



Vocation

...It's Your Call

Discernment for licensed/authorized public ministry

(lay and ordained)

A Guide to the process



May 2026

Pastoral Introduction from the Bishop of Qu'Appelle
The Rt Rev Helen Kennedy

Each of us is called by God. Some are called to ordained ministry, others to licensed lay ministry and leadership, and **all of us** to the daily work of living out our baptismal promises. It is my belief and that **Baptism is the primary Sacrament of Vocation** for all God's people.

Discerning the call placed on our hearts is **not a solitary journey** but one that unfolds within the life of the Church, among the people of God, and under the guidance of the Holy Spirit. **It is a shared process.**

In the Diocese of Qu'Appelle, we give thanks for the many ways in which God's Spirit stirs among us—calling people to serve as teachers, musicians, pastoral visitors, Licensed Lay Minister (Reader), deacons (permanent/distinctive and transitional), and priests (stipendiary and bi-vocational / self-supporting).

Every vocation, whether exercised in the Church, the workplace, or the community, is part of God's mission to reconcile and renew the world.

This guide to **discerning ministry** in the Diocese of 'Qu'Appelle has been prepared to help you explore that sense of call more deeply. It outlines pathways of discernment for lay and ordained ministries, explains the processes of formation, and offers encouragement for those who may be wondering, "What is God asking me to do/be?"

Please remember: discernment is not about achievement or status. It is about **listening**—listening for the still small voice of God, listening to the needs of the world around us, and listening to the Church as it seeks to affirm (and help nurture and develop) the gifts entrusted to you. If you haven't explored the use of a Spiritual Director, I encourage you to do so – a Spiritual Director is a soul-friend and companion along the way. They are invaluable!

My prayer is that as you read this guide, you will do so with an **open heart**. Whether your vocation leads you to diaconal or priestly ordination, to licensed or authorized lay ministry, or to faithful Christian witness in everyday life, know that you are a **valued** and **necessary** part of the Body of Christ.

May the Spirit of the living God continue to guide you, and may you discover joy and courage in saying "yes" to God's call.



XIII Bishop of Qu'Appelle





Exploring Your Vocation

Start the journey

Every member of our Church has a ministry by virtue of their baptism: it is a calling to live out our baptismal promises in the world. If you think that God may be calling you to a specific ministry, the first step is to discuss this with the clergy person who oversees the life of the church where you regularly worship. In places where there is no regular parish priest, please reach to your local Archdeacon. They will help you to explore your sense of call and develop your discipleship, your involvement in mission, your knowledge of the Anglican Church of Canada, and your understanding of what it means to be in **public ministry** or to exercise a **specific ministry within your congregation**. **This process can take anywhere from 2-4 years, and sometimes much longer** – during this period there are many issues to discuss, initial training to complete (usually a MDiv degree or a professionally approved equivalent), local and national discernment panels, field placements and further personal development opportunities to engage with, including a unit of Clinical Pastoral (Psychospiritual) Education.

*Our course, "**CALLED: Ministry & Me**" also helps you explore how God might be calling you to live your life for God. Run in a variety of formats, this course is a chance to spend time with others exploring your sense of call and hearing about a range of different forms of licensed ministry vocation - lay and ordained.*

Different types of Ministry

Licensed ministry (whether lay (Licensed Lay Ministry / LLM) or ordained) is a public, representative ministry of the Anglican Church. Training for such ministry is expected and required, formative, and usually transferable to other dioceses, and is exercised under the authority of the license-issuing Bishop. The ministry of **Lay Reader** fits into this category.

Some ministries will require specific nomination from the Vestry / Parish Council, supported by the Incumbent, and authorization (**Authorized Lay Ministry / ALM**) from the Bishop:

- Worship leader / Preacher
- Eucharistic Assistants / Visitors
- Pastoral Visitor/Team Leader

In many parishes a whole range of **other forms of lay ministries** within the congregation are also exercised (for which local training is provided and required); these may include:

- Lectors (readers of scripture in worship)
 - Intercessors (those who lead the prayers of the people)
 - Sunday School Teachers
 - Musicians
 - Pastoral team members
 - Baptism Visitors
- and so on.

These ministries are exercised specifically from **within** the local congregation **to** the local congregation, and are usually overseen by the local clergy. Training for such ministry is delivered locally from within the parish and the diocese. These ministries are important and help sustain, support, and encourage congregational life and vitality.

What does discernment involve?

A dictionary would tell us that "to discern" means "to recognize" or "perceive." What we do in the discernment journey is attempt to discern - to recognize or perceive - the will of God for the Church and for individuals within the Church. Attempting to discern the will of God is risky and bold - just as saying the Lord's Prayer is "bold". Therefore, discernment is, and should be, an exercise in **prayer**, careful **listening** or attentiveness, and **patience**. In discernment we are listening and waiting to gain clarity about the nature of a particular person's calling from God.

Since the early days of the Church, spiritual leaders have been identified and put forward by the community. When someone in a parish today begins to sense that she or he is called to ordained ministry, we look to the community - **the congregation** - to *affirm* the calling. For this reason, in the Anglican Church of Canada, anyone who wishes to be ordained must first be an **active member of a parish** and must be recommendation by the local clergy and vestry of that parish.

When a faithful church member approaches his or her priest, that person is offering to make him or herself vulnerable by inviting others to consider some of the very deepest hopes, thoughts, works, gifts and limitations of his or her life. Making such an offering takes great courage, and the person who offers themselves must be treated with the utmost respect and care.

Ministry, whether ordained or licensed lay ministry, requires certain specific gifts and abilities, including insight, openness, patience, compassion, strength to endure in difficult times, teaching, prophecy, leadership, guiding others to awareness of the presence of God in their lives, and skill in developing and leading a congregation. Each individual brings different combinations of gifts, including some which are unique. It is the task of those charged with the responsibility to discern vocation to identify those gifts and to consider how they can be used to empower the Church - not just for today, but also for the future we believe God is calling all of us to participate in building.

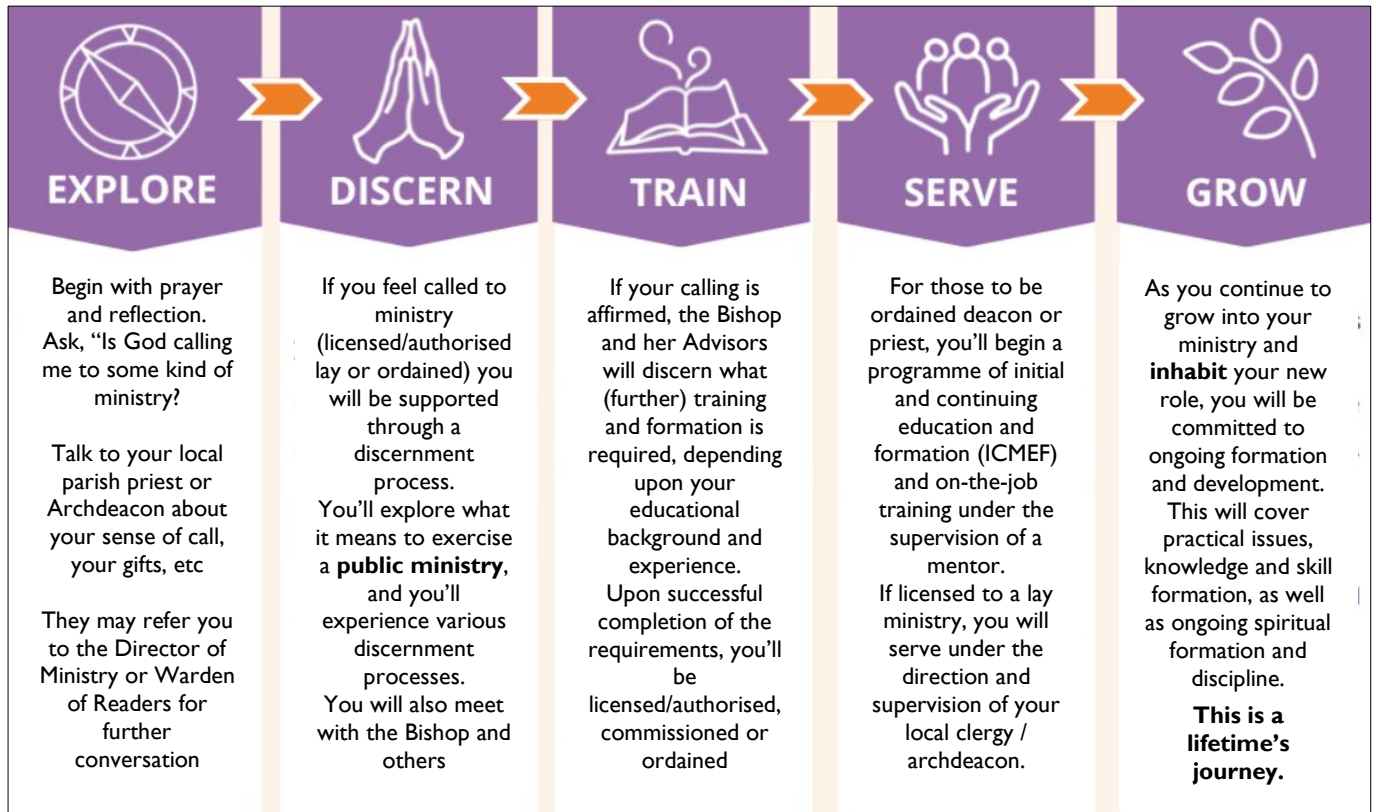
This guide is designed to help you understand and navigate the path through discernment into ministry (ordained or lay). Please read it carefully. It has a wealth of resources, as well as example forms and descriptions of processes and questions for discernment that will help your sense of call be discerned.

If you would like an informal chat about your sense of call, you are welcome to contact the Venerable Dr Jonathan Bauer, the *Director of Ministry*.

dmdab@quappelle.anglican.ca

Tel: (306) 522 3103 / Cell: (306) 942 7313

A SIMPLE GUIDE TO EXPLORING YOUR CALL



A journey, in the initial stages, of around 2-4 years (sometimes more), with a commitment to lifelong learning

- **less for those who feel called to Ordained Local Ministry (OLM)** (OLMs are usually non-stipendiary and non-deployable beyond the parish)

QUALITIES in those offering themselves for ministry

What 'qualities' are being looked for?

Across the 4 key areas of life and ministry...



KEY AREAS:

- Christ
- The Church
- The World
- Self

...several 'qualities' are looked for...

...in those offering themselves for ordained ministry:

QUALITIES:

- **Love for God:** *how your faith is lived out; the place of Scripture & worship; how you engage with the world; your prayer & study life*
- **Sense of call:** *your sense of discipleship; how you understand 'public' ministry; how you articulate your sense of call*
- **Love for people:** *how you welcome Christ in others, build relationships / manage boundaries; sense of compassion & empathy*
- **Wisdom:** *openness to new learning; healthy understanding of courageous leadership; personally mature and stable*
- **Fruitfulness:** *enables others, effective teacher; can share their faith and accompany others too; has resilience and stamina*
- **Potential:** *committed to growth in faith; can manage change and keep 'perspective'; good missionary imagination, adaptable & agile*

...in those offering themselves for licensed lay ministry (LLM):

QUALITIES:

- **Call to Ministry** *a personal sense of calling and commitment to Christ, desiring to share the Gospel and deepen understanding of public ministry.*
- **Deep, mature, active faith** *a regular communicant with a well-rounded spirituality, rooted in daily prayer and the study of scripture.*
- **Strong communication skills** *an effective communicator and able to articulate their faith and theological understanding in a way that is accessible to their congregation and community.*
- **Pastoral sensitivity and compassion** *a compassionate nature, the ability to relate to people, and an understanding of confidentiality and professional standards of behaviour.*
- **Wisdom, integrity, and self-awareness** *able to demonstrate maturity, integrity, and ethical leadership; good self-awareness and able to maintain a healthy balance between ministry, family, and work life, and to work collaboratively within a ministry team.*
- **Potential, and willingness to learn** *commitment to embarking upon a journey of life-long learning, reading, growing*

...in those offering themselves for authorized lay ministry (ALM):

QUALITIES:

- **Commitment to personal growth in faith and discipleship**
- **Be recognized by the congregation and leadership of the local church**
- **Able to work collaboratively**
- **Be willing to adhere to the policies and procedures of the diocese**

These areas and qualities help provide a framework for you and those charged with the task of sharing the discernment journey with you to better understand your sense of call.

AN OVERVIEW OF THE DISCERNMENT JOURNEY (typically 2-4 years or more)

INITIAL EXPLORATION (Inquirer)

Exploring your sense of call (vocation) individually and with your clergy (or Archdeacon if no local clergy are in place). [Clergy should see Appendix A for guidance]

- Reading, listening, discussing, learning, praying, serving
- Getting involved in mission and ministry in your church / community
- Testing and growing gifts; exploring lay / ordained ministry
- Wardens and Vestry informed in order to offer support and care:
- Growing in discipleship (learning) and congregation informed (if appropriate)
- Attend the annual Vocations Afternoon (4th Sunday of Easter each year)
- Participate in “**Called: ministry and me**” course (if appropriate)

Ordained Ministry

- **Letter of Introduction** (see Appendix B) sent to Director of Ministry by local clergy
- **Application Form** (see p 11) to be completed by the inquirer and sent to Director of Ministry
- The **Bishop** is informed
- **Committee On Ordained Ministry (COOM)** is informed.
- Following a review of the Application Form, references and checks, the Director of Ministry writes to the local clergy person / Regional Archdeacon (Appendix C) offering guidance and setting out next steps in the shared discernment process
- During the following period, the inquirer should deepen their involvement in the life and ministry of the local church, and meet regularly with their priest / Regional Archdeacon.
- Between 6-12 months into the process, the Clergy Report should be written with the knowledge and support of the Vestry (See Appendix D). If positive the Candidate will prepare for Stage 1: Carousel Conversations with COOM (usually at the end of May each year)
- If the report is not positive, the candidate meets with Director of Ministry to reflect and discern the way forward – including other options for ministry

Licensed Lay Ministry (Lay Reader)

- **Letter of Introduction** (see Appendix B) from local clergy sent to **Warden of Readers** (cc Director of Ministry)
- Warden of Readers sends Inquirer the LLM / Reader **Application Form** – see Reader Manual)
- Police Criminal Record check required
- If references and checks are completed satisfactorily and the Bishop and Director of Ministry are content, the Inquirer is placed within a **Discernment Group** with whom they explore how the Inquirer is inhabiting the **Six Qualities**
- When the Discernment Group and Inquirer feel the time is right (after at least 6 months) the Inquirer attends a **Reader/LLM Selection Day** (usually held each year in the Spring/Summer)
- If successful, the candidate is recommended for training and an training programme agreed

Applicant

DISCERNMENT

Candidate/ Postulant

Learning and Growing

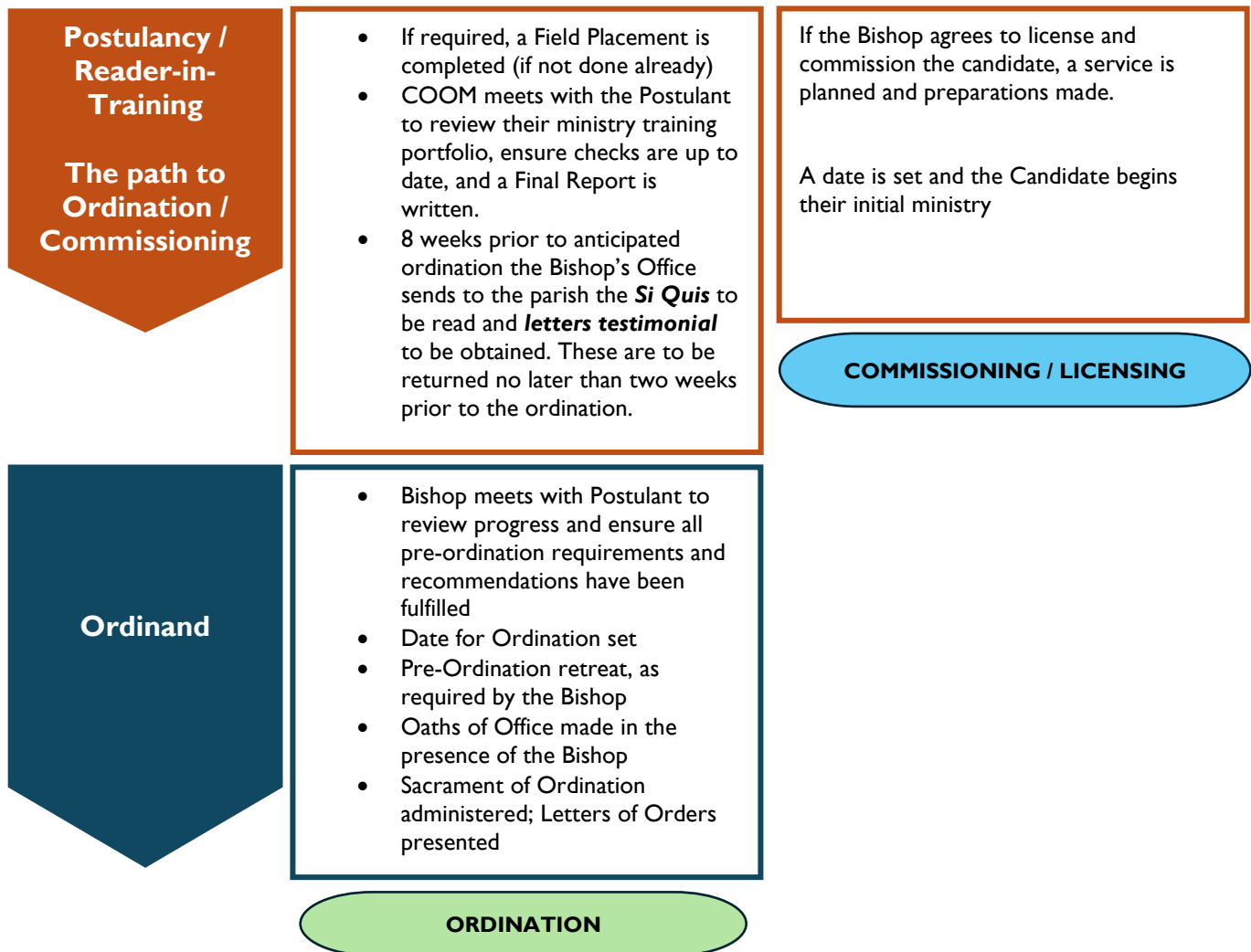
Reaching a DECISION

- Postulant meets with the Bishop who – if satisfied - initiates the process for next discernment steps with COOM (Carousel Conversations)
- Following these, each candidate writes an evaluation report (Appendix F) and a Report is written on each candidate (see Appendix G) and a recommendation is made to the Bishop. If the report is positive, a COOM member is assigned as a 'Companion' for the next part of the process.
- Assignments and/or placements may be recommended
- The candidate is referred to the wider Church for discernment through ACPO (Advisory Committee on Postulants for Ordination) – by the end of June
- At the appointed time, documentation is prepared and submitted to the Diocese in readiness for the ACPO discernment process (usually in November). Expenses (including travel to the venue) are paid by the diocese.
- Following the ACPO Panel, the ACPO recommendation is forwarded to the Bishop.
- Meeting between inquirer and Bishop to talk through ACPO recommendation.
- If favourable, the Bishop names the Inquirer as a Postulant of the Diocese. If not, the Bishop and / or Director of Ministry offer pastoral support to the Inquirer and determine next steps.
- Depending upon circumstances, training and further education and training is planned, and the Postulant may be enrolled in the ICMEF Programme.

The Reader/LLM-in-training completes various courses (as agreed with the Director of Ministry). Areas include (but may not be limited to):

- Liturgy and Worship
- Effective Communication & Teamwork
- Preaching & Public Speaking
- Prayer and Spirituality
- Anglicanism: An Overview

Once training is completed, a final **report** (see Appendix H) is written for the Bishop and in preparation for your final interview. The Bishop then makes the final decision whether to license and commission the candidate as a Reader (LLM).



Expectations post-ordination / post commissioning or licencing:

It is important to remember that ordination/commissioning is not the end of the journey; it is but the beginning. Once licenced/public ministry begins, there is an ongoing commitment to formation and education which includes (but not necessarily limited to):

- Annual Ministerial Review (an annual conversation with the Bishop / Exec Archdeacon)
- Annual Reporting of continuing education / learning engaged with
- Regular training updates, including Safe Church (safeguarding)
- Presence at trainings / gatherings for which the Bishop has a firm expectation of attendance (usually for all licenced clergy and lay ministers)



APPLICATION FORM

EXPLORING YOUR CALL TO MINISTRY in the DIOCESE OF QU'APPELLE

In completing the following **Application Form**, please type your responses, or hand write, using black ink.

You will also need a **letter of reference** from your clergy person who knows you well and is aware of your sense of calling.

When your discernment becomes more clear, additional documentation and references will be needed – in particular, references from:

1. A non-family member who has known you for at least three years
2. An employer or educator
3. A non-family member who has observed you in ministry settings

A psychological assessment *may* also be required. This is done by a psychologist chosen by the Bishop, at your own expense. The report of the psychological assessment is to be sent directly to the Bishop.

Send all documentation to:

The Ven Dr Jonathan Bauer

Diocese of Qu'Appelle, 1501 College Avenue, Regina, SK. S4P 1B8

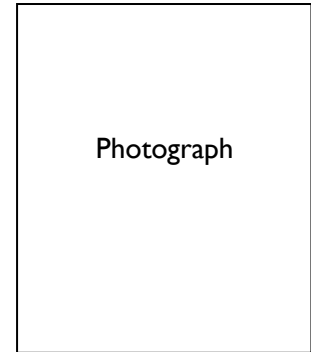
If you have any questions about this form, please contact Jonathan:
dmdab@quappelle.anglican.ca or phone (306) 522 3103



Application Form for potential Ministry Candidates

CONFIDENTIAL

Personal Details



Title: First Name: Surname:

Name to be known by: Address:

..... Postcode:

Tel (Day):..... Tel (Evening):..... Cell:

Email: Date of Birth:/...../.....

Profession/Employment (where applicable)

Current Parish Since when?.....

Are you a regular Communicant? Yes / No

Other churches attended:

CHURCH	CITY	DIOCESE	DATES
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Applicants must be baptized and confirmed:

BAPTISM:

CONFIRMATION:

Date:

Date:

Place:

Place:

Do you have your certificates of baptism and confirmation? Yes / No *if yes, please attach copies*

Marital status: Single / married / divorced / widowed / re-married after divorce

Please answer the following questions (tick yes or no)

1. Have you ever previously applied as a candidate for ministry in this or any other diocese of the Anglican Church? YES / NO

If yes, please give details:

2. Have you ever made application for ordination or lay ministry in another Diocese? YES / NO

If yes, please give details:

3. Have you ever been ordained or licensed/authorized as a lay minister in any other Christian denomination? YES / NO

If yes, please give details:

SPIRITUAL AUTOBIOGRAPHY (journey of faith) and SENSE OF VOCATION

Please respond to each of the following statements

1. Provide spiritual biography of your journey, including what has brought you to this point of testing a vocational call. *Include the highlights, low times, transforming experiences, and any particular people who were instrumental in your spiritual growth.*

2. Who is God for you? How do you see God working in your life and in the world?

3. Describe your sense of call, and your understanding of ministry, both 'lay' and 'ordained'.

EDUCATION HISTORY

QUALIFICATION

COLLEGE/UNIVERSITY

DATE

_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Have you already completed any theological education?
Eg MDiv, BTh, LTh etc

YES / NO

If yes, which programme? _____

7. What challenges do you foresee?

8. In what ways do other people who know you recognize your ministry gifts and leadership abilities?

OTHER INFORMATION

Are you a Canadian citizen?	YES / NO
Have you ever been convicted of a criminal offence?	YES / NO
Had you ever been charged with, or accused of sexual harassment or sexual assault or similar offence?	YES / NO

NOTE:

A criminal records check and other background checks are a requirement in this Diocese to ensure Safe Church practices.

STATEMENT

I, the undersigned, affirm and declare that all information submitted by me in this application is true to the best of my knowledge. I understand that any significant misstatement in, or omission from, this application may be cause for denial of acceptance as a candidate. I give permission to the Synod of the Anglican Diocese of Qu'Appelle to disseminate information as appropriate during this discernment process. I understand acceptance into this process, including postulancy, is NOT a guarantee of ordination / commissioning / licensing. I am fully aware that the process toward ordination can take 2-4 years, and sometimes even longer.

For ordained ministry candidates *only*:

I also understand that Diaconal Ministry in the Diocese of Qu'Appelle is always non-stipendiary and is (for transitional Deacons) a minimum of 12 months in duration; I also understand that the diaconal year is not usually served in one's home / sponsoring parish, and that this may be extended through to the end of the first year of presbyteral ministry where applicable / necessary / mutually discerned.

Applicant's Signature:

Signature:

Name (Printed):

Date of Application:

The Anglican Diocese of Qu'Appelle is committed to protecting the privacy of your personal information. The information gathered in this form will be used solely to support your involvement with the Diocese of Qu'Appelle and will not be disclosed to a third party except for the purposes of a criminal record check and any credit checks to ensure adherence to our Safe Church Policy and Procedures.

APPENDICES

Here you will find a comprehensive resource bank of processes, forms, procedures.

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Appendix A

Guidance for Clergy supporting an Inquirer for Lay or Ordained Ministry

Although the discernment process for ministry begins the moment the question first arises in the heart of the inquirer, the process formally begins with the candidate's priest's "Careful Inquiry." This consists of **time spent with the Inquirer** (and spouse or partner if applicable) to discern the person's suitability and calling for public ministry.

Here are a few questions / areas for discussion that might be helpful to explore with the Inquirer:

1. **How would you describe the sense of call you are experiencing?**
When did it begin, and how has it developed over time?
2. **Where do you most notice God at work in your life at the moment?**
Are there particular moments of prayer, worship, service, or community where this call feels clearer?
3. **What kind of ministry do you feel drawn toward?**
For example: lay ministry, pastoral care, teaching, worship leadership, outreach, licensed/authorized lay ministry, the diaconate, priesthood, or something not yet clearly defined.
4. **What gifts, skills, or experiences do you believe God may be asking you to offer?**
5. **What needs in the Church or wider community particularly move your heart?**
Where do you feel compassion, urgency, holy restlessness, or responsibility?
6. **How have others responded to your gifts or sense of call?**
Have people in your parish or community encouraged you, affirmed you, or named gifts in you?
7. **How is your sense of call rooted in your baptismal identity as a disciple of Jesus Christ?**
Before considering any particular role, what does faithful Christian *discipleship* look like for you?
8. **What is your current pattern of prayer, worship, scripture, and sacramental life?**
How might these need to deepen as you continue discerning?
9. **What excites you about this possible call, and what makes you hesitant or afraid?**
10. **How do you understand ministry in the Anglican tradition?**
What draws you to serving within the life, worship, theology, and order of the Anglican Church of Canada?
11. **What would those closest to you say about this possibility?**
How might this call affect your family, work, relationships, time, and responsibilities?
12. **What next faithful step might God be inviting you to take?**
For example: prayer, conversation with parish leadership, spiritual direction, trying a ministry task, further study, a diocesan discernment process, or a season of waiting.

See also the areas to address in the Clergy Report (see Appendix D)

Appendix B

**LETTER OF INTRODUCTION
FROM LOCAL CLERGY/REGIONAL ARCHDEACON
*In support of someone discerning a call to ministry***

To: *The Director of Ministry AND/OR Warden of Readers*

Dear

Introduction of Inquirer

Full Name of Inquirer:

The above named person has begun the process of discerning a call to ministry. We have spent time talking, reflecting, and praying together. At this time he / she believes that ordained / lay ministry* is what God is calling them to.

* delete as applicable

They have been an active worshipping member of a church in my care for at least 12 months.

They are currently involved in: _____

While the journey of discernment rightly involves careful evaluation and continued formation, I believe this inquirer shows the personal integrity, spiritual depth, and vocational seriousness that warrant their continued exploration of ministry.

I therefore commend **him/her** to you with my prayerful support.

Please do not hesitate to contact me if further conversation would be helpful.

Yours sincerely

LOCAL CLERGY SIGNATURE / NAME

Appendix C

LETTER TO LOCAL CLERGY / REGIONAL ARCHDEACON regarding an inquirer / potential ministry candidate

Dear Colleague,

Thank you for your work in assisting to raise up those discerning a call to ministry. The Discernment Process begins with you and the members of your worshipping community. We trust that you have gotten to know the potential candidate well and have been exploring their sense of call. We have now received the Inquirer's Application Form.

The process of discernment involves many people, searching questions, deep reflection and prayer. We ask that you now take the following steps (over the next 6-12 months).

1. **Meet regularly with the potential candidate** *this will likely include prayer, suggestions of reading, time to discuss and reflect together.*

2. **The Clergy Report** This report should be shared with the Vestry for their consideration. (See Appendix D)

3. **Discuss with your Vestry what kind of help financial help** (if any) you will be able to give your Inquirer as they move forward.

Please consider the following:

- There may be times when the Inquirer incurs expenses, such as travel and lodging to required interviews
- participation in Diocesan training or other educational programmes.

4. **Stay in touch with the Inquirer throughout the whole process.** We will ask each candidate to send their quarterly Ember Day Letters not only to the Bishop and Chair of the Committee on Ordained Ministry but also to you.

If you have questions or suggestions, please make sure to contact me.

Thank you for your very important ministry in building up and expanding the Body of Christ

The Ven Dr Jonathan N Bauer
Director of Ministry

Supporting the inquirer: Guidance to local clergy

The following guidelines are written to assist you to explore an inquirer's sense of call to ministry (lay or ordained).

Accompanying an inquirer through this part of the process should usually take around 6 to 12 months.

Purpose of the process

To gain some knowledge of the inquirer's sense of call (motivation) and understanding of ministry and the church, recognizing that the person may be at the very early stages of discernment. It will be important to explore the inquirer's:

- Attitude toward authority (own and others; male/female clergy);
- Understanding of leadership in the church (own and others);
- Breadth of understanding of the church and contemporary issues especially inclusion
- Intellectual capacity and commitment to life-long learning
- Awareness of self as an Anglican

Questions / areas to explore with the inquirer (building on the initial conversations referenced in Appendix A)

What is Ministry? How does this relate to the ministry of all the baptized?

How do you listen for God?

The role of priest or deacon (see also the ordinal from the BCP and BAS)

Impact on family – especially spouse (if applicable)

Talk through their 'spiritual biography' / faith journey

- What challenges has the inquirer faced? What challenges currently exist in this person's life?
How does their faith inform their understanding of these challenges?
- How does he/she respond to pressure?
- What ministry experiences have they had? How have those experiences shaped their understanding of the Christian faith?
- What ministries are they currently involved in? What joys and challenges are presented by those ministries?
- How does he/she tie together the "secular and sacred" realms of life?

What further growth is needed and does this person have the capacity to achieve such growth?

- What is his/her academic record?
- What evidence is there of his/her continuing commitment to learning and intellectual growth?
- How well does he/she understand the basics of the Christian faith and Anglicanism?

Appendix D

Clergy Report on the Inquirer *for the Director of Ministry*

Inquirer's Name
Your Name
Church
Church Address
Phone Number(s)
Email Address

Please include the following detail in your report.

1. How long have you known the Inquirer?
2. Summarize your discernment process with the Inquirer.
3. Who first raised the issues of ministry? What were the circumstances of call? When was this call affirmed by both the Inquirer and the Clergy?
4. In what kind of ministerial activities have you or other leaders observed the Inquirer?
5. What do you see as the Inquirer's spiritual gifts and talents? How has the Inquirer used these in the parish setting?
6. Describe your observation of the Inquirer's experience in church settings, commenting on the following:
 - a. Matters of integrity
 - b. Emotional strength
 - c. Confidence
 - d. Personal and intellectual maturity
 - e. Relationships
 - f. Spiritual maturity
 - g. Ability to share the Gospel
7. Comment on strengths and weaknesses you have observed. List also areas of growth for the Inquirer to achieve before ordination.
8. How might the Inquirer's home environment affect their ability to prepare for or function in ministry?
9. Has the Vestry affirmed its support of the inquirer to continue along the path of discernment? If so, on what date?

Please return completed report to:
The Ven Dr Jonathan Bauer
Diocesan Office
1501 College Ave, Regina

Appendix E

Committee on Ordained Ministry (COOM) Discernment Panel Stage I: Carousel Conversations – an overview

A COOM discernment panel is a group that assesses candidates for ordained ministry. Its purpose is to help the bishop determine a person's suitability by evaluating their character, maturity, academic qualifications, and spiritual calling through interviews, background checks, and assessments. The process is designed to ensure candidates are ready for the responsibilities of ministry.

Purpose of the panel

- **Assess suitability:** the panel helps the bishop by providing an informed opinion on whether a candidate is suitable for ordination.
- **Evaluate potential candidates:** It offers guidance to parishes in their role of identifying and discerning potential candidates.
- **Examine key aspects:** It assesses a candidate's motivation, maturity, character, and psychological state.
- **Offer support:** The panel provides counseling to those who may need to postpone their application or choose a different path.

Composition and function

- **Composition:** The panel is typically composed of both clergy and lay members appointed by the bishop. Ideally, the membership should be diverse in terms of gender, age, and cultural background, and should possess relevant skills in interviewing, communication, and counseling.
- **The Process:** The panel facilitates sets of carousel conversations to explore a candidate's sense of vocation, their understanding of ordained ministry, and how their calling might affect their life and family.
- **Assessment:** The panel evaluates the candidate based on criteria that may be broken down into specific qualities applied to different contexts or domains of life.

What a candidate should expect

- **Sufficient scrutiny:** The process is designed to be thorough and can feel intense, as the panel must gain a comprehensive understanding of the candidate in a short time.
- **Focus on vocation:** A major part of the process is for the candidate to articulate their sense of vocation and demonstrate that it is informed, realistic, and obedient.
- **Personal reflection:** Candidates are expected to reflect on how their calling will impact their personal and family life, which can be an emotional part of the process.
- **Support is available:** Candidates are encouraged to communicate any concerns they may have to the panel secretary, who is there to support them throughout the process.

What happens at a COOM Discernment Panel – Carousel Conversations

The primary focus of the Carousel Conversations is to enable those who advise the bishop to get to know you and understand your sense of call.

The day is usually an in-person gathering, at which several candidates may be in attendance. The process involves six 20-25-minute conversations with members of the Panel. These are held within the context of worship and prayer.

You will not be asked to produce anything written during these conversations, but the panel may use a range of creative ways to initiate conversations / reflections with you. These may include the use of recent news stories, images, objects, music etc.

You will likely be asked to submit preparatory paperwork ahead of the Discernment Panel.

Conversations cover the following areas:

Conversation 1

1. **SENSE OF CALL:** an invitation to describe what attracts you to a particular form of ministry and reflect upon how your vocational exploration and experience have help clarify this sense of call
Questions might include: What is drawing you to (ordained) ministry? How would you describe the gifts you might bring to (ordained) ministry?
&
2. **THE ANGLICAN CHURCH OF CANADA (ACC):** an invitation to reflect upon the place of the Anglican Church of Canada in the nation and its mission and ministry within an everchanging world. There will also be an opportunity to discuss your usual place of worship, its activities and distinctive character
Questions might include: What unique place does the ACC have in the life of the nation? What do you understand about its history? What 'personality' does your current place of worship express? How is diversity expressed in the ACC?

Conversation 2

3. **COMMUNICATING FAITH:** in this conversation you will have the opportunity to show your ability to express your faith and your understanding of basic themes in Scripture and the Creeds. You will also be asked to talk through how you communicate your personal faith in a way that is understandable and attractive to others.
Questions might include: In what ways does your faith bring you joy and excitement? How do you talk of your faith in ordinary, day-to-day conversations?
&
4. **PRACTICAL AND PASTORAL CARE:** an opportunity to share how you exercise pastoral wisdom and compassion in real-life situations.
Questions might include: How would you offer compassion and wisdom in sensitive pastoral situations; and how would you maintain appropriate boundaries?

Conversation 3

5. **LIVING AS A DISCIPLE:** an invitation to describe how you resource and develop yourself, and others, as a Christian disciple (life-long learner)
Questions might include: How have you been living as a disciple of Jesus? How do you live out your faith and support others on their spiritual journey? What is your current pattern of prayer and study?
&
6. **ENGAGING WITH THE WORLD:** an opportunity to share how you relate your Christian faith to the life of the world, and to reflect on what mission means in your context
Questions might include: How do you view the world through the lens of faith? How do that view affect how you engage with the world? How would you summarise the Mission of the Church in the world?

Remember....

This process of discernment can feel deeply vulnerable and intense. Sharing your calling and reflecting on your identity can be overwhelming, but it's also a wonderful time of growth and discovery.

Lean on the support of trusted friends and mentors, clergy, and spiritual director – they can provide encouragement and wisdom whenever needed. Remember, this process isn't about judgment but exploring who God is calling you to be.

After the conversations

Once the Discernment Panel have had their conversations with you, and after the members of the Panel have reflected together, they will make their recommendation to the Bishop about your readiness to proceed further along the discernment path.

4 possible kinds of advice for the Bishop

- **Yes:** clearly ready for further formation (and training if not already completed)
- **Conditional Yes:** ready for further formation *but with some further training required*
- **Not yet:** *not yet ready to benefit from training*
- **No:** *not recommended to proceed any further in the discernment process*

Shape of a Typical Day (with 3 candidates)

9am Arrivals and Welcome
 9.15am Opening worship
 9.45am Coffee / Drinks / snacks available

CONVERSATIONS

Time	Conversation 1	Conversation 2	Conversation 3
10:00 – 10:40	Candidate A	Candidate B	Candidate C
10:40 – 10:50	<i>Break / Transition</i>	<i>Break / Transition</i>	<i>Break / Transition</i>
10:50 – 11:30	Candidate B	Candidate C	Candidate A
11:30 – 11:40	<i>Break / Transition</i>	<i>Break / Transition</i>	<i>Break / Transition</i>
11:40 – 12:20	Candidate C	Candidate A	Candidate B
12:20 – 1:15	<i>Lunch</i>	<i>Lunch</i>	<i>Lunch</i>
1.30pm	<i>Panel reconvenes to reflect and pray together</i>		

Candidate A
 Candidate B
 Candidate C

Conversation 1
 Conversation 2
 Conversation 3

Appendix F

Committee on Ordained Ministry (COOM)
Stage I: Carousel Conversations Evaluation Form
To be completed by candidates

Your Name: _____

Date of Interview: _____

*This evaluation is intended to help us strengthen the diocesan discernment process.
Your feedback is valued.*

Please rate the following on a scale of 1 (low / negative) to 10 (high / positive)

1. Preparation & Communication

- I understood the purpose of the interview. _____
- I knew what was expected of me beforehand. _____
- I felt adequately prepared and supported. _____

Comments:

2. Atmosphere & Hospitality

- I felt welcomed and respected. _____
- The tone of the interview was pastoral and prayerful. _____
- I felt the interviewers were genuinely listening. _____

Comments:

3. Interview Questions & Process

- The questions were fair and appropriate. _____
- I felt able to express my thoughts clearly. _____
- The interview helped me reflect more deeply on my sense of call. _____

Comments:

4. Overall Experience please ✓

- Very positive
- Positive
- Mixed
- Difficult
- Negative

Please share why:

5. Spiritual and Emotional Support

Did you feel spiritually supported through this step in discernment? Yes / No / Somewhat

What would have helped you feel more supported?

6. Suggestions for Improvement

7. Optional Follow-Up *would you appreciate a follow-up conversation?*

Yes

No

If yes, how should we contact you? Email / Phone: _____

Thank you for your feedback.

Please return this form to the Director of Ministry Development.

COOM Report to Bishop following Stage I: Carousel Conversations

Name of Inquirer: _____

Parish: _____

Date of Carousel Conversations: _____

COOM Members Present:

-
-
-
-
-
-

Chair/Facilitator: _____

Director of Ministry Present: Yes No

I. Brief Description of Process

(How the interview was conducted; e.g. prayer, conversation, questions, reflection.)

2. The Inquirer's Expression of Call

Consider:

- *Clarity of call*
- *Sense of humility, obedience, and openness*
- *Integration of prayer and discernment*

Notes:

3. Faith, Character, and Personal Maturity

Consider:

- *Emotional awareness and resilience*
- *Integrity, honesty, and reliability*
- *Ability to receive and integrate feedback*
- *Stability in life circumstances*

Notes:

4. Participation in the Life of the Church

Consider:

- *Worship attendance and pattern of prayer*
- *Parish involvement and ministry offered*
- *Relationship with clergy and congregation*

Notes:

5. Gifts for Ministry and Leadership Potential

Identify specific strengths observed.

Gift Observed

Evidence / Example

6. Areas for Growth or Further Development

Identify practical next steps or concerns (not as barriers, but as part of ongoing formation).

Growth Area

Suggested Next Step(s)

7. Recommendation to the Bishop

After prayerful conversation, the Commission recommends:

- That the inquirer move forward to the Postulancy phase
- That the inquirer continue discernment at the parish level before returning to COOM
- That the inquirer not proceed further in the discernment process at this time

Rationale (2–4 sentences):

8. Additional Observations (if any)

Submitted on behalf of the Committee on Ordained Ministry

Chair Signature: _____

Date: _____

Appendix H

TEMPLATE
**FINAL Report to Bishop on Candidate's Suitability for Licensing for
LLM / Reader Ministry**

Candidate Name:

**Parish / Community:
Clergy:**

Date of Report:

Report Written By:

- Warden of Readers
- Director of Ministry

I. Overview of Training and Formation

Provide a brief summary of the candidate's participation in diocesan formation activities.

- Dates of training:
- Courses / study days attended:
- Parish placement experiences:
- Supervisory conversations completed:

Comments:

2. Demonstrated Skills

Ministry Area	Assessment <i>(Ready / Developing / Needs Further Formation)</i>	Notes / Observations
Leading worship (Morning/Evening Prayer, Compline)		
Preaching / reflection on Scripture		
Pastoral care (visiting, listening, boundaries)		
Funeral leadership (where applicable)		
Collaboration with clergy and laity		
Understanding of Anglican identity & practice		

3. Spiritual Maturity and Vocational Discernment

Reflect on the candidate's personal faith, self-awareness, and clarity of call.

- Describe the candidate's sense of call:

- Evidence of ongoing spiritual practice:

- Capacity for reflection, humility, teachability:

4. Support of Parish and Clergy

- The Incumbent actively supports this candidate
- The Parish Discernment Committee supports this candidate
- The parish is prepared to welcome and encourage this ministry

5. Recommendation

- We recommend licensing
- I recommend licensing with conditions (e.g., mentorship, preaching supervision, ongoing study)
- I do not recommend licensing at this time

6. Suggested Ongoing Formation

(e.g., preaching workshops, pastoral care training, small-group leadership)

Signatures: _____

Date: _____

Ember Day Letters

It is customary for Postulants and Candidates to use the Ember Days to communicate with their Bishop. These letters ensure regular communication in writing, though we hope that our communication via email and phone will be more often than that.

In your Ember Day letters, written to the Bishop and copied to your local clergy and Chair of the Committee on Ordained Ministry, please give us a brief update on:

- Your academic work / studies
- Your personal and spiritual status
- Any important changes that have occurred in your life.

Please also include how we can be of service to you, what questions/frustrations you have and anything else you think would be helpful. You should send these letters via email.

TYPICAL MDiv SYLLABUS TOPICS

Alternative syllabi, such as those contained within an LTh (Licentiate in Theology) will cover similar areas, and additional / fewer elements of these programmes will be determined necessary by the Bishop in consultation with the Director of Ministry Development.

Completion of academic training and/or placements does not necessarily mean the automatic progression to ordination.

AREAS OF STUDY

Biblical Studies / Biblical Interpretation

Church History (including history of the Anglican Communion, Anglican Polity)

Introduction to Theology / Systematic Theology

Doctrine: especially with reference to the Creeds and the Catechism

Principles and Practice of Preaching (Homiletics)

Pastoral and Practical Theology (and Theological Reflection)

Missiology

Liturgy and Worship

Discipleship and Christian Education and Formation

AND....

CPE (a requirement for ALL candidates for stipendiary, deployable ministry)

Biblical Greek and Hebrew (optional – but a basic introduction recommended)

Ministry Placement (12 week minimum)

NB – following ordination to the diaconate, transitional deacons are usually required to serve a **minimum of 12 months** (non-stipendiary) in a parish other than their ‘home’ or sponsoring parish before progressing to ordination as a priest. Following the priestly ordination, new clergy may be required to continue serving another year (their first in priestly ministry) in the parish where the diaconal year was spent. The 3 year programme of Initial and Continuing Ministerial Education and Formation (ICMEF) begins at least a year *prior* to diaconal ordination, and two further years *following* diaconal ordination. A separate ICMEF Handbook is available.

Shape of the Discernment and Formation Year 2027

Date		COOM Meetings	Discernment Panels / Courses	ICMEF	Liturgical
JAN					
FEB		COOM Meeting 1			
	17 th		EMBER DAY		
MAR				ICMEF 1	
APR	18 th		Vocations Afternoon		
MAY	19 th		EMBER DAY		
			CALLED: Ministry & Me (morning)		
				ICMEF 2 <i>In-person</i>	
			Stage 1: Carousel Conversations		
JUN			<i>Deadline for ACPO candidates' submissions</i>		
			CALLED: Ministry & Me (4 sessions)		
		COOM Meeting 2			
	27 th				Petertide Ordinations
JUL	17 th		Reader/LLM Selection Day		
AUG		<i>No meetings during August</i>			
SEP	15 th		EMBER DAY		
				ICMEF 3 <i>In-person</i>	
	25 th				Michaelmas Ordinations
OCT		COOM Meeting 3			
					Reader/LLM Commissioning
NOV			Stage 2: ACPO		
DEC		COOM Meeting 4		ICMEF 4	
	15 th		EMBER DAY		

Reading List

- | | |
|------------------|--|
| Francis Dewar | Live for a Change |
| Francis Dewar | Called or Collared |
| Steve Walton | A Call to live: Vocation for everyone |
| Derek Walmsley | God Calls Everyone: Finding Our Place in His Great Story
(Authentic Media Ltd 2020) |
| Marcus Throup | All Things Anglican |
| Alastair Redfern | Being Anglican (Darton Longman Todd 2000) |
| John Pritchard | How to Share your Faith |
| Tom Wright | Simply Christian (2011 Eden Books) |
| Tom Wright | Broken Signposts: How Christianity Makes Sense of the World
(SPCK 2020) |
| John McGinley | Mission-Shaped Grace: Missional practices for missional disciples
(River Publishing 2017) |
| Gary Thomas | Sacred Pathways. (Grand Rapids, Zondervan, 2000.) |
| Richard Foster | Celebration of Discipline, or Dallas Willard, Spirit of the Disciplines. |
| David Runcorn | The Spirituality Workbook (SPCK, 2011) |
| David Smith | Mission After Christendom (DLT, 2003) |
| John McGinley | Mission Shaped Living (Leaders and Participants guides)
(David C Cook 2020) |
| Fr James Mallon | Divine Renovation.2014 |
| John Barton | A History of the Bible. 2019. |
- The Ordinals of the ACC (priest and deacon)
Book of Common Prayer: The 39 Articles of Religion
The Five Marks of Mission



Ministry in the Anglican Church



An overview of lay and ordained ministry in the Anglican tradition

1

THE WHOLE PEOPLE OF GOD

All Baptised Christians (the Laity) share in the life, worship, witness, and mission of the Church.

All ministry begins here.



WORSHIP



SERVICE



PRAYER



LEARNING



COMMUNITY

2

LAY MINISTRY

A AUTHORISED LAY MINISTRY

Specific lay roles authorised for service in the parish or diocese. Examples may include pastoral visitors, worship leaders, intercessors, eucharistic assistants, catechists, or other recognised ministries.



B LICENSED LAY MINISTRY

Lay ministers formally trained, discerned, and licensed by the Bishop for a public ministry in the Church.



Lay ministers serve collaboratively with clergy and the wider parish community.

3

ORDAINED MINISTRY – THE THREEFOLD ORDER



1. DEACONS

Called to servant ministry, bridging the Church and the world; often focused on service, outreach, and proclaiming the Gospel.



2. PRIESTS

Called to lead worship, preach, teach, offer pastoral care, and preside at the sacraments in collaboration with the people of God.



3. BISHOPS

Called to oversee the Church's faith, unity, and mission; ordain, confirm, and provide episcopal leadership across a diocese.

✦ These are the three orders of ordained ministry in the Anglican Church. ✦

4

WHERE SENIOR CLERGY ROLES FIT



Rector / Incumbent / Priest-in-Charge

Leads a parish or congregation.



Cathedral Dean

A priest who leads the Cathedral and often has a wider diocesan role.



Executive Archdeacon

A senior priest appointed to support diocesan leadership, administration, and ministry development.



Regional Archdeacons

Senior priests who support clergy, parishes, and the Bishop within a region or archdeaconry.



Canons

Priests (and sometimes others) appointed to a cathedral chapter or given honorary recognition for service.



SENIOR ROLES WITHIN PRIESTLY MINISTRY

These are responsibilities or appointments within ordained ministry, not separate orders beyond deacon, priest, and bishop.

5

HOW IT FITS TOGETHER



LAITY

+



AUTHORISED LAY MINISTERS

+



LICENSED LAY MINISTERS

+



DEACONS

+



PRIESTS

+



BISHOPS

Together, these ministries serve Christ's mission through worship, pastoral care, discipleship, service, and leadership.



All ministry is rooted in baptism and ordered for the building up of the Body of Christ.

