of the coding analysis. A comparison between the use of terminology in BAP reports, sponsoring papers and registrations forms is discussed, suggesting possible interpretations for the apparent differences, and offering areas for further investigation.

5.3.1 Word Frequency Analysis of BAP Reports and Sponsoring Papers

Whilst the terms *mission* and especially *evangelism* are used sparingly in registration forms they are more prevalent in BAP reports and sponsoring papers. An analysis of BAP reports showed advisors used mission and evangelism terms with almost double the frequency of participants. Figure 5.8 shows a comparison of word frequency across registration forms, BAP reports and sponsoring papers. The term *mission* appears almost double the number of times in BAP reports than in registration forms, being referred to one hundred and nine times across forty seven reports. *Mission* appears less in sponsoring papers (ninety four times) than BAP reports, but still a third more than in registration forms. *Evangelism* appears double the number of times in both BAP reports (thirty four times) and sponsoring papers (thirty two times) than in registration forms (sixteen times). *Outreach* appears slightly more in BAP reports (ten times) and less frequently in sponsoring papers (five times) than in registration forms (eight times). *Witness* appears less in both sponsoring papers (eight times) and BAP reports (five times) than in registration forms (fifteen times).

Figure 5.8: Frequency of Term Usage across all 47 Registration Forms, BAP Reports and Sponsoring Papers

Term	Registration forms	BAP reports	Sponsoring papers
Mission	60	109	94
Evangelism/evangelist/evangelise	16	34	32
Witness/witnessing	15	5	8
Outreach	8	10	5

Figure 5.9 shows the number of registration forms, BAP reports and sponsoring papers, out of a possible forty seven, which include the mission and evangelism terms. Whilst *mission* is only evident in twenty six out of forty seven registration forms, it is used in almost all BAP reports (forty four). Though used in fewer sponsoring papers than BAP reports, *mission* is used in more sponsoring papers than registration forms with thirty eight out of the forty seven using this term. *Witness* and *outreach* terms are evident in considerably fewer

documents, and with less difference between registration forms, BAP reports and sponsoring papers. This appears to suggest a similarity between bishops' advisors, DDOs and candidates participating in the study, in a preference for using *mission* over *evangelism* terms. However, the reticence seen amongst a third of participants in using the explicit criterion terms is not matched in BAP reports of sponsoring papers. Whilst sixteen registration forms make no reference to any of the mission and evangelism terms, all forty seven BAP reports use either *mission*, *evangelism*, or *witness*. Slightly fewer sponsoring papers make reference to these terms with forty two out of forty seven using either *mission*, *evangelism*, *witness* or *outreach* terms. A closer themed analysis of references to mission and evangelism was necessary to reveal what is happening behind this difference.

Figure 5.9: Number of Registration Forms, BAP Reports, and Sponsoring Papers Referencing Mission and Evangelism Terms

Term	Registrations forms	BAP reports	Sponsoring papers
Mission	26	44	38
Evangelism/evangelist/evangelise	12	24	24
Witness/witnessing	7	7	4
Outreach	6	4	9

5.3.2 Analysing the Use of Terms in BAP Reports and Sponsoring Papers

An investigation of the use of mission and evangelism terminology provided reasons behind the apparent differences in word frequency between registration forms, BAP reports and sponsoring papers. Each reference to mission and evangelism in BAP reports and sponsoring papers was examined and coded. This showed that differences in usage of terms can be accounted for by the reporting process in three particular ways.

Firstly BAP reports and sponsoring papers are written within a set format in which advisors write paragraphs on each of the nine criteria. As such, it is not surprising that at least one of the listed terms from Criterion H is used in all BAP reports and almost all sponsoring papers. It is also unsurprising that terms used in the criteria, such as mission and evangelism, were used more often than terms not present in the criteria, such as witness or outreach.

Secondly, references to mission and evangelism terms appear more frequently in BAP reports and sponsoring papers than in registration forms, because advisors refer to the participants both positively and negatively. For example

X shows clear potential to be a leader in *mission*

Y's potential as a leader of *mission* appears limited

Both these participants' BAP reports would log the use of the term *mission* in a word frequency query, however, the advisors' comments have contrasting meanings. Thirteen participants received negative comments on BAP reports about their abilities or understanding in relation to Criterion H. Sponsoring papers were on the whole more positive, only providing negative comments for two participants in this area.

The function of BAP reports and sponsoring papers is to provide an account of the assessment of candidates in relation to the set criteria. These documents, unlike registration forms, include positive and negative assessments of candidates in relation to criteria terms. This is not the case in registration forms where all references to mission and evangelism provide evidence of experience and understanding. For example, candidates participating in the study did not admit to limited missional ability or a lack of commitment to evangelism on the registration forms. Whereas the use of mission and evangelism terms in registration forms provides clues to levels of understanding and experience, frequency of usage in BAP reports and sponsoring papers does not.

Thirdly, it was noticeable that advisors, in referring to Criterion H speak of *mission and evangelism*, joining these two terms together. Twenty BAP reports refer to them together in this way, for example;

X has a clear understanding of *mission and evangelism,*

Y enables others in *mission and evangelism,*

Z recognises the need for *mission and evangelism.*

This is in stark contrast to registration papers where the phrase *mission and evangelism* is only found five times. The use of these joined terms in BAP reports gives an impression that participants are equally comfortable and competent with mission and evangelism. This impression seems unwarranted given the evidence within registration papers and the reluctance amongst participants to use this term. In combining the terms, BAP reports suggest that participants have expertise in mission and evangelism, or are at least

comfortable with the terminology of evangelism. This does not seem to be the case for the majority of participants in this study, with only twelve participants out of the forty seven using the term. The analysis of term usage suggests that the reporting process, in encouraging advisors to refer to *mission and evangelism* as a combined term, may have had the effect of over reporting levels of evangelism competency among participants in the study who showed little evidence of this on registration forms.

5.3.3 Mission and Evangelism Coding in BAP Reports and Sponsoring Papers

As with registration forms, sponsoring papers and BAP reports were coded for references to mission and evangelism. Coding BAP reports and sponsoring papers was more straightforward than coding registration forms as advisors write within the set format in which comments on mission and evangelism are clearly marked in the *mission and evangelism* section. In addition to these paragraphs, other references to mission and evangelism appearing in other sections were also coded. This occasionally happened in the paragraphs on vocation and faith. Figure 5.10 shows coding across BAP and sponsoring papers. After each sub-node there are two numbers in brackets. The first refers to the number of BAP reports coding at this sub-node, and the second number refers to the number of sponsoring papers. For example the BAP reports of twenty six participants referenced an *understanding of mission*, as did twenty three sponsoring papers.

Notable differences in coding between BAP reports and sponsoring papers are found at the sub-nodes *potential as leader of mission* and *negative comments* about participants' abilities. It appears that whilst both BAP reports and sponsoring papers provide evidence of competencies, BAP reports are more explicit in both acknowledging a lack of ability and in affirming leadership potential.

Another difference found between BAP reports and sponsoring papers is the identification of mission or evangelism within participants' vocation. Whilst fourteen participants were coded as referring to having a vocation to mission or evangelism in their registration forms, nine were coded as such in sponsoring papers, but only two in BAP reports. BAP advisors appeared more likely to write about a participants' commitment to mission or evangelism rather than express mission and evangelism in vocational terms. This difference led to an investigation of participants who were coded at the sub-node *expressed vocation to mission*

or evangelism, examining how participants referred to this and how advisors responded to these participants.

Figure 5.10: Coding for Mission and Evangelism in BAP Reports and Sponsoring Papers

Evaluating Mission and Evangelism Competency

       Understanding mission (26) (23)

       Potential as leader of mission (25) (15)

       Passion for witness (24) (25)

       Understanding culture/contextualisation (24) (21)

       Experience (19) (19)

       Good communicator (18), (19)

       Wide and inclusive understanding (17) (15)

       Fresh expressions (14) (18)

       Commitment to mission (13) (17)

       Negative comments (13) (2)

       Commitment to disadvantaged (11) (11)

       Commitment to children (10) (13)

       Gentle witness (7) (8)

       Parish model of witness (3) (5)

       Vocation to mission/evangelism (2) (9)

5.3.4 Queries over Participants' Expressed Vocation to Mission

While fourteen participants expressed mission or evaneglism as integral to their sense of calling to ordained vocation, advisors were unlikely to make explicit connections between mission, evangelism and vocation. Furthermore, an analysis of these participants showed that some advisors questioned whether the participants' sense of calling to mission would conflict with a vocation to ordained ministry. Two BAP reports and three sponsoring papers suggested that ordained ministry may not allow for a vocation to mission or evangelism, offering the option of non stipendiary ministry (NSM).

For example in response to participant 38 advisors wrote,

> the potential of NSM for 'frontier' work is one of the considerations that has led us to the view that NSM would be the most fruitful expression of 38's ministry.

12's sponsoring papers noted,

> that in a time of stipendiary cuts such one to one and personalised mission might be more difficult than in times past.

The paragraph on vocation in participant 6's BAP report stated,

> reading through papers left a question about whether 6's call could be described as realistic…We were concerned about how much work might be involved with [x] mission and this will need to be discussed.

The difference between some participants' perceptions that mission or evangelism was central to their vocation, and the lack of acknowledgement of this by advisors may be influenced by the criteria and the reporting process. The criteria lists mission and evangelism in a separate category from vocation, and it is assessed by the education advisor, rather than the vocation advisor. This connects the assessment of mission and evangelism with the other two criteria in the education section: quality of mind, and faith. This may have the effect that advisors, on the whole, write about mission and evangelism separately from vocation. It is notable that participants did not differentiate in this way, with almost a third showing an integration of their sense of calling to ordained vocation with the calling to engage in witness and mission. Further discussion and theological reflection on the place and understanding of mission within ordained vocation is included in chapter six.

5.3.5 Brevity of Comments in the Mission and Evangelism Section of BAP Reports and Sponsoring Papers

It became apparent, when selection files were viewed in the archives, that BAP reports often had particularly brief comments given for criterion H. This become clearly evident through coding analysis. In fourteen cases, not only was the paragraph on mission and evangelism brief, it was also out of proportion with the evidence found in other documents. The length of the paragraph written on criterion H was notably shorter than paragraphs on other criteria in these fourteen BAP reports, and in apparent contradiction to the emphasis placed on mission and evangelism within the participants' registration forms. This was less marked within sponsoring papers with only five cases noted. A couple of examples are shown below.

Participant 32, one of the four highest coding participants in the sample, coded twenty one times under the *mission and evangelism* node. She coded at twelve out of sixteen sub-nodes, showing both frequency and breadth of coding in relation to criterion H. However, comments

in the mission and evangelism section in both the BAP report and sponsoring papers were notably short.

BAP report

32 described mission as 'showing God's love to the world with no strings attached' preferably in practical ways. Her written reflection balanced out the need to show love with the explicit sharing of the gospel. She displayed an impressive commitment to community involvement and an awareness of local issues.

Sponsoring papers

32 is a member of a church that gives a high priority to both mission and evangelism and she plays a full part in these aspects of their ministry. For some years she has been involved in both helping and leading Alpha courses. She has experience of both preaching and teaching and I have been impressed with her ability to explain Christian truth simply and attractively.

Both BAP report and sponsoring papers give insufficient details on this participant's ability. They also appear to draw out clearly different elements of the criteria. The BAP report does not mention evidence given in either the registration form or sponsoring papers and as such appears to minimise the competency of this participant.

Participant 22, coding with the highest frequency at the *mission and evangelism* node, codes twenty five times across nine sub-nodes. However, in the BAP report only two sentences are given to her expertise.

22 has a clear heart for the mission of the Church and the gifts to equip her for leading and sharing in the work of evangelism. References speak of her ability to find fresh ways to communicate the gospel to young people.

Whilst the BAP report is very positive, the lack of content in this area, in comparison with other criteria, is noticeable. For participants offering little evidence for criterion H a shorter section on the BAP report may be an appropriate indication of their limited experience and competency. However, with all candidates, a longer paragraph outlining strengths and weaknesses in relation to mission and evangelism, would have given a more coherent analysis of the participants' competency, as was available in relation to other criteria.

5.3.6. References to other Criteria within the Mission and Evangelism Section

In addition to the queries raised over the brevity of comments, there were also queries raised about the types of comments made in the mission and evangelism section of the BAP reports analysed. There was evidence of a number of advisors using the mission and evangelism section to talk about other criteria. The BAP report of participant 28 is an example of this.

> Her references declared her a 'woman of prayer' and 'an extremely prayerful person' who is 'a devout Christian and wants to give more of herself to God'. Her written reflection argued that this 'giving' is rooted in worship and in the Church as an enabling ministry. Her potential as a leader of mission and her ability to encourage others was evidenced by her contributions to the group's discussion and as confirmed in her sponsoring papers.

With such attention given to prayer and enabling others, this report gives an unclear account of this participants experience or expertise in mission and evangelism. Evidence from her registration form and sponsoring papers shows her experience of mission and evangelism, including leading an Alpha course, and her growing confidence in personal faith sharing. They also include evidence of her starting a fresh expression of church and her volunteer work in a social justice project, none of which is mentioned in the BAP report.

Participant 2's sponsoring papers reported, in the mission and evangelism section, that she was

> very concerned for clear communication and I would anticipate that this would be reflected in her teaching and preaching.

Similarly, comments related to participant 2's understanding and experience of mission and evangelism is missing. In another example, the mission and evangelism section of participant 9's BAP report included the advisors' disappointment and concern about 9's lack of warmth in her pastoral exercise. Likewise participant 25 was commended for his love of preaching, his commitment to the power of scripture and his emphasis on small group ministry. These examples provide evidence that advisors used the criterion H section of the BAP report to comment on participants' competency in regards to other criteria, whilst providing little comment on participants' abilities and experience in mission and evangelism.

5.3.7 Queries over Scoring

As discussed in 4.8.1, scoring for mission and evangelism occurs as a combined score along with quality of mind and faith. It is not clear what scores participants would have received from advisors for each of the criteria. To explore scoring, participants were given an estimated mark for the mission and evangelism criterion. To do this a comparison was made between evidence given in the advisor comments, sponsoring papers, and registration forms, in reference to specific competencies listed in the selection paperwork. Comments under Criterion H were compared with comments under criteria G (Faith) and I (Quality of Mind). In addition the educational background of the participant and the combined mark was noted. Together these were used to estimate a score for the mission and evangelism criteria. These marks were then verified through an independent advisor, as discussed in 4.8.1.

During the analysis, queries over scoring by advisors were noted when it was unclear why participants had received the scores they did on the education section of the BAP. Difficulties in assigning scores, as noted above, make the evidence here vague, and based to some degree on conjecture. However, queries over participants' scores raised questions about whether quality of mind, and in connection with this, previous educational achievement, had more influence on the overall score, than evidence of competency in mission and evangelism.

Of particular concern were participants 3 and 21, who both achieved the highest mark of A under the education section whilst showing very little evidence for understanding or experience in mission and evangelism. Participant 3, who had postgraduate qualifications, used none of the mission, evangelism, witness or outreach terms and only coded 3 times in the mission and evangelism node. Participant 21, previously a naval officer, referred to mission once, but did not use evangelism, witness or outreach terms. He coded for mission and evangelism only four times.

Only one participant scored the lowest possible mark, B- for the education section, with 14 participants scoring B. Those scoring B included two participants providing substantial evidence for understanding and experience in mission and evangelism. Participant 7, who had not completed a degree but undergone vocational training, used the terms mission,

evangelism and outreach and coded twenty two times. Participant 32, educated to degree level, used the term mission in her registration form and coded twenty one times for mission and evangelism. It appeared that educational background and the quality of mind criteria had considerably more sway in the education mark than mission and evangelism, with participants showing little evidence for mission and evangelism able to score highly, and participants showing considerable evidence for criterion H assigned low combined marks.

Evidence of scoring queries for those scoring in the middle is more ambiguous, however six participants[434] were coded with a scoring query. These six queries over scoring raised questions about whether participants, who had the ability to talk coherently and theoretically about mission but lacked experience, were judged more favourably, than those showing experience and ability in practice. Only in one case[435] did advisors commend practical abilities in faith sharing in a participant with previous low educational achievement. Later, during interview, this participant reported,

> when I went to the BAP they said if I'd applied even two years earlier I wouldn't have got through because they wouldn't have accepted a hairdresser. But they've realised they need people who can talk to people.

In some cases, it appeared that participants able to discuss missiological concepts received praise whilst their lack of practical expertise was not criticised. In contrast participants who lacked theory but gave examples of faith sharing, and supporting people on their journey to faith, were criticised for lacking theoretical perspective. The mission and evangelism criteria, being assessed by the educational advisor, alongside assessing quality of mind and faith, may result in more emphasis being placed on theoretical rather than practical competence. Given what is known about calling prototypicality and the link between practical competence and perceived calling, this is striking.

5.3.8 Queries on the Assessment of Pioneers

There was some evidence of tensions between advisors and those selected as pioneers. Those being put forward for pioneering ministry could be expected to score highly on mission and

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[434] Participants 12, 15, 18, 20, 35, 36.
[435] Participants 43.

evangelism as the criteria for pioneer ministry is explicit about this.[436] However, pioneers in this study did not appear to excel in the mission and evangelism criteria. Figure 5.11 shows the vocation, pastoral, education and estimated mission and evangelism scores of pioneers. This includes the three participants identified as pioneers in their selection files, and the two participants later identified and deployed as pioneers.

Figure 5.11: Scores of Pioneer Participants at BAP and Estimated Scores for Mission and Evangelism

Participant	OPM at selection	Vocation Score	Pastoral Score	Education Score	Estimated M and E score
20	Yes	B+	B	B	B+
36	Yes	B+	B+	B+	A-
44	Yes	B	B+	B+	B+
9	No	B+	A-	A	B+
22	No	B	B+	B+	A-

It was expected that pioneers whether officially selected for pioneer ministry, or just presenting as such would have scored highly in mission and evangelism. It is notable that all three identified as pioneers at selection appeared to meet the criteria for the vocation, pastoral and education section, but did not exceed in any of these. All three provided evidence of education to at least degree level, suggesting that each would be likely to pass the quality of mind criteria, so this element should not have had too much bearing on how they scored overall within the education section. It is surprising that they did not score higher here, as elements of the pioneer criteria relate closely to the mission and evangelism criterion, and, though less so, to the faith criterion. When mission and evangelism scores were estimated these candidates, whilst providing evidence in registration forms and sponsoring papers, were given scores, lower than expected, because advisors were critical of them. It was notable that advisors used the mission and evangelism section to question their abilities in relation to other criteria, whilst neglecting to talk about the experience and skills in mission and evangelism, which were evident in the paperwork.

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[436] "Guidelines for the Identification, Training and Deployment of Ordained Pioneer Ministers." Further documents and information can be found at www.churchofengland.org/clergy-office-holders/ministry/selection/pioneer-ministry.aspx.

In addition, the tone of some comments appeared strained.

Participant 44's BAP report said:

> He was keen that this [the importance of evangelism] be understood. However there were issues raised at the panel which he also needs to understand.

The tensions between advisor and participant felt apparent in the BAP report, as participant 44's expertise, gained as a Church Army officer, was highly criticized. The advisor went on to discuss the participant's presentation on church closure.

> His presentation more boldly talked of extensive church closures as a strategy for mission…It was clear that he needs to continue to think more widely and creatively in this area of mission and evangelism despite his many years as a practitioner.

And went on to say more positively that:

> He seemed to listen and take on board the views of others. He appeared courteous and much more flexible and sensitive to the views of others than *we had anticipated*.

Whilst the report comments positively, the surprise at the participant's people skills is apparent. This raises a question about the apparent assumptions made by the advisor, and how the participant had been expected to perform at BAP.

There were also questions raised about how pioneers would shape ministry around their particular sense of calling. Advisors appeared particularly critical of those officially selected as pioneers or making explicit reference to pioneering ministry. It is notable, that owing to critical comments in the mission and evangelism section of pioneers' BAP reports, the highest estimated scores for mission and evangelism were only given to participants who did not identify with pioneer ministry at all.

5.3.9 Summarising Findings from the Analysis of Registration Forms, BAP Reports and Sponsoring Papers

This section draws together the findings, as discussed, from the word frequency and coding analysis of selection forms. The findings are summarised and shown in figure 5.12. This depicts the developing model of ordained vocation, within the Church of England, in relation to mission and evangelism.

During selection, participants present evidence of their calling and competency, which are assessed by advisors against the set criteria. Word frequency and coding analysis of registration forms provided evidence that participants came to selection with a wide range of understanding and experience of mission and evangelism, with some participants showing high levels of competency and others showing considerably less. The analysis showed that up to a third of participants in the study, who were accepted for training and later ordained in 2009, provided less evidence for Criterion H: Mission and Evangelism than the other eight criteria.

Word frequency and coding analysis suggests that it is to be expected that BAP reports and sponsoring papers use criteria terms, whether candidates show expertise in the area or not. However, the reporting process, in encouraging advisors to refer to *mission and evangelism* as a combined term, is likely to have had the effect of over reporting levels of evangelism competency among participants who showed little or no evidence of this on registration forms.

Differences, in identifying vocations to mission or evangelism, between registration forms, sponsoring papers and BAP reports, were identified through coding analysis. The difference between some participants' perceptions that mission or evangelism was central to their vocation, and lack of acknowledgement of this by advisors, may be influenced by the criteria and the reporting process, differentiating between vocation and mission and evangelism.

Figure 5.12: A Developing Model of Ordained Vocation in the Church of England.

Model 2: Assessing Participants in Mission and Evangelism at Selection
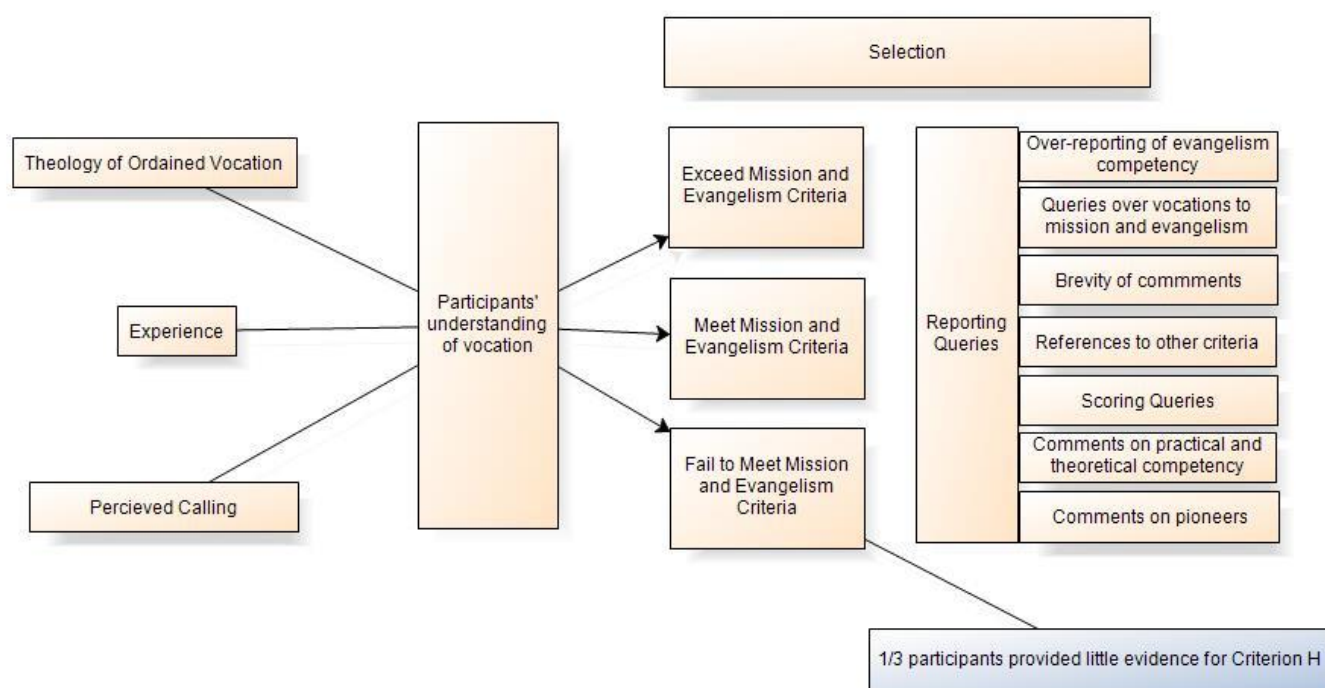
In addition, queries over the brevity of comments in the mission and evangelism section of BAP reports, references to other criteria, and queries over scoring, including the scoring of pioneers, together raise questions about the reliability of the reporting process. Furthermore, the assessment of practical ability and demonstrable experience appears to be downplayed in the reporting process, which seems at odds with what is known about calling prototypicality in the area of mission and evangelism.[437] When these queries are taken together there is evidence of reporting queries in at least half the BAP reports. This suggests substantial issues in reporting systems, in particular, in regards to the assessment of candidates in relation to mission and evangelism. If this is the case, the reliability of BAP reports for those who read them, namely bishops, training institutions and candidates, becomes ambiguous. Moreover, this may have a continuing effect on decisions made in regards to suitability for selection and training needs.

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[437] Clinton and Sturges, *Patterns of Priestly Practice Project 2013: Full Findings Report*, 11.

The coding analysis raised substantial concerns over the reliability of the reporting process and identified a reluctance amongst advisors to recognise vocations, experience and competency in evangelism. As noted, one reason for this may be the placing of mission and evangelism within the Education section swaying an evaluation of this criterion towards theoretical knowledge over practical expertise. In addition, given the length of time it takes for advisors to be appointed, it is likely that advisors used to assessing under the previous criteria, which did not explicitly recognise mission and evangelism as part of ordained vocation, continued to assess candidates in a similar manner. Perhaps advisors purposefully or unwittingly, through unconscious bias, promoted models of ministry that they had themselves been selected and trained within, and so resisted the revised criteria. However, these and other reasons which may be connected to advisors' views on the place of mission and evangelism within ordained vocation cannot be fully assessed from the findings of this study. Given the constraints of the research it was not possible to interview advisors. But, given that ten years have passed since the assessment of the candidates that these findings were drawn from, and given the extent of the reporting queries, further research from the perspective of current advisors is necessary to give a clear picture of the reliability of the current BAP process in assessing candidates against the criteria.

5.4 Personality Factors and Vocational Stereotypes

As discussed in 3.3.1, studies on vocation often neglect mission and evangelism, and where present suggest a link between evangelism and extroversion. The inattention to mission and evangelism within studies on ordained vocation may mirror understandings amongst clergy, but also reinforces the view that evangelism is for some and not all. Personality studies linking extroversion with evangelism reinforce this further. The studies on MBTI personality distribution within clergy suggest that clergy are more likely to be introverts, further emphasising the optional status of evangelism amongst clergy. This was identified by participant 44 during interview.

> You look at evangelists and the nature of them and priests and ministry in the church, the majority of priests are introverts and the majority of evangelists will be extroverts, not all of them though…

5.4.1 Coding Analysis of Extroverts and Introverts

The analysis, conducted during the study, tracking introversion and extroversion alongside coding for mission and evangelism at selection, however, gives a more nuanced picture. The study shows that at selection extroverts are more likely to code for mission and in particular, personal witness. This corresponds with previous studies. However the study also shows that the stereotype that evangelists are extroverts should be resisted, for whilst introverts coded less than extroverts for mission and personal witness, they did provide evidence of experience and sense of calling in this area.

Thirty one participants provided their MBTI profile, showing eighteen participants as introverts and thirteen as extroverts. Figure 5.13 shows the percentage of introverts and extroverts coding at the *mission and evangelism* sub-nodes.[438]

Within the *mission and evangelism* node introverts and extroverts code across the range of sub-nodes. A higher percentage of extroverts than introverts code for *ministry with children*, *contextualising, experience*, *fresh expressions of church, nurturing new believers, witness* and the importance of *word and action*. However, a higher percentage of introverts than extroverts code for a *commitment to mission*, *an inclusive understanding of the gospel, loving service, parish based mission,* and *social justice*. Coding for *enabling witness* and a *vocation to mission/evangelism* are found across introverts and extroverts in roughly equal levels. Whilst this shows some differences between introverts and extroverts, it is clear that both extroverts and introverts were able to provide evidence of understanding, experience and competency in relation to the mission and evangelism criteria at selection.

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[438] Sub-nodes *Care for Creation* and *Prayer and Discernment* are not included here as so few participants coded at these.

Figure 5.13: Mission and Evangelism Coding among Introverts and Extroverts
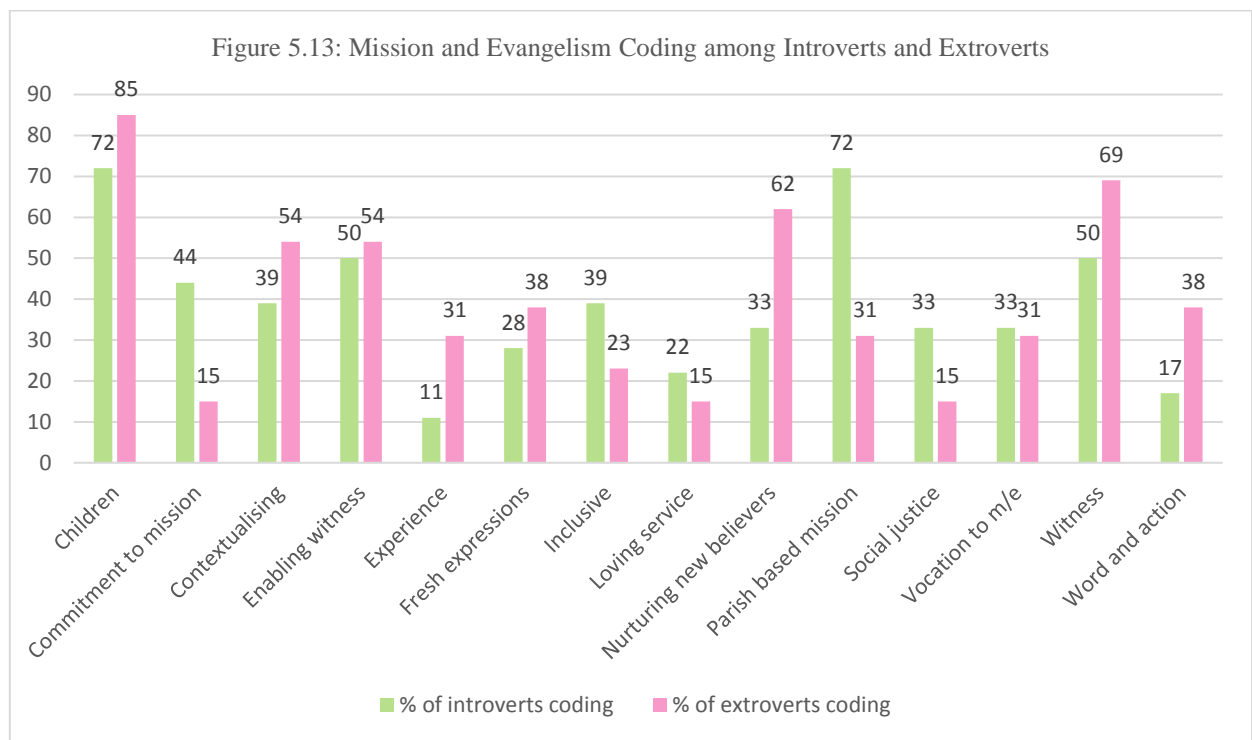
Figure 5.14 shows coding differences between introverts and extroverts under the witness sub-node. When the *witness* sub-node is looked at in more detail it shows a higher percentage of extroverts coding at each sub-node than the percentage of introverts. The one exception to this is the sub-node *gentle witness*, where 17% of introverts and 15% of extroverts code.

Figure 5.14: Witness Coding among Introverts and Extroverts
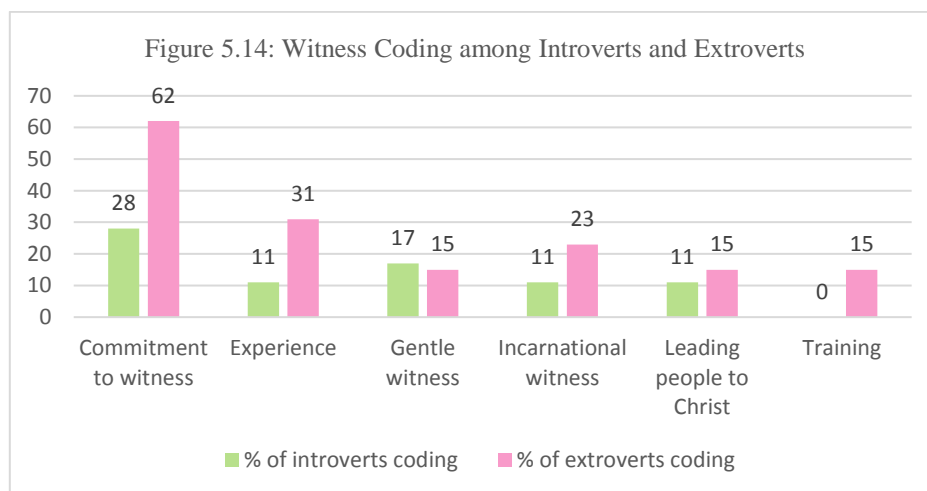
These findings show that whilst extroverts code more often on evangelistic sub-nodes, it is, however, not the case that only extroverts code for evangelism. In fact, introverts code, though in smaller percentages, for a *commitment to witness*, show *experience* of personally

engaging in witness and evangelism, and *incarnational witness*. None of the introverts in this study had participated in evangelism training, unlike 15% of the extroverts. However, given the differing percentages of introverts and extroverts engaging in explicitly evangelistic behaviour it is curious that similar percentages of introverts and extroverts gave examples of involvement in leading people to Christ. It is also noticeable that extroverts are as likely as introverts to prefer gentle expressions of witness rather than more overt types of evangelism.

Evidence here shows that at selection extroverts are more likely to code for mission and personal witness. Whilst this corresponds with previous studies, the study also shows that the stereotype that evangelists are extroverts should be resisted. Introverts coded less often than extroverts for mission and personal witness but did provide evidence of experience and sense of calling in this area. This suggests personality should not be overestimated as a factor in whether someone engages in witness, but may affect the manner of this. This personality component is added to the model in figure 5.15.

Figure 5.15: A Developing Model of Ordained Vocation in the Church of England

Model 3: Personality, Mission and Evangelism at Selection
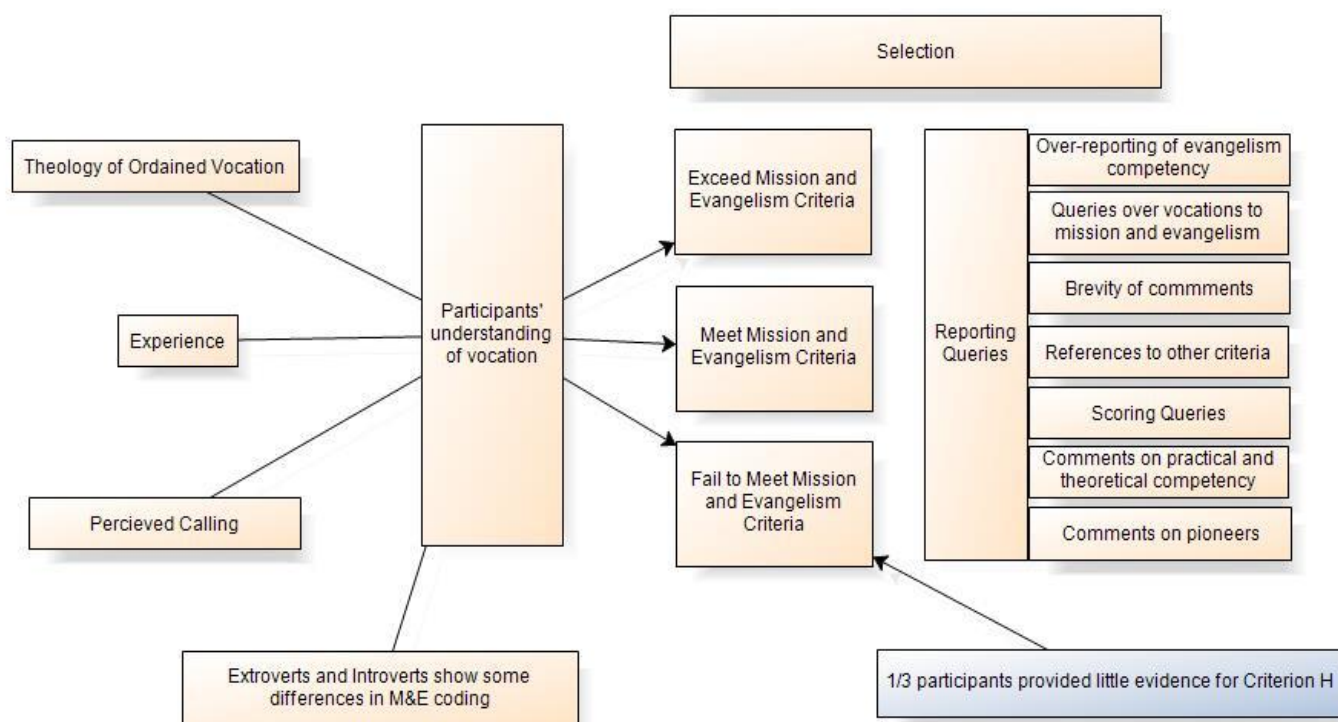
5.4.2 Managing Personality Needs and the Demands of Ministry

During interview, clergy were asked to reflect on how their sense of calling is influenced by their personality, and whether there were aspects of ministry that they felt were difficult for their personality. An analysis of responses to this question and other references to personality and ministry made throughout the interviews showed that eighteen[439] of the twenty three interviewed showed a high level of self-awareness, actively organising work patterns to enable them to manage what they perceived to be their own personality needs. Often this involved ensuring a balance of working alone and with others to suit their introvert or extrovert tendencies. This included diary planning, using the skills and abilities of others, being aware and working around weaknesses, and being open for God to work through personality strengths and weaknesses. Almost all clergy were able to quickly and easily reflect on the relationship between their perceived personality and vocation.

For example participant 39 said,

> God calls us as we are, we're meant to be the people he's created us to be, so it would be very strange if your personality didn't reflect that [calling]. And I think my own interest in people and ability to build relationships is very much part of God's calling.

Participants were aware of their own sense of self identity and personal call, and able to reflect on how these two aspects were integrated within their own ministerial practice. They readily gave examples of which aspects of their role came easily to them, which aspects were difficult and how they attempted to manage their work and care for themselves within that.

For example participant 16 said,

> I think it's got quite a lot to do with…God calling the whole person. Having done training for ministry you do all these personality tests you know what you are … Belbin and Myers Briggs. You end up knowing yourself quite well. The process of getting to know yourself means that you know which parts of ministry might be more productive and come more easily and I think that self-knowledge certainly helps me to look at finding parts of ministry that I will find sustaining and fulfilling. It helps the diary planning. I'm a very strong introvert so I need to have a quiet time every day. If I've got seven meetings in a row that will be a really bad day and I'll need to rest afterwards. But yet my colleague in the next parish would absolutely thrive on that and he's an extrovert. It's about knowing that God will use your strengths and find a way to use your weaknesses as well.

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[439] Participants 5, 9, 10, 11, 13, 14, 16, 18, 20, 22, 23, 32, 36, 37, 39, 43, 44, 45.

Only two participants[440] struggled to reflect on how their own personality and vocation were connected.

After some coaxing and rewording the question participant 11 answered,

> although I talk a lot the fact I can listen to people, get alongside people, [pause] I don't know [pause] don't find it easy to self-assess on what my personality is like.

Participant 14 also struggled to respond to questions about personality.

> That's very very difficult [pause] what to say. I don't know. I really don't know about that.

He was resistant to the concept that his own personality was closely connected to the role,

> my personality and skills can be used in my calling but you don't have to be me to be here, you could have something quite different to this.

Interestingly, these two participants, whilst coming from very different traditions and theologies of vocation, one a conservative Anglo Catholic and the other a conservative evangelical, shared a view of vocation which appeared separate or above their own sense of identity. For one the role was seen as so functional that anyone could do it with the practices of faithful teaching sitting above any concepts of personality. For the other the priestly office was the determining factor, and likewise separate from the individuals' personality. Their view of ministry, either as priest or exponent of the word of God, was placed above a more personalised sense of vocation, removing the motivation to consciously integrate personality and calling in the ways other clergy in the study appeared to.

It appears that the majority of clergy show evidence of managing ministerial demands with personality needs. This will be discussed further following the findings in regards to pioneers and role crafting later in the chapter. For now this is depicted in the model below.

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[440] Participants 11, 14.

Figure 5.16: A Developing Model of Ordained Vocation in the Church of England

Model 4: Managing Ordained Vocation and Personality Needs
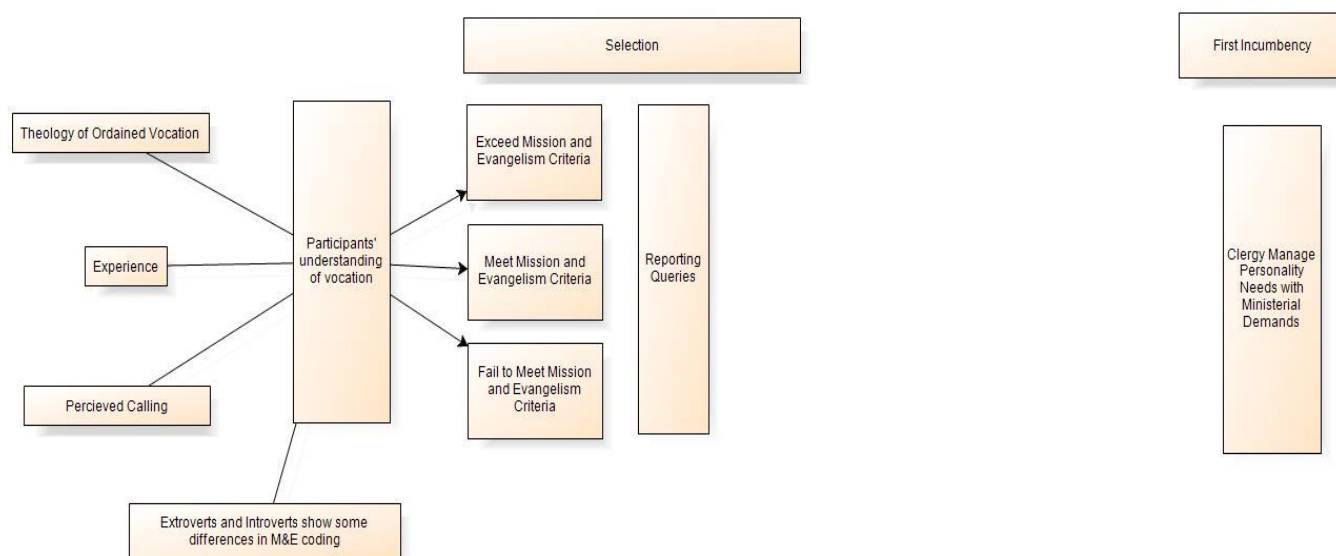
5.5 Changes to Understandings of Vocation over Time

A comparison of vocational statements made at selection, and vocational statements made during interview showed that whilst participants grew in confidence and in leadership skills, their deep rooted sense of vocation changed little over time. Most participants did not change the emphasis of their calling, for example those who emphasised pastoral care at selection continued to stress this at interview. However, coding analysis did show evidence of training and experience shaping and adding supplementary dimensions. The dominant factor in this shaping of vocation appeared to be the development of leadership skills and growing confidence. Participants referred to a growing confidence in leadership, particularly in regard to developing visionary leadership, and in enabling others to grow in ministry and leadership. There was, however, little evidence of mission and evangelism being added by those who lacked this at selection, with training appearing to make little difference in enabling weaker participants to develop missional vocation.

5.5.1 Enduring Sense of Vocation

During interview participants were asked to reflect on how their sense of vocation had changed over time and in particular in regards to initial training and curacy. Responses to this were noticeably limited, with participants struggling to remember or reflect on how initial training and curacy had influenced their sense of vocation. Five participants explicitly said that training had had little or no influence on their sense of vocation. For example participant 42 said:

> I'm not sure it has changed an awful lot maybe that reflects a weakness on my part. It might not necessarily reflect a weakness it might be that I simply hadn't altered over time.

Some participants were highly critical of their training experience, for example participant 22, in describing why training had not affected her sense of vocation said:

> I think there were things missing from training, I can't think offhand what they were. I think the training was just too fast and too much of it was just pumping stuff into us and churning out essays, which we didn't have time to properly reflect on. We could have cut it by half and learnt more. I found it very frustrating actually.

The extent to which participants struggled to recall and reflect on changes to their sense of vocation corroborated Gardner's[441] findings on the weakness of biographical research which relies too heavily on memory, and confirmed the value of using historical selection documents.

Some participants felt their sense of vocation had changed little through training and curacy because their sense of vocation had predated these. Participant 13 summed this up when talking about his curacy.

> I'm not sure if it [training] helped my vocation because it's been part of my life a very long time, but in terms of shaping the way I work and [giving] experience on the job…it did help.

Participant 46 said,

> I don't think that deep rooted sense of vocation has changed. The way I do things has changed over time but that sense of vocation hasn't.

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[441] Gardner, 'Unreliable Memories and Other Contingencies: Problems with Biographical Knowledge'.

The suggestion, that the deep rooted sense of vocation does not change but how that is worked out in ministry does, was evident when vocational statements made at selection were compared with vocational statements made during interview. Out of the twenty three participants interviewed, twelve participants placed comparable emphasis both at selection and during interview, with little difference between vocational statements made. In addition, most participants did not change the emphasis of their calling, for example those participants stressing pastoral care at selection, described a particular calling to pastoral care at interview, likewise those emphasising mission at selection, continued to emphasise it at interview.

5.5.2 Growing in Leadership and Confidence

Participants do, however, show evidence of training and experience shaping and adding supplementary dimensions to understandings of vocation. The dominant factor in this shaping of vocation was the development of leadership skills and growing confidence. Fifteen participants out of the twenty three interviewed referred to a growing confidence in leadership, particularly in regards to developing visionary leadership, and in enabling others to grow in ministry and leadership. Participant 10 talked about growing into the responsibilities of leadership and how that had enabled him to embody his vocation more fully.

> I'm where the buck stops…it is something that developed and grew over time…The aspect of leadership is something that I've had to come to terms with and that ministry has developed.

Women in the study were more open than men about their lack of confidence, with four women talking explicitly about how an initial lack of confidence had limited their sense of vocation. Participant 22 discussed a previously crippling lack of confidence when comparing herself to other clergy. Over time she had come to appreciate her own gifts and call.

> I'm not called to do 'that' but I am called to do something different and that was so exciting because it wasn't so long ago that I would have been 'I'm useless' but I'm not worried about it now.

Participant 43's lack of confidence affected her sense of vocation.

> Training felt very difficult, I'd never quite believed that I have been called to this I felt like a complete impostor and that people would find out, that I shouldn't be doing it. But I got my head down, found the work really hard but did well and that helped me to realise I could do it.

Participant 16 resisted wider leadership roles through a lack of confidence but had grown into it.

> Going into wider leadership wasn't something I was looking forward to. But I'm beginning to see how that fits with my calling as well.

Participant 5 noted,

> at the beginning of my journey of vocation I just didn't have the confidence to be a leader or in charge…But working in the church and getting experience really encouraged me and through prayer and discernment I realised that God was calling me to be a leader.

For each of these women, who are now leading growing churches, experiencing success either during training or in ministry, helped them to view their own vocation and abilities more positively, and take on more responsibility.

5.5.3 Shaped by Context and Experience of Ministry

Whilst the development of leadership skills and confidence was seen across the majority of interviewees, other shaping factors were discussed by participants. Five participants[442] whilst appealing to a similar sense of vocation at selection, talked about how ministering within a particular context had shaped their experience and understanding of ordained vocation. Two participants[443] discussed how ministry involved different roles in different moments. Participant 41 talked of *inhabiting different personas*, and participant 18 talked about focussing on different ministries in different seasons. Three participants[444] appeared to have lost some elements spoken of during selection. During interview, these participants talked at much greater length about the church and the parish context and how that shaped their ministry day to day.

Whilst retaining their deep rooted sense of vocation, two participants placed more emphasis on pastoral care during interview than they had previously done in selection papers,[445] and three participants placed more emphasis on sacramental worship.[446] Three other participants

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[442] Participants 10, 18, 39, 41, 42.
[443] Participants 18, 41.
[444] Participants 39, 42, 10.
[445] Participants 14, 23.
[446] Participants 17, 22, 45.

emphasised social justice[447] more during the interview than they had in selection papers, and two participants gave more prominence to teaching.[448] Interestingly no participants lacking an emphasis on mission as part of ordained ministry at selection had gained this by first incumbency. It was surprising, given their lack of competency in mission and evangelism at selection, that initial training and curacy appeared to have had little effect on this.

However, two participants who emphasised some aspects of mission and evangelism at selection had seen this sense develop in an unexpected direction.[449] Participant 32 whose vocational identity focussed on evangelism and pastoral care had expected to become a chaplain after curacy. When opportunities to engage in chaplaincy ministry during curacy turned out to be unfeasible, her experience in parish ministry helped her to see that those same gifts and callings could be worked out in a parish setting.

Participant 39, whilst referring to his commitment to and experience of mission and outreach at selection, had no experience of pioneering work and fresh expressions of church. During curacy, much to his surprise, he was involved in leading this type of ministry. In his current incumbent post he finds he has little time for pioneering fresh expressions, but is in the process of developing others to enable this to progress. Though the experience of pioneering a fresh expression of church during curacy has not changed the emphasis of his vocation he had added this aspect to his vision for the Church and is working to enable this to happen.

Three participants[450] described how some aspects of priestly ministry, such as sacramental worship, prayer and reconciliation, were hard to grasp before being priested. Participant 44 described how his developing priestly identity enabled him to understand the role prayer would play in his ministry.

> The work of being a priest is to pray for people in the community and with people and on people's behalf…I do really feel that I'm called sometimes just to be the one who prays for the people who can't or won't pray…like a bridge builder, like a middle person, between people who don't know how to connect to God but want to. And I can almost do it on their behalf for a while and then bring them with me. Before I got ordained I focussed on mission but now I put into my diary time just for prayer.

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[447] Participants 20, 13, 22.
[448] Participants 22, 45.
[449] Participants 32, 39.
[450] Participants 34, 44, 22.

Participant 22 noted,

> I don't think I really got what it was to be a priest until I was a priest. I had ideas about running a church, bringing people to faith, helping others to do the same. But I think the sacramental things, [such as] baptism and communion, I [used to think] it was just what we had to do to keep everyone happy. But actually presiding at communion took on a whole new meaning when I started to do it. God is asking us to do this, to share this with each other. I'm doing this with [the Church's] authority it's quite big thing although I'm not explaining it very well.

It is perhaps not surprising that additional understandings of sacramental worship and in particular Eucharistic practice develop after ordination to the priesthood, as participants are unlikely to have had practical experience of these, unlike other elements of ministerial practice.

5.5.4 Shaped by Training

In the time from selection to first incumbency participants' perceptions of vocation appear most influenced by gaining confidence and skills in leadership and through experience of ministry. Whilst eight out of twenty three participants[451] perceived that initial training had minimal impact on vocation, it would perhaps be simplistic to conclude that initial training did not affect their sense of vocation. Certainly pre-selection understandings of vocation appeared deeper rooted and ministerial practice more influential than classroom based teaching. However, training did appear to grow confidence, understanding and leadership skills,[452] out of which the deep rooted sense of vocation could be put into practice.

For the majority of clergy in the study, initial training was classroom based, with practical placements focussing on ministry within the church. Only those already emphasising a vocation to mission actively selected modes of training which emphasised practical experience of mission. Contextual training institutions were not established in 2007 when these ordinands were in training, so it is impossible, in this study, to see how a contextual route, embedding teaching and practice, influences vocation. Two residential colleges, Trinity and St Johns Nottingham, however did run a contextual track with three ordinands from this study, including two pioneers, participating on this course of training. These three coded strongly for mission and evangelism at selection and chose to do this course of study in part because of the emphasis on mission and evangelism.

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[451] Participants 13, 14, 18, 20, 22, 23, 42, 44.
[452] Participants 5, 11, 16, 36, 43, 46.

It should be noted that participants were equally positive or negative about different routes of training; either full time residential, residential contextual track, or part time courses. Evaluations of training appeared to be more affected by learning styles and particular family circumstances than the particular modes of training. Role models, space to reflect, being part of a Christian community, exposure to a variety of traditions, and ministry experience, were all noted as positive influences on vocation experienced during training.

5.5.5 Summary of Changes

It appears that for the majority of clergy in this study the deep rooted sense of vocation remained consistent from selection through to first incumbency. Training and experience of ministry appeared to add to participants' longstanding sense of calling, rather than having a transforming effect on vocational identity. Nonetheless, initial training and curacy play a key role in developing confidence and leadership skills. Some participants, whilst retaining the emphasis of their vocation, are shaped and developed through initial training and curacy, with elements of priestly ministry and identity being added to their personal sense of vocation. However, in those studied here, initial training and curacy did not appear to add or integrate mission and evangelism into the vocational identity of clergy lacking this at selection. These findings are summarised in figure 5.17.

Figure 5.17: A Developing Model of Ordained Vocation in the Church of England.
Model 5: Changes to Understandings of Vocation over Time
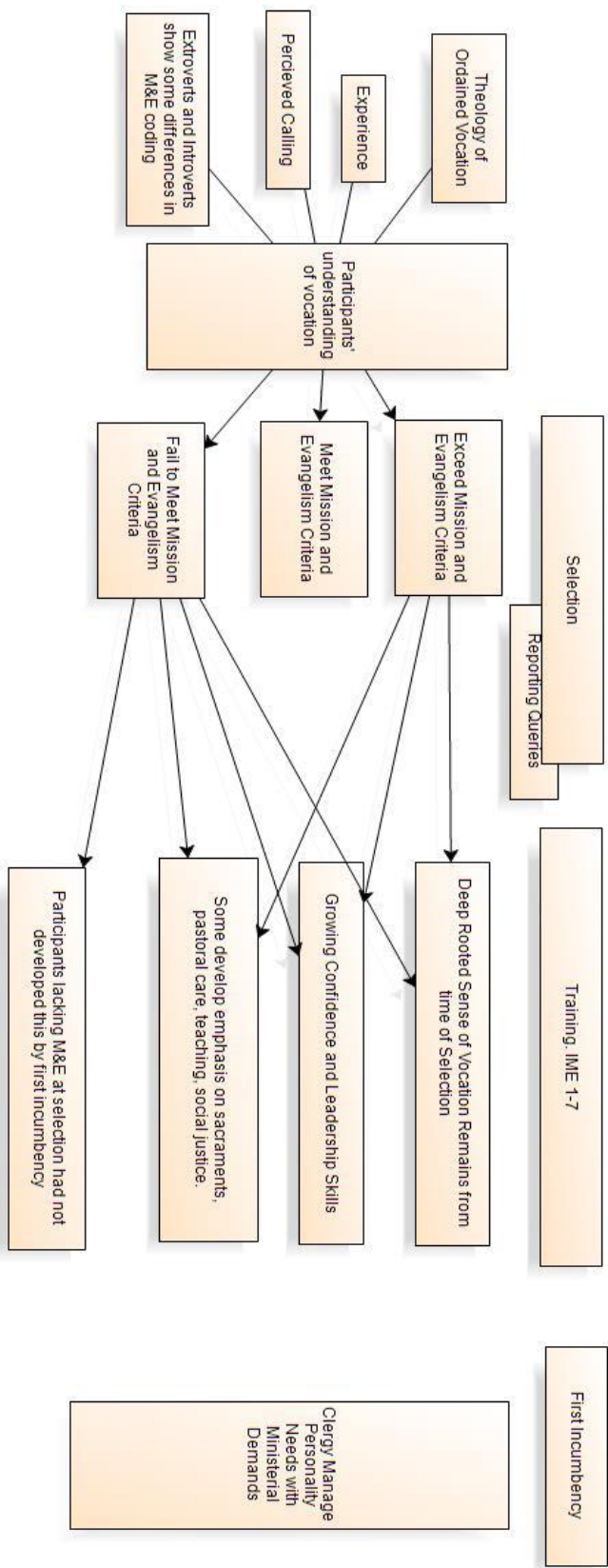
Given the evidence from selection papers, showing the lack of emphasis on mission and evangelism in comparison to other criteria, it is noticeable that training and curacy did not seem to address this lack. What is not clear, however, is whether this is because a calling to mission and evangelism is particular to some clergy and not all, as has been suggested in the past, or whether the culture of the Church of England, and the methods of training, did not provide the right environment to develop this.

Evidence of calling prototypicality, from Clinton and Sturges study,[453] suggests that unlike other elements of priestly practice, a sense of vocation to mission and evangelism must be coupled with experience and competency. As such, developing calling and competency in this area requires theological training based in the practices of mission and evangelism. Only training which develops the ordinands' experience, competency, and theological understanding, will enable the development of calling in this area. It is noticeable that only those opting for an initial training track which included this integrated approach were those already showing experience, competency and calling in mission and evangelism. Moreover, given evidence of the lack of 'intentional outreach' amongst clergy, found by Clinton and Sturges,[454] it is likely that curates could be placed with training incumbents lacking competency and calling in this area. Added to this the concerns over the competency of training incumbents to offer appropriate supervision and reflection on practice, found by Burgess[455] and later by Tilley,[456] it seems highly possible that those lacking an integration of mission and evangelism into vocational identity at selection, can go through initial training and curacy without being challenged and encouraged to engage in mission and evangelism practices, as depicted in figure 5.18. If this is the case, it would explain why initial training and curacy did not appear able to add or integrate mission and evangelism into the vocational identities of participants lacking this at selection.

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[453] Clinton and Sturges, *Patterns of Priestly Practice Project 2013: Full Findings Report*, 11.
[454] Clinton and Sturges, *Patterns of Priestly Practice Project 2013: Full Findings Report*, 24.
[455] Burgess, *Into Deep Water. The Experinece of Curates in the Church of England*.
[456] Tilley, 'Are Curates Trained Properly? Following up Burgess's Pathologies'.

Figure 5.18: A Developing Model of Ordained Vocation in the Church of England

Model 6: Training Pathway for Participants Lacking Competency for Mission and Evangelism at Selection

Diagram text (top to bottom):

- Theology of Ordained Vocation
- Experience
- Percieved Calling
- Extroverts and Introverts show some differences in M&E coding
- Participants' understanding of vocation
- Fail to meet M&E criterion
- Reporting Queries
- Over-reporting of evangelism competency
- Comments on practical and theoretical competency
- Class based training and placements opted for over opportunities for M&E within church ministry
- Training incumbents may lack percieved calling or competency in M&E
- Lack of M & E Competency at Selection Not Addressed during Training
- Clergy Manage Personality Needs with Ministerial Demands

Right-hand column labels:

- Selection
- Training. IME 1-7
- First Incumbency

In comparison those exceeding the criteria for mission and evangelism use the options available during training to further develop their practice and sense of vocation in this area, as depicted in figure 5.19.
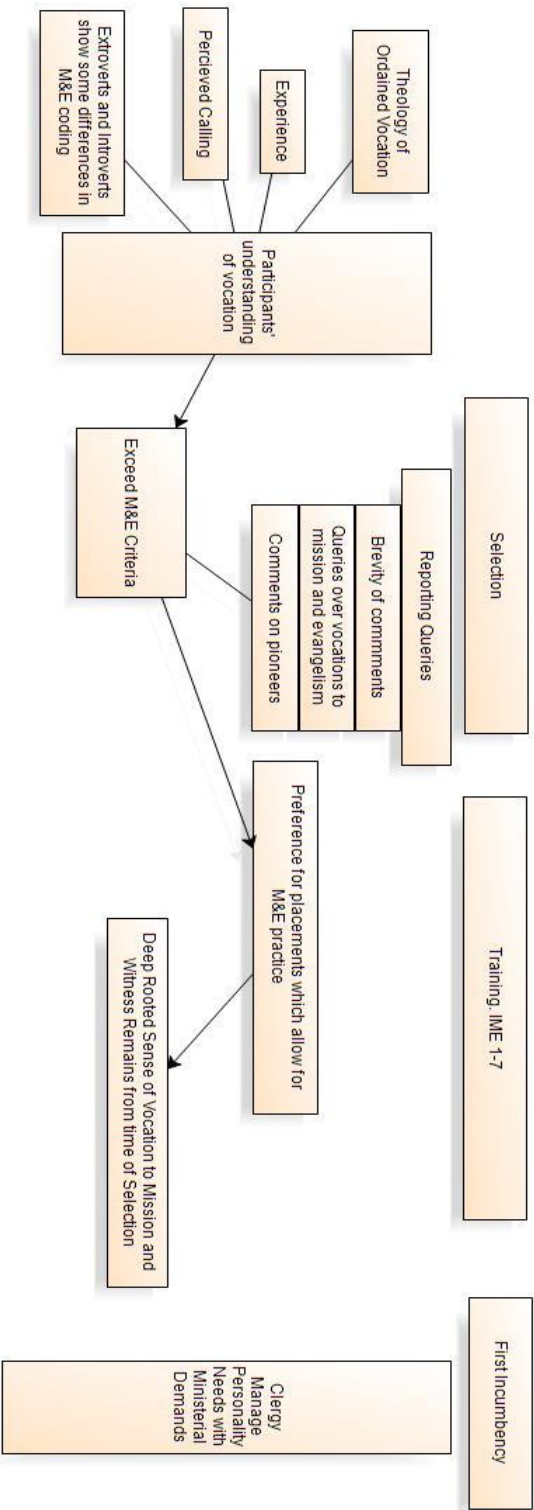
Figure 5.19: A Developing Model of Ordained Vocation in the Church of England

Model 7: Training Pathway for Participants Showing Competency for Mission and Evangelism at Selection

5.6 Pioneers

This section discusses the ministry and vocation of the pioneers in the study, firstly, outlining the range of ministry contexts, then discussing some of the tensions and opportunities that came with being designated as a pioneer.

5.6.1 Range of Pioneering Ministry

The five pioneers in the study had each taken on pioneering work in different contexts. Participant 36 was involved in a church graft in a town, taking a team of young adults and families from his curacy church, to plant into a church at risk of closure. Participant 9 was pioneer team vicar in an urban priority area, taking on two churches who had been in decline and at risk of closure. Her role involved building links within the community, amalgamating the two congregations and starting fresh expressions of church. Participant 44 had a dual role as part time team vicar of three rural parishes and mission enabler across those three plus ten other parishes. His role involved supporting parishes to grow through existing church practices, to develop ministry to families, and start fresh expressions of church. Participant 20 also had a dual role, working in an urban area as priest in charge in one parish and having responsibility for an area with no church provision. Her role involved supporting the church and starting fresh expressions of church within the community. Participant 22 had initially been selected as a pioneer but had taken a more traditional role as priest in charge of two parishes in a suburban area. Of the five pioneers she was the only one who had not taken a specifically pioneering role and had questions about the capacity of the Church of England to train and deploy pioneers. In her role she was involved supporting the existing congregations and working with their links to the community, such as through uniformed groups. She was also developing fresh expressions of church from the parish setting, in particular working with families, and running Messy Church.[457]

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[457] Messy Church is a common type of fresh expression of church for children and adults that involves creativity, celebration and hospitality. For more information see www.messychurch.org.uk.

5.6.2 Tensions and Opportunities

Analysis of BAP reports showed evidence of tensions between advisors and participants identifying as pioneers. During interview pioneers further identified tensions between pioneers and the wider church. Participant 9 and 36 both identified issues when pioneers were viewed within certain stereotypes. Participant 9 identified tensions and misunderstandings when pioneers have been 'purist about the role' and 'disparaging of hard-working clergy'. Participant 36 identified tensions when a pioneering role is taken in a particular way rather than a more general calling to pioneer.

Participant 9 felt that the views held about pioneer ministry across the Church of England made pioneers vulnerable to the whim of other clergy and in particular bishops. Pioneers in dioceses with a transition from a favourable bishop to one with critical questions about pioneer ministry risked losing their roles, with fresh expressions of church losing support when pioneers moved from curacy to first incumbency. Participant 22 also felt that pioneers were vulnerable, due to the small numbers of pioneers compared with other clergy. In discussing her training, she raised difficulties in being seen as the 'only' pioneer. She felt that asking for training in pioneer ministry led to tensions.

> I didn't feel I could fight that battle and so I just went along with it.

She then opted for a more generic training route, dropping the pioneer label and seeking more general deployment.

The other four pioneers, however, had found that being labelled as a pioneer had opened doors and offered opportunities for pioneering ministry. Participant 36 said,

> I did have the label of being a pioneer minister as I thought it might open up doors and avenues later on, although I trained normally…as it happened in the end it did open doors. It has helped gain legitimacy…so it did open doors but I didn't receive any specific training and I wonder if it would be any different.

Participant 44 explained that

> people [in the parishes] don't really know what it [pioneer ministry] is so I can define it for them…And I think, for me, the pioneer label has helped in the diocese too.

Participant 9, was similarly pragmatic about labelling pioneers

I think I'm inclined to think that pioneers are going to pioneer anyway. Sometimes it's helpful labelling it, for example in my context to say 'you know I'm not gonna come to x that hasn't done any viable mission in the last 40 years I'm going to go do something else.' Sometimes the label helps.

Alongside acknowledging the opportunities afforded by the label, participants had questions about its value. Participant 22 wondered whether such differences should be made if little provision in training or deployment was available. Participant 9 whilst asserting her pioneering calling and abilities discussed how different contexts requires different things of pioneers.

You could write me off as a pioneer but then in another way you could say yes you are definitely pioneering and doing entrepreneurial leadership. So it just really depends on the day as to whether I use the title. But locally I'm just the vicar.

Participant 20 was concerned that the labelling of pioneers discouraged other clergy from engaging in mission.

One danger is that if you create a specific post for pioneering everyone else thinks I don't do that, that's just for them and it can de-skill other people.

Participant 22 also wondered this, and questioned whether selecting some as pioneers gave permission for training and deployment to remain resistant to change, when all ordinands could benefit from pioneer training. Participant 44 whilst appreciating the development of pioneer ministry said,

I would rather see all clergy have to do aspects of pioneer training as part of their training and be aware that pioneers are part of the wider church…be aware of what they're changing, that they are changing things.

These findings raise questions about the extent to which the differentiation of pioneer ministry offers opportunities and tensions, how it enables mission and evangelism, and whether it contributes to the view that mission and evangelism are optional and limited to some clergy. In this way it may collude with the understanding that mission and evangelism is optional, for some clergy, and different to pastoral and parish ministry.

5.6.3 Differences and Similarities in Vocation between Pioneers and Other Clergy

During the interview stage clergy were asked to identify with various descriptions of ordained vocation.

1. The Parish Pastor – caring for all those in the parish

2. The Visionary Leader – leading the church into its calling

3. The Missional Pioneer – developing new and contextual forms of church

4. The Walking Sacrament – embodying Christ's presence in the world

5. The Community Evangelist – telling people about Jesus

6. The Teacher Pastor – building up the Church through faithful proclamation

7. The Bridge Builder – acting as a bridge between God and people

8. The Church Enabler – facilitating every member ministry within the church

9. The Justice Proclaimer – working and speaking out against injustice

10. The Celebrating Worshipper- celebrating the sacraments and leading people in worship

These terms were developed through the analysis of selection documents, as outlined in 4.10.1. Clergy were then coded for these, in response to this question and throughout the interview transcript. A comparison of coding for vocational identity was conducted, comparing how clergy in the different sample groups coded.

The comparison of coding showed that whilst clergy tended to code for four terms, pioneers coded across a broader range tending to code at six. The term missional pioneer was, unsurprisingly coded by all pioneers. It was also coded by clergy identified as exceeding the mission and evangelism criteria at selection and leading growing churches. Clergy in this category bore some similarities to pioneers but coded more frequently for parish pastor than missional pioneer. Both clergy in this category and pioneers coded frequently for church enabler, however, pioneers coded frequently for community evangelist whereas clergy exceeding at selection and now leading growing churches coded frequently for teacher pastor. In addition, whilst identifying with the term visionary leader they were more cautious than pioneers to ascribe it to their own ministry, attempting to temper the language of visionary leader during the interview. Interestingly, whilst they were cautious about the term visionary leader they gave frequent examples of changes they had made to their parishes, often starting fresh expressions of church or developing existing practices through what appeared to be visionary leadership. They shared their hopes for the future and had a clear idea of where they saw growth possible. These clergy, along with the clergy identified as pioneers, showed evidence of *role crafting* (as identified in Clinton and Sturges' study),[458] readily shaping ministry needs and roles to allow their focus to remain on those outside of

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[458] Ling, "Pioneer Clergy."

the existing congregation and on areas of growth. Not only do they manage their personality needs with ministerial demands, but also role craft to retain focus for ministry on those beyond the existing worshipping community. This is outlined in figure 5.20.

Figure 5.20: A Developing Model of Ordained Vocation in the Church of England

Model 8: Pioneers and Clergy Exceeding Criteria for Mission and Evangelism at Selection
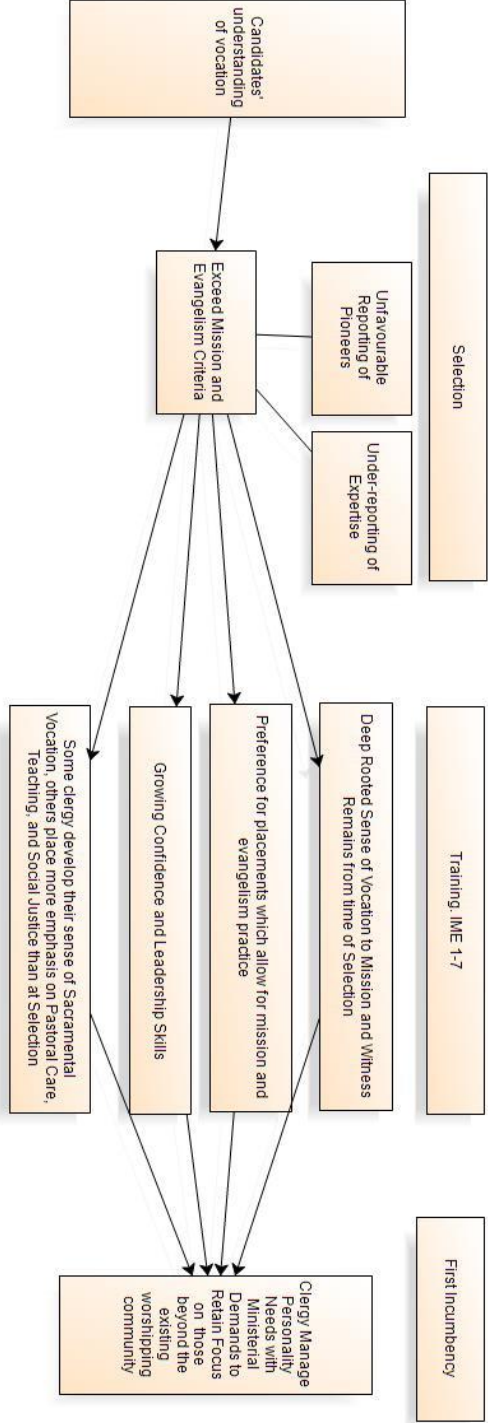
Clergy who failed to meet the mission and evangelism criteria at selection and lead growing churches or churches with rising attendance figures (though not significant enough to show as growing) code particularly frequently for parish pastor in comparison to other terms. Whilst they do not code across the descriptors in the way those exceeding at selection and now leading growing churches do, their focus remains firmly on pastoral care with those not regularly attending church.

Clergy leading growing churches tend to show preference for vocation descriptions that focus beyond the worshipping community, whereas clergy leading declining churches show a preference for ministry descriptions focussed on those attending church services.

5.7 Growing Churches

As discussed in 4.8.3, Church of England Statistics for Mission from 2013 were used to identify which participants are now leading numerically growing churches, declining churches and those which show inconclusive evidence for numerical growth or decline. By comparing evidence for mission and evangelism at selection with statistics for mission it is possible to identify whether there are differences identifiable at selection between those leading growing churches and those leading declining churches. However, before examining this, qualitative data from interviewees about growth is considered.

5.7.1 Information on Growing Churches

Figure 5.21 gives a brief description of the interviewees leading growing churches. The table lists information on context, the number of churches clergy are responsible for, average Sunday attendance and what clergy attribute growth to. Figures for Sunday attendance are included, to give an indication of Sunday service size, however, these do not include midweek attendance, and may not include figures from fresh expressions of church. Growth and decline statistics are drawn from weekly attendance figures rather than Sunday service attendance.

Figure 5.21: Information on Churches Led by Clergy Categorised as Showing Growth

Participant	Context	Location	No. of churches	Sunday attendance	Things identified by participants as attributing to growth
5	Deprived, ex mining	NE	2	132, 8	Children's work, links with school.
14	Small town and rural	Midlands	4	73, 8, 29, 11	Transfer from other church
32	Semi-rural, multicultural	SE	1	39	Community links, fresh expressions, young leaders
41	Semi-rural	SE	3	37, 39, 18	Messy Church
43	Urban priority area	SW	1	33	Community links, children's work, Alpha
46	Town and semi-rural	SE	1	262	Children's work
16	Rural	NE	3	25	Discipleship, specialising in different areas
20	New build and deprived	Midlands	1	21	Contextualisation, fresh expressions of church, OPM
36	New Town	SW	1	90	HTB style church plant, OPM
44	Rural	SW	3	17, 16, 16	Traditional services, children's work, fresh expressions, community links, OPM
13	Rural	SW	4	27	Fresh expressions, and supporting the church traditions
22	Suburban	Midlands	1	153	Children, uniformed groups, Messy Church, OPM
18	Suburban	Midlands	1	40	Adults coming back to faith, Pilgrim Course

The range of contexts present among the churches showing growth suggests that context is not the leading factor in whether a church can grow or not. This is not to say that context has no bearing, nor that growth is as easily achieved in one area as in another, but rather that participants in this study found growth possible in differing contexts. If growth had only been found in one or two types of contexts it would suggest the clergy have much less bearing on growth than context. However, as this is not the case it is possible to look at

differences between clergy leading growing churches and those leading declining churches to analyse whether understanding of vocation influences ministerial practice and in turn influences church growth.

As discussed in 2.5.1 the decline in church attendance has influenced narratives about mission and evangelism, and added weight to the emphasis placed on growth. In such a climate it may be tempting to look for quick fixes or jump to unwarranted conclusions and correlations from empirical research. The following section discusses evidence for differences at selection between those who go on to lead churches with growing numbers and those who go on to lead churches with declining numbers. Whilst there are clear differences, which are outlined below, the study does not suggest that this provides evidence of a direct correlation between selection coding and later church growth.

5.7.2 Coding at Selection and Later Church Growth

By comparing coding for mission and evangelism at selection with statistics for mission it is possible to identify whether there are differences identifiable at selection between those leading growing churches and those leading declining churches. To assess whether factors identifiable at selection are related to later growth and decline an analysis of coding at selection and growth statistics was conducted. The analysis revealed considerable differences in coding across the mission and evangelism criteria and in particular in relation to personal witness.

Figure 5.22 compares evidence of mission and evangelism coding at selection between those who are leading growing churches and those leading declining churches. Figure 5.23 outlines this for growth and decline amongst children.

Figure 5.22:Coding for Mission and Evangelism at Selection amongst Clergy Categorised as either Growing or Declining
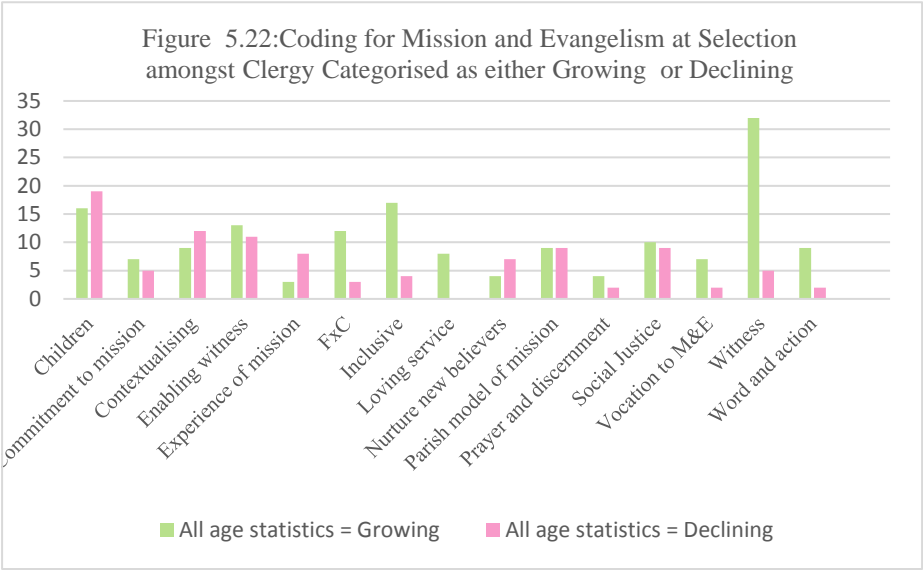
Clergy leading growing churches provide noticably more evidence for *witness* at selection than those who go on to lead declining churches. They also provide more evidence for *inclusive understandings of the gospel*, involvement in *fresh expressions of church*, *loving service*, the importance of *word and action* and expressed a *vocation to mission or evangelism*.

Figure 5.23: Coding for Mission and Evangelism at Selection amongst Clergy Categorised as either Growing or Declining Numbers of Children
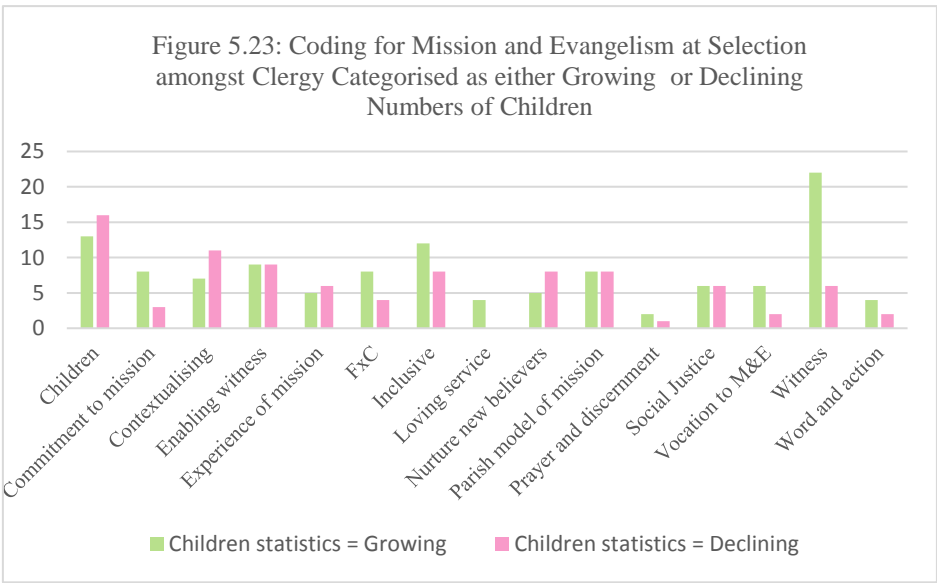
Similarly to churches growing across all ages, clergy leading churches with growing numbers of children provide noticeably more evidence for *witness* at selection. Likewise, they provide evidence for *inclusive understandings of the gospel*, involvement in *fresh expressions of church*, *loving service* and expressed a *vocation to mission or evangelism*. Interestingly, those designated as leading churches with declining numbers of children show more evidence for a *commitment to children* than clergy designated as leading churches with growing numbers of children.

The most striking coding differences between participants leading churches with growing numbers and those leading churches with declining numbers is found at the witness sub-node. Evidence for witness can be broken down to show evidence of coding across the *witness* sub-node, showing coding across different aspects of witness at selection (figure 5.24).

Figure 5.24: Coding for Witness at Selection amongst Clergy Categorised as either Growing or Declining
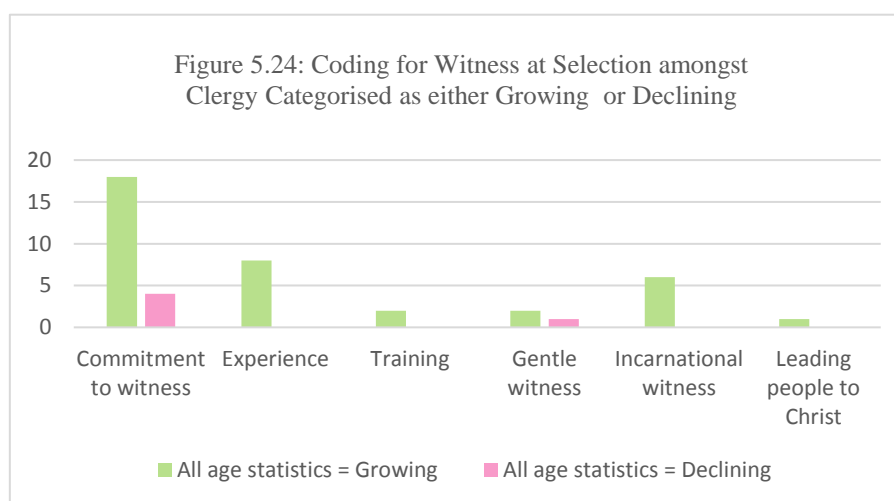
Clergy leading growing churches, provide evidence across the range of aspects of witness refered to at selection, with clergy leading declining churches only providing minimal evidence for a commitment to witness and gentle witness. A similar lack of evidence for witness is found in clergy leading churches with declining numbers of children (figure 5.25).

Figure 5.25: Coding for Witness at Selection amongst Clergy Categorised as Growing or Declining Numbers of Children
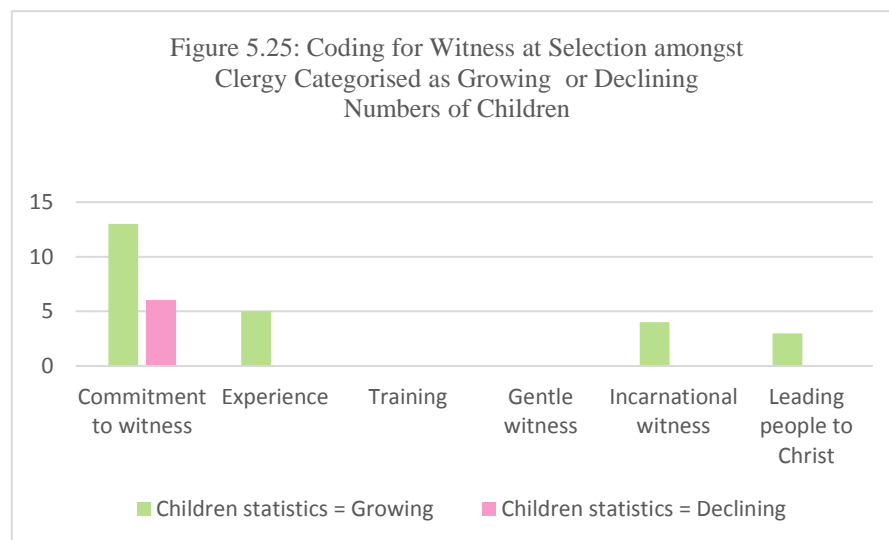
Those currently experiencing all age growth code across all witness sub-nodes and those experiencing growth in numbers of children code across most. A commitment to witness is particularly prevalent, followed by experience of evangelism, however gentler approaches to evangelism also code. Those participants experiencing decline coded infrequently in the witness sub-node. The *commitment to witness* sub-node codes most, coding four times for those experiencing decline in all age. Participant 13, and 4 were coded once here, and participant 42 coded twice. The only other sub-node coded by those with declining numbers across all ages was *gentle witness*. Participant 13 codes once for *gentle witness*. For those experiencing decline in the number of children a *commitment to witness* coded six times. Participant 4 coded once, 42 coded twice and 14 coded three times. However, as participant 13 and 14 are the two participants coding for growth in one category and decline in the other (see 4.8.3) both these participants are defined as experiencing both growth and decline. If these are removed from this sample to look at those experiencing decline and no growth then only participants 4 and 42 code at all within the witness sub-node.

By analysing selection documents for evidence of mission and evangelism and comparing this with current growth, it appears that clergy leading growing churches provide evidence

at selection across the mission and evangelism criteria and in particular in reference to personal witness. In contrast, clergy leading declining churches showed a particular lack of evidence for witness and evangelism.

Interestingly, when clergy were asked during interview about what had influenced growth, they tended to list actions and activities engaged in by themselves and by the church. These tended to be activities which enabled the church to reach out to the wider community, for example, engaging in contextual mission and starting fresh expressions of church, working more closely with schools, starting mid-week activities, and building on links made through occasional offices. Clergy talked about actions and practices, with the motivations behind these actions much less prevalent within the transcripts. However, it appears that the motivations behind these actions, present from before ordination and shaped through training, play an important role in influencing how clergy view their vocation and how this affects their ministerial practice.

5.7.3 Coding at Other Criteria and Later Growth

It is possible to conduct a similar comparison of coding analysis and growth statistics for other selection criteria. Figure 5.26 compares coding for Criteria B: Ministry within the Church of England at selection with later growth. This shows considerably less difference between the coding at selection of those who go on to lead growing churches and those leading declining churches. Some differences between coding at selection and later growth are seen at the sub-node *serving in areas of need*, with those leading declining churches more likely to code here. It may be that those who code more often at selection for this sub-node are more likely to opt for ministry roles in areas of deprivation later on. Given what is known about church growth in areas of deprivation, it is perhaps not surprising that those who code more often at this sub-node take ministry positions in areas where there are fewer resources and growth is potentially more difficult to achieve in the short term.

Figure 5.26: Coding for Ministry at Selection amongst Clergy
Categorised with either Growing or Declining Numbers

A : Serving in areas of need
B : Sacramental ministry
C : Proclaiming
D : Nurturing
E : Diversity

1 : Person:All age statistics = Growing   2 : Person:All age statistics = Declining
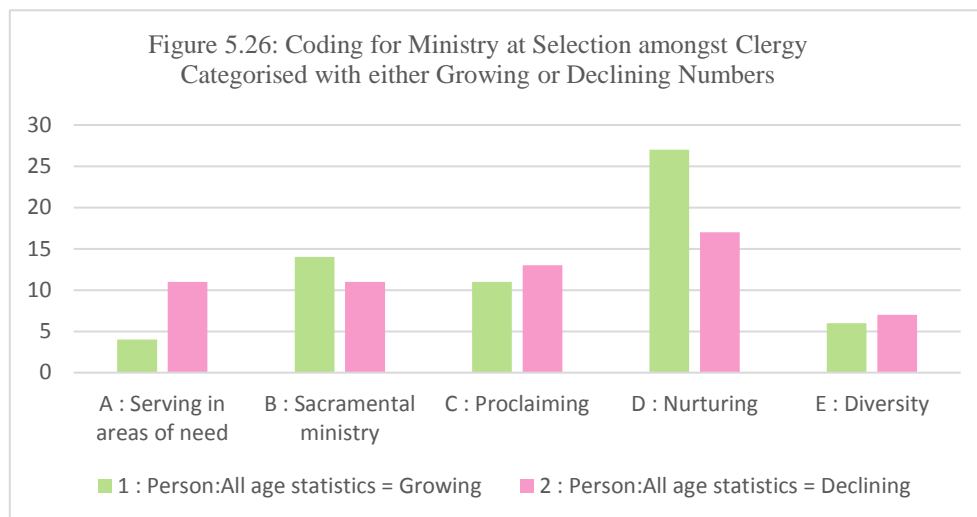
Noticable differences are also found at the *nurturing* sub-node, which includes references to pastoring within the church community, pastoral care with those outside the church, and visiting. Figure 5.27 shows a breakdown of coding for the *nurturing* sub-node. Whilst each of the three sub-nodes, are coded for more often in those who go on to lead growing churches, pastoral care outside the church shows the greatest difference. Participants who went on to lead growing churches exhibited at selection more evidence of prioritising pastoral care with those who do not worship regularly at church than did those participants who went on to lead churches with declining numbers.

Figure 5.27: Coding for Nurturing at Selection amongst Clergy
Categorised with Growing or Declining Numbers

A : Visiting
B : Pastoring outside of Church
C : Pastoral care within the Church

1 : Person:All age statistics = Growing   2 : Person:All age statistics = Declining
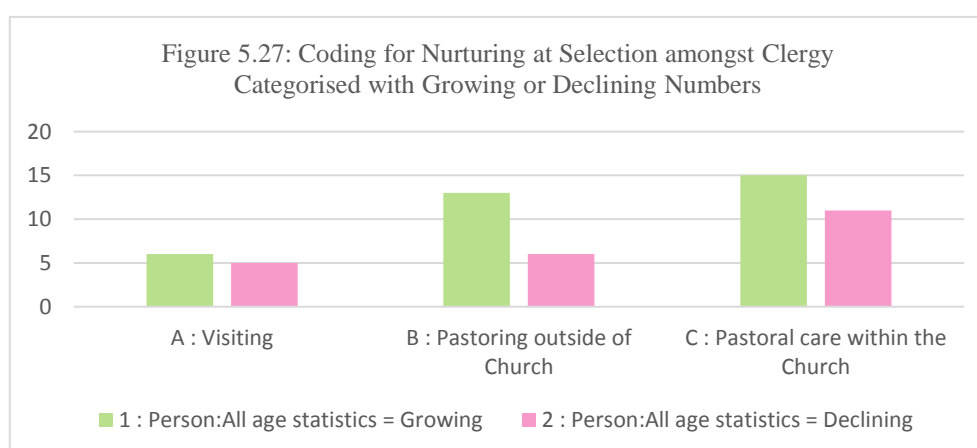
5.8 Conclusions

To explore understandings of mission and evangelism amongst clergy, and the impact of these understandings on ministerial practice, the study sought firstly to assess the extent to which clergy view mission and evangelism within their vocation at the point of selection, and secondly the role personality plays in this, thirdly, to gauge whether understandings of vocation change over time, and fourthly, how patterns of formation, training and deployment affect change, fifthly, to consider how a vocation to ordained pioneer ministry differs from the more general ordained vocation, and finally, to evaluate how understandings of vocation influence ministerial practice and church growth.

In demonstrating the findings from the situational analysis phase, the chapter began by assessing understandings of mission and evangelism at selection. This provided evidence of a perceived lack of importance given to mission and evangelism within ordained vocation, both by participants and selection advisors. Word frequency distribution and themed analysis demonstrated a reluctance among participants to refer to evangelism terminology in registration forms, and also demonstrated deficiencies in reporting by bishops' advisors.

Attention then turned to personality factors, with findings suggesting that whilst personality factors do play a role in understandings and practices of mission and evangelism, stereotyped statements, such as 'evangelists are extroverts', should be resisted. Personality factors were discussed, in particular comparing the vocational statements of introverts and extroverts in regard to mission and evangelism. Extroverts in the study were more likely to provide evidence of experience and competency in witness, contextualising and fresh expressions of church. However, introverts were as likely to integrate mission and evangelism into their sense of vocation, and provide evidence of gentle witness, loving service and mission through a parish model. The majority of clergy interviewed reflected easily about how they integrated their vocation and personality, actively working to manage the needs of the role with self-care.

Questions of vocational change over time were then addressed. It appears that for the majority of clergy studied, a deep rooted sense of vocation remains consistent from selection

through to first incumbency. Findings suggest that training has an *adding to*, rather than transforming effect on vocational identity. Clergy reported that initial training and curacy developed their confidence and leadership skills, which enabled them to practise their deep rooted sense of vocation more competently. Evidence was found that suggests some aspects of ministry, lacking at selection, were added to clergy understandings of vocation. However, there was little evidence to suggest that mission and evangelism was added or integrated into the vocational identities of clergy lacking this at selection. This is surprising, given that evidence of competency in mission and evangelism was absent in at least a third of participants at the point of selection.

Decisions taken by ordinands to engage in training that included practical, as well as theological training in mission and evangelism, appeared to influence how mission and evangelism were integrated in to their understanding of vocation. It also appeared that those lacking competency in mission and evangelism at selection did not take advantage of options to engage in practical training in this area.

The chapter then moved on to look at differences between pioneers and other clergy. Pioneers reported that the provision of pioneer ministry offered opportunities for ministry, but also tensions and vulnerabilities in being a subset of clergy. They also questioned whether the labelling of some individuals as pioneers allowed other clergy to view mission as optional.

A comparison of statements, made by pioneers and other clergy, about vocation and ministerial practice, showed, unsurprisingly, that pioneers identified with visionary leadership and pioneering missional practice above and beyond other clergy. However, clergy not identified as pioneers, but who exceeded the mission and evangelism criteria at selection and went on to lead growing churches exhibit similarities. They also show a preference for visionary leadership though in a milder form. These clergy, and those identified as pioneers, showed more evidence of role crafting, to retain a focus on those not attending church, and the ability to shape ministerial demands to enable this.

Finally, the analysis evaluated how understandings of vocation influence ministerial practice and church growth. Through a comparison of coding for mission and evangelism at selection

with statistics on attendance, the study showed differences at selection between those who went on to lead churches with growing numbers and those who went on to lead churches with declining numbers. The study provided evidence that clergy leading growing churches showed more evidence for mission and evangelism at selection than those leading declining churches, and in particular, showed more evidence for a commitment to engage in practices of witness, evangelism, and pastoral care with those beyond the church.

When these findings are drawn together, as a constructivist grounded theory of ordained vocation in the Church of England, (as depicted in figure 5.28), two routes of ordained vocation are pictured. There are those who came to selection with experience and understanding of mission and evangelism. It is likely that their expertise was underreported, or unfavourably reported if they were also identified as pioneers. They opted for a training pathway which allowed them to engage in practical as well as theological training which included mission and evangelism. Their deep rooted sense of vocation remained during initial training and curacy, as they developed confidence and leadership skills, and other elements of ministry. Now in their first incumbency role they have learnt how to manage their own personality needs with the demands of ministry and have developed skills in role crafting to retain a focus for ministry on those beyond the existing church congregation. They are developing the ministry of the churches they lead, often with fresh expressions of church, and are experiencing some growth.

There are also those who came to selection with little experience or competency in mission and evangelism. Their lack of competency was not acknowledged at selection, and so this particular training need was not identified in their BAP report. Training providers were unaware of the training need, and given the lack of mention in the BAP report did not have to provide evidence of progression in this area. They opted for a training pathway, based in the classroom, and chose placement options with minimal practical experience of mission and evangelism. During curacy, given the training incumbent's ministry practice, there was little challenge or expertise available to experience practices of mission and evangelism or grow in confidence in this area. Their deep rooted sense of vocation remained and grew during curacy, as did leadership skills and confidence. During this time they also learnt how to manage their own personality needs with the demands of ministry. Now in their first incumbency post, they are leading churches in decline. They are aware of the need to reach

out to the community and the need for the church to grow, but are lacking experience in mission and evangelism. They are not sure if it is part of their vocation, and do not feel competent to engage in outreach.
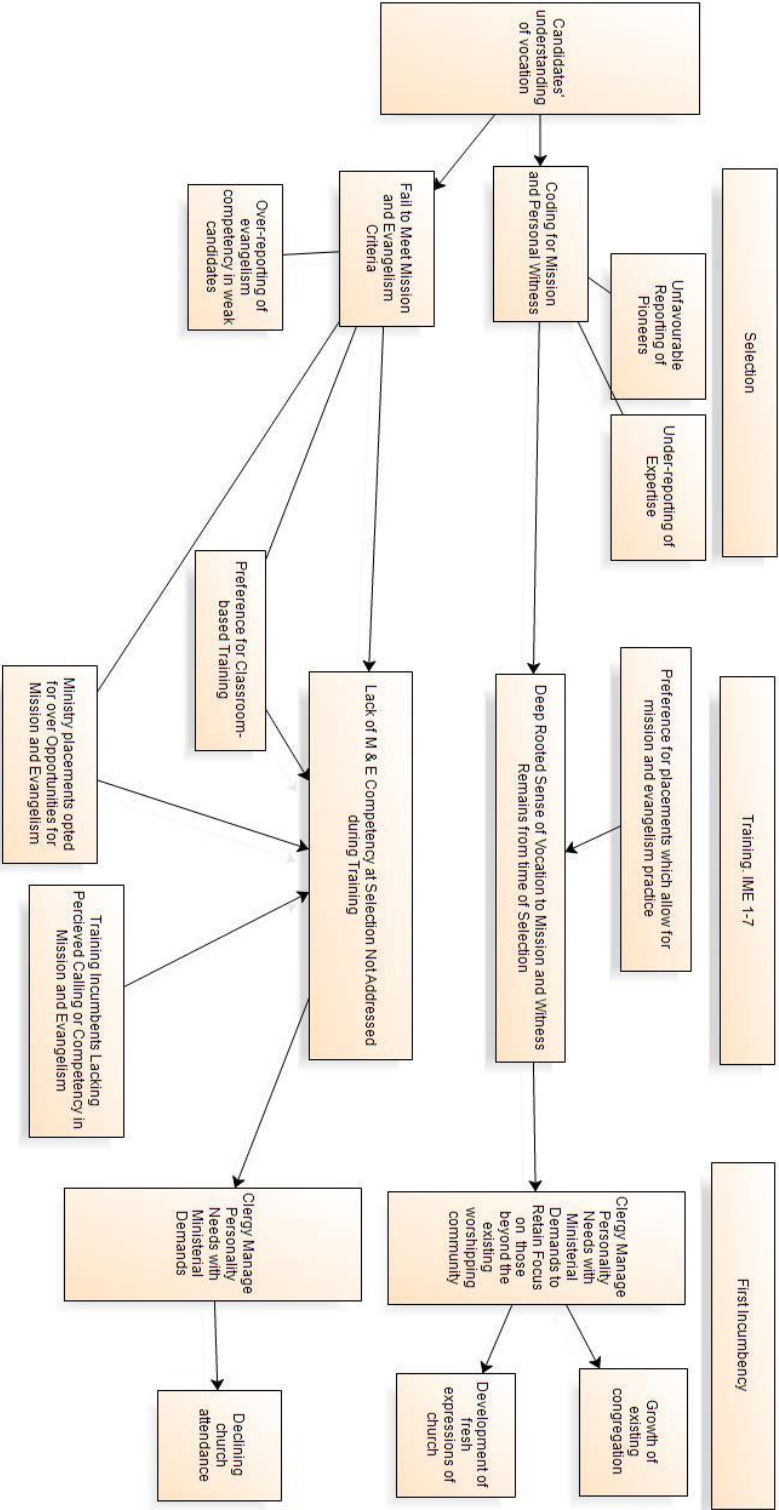
Figure 5.28: A Constructivist Grounded Theory of Ordained Vocation in the Church of England

Model 9: Concluding Findings

6. Theological Reflection

6.1 Introduction

 Chapter five offered some thought-provoking findings and presented the temptation to rush into proposing recommendations to improve practice. However, there are a number of reasons why jumping to best practice recommendations would be an inadequate response and this chapter begins by outlining these. Thorough theological analysis is then conducted, employing the Cameron et al model of theological reflection, which draws the four voices of theology into dialogue to discuss the findings. This process queries differences between espoused and operant understandings within the Church of England, and draws on normative and formal understandings of ordained vocation. This dialogue between voices develops to discuss the importance of witness within the Church and within ordained ministry, and offers a practical theology of ordained vocation, grounded within empirical findings. Following this, conclusions and recommendations are then developed further in chapter seven.

6.2 Why Jumping to Best Practice Recommendations is an Inadequate Response

The study found deficiencies, both at the point of selection and during training, in preparing clergy for ministries which incorporated mission and evangelism. These could be summarised as follows.

1. Up to a third of participants displayed considerably less evidence of understanding and experience in the mission and evangelism criterion than in other selection criteria.
2. BAP reports and Sponsoring Papers were unreliable in reporting on participants in this area.
3. Motivation to engage in personal witness influenced whether individuals participated in practical experiences of mission and evangelism during training.
4. Some aspects from selection criteria found absent at selection were added and integrated into individuals' sense of vocation during training. This was not the case in the area of mission and evangelism.

5. Clergy who went on to lead growing churches showed a commitment to mission and evangelism at selection, and in particular, expressed a commitment to personal witness, which was outworked in later ministerial practice.

If the research design moved from constructivist grounded theory findings to apply a best practice approach, at this point, there would be a move towards recommendations for policy change, perhaps along the following lines.

Best practice is embodied in clergy leading growing churches. As such, clergy leading growing churches in this study can be seen as best practice cases and used as a model for future selection and training. Consequently, all candidates for selection should show a commitment to mission, evangelism and personal witness, or the clear potential to develop in this area. To achieve this selection and training should be reshaped to ensure:

1. All candidates are assessed adequately for mission and evangelism at selection.
2. Candidates who are particularly weak in this area be asked to gain more experience before entering training.
3. Bishops and training providers be given adequate note of candidates' training needs in reference to mission and evangelism.
4. Training should include substantial practical and theological reflection in this area.
5. Learning outcomes for mission and evangelism should be completed throughout initial training and curacy ensuring future clergy are competent in this area.

Given the study's findings these recommendations seem a reasonable response. However, as discussed in 3.7.4, over-reliance on social scientific findings can distract from the theological task. Findings from social scientific research, such as grounded theory methods, and likewise, action research[459] can be concerned primarily with what works, so, in this instance, taking a purely pragmatic approach and proposing what clergy need to do in order to stop decline. Too quick a move to recommendations favours pragmatism over values, accepting the findings, and making the assumption that growing churches are necessarily examples of good practice. It may be the case that clergy leading growing churches have expertise to share, and that the focus on renewal, reform and growth can enable fuller understandings of the Church and of mission. However, it is also the case that when these are taken either simplistically or pragmatically, and without coherent theological reflection,

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[459] Cameron, H. et al., "Talking About God in Practice," (London: SCM Press, 2010), 43.

(as discussed in 2.5.1) such a move can lead to a distorted ecclesiology, namely that the primary aim of the Church is to grow or at very least survive.

The task of the practical theologian, as expressed coherently by Stephen Pattison and James Woodward, is the holding of tensions between what is and what ought to be. This involves a dialogue between inherited traditions and contemporary occurrences, between normative texts and texts of experience, between the ideal and reality, between theory and practice.[460] It is in the holding of these tensions that it is possible to evaluate the pragmatic questions of what works, with the theological questions of what God has called the Church to be and to do. In this case, it requires a process of evaluating ordained vocation by holding together, and in tension, current practices of selection and training, with documented Church of England explanations of ordained ministry. In addition, these must be held in dialogue with normative voices (for example as expressed in the ordinal), and voices from the formal and academic study of vocation. Only through this type of theological dialogue can findings be understood within a confessional framework, shifting constructivist grounded theory to practical theology, grounded on empirical findings, and offering theological recommendations to transform and renew practice.

6.3 Four Voices Theological Reflection

Cameron et al developed a model of practical theological reflection, drawing the four voices of theology into dialogue.[461] In reflecting on the findings, outlined in the previous chapter, this method of theological reflection examines differences between espoused theology and operant practice in dialogue with normative and formal theology. The following section discusses and applies this model of theological reflection to the empirical findings.

6.3.1 In Conversation with the Four Voices

Cameron et al identify the four voices of theology as; normative, formal, espoused and operant. The normative voice includes official church teaching, liturgies, scripture and

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[460] Pattison, S. and Woodward, J., 'An Introduction to Pastoral and Practical Theology', in *The Blackwell Reader in Pastoral and Practical Theology*, ed. Pattison, S. and Woodward, J. (2000), 16.
[461] Cameron et al., "Talking About God in Practice."

creeds. The voice of formal theology engages theology by theologians. Espoused theology denotes the theology embedded within a group's articulation of its beliefs. And finally, operant theology expresses the theology embedded in the actual practices of a group.[462]

The model is developed from a transformative theological stance which seeks to hold onto the normativity of Church teaching whilst being guided by 'the conviction that the Holy Spirit is moving Christ's people to an ever deeper understanding of faith'.[463] It is this reliance on the normativity of existing teaching, alongside openness to new revelation, which opens up the theology that is before us, 'waiting to be seen'.[464]

These four voices are held in tension, with the potential for each voice to influence and transform the other, whilst giving the normative some level of privilege. Cameron et al. are keen to point out that this does not give the normative a simply superior authority, instead suggesting the normative voice acts as 'a tradition held in common'[465] and so is different from the insights of the particular or the local. The contribution of the normative voice enables practitioners to discuss whether their practices should adapt to reflect more closely their espoused theology, or whether their espoused theology should be adapted and renewed in response to their operant theology.[466]

6.3.2 Using Four Voices Dialogue to Reflect on Ordained Vocation

In holding together this tension between voices, giving a certain authority to the normative voice, whilst enabling transformative change to all voices, this method can be seen as well suited to the practical theological task of reflecting on ordained vocation. As discussed in chapter two, the Church of England holds together normative and transformative understandings of ordained vocation. The three orders of bishop, priest and deacon are based on scriptural understandings, developed through ecclesiastical traditions, and yet open to transformative change through theological developments, and in response to sociological change. The normative voice appears to retain a level of consistency with slow adaptation

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[462] Cameron et al., "Talking About God in Practice," 54.
[463] Cameron et al., "Talking About God in Practice," 148.
[464] Cameron et al., "Talking About God in Practice," 148.
[465] Cameron et al., "Talking About God in Practice," 60.
[466] Cameron et al., "Talking About God in Practice," 104-5.

occurring over time. The normative voice is held in tension with espoused voices heard through the influence of Archbishops, General Synod and Ministry Council (and their earlier equivalent bodies) who articulate more readily adaptable responses to theological and sociological change. These espoused voices shape the Church's understanding of how ordained vocation is born out in practice. Future clergy are formed by normative, operant and espoused theologies embedded in the training institutions, which develop in academic dialogue with formal theology. This dialogue is then fleshed out in practice within dioceses and parishes.

6.3.3 Complications in Using Four Voices Dialogue

Before employing four voices dialogue here, some alteration to the method must be made. Cameron et al suggest this dialogue occurs as part of Theological Action Research (TAR), undertaken by a team of 'outsider' researchers and 'insider' members of the faith organisation in question. Cameron et al favour a conversational process[467] in which dialogue between voices involves live discussion between team members who each represent the different voices within the process. It is possible to argue that research involving live dialogue between multiple voices in conversation provides more credible research than a lone researcher simulating the dialogue. However, even when multiple voices are present there remains the risk that one voice will come with a particular interpretation and shape the discourse in a particular way. As such, it is not the case that a live dialogue will necessarily produce a more robust research process than a simulated dialogue.

Any practical theology must, however, be able to move between theological reflection and practice. Cameron et al's conversational process enables this movement between reflection and practice by drawing together 'insider' practitioners alongside 'outsider' researchers. In this way it may hold precedence over formalised and individualised researcher led study, as the research process necessarily draws any reflection into possible future practice. It is possible to use this process of four voices conversation in a staged dialogue, however, for transformational change to occur, the lone researcher staging a dialogue must firstly engage and represent the voices faithfully, and then find ways to communicate findings with

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[467] Cameron et al., "Talking About God in Practice," 57.

individuals and church bodies in an attempt to draw those parties into a living dialogue. There are a number of ways in which I have sought to do this, which are outlined in chapter seven.

A further challenge to the implementation of four voices dialogue is the complexity of this particular research area. There are specific challenges in identifying who the voices present are, and how to adequately to represent them. This is a task which becomes more complex the broader the organisation. Cameron et al cite three examples, firstly with a parish, secondly a diocese, and finally with faith based agencies. Whilst parishes and agencies tend to hold together at a localised level, they concede that working with dioceses throw up particular challenges.

> Such a positioning ecclesiologically can lead to tensions in espoused positions, as well as particular kinds of tensions between espoused and operant theologies…A question has arisen about what it means to describe the theology of the bishop to which the diocesan agency is contractually committed, as the 'espoused' theology of those diocesan practitioners. How 'espoused' is such a theology for the practitioners involved; and how much is it a normative theological reality to which they are obedient?[468]

Representing the voices across the Church of England, with regards to selection and training, involves a similar complexity. In this instance how 'espoused' is the selection criteria for selection advisors or tutors in training institutions; and how much is it a 'normative' theological reality to which advisors are expected to be obedient? Furthermore, how 'espoused' is the selection criteria for bishops who disagree with the Ministry Council's guidance and do not take it as either 'espoused' or 'normative'? There is no simple resolution to these questions within a Church which upholds episcopal leadership, diversity and conciliar governance (see 2.2). But this complexity, rather than negating the use of the four voices, further shows the necessity of dialogue, as it is in this dialogue that the Church's theology and practice is outworked.

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[468] Cameron et al., "Talking About God in Practice," 143.

6.4 Using Four Voices Dialogue to Reflect on Findings from the Study

As discussed in chapter two, the Church of England holds together normative and transformative understandings of ordained vocation. The normative voice is expressed in the historic formularies and later revisions, including the ordinal. The Church of England's articulated beliefs about ordained vocation, her espoused theology, are held in Ministry Council documentation, such as selection criteria, and General Synod papers. Formal voices are presented through theological literature, and operant theologies of ordained vocation have been demonstrated through the study's findings.

Although the four voices are identified as distinctive expressions of theology, Cameron et al are accurate in noting that the voices are neither simple nor separate from one another. 'We can never hear one voice without there being echoes of the other three.'[469] Thus, in identifying voices for dialogue here, behind any distinctiveness, there is concurrently movement, connectivity, and influence.

Drawing on the method proposed by Cameron et al,[470] the dialogue between voices has been broken down into the following areas.

1. What has been learnt about the operant theology?
2. What has been affirmed in the espoused theology?
3. What gaps between espoused and operant theology have been identified?
4. In what ways can normative and formal theology help address these gaps?
5. What modifications to practice or espoused theology should be considered?
6. Are there specific actions and renewed theology for the Church to consider?
7. Should a second cycle of research or a later evaluation be considered?

Questions one to four will be attended to in this chapter. Questions five to seven will then be addressed in chapter seven, as conclusions and recommendations, alongside discussion on how the findings are being brought into live dialogue within the Church.

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[469] Cameron et al., "Talking About God in Practice," 54.

[470] Cameron et al., "Talking About God in Practice," 106. Six areas are suggested to help facilitators progress the discussion between voices. Curiously there is no specific mention of formal theology here, so this has been added to question four.

6.4.1 What has been Learnt about the Operant Theology?

As noted above, operant theology within selection processes and training has been demonstrated through the study's findings. The summary list of findings is included below, interspersed with discussion on how these findings reveal the operant theology at work.

1. Up to a third of participants displayed considerably less evidence of understanding and experience in the mission and evangelism criterion than in other selection criteria.

Some participants did show clear experience and commitment in this area, expressing mission, witness, or evangelism, as integral to their vocation to ordained ministry. However, up to a third of participants showed a considerable lack of understanding and experience, and in marked contrast to other criteria. This suggests that a notable proportion of participants did not view the mission and evangelism criterion as essential to ordained ministry. Furthermore, participants showed a particular reticence is using the term evangelism.

2. BAP reports and Sponsoring Papers were unreliable in reporting on participants in this area.

BAP reports and Sponsoring Papers appeared unreliable in assessing the mission and evangelism criterion. This was particularly noticeable in comparison with other criteria. These findings suggest that a sizable proportion of bishops' advisors and DDO's did not view mission and evangelism as central to ordained vocation. Furthermore there was little evidence of advisors viewing a calling to mission and evangelism as integrated within a vocation to ordained ministry. This was in marked contrast to the views held by some participants, and in particular those identified as pioneers.

Across the selection criteria it is to be expected that candidates will display differing degrees of prior experience, competence and understanding. However the particular lack amongst up to a third of participants, and the unreliable reporting in BAP reports and Sponsoring Papers suggest an operant theology that Criterion H: Mission and Evangelism is of less importance than other criteria.

3. Motivation to engage in personal witness influenced whether individuals participated in practical experiences of mission and evangelism during training.

Only those participants who showed evidence of commitment in this area at selection opted for training which provided experience in mission and evangelism. At interview these participants reflected on how these experiences had influenced their theology of ministry and how this was then outworked in ministry. These findings further confirm an operant theology that mission and evangelism is optional, an added extra for those clergy who choose it.

4. Some aspects of the selection criteria found absent at selection, were added and integrated into individuals' sense of vocation during training. This was not the case in the area of mission and evangelism.

The study found that whilst the deep rooted sense and shape of vocation tended to remain consistent from the point of selection to first incumbency post, some aspects of ministry absent at selection were added to participants' sense of vocation. During initial training and curacy the practicing of ministry alongside theological reflection enabled participants to develop understanding and ability. Noticeably, whilst the criteria for mission and evangelism was least well attended to at selection, none of the participants, failing to write about mission or evangelism within their sense of vocation at selection, went on to report it having become part of their sense of vocation at interview. Whilst it is likely all ordinands received teaching on mission, practical experience and hands on training appeared optional. This is in stark contrast to other formational aspects of training where ordinands engage in the theory and practice of ministry, for example prayer and spirituality, preaching, leading worship, and pastoral care. Ordinands viewing mission and evangelism as not applicable to them could choose to opt out of practical and sustained training in mission and evangelism during initial training and curacy. This further demonstrated an operant theology that mission and evangelism are optional within ordained vocation.

5. Clergy who went on to lead growing churches showed a commitment to mission and evangelism at selection, and in particular, expressed a commitment to personal witness, which was outworked in later ministerial practice.

These findings suggest that the motivation to engage in witness (or lack of it) displayed at selection develops through training as an operant theology of ministry. Clergy views on

mission and evangelism shape their understanding of ministry at selection, which in turn influences their training choices, enabling further development in this area, which is born out in later ministry. The study found that most clergy shape their practice to enable a balance between personality needs and ministerial demands. However, only those who integrated mission and personal witness into their theology of ministry shaped their practice to balance personal and ministerial demands, whilst maintaining attention on those beyond the existing worshipping community. Therefore, whilst the commitment to mission and personal witness appears to influence ministry and later growth, it appears optional rather than typical of ordained ministry.

6.4.2 What has been Affirmed in the Espoused Theology?

The espoused theology of ordained vocation is expressed in the selection criteria, from which the following extracts are taken.

Criterion A: Vocation must be fulfilled for a candidate to be recommended for training.

> Irrespective of their fulfilment of other Criteria, candidates must fulfil Criterion A and demonstrate that they have a vocation to ministry within the Church of England as a priest, deacon or accredited lay minister if they are to be recommended for training.[471]

However, it is expected that all candidates should attend to each criteria.

> Each Criterion has attached to it core elements which are a summary of the essential aspects of that Criterion. *The core elements are to be applied to all candidates.*[472]

> Where significant weaknesses emerge under the Criteria these should not be glossed over since the headings indicate the essential areas of assessment.[473]

> Bishops' Advisers should bear in mind that they are seeking potential as well as actual ability in candidates. Particular care should be taken to make proper allowance for the age of candidates, not expecting more than is appropriate for candidates of any age. However, firm evidence should be found for the potential which is perceived in candidates, based on the requirements outlined in the Criteria.[474]

The espoused theology expressed in the selection criteria makes clear that the mission and evangelism criterion is generally applicable to all candidates coming for selection to ordained ministry in the Church of England.

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[471] "Criteria for Selection for Ministry in the Church of England 2005," v.
[472] "Criteria for Selection for Ministry in the Church of England 2005," 3. Italics added.
[473] "Criteria for Selection for Ministry in the Church of England 2005," 1.
[474] "Criteria for Selection for Ministry in the Church of England 2005," 2.

In some cases, candidates come to selection with a particular focus for ministry, for example chaplaincy, pioneer ministry or as potential theological educators. Even in these cases the *Criteria for Selection* makes clear that basic roles and tasks as expressed in the core elements are of a similar order for all ministers.

> The likely initial focus of ministry (indicated in the diocesan Sponsoring Papers) for which a candidate is being considered sometimes implies a difference of emphasis in the application of the Criteria, but not a variation of the overall standard. The standard is for adequacy as a public representative ministry as a priest, deacon or accredited lay minister in the Church of England. The Criteria need to be applied intelligently by the Bishops' Advisers to the candidates in the light of their proposed future ministry, while recognizing that the basic roles, tasks and skills of all ministers are of a similar order.[475]

The espoused theology of ordained vocation as set out in the selection criteria is clear that those being recommended for training, and without exception, address all core elements of the criteria, or show firm evidence for potential. As such the Church of England is unequivocally clear about the importance of mission and evangelism within ordained ministry.

This espoused theology, namely that mission and evangelism is central and held in common across the ministry of the Church of England, was expressed by Archbishop Justin Welby at General Synod in February 2016.

> But for too long the ministry of evangelism in the church has been viewed as an app on the system…you will know that apps are simply add-ons, optional extras, suited to those with particular interests and activities. As I said, for many it seems that evangelism is such an app – simply to be used for those who are gifted, who don't mind being out of their comfort zones, who are happy talking about faith with strangers, and have a clever way of explaining the mysteries of God's love. But evangelism and witness are not an app. They are the operating system itself.

Whilst Archbishop Justin Welby was talking to the General Synod about the Church, rather than in specific reference to ordained ministry, he was clear in affirming the place of witness and evangelism as central within the life of the Church and by implication to ordained ministries.

Findings from the study suggest that for some clergy, the espoused theology of ordained vocation, and the place of mission and evangelism within that, is characteristic of ordained

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[475] "Criteria for Selection for Ministry in the Church of England 2005," 3.

ministry. However, the findings suggest this is only the case in some and certainly not as generally accepted as the espoused theology asserts. Nonetheless, the evidence which links motivation for personal witness and later growth suggest that not only is the espoused mission and evangelism criterion characteristic of some ordained ministry, it is characteristic of leaders in growing churches. It should be noted, that clergy showing evidence of a commitment to mission and witness at selection, and going on to lead growing churches, come from a variety of traditions and minister in a variety of socio economic contexts. Also, it was not just participants who felt a specific call to mission, witness or pioneering who provide evidence for the mission and evangelism criterion. Some participants who described their vocation as rooted in pastoral practice also identified mission and witness as integrated within this. Moreover, findings about introvert and extrovert traits suggest that the ability to engage in mission and witness is not restricted to particular personality types. Together these suggest that an integrated commitment to mission and evangelism is not necessarily limited to a particular tradition, set of practices, personalities, or contexts, even where it may be more evident in some than others. This affirms the validity of the Church of England's espoused theology, that mission and evangelism can be characteristic of all ordained ministry.

6.4.3 What Gaps between Espoused and Operant Theology have been Identified?

The espoused theology, that all clergy should show commitment and expertise in mission and evangelism, is not born out in the findings. It is clear that whilst the Church of England's espoused theology affirms mission and evangelism as integral to all ordained vocation, the operant theology identified in selection processes and training suggests that mission and evangelism are viewed as optional. As such, the first gap between operant and espoused theology can be identified as the question of whether mission and evangelism are essential or optional within ordained vocation. This is the first gap which will be addressed through dialogue with normative and formal voices.

The second gap identified between espoused and operant theology is over the use of the term evangelism. Participants appeared reticent in using the term, and coding analysis of selection papers led to the decision to use the term witness rather than evangelism, as this more appropriately portrayed participants' views. Curiously, whilst the espoused theology emphasised evangelism alongside mission, very few participants used this term, even when

describing practices which could be termed evangelistic. The differences between operant and espoused voices here raise questions as to understandings of particular terminology and the ways in which clergy articulate theology and practice in the area of mission, evangelism and witness. This is the second gap which will be addressed through dialogue with normative and formal theology.

Other gaps have been identified which appear secondary, and follow on from the first two gaps. One such example is the difference between the criteria for assessment and the operant practices of advisors. Another is the question of whether practical theological experience in mission and evangelism should be optional or typical in training. These secondary issues relate to and follow on from deliberations over whether mission and evangelism are optional. Because of this, these secondary issues will be dealt with in the final chapter in relation to modifications for consideration.

6.5 In What Ways Can Normative and Formal Theology Help Address these Gaps?

As discussed in chapter two understandings of ordained ministry in the Church of England can be understood as normative and transformational. Normative understandings retain a level of consistency, and are held in tension with espoused voices heard through the influence of Archbishops, General Synod and Ministry Council. This creates an environment in which slow adaptation occurs over time as normative voices dialogue with espoused voices to articulate more readily adaptable responses to theological and sociological change. In addition, ordained ministry in the Church of England is marked by both commonality and diversity, encompassing Catholic and Reformed traditions. This normative, transformational, diverse, and common dynamic influences the selection and training of clergy, who are formed by normative, formal, espoused and operant theologies embedded in training institutions and in curacy posts.

Within this dynamic, normative and formative theology can enable the evaluation of gaps between espoused and operant theology, discussing whether practice should move closer to espoused theology, or, whether the espoused theology should be renewed in response to the insights gained from operant theology. To discuss this, the normative theology expressed in the historic and revised formularies are brought into dialogue with voices from formal

theology, to explore whether mission and evangelism should be optional or typical, and whether evangelism terminology is problematic.

6.5.1 Using Normative Theology to Reflect on the Typicality of Mission and Evangelism within Ordained Vocation

As outlined in 2.3.5, the normative theology of the Church of England in regards to ordained ministry is held within the ordination rites for each of the threefold orders. All three services have similar elements, for example all orders are set first in a Christological framework, finding a pattern for ministry in the ministry of Christ and set within the ministry of the Church, the body of Christ. All three services also follow a similar structure as those to be ordained are presented, make their declarations, are prayed for, receive bibles and Holy Communion. However, each of the three services contain distinctive features which make manifest the calling and ministry of the order concerned.

Deacons are described as heralds of the kingdom, bringing before the servant Church the needs of the world.[476] 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.[477]

> 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… 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.[478]

Alongside this, deacons share in the pastoral ministry of the Church, preach the word, and lead God's people in worship and intercession. They accompany those searching for faith and bring them to baptism. They assist in administering the sacraments and distribute communion to the housebound. Through nourishment from the Scriptures they are to equip

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[476] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 4.

[477] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 10.

[478] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 15.

the Church to live out the gospel in the world, faithful in prayer and watchful for the kingdom and signs of God's presence.[479]

The ordinal describes priestly ministry as drawing God's people into a life transformed and sanctified.[480] 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 wellbeing. They are to set the example of the Good Shepherd always before them as the pattern of their calling…they are to sustain the community of the faithful in the ministry of word and sacrament, that we all may grow into the fullness of Christ and be a living sacrifice acceptable to God.[481]

Priests are called as servants and shepherds, messengers, watchmen and stewards, proclaiming the word of the Lord and watching for signs of God's new creation. They are to tell the story of Christ's love, to feed and provide, to search for those in the wilderness, that they may be saved through Christ, calling hearers to repentance and declaring forgiveness and absolution in Christ's name. They are to baptize and nurture new disciples and unfold the Scriptures, declaring the mighty acts of God. They are to lead worship and preside at the Lord's table and bless the people in God's name. They are to resist evil, support the weak, defend the poor, and minister to the sick and dying, interceding for all in need. Guided by the Holy Spirit, they are to build up the Church in unity and faith, fostering the gifts of all God's people.[482]

Episcopal ministry, embodying the ministry of both deacon and priest is summarised as,

> focussed in the apostolic responsibility of proclaiming and guarding the faith, of presiding at the sacraments, of leading the Church's prayer and of handing on its ministry as they share with their fellow bishops in their apostolic mission.[483]

> Bishops are ordained to be shepherds of Christ's flock and guardians of the faith of the apostles, proclaiming the gospel of God's kingdom and leading his people in mission. Obedient to the call of Christ and in the power of the Holy Spirit, they are

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[479] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 15.
[480] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 4.
[481] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 32.
[482] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 37.
[483] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 4.

to gather God's people and celebrate with them the sacraments of the new covenant. Thus formed into a single communion of faith and love, the Church in each place and time is united with the Church in every place and time.[484]

Bishops are called to serve and care for the flock of Christ as principal ministers and chief pastors. They share in the oversight of the Church, ministering discipline with compassion, and preside over the ordination of priests and deacons. They have a special care for the poor and are to 'seek out those who are lost and lead them home rejoicing, declaring the absolution and forgiveness of sins to those who turn to Christ'.[485] They are to work for righteousness, proclaiming the gospel boldly, following the example of the prophets and apostles teaching.[486]

Whilst the three orders are given distinctive ministries there is some overlap. The commentary provided by the Liturgical Commission explicitly notes that while the services show the distinctiveness of the threefold orders this does not indicate exclusivity. Equal emphasis to all aspects of ministry are not possible within the ordination service, which highlights particular elements that are especially rather than exclusively appropriate to that office.[487] Furthermore, the Church of England practises sequential ordination of the three orders, whereby the distinctiveness of diaconal ministry is not discarded when someone is ordained priest, in the same way that priesthood is not discarded when someone is consecrated bishop. Consequently, whilst it could be said that the diaconate contains more distinctive elements pertaining to mission and evangelism, than the orders of bishop or priest, all three orders carry in them the calling to engage in mission, witness and gospel proclamation.

The normative statements about ordained ministry within the Church of England set a clear case for suggesting that mission and gospel proclamation form an integral part of ordained ministry, and as such should be viewed as typical rather than optional. Normative statements show all clergy as heralds of the kingdom, proclaiming the gospel and equipping the Church

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[484] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 35.
[485] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 61.
[486] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 61.
[487] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 122.

to make Christ known, with priests and bishops having additional roles in leading and overseeing the Church's mission, seeking out the lost that they may be saved. Interestingly, whilst the ordinal is clear in calling all clergy to engage in mission and gospel proclamation the term evangelism is not present. This will be discussed later in addressing the second gap identified between operant and espoused theology. But before then dialogue with formal theology allows further engagement with the ordinal as a normative text.

6.5.2 Using Formal Theology to Reflect on the Typicality of Mission and Evangelism within Ordained Vocation

During the last twenty years, the theology of ordained ministry in the Church of England has been influenced, in particular, by discourse on the distinctiveness of the three orders. An evaluation of these developments in formal theology can enable further engagement with normative understandings of ordained ministry, and so help address differences identified between espoused and operant theology. Considerable space is given here to renewed understandings of the diaconate. The focussed attention on diaconal ministry does not purport that it is only deacons who have a ministry of mission and gospel proclamation, but rather than this order has a distinctive emphasis here, which then continues into priestly and episcopal ministry alongside other elements.

Developments in formal theology, in regards to the diaconate, arising from biblical studies, church history and practical theology, have influenced ordinal revisions, and as such influenced normative theology. This body of work, in returning to the sources, has sought to identify patterns of ministry in the New Testament and early church, to track historical developments in ordained ministry, and propose models of ministry for current practice.

Croft's *Ministry in Three Dimensions,*[488] stands as a pivotal piece of work in this area. Croft uses an analysis of scriptural models of ministry, outplayed in different cultural contexts, to critique current ministerial practice. Croft reflects on issues of mission, leadership and the increasing role of oversight in priestly ministry as lay leadership develops and clergy numbers decline. In this context of decline and increased clergy workloads, Croft critiques two stereotypes encountered in ministry, those looking to management models of leadership, tending to be from evangelical traditions, and those resistant to change and often upholding

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[488] Croft, *Ministry in Three Dimensions, Revised Edition*.

traditional views of priesthood.[489] In discussing emerging theologies of ordained ministry, Croft offers a renewed understanding of the threefold ministry in relation to the three dimensions of ministry found in the Greek New Testament use of diakonia, presbyteros and episcopé. Written originally in 1999, though revised in 2008, the reflections appear outdated at times, however this book continues to influence understandings of ordained vocation in the Church of England.

More recently, Alistair Stewart's study of order in the first Christian communities, takes a historical approach. Drawing on a range of sources, Stewart counters the temptation to apply historical precedent to current ecclesiology by revealing the extent of what is unknown, for example about collaborative leadership and the shift to monepiscopacy.[490] He also counters the argument that episcopos and presbyteros are interchangeable, showing no set template in Scripture, or early Christian communities, although there is significant overlap between terms.[491] Whilst providing strong critique of an original pattern of ministry as either monespicopal or collectively presbyteral, Stewart resists applying questions of normativity to ecclesial practice, instead pointing to later developments, such as monepiscopacy as a development in doctrine itself.[492] Martyn Percy takes a similar line, arguing against simplistic appeals to findings from church history as the Church exists as both created and evolving over time.[493] In this way, care must be taken in calling for precedent from historical claims, further confirming a method of theological reflection which takes the voices of theology in balance through dialogue.

Croft in reflecting on current practice through an appeal to scripture outlines the essential elements of the threefold orders, diakonia characterised as the ministry of a servant, presbyteros, a sacramental ministry characterised by the call to preach and pray, and episcope, the ministry of oversight and the focus of unity. Croft argues that whilst these three forms remain, the practice of these ministries has changed over time and notably so after the conversion of Constantine. James Barnett's critical study of the diaconate[494] charts the origins of the diaconal ministry in the New Testament as those sent with authority, following

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[489] Croft, *Ministry in Three Dimensions, Revised Edition*, 17-29.
[490] Stewart, A. C., *The Original Bishops: Office and Order in the First Christian Communities*, (Grand Rapids: Baker Academic, 2014), 49-53, 351-2.
[491] Stewart, *The Original Bishops: Office and Order in the First Christian Communities*, 48.
[492] Stewart, *The Original Bishops: Office and Order in the First Christian Communities*, 355.
[493] Percy, *Clergy: The Origin of Species*, 179-88.
[494] Barnett, J., M., *The Diaconate*, 2nd ed., (New York: The Seabury Press, 1981).

the pattern of Christ's servant ministry. Barnett identifies the age of the Apostolic Fathers as the Golden Age of the diaconate, in which deacons had considerable importance. Deacons had responsibilities in overseeing pastoral care, administering charities, assisting and representing the bishop on occasion, and often succeeding them into office.[495]

However, as bishops took on larger areas, so the role of presbyters increased and deacons became assistants. This in affect sees a move from distinct ministries to a hierarchical structure with deacons as subsidiary.[496] Barnett suggests that by the 5th century the diaconate was in decline, citing the development of cursus honorum; the Roman hierarchy of offices, the single greatest cause for the decline of the diaconate.[497] This hierarchical system of ordained ministry led to the loss of a distinctive diaconal ministry across most of the Church,[498] and by the tenth century, the diaconate had become, in the main, a probationary phase on route to priesthood.[499] There are of course notable exceptions, such as Alcuin the ninth century Northumbrian monk and architect of the Carolingian Renaissance, and St Francis of Assisi founder of the Franciscans Order, who both remained deacons throughout their lives.[500] But examples like this are rare. A few moved from deacons' orders to episcopal ministry. Three popes were elected whilst in deacons' orders, Gregory the Great, Leo the Great and Hildebrand. William Wareham was a deacon when elected Bishop of London, and became Archbishop of Canterbury the following year in 1503, and Reginald Pole was a deacon when appointed Archbishop of Canterbury in 1556.[501] The Church of England's best known post-Reformation deacon is Nicholas Ferrar, ordained in 1626 after establishing the Little Gidding community. Whilst the life of the community was cut short in 1646, Ferrar re-established the idea of religious life within the Church of England and influenced later developments.[502]

During the Reformation, the diaconate took on new meanings as New Testament texts were interpreted by Luther and Calvin.[503] Whilst enabling diaconal ministries, these

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[495] Barnett, *The Diaconate*, 43,95.
[496] Croft, *Ministry in Three Dimensions, Revised Edition*, 61.
[497] Barnett, *The Diaconate*, 145.
[498] Barnett, *The Diaconate*, 98.
[499] Aitchison, R., *The Ministry of a Deacon*, (Peterborough: Epworth Press, 2003), 98.
[500] Young, *Inferior Office?*, xxi.
[501] Young, *Inferior Office?*, xxii.
[502] Young, *Inferior Office?*, 27.
[503] Latvus, 'The Paradigm Challenged', 154.

understandings defined the diaconate as humble service and social care. Young, in his history of deacons in the Church of England, questions the marginalisation of the distinct role of deacons, all but written out of history.[504] The office of deacon was at times used to develop ministry beyond the parish, for example, ministry in education or ministries that might now be referred to as chaplaincy.[505] However, in the main long-term deacons were ordained to increase numbers of clergy by enabling people to be ordained who could not be ordained to the priesthood, for example, through lack of education, or because they held other professions, or because they were women.[506] In this way the distinctiveness of the order remained marginalised, shaped by its inferiority and pragmatic considerations, rather than by theological understanding.[507]

By the 19th century diaconal movements grew in protestant churches, especially with the increasing numbers of women offering their services to ministry and mission. Whilst encouraging women to engage in ministry in more defined ways it also projected something of that particular context on to diaconal texts in scripture and early church writings.[508] This gave new meanings to the ancient Greek concept and new ways of using terms derived from diakon vocabulary.[509] Diaconal type ministries grew and flourished in the nineteenth and early twentieth century, away from priesthood, particularly in protestant traditions. Then in the twentieth century the diaconate grew in the Church of England through the developing role of women in ministry. However, the Church of England continued to practise sequential ministry, retaining the inherited hierarchical structure in which deacons acted as probationary priests. As noted in 2.3.3 whilst all priests and bishops are also deacons, dioceses have different practices in regards to distinctive or permanent deacons.

During the second half of the twentieth century the diaconate became the focus of various discussions, initially brought to attention and distortion through the recognition of women's ministry.[510] Mary Tanner's report to General Synod in 1988 questioned the assumptions about deacons, showing the existence of permanent deacons throughout the Church's

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[504] Young, *Inferior Office?*
[505] Young, *Inferior Office?*, xxiii.
[506] Young, *Inferior Office?*, xxiii-xxv.
[507] Young, *Inferior Office?*, 143.
[508] Aitchison, *The Ministry of a Deacon*, 105-35.
[509] Latvus, 'The Paradigm Challenged', 154.
[510] Kuhrt, ed., *Ministry Issues for the Church of England*; Francis, L. and Robbins, M., *The Long Diaconate, 1987-1994*, (Leominster: Gracewing, 1999).

history.[511] This was followed by a rekindling of the biblical notion of diakonia through the work of Collins.[512] Collins' reinterpretation of Acts 6.1-4[513] away from Reformation and 19th century understandings is perhaps the most important aspect of his work.[514] Here the ministry of deacons in social care is challenged, and the place of the deacon in the proclamation of the gospel remembered. In his comprehensive study of the diakon terms in the New Testament,[515] Collins takes each use of the term individually, complexifying the notion of diakonos away from humble service as the determining identifier. This reveals a shift in the meaning of the diakonos away from simplified notions of servant-hood and towards a broader understanding as a commissioned ministry of proclamation. Paula Gooder and Kari Latvus[516] in critiquing Collins work show that whilst he may not be correct in all his applications, it is possible to accept Collins main thesis; that the connection between the diaconate and the notion of humble service is a distortion of its original identity and practice in the New Testament and early Church. This is taken up by Kuhrt and Avis, following General Synod's rejection of the *For Such as Time as This* report.[517] Though rejected by Synod, points raised shaped the discourse of the subsequent successful report *The Mission and Ministry of the Whole Church*.[518]

Avis builds on the work of Collins to make a substantial case for a renewed understanding of the diaconate, arguing that research into classical and New Testament Greek usage of the diakon terms calls for a reconstructed view of the diaconate as a commissioned ministry of the gospel.[519] Avis demonstrates Paul's use of diakon terms in the New Testament in reference to himself and in connection with apostolic ministry.[520]

> In Paul's case, diakonia stands for his fundamental commissioning as a minister of the gospel of Christ. When we resonate with that and allow it to shape our understanding of the ministry of the deacon, we find ourselves speaking of the

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[511] Tanner, M. and Platten, S., "Deacons in the Ministry of the Church: A Report to the House of Bishops of the General Synod of the Church of England," (London: Church House Publishing, 1988).
[512] Collins, *Diakonia*.
Kuhrt, G., W. and Avis, P., 'The Diaconate', in *Ministry Issues for the Church of England*, ed. Kuhrt, G., W. (London: Church House Publishing, 2000), 229-33.
"Gs 1407. For Such a Time as This."
[513] Collins, *Diakonia*, 230-1.
[514] Gooder, P., 'Diakonia in the New Testament', *Ecclesiology* 3.1 (2006), 33–56, 43.
[515] Collins, *Diakonia*.
[516] Gooder, 'Diakonia in the New Testament'. Avis, P., 'Wrestling with the Diaconate', *Ecclesiology* 5, no. 1 (2009), 3-6, 6. Latvus, 'The Paradigm Challenged', 149.
[517] Kuhrt and Avis, *The Diaconate*. "Gs 1407. For Such a Time as This."
[518] "Gs Misc 854. The Mission and Ministry of the Whole Church."
[519] Avis, 'The Diaconate'.
[520] Avis, 'The Diaconate', 9.

deacon as a herald of the gospel and a steward of the mysteries of Christ, as an envoy or ambassador on behalf of Christ and his Church.[521]

Some of this terminology, such as deacon as herald, has clear resonances with the revised ordination service for deacons. In fact the accompanying guide to the ordinal cites Collins work as influential.[522] As such, voices from formal theology confirm revised normative theologies of ordained vocation. This supports the espoused theology, over operant practices, that mission and evangelism should be typical amongst clergy.

6.5.3 Confusion over Renewed Understandings of the Diaconate

Confusingly the Church of England ordains both distinctive and sequential deacons; those who will remain deacons for the foreseeable future in ministry, and those in their diaconal year before being ordained priest. This is not without its problems and the Church of England has wrestled with the implications of this for many years.[523] Rosalind Brown's book on the identity and practices of deacons is helpful,[524] as is Christine Hall's collection of essays on diaconal ministry within the Church of England,[525] though published before renewed understandings of the diaconate were well-known. These are written for both sequential and distinctive deacons, speaking into the confusion apparent in having these two differing diaconates. Diaconal ministry is pictured by Antonia Lynn using liturgical roles played by the deacon to describe their identity and ministry beyond the Church and in the community.[526] These are helpful connecting points between the deacons' liturgical role within acts of worship, and pastoral and proclamatory roles beyond. However, it places the ministry of deacons as primarily liturgical servants, shaping their roles beyond the church through this type of ministry, with significantly less emphasis on the commissioned sending, seen in Collins' reinterpretation of New Testament texts. This is also seen in a number of chapters in Halls' collection of essays.[527] Elaine Bardwell largely ignores the proclamatory

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[521] Avis, 'Wrestling with the Diaconate', 5.
[522] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*, 122.
[523] Avis, 'Wrestling with the Diaconate'. 3-4
[524] Brown, R., *Being a Deacon Today*, (Norwich: Canterbury Press, 2005).
[525] Hall, C., *The Deacon's Ministry*, (Leominster: Gracewing, 1992).
[526] Lynn, A., 'Finding Images', in *The Deacon's Ministry*, ed. Hall, C. (Leominster: Gracewing, 1992).
[527] Hall, *The Deacon's Ministry*.

role[528] and Andrew Burnham suggests it is appropriate that deacons baptise in accordance with their pastoral role, rather than suggest missional or catechist roles.[529]

Brown writing after the *For Such a Time as This* report, (which utilised Collins reinterpretation), locates deacons both in the Church and in the World, on the margins of both, with an integrated 'threshold' ministry.[530] Here the diaconal role involves liturgical, pastoral and catechist ministry. Brown uses Collin's reinterpretation of the diakon terms in scripture to reimagine the diaconal role as representing the Church in the world.

> There is a two-way movement, deacons lead the church into the world in mission and the world into the church for prayer and action. Diaconal ministry has this world as its context, and deacons need to be happy there, able to see Christ in the midst of its life.[531]

Brown's book is useful in embodying the renewed understandings of the diaconate into the practices of the Church of England. However in doing this some of the original diaconal ministry is embraced whilst other elements are left behind, such as, Paul's use of diakon terms in connection to apostolic church planting. This is most notable in the introduction, where Brown refers to the Mission Shaped Church report,[532] relating the values for missionary churches as at the heart of diaconal ministry.[533] However, the book proceeds to discuss diaconal ministry only within the context of parish based ministry, whereas the Mission Shaped Church report argued for a mixed economy of fresh expressions of church alongside parishes. There is unfortunately no discussion on the liturgical role of deacons within fresh expressions of church. Likewise in discussing incarnational mission there is no discussion of the diaconal role in planting contextual churches.

Further confusion is evident as the Church of England has wrestled with ordained pioneer ministry, in particular in connection to distinctive diaconal ministry. Renewed understandings of diaconal ministry were applied specifically to pioneer ministry in the General Synod report *The Mission and Ministry of the Whole Church;*

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[528] Bardwell, E., 'The Pastoral Role of the Deacon', in *The Deacon's Ministry*, ed. Hall, C. (Leominster: Gracewing, 1992).
[529] Burnham, A., 'The Liturgical Ministry of a Deacon', in *The Deacon's Ministry*, ed. Hall, C. (Leonminster: Gracewing, 1992).
[530] Brown, *Being a Deacon Today*.
[531] Brown, *Being a Deacon Today*, 19.
[532] *Mission Shaped Church*
[533] Brown, *Being a Deacon Today*, xi.

The distinctive diaconate is particularly appropriate where an individual feels strongly drawn to the missionary, go-between ministry, seeking out the lost sheep and bringing   both the message of the gospel and the practical care that goes with it to the unchurched and, therefore, may be reluctant to proceed to priesthood with its additional responsibilities and constraints…The Ordained Pioneer Ministry that is now being developed in the Church of England appears to lend itself to the ministry of deacons.[534]

Croft also relates ordained pioneer ministry to a distinctive diaconate both in the more traditional understanding of service and listening to others, and in the light of renewed understandings, highlighting the practice of forming fresh expressions of church as listening to others, followed by loving service, the growth of a community, with opportunities to share faith.[535] Whilst in these terms the vocation of pioneer ministry and distinctive diaconate appear related, Croft neglects to discuss the development of such a community into a fresh expression of church. Issues relating to how fresh expressions can develop fully into churches have been attended to at length in *Fresh Expressions in the Mission of the Church,*[536] and agreed by Synod (see 2.5.2). Here Eucharistic questions are raised, arguing that more needs to be done to support leaders of fresh expressions to develop the sacramental life of these new churches.[537] Croft appears to be making a case for ordained pioneer ministry through an appeal to the recognition of a distinctive diaconate, as does *The Mission and Ministry of the Whole Church*.[538] However, if ordained pioneer ministry is understood within a distinctly diaconal role, the Eucharistic questions which lie at the heart of discussions about the vocation and nature of ordained pioneer ministry remain.

Support for distinctive diaconal ministry remains widely variable from diocese to diocese as does uptake for pioneer ministry. The questions in regard to how a distinctive and sequential diaconate relate to each other and to that of ordained pioneer ministry and licensed lay pioneer ministry, seem likely to continue, especially given the different approaches taken by bishops. Some key questions remain; firstly, is non Eucharistic diaconal ministry different from licensed lay pioneer ministry? And if not should lay pioneers be ordained distinctive deacons? Secondly, if ordained pioneer ministry is Eucharistic, how does this relate in practice to ordained distinctive deacons? Thirdly, if ordained pioneer ministry is understood

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[534] "Gs Misc 854. The Mission and Ministry of the Whole Church," 71-72.
[535] Croft, *Ministry in Three Dimensions, Revised Edition*, 193-204.
[536] "Fresh Expressions in the Mission of the Church."
[537]   Ibid, 178-93.
[538] "Gs Misc 854. The Mission and Ministry of the Whole Church."

as a primarily diaconal ministry, as argued for in *The Mission and Ministry of the Whole Church*,[539] (and so non Eucharistic) how can this involve pioneering new forms of church which are fully sacramental? Whilst these questions remain unanswerable at a national level, emerging practice is shaping the discourse as practices become embedded and normalised.

There also appears some confusion over how the three orders relate to each other, within renewed understandings of the diaconate, rather than the previously held hierarchical structure, and the diaconate as probationary year. Whilst there is some disagreement between formal theological voices over the relationship between deacons and bishops,[540] the sources point to the diaconal role as proclamatory and linked closely with episcopal ministry. Bardwell, in writing about the pastoral role of deacons within the Church of England argues that deacons are primarily servants of the bishop and as such more liturgical prominence should be given to the deacon when the bishop is present.[541] Edward Echlin, writing from a Roman Catholic perspective notes the importance of the connection between deacons and bishops, in being a voice for the marginalised and reducing the distance between the bishops and those in need.[542] Whilst these may be legitimate points they do seem to miss the apostolic importance of the connection between bishops and deacons in the New Testament as new Christian communities were formed and connected to the wider church. David Goodhew, Andrew Roberts and Michael Volland in discussing fresh expressions of church endorse episcopal ministry as including church planting, suggesting that bishops should plant one church per year.[543] Within this understanding of episcopal oversight there are connections to be made between the diaconate, supporting the bishop in church planting, and supporting these new communities of faith on behalf of the bishop. There are associations to be made here between the introduction of Bishops Mission Orders and the linked ministry of deacons and bishops in the early Church and during the Golden Age of the diaconate.[544] Jill Pinnock

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[539] "Gs Misc 854. The Mission and Ministry of the Whole Church."

[540] Collins argues that deacons worked alongside bishops. Collins, J. N., *Deacons and the Church*, (Leominster: Gracewing, 2002), 129-32.
Gooder, whilst accepting Collins' main thesis, argues with Georgi that there are instances such as in Philippians 1.1 where the terms for bishops and deacons are used synonymously; here bishops are also deacons, rather than bishops working alongside deacons. The differentiation seen in 1 Timothy 3 gives clear demarcation between orders, however evidence from 1 Clement suggests otherwise. Gooder, 'Diakonia in the New Testament', 36-7.

[541] Bardwell, *The Pastoral Role of the Deacon*, 59.

[542] Echlin, E. P., 'Theological Frontiers of the Deacon's Ministry', in *The Deacon's Ministry*, ed. Hall, C. (Leominster: Gracewing, 1992), 168.

[543] Goodhew, D., Roberts, A., and Volland, M., *Fresh!*, (London: SCM Press, 2012), 211.

[544] Barnett, *The Diaconate*, 43, 95.

discusses the role of the deacon within the Eucharist, clarifying the deacon's role in preparing the table.[545] There is clearly no implication of this type of ministry beyond the Eucharistic celebration within the parish church setting in Pinnock's chapter, however if diaconal ministry is seen in terms of pioneer ministry and fresh expressions of church, is it possible to begin to see one aspect of the diaconal ministry as preparing the Eucharistic table in the world, in the context of newly formed fresh expressions of church? If the pioneer is understood as working for and alongside the bishop in planting new churches, part of this diaconal role can be seen in preparing the Eucharistic table, and celebrating on behalf of the bishop when not present.

Beyond the specificities of pioneer ministry or a distinctive diaconate, renewed understandings of diaconal ministry impact the ministry of all those ordained. Whilst it may be the case that some people show a particular calling to diaconal type ministries (whether Eucharistic or not), all those who are called to ordained ministry are called to some extent to engage in and lead the Church in mission and gospel proclamation. Voices from formal theology have demonstrated that a return to the sources both in the early Church and New Testament texts suggest mission and gospel proclamation as integral and typical of ordained ministry and in particular, found in diaconal ministry. As such formal and normative theologies suggest a strong case for the espoused theology of ordained ministry over operant practice. Formal and normative voices suggest mission and gospel proclamation as integral to ordained vocation, confirming their presence within selection criteria and supporting espoused theology over operant theology.

It should be noted however, that the ordinal does not appear to differentiate between vocation, mission and ministry. The ordinal talks of the ministry of deacons, priests and bishops, as located within the servant ministry of Christ and the Church, and in relation to the characteristics of ministry. This appears at odds with the selection criteria which separate Criterion A: Vocation from other criteria as the determining factor. This difference between the espoused and normative raises questions for further consideration about how the elements within the criteria relate to each other and whether some take preference over others. The ordinal appears to make servant ministry in the pattern of Christ foundational to

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[545] Pinnock, J., 'The History of the Diaconate', in *The Deacon's Ministry*, ed. Hall, C. (Leominster: Gracewing, 1992).

ministry, with the characteristics of the threefold orders defined by who they are (for example, heralds of the kingdom), and by what they do (for example, proclaim the gospel). This difference will be taken up further in chapter seven in discussing modifications for consideration.

6.5.4 Using Normative and Formal Theology to Reflect on Evangelism Terminology

There is a notable gap between the espoused use of the term evangelism and the reticence of participants to use the expressed terminology. During the coding of registration papers a decision was made to label nodes under witness rather than evangelism, even though the selection criteria was explicit in using this term, as the majority of participants appeared at odds with this espoused theology. This was particularly noticeable either when participants made no reference to any evangelistic practice, or when those referring to evangelistic practice resisted using the specified terminology. Interestingly, appeals to normative theology as expressed in the ordinal also reflect this, as the term is not present there either. The ordinal confirms all clergy as heralds of the kingdom, proclaiming the gospel and equipping the Church to make Christ known, with ministries of leading and overseeing the Church's mission, and seeking out the lost, explicitly assigned to priests and bishops. As such, the accounts of the threefold ministries in the ordinal appear to include practices which could be referred to as evangelism whilst not being explicit in using this term. To discuss this ambiguity formal voices are drawn on, charting an ambivalence to evangelism through sociological studies, and discussing how the rise of contextual theology has shifted understandings of mission and evangelism in the UK.

As summarised in 2.5.4, a number of writers working within the discipline of sociology of religion address attitudes of reticence towards evangelism. Hunter describes the ethic of tolerance and civility in post-Christian environments which compels not just a 'tolerance of others' beliefs but also being 'tolerable to others.'[546] The exclusivism of soteriology: that salvation is found through faith in Jesus Christ alone, is seen as the most socially offensive aspect of Christian theology,[547] and in direct opposition to the 'ethic of civility'.[548]

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[546] Hunter, *Evangelicalism*, 151-54, 183.
[547] Hunter, *Evangelicalism*, 34.
[548] Hunter, *Evangelicalism*, 151-4.

Evangelism, overshadowed by the shameful history of colonialism, TV preachers and religious wars is perceived as something to be feared, associated with intolerance and superiority. Bryan Stone describes evangelism as a dirty word, an embarrassment to the Christian and an affront to the non-Christian.

> Given the cultural, historical and theological baggage attached to evangelism and given the Church's temptation to acquiesce to the world's demand that the gospel be good news on the world's terms, any such reconstruction of evangelism will not be simple or easy.[549]

Evidence from sociological studies on evangelicalism show that as evangelicals embrace this code of civility,[550] discomfort about evangelising is reported and models of evangelism embrace social action, popular culture and play down conversion.[551] Guest draws on Christian Smith's[552] concept of engaged orthodoxy to appropriately identify evangelical developments in the UK. He argues that incarnational mission

> has brought about radical accommodation of values whereby traditional understandings of humanity, sin, and the nature of salvation are being reconfigured.[553]

As discussed in 2.5.5, the popularity of the concept of contextualisation has influenced a shift away from evangelism as proclamation and towards incarnational mission. This is demonstrated in the range and extent of literature written on mission and evangelism over the last ten years, and reveals in part a crisis of confidence in proclamation. However the centrality of evangelism within the ministry of the Church has experienced something of a resurgence in recent years, noticeably following the apostolic exhortation Evangelii Gaudium by Pope Francis in 2013,[554] and within the Church of England following Archbishop Justin Welby's three priorities which include evangelism and witness.[555]

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[549] Stone, *Evangelism after Christendom*, 10.
[550] Hunter, *Evangelicalism*, 183-4.
[551] Guest, *Evangelical Identity and Contemporary Culture*, 37-45.
[552] Smith, *American Evangelicalism*.
[553] Guest, *Evangelical Identity and Contemporary Culture*, 166.
[554] Francis, *Evangelii Gaudium: Apostolic Exhortation to the Bishops, Clergy, Consecrated Persons and the Lay Faithful on the Proclamation of the Gospel in Today's World* (Vatican Press); available from http://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.pdf.
[555] *Archbishop Justin Welby's Priorities*, (cited 10/08/16); available from www.archbishopofcanterbury.org/pages/roles-and-priorities.html.

The rise of contextual theology and the emphasis on the development of fresh expressions of church this century, in marked contrast to appeals to proclamation during the decade of evangelism during the 1990's, can be seen as setting up incarnational mission in opposition to proclamatory evangelism, with current moves towards evangelism in the Church of England as a step back from developments made in contextual mission. However, this is not necessarily the case. Croft's seven disciplines of evangelisation[556] brings together incarnational mission and the development of fresh expressions of church, alongside apologetics and proclamation. Bevans, writing from a Roman Catholic perspective, acutely defines different approaches to contextual mission and evangelism drawing them together in what he describes as prophetic dialogue, keeping orthodox constants embedded in context and highlighting witness and proclamation, liturgy, prayer and contemplation, justice and reconciliation.[557]

A lack of breadth and quality in theological discourse on the relationship between contextual mission and evangelism contributes to a lack of clarity in this area. Stone writing about the theology and practice of Christian witness writes of the crisis in evangelism, identifying a gap in the theological study of evangelism and noting that

> resistance to and avoidance of thinking theologically about evangelism is powerful. Those who think theologically rarely think about evangelism, and those who think about evangelism rarely take the discipline of theology very seriously.[558]

This point is also noted by Tomlin[559] and Chilcote and Warner[560] as they, like Stone, seek to demonstrate a theology of evangelism in the practices of the Church. Chilcote and Warner bring together influential global developments, classic texts and landmark studies, in their compilation of essays on evangelism. They note that much of the literature on evangelism is practical "how-to" guides of a particular form or style which tend to lack theological engagement. They also stress the increasing number of texts from the academy which address the biblical and theological heritage of the Church but offer little guidance in terms of application. Their study of evangelism, in exploring the missional practice of the Church, seeks to bring the practice and theology of evangelism together. The lack of input from the

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[556] Found in Justin Cantuar and Sentamu Eboracensis, "Gs 1917. Challenges for the Quinquennium: Intentional Evangelism," 14-19.
[557] Bevans, S. and Schroeder, R., *Constants in Context*, (Maryknoll: Orbis, 2004), 348-95.
[558] Stone, *Evangelism after Christendom*, 17.
[559] Tomlin, G., *The Provocative Church*, (London: SPCK, 2002), vii.
[560] Chilcote and Warner, eds., *The Study of Evangelism*.

UK is particularly noticeable in Chilcote and Warner's compilation. In identifying key literature, contributions from British authors are scarce, including John Stott writing on the significance of Lausanne, and Leslie Newbiggin on pluralism and secularization. It would be uncharitable to suggest there has been no British contribution to the study of evangelism since Stott and Newbiggin, for example Tomlin's *Provocative Church* is a clear contribution. However, the absence of British voices highlights the lacunae here. Furthermore, with both Stott and Newbiggin contributing classic texts, this assessment suggests an absence of contemporary landmark work in the UK. Stone, writing in the US and Tomlin in the UK contribute to the theology of evangelism, setting practices of evangelism within the life and witness of the Church. However the lack of breadth and quality within the academic discourse has left a noticeable gap offering the Church little alternative to the prevailing narrative of civility and tolerance.

Stone critiques modernist methods of evangelism, which either seek to establish the intellectual respectability of the gospel in regards to universal criteria for truth and plausibility, or which seek to demonstrate the usefulness of Christian faith irrespective of truth claims. Stone draws on the work of John Howard Yoder, Stanley Hauerwas and Alasdair MacIntyre in proposing evangelism as virtuous practice. Here the habitual practices of the church as an alternative society form the witness of the Church, grounding evangelism in confession, testimony, presence, and peaceful witness.[561] Stone sets the evangelistic message in the life and work of Christ, exhorting evangelism not as salvation through Christ, but embodied in Christ's message in the declaration of the kingdom of peace. In doing this Stone attacks the pragmatic and functional view of evangelism as part of a growth agenda, calling the Church to the practice of witness bearing.

> The most evangelistic thing the church can do today is to be the church - to be formed imaginatively by the Holy Spirit through core practices such as worship, forgiveness, hospitality, and economic sharing into a distinctive people in the world, a new social option, the body of Christ. [562]

Similarly Tomlin writes of churches as transforming communities, bearing witness to God's kingdom. This does not negate the place of personal witness, Christians living life and faith in public, or speaking of the good news using words. It does however, locate evangelism within the identity of the Church as the witness bearing community. [563] Stewart in his study

[561] Stone, *Evangelism after Christendom*, 17.
[562] Stone, *Evangelism after Christendom*, 15-16.
[563] Tomlin, *The Provocative Church*, 54-69.

of the three orders in the first Christian communities proposes that, beyond the variation and confusion seen in the limited accounts we have of the early church, evidence suggests bishops and deacons provided an economic function within the churches, ensuring the poor were recognised within the Eucharistic community. Here deacons worked alongside bishops to bring about economic and social justice, in which the goods within the Christian community were redistributed.[564] Here the Eucharist was the means to model an alternative society, the proclamation of the gospel, and witness to the kingdom of God. Whilst later moves towards centralization and monespiscopacy saw the functions of bishops develop away from economic functions and towards a teaching office, establishing and policing the boundaries of orthodoxy, the economic function of deacons in Rome continued through to the third century.[565] The witness of the kingdom of God, was born out through the inclusive community of the Church, in which the poor were fed, captives freed, and justice proclaimed. More recently this integration of gospel proclamation and the witness of the kingdom of God was articulated in the five marks of mission. Here proclamation and the outworking of the kingdom are drawn together and listed as the proclamation of the good news of the kingdom, baptising and nurturing new believers, responding to human need by loving service, transforming unjust structures of society, and safeguarding the integrity of creation.[566] This integration was profoundly articulated in Pope Francis' apostolic exhortation, *Evangelii Gaudium*,[567] where the Spirit filled passionate witness of the gospel is inseparable from and the witness of social justice.[568] This integration was also evident in the Archbishops' Evangelism Task Group report to General Synod. Here concerns for evangelism across the Church of England were reported through concerns for ministry on urban estates, resourcing work with young people, chaplaincy to the sick and vulnerable, tackling issues of racism and inclusion, and equipping clergy for ministry.[569]

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[564] Stewart, *The Original Bishops: Office and Order in the First Christian Communities*, 117-19, 355.
[565] Stewart, *The Original Bishops: Office and Order in the First Christian Communities*, 118.
[566] *The Five Marks of Mission*, (The Anglican Communion, cited 29/08/2015); available from www.anglicancommunion.org/ministry/mission/fivemarks.cfm.
[567] Francis, *Evangelii Gaudium: Apostolic Exhortation to the Bishops, Clergy, Consecrated Persons and the Lay Faithful on the Proclamation of the Gospel in Today's World* (Vatican Press); available from http://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.pdf.
[568] Francis, *Evangelii Gaudium: Apostolic Exhortation to the Bishops, Clergy, Consecrated Persons and the Lay Faithful on the Proclamation of the Gospel in Today's World* (Vatican Press); available from http://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.pdf.
[569] "Gs 2015. Report from the Archbishops' Evangelism Task Group."

The ordinal appears to embody this theology of witness, held within the habitual practice of the witness bearing ministry of the Church, avoiding appeals to particular evangelistic acts. The espoused voice, explicit in selection criteria, appears to separate mission and evangelism from the vocation of the ordained. Arguably definitions found in the criteria do cite mission and evangelism within the vocation of the Church, but the differentiation between Criterion A:Vocation and Criterion H: Mission and Evangelism sets up a confusion. Moreover, expressing Criterion H in either theoretical or action oriented terms as opposed to vocational or ontological terms further deepens the separation.

By drawing on normative and formal voices to address gaps between espoused and operant theologies, both espoused theology as action oriented evangelistic practice, and the operant reticence of participants to integrate mission and evangelism into vocation, are put into question. Appeals to normative and formal voices suggest a lacunae in formal theology in addressing theological approaches to evangelism, which has left the church without an alternative narrative to tolerant civility. The normative voice, as expressed in the ordinal, calls the Church back to reimagine mission and gospel proclamation as ontologically embedded in her identity as witness bearing community, and to live out and proclaim the gospel of peace through her witness bearing habits.

6.6 Summary

Chapter six began by discussing why jumping to best practice recommendations before engaging in theological reflection was an inadequate response to the study's findings. Cameron et al.'s four voices dialogue was evaluated, and shown to be appropriate for use here, given the Church of England's theology of ordained vocation. Through this method of theological reflection two primary gaps between espoused and operant theology were identified and brought into dialogue with normative and formal theology, which led to two conclusions. Firstly, that mission and witness can be taken as essential rather than optional within ordained ministry. Secondly, that reticence in operant theology to the language of evangelism, alongside the action oriented espoused theology of evangelism, may serve to subvert the identity and practice of the Church. Furthermore, the lack of formal theology in this area has left the Church too shaped by contextually defined ethics of civility and

tolerance, and contributed to the inaccurate divide between contextual mission and gospel proclamation. The normative voice suggests a returning and reimagining of mission and evangelism as ontologically embedded within the Church's identity as witness bearing community and outworked in witness bearing habits. Recommendations on how this can be achieved are now discussed in chapter seven.

7. Conclusions and Recommendations

7.1 Introduction

The thesis concludes with a summary of the findings, offering closing reflections and recommendations. This begins with an overview of the findings, including the limitations of the study, and the contribution made by this research to the discipline of practical theology. This is followed by a consideration of findings, questioning whether modifications to operant practice, and the espoused theology of the selection criteria, should be considered. This develops into specific recommendations for selection and training. The chapter then moves on to offer areas for further research, and concludes by discussing how findings from the study have entered into the live dialogue of the Church of England.

7.2 Summary of the Study

The objective of the study was to explore how clergy view mission and evangelism within their sense of vocation and how this shapes their ministry. To attend to this, the study sought firstly to assess the extent to which clergy view mission and evangelism within their vocation at the point of selection, and secondly, the role personality plays in this, thirdly, to gauge whether understandings of vocation change over time, and fourthly how patterns of formation, training and deployment affect this, fifthly, to consider how a vocation to ordained pioneer ministry differs from the more general ordained vocation, and finally, to evaluate how understandings of vocation influence ministerial practice and church growth. The study followed a cycle of theological reflection, adapted from Lartey's work,[570] utilising constructivist grounded theory methods (CGTM), and Cameron et al.'s four voices dialogue.[571] This was done with a view to proposing recommendations for the selection and training of ordinands, and to equip future clergy for ministry.

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[570] Lartey, *Practical Theology as a Theological Form*.
[571] Cameron, H., '"Life in All Its Fullness" Engagement and Critique: Good News for Society ', *Practical Theology* 5, no. 1 (2012), 11-26.

7.2.1 Background to the Study

Chapter two, in setting out the landscape into which the study has been conducted, discussed the background literature on ordained vocation. This demonstrated that the theology of ordained vocation within the Church of England, whilst remaining rooted in the historic faith, as expressed in the formularies, is open to transformative change. This change occurs as the theology of the Church responds to changing cultural contexts and is outworked in practice. As such understandings of ordained vocation can be seen to exist in the relationship between theology, context and practice.

Chapter three described the journey from initial questions and experiences through to finalised research design. Various methodological issues were considered and a case was made for the use of constructivist grounded theory methods within practical theology. As discussed in 3.8.3, constructivist grounded theory is an underused method within practical theology. However, in demonstrating the value of this method in attending to various voices of authority and in attending to relations between theory and practice, CGTM has been shown as an appropriate way of utilising social scientific means for use in practical theology and is especially suited to a distinctly Anglican perspective. Furthermore, the insertion of CGTM within a cycle of theological reflection offers potential methodological development in the field of practical theology. More work is necessary here, but there may be potential for the development of *grounded theology* as a stream within practical theology.

7.2.2 Limitations of the Study

Research methods were described and evaluated in chapter four demonstrating the rigour of the research process and the credibility of the findings. This section noted key decisions and assumptions, and noted how areas of weakness were limited. Any research study will have limiting factors, which could be improved if further time and resources allowed, or which could be built on in future studies. Within this research limiting factors included the following.

Firstly, the use of selection papers, which enabled the study of vocation over time without incurring the length of time associated with a longitudinal study, brought with it limitations. In using historic selection paperwork a limited view of the Bishops' Advisory Panel is given. Analysis was conducted on registration papers, BAP reports and sponsoring papers, but a direct view into the interview panel remains a gap here. Even with this limitation, the analysis of selection documents for a study of this kind is novel and marks a significant contribution to the study of vocation and ministerial practice. Furthermore, even if time had allowed for a longitudinal study, consent for a direct view into interview panels to conduct research like this would be unlikely.

Secondly, during theoretical sampling decisions were made to interview participants either scoring high or low, or leading declining or growing churches. In both cases those performing in the middle were not included, neither those leading churches showing inconclusive evidence of either growth or decline,[572] nor those roughly meeting the selection criteria. The decision for this was made to ensure reliability, and was necessary given the unreliability of BAP scores and the inconclusive nature of some of the attendance statistics. However, this does leave a gap in the findings for candidates who came to selection with some understanding but limited expertise in mission and evangelism, and those who went on to lead churches which appeared to be remaining steady.

Other issues were associated with the classification of participants as either leading growing or declining churches. Ambiguities occurred when clergy were leading multiple churches some of which were growing with other churches declining or remaining steady. The decision to take a realistic approach, that clergy leading multiple churches should not be expected to have growth in all churches to be categorised as such, adds ambiguity to the findings. However, these decisions are made in the reality of ministry in which many clergy lead multiple churches, and face significantly different challenges to clergy ministering in only one church or parish.

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[572] One exception to this was the three participants who had failed to meet the mission and evangelism criteria at selection and had increasing attendance figures but not enough to count as 'growing churches', These were added to the sample interviewed as only two participants who failed to meet the mission and evangelism criteria showed growth, see 4.9.

Fourthly, there was a higher proportion of participants in the study from training colleges associated with evangelical or open evangelical wings of the Church of England. Ideally a higher proportion of participants from Anglo Catholic colleges would have been welcome to ensure a better balance among participants. Having said that, a variety of training colleges, including those from an Anglo Catholic tradition, were represented throughout the study.

Finally, and perhaps most crucially, participants were chosen from those ordained deacon in 2009. This was the earliest year cohort whose selection files were available in the archive. This meant that most participants had been in their first incumbency for eighteen months to two years, with some having been there for up to three years, and one participant under a year, at the time the growth statistics were taken. If resources allowed, a helpful follow up study, in two years' time, would be able to track vocation over a longer period and further evaluate the influence of individuals' personal sense of vocation to growth and decline. Even with these limitations, the findings offer valuable insights into the relationship between individuals' personal sense of vocation and later ministerial practice.

7.2.3 Summary of Findings

Results of the analysis were depicted in a model, which developed through chapter five, incorporating findings from the different elements of the study. Firstly, in looking at understandings of mission and evangelism at selection, the study identified a reticence amongst participants to use mission and in particular evangelism terminology. This provided evidence of a perceived lack of importance given to mission and especially evangelism within ordained vocation. This perceived lack of importance was mirrored in sponsoring papers and BAP reports. These documents showed insufficient and unreliable reporting, over-reporting weak participants, under-reporting strong participants, and being highly critical of those offering for pioneer ministry. This analysis also raised questions about the terminology of evangelism, and whether other terms, such as witness, may more closely match perceived practice.

Attention then turned to personality factors suggesting that whilst personality plays a role in understandings of mission and witness, stereotyped understandings linking evangelism with extroversion should be resisted. Clergy in the study also showed abilities in integrating their own sense of vocation with their personality, actively working to manage personality needs with the demands of ministry.

For the majority of clergy studied, their deep rooted sense of vocation remained consistent from selection to first incumbency post. Findings suggest that training had an *adding to* effect, in which clergy developed confidence and leadership skills. There was some evidence of clergy developing aspects of ministry which had been lacking at selection, however, this was not the case for those lacking understanding or expertise in mission and evangelism. This was particularly surprising, given that of all the criteria, the mission and evangelism one was most lacking among participants at selection. It appeared to be the case that those who were strong candidates under the mission and evangelism criteria used the options given during training to spend time on practical as well as theological training in more missional contexts. However those lacking expertise in mission and evangelism at selection did not take advantage of options to engage in practical training in this area.

Pioneers in the study discussed how having the pioneer label, and having been selected and deployed as such, had provided them with additional opportunities to engage in mission. However, they also reported tensions and vulnerabilities in being a subset of clergy. Questions were also raised as to whether the creation of pioneer ministry enabled other clergy to view mission and evangelism as optional.

A comparison of vocational statements made by pioneers and other clergy showed that pioneers identified with visionary leadership and pioneering missional practice above and beyond other clergy. However, clergy leading growing churches, who were strong candidates at selection for mission and evangelism exhibit similarities to pioneers. They also showed a preference for visionary leadership, though expressing it in a milder form. Both these clergy and pioneers gave evidence of role crafting, not just to manage their own personality needs, but also to retain a focus on those beyond the worshipping community.

Chapter five went on to discuss coding at selection and later church growth. Through a comparison of coding for mission and evangelism at selection with Church of England statistics on attendance, the study gave evidence of differences at selection between those who went on to lead churches with growing numbers and those who went on to lead churches with declining numbers. The study provided evidence that clergy leading growing churches showed more evidence of enthusiasm for mission and evangelism at selection than those leading declining churches, and in particular, showed more evidence for a commitment to engage in practices of witness, evangelism, and pastoral care with those beyond the church.

The findings were then drawn together and two routes of ordained vocation pictured. Figure 5.28 found originally on page 187 is copied overleaf. Whilst noting that this creates a general and simplified projection, it shows how some clergy can increase their competency in mission through training, and how some can avoid developing in this area.

Those who came to selection with considerable experience and understanding of mission and evangelism, were likely to have had their expertise under-reported, or unfavourably reported if they were also selected as pioneers. They opted for training experiences which allowed for practical as well as classroom based teaching in missional contexts. Their deep rooted sense of vocation remained during training and curacy, developing confidence, leadership skills, and other elements of ministry. Now in their first incumbency role they have learnt to manage their personality needs with the demands of ministry and developed skills to shape their practice to retain a focus for ministry on those beyond the existing worshipping community. They are supporting the ministry of the churches they lead, often developing fresh expressions of church, and experiencing growth in some congregations.

There are also those who came to selection with little experience or sense that mission and evangelism was part of their sense of vocation to ministry. This lack of integration between witness and vocation was not picked up at selection, nor was it identified as a training need. They opted for classroom based training, with placements within churches as opposed to more explicitly missional contexts. During curacy little option, support, or challenge may have been given to develop in this area. Their deep rooted sense of vocation remained and grew during curacy, as did leadership skills and confidence. They also learnt how to manage their own personality needs with the demands of ministry. Now in first incumbency they are

leading churches some of which seem to be remaining steady, with others clearly in decline. They may want to reach out to the community and develop the mission and witness of the Church, but are lacking experience and are not sure if this is part of their vocation.

Figure 5.28: A Constructivist Grounded Theory of Ordained Vocation in the Church of England

Model 9: Concluding Findings
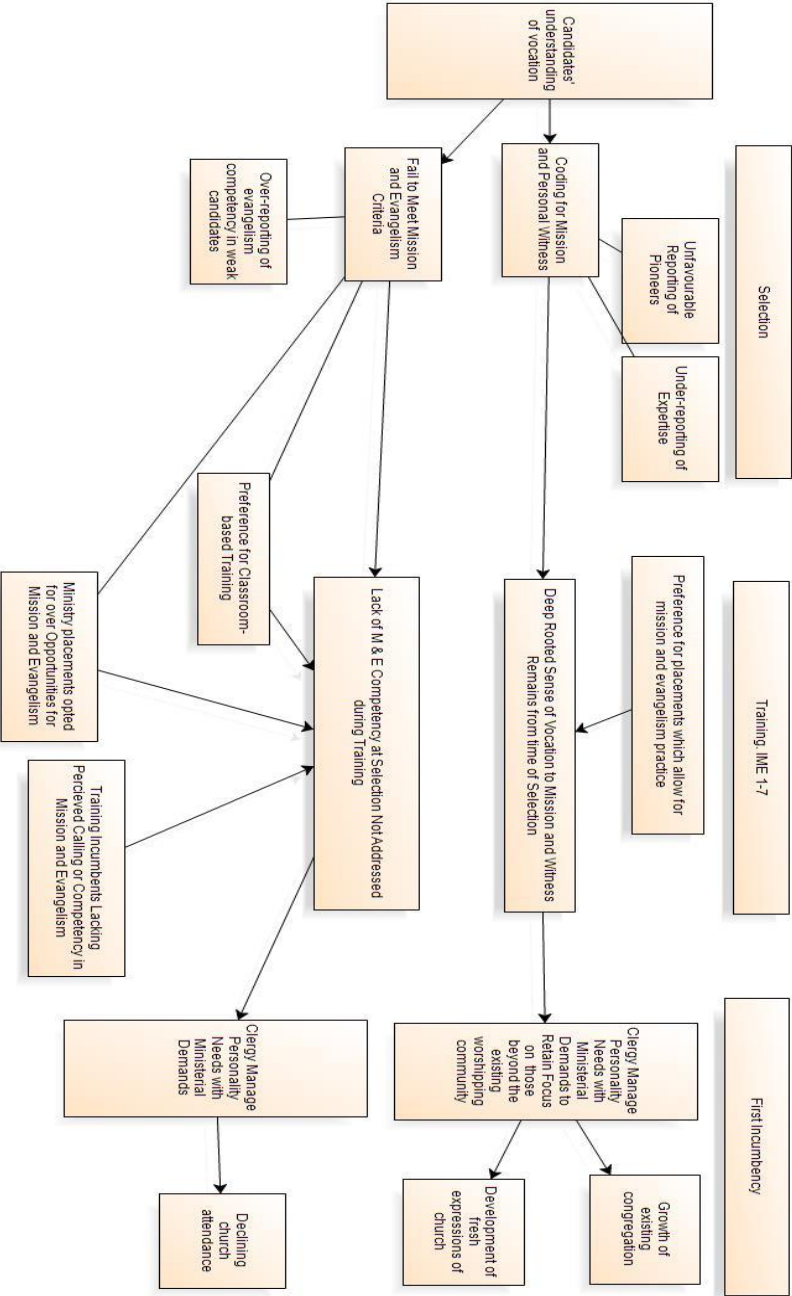
The study, in tracking those scoring high and low for mission and evangelism at selection, and not those scoring in the middle, influenced the results in finding evidence for two distinct progression routes. If it had been reliably possible to track those in the middle, the results

may have shown less defined routes. However, the presence of these findings, allows for a clarity of insight. It highlights how some clergy, who come to selection with mission and witness integrated within their sense of vocation, continued to grow in this area. More importantly, it highlights how selection processes, (in failing to identify a lack of competency) and training provision (by allowing for optional practical training in this area) colluded with an operant theology that mission and evangelism are taken to be optional rather than typical to ordained vocation.

7.2.4 Reflections on the Findings

Rather than jumping straight to recommendations, questions arising from the results of the analysis were reflected on using Cameron et al.'s[573] four voices dialogue. After a discussion on the appropriateness of this method for use here, chapter six identified gaps between the espoused theology of the selection criteria and the operant theology demonstrated through the findings. Two primary gaps were identified. Firstly, the gap between the operant voices suggesting mission and evangelism are optional within ordained vocation, and the espoused voice, in the selection criteria, explicitly stating all candidates should show competency in this area. This difference was brought into dialogue with the normative voice, heard through an appeal to the ordinal, and voices from formal and academic theology. In reflecting on the typicality of mission and evangelism within ordained vocation particular focus was placed on understandings of the diaconate, both as expressed in the ordinal, and in renewed understandings from biblical sources and church history. Whilst the renewed interest in the diaconate has endorsed the place of mission and evangelism within ordained ministry, it has also led to some confusion, with variations in practice across dioceses. Whilst these differences cannot be worked out here, and the questions raised over the relationship between pioneer ministry and a distinctive diaconate remain, what is clear, is that appeals to both formal and normative voices suggest that mission and gospel proclamation should be typical for all those ordained to ministry in the Church of England.

Secondly, a gap was identified between the espoused use of evangelism terminology and the operant practice to avoid using such terms. Here both the espoused theology as action

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[573] Cameron, '"Life in All Its Fullness" Engagement and Critique: Good News for Society '.

oriented evangelistic practice, and the operant reticence from participants to integrate evangelism into their sense of vocation, was questioned. Appeals to formal voices here revealed a lacunae in academic theology, with a particular lack within practical theology within the UK. This gap has left the Church without a clear understanding of her place within society as a witness bearing community, leaving her shaped by contextual voices defined by civility and tolerance, and contributing to the inaccurate divide between contextual mission and gospel proclamation. The normative voice, articulated in the ordinal, calls the Church to remember her identity as bearing witness to the gospel and the kingdom of God. It reminds all those being ordained that their call is to serve the ministry of the Church in the pattern of Christ, to embody the witness bearing community, and engage in the witness bearing habits of gospel proclamation and the social and economic dimensions of the kingdom of God. As such, this demands an understanding of mission and witness that is fully integrated into the identity and practices of the Church and of all those who seek to minister.

Other gaps were identified in chapter six as secondary and following on from the gaps identified above. These will be addressed below as modifications to espoused and operant theology are considered, and recommendations made.

7.3 Considering Modifications to Espoused Theology and Operant Practice

As demonstrated, mission and gospel proclamation can be taken as normative within ordained vocation, and should be integrated into clergy's sense of vocation, and outworked in the witness bearing habits of all those in ordained ministry. To consider modifications to espoused and operant practice, the next section will consider how selection criteria could be adapted to ensure mission and witness are integrated into the personal sense of vocation for all those offering for ordained ministry. This is followed by considerations on adaptations to training.

7.3.1 Considering Selection Criteria

The study explored vocation amongst clergy ordained deacon in 2009. This was done through an analysis of selection documents alongside the 2005 selection criteria.[574] As noted in 2.6 further adjustments were made to the criteria, which were published in 2011.[575] For the purposes of the study, focus has been on the 2005 criteria, as this was the criteria against which participants were assessed and trained. However, it is worth commenting on the differences and similarities between the criteria, as more recent changes have a bearing on current practice. Particular reference will be made to Criterion H: Mission and Evangelism and Criterion A: Vocation as these are the criteria most pertinent to the study. A copy of both sets of criteria can be found in appendix 1.

One of the main differences between the criteria documents is size, with the more recent revision appearing more concise as well as attempting to make the selection process more transparent. However, much remains similar between the former and revised criteria. Both criteria refer to the five marks of mission, placing mission and evangelism within a wide and inclusive understanding.[576] Both refer to the current context and the need for contextualisation.[577] The earlier criteria refers more specifically to pluralism and society's negative views on evangelism,[578] whereas the later changes stress diverse approaches to evangelism and the need for clergy to be enterprising, creative and pioneering.[579] They both refer to clergy enabling others in mission and evangelism, with the earlier criteria noting the evangelistic calling of the Church,[580] whereas the later revision calling clergy to enable the vocations of others as witnesses.[581] Interestingly there seems to be some movement towards a fuller integration of mission into candidates' personal sense of vocation in the later criteria where candidates for selection are asked to show a commitment to mission which 'permeates thought prayer and action'.[582] Whilst this goes some way to address gaps between espoused

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[574] "Criteria for Selection for Ministry in the Church of England 2005."
[575] "Criteria for Selection for Ministry in the Church of England 2011."
[576] "Criteria for Selection for Ministry in the Church of England 2005," 36-41. "Criteria for Selection for Ministry in the Church of England 2011," 13-14.
[577] "Criteria for Selection for Ministry in the Church of England 2005," 36-41. "Criteria for Selection for Ministry in the Church of England 2011," 13-14.
[578] "Criteria for Selection for Ministry in the Church of England 2005," 39.
[579] "Criteria for Selection for Ministry in the Church of England 2011," 14.
[580] "Criteria for Selection for Ministry in the Church of England 2005," 39.
[581] "Criteria for Selection for Ministry in the Church of England 2011," 13.
[582] "Criteria for Selection for Ministry in the Church of England 2011," 13.

and normative theology, it does not go far enough. Arguably for a full integration of mission and witness, the separation of vocation and mission must be addressed, setting a call to witness at the heart of definitions of vocation.

In both the 2005 and 2011 criteria documents, criterion A: Vocation is held as a separate criterion to which all candidates must attend to adequately irrespective of how competent they are under other criteria. It is this section of the criteria which is principally couched in ontological terms. Criterion A seeks to assess and respond to the deep rooted sense of calling that candidates offering for selection must possess. And, assessing this through the individuals' own internal sense of calling, and the confirmation of vocation by others. Unlike normative representations of vocation as expressed in the ordinal, vocation within the selection criteria is defined to a sense of calling to ministry, with no mention of a calling to mission. The 2005 criteria repeatedly refers to a vocation to ordained ministry, not once referring to mission.[583] Of course, it may well be that understandings of mission and witness are held as integrated within the ministry of the Church and so the lack of terms here does not represent a lack of understanding, however, it does appear to play into the operant theology evident in the study. The 2011 criteria continues in this vein also, referring to ministry alone.[584] The 2005 criteria interestingly does refer to witness, in describing possible evidence of calling.

> This may show itself in a persistent longing to be of service coupled with the desire to witness to the love of God and an acknowledgement of the gifts that God has given, and the need to use them in his service.[585]

However the only reference to mission is in referring to missional pioneers along with others called to specific ministries.

> Candidates sometimes present with a strong conviction of being called to a particular expression of ordained or accredited lay ministry for instance: pioneer missional minister, youth priest, detached community priest…. Bishops' Advisers should acknowledge and welcome this, while recognizing that their recommendation is for training for life-long ministry, not specific ministerial roles.[586]

This appears to suggest that a vocation shaped around mission is a subset and time limited, a particularity amongst a more general call to ministry. The 2011 vocation criteria, following

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[583] "Criteria for Selection for Ministry in the Church of England 2005," 5-9.
[584] "Criteria for Selection for Ministry in the Church of England 2011," 1-2.
[585] "Criteria for Selection for Ministry in the Church of England 2005," 6.
[586] "Criteria for Selection for Ministry in the Church of England 2005," 8.

the pattern of being more concise, offers less detailed information. Ministry is referred to four times and mission and witness not referred to at all. As discussed earlier, the separation of witness and mission from understandings of vocation colludes with the operant theology of mission and evangelism as optional and action oriented rather than ontologically foundational to the identity of the Church and those in ordained ministry. Whilst the 2011 revisions may seek to integrate mission and evangelism more fully under Criterion H, there remains an uneasy divide between the ontological descriptions of vocation to ministry and the separated criteria of mission and evangelism.

Findings from the study suggest that not only should mission and witness be integrated within clergy's deep rooted sense of vocation, but that those who showed this integration at selection, developed this further throughout training. They learnt how to manage the demands of ministry with their own personality needs, retaining a focus on those beyond the Church, developing the ministry of the churches they led, often developing fresh expressions of church, and experiencing some growth in attendance. This further confirms the necessity to place the personal call to witness at the heart of any vocation to ordained ministry. That those called to ministry, are principally called to witness, and it is out of a deep rooted vocation to witness, to the gospel of Christ and the kingdom of God, that all other ministry and mission flows.

To say this is not to suggest that ordained ministry is confined to mission and evangelism. It is however to argue that ordained ministry flows from the pattern of Christ and the ministry of the whole Church. It is founded on the mission and witness of Christ and the ongoing ministry of the Church as the community bearing witness to the kingdom of God, through the work of the Holy Spirit. Only when revisions to Criterion A: Vocation have been made, placing witness as essential to all ordained vocation, can the later criteria of mission and evangelism focus on assessing understanding, experience, and competency. In doing this, the espoused theology of ordained vocation is modified to concur with normative understandings and in time influence operant practices.

It should be noted that the study has followed those ordained deacon in 2009, and as such cannot comment directly on the current candidates and the assessment of them by advisors. Given the moves to encourage mission and evangelism that have been made in the Church of England during the last decade, it is to be hoped that some progress will have been made, with a higher proportion of candidates integrating mission and evangelism into their sense of vocation and advisors assessing competency more reliably. However, even if this is the case, the differences between the espoused theology of the selection documents and the normative theology of the ordinal suggest modifications are still necessary.

7.3.2 Learning from Pioneer Selection

As seen in the study, pioneers display a particular calling to engage in visionary leadership and pioneering missional practice above and beyond other clergy. However similarities were also found across clergy with visionary leadership evident though expressed in a milder form. This confirms the normative theology of one ordained ministry, in which some have specific types of call. All clergy are ordained with the same ordination service, and all those offering for selection fulfil the same general criteria. This is not the same as saying that all those ordained are pioneers, or that there should be no differentiation between different types of call. On the contrary, it suggests that all those ordained are called to embody a vocation as expressed in the ordinal, and that within this call there are a variety of gifts and callings which can be drawn on to support and challenge the Church. For example, whilst all clergy are called to teach and engage in theological reflection and instruction, some clergy may be set aside for a particular ministry of theological education. Likewise all clergy are called to engage in mission, witness and gospel proclamation, but some may be set aside for a particular ministry of pioneering new forms of church. The particular gift does not reduce the vocation of the whole Church, in fact, the particular gift enhances the ministry of the whole Church by enabling learning from the particular to influence the whole. Whilst all clergy do not possess the skills or temperament to be entrepreneurial and creative in ways associated with pioneer ministry, pioneers do appear to embody a close integration between a vocation to mission and witness and a vocation to ordained ministry. This integration, which the study proposes, should be typical of all ordained vocation and not particular to some. It is not only pioneers who show this integration, but, as a subset of clergy they seem to excel in this area. Furthermore, Ministry Division working with Fresh Expressions have

developed specific selection processes and criteria to assess, amongst other qualities, this integration of vocation and witness.[587] In this way it is possible for the Church to learn from the selection of pioneers to inform how integration could be encouraged and assessed across ordained vocation more generally.

Pioneers offering for selection to ordained ministry are assessed firstly for pioneer ministry, filling in additional registration forms and attending interviews, and then follow the more general BAP process. The forms for pioneer ministry bear similarities to the general registration form but are more specific in asking for evidence of a vocation to mission and pioneering, requiring candidates to write about their sense of calling, their understanding of mission and ministry and examples of their experiences in this. They are also asked to reflect on occasions when they have been used to bring someone to a personal knowledge of Christ. The inclusion of these aspects into the general selection process could help assess those coming forward for selection. This is not suggesting that all those coming for selection should be pioneers, or share all the traits and gifts pioneers may possess. However, as the study proposed, all those selected for training should show a vocation to witness and mission. The introduction of these types of questions could help advisors assess areas of weakness and so be more able to identify training needs.

7.3.3 Considering Training

Ministerial training has undergone a series of changes in recent years following the move to Common Awards,[588] which saw a centralising of ministerial education, through the common awarding of degrees and courses, through Durham University. In addition the ongoing consultation and assessment of funding through the Resourcing Ministerial Education (RME) review[589] looks likely to have far reaching effects on the future funding of training. These developments are in part a response to the changing financial climate within higher education and funding issues within the Church of England. They also attempt to assist a

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[587] *Pioneer Ministry*, (Church of England, cited 06/08/14); available from www.churchofengland.org/clergy-office-holders/ministry/selection/pioneer-ministry.aspx.

[588] Documents outlining the move to Common Awards can be found on the Church of England website. *Common Awards*, (The Church of England, cited 18/08/16); available from www.churchofengland.org/clergy-office-holders/ministry/ministerial-education-and-development/common-awards-in-theology,-ministry-and-mission/document-library.aspx.

[589] Croft, S., "Gs 1979. Resourcing Ministerial Education in the Church of England," (London: General Synod, Church of England, 2015).

rise in the number of ordained vocations to fill a high proportion of clergy retirees.[590] These changes, whilst arguably necessary, have placed a considerable strain on theological colleges and their employees. These have come after a number of years in which additional demands have been placed on learning outcomes with increasing numbers of elements added to the syllabus. In making recommendation for training it is both unrealistic and unnecessary to suggest further additions to an already full syllabus, which already includes and emphasises learning outcomes in the area of mission and evangelism.[591] It is also too early to assess RME developments which are still in progress. Instead I want to suggest small changes in line with current developments which could enable and support students weak in the area of mission and evangelism to integrate these aspects into their sense of vocation, and to develop confidence and experience in this area.

To discuss this I would like to start by sharing a conversation I recently had with a tutor from a residential training college. She asked about my research, and as we discussed this, she questioned some of the findings, in particular the operant theology of mission and evangelism as optional within ordained vocation. She explained that at the college she worked at all students had to take a module in mission and evangelism which included a faith sharing weekend. It was not optional, furthermore it integrated theological reflection and practical experience. As we discussed this further I drew her attention to the expectations and requirement of ordinands on a daily and weekly basis. Ordinands were expected to engage in the community life of the college participating in a certain number of meals per week and being in a discipleship group. They were also expected to participate in a certain number of acts of worship per week and attend Morning Prayer Monday through to Friday. Over the two or three years of training this amounted to a considerable number of hours, developing habitual practices of prayer and participation in the Christian community. This in comparison to one weekend of *faith sharing*. As we discussed this further she went on to say that during tutorials she would often ask ordinands how they were doing with regards to prayer and spirituality and how they were doing within the college community, but it had never occurred to her to ask whether they were spending any time with people who were not

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[590] Croft, "Gs 1979. Resourcing Ministerial Education in the Church of England."
[591] "Formation Criteria with Mapped Selection Criteria for Ordained Ministry in the Church of England," (https://www.churchofengland.org/clergy-office-holders/ministry/ministerial-education-and-development/initial-ministerial-education.aspx: Church of England, 2014).

Christians or whether they were getting opportunities to witness, to engage in social justice, or to share their faith with others. She had not realised she was doing this, she expressed that she thought it was amiss, and realised she could change this by simply raising the question in tutorials, which would cost her no extra time or resource. She then went on to share with me that in recent months she had felt called to engage more intentionally in witness and had re-engaged with an interest in performing arts. She had felt the push to be more intentional about sharing her faith, but wanted to do it in a way that came naturally to her.

Three things stood out from this conversation. Firstly, the acknowledgement of the ingrained culture of training which focuses on habitual practices of prayer and Christian community alongside theological instruction and reflection, whilst witness and mission remain compartmentalised. This colludes with the operant theology of mission and witness as optional and action oriented rather than integrated and foundational to the identity of the Church and the ministry of the ordained.

Secondly, identifying small and easy ways in which this culture could be challenged. Practical and theological training on mission and evangelism is already present within an already full syllabus. Finding low cost and easily actionable recommendations which challenge operant practices, and instead model habitual practices of integrated witness will be important in seeing change occur.

Thirdly, recognising the connection between being intentional about witness and finding ways to do this which feel natural and integrated within the individuals' own personality and interests. Encouraging ordinands to find their own voice, their own personal commitment to witness, is necessary in supporting them to develop confidence and experience in this area. The tutor identified that within that particular college their tutorial system could facilitate reflection on this, allowing space for ordinands to take a more personal approach to discipleship in this area. In this environment learning from class, reflection on placements, and experiences from the rest of life could be drawn together.

Campbell and Scharen's study of seminary training in the USA and their work on pastoral imagination[592] demonstrates the importance in making connections between classroom based learning and practice, arguing for a greater connection between the use of knowledge in ministry practice and the use of ministerial practice in the classroom. A similar case was made for the development of phronesis or practical wisdom in the development of the Common Awards by Heywood.[593] Hence developments within training under Common Awards are already seeking to integrate practice with learning, in the development of theological habits. Training of ordinands currently includes significant time on placement, whether on residential, contextual or part-time courses. However, placements can focus on leading acts of worship, preaching and pastoral care at the neglect of mission and evangelism. Where ordinands arrive at college with particular training needs in mission and evangelism, care should be taken to ensure placements will provide opportunities for ordinands to grow in experience and confidence, and to explore how they could more fully integrate a commitment to witness within their own sense of vocation.

7.3.4 Considering Curacy

Along with developments in initial training, guidelines for the second phase of IME, published in 2014, emphasise the importance of mission and evangelism, through the listed learning outcomes.[594] These represent important developments in integrating mission and evangelism within ordained vocation. In considering developments within curacy, focus is given to an example of good practice, things to note for weaker candidates, and questions about the role and understanding of the diaconal year.

Whilst learning outcomes for all curates include a series of dispositions, understandings and skills, some dioceses have taken these a step further. For example curates in Liverpool Diocese are expected to attend to and provide evidence of their development in three streams, priest-practitioner, priest-leader in mission, and priest-enabler and collaborator. In addition

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[592] Campbell-Reed, E. and Scharen, C., 'The Unfolding of Pastoral Imagination', *Reflective Practice: Formation and Supervision in Ministry* 32 (2012). Campbell-Reed and Scharen, '"Holy Cow! This Stuff Is Real!" from Imagining Ministry to Pastoral Imagination'.

[593] Heywood, D., *Educating Ministers of Character. Approaching the Curricula for Common Awards* (cited 18/08/16; available from www.churchofengland.org/clergy-office-holders/ministry/ministerial-education-and-development/common-awards-in-theology,-ministry-and-mission/document-library.aspx.

[594] "Formation Criteria with Mapped Selection Criteria for Ordained Ministry in the Church of England."

all curates are expected to show competency as leaders of inherited and fresh expressions of church. Learning outcomes draw on recommendation for ordained pioneer ministry, applying them to ordained vocation more generally.[595] Here specific provision is made for the integration of mission within priestly vocation and it is monitored through practical opportunities offered during curacy.

Whilst provision is made within the national guidelines for curacy, specific and additional care should be taken in the training of curates with less experience or competency in mission and witness. Given the importance of practical experience in integrating witness within vocation, candidates weaker in this area should be provided with more support and opportunities during the second phase of IME. This can be facilitated by curates being placed with training incumbents with expertise in this area, and by providing additional placements and training opportunities for curates.

In reflecting on gaps between operant and espoused voices, appeals to both formal and normative theology questioned the role and understanding of deacons within the Church of England. Young in his historical study of deacons notes that the diaconal year is a recent innovation of the twentieth century, in part adopted as a result of the concentration of ordinations at Petertide.[596] I suspect current financial constraints would mitigate against much change, such as a return to the 18th century practice of long term deacons, when it was not unusual for clergy to remain deacons for three years before being priested.[597] However, a good case has been made to ensure all those ordained to the priesthood have a thorough understanding of their diaconal vocation. If priests do not renounce their diaconal roles or identity in becoming a priest, the importance of the *diaconal year* in setting the foundation and tone for life-long ministry cannot be underestimated. Furthermore, if diaconal ministry is principally proclamatory and located between church and world, the emphasis within early curacy must surely shift from preparation for priesthood, and towards proclamatory witness, as outlined in the Ordinal.[598] When this is competently achieved, other aspects of priestly ministry can be developed. Given this, further emphasis on diaconal vocation should be

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[595] "Liverpool Curacy Model for 2014 Ordinands," 2014.
[596] Young, *Inferior Office?*, 142.
[597] Young, *Inferior Office?*, xxiii.
[598] *Common Worship: Ordination Services: Study Edition: Services and Prayers for the Church of England*.

made throughout curacy, and the view of the diaconal probationary year should be challenged.

7.4 Recommendations

During the interview stage of the study, I remember feeling particularly moved after listening to clergy talk about the level of grief and stress they felt in ministry. Those who stood out were leading churches that were declining, and had lost hope about this changing. They were pastorally managing the closure of existing congregations and finding the long term vision depressing.

Having failed to adequately identify their training needs at selection, followed by a lack of practical training to address these needs within initial training and curacy, it should come as no surprise that these clergy had not developed in this area, nor had they integrated mission and evangelism into their understanding of ordained vocation. While the Church of England appears to ask clergy to be competent in mission and evangelism, the inadequate assessment of training needs at selection, followed by insufficient practical training for those most lacking in the area of mission and evangelism leaves some clergy ill-equipped for the task the Church has called them to do. With such a focus given to growing congregations and attendance, it is unsurprising that some clergy in the study reported feeling stressed about the focus on growth, grief about decline, and anxiety in feeling ill-equipped to address this. While significant moves have been made in the Church of England since participants in this study were selected and trained, there is more to be done, to ensure the espoused theology and operant practices of ordained vocation resemble the normative theology of the ordinal. The following recommendations, developed from the findings of the study, seek to do this.

Revising the Selection Criteria

- Revisions should be made to Criterion A: Vocation, ensuring a vocation to witness is placed at the heart of understandings of vocation, and essential for all those offering for ordained ministry

- Additions should be made to Criterion H: Mission and Evangelism to further assess the calling, understanding and experience of candidates. Learning from pioneer selection should be drawn upon for this, such as the inclusion of questions asking candidates to write about their sense of calling to mission, witness and evangelism, and their understanding of mission and ministry. Candidates should be asked for examples of their experiences, including reflection on occasions when they have been used to bring someone to a personal knowledge of Christ.

Assessing Candidates

- Further consideration should be given to how criteria are assessed and whether mission and evangelism should be assessed by the vocations advisor rather than the education advisor.
- Advisors on BAPs should be able and reliable in assessing candidates in mission and evangelism.
- Candidates who are particularly weak in this area should be asked to gain more experience before entering training.
- Bishops and training providers should be given adequate note of candidates' training needs in reference to mission and evangelism.

Initial Training

- Training institutions should consider whether they are modelling an operant theology in which mission and evangelism are optional, and identify ways to challenge this.
- Ordinands entering training with identified training needs should be given support to ensure placements and practical experiences as well as classroom based learning offers opportunities to develop skills and confidence.
- Training should continue to include practical and theological reflection in mission and evangelism with care and space given for ordinands to discuss how witness and mission are integrated into their personal sense of vocation.

Curacy

- More emphasis should be place on the vocation of deacons, throughout curacy, challenging the view of the diaconal probationary year to priesthood.

- Curates should be given specific opportunities for development as leaders of mission as well as ministry during curacy.
- Training incumbents (and in particular the training incumbent of curates with less competency in mission and witness) should have expertise in the area of mission and evangelism and offer the opportunity for curates to develop.

7.5 Further Research

One area which remains unresolved is the gap identified in the use of evangelism terminology. The reticence to use evangelistic language was marked within the study and noticeably at odds with the more recent encouragement of the Archbishops to promote evangelism. The research revealed a gap in the study of evangelism and witness within academic theology. Areas for further research include, the theology and practice of evangelism in relation to contextual mission and proclamatory witness, and the study of evangelism, witness and ecclesiology. The development of research in these areas is necessary and would mark a welcome contribution to practical theology.

Also identified earlier was the value of follow up research on this cohort of clergy ordained in 2009. A follow up study in two years' time, could track vocation over a longer period and more accurately evaluate the influence of individuals' personal sense of vocation on growth and decline. There may also be value in using this type of method of analysis with other vocations. Limitations of time and resource led to the decision to research incumbent status clergy only, however there would be value in repeating the study amongst distinctive deacons, self-supporting ministers, and licensed lay vocations.

In addition, given the changes that have occurred since the participants of this study went through selection, research on current processes of assessment are necessary to adequately comment on current practice. In particular, empirical research of advisors' perspectives on mission and evangelism within ordained vocation and how to assess candidates for this

would be welcome. Some initial discussions with Ministry Division about the possibility of research on current practice have begun.

Finally, as suggested earlier in the chapter, there is scope for further methodological consideration of the use of constructivist grounded theory methods. The study has made a case for the development of constructivist grounded theory methods within practical theology. If more work is done in this area, the development of *constructivist grounded theology* as a stream of practical theology may be possible. This could mark a progression from the micro theories of descriptive qualitative study, to middle range theories with wider application. In drawing together religious behaviour (data) with theological reflection (theory), acknowledging the earthly (concrete) and divine (abstract), practical theology calls for a movement from empirical to conceptual and back to practical application. This unresolved tension is seen in much of the discourse in practical theology. The development of *constructivist grounded theology* could mark a significant avenue in this, offering ways for practical theologians to negotiate the tensions present within the discipline.

7.6 Bringing Findings into Live Dialogue within the Church of England

The purpose of the study has always been to relate findings to practice, founded in the question, what are clergy called to and how can they be equipped and supported to engage in ministry today? The thesis concludes by discussing examples of how the results from the study are being brought into live dialogue with the Church of England and shaping practice.

One finding from the study was the lack of academic resources on evangelism for use in theological colleges. Having identified this I had the opportunity to be involved in the Beautiful Witness project. This research, funded by Common Awards and the Whitaker Fund, in partnership with Ripon College Cuddesdon, CMS, Cranmer Hall and the Archbishops' Evangelism Task Group, sought to document and film practical theologies of witness in the Church of England. The aim of the project was to produce short films for use in training which could help generate discussion and reflection on practices of witness and evangelism, and so provide easily usable resources to support ordinands to integrate theory

and practice within classroom based teaching. These videos will be available from Common Awards in 2017.

Recommendations developed from the findings call for a revision of selection processes and training to ensure that those entering ordained ministry have integrated mission and witness within their sense of vocation. One of my hopes in working closely with Ministry Division on this research was that this could provide a connection through which findings could be shared. My links with the Archbishops' Evangelism Task Group have further enabled this, opening up opportunities for findings to be shared with Ministry Council and General Synod. Ministry Division are in the process of reviewing and revising selection criteria, and my hope is that these findings will be taken on board as part of this process.

In February 2016 the Archbishops' Evangelism Task Group brought a report and made presentations to General Synod.[599] Along with other members, I was able to present recommendations for selection and training, which were received favourably. Perhaps the most apt way to finish the thesis is with the text taken from the presentation.

The word evangelism can elicit a mixed response. Some are happy using it, it makes others shudder. Perhaps it provokes an image of a certain type of practice, or a certain type of faith. And all this talk of growth and renewal has encouraged us, but perhaps left us feeling aloof about motivations or under pressure to perform ... and yet we remember the joy of the gospel, we remember... how beautiful are the feet of those who bring good news.

Recently, I have been involved with the Beautiful Witness project. We've been around the country interviewing people about their ministry, people who have seen others come to faith in the last few years. Their stories, from a mix of contexts and from the range of traditions that together make up the Church of England, shatter any of the stereotypes that we can sometimes jump to.

Ronan, a prison chaplain, talks about uncluttered opportunities to share the gospel, and difficulties in supporting Christians once they leave prison.

Anna and Chris talk of longevity. That part of their witness in the urban estate in Hull is being there and not leaving.

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[599] "Gs 2015. Report from the Archbishops' Evangelism Task Group."

Father Oliver, in the midlands, opening the church up to the community where 80% of people are Muslims or Sikhs.

Vicar Sue, developing fresh expressions of church at her local school in Cambridge with families who have recently come to faith.

Steve, reopening a closed church in Newcastle. Here the difference between people coming to faith or not means all the difference in whether there is a church in that community.

Each talked about how they shared the gospel, yes in actions, yes in words. They shared stories of joy, hope, and new life, but also of the difficulties and pain encountered in their ministries.

But these stories of witness, of people coming to faith are not always mirrored across the Church. The Continuing Ministerial Development Panel observed that for many clergy, vocational understandings are firmly focused on pastoral ministry with intentional outreach of relatively less importance. The research underpinning this report speculated that evangelistic activities, unlike other priestly roles, such as preaching, prayer and pastoral care require a level of perceived ability before they are seen to be central to vocation.

How do we prepare people for ordained ministry?

We have long established patterns of formation. Ordinands join a formational worshipping community. We are taught, taught a whole range of things, but as important, if not more importantly, we are formed. We are shaped over meal times and through a pattern of prayer, in leading services and preaching, through debate and discussion, and inevitably, in part, down the pub.

We grow as we are challenged and supported. We grow through what we are taught, yes, but we grow through what we do, we grow through what we practise.

Our formation in prayer, worship and Christian community is practised daily and weekly. However, mission and in particular evangelism often does not enter into the day to day practice of training. Given what we know, about the link between practice, perceived ability, and understandings of vocation, this is concerning. To be formed for mission and evangelism we must practise it.

If we are to see evangelism and witness fully embodied within the Church of England, we must focus our attention on placing the call to witness at the heart of ordained ministry and shape our selection and training for this.

- *That witness is clearly identified as central to the Church's understanding of ordained vocation and not an optional extra for some. That clergy have a calling to personally engage in witness and to enable the Church in this.*

- *That selection processes clearly identify candidates lacking demonstrable experience in witness and evangelism.*

- *That training providers support all ordinands in developing expertise in witness and evangelism, and in particular that those lacking experience and competency in this area be given appropriate opportunity.*

- *That IME learning outcomes include training in witness and evangelism, grounded in practice and theological reflection, to ensure all future clergy develop both understanding and practical expertise.*

- *That existing clergy have the opportunity to develop their competency and sense of calling to be witnesses.*

- *That clergy are better resourced to enable the whole people of God in their witness and evangelism.*

Only then will priestly vocation be understood as a commitment to witness, through sacrament and word, action and message, within the Church and beyond.

8. Appendices

Appendix 8.1 Selection Criteria

Appendix 8.1.1 Criteria for Selection for Ministry in the Church of England, 2005.

Contents

Preface

It is good that every ten years or so, the Criteria for Selection are examined afresh and scrutinized to ensure that they remain an effective tool for assessing candidates for ministry in a Church which itself is undergoing significant change. The Criteria for Selection have once again been reviewed and in June 2004 the House of Bishops approved the latest revision of the Criteria for Selection, which are contained in this document.

These newly revised Criteria are based on those established in *The Report of a Working Party on Criteria for Selection for Ministry in the Church of England* (ABM Policy Paper 3A, 1993), but various amendments and additions have been made to them. In particular, these revised Criteria contain three major changes:

1. Criterion A (Vocation) becomes the key Criterion and as such is placed in Section 1 (the remaining Criteria are listed in Section 2). Irrespective of their fulfilment of other Criteria, candidates must fulfil Criterion A and demonstrate that they have a vocation to ministry within the Church of England as a priest, deacon or accredited lay minister if they are to be recommended for training.

2. Criterion H (Mission and Evangelism) is a newly introduced Criterion. Although concern with mission and evangelism was implicit throughout previous revisions of the Criteria, the current shift of emphasis towards mission (reflected not least in the 2004 report *Mission-shaped Church*) required a new Criterion which would assess the skills, attitudes and abilities which relate to missionary enterprise.

3. Each Criterion has a list of core elements attached to it which summarize the essential aspects of the Criterion which candidates would be expected to fulfil.

Discernment of candidates for ordained and accredited lay ministry is a complex and sensitive task which places a heavy responsibility on those involved. The publication of these revised Criteria provides me with an opportunity to thank all those who take part in this demanding process including Bishops' Advisers who give so generously of their time and expertise, Diocesan Directors of Ordinands, Vocations Advisers and all those involved in the discernment process in dioceses.

I commend these Criteria for Selection for use by all Bishops' Advisers and others involved in discerning vocation.

+John Tewkesbury

Chairman, Vocation, Recruitment and Selection Committee
September 2005

Introduction to the Criteria for Selection

1. The following Criteria are primarily intended for the guidance of Bishops' Advisers in the assessment of candidates for ministry within the Church of England as priests, deacons and accredited lay ministers. However, they are also of use to others concerned with vocations, recruitment and selection in the Church of England.

2. The Criteria set out, under nine headings, the areas of assessment in which Bishops' Advisers need to be satisfied if they are to recommend a candidate for training. The Criteria are a means of assessing candidates as a whole for their suitability and should not be treated as a checklist on which candidates need to achieve a certain level in each category.

3. The minimum standard required for a candidate to be recommended is the standard of adequacy for training as a public representative minister of the Church of England. If candidates are found to be considerably above this standard and show a good or exceptional level of ability, this should be reflected in the assessment.

4. A sense of proportion and a balanced approach to assessment are important. The Criteria should not be considered as requiring perfection under every heading and Bishops' Advisers should be aware of the danger of being hypercritical or concentrating too much on perceived weaknesses in candidates. On the other hand, where significant weaknesses emerge under the Criteria these should not be glossed over since the headings indicate the essential areas of assessment.

5. The main purpose of the Criteria is to assist Bishops' Advisers to build up evidence for recommending or not recommending a candidate for training. They are designed to elicit such evidence and to help Bishops' Advisers base their assessment on firm grounds and not merely on intuition and inference.

6. In using the Criteria, Bishops' Advisers should take care to apply them appropriately to each candidate. For instance, particular care is needed in assessing candidates from a minority ethnic background to ensure that ethnic and cultural aspects are taken into proper consideration. Candidates should, as far as possible, be understood within their own lights and background and Bishops' Advisers should be aware of the danger of stereotyping or of holding expectations of candidates which are inappropriate to their ethnic or cultural background. Similarly, candidates with disabilities should be treated as being of an equal status with all other candidates, taking their situation into account in a realistic way but not ignoring their particular gifts or requiring a level of ability above that to be expected in a comparable candidate without a disability.

7. Candidates are recommended for training and not ordination. Bishops' Advisers should bear in mind that they are seeking potential as well as actual ability in candidates. Particular care should be taken to make proper allowance for the age of candidates, not expecting more than is appropriate for candidates of any age. However, firm evidence should be found for the potential which is perceived in candidates, based on the requirements outlined in the Criteria.

8. Each Criterion has attached to it core elements which are a summary of the essential aspects of that Criterion. The core elements are to be applied to all candidates. In Criterion F (Leadership and Collaboration), Criterion H (Mission and Evangelism) and Criterion I (Quality of Mind) additional elements are included for candidates for whom a ministry of responsibility at incumbent level or equivalent is envisaged.

9. The likely initial focus of ministry (indicated in the diocesan Sponsoring Papers) for which a candidate is being considered sometimes implies a difference of emphasis in the application of the Criteria, but not a variation of the overall standard. The standard is for adequacy as a public representative ministry as a priest, deacon or accredited lay minister in the Church of England. The Criteria need to be applied intelligently by the Bishops' Advisers to the candidates in the light of their proposed future ministry, while recognizing that the basic roles, tasks and skills of all ministers are of a similar order.

10. Criterion A (Vocation) is listed in Section 1, while the remaining Criteria are listed in Section 2. This is to differentiate Criterion A (Vocation) from the other Criteria as the key Criterion which a candidate must fulfil if they are to be recommended for training. Without a convincing sense of vocation a candidate cannot be recommended for training no matter how gifted and experienced they may be in relation to the other Criteria. Although a candidate's sense of vocation will be a life-long exploration, Bishops' Advisers will need to be convinced (in so far as it is possible for the candidate at that stage in their journey) that the sense of vocation is realistic and informed, that it is internally owned by the candidate for themselves and that it is recognized and affirmed by others. Thus a candidate will need to fulfil Criterion A (Vocation) regardless of any assessment against the other Criteria.

11. When candidates from the Scottish Episcopal Church are being assessed, Bishops' Advisers will be provided with further guidance on applying the Criteria.

Section 1

A Vocation

1. All Christians have a vocation through their baptism to share in the ministry of the Church. Most Christians minister as lay persons living and working in the world. They draw strength and inspiration for their lives from their faith and are called to live out their lives in response to the life, death and resurrection of Christ. However, a few are called to serve in ministries which are authorized by the Church, one of which is ordained ministry. Although there is much in common between the vocation to be an ordained minister and the vocation to be lay, the two forms of calling are in other ways distinct and should not be confused with each other, particularly in the context of discerning a vocation to ordained ministry.

2. How can Bishops' Advisers discern and test whether a person has a particular vocation to ministry? There is no simple answer to this question because the Holy Spirit, who is the energiser of all vocation does not confine his work to any one pattern. Assessing a candidate's sense of vocation is difficult since it involves judgement about deeply and sincerely held feelings and convictions on the part of candidates, nearly all of whom have thought and prayed about their calling over a long period. It is important that Bishops' Advisers do not prejudge in this area and allow candidates to tell their vocational story as freely as possible. It is also important that Bishops' Advisers are realistic about candidates' motivations since all our motives are almost invariably mixed. There should always be room in the Bishops' Advisers' minds for the unusual, candidate whose calling or abilities do not conform to type but who nevertheless appears on other grounds to be called by God to ministry. It is the Bishops' Advisers task to see if the candidate's sense of vocation rings true and to have an eye to future deployability.

3. Bishops' Advisers need to assess both the interior and exterior aspects of a candidate's vocation. For some the call begins with an inner recognition of the need, indeed the demand, to serve God in a particular way. This may show itself in a persistent longing to be of service coupled with the desire to witness to the love of God and an acknowledgement of the gifts that God has given, and the need to use them in his service. Others have a vocation stemming more from the Church's decision to call an individual, or the promptings of others within the Church, than from their own sense of call. Behind this lies the traditional understanding of the Church as a body which recognizes the gifts of others and calls them to serve in particular ways. The emphasis upon such candidates in assessing their vocation is more on the authenticity of the Church's call than their own sense of calling. However, both the inner sense of call and the outward call affirmed by others will be present in all who have a true call to ministry. The interior and exterior aspects will vary in precise proportions in different candidates but in the long term for the sense of call to mature into a true vocation both will need to be present in some degree.

4. Bishops' Advisers need to assess how realistic a candidate's vocation is. They need to estimate how strong and genuine it is and to test it against the envisaged focus of ministry. Bishops' Advisers will need to bear in mind the range and level of responsibilities which a minister undertakes. In particular, candidates should demonstrate a willingness to accept sacrifice and lifestyle limitations which may follow from responding to their sense of vocation and have reflected where appropriate on the impact of this upon their immediate family. Some candidates may have a strong sense of vocation but be unrealistic about their ability to follow it through in an effective way. For a vocation to be realistic a candidate will have to have (or the potential for developing) the necessary gifts and skills for the fulfilment of their vocation. Evidence of the required aptitudes for ministry can be gathered from how the candidate measures up against the other Criteria for Selection.

5. Bishops' Advisers need to assess how informed a candidate's vocation is. It is important to gauge the level of understanding which candidates have of the ministry they are seeking to fulfil. It is to be anticipated that a true sense of vocation will be based on some awareness of and interest in the nature of the ministry which is being sought. Proper allowance should be made here for the opportunity candidates have had to develop in this respect, although Bishops' Advisers should expect candidates to be able to speak in an informed way about some aspects at least of the Church and its ministry.

6. The Bishops' Advisers need to assess how obedient a candidate's vocation is. A vocation to ministry is jointly owned by the candidate (as they come to recognize and own their internal sense of calling) and by the Church (which validates and authorises the vocation through ordination or licensing). Candidates for public representative ministry within the Church of England should demonstrate a willingness to be obedient in engaging with authority in a collaborative way in relation to matters of doctrine, discipline and deployment.

7. Bishops' Advisers should seek evidence of the impact of a candidate's sense of vocation upon their life, work, devotional life and pastoral awareness. One of the signs of a vocation is that it invariably leads to change. A candidate should be able to articulate how their sense of vocation has affected their life and how it has changed them and their perspectives.

8. Candidates sometimes present with a strong conviction of being called to a particular expression of ordained or accredited lay ministry for instance: pioneer missional minister, youth priest, detached community priest, sector ministry within industry, hospital, prison, educational establishment or as a minister in secular employment within their existing spheres of work. Bishops' Advisers should acknowledge and welcome this, while recognizing that their recommendation is for training for life-long ministry, not specific ministerial roles. For virtually all candidates Continuing Ministerial Education will be within the context of a parochial Title post whereby the skills and competences required for 'specialist' ministries can

be developed and honed. It is acknowledged that for some, for example those who are to be Ministers in Secular Employment, particular and appropriate arrangements for mentoring and development will be necessary.

Core elements of the Criterion

- A growing inner sense of being called by God, which is owned by the candidate;
- Calling validated and encouraged by others, particularly the local church;
- Calling is realistic: given who the candidate is and their potential, that they are able to fulfil their vocation and have the aptitude and capacity to undertake the proposed ministry after training;
- Calling is informed: that the candidate has an understanding of the ministry to which they feel called and are willing to accept the elements of sacrifice and lifestyle limitations involved (and have reflected, where appropriate, on the impact of this upon their immediate family);
- Calling is obedient: there is a willingness on the part of the candidate to engage with authority in a collaborative way in relation to matters of doctrine, discipline and deployment;
- An ability to articulate what is distinctive about their vocation to ordained or accredited lay ministry in relation to the vocation of the whole People of God;
- Signs that the sense of vocation has had an impact upon the candidate's life, work, devotional life and pastoral awareness.

Section 2

B Ministry within the Church of England

1. Candidates for all forms of ministry are offering themselves for service in the Church of England and Bishops' Advisers are assessing them for this service. Bishops' Advisers will seek to establish the extent to which a candidate is familiar with the tradition and practice of the Church of England and prepared to work within them.

2. Candidates should be able to articulate some understanding of the nature of ministry within the Church of England and of what it means to be a deacon, priest or accredited lay minister.

3. A diversity of theological attitude is to be found within the distinctive historical and pastoral tradition of the Church of England. It is important that candidates demonstrate an awareness of, though not necessarily significant experience of, this diversity and that they display some positive appreciation of the variety of tradition within the Church of England. It is also important that candidates should provide evidence of their ability and willingness to work alongside those whose particular theological views differ from their own, given that those views are legitimately held within the overall acceptance of the Church's official formulae

4. While a plurality of views is to be expected among candidates, no one will be disadvantaged because they hold any one view (so long as it is consistent with the historic formularies of the Church of England). Candidates should be able to provide some argument for their views and to show that they have given serious thought to the issues and not assumed an attitude uncritically.

5. Candidates should also demonstrate an appreciation of, and a willingness to work within, the structures of the Church of England. The dynamic created by the deanery, archdeaconry, diocese and synods of the Church of England (mediated through the person of the diocesan bishop) expresses an understanding of authority and provides a framework of organisation and government within which ministers are expected to operate. Well-argued criticism is of course to be welcomed. Nonetheless, candidates should show an ability to appreciate these structures and show that they are prepared to work constructively within them.

6. The Church of England holds a special place in the life of the country and nation. It is the Established Church of the land and those who bear office within it have pastoral and evangelistic responsibility for those who are beyond its congregations. This responsibility is most clearly exercised on such occasions as baptisms, marriages

and funerals, though there are many other times when the community looks to the Church of England and its ministers to provide pastoral care, moral guidance, and opportunities for worship. Candidates should demonstrate some appreciation of this dimension of ministry and of the opportunities and the obligations that it might lay before them in relation to civic and social issues.

7. At the same time there are a number of legitimate questions to be asked about the relationship between the Church and the wider community within which it is set. Such questions arise out of a consideration of the significance of secularization and the place of the Church in a multicultural setting. An awareness of these questions is desirable in candidates.

8. Candidates should show an ability and willingness to engage with the pluralist and multifaceted society in which the Church is placed and to which it seeks to minister. There is a need to be willing to engage with people of differing backgrounds – educational, social, cultural and ethnic. It is important that candidates demonstrate a positive, creative and flexible approach to difference and variety.

9. The Church of England embodies a liturgical, spiritual and cultural heritage that has evolved over the centuries and is enshrined in *The Book of Common Prayer* and in *Common Worship: Services and Prayers for the Church of England*. This heritage is perhaps most clearly evident in the public worship of the Church. Those who offer themselves for ministry within the Church of England should show some appreciation of this heritage and of the significance of worship in its preservation and transmission.

10. For pastoral and evangelistic reasons, many in the Church of England wish to see the official forms of worship supplemented by a range of less formal or experimental services. Whether or not candidates share this desire, it is important that they have some understanding of the underlying issues and are prepared to acknowledge the integrity of those who wish, from time to time, to depart from traditional forms of worship.

11. Ministry within the Church of England is to gospel proclamation in word and sacrament, pastoral care, social care and action. Candidates should show an understanding of the breadth of ministerial tasks, tempered with a realistic understanding of their own gifts and skills, together with their own limitations.

12. Ecumenism should be based on a good understanding of one's own tradition if an authentic ecumenical encounter is to take place. While candidates should have a secure grasp of their own tradition, they should also be expected to be open to, and aware of, the ecumenical opportunities and challenges that face today's Church. Those who offer themselves for ministry within the Church of England must demonstrate a sympathetic and sensitive appreciation of other churches and Christian traditions if they are to play a constructive part in the growing number of ecumenical activities in which they will inevitably be involved.

13. 'Witness, sharing dialogue with and care for people of other faiths are particular mission matters and those in ministry need to be equipped with proper understanding of world religions from within their own Christian perspective and context.' (*Presence and Prophecy*, 2002, p.19). Candidates should demonstrate some understanding of the issues involved in such matters.

14. A considerable number of candidates come to the Panel with limited awareness of the Church of England or of traditions outside their own. Some candidates have been nurtured in faith in other denominations and have found their way into the Church of England relatively recently. Bishops' Advisers should make proper allowance for candidates' age and experience in assessing their degree of understanding of an allegiance to the Church of England. They should also view positively the insights gained from a period in another denomination or from adherence to a distinctive tradition. However, if a candidate is to be recommended, it must be clear that he or she be prepared to be a committed and co-operative minister of the Church that authorizes his or her ministry. Also that there are signs in the candidate of preparedness to grow and develop in understanding of an allegiance to the Church of England.

Core elements of the Criterion

- Understanding of own tradition within the Church of England;
- Understanding of the nature of ministry within the Church of England – of what it means to be a deacon, priest or accredited lay minister;
- Willingness to work with the variety of traditions encompassed within the Church of England;
- Understanding of the Church of England and its distinctive theological, liturgical and pastoral emphases;
- Willingness to engage, in humility and a spirit of partnership, with people of differing backgrounds – educational, social, cultural, ethnic, faith and non-faith;
- Creative and flexible approach to difference and variety;
- Commitment to ministry of gospel proclamation, in word and sacrament, pastoral care, social care and action;
- An understanding of the breadth of ministerial tasks within the Church of England, tempered with a realistic understanding of their own particular gifts and skills, together with their own limitations;
- Some understanding of the place of the Church of England in contemporary society with its pluriform and multicultural nature.

C Spirituality

1. Ministers of the Church are not simply officials. They are signs to the whole Church and to the world of the Church's common vocation to ministry. Their ministry derives from Christ's own ministry and, like Christ's, it needs to be lived out in prayer. Spirituality undergirds and is expressed in all aspects of ministry. It is therefore proper that each of the Bishops' Advisers should be concerned in some way with the candidates' spiritual life, although in the narrower sense of the candidates' prayer life, both individual and corporate, it falls to the Bishops' Adviser (Vocational) to ask questions directly about it.

2. There is no one pattern of Christian prayer. Indeed there is a different pattern for each individual Christian which varies according to circumstances and at different points in that person's pilgrimage. Since no two candidates will have the same prayer life, Bishops' Advisers should be aware of the danger of stereotypes or of expecting more of candidates than age and experience warrant. It is also important to recognize the influence of culture, race and social background on the expression which candidates give to their spirituality. An open attitude is required of Bishops' Advisers in this. However, Bishops' Advisers should look for a developing practice of disciplined daily prayer and regular receiving of the Sacrament of Holy Communion.

3. To claim to have a vocation to Christian ministry and not show a commitment to develop prayer is a contradiction. It is therefore a valid test of vocation to discern what steps candidates are taking to deepen their devotional lives. They should at least be taking seriously the need for prayer, discerning the way which is best for them at the moment and making some disciplined offering of time for quietness.

4. Individual prayer is only a part of the spiritual life. It is important for the Bishops' Advisers to discover how candidates relate personal devotion to corporate worship and the depth of their commitment to both. This may be influenced by their commitment to other activities such as their work or studies. Indeed it is helpful for Bishops' Advisers to discover how candidates relate these activities to worship or whether they are kept separate from spiritual concerns.

5. God has gifted his people with the potential to reach out to him by allowing the Holy Spirit to work in us and through us. How far do candidates avail themselves of this help, and is their quest supported by prayerful engagement with the Bible and regular sacramental worship? It is the receiving of grace and the disciplined offering of themselves that gives ministers the inner authority and personal holiness, which people recognize. It is as they live the gospel they proclaim that they commend it to others. If something of Christ is reflected in them and found to be attractive, others are then more likely to be open to listen to what they have to say.

6. One indication of a maturing spirituality is a growing awareness of the presence of God in all aspects of experience and a discerning of God's activity within one's own life and in the lives of others. Such awareness often leads to a stability by which one

can stand steady amid the turbulence of events and the pressures of constant demands. It also leads to greater interest in and commitment to the mission of God in the world. However these are expressed, Bishops' Advisers should try to discover how candidates' spirituality and prayer lead to a difference in their daily life, to participation in the work of God in the world and to growth in personal holiness.

7. It is important for Bishops' Advisers to be realistic and down to earth in their expectations of candidates' spirituality. At all costs candidates should be allowed to be honest and open about their spiritual practice and the level of their commitment.

Core elements of the Criterion

- A disciplined, regular and authentic devotional life incorporating Bible reading and sacramental worship that will sustain and energize during training and future ministry;
- A developing pattern of disciplined daily prayer and regular receiving of Holy Communion;
- A lively practice of corporate as well as personal worship and prayer;
- Connections are made between personal prayer and daily living;
- An understanding of God's activity in their own life and the ability to discern and understand God's activity in the lives of others;
- Willingness to be accountable to others for their spiritual life through a spiritual director or soul friend.

D Personality and Character

1. It is to be expected that there will be a range of personalities among those who are called to ministry within the Church. Bishops' Advisers should seek candidates from across the full range as the attributes and qualities of all kinds of personality and character can be used in the work of ministry. However, all candidates should demonstrate a sufficient degree of self-awareness and self-acceptance to allow them to live healthily with themselves and others, in understanding and integrity.

2. Candidates must be people of integrity and seen as such by those who know them.

3. The roles which ministers bear, as well as the emotionally demanding nature of their work, require that they can handle stress and pressure. They are much in the public eye and are looked to as figures of authority and representatives of the Christian faith. They often face criticism in these roles and carry many projections cast on to them by others. Their very purpose and function can seem called into question by individuals or by whole sections of the community they seek to serve. In fulfilling these roles they need maturity to respond appropriately and with patience to these pressures, and also to take on the role without losing touch with themselves and their humanity.

4. Ministers take time to enter into their various roles and to become used to exercising them. Candidates should not be expected to be capable of undertaking them immediately since the process of formation and ministerial training gradually inducts them into them. However, Bishops' Advisers need to be satisfied that candidates are sufficiently mature to respond to the challenges of being a minister when those challenges come. Maturity is shown in an appropriate reaction to success and failure, a balanced and not too serious attitude to oneself and a capacity to accept oneself and one's mistakes with repentance rather than resignation. A mature approach to any enterprise will blend idealism and realism wisely and avoid destructive perfectionism towards oneself and others. The mature exercise of authority allows room for others and does not domineer, although it is firm when required. These and other aspects of maturity are needed in the roles that the minister fulfils and Bishops' Advisers should seek to discover whether the candidates' level of maturity sufficiently matches their age and whether they have the potential to become mature ministers.

5. The roles and tasks of ministers test the stability of personality, particularly at a time of change in society and the Church. As in the case of faith, stability should be distinguished from rigidity. Ministers need to be resilient yet flexible under changing conditions and in the face of their own changing experience in ministry. A failure to bend when necessary can lead to breakdown. The inability to face one's own vulnerability can undermine stability. On the other hand, excessive sensitivity can disable ministers, lead to 'burnout' and rob them of the element of detachment necessary in pastoral work and leadership. Bishops' Advisers should expect

candidates to demonstrate neither rigidity nor complete malleability; neither resistance to all change nor acceptance of every trend. Their ideas and beliefs should have shape and content, while showing openness to being changed by experience and encounters with others.

6. Bishops' Advisers need to assess carefully the kind of personal attributes that the candidate possesses and judge whether they will be helpful in ministry. It must be pointed out that a past breakdown or personal trauma should not in itself debar a candidate. In some cases such an experience might contribute to greater self-awareness and personal acceptance as well as pastoral sensitivity, provided that the experience has been reflected upon and some resolution of the difficulties achieved.

7. Ministers generally have great trust placed in them by those whom they serve. It is important that they can be trusted and that they show integrity. Again it is important to avoid a counsel of perfection: none of us is totally as we present ourselves to be. Despite this inevitable imperfection that belongs to our natural human state, it is necessary to seek in candidates honesty, consistency and commitment. These things will show themselves in perseverance against odds, an ability to 'stand up and be counted', and a readiness to face squarely the truth about oneself and boldness in exploring personal faith.

8. Candidates should demonstrate a desire and capacity for self-development and growth. They should show that they are willing to continue a journey of self discovery in emotional and psychological terms alongside the deepening of their spiritual lives and their alongside lifelong learning, focused in Ministerial Education and beyond. This can be termed a capacity to develop 'emotional intelligence', akin to the desire for greater personal holiness referred to in Criterion C (Spirituality). The mindset that relishes growth and new discoveries is as much a part of Personality and Character as of Criterion I (Quality of Mind).

9. Candidates should demonstrate the capacity to develop effective means of nurture and support during training and into ministry.

Core elements of the Criterion

- Appropriate degree of self-awareness and self-acceptance;
- People of integrity, seen as such by others;
- Reflection on, and a sufficient degree of resolution of, any previous life crises or traumas;
- Sufficiently mature and robust to face the demands of training and ministry;
- Ability to face change in a flexible and balanced way;
- Ability to face disappointment, criticism and opposition and respond appropriately;
- Desire and capacity for further self-development and growth;
- Ability to develop effective means of nurture and support during training and into ministry.

E Relationships

1. Ministers need to create and sustain a range of relationships as part of the work of ministry and as an aspect of showing an example of the reconciling love of Christ. The ability to do this depends not only on spiritual depth, skills and naturally attractive qualities but also on a sufficient degree of self-awareness and self-acceptance which allows ministers to relate to others with understanding and integrity. The ability to live with an awareness of one's strengths and weaknesses and with 'truth in the inward parts' (Psalm 51) is a foundation for building open and healthy professional, personal and pastoral relationships.

2. Maturity in relating to others is shown in a readiness to listen as well as to speak, in sensitivity to others' needs as well as one's own and in preparedness to negotiate over disagreements.

3. Bishops' Advisers will wish to discuss with candidates the relationships in which the candidates' share and have shared, including their relations with their parents. For those who are married, the discussion with the Bishops' Advisers should cover their marital and family relationships, which provide good evidence of how they might relate in other contexts. For those who are unmarried, close family relationships or friendships provide similar evidence. How far can the candidate listen sensitively to others, discern their feelings, and cope creatively with disagreement and conflict? This is particularly important for those who are married, since a significant number of married ministers find that marital difficulties provide an insupportable additional stress in ministry. For those who are single, the capacity to sustain good relationships and friendships outside their ministerial work is important.

4. Candidates who are married should recognize that the vocation to ministry stands alongside the vocation to marriage and that the demands of the two callings need to be reconciled. The manner of this will vary with different couples and over time. It is assumed that the DDOs will discuss the relevant issues with the candidate and their family prior to the Panel. Evidence will need to be available to the Bishops' Advisers that the family is alert to the issues and prepared and able to work with them. There are situations where the demands of training or ministry impinge on family life, such as where a minister's family is seen in a semi-public role, and which can prove a heavy yoke to bear. Bishops' Advisers can only assess the candidates' readiness to face these questions and their degree of sensitivity to their families' needs. Bishops' Advisers should not speculate about the view of the spouse or family and should work within the information that the diocese has provided as well as the responses of the candidate.

5. Candidates must demonstrate an awareness of the power dynamic in pastoral and professional ministerial relationships and the dangers inherent in misuse of power, resulting in abuse and manipulation. Ministers are trusted members of society and those offering for training for ministry must be recognized as being capable of living

with integrity, in themselves and in their lifestyle, as ministers of the gospel. This is in relation to all aspects of life and relationships – emotional, psychological, physical, sexual, financial and more generally in matters of honesty. The House of Bishops' statement *Issues in Human Sexuality* (1991) is clear that Bishops' Advisers should not interrogate candidates on their sexual lives, unless there are strong reasons for doing so. Ordinarily it should be left to the candidate's own conscience to act responsibly. There is an expectation that with regard to sexual morality candidates will submit to the disciplines expressed in *Issues in Human Sexuality* (1991).

6. Ministers are required to relate pastorally to a wide cross-section of people, both within the Church and in the wider community. In the face of these diverse demands, Bishops' Advisers should seek in candidates a capacity or at least a potential for pastoral understanding and insight and the ability to be detached and discerning. In pastoral relationships trust and confidentiality are vital, as well as an ability to empathise. Bishops' Advisers need to be convinced that candidates have the necessary attitudes and abilities to develop pastoral relationships.

7. As leaders in a community, ministers need to build relationships with others in the Church and have a key responsibility in setting the overall tone for personal and structural relationships. They exercise a range of roles such as bearers of authority, initiators of action and as colleagues with both other ministers and lay members. It would be unrealistic and unfair to expect all candidates to be equally at ease in all roles. However, having made allowance for differences of personality and aptitude, Bishops' Advisers need to be convinced that candidates can handle adequately the range of roles which their professional responsibilities might reasonably be expected to entail and that through all of them they can express the truths of the gospel.

Core elements of the Criterion

- Awareness of strengths, weaknesses and vulnerabilities;
- Willingness and ability to handle conflict;
- Awareness of the power dynamic in pastoral and professional relationships;
- Evidence from referees and elsewhere of the capacity to build and develop personal, pastoral and professional relationships;
- Sense of integrated self and seen as a person of integrity in all aspects of life and relationships;
- Evidence of an ability to listen as well as speak and a willingness to negotiate over disagreements;
- Capacity to cope with the sometimes conflicting demands of family, personal needs and ministry.

F Leadership and Collaboration

1. All ministers are expected to offer leadership in the church communities where they serve and to some extent in the wider community. Candidates for whom a ministry at incumbent level or equivalent is envisaged will require obvious skill and aptitude as leaders and enablers of others. All candidates will need to demonstrate some ability to lead by example and give a sense of direction. Bishops' Advisers need to be convinced that candidates can offer leadership of some kind, bearing in mind the variety of appropriate styles and the range of contexts in which leadership is exercised.

2. It must be stressed that Christian and ministerial leadership is of a particular kind and cannot be expressed simply in managerial terms. Ministerial leadership is based on the ministers' example of faith and love and the witness this gives to the servanthood of Christ of which ministers are a sign. A vital aspect of their leadership is the living of a holy life and the direction of the community towards prayer and discipleship. Their being a sign and symbol of faith is in some ways prior to any activity in which they engage. Bishops' Advisers need to be assured that candidates have the integrity and spiritual depth to be placed in the position of leadership of this kind before considering whether they have the skills and aptitudes to exercise leadership in a more active sense.

3. Styles and ways of leadership differ greatly from one minister to another, depending on temperament and experience as well as the needs of the moment. Bishops' Advisers should not prejudge candidates in terms of a stereotype of leadership but should try to understand the candidate against his or her own background. Ethnic, cultural and social factors, as well as gender, influence the way leadership is perceived and offered. Most ministerial contexts require a sophisticated and self-aware leadership that is able to draw on the abilities of others and share responsibility with them. Bishops' Advisers should be assured that candidates are able to operate in this way.

4. The relationship between the corporate ministry of the whole people of God and the ordained ministry is expressed in terms of interdependence. This is not something to be achieved for its own ends but must serve the purpose of realizing the nature of ministry that is to serve the mission of God in the world. Candidates must demonstrate a commitment to interdependent ministry. This relationship expresses a vision of ministry that goes beyond simply needing one another. It is a dynamic account of ministry where ordained ministry is animated by the corporate ministry of the Church, and where this corporate ministry is animated by ordained ministry. Bishops' Advisers should ascertain that candidates have an understanding of leadership, power and inter-dependence.

5. A basic ability required of leaders is to identify the current position of where the group or community stands and what it should seek to achieve. Leaders should then

be able to set out the means to obtain the objectives, drawing the group or community towards the aim and motivating its members towards the goal. This is an essential co-operative task and depends on the ability to be responsive, understanding and sensitive to the community and its corporate vision. This requires skills in communication and in perception about people as well as attributes and qualities that make the leader convincing, particularly in the voluntary context of a church community. Some of the characteristics that are required of leaders are the qualities of integrity, strength of character, sound judgement and ability to grasp new ideas. Of particular importance are the inner security and maturity to recognize, affirm and encourage the gifts of others and to respond to change and assist others to face it and use it creatively. There needs to be in leaders an observable readiness to develop the ministry of the whole People of God, in responding to the Church's mission to the world.

6. Candidates should demonstrate potential in the very practical area of group skills. This includes ability to listen and respond to others; a readiness to engage with views other than their own; the capacity to facilitate a discussion and enable others to participate.

7. Candidates also need a basic ability to manage themselves if they are to have responsibility for leadership in the Church. The need for this kind of efficiency and effectiveness has to be balanced with the spiritual qualities and gifts of faith, prayer and holiness that are a prerequisite for ministers. It may well be that a candidate has exceptional gifts of this kind but lacks obvious skills in leadership and particularly in administration. Bishops' Advisers will need to judge carefully in such cases, in the light of the proposed category of ministry, and allow for the possibility of these exceptional gifts.

8. Ministers are in a position of authority and hold responsibility within the Church and very often have influence outside it. The need for personal maturity and the capacity to sustain good relationships with others in the face of the demands that this role creates have been noted elsewhere in Criterion D (Personality and Character) and Criterion E (Relationships). Bishops' Advisers need to be convinced that candidates have the potential to take up authority as leaders while remaining true to the call to serve after the pattern of Christ, and to exercise this aspect of their role with insight so as to avoid becoming alienated or domineering.

9. Candidates whose future ministry is likely to be at incumbent level or equivalent must demonstrate potential to become team builders, enablers of others and have the capacity to sustain the ministry of others. The capacity to collaborate effectively with ordained and accredited colleagues, ministry teams and with members of the laity is essential alongside the ability to build community more widely and be to able to offer a ministry of reconciliation and mediation.

10. It should be borne in mind in the case of candidates whose future ministry is not likely to be at incumbent level or equivalent that they are being assessed for a ministry that is likely to be essentially supportive and associative. The qualities required in such candidates therefore place less stress on organization, management and leadership from the front and more emphasis on the capacity to work well in a team. Where a candidate is sponsored for accredited lay ministry, Bishops' Advisers will need to take account of the particular ministry envisaged for the candidate in order to determine the desired potential leadership qualities. However, in other respects, such as the ability to set an example of faith and discipleship, the same qualities should be sought in all candidates.

Core elements of the Criterion

- Example of faith, love and discipleship witnessing to the servanthood of Christ and inspiring to others;
- Integrity and spiritual depth;
- Strength of character;
- Personal maturity;
- Willingness and capacity to draw on and develop the abilities of others;
- Understanding that leadership and the authority of the minister is with and dependent on the ministry of the whole People of God;
- Skills of communication;
- Group work skills;
- Perceptive about people;
- Sound judgement;
- Ability to grasp new ideas;
- Respond creatively to change and assist others to embrace it;
- Readiness to respond to the mission of the Church to the world and lead others in it;
- Commitment to collaborative team working;
- Capacity to work well within a team and with those in authority.

Ministry at incumbent level or equivalent

- Ability to assess, set objectives and take church and community forward;
- Capacity to become team builders and leaders, enablers and sustainers;
- Ability and willingness to guide and shape the life of the Church in its mission to the world:
- Capacity to build community and to offer a ministry of reconciliation and meditation.

G Faith

1. Candidates should show evidence of a lively acquaintance with the gospel of Jesus Christ as normative and formative for their faith and a commitment to shape their lives in accordance to their faith.

2. A candidate's faith needs to have been put to the test and substantiated over a period of time. This involves not just recognizing and rehearsing the positive grounds for faith but also acknowledging negative experiences, wrestling with them and working towards some resolution of them. Bishops' Advisers should seek sufficient maturity in faith in accordance with the injunction that an overseer should not be new in the faith (1 Timothy 3.6). Yet candidates should show a willingness to learn from the faith of others.

3. Bishops' Advisers will need to establish that candidates are ready to enter and own for themselves the faith of the Church as the Church of England has received it. There is a need for realism and a sense of proportion here, since many candidates who come to the Panel have a limited theological and doctrinal understanding which, if they proceed to training, will be addressed during training prior to ordination. At the Panel stage it is appropriate to assess whether candidates understand that faith is not merely a matter of personal commitment and assent but also of corporate believing within the Church, if the Scriptures and the tradition of the Church are given factors for the Christian and particularly for the minister, who has a key role in cherishing the gospel and representing the tradition.

4. Candidates' personal faith should be authentic and open to growth. For some their faith is primarily expressed in a restless quest for truth and in a 'divine discontent'. For others it is expressed in thankfulness, humble assurance and confident trust. For all there should be a yearning for God and an active search for fuller insight. In some respects a degree of doubt is an important positive element in the faith of a Christian and of a minister. The expectation that ministers must have no uncertainties should be resisted. On the other hand, Bishops' Advisers should of course seek a strong basic conviction on the part of the candidates.

5. The candidate's faith needs to be strong and deeply rooted in order to live with uncertainties and be open to fresh experience and insights However, rigidity should not be mistaken for strength: a rigid attitude is only in certain respects strong. Subject to certain experiences and challenges, a rigid faith is very brittle and may lead to breakdown. Bishops' Advisers should seek signs of flexibility to respond to fresh insights as an element in the strength of faith that is required.

6. In proclaiming the gospel and witnessing to their faith, ministers need the ability to communicate not only with those who are church members but also with those who are not. The ability to communicate and inspire by word is of great importance. Ministers should be able to convey their faith and its meaning in ways that people around them can understand. In order to further God's revelation they need to be able

to discern God in the present moment and in the lives of those with whom they come in contact. However, ministers also need to live the gospel as well as speak about it. What ministers do and are can also promote faith in others. Bishops' Advisers will want to assure themselves that candidates are able to make connections between their faith and the needs and situation of the wider community they would be seeking to serve as ministers of the gospel.

7. Candidates should demonstrate the potential to become able communicators and teachers within a wide range of contexts: preaching, presentations to groups, small group work and one-to-one interactions. Whilst some aspects of this will be new to some candidates, Bishops' Advisers should be convinced that there is sufficient evidence to satisfy them that these skills can be developed during training, always being aware that some people communicate holiness and the love of God without recourse to particular styles of presentation or technique.

8. Candidates should be able to convince the Bishops' Advisers of their commitment to Christ and of their readiness to serve and live sacrificially. There is considerable overlap with Criterion A (Vocation), since faith provides, through the work of the Spirit, the inner dynamic to carry through the calling to ministry. It also provides the resources to cope with spiritual dryness and periods of uncongenial work as well as the joy that enables ministers to give a rounded example of faith and Christian life.

Core elements of the Criterion

- Personal commitment to Christ;
- A maturing faith;
- Understanding of the Christian faith that is expressed in daily living;
- Desire to deepen faith and a capacity for critical refection upon it;
- Desire to share faith by word, sacrament and service;
- Natural expression of faith in a range of contexts: one-to-one, small groups and larger gatherings;
- A sense of the loving and saving purpose of God for the world;
- Connection between faith and the profound needs of contemporary society;
- Commitment to faith as understood by the Church of England in Scripture and tradition;
- An understanding that ministers both feed and are fed by others in the journey of faith;
- Potential to become able communicators and teachers within a range of contexts.

H Mission and Evangelism

1. Ministers in the Church of England must pursue their vocation increasingly aware of the missionary context in which the Church is set. In previous generations ministry was exercised in a culture where Christian beliefs and behaviours were the norm; today's context is more of a spiritual and moral market-place. There is constant demand for and ever-increasing options available to pursue spirituality and values outside of institutional religion. Christianity is one belief among many. The Church itself can often be regarded as remote, irrelevant, and with little connection to a fast-changing society of consumerism, choice and convenience. Bishops' Advisers will need to reflect on what this means in the light of inherited modes of being Church and exercising ministry as expressed in the *Common Worship Ordination Services*: priests are called 'to watch for signs of God's new creation'; deacons to be 'reaching into the forgotten corners of the world that the love of God may be made visible'. Alongside inherited modes of ministry, new approaches to ministry need to be explored that are imaginative and flexible.

2. Christians serve God in mission. The Church's mission takes its place within the mission of God, which is rooted in God as Trinity – 'Mission comes from the Father, through the Son in the power of the Spirit' (*Mission-shaped Church,* 2004, p. 85). 'The Trinity is not closed but rather open in an outgoing movement of generosity. Creation and redemption are the overflow of God's triune life' (*Eucharistic Presidency,*1997, p. 15). A broken creation is being called into God's love and purposes, moving towards the coming of the kingdom. As both fruit and agent of God's mission, the Church is called to follow God, obediently and sacrificially in the pattern of Jesus Christ, discerning God's presence and activity by the Spirit. 'Ministry has purpose, value and meaning because it operates not for its own ends, or even the ends of the Church, but for the reality of God's intentions for the whole of creation' (*Presence and Prophecy,* 2002, p. 29). In the New Testament unity is important and is always for the sake of mission. Candidates will be expected to show an appreciation of the importance of sharing in God's mission in partnership with Christians of other traditions. Partnership between Anglicans and local Methodists is especially vital in the light of the recent Anglican-Methodist Covenant.

3. The Church's understanding of mission is wide and inclusive and includes the following marks: 'to proclaim the Good News of the Kingdom; to teach, baptize and nurture new believers; to respond to human need by loving service; to seek to transform unjust structures of society; to strive to safeguard the integrity of creation, and sustain and renew the earth' (Anglican Consultative Council, *Five Marks of Mission*, 1988). Candidates should be able to demonstrate something of this breadth of understanding and their desire to play a part in working out the meaning of mission appropriate to its context. Bishops' Advisers should discover the degree to which candidates are committed to the missionary nature of the Church and how they envisage that commitment working out in their own vocation to ministry.

4. Bishops' Advisers should expect candidates to come from many cultural contexts. Candidates need to be able to demonstrate an awareness of contemporary cultures with an ability to reflect on the interaction between culture and gospel. There will need to be recognition of the demands which a fragmented, mobile, network-based society places on the Church's life and mission. Bishops' Advisers will need to ascertain whether there is sufficient imagination, insight and theological discrimination to respond to these challenges.

5. Candidates should demonstrate an openness to being part of re-envisioning and reshaping the Church for mission. They should demonstrate a creative understanding of the relationship between the richness of Anglican tradition and the development of what are being called 'fresh expressions' of church. This will call for flexibility, imagination and vision in understanding both the nature of the Church and the part their ministry can play within it. If ministry is truly to serve a missionary Church, there will be emphasis not simply on proclamation and nurture, but on building relationships born of loving service. As the Spirit of God brooded over chaos at the beginning, speaking life and order by the living word, so God's people will need to be inspired by a concern for creation, which arises from their stewardship of it and by a prophetic courage to challenge what is unjust. Candidates should show evidence of their potential in building up a community which displays its health not simply by its own growth, but in that loving sacrifice which Christ demonstrated in life and death.

6. In candidates whose ministry is envisaged to be at incumbent level or equivalent, there should be some evidence of potential to be leaders in mission within a community of mission. Alongside inherited models of ministry there will need to be fresh expressions of church appropriate to different cultures, social and age groupings, work and leisure. Even though the major part of a candidate's ministry may be exercised in traditional settings, candidates should demonstrate such potential and vocation as will enable the Church to clarify and implement her missionary calling in the world. Equally candidates should be able to engage with other forms of belonging to church and recognize that mission in new places and at new times in the week and mission within the Sunday morning congregation are not mutually exclusive. Bishops' Advisers should not be afraid to recommend those who show potential for an exciting if unpredictable leadership style.

7. The Church understands evangelism, which is part of mission, as that attitude and activity which calls people to faith in Jesus Christ, in the power of the Spirit to follow him and become his disciples. Priests are called with all God's people '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' (*Common Worship Ordination Services*). Deacons are called 'to proclaim the gospel in word and deed'(*Common Worship Ordination Services*). Candidates should be able to point to ways in which the challenge of evangelism has had an impact on their own lives and in their local Christian community. They should be able to articulate, within their own theological and cultural context, what it means

to share or proclaim the good news so that others might respond to Jesus Christ. Bishops' Advisers should discover the degree to which candidates are committed to exploring the evangelistic calling of the Church and how they envisage that commitment working out in their own vocation to ministry.

8. In both Church and society 'evangelism' is a word which generates many responses, some of them negative; candidates should be able to reflect on this with sensitivity and courtesy. Some responses will be positive, clear and focused; others will recount unhelpful experiences; a few may be confused and diffident. All candidates should show an understanding of these differing responses, be appreciative of those whose approach differs, and demonstrate a readiness to learn from the diversity. Bishops' Advisers need to be satisfied that candidates are able to speak with integrity about Jesus Christ in a way which is open, genuine, clear, helpful, respectful, without being manipulative, but rather liberating and enabling. Bishops' Advisers themselves need to be open-minded about the way in which background, tradition, temperament and style will each affect the manner in which this is expressed.

9. From their own background candidates should be able to say how they would journey with an enquirer seeking to respond to Jesus Christ and have a sense of how they would help others to do so. Candidates should demonstrate a growing experience in working with people of different ages who are coming to faith or are new to faith in Christ.

10. Candidates should have some understanding of a calling to equip others for mission and evangelism in the same way as they way they will need to equip others to be pastors, teachers, prophets and apostles. There is an overlap here with Criterion F (Leadership and Collaboration), and Criterion G (Faith), which provide the impetus and ability to sustain a vision that can empower and sustain others.

Core elements of the Criterion

- A wide and inclusive understanding of the Church's mission;
- A clear articulation within each candidate's own theological and personal context of what it means 'to proclaim the good news of the kingdom';
- An awareness of cultural and societal change as they impact the life of the Church;
- A creative approach to the relationship between the richness of the Anglican tradition and the development of fresh expressions of church;
- Some practical appreciation of what mission can mean in a local church context;
- A recognition of the diversity of approaches to evangelism;
- A preparedness to speak of Jesus Christ in a way which is open, clear, helpful, respectful, attractive, liberating and not manipulative;
- An ability to enable others to witness to their faith in Jesus Christ;

- A growing experience of working across the age range of people coming to faith and who are new to faith in Christ.

Ministry at incumbent level or equivalent

- potential for leading and guiding a church in defining it missionary nature and implementing its missionary tasks;
- potential as leaders of mission.

I Quality of Mind

1. Since most candidates who proceed to training enter one of the accredited schemes, courses or colleges, there is a broadly defined common minimum level of attainment required at all the colleges and courses which is reckoned as gaining an award at diploma level. Training for ordained or accredited lay ministry is contextual and brings together intellectual, reflective and practical abilities within an academic programme. So, whilst academic ability is important, it is not exercised for its own sake but alongside other essential skills. Academic study is intended to increase knowledge and understanding, enhance critical and reflective skills, develop the ability to understand the nature of evidence to support opinions and to discern valid from invalid arguments. It is therefore an important element in good communication and effective ministry and mission. Candidates should therefore be expected to understand the significance of appropriate academic rigour in ministerial formation.

2. Bishops' Advisers should recognize the differing potential of candidates, some of whom will be capable of high academic attainment in theological study. However, this group should not be taken as the standard for the remainder. What is required in all candidates is a capacity to fulfil the expectation for Ministerial Education:

A Statement of Expectations for Ministerial Education:

Summary Statement

The Church seeks that all God's people grow in faith, deepen their discipleship, and learn more deeply to 'inhabit godly wisdom'. As part of God's people, and in order to enable such growth in others, the Church seeks ministers who:

- are firmly rooted in their love of God, discipleship of Jesus Christ, and dedicated to a deepening pilgrimage of faith in the Holy Spirit;
- are passionate about the transformation of the whole created order into one that reflects the redemptive love of God;
- are deeply committed to loving service in the Church as a sign and instrument of God's love for the world;
- immerse themselves, with faithful obedience, in the Church's life of prayer and worship, and its critical engagement with Scripture and the Christian tradition;
- are dedicated to bringing their gifts of leadership, pastoral care, worship and mission to the service of the Church through their calling to ordination. (*Formation for Ministry within a Learning Church*, 2003, p. 57).

3. Bishops' Advisers should note that candidates who will be licensed locally are not necessarily required to attain the diploma level identified above. However, a number of schemes training ordinands for local ministry are now academically accredited at

Diploma level or have elements of Level 2 work in them. When such candidates attend Bishops' Advisory Panels, Bishops' Advisers should refer to the Sponsoring Papers to ascertain details of the envisaged training programme and what level is required for study on the scheme in question. It is important to balance the qualities the candidate brings against the specific ministry that he or she will undertake.

4. Care is needed in assessing candidates' previous educational attainment. While this can be a valuable indicator of future performance in training, it is important that the particular character of ministerial training is taken into account. This is not solely an academic training but includes spiritual, personal and pastoral formation and the integration of these elements with the academic programme. It is possible to be well qualified academically but not to be suited to undertake such a course. On the other hand, those who have a record of limited educational achievement may be well placed to benefit from the course. Bishops' Advisers need to exercise discretion in the case of the latter and establish whether their experience in employment or voluntary work or technical qualifications indicates that they have a sufficient capacity for study. It is important that such candidates are not penalized for lack of formal academic qualifications. Where there is no certified academic record, the sponsoring diocese will provide necessary evidence from psychometric tests and educational references.

5. Candidates vary widely in the depth and extent of their knowledge of the Christian Faith. While Bishops' Advisers will wish to discuss theological and ethical matters with them, candidates should not be marked down for lack of knowledge if they have not had the opportunity to gain it either because of youth or relatively recent commitment to the Church. Bishops' Advisers are seeking potential in the candidates who will cope with and benefit from training rather than a fully developed theological stance. It must be stressed that candidates' views on theological or other issues are not to be used as grounds for not recommending them, provided that the views expressed would not place them beyond the range of theological positions that are tenable within the Church of England. Bishops' Advisers should be concerned with the way a candidate argues for a point of view as an indication of how his or her mind works and the flexibility and intelligence this shows, and should refrain from using particularly sensitive or emotive topics to assess candidates' intellectual and theological versatility.

6. Ministerial formation is a lifelong process. Bishops' Advisers should seek in candidates a willingness to enter this process and co-operate with it. Many candidates come from contexts where professional development is an established element of their work, although care should be taken to discuss even with these candidates their approach to personal and professional development.

7. The nature of ministerial training and ministry itself suggests that candidates need to be flexible as well as convinced in their views and ready to respond to new ideas and face intellectual challenges with integrity. They need to be able to communicate clearly, both in the sense of making themselves understood accurately and in

conveying their faith, convictions and the gospel effectively. A measure of practical intelligence and capacity to assess and analyse is important for the everyday tasks of administration and managing people. Ministers are expected to provide a theological resource in preaching, teaching and pastoral guidance and will need to continue to develop their thinking and reading. Candidates should show considerable interest in theological matters, a desire and commitment to learn in this area and a readiness to reflect and enquire.

8. The intellectual capacity of candidates should not be seen in isolation from the other Criteria. Without faith, spiritual depth and a sense of vocation, intellectual ability in a minister counts for very little. Bishops' Advisers ought always to allow for the possibility that those of limited intellectual capacity but exceptional spiritual gifts are called to ministry. However, it should be remembered that candidates proceed to studies which require a certain level of ability and then to ministry where invariably intellectual demands are placed on them. It is important to be fair to candidates and not to push them into situations which they would find intolerable and where they could affect adversely the life of the Church by their ineffectiveness.

Core elements of the Criterion

- Capacity to undertake a course of ministerial education;

- Readiness to reflect and enquire;

- A desire and commitment to engage in theological study;

- Capacity for theological reflection;

- Willingness to engage with lifelong ministerial and theological formation;

- Capacity to become a theological resource for church community.

Ministry at incumbent level or equivalent
- Enthusiasm for theology as a tool for life for the whole people of God;

- Wide ranging intellectual interests.

Appendix 8.1.2 Criteria for Selection for Ministry in the Church of England, 2011.
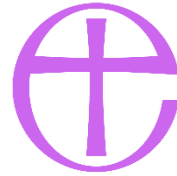
Criteria for Selection
for the
Ordained Ministry
in the
Church of England

Ministry Division

Contents

Introduction

The following Criteria, which are approved for use by the House of Bishops, are primarily intended for the guidance of Bishops' Advisers in the **assessment and selection of candidates for ordained ministry in the Church of England. However, they are also useful for those engaged in vocational discernment within dioceses –** DDOs, Vocations Advisers and Examining Chaplains.

The Criteria set out, under nine headings, the areas of assessment in which Bishops' Advisers need to be satisfied if they are to recommend a candidate **for training.**

The Vocation Criterion
The Criteria are divided into two sections. Criterion A (Vocation) stands alone in Section 1, while all the other Criteria are listed in Section 2. This is to differentiate Criterion A (Vocation) from the other Criteria as the key Criterion which candidates must fulfil if they are to be recommended for training. If candidates do not have a discernible sense of vocation, they cannot be recommended for training no matter how gifted and experienced they may be in relation to the other Criteria.

Gathering Evidence
The task of the Bishops' Advisers is to gather evidence for either how **candidates fulfil the Criteria or how they do not fulfil the Criteria.**

Each Criterion is made up of core elements which in turn are amplified and teased out by bullet points. Bishops' Advisers need to find evidence within the candidate's **paperwork (the Registration Form, Written Reflection, Sponsoring Papers, References) that the core elements have been covered. If there is clear evidence that a core element has been fulfilled, to their satisfaction, the Bishops'** Advisers **should focus in interview on another of the core elements where the evidence is less clear cut. If the evidence is contradictory, patchy or absent and needs further investigation then that should be undertaken in interview. Evidence for fulfilling or not fulfilling the Criteria is also gained from** the various exercises at the Bishops' **Advisory Panel (the Presentation, Group Discussion, Personal Inventory and Pastoral Exercise) as well as how the candidate presents at interview and in social engagement during the Panel.**

Assessing Potential and Risk
The main purpose of the Criteria is to provide a framework for helping the Bishops' Advisers to assess a candidate's potential for ordained ministry. **Assessing potential can seem more straightforward in some candidates than others. For instance, candidates who are over 30 often come to the selection** process with considerable life experience and can readily provide evidence as to how they might fulfil the Criteria. If that evidence is not present, the Bishops' Advisers can legitimately ask 'Why not?' However, the questions **with regard to older candidates are often**
  - **Are their skills and experience readily transferrable to ordained ministry?**

- **Are they flexible enough and sufficiently open to formation and development to be able to grow into the role of ordained ministry?**

In addressing these questions, the Bishops' Advisers should find evidence for assessing a candidate's potential.

Assessing potential in younger candidates requires considerable care. Candidates under 30 may have little experience in some of the Criteria. For instance under Criterion F (Leadership and Collaboration), they may have had little experience of exercising leadership. The evidence may still be at an early, embryonic stage and Bishops' Advisers will have to assess whether **there are sufficient signs to suggest that a candidate has the capacity to grow and develop. However, having voiced this caveat, it has to be said that more often than not younger candidates show themselves to be extraordinarily resourceful and often seem, in a short period of time, to have gained and developed helpful, transferrable life skills. Younger candidates often seem to be particularly open to the process of formation which theological training brings.**

While Bishops' Advisers need to assess candidates' potential and their **capacity to grow and develop into effective ordained ministers, they also need to assess risk. In every candidate there will be an element of risk – an area of weakness or** underdevelopment which could undermine a candidate's effectiveness. Bishops' **Advisers will need to identify the risk, to judge how serious it is and to decide whether** the candidate's potential outweighs the **risk. If the risk in recommending a candidate for training outweighs the** potential, the Bishops' Advisers need (with the relevant **evidence against the Criteria) not to recommend that candidate for training.**

Developmental and Non-Developmental Issues

All candidates will have their strengths and their relative weaknesses: all are works in progress. The issue for Bishops' Advisers is whether or not there is **scope in the areas of weakness (realistically) for development.**

If an area of weakness is developmental, it normally means that a candidate given time and appropriate guidance and support could successfully address the weakness, either before entering training or during training. For instance, a candidate's weakness may be that he or she doesn't have an understanding **of the nature of the different traditions and strands that make up the Church of England and so there is a significant weakness under Criterion B (Ministry in the Church of England). In such a situation this deficiency could be addressed through some guided reading and through experience on a series of parish placements. Thus the weakness should not be considered as too serious and should be seen as developmental – something which can addressed relatively easily and in a short space of time.**

However, sometimes the weakness can be non-developmental. This means that it would be difficult for a candidate readily and quickly to address the issue and undergo the necessary change. This could be the case, for instance, if there was a weakness under Criterion D (Personality and Character). While people can change difficult aspects of their personality and character (or learn to tone them down) this is a process which is not easy. It could involve a lengthy period of time and recourse to professional therapeutic help. Thus if the candidate's weaknesses are judged to

be non-developmental, the Bishops' Advisers need (with the relevant evidence under the Criteria) not to recommend that candidate for training.

Focuses of Ministry

At a Bishops' Advisory Panel, there are two discernment processes at work:

The first is vocational discernment – does the candidate possess the potential to exercise ordained ministry in the Church of England? The second is deployment discernment – does the candidate, at the point of selection, possess the potential to exercise the focus of ministry for which they have been sponsored?

For the vocational discernment, a candidate needs to fulfil all the Criteria so as to be recommended for training. For the deployment discernment, a candidate needs to fulfil the additional core elements of the Criteria which relate to their particular focus of ministry.

For a candidate with the potential to exercise ministry with incumbent responsibilities, there are additional core elements under the following Criteria:
- **Criterion F (Leadership and Collaboration)**
- **Criterion H (Mission and Evangelism)**
- **Criterion I (Quality of Mind)**

For candidates for assistant minister and ordained local minister, there are no additional core elements and they are expected to fulfil all of the Criteria. However, for discerning ordained local minister candidates, Bishops' Advisers **need to pay particular attention to the local nature of that ministry. Consequently, an understanding of the Church of England in the locality where the candidate lives and would potentially minister is of greater importance than an understanding of the wider Church. Similarly, given the collaborative nature of ordained local ministry, gifts and skills in collaborative working would be more important than developed up front leadership.**

Diversity of Candidates

Candidates for selection come from a broad range of backgrounds and with a rich variety of experience of the Church and society. Bishops' Advisers need **to be aware of and sensitive to that diversity.** For instance, a candidate's church tradition within **Anglicanism may well affect their theological and ecclesiological outlook and language. Similarly the context in which a candidate has experienced the church, whether it is rural, urban, suburban, or market-town, will affect their perspectives and priorities.** Bishops' Advisers need to take all of this into account. **Particular care is needed in assessing candidates from a minority ethnic background to ensure that ethnic and cultural aspects are taken into proper** consideration. Bishops' Advisers **should be aware of the danger of having expectations of candidates which are inappropriate to their ethnic or cultural background. Particular care is also required in assessing candidates with disabilities to ensure that their situation is taken into account in a realistic way.**
When candidates from the Scottish Episcopal Church are being assessed,

Bishops' Advisers will be provided with further guidance on applying the Criteria. This can also be the case in assessing candidates from the Diocese of Europe.

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 be**ing 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 8.2 Criteria for Selection for Ordained Pioneer Ministry in the Church of England

Ministry Division

Pioneer Panel

Criteria for Pioneer Ministry

The selection process for those called to ordained pioneer ministry is two-fold. There is first of all a discernment as to whether a candidate has the necessary capacity and potential to be a pioneer and this discernment will take place through the Pioneer Panel interviews; and secondly if the candidate is called to be ordained as a pioneer, he or she will attend a Bishops' Advisory Panel for their vocation to ordained ministry to be discerned (and the Criteria used will be the Criteria for Selection for Ordained Ministry).

These Criteria for pioneering ministry are to be used in the first part of the discernment process – the discernment of pioneer ministry and are designed to assess a candidate's potential and capacity for entrepreneurial and innovative ministry in fresh expressions of church.

Some of the Criteria are about assessing a candidate's potential and recognize that that potential will only be fully realized after training and during ministry. The recognition of that potential is sufficient to allow a candidate to be recommended as a pioneer. However, some of the Criteria call for 'demonstrable' ability and as such there has to be clear evidence at the point of selection that a candidate fulfils these Criteria if he or she is to be recommended as a pioneer. These demonstrable abilities are so essential that they need to be clearly and evidently in place at the point of selection.

A Vocation

A 1: Candidates should have a realistic and informed vocation to plant fresh expressions of church within contemporary culture

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

- Show how they have responded to God's call to be pioneering
- Understand contemporary cultures and the practice of planting fresh expressions of church within them
- Develop a vision for fresh expressions of church in a local context

B Ministry within the Church of England

B 1: Candidates should have a clear vision of the place of their envisaged ministry within the wider church's response to God's mission to the world

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

- Understand the relationship between the Church and the kingdom of God
- Understand and be committed to the Church of England as a 'mixed economy' church
- Be committed to the reshaping of the Church for mission

B 2: Candidates should have an authentic and integrated understanding of the particular ministry envisaged

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

- Understand contextually-appropriate ministry
- Shape contextually-appropriate church

C Spirituality

C 1: Candidates should have a mature and well developed devotional life

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

- Demonstrate an established robust, discipline of personal prayer and study which can sustain the demands of their ministry
- Demonstrate a commitment to and an enthusiasm for Christian fellowship and corporate worship
- Develop the art of discernment
- Have the patience to wait for God's timing

D Personality and Character

D 1: Candidates should have <u>demonstrable</u> maturity and robustness to face the demands of pioneering mission and ministry

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

- Lay aside personal preference for the sake of the community being served
- Cope effectively with ambiguity and disorientation
- Cope effectively with change and stress
- Avoid personal overload
- Have a consistency of character in varied circumstances
- Live sacrificially and endure hardship

- Persevere for the long-term rather than take shortcuts for quick results

D 2: Candidates should have <u>demonstrable</u> self-motivation

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

- Be a self-starter with a willingness to build from nothing
- Take risks
- Negotiate disappointment
- Learn from mistakes

E Relationships

E 1: 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
- Exercise hospitality
- Listen to others
- Form community
- Maintain boundaries and confidentiality
- Manage conflict assertively, constructively and tactfully

E 2: 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:

- Respect different cultural contexts and faiths and to respect people of different temperaments

F Leadership and Collaboration

F 1: Candidates should have a <u>demonstrable</u> track record of innovation and initiative

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

- Identify key opportunities for mission
- Minister in creative and non-standard ways and develop an innovative approach to problem solving and thinking
- Start a new project around perceived opportunities
- Reflect on situations, learn from them and make appropriate changes for the future

F 2: Candidates should have well developed abilities to initiate change and to enable others to face it in a flexible, balanced and creative way

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

- Adapt oneself to the uniqueness of a particular context
- Motivate others
- Negotiate and resolve conflict
- Shift priorities and emphasis during various stages of development of a fresh expression

F 3: Candidates should have a <u>demonstrable</u> ability to work collaboratively and in a team

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

- Develop vision with others
- Discern the spiritual gifts in others.
- Release and equip others for ministry
- Identify and invest in future leaders
- Match the gifts of people with ministry needs and opportunities
- Help people to share responsibility for the growth and success of the fresh expression

G Faith

G 1: Candidates should be able to communicate their faith effectively

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

- Communicate the good news to those outside the Church naturally and effectively in ways that are balanced, appropriate, accessible and sensitive to the situation

H Mission and Evangelism

H 1: Candidates should have a well-developed understanding of the interaction between gospel and culture

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

- Understand the tension between relevance and syncretism
- Relate the Gospel to different contexts.
- Develop discipleship within a fresh expression

H 2: Candidates should have the capacity to evangelize beyond the culture of the Church

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

- Communicate with and relate easily to people outside the church.
- Understand the worldviews and mindsets of people outside the church

I Quality of Mind

I 1: Candidates should have a lively and engaging mind

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

- Engage and stimulate others
- Make creative connections
- Recognise opportunities in challenging situations
- Be a reflective practitioner

Appendix 8.3 Consent Forms

8.3.1 Pilot Study Consent form

Would you consider being part of a study of ordained vocation in the Church of England?

The nature and practice of ordained vocation has seen some changes during the last ten years. This small scale qualitative study measures the changing understandings of vocation amongst clergy and looks at how this impacts on ministry.

What will it involve?

You are being asked to provide your selection papers (registration form and feedback) to be used in the pilot study as part of this research. A qualitative analysis of your papers will be undertaken to carry out preparation work before the wider study is undertaken. As such your papers will not be used as data in the main study.

How will my information be treated?

All data will be anonymised, seen only by the researcher and stored securely.

Who is doing the research?

The study is being undertaken by Beth Keith as part of her doctoral research in the Department of Theology and Religion at Durham University whilst she is an ordinand at Cranmer Hall.

How will the research be reported?

Findings from the pilot study will be used to shape the main study which will written up as a doctoral thesis and a shorter report written to inform Ministry Division of the findings. The data will not be made widely available, but Beth Keith will have limited use in teaching and further publications. All names will be anonymised in any publication.

Researcher: Beth Keith, Cranmer Hall, St John's College, 3 South Bailey, Durham, DH1 3RJ.

Supervisors: Dr Joss Bryan Cranmer Hall, St John's College, 3 South Bailey, Durham, DH1 3RJ.

Revd Dr Gavin Wakefield, Diocesan House, Aviator Court, Clifton Moor, York, YO30 4WJ.

If you are willing to participate in this research please complete the form below and return it with your registration form and feedback to Beth Keith at e.g.keith@durham.ac.uk. (typed signatures are sufficient)

Consent Form

- I voluntarily agree to take part in this research and give consent for my selection papers to be used.
- The nature and purpose of the research in which I am involved has been explained to me in writing.
- I authorise the researcher to use the data but understand that my name will be anonymised and other identifying details disguised.
- I understand that any written records will be stored securely.
- I understand that I can ask further questions at any time.
- I understand that I may withdraw from this research and remove permission for any data obtained from me at any point without having to give a reason for withdrawing. If I wish to withdraw permission, I will contact Beth Keith to request this.
- I have received a copy of this consent form for my own records

Name: …………………………………………………………...................................

Address:

…………………………………………………………………….....................................

……………………………………………………………………………………………

Telephone number: ………………………………….

Email: …………………………………….............

Signature: ……………………………………

Date: …………………………….................................

8.3.2 Email and consent form for stage 1

Email send out by Dr Bev Botting, Head of Research and Statistics, Archbishops' Council.

I am writing to you as someone who was ordained Deacon in 2009 to invite you to take part in a research project being undertaken by Beth Keith as part of her doctoral research in the Department of Theology and Religion at Durham University whilst she is an ordinand at Cranmer Hall.

It is entirely your choice whether you participate, and so while I have identified that you as a potential person for this study, I will not pass your details to Beth. Instead I am writing to you with this invitation. Beth has provided the information below about her study. Do note that the first part of the study is just giving permission for Beth to see your candidate file held by the Church of England. I would be grateful if you could read below and decide if you are willing to take part. If so, please reply to Beth using her contact details at the bottom of this email.

Would you consider being part of a study of ordained vocation in the Church of England?

The nature and practice of ordained vocation has seen some changes during the last ten years. This small scale qualitative study measures the changing understandings of vocation amongst clergy and looks at how this impacts on ministry.

What will it involve?
At this stage you are being asked to give consent for your candidate's file to be used in this research. If you agree, Beth will carry out a qualitative analysis of selection papers (i.e. registration form, sponsoring papers, panel report, bishop's decision letter and summary sheet, and if applicable candidates and research degree panel papers) which are currently held in the Church of England archives.

How will my information be treated?
All data will be anonymised and candidates' files will be viewed only at the archives with no copies made or taken out of the archives. Notes taken from the selection papers will be anonymised and stored securely.

Further areas of research (optional)
There are two further areas of research. If you agree to Beth accessing your candidate file as described above, you can then choose whether to take part in either or both of these further stages.

First, you are being asked to consider whether you would be happy to be contacted about participating in a follow up phone interview. This will involve a 60-90 minute phone interview at a time of your choosing during the next six months.

Second, you can also choose to answer the question below about personality. Much has be researched and written about personality preference and ministry and many training colleges use personality testing such as Myers Briggs, Belbin or enneagram to help think through approaches to ministry. If you have been involved in this and know your personality preference please make a note of this below. We would like you to be part of this study whether or not you choose to answer this.

Who is being asked to participate?
Clergy ordained in 2009.

Who is doing the research?
The study is being undertaken by Beth Keith as part of her doctoral research in the Department of Theology and Religion at Durham University whilst she is an ordinand at Cranmer Hall.

How will the research be reported?
The research will be written up as a doctoral thesis and a shorter report written to inform Ministry Division of the findings. The data will not be made widely available, but Beth Keith will have limited use in teaching and further publications. All names will be anonymised in any publication.

Researcher: Beth Keith, Cranmer Hall, St John's College, 3 South Bailey, Durham, DH1 3RJ.

Supervisors: Dr Joss Bryan Cranmer Hall, St John's College, 3 South Bailey, Durham, DH1 3RJ.
                    Revd Dr Gavin Wakefield, Diocesan House, Aviator Court, Clifton Moor, York, YO30 4WJ.

If you are willing to participate in this research please complete the form below and forward to Beth Keith at e.g.keith@durham.ac.uk by 10th March (typed signatures are sufficient).

Consent Form
I   l voluntarily agree to take part in this research and give consent for my candidate file to be viewed at the archives.
      The nature and purpose of the research in which I am involved has been explained to me in writing.
    I authorise the researcher to use the data but understand that my name will be anonymised and other identifying details disguised.
    I understand that any written records will be stored securely.
    I understand that I can ask further questions at any time.
    I understand that I may withdraw from this research and remove permission for any data obtained from me at any point without having to give a reason for withdrawing. If I wish to withdraw permission, I will contact Beth Keith to request this.
    I have received a copy of this consent form for my own records

Name/Signature:

Date:

Address:

Telephone number:

Email:

I am happy to be contacted about participating in a follow up phone interview
I do not want to be contacted about participating in a follow up phone
interview   (please delete as appropriate)

Optional question:
If you have participated in personality testing, either at theological college or elsewhere, please indicate below which type of test you were involved in, the result, and whether it was taken with a registered tester.
For example

Test	Result	Registered Tester
MBTI	*ESTJ*	*Yes*
Belbin	*shaper, co-ordinator, resource investigator*	*Unsure*

Please forward to Beth Keith at <u>e.g.keith@durham.ac.uk</u> by 10th March.

Thank you for participating in this research.

8.3.3 Consent form for stage 3

Research on ordained vocation in the Church of England

Thank you for agreeing to be part of this research project on ordained vocation in the Church of England and for agreeing to be contacted about participating in a follow up phone interview.

The nature and practice of ordained vocation has seen some changes during the last ten years. This small scale qualitative study measures the changing understandings of vocation amongst clergy and looks at how this impacts on ministry.

What will it involve?

This will involve a 40 - 50 minute phone interview at a time of your choosing during May and June 2015.

How will my information be treated?

The interview will be recorded and stored securely. All data and notes made from the interview will be anonymised and stored securely.

Who is being asked to participate?

Clergy with incumbent status who were ordained in 2009, who agreed to be contacted by Ministry Division for research purposes and agreed to be contacted about a follow up phone interview.

Who is doing the research?

The study is being undertaken by Beth Keith as part of her doctoral research in the Department of Theology and Religion at Durham University whilst she is an ordinand at Cranmer Hall.

How will the research be reported?

The research will be written up as a doctoral thesis and a shorter report written to inform Ministry Division of the findings. The data will not be made widely available, but Beth Keith will have limited use in teaching and further publications. All names will be anonymised in any publication.

Researcher: Beth Keith, Cranmer Hall, St John's College, 3 South Bailey, Durham, DH1 3RJ.

Supervisors: Dr Joss Bryan Cranmer Hall, St John's College, 3 South Bailey, Durham, DH1 3RJ.

Revd Dr Gavin Wakefield, Diocesan House, Aviator Court, Clifton Moor, York, YO30 4WJ.

If you are willing to participate in this research please complete the form below and return to Beth Keith at e.g.keith@durham.ac.uk. (typed signatures are sufficient).

Consent Form

- I voluntarily agree to take part in a phone interview.
- The nature and purpose of the research in which I am involved has been explained to me in writing.
- I authorise the researcher to use the data but understand that my name will be anonymised and other identifying details disguised.
- I understand that any written records will be stored securely.
- I understand that I can ask further questions at any time.
- I understand that I may withdraw from this research and remove permission for any data obtained from me at any point without having to give a reason for withdrawing. If I wish to withdraw permission, I will contact Beth Keith to request this.
- I have received a copy of this consent form for my own records

Name:

Telephone number: **Email:**

Signature: **Date:**

Appendix 8.4 Interview Schedule

Thank you so much for agreeing to be part of this research project on ordained vocation in the Church of England.

The nature and practice of ordained vocation has seen some changes during the last ten years. This small scale qualitative study measures the changing understandings of vocation amongst clergy and looks at how this impacts on ministry.

This interview should take about 30 minutes it depends, some people are more succinct some talk more so it could take a bit more or less time.

I have a list of questions which will give a rough structure to the interview. If you're not sure what I'm getting at with a question please do say and feel free to take the questions in the direction you want to. I'm hoping to find out about your views on vocation, what it means to you, and how it plays out in ministry. If you feel the questions aren't giving you the space to do that, then please do shape the conversation in a way that makes sense for you.

Now, the interview will be recorded. All data and notes made from the interview will be anonymised and stored securely.

You have already signed the consent form which states:

- You are happy to take part in the phone interview
- The nature and purpose of the research has been explained to you in writing
- You authorise me the researcher to use the data but understand that your name will be anonymised and other identifying details disguised.
- You understand that any written records will be stored securely.
- You understand that you can ask further questions at any time.
- You understand that you may withdraw from this research and remove permission for any data obtained at any point without having to give a reason for withdrawing.
- If you wish to withdraw permission, you will let me know either during the interview or after by email.
- You have received a copy of this consent form.

I need to check you are clear about this and if you have any further questions before we begin.

Also if you start answering a question and get half way through and think – oh no that's not right, or if you've said something you'd rather not be in the transcript, please do say and I can remove it.

Ok, well let's gets started.

1. Could you begin by telling me briefly about the church/es and the type of ministry you are currently involved in?

Thank you, it's always good to hear about the context. So you've described the church, I'm interested to hear more about your personal vocation.

2. How would you describe your vocation to ordained ministry?

3. And if you had to sum it up how would you finish the sentence – I am called to……

4. Do you think your sense of vocation has changed over time?
   In what ways?

   What are the things that have influenced this?

   How did training impact on your sense of vocation?

   How did curacy impact on your sense of vocation?

   Thank you, this is all very interesting. I wonder…

5. Are there particular elements of your vocation that you get to exercise regularly?

6. Are there things you feel called to that you don't get to do, or don't get to do regularly?
   Why do you think that is?

   On a slightly different note…

7. What would you say is at the heart of the good news that you want to share with other people?

Thank you for that. Moving back to a focus on you now…

8. In what ways do you think your sense of calling is influenced by your personality?

   When you look at your peers - fellow clergy, perhaps with a different personality to you are their people who you think I could never do what they are called to do?

   What are those things?

   In what ways do you think other clergy might think that of you?

9. I'm going to read out a list of ten types of vocation. Can you tell me if there's any of these types of vocation that you particularly relate to?

   11. The Parish pastor – caring for all those in the parish
   12. The Visionary leader – leading the church into its calling
   13. The Missional pioneer – developing new and contextual forms of church
   14. The Walking sacrament – embodying Christ's presence in the world
   15. The Community evangelist – telling people about Jesus
   16. The Teacher-pastor – building up the Church through faithful proclamation
   17. The Bridge builder – acting as a bridge between God and people
   18. The Church enabler – facilitating every member ministry within the church
   19. The Justice proclaimer – working and speaking out against injustice
   20. The Celebrating worshipper- celebrating the sacraments and leading people in worship

   Would you like me to read it through again?

   Are there any other terms you'd like to add to the list?

10. Question about growth/decline depends on their context

   It is widely reported that there is decline across the church.

    Is this something you are experiencing?

   What are the factors affecting decline in your context?

   How has this affected how you exercise your vocation?

Or

Whilst it is widely reported that there is decline across the church. Some churches are experiencing growth.

Is this something you are experiencing?

What are the factors contributing to growth in your context?

How has this affected how you exercise your vocation?

Thank you, we're nearly there now, just one more question.

11. What were the factors that influenced your decision to take this particular job, to minister in this context?

Thank you so much for participating in this research. Is there anything else you would like to add, or anything you'd like to ask?

The research will be written up as a doctoral thesis and a shorter report written to inform Ministry Division of the findings in 2016. Would you be interested in a copy of this report?

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