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"SPIRITUAL FORMATION IN THE TRAINING OF PART-TIME CLERGY IN THE ANGLICAN DIOCESE OF THE FREE STATE – A CRITIQUE"

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CHAPTER ONE: SETTING THE SCENE

1.1. INTRODUCTION

"***Take authority to proclaim the Gospel and assist in the administration of the sacraments***"[1] – words spoken by the Bishop in the ordination of a Deacon – "***Take authority to preach the word of God and administer his holy Sacrament***s"[2] – words spoken by the Bishop in the ordination of a Priest. These words form part of the adventure of the ordained ministry for both Deacons and Priests in the Anglican Church! This study looks at that adventure and especially an intimate part of the adventure, that is to say, how God shapes and forms clergy for the life of ministry to which they have been called.

The Anglican Church, by way of its structure, comprises independent Provinces[3] throughout the world, all of which make up the Worldwide Anglican Communion[4] and as such is in communion with Canterbury. While the Archbishop of Canterbury is seen as, *primus inter pares*[5] that is to say the, 'first among equals', each Bishop is independently overseer of his or her Diocese, forming part of a Province of Dioceses[6]. The Diocese of the Free State forms part of the wider Province of the Anglican Church of Southern Africa (ACSA) comprising 74 Pastoral Charges and 72 licensed ministers, both Priests and Deacons, in part and full-time ministry.

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[1] The Ordination service for Deacons, "An Anglican Prayer Book 1989", p. 586.
[2] The Ordination Service for Priests, "An Anglican Prayer Book 1989", 592.
[3] Province is a grouping of Dioceses in the Anglican Communion, such as the Province of Southern Africa, which includes Dioceses in Countries such as Mozambique, Angola, Namibia, Swaziland, Lesotho, as well as the Republic of South Africa.
[4] The Worldwide Anglican Communion comprises nearly 100 million Anglican members in Provinces around the world.
[5] *Primus inter pares* meaning literally, 'first among equals' is a phrase used to describe the relationship between the Archbishop of Canterbury and the other Primates, or Archbishops, of the worldwide Anglican Communion, a relationship with is very different to that, for example, between the Pope and the Archbishops and Bishops of the Roman Catholic Church.
[6] A Diocese is a geographical area comprising congregations, arranged into groups called Archdeaconries and falling under the oversight of a Bishop and in some cases, assistant Bishops.

Historically the Anglican Church in the Free State Province was established in 1863 by Bishop Twells. This ministry was an extension of the ministry of the Diocese of Cape Town inaugurated in 1847. Since that time ministers for the different parishes and Chapelries have been trained and appointed to serve the members of the Church residing in the Free State.

In earlier years many of the clergy serving in the Diocese of Bloemfontein[7], were appointed to serve on a full-time basis and came from the Church of England in the United Kingdom, where they had received their theological training. Over the course of time locally trained ministers were appointed – in order to meet the need for such training in South Africa several training institutions were established. These were St Bede's College, Umtata, St Peter's Federal Seminary, Pietermaritzburg (where training took place ecumenically) and St Paul's College, Grahamstown[8]. More recently it has become necessary for far more part-time clergy to be training, ordained and licensed to serve in Pastoral Charges[9]. This has been due, among other reasons, to the significant increase in the cost of residential training of clergy, which now takes place at the only remaining Anglican Seminary, the College of the Transfiguration (CoT) in Grahamstown[10]. The training of such clergy has, in most cases, taken place by distance learning, over long periods of time and consequently resulted in both a lower standard of theological training of the clergy, as also very real difficulty in the ensuring of proper spiritual formation of these clergy. It is this aspect of the training of part-time clergy in the Diocese of the Free State that forms the focus of this dissertation. Klaasen (2012) in

[7] Now called the Diocese of the Free State.

[8] At present the only operating Seminary for the Anglican Church of Southern Africa is the College of the Transfiguration (COTT), Grahamstown, formerly known as St Pauls College.

[9] Klaasen (2012), in Naidoo (2012), Ed., pp. 50, "The significant growth of non-stipendiary (part-time) ministry has resulted in the necessity of revisiting traditional methods of formation and training. This kind of ministry has grown significantly in the last two decades and some dioceses have more non-stipendiary ministers than stipendiary ministers."

[10] The Anglican House of Studies (AHS) is based in Pietermaritzburg, having a close relationship with the University of Kwa-Zulu Natal, was set up in March 2006, in order to encourage Anglican students to do post-graduate theological study, however, as it has not reached capacity since opening this arrangement is being reviewed.

Naidoo (2012) remarks, in writing about local formation models for non-stipendiary[11] ministry in the Anglican Church of Southern Africa[12] "All dioceses use local formation models and for a small percentage of dioceses this is the only model for formation", (Klaasen: 2010:51) and, "although most aspects of residential training are included in these local training schemes, the effectiveness of the integration of academic and spiritual formation is minimal." (Klaasen: 2012: 51). In this context Klaasen (2012) recognises the challenges facing Anglican Dioceses in the ACSA that, in the training of part-time ministers, ensuring effective spiritual formation presents real difficulties.

By way of the programme for the training of students in a typical seminary-based context, the students attend lectures on a daily basis in subjects such as: Church History, Biblical Studies, Pastoralia, Hermeneutics, Old and New Testament studies among others. On a practical level they would be involved in daily meditation and personal prayer and worship services in the College Chapel, as well as practical assignments in the wider community, e.g. preaching, home and hospital visitation modules, running mission weekends in parishes, among others[13]. One of the great advantages of residential Seminary training is that the students have access to lecturers for support of various kinds, while the Seminary lecturers have opportunity to observe and recognise personal development (spiritual formation) in the students, which forms part of ongoing assessment and evaluation towards graduation from the Seminary and ultimate ordination in their Diocese of origin. Trisk and Pato (2008) refer to Formation Groups, meeting weekly and comprising students and staff members. These "groups serve as

[11] Non-stipendiary ministry is another expression for part-time ministry.
[12] "Between the Real and the Ideal", Chapter 4: 'Ministerial Formation in the Anglican Church of Southern Africa', pp. 48-62, Naidoo, M., (Ed.), UNISA Press, 2012.
[13] Trisk, J. and Pato,L., "Theological Education and Anglican Identity in South Africa", [*Journal of Anglican Studies*, Vol. 6 (1), 59-68, 2008].

support groups and places of discussion of matters of common concern" (Trisk and Pato: 2008:61).

In 2004 T.E.A.C. (Theological Education in the Anglican Communion) sent out a questionnaire, called, 'The Anglican Way Brief', which was sent to the Archbishops, Theological Institutions and other networks and missionary agents, with which it has relationships[14]. As a result of the feedback received from the wider Anglican Communion a set of Grids was set up, namely: Grids for Bishops, Priests and Transitional Deacons[15], Distinctive Deacons and the Laity. The Grid for Priests and Transitional Deacons is included in this study as Appendix E. In the context of this study, this Grid contributes valuable insight as to the outcomes, evidence of which might be seen at various stages of development of those in the ordained ministry, such as, 'At Selection', 'At Ordination', 'Following Ordination for a period of three years' and in 'Ongoing ministry'[16]. Topics assessed in the above time periods referred to are: Vocation and Discernment, Clarity about the nature of ministry; Spirituality and faith; Personality, character and integrity; Relationships; Leadership and collaboration; Awareness of context; Biblical and Theological competence; Practical competence; Mission and evangelism; the Anglican Way and (where applicable) Spouse.

God, as the 'heavenly potter', comes to shape all of us, as the 'clay' in God's hands – softened by the 'living water' of God's Holy Spirit - we, and in this context the clergy

[14] Klaasen (2012) in Naidoo (Ed.) (2012), "Ministerial Formation in the Anglican Church of Southern Africa", p. 51.
[15] See the section giving definitions of terms.
[16] Appendix E.

particularly, are thus made pliable and to be formed and shaped into something beautiful for God in our world[17].

1.2. PRELIMINARY LITERATURE STUDY

As this study draws on the epistemology of Qualitative research, the "Constant Comparison Method" (Dye, et al.: 2000) has been employed in the analysis of the data collected. Glaser and Strauss[18] describe four distinct stages to the constant comparison method, being: comparing incidents applicable to each category; integrating categories and their properties; delimiting the theory and writing the theory. In fact the "Constant Comparison Method" forms part of the Grounded Theory, pioneered by Glaser (1967). A core comparative key has been employed in the form of the definition of spiritual formation by Kretzschmar (2006) which is addressed in greater detail in the section dealing with definition of terms used in the study. The comparative key is constantly used in the methodology of data review and analysis. In addition, the decision by the researcher to make use of an additional source of data, namely that drawn for the Training Rectors, represents the introduction of two forms of Triangulation, that is Data Triangulation[19] and Methodological Triangulation[20] which, "involves using different *sources* of information to increase the validity of a study" (Guion et al.:2011). These forms of triangulation will help to more authentically validate the process and results of this study, particularly employing the Methodology of Triangulation in respect of both quantitative (Likert scale) and qualitative (Questionnaire) methods being used.

In any approach to Practical Theology reference needs to be made to Osmer (2008) and in particular to the four tasks of Practical Theology, namely: The *Descriptive-empirical* task; the

[17] Jeremiah 18:1-4; John 7: 37.
[18] Cited in Lincoln and Guba, 1985, p. 339
[19] Guion et al: 2011: 1.
[20] Guion et al: 2011: 2.

Interpretive task; the *Normative task* and the *Pragmatic task*. The application of the insights offered by Osmer (2008) in regard to these tasks in the broader field of Practical Theology will be examined in the Chapter dealing with the analysis of the data collected for this study.

Analysis of contemporary literature sources in regard to spiritual formation has yielded a wide range of sources dealing with spiritual formation, particularly within the Roman Catholic Church's ministry and training of clergy for ministry in Africa. Sources within the Anglican tradition, particularly set in the context of ministry in Africa, are scant and confined mainly to the writing of Klaasen (2012, Naidoo (2008, 2011 and 2012), Trisk (2007), Trisk and Pato (2008) and Kretzschmar (2000, 2002, 2004 and 2006).

Mulandi (2002) offers some useful insights concerning formation within an African traditional context, including formation as 'brooding over', formation as moulding, formation as education, as a transition period and initiation as a process of formation. Her contribution offers valuable insights into the relationship between religious formation and African cultural traditions and values. She concludes, saying "The traditional African aspects of formation if well studied and integrated into religious formation programmes in Africa, will provide meaning and purpose in the life of the religious in making" (Mulandi: 2002: 69).

Ekwunife (1997), out of his experience of the formation of Roman Catholic Priests in Nigeria, draws attention to the following: Priestly formation in time perspective, African Traditional values and Priestly formation and Practical suggestions for priestly formation. By contrast Mwana 'a Nzeki (1990), writing of his experience in the Roman Catholic Church in Kenya, offers useful information as to the identity and ministry of Priests today. While there are real differences between the Roman Catholic and Anglican Churches in a number of respects, there are some important similarities in regard to how clergy are perceived in their

ministry in the Church – hence the usefulness of his considerations about the formation of Priestly identity. Egan (2010), based at the Jesuit Institute, Johannesburg, South Africa, introduces insights from the tradition of Jesuit spirituality on the, 'connection between conscience, the Holy Spirit and prayer in the process of moral decision making' (Egan: 2010: 57).

Jones (2008) introduces a useful perspective in looking at how spiritual formation and Christian discourse are related. By 'Christian discourse' he means how we might express spiritual experiences in and through language (Jones: 2008:36), affirming that central to spiritual formation "is that persons come to have an identity before God. It is an identity that is superior to any other identity the person might also have. This is the identity of knowing oneself loved and forgiven by God and called by God to life in and through the church as witness to God's grace" (Jones: 2008: 36).

Naidoo (2011) provides valuable contributions in regard to a study made on spiritual formation at Protestant Theological Training Institutions in South Africa – this will be helpful in providing a contrast to the challenge asserted by the author in regard to spiritual formation for those students who are training as part-time ministers and do not enjoy the opportunity of attending such institutions. Trisk (2007), writing at that time as a staff member of the College of the Transfiguration (CoTT), Grahamstown, argues that a feminist theology of the cross should be the basis of theological education and ministerial formation. Naidoo (2011) makes a further contribution in ground-breaking research examining the role of group spiritual formation as a new paradigm for African cultures, a concept to be discussed in greater detail in the Chapter 3 which deals with the Research Project.

Kretzschmar (2002) raises the need for authentic Christian leadership, contending that, "Spiritual and moral formation ought to be part of theological education if we are to produce competent, honest and committed leaders" (Kretzschmar: 2002: 41). In this context Krezschmar (2002) examines patterns of authentic leadership, use of power, faces of personal power, as also power, virtue and character. Kretzschmar (2006) asserts in this paper that spiritual formation is indispensable for Christian leaders, going on to, "empower such leaders with a wider vision of reality and deeper engagement with society" (Kretzschmar: 2006:338), to, "live the spiritual and moral vision of the Gospel, to avoid moral and spiritual pitfalls" (Kretzschmar: 2006:338) and to "open the gate to truth, for example, within psychological and business management studies of leadership" (Kretzschmar: 2006:338).

Looking more broadly at leadership, the interview conducted with Ronald Heifetz and Marty Linsky reveals some interesting perspectives regarding the principles of leadership, particularly identifying the differences, which are key, between 'technical problems' and 'adaptive challenges'[21]. In a similar vein DeGenring (2005) calls for a shift in the leader's work, "from being a problem solver to that of a developer of problem solvers" (DeGenring: 2005:4). Keith (2008, 2010) in an article on Servant Leadership identifies key practices of servant leaders, being: *Self-awareness, Listening, Changing the Pyramid, Developing your Colleagues, Coaching and not controlling, Unleashing the energy and intelligence of others* and *Foresight*.[22] This holds very real relevance to the aims of this study, as those called to the ordained ministry in the Church would aspire to be servant leaders in the exercise of this ministry. Within the same context a further source, penned by Barton (2005), emphasises the need for leaders in Church ministry to have regular retreats, basing this on the pattern which

[21] Heifetz, R.A. and Linsky, M., "Q&A Surviving Leadership", Harvard Management Update, 2002, pp. 8.
[22] Keith, K.M., "The Key Practices of Servant Leaders", 2010, pp.1-3.

Jesus Himself taught to the disciples – thus she describes the task of the spiritual leader being that of staying "true to our own spiritual seeking" (Barton: 2005: 4). A refreshing perspective to add to the above is offered by Smedley (2005) in examining five critical elements which contribute towards development of Strategic Servant Leadership, through modelling a *serving attitude*.

Adult Faith Formation in the lives of congregation members is another perspective which must surely form part of the work to which an ordained minister in the Church is called. Coster (2009) challenges leaders to ask first how any decision to be made will affect the spiritual lives of congregants, that is how this will enable "conversions, promoting involvement in the faith community, or preparing people to bring the Good News into the world" (Coster: 2009:22). Gordon (2008) recognises 6 implications for adult faith formation, particularly in the context of a Roman Catholic congregational ministry, while Regan (2008) broadens this traditional approach to include children in the congregation in that, "instead of having programs for children and youth to which adults are invited, consider the implications of having a program for adults to which children are welcomed as cherished guests" (Regan: 2008: 2). Roberto (2009) examines, among others, the learning models which are utilised in adult faith formation in order to address the "diverse life tasks and situations, religious and spiritual needs, and interests of adults" (Roberto: 2009: 31).

These literature sources give a wide-ranging perspective to the subject of spiritual formation, particularly those examining it within an African context. Links between spiritual formation and the task of equipping Christian leaders, in our context those called to the ordained ministry of the Church, are clearly drawn in many of the above-mentioned sources. Some of

the similarities, as also differences between the Anglican and Roman Catholic Churches will also be explored as part of the literature review in Chapter 2.

1.3. PROBLEM STATEMENT

Financial constraints in the Anglican Diocese of the Free State have made it very difficult to send more than one or at most two students to attend the College of the Transfiguration, Grahamstown (CoT) as residential students, for a period of two to three years training. In consequence, most of those members of the Church, who believe that they are called to the ordained ministry in the Diocese of the Free State, have to undertake theological studies by means of distance learning, through institutions such as, for example, the University Of South Africa (UNISA), The South African Theological Seminary (SATS) or the Theological Education by Extension College (TEEC).

As part of the overall training and preparation of a person for ordination to the ministry in the Anglican Church, spiritual formation is a difficult process to measure, as it is by its very nature subjective and can generally only be seen by the way a person relates and demonstrates a level of inner spiritual maturity over the course of time. One of the ways in which enquiry can be made about this is to examine the relationship in a clergy person's ministry, between personal spiritual awareness and the way in which this is used to appropriately help others who are in spiritual need, through pastoral ministry (which of course involves the use of the Sacraments of the Church and as seen in the context of the public worship of the Church). Thus, part of the challenge of a study such as this, is to identify the 'milestones' which, in a person's life point towards growth in spiritual formation. In so many ways this is part of the mystery of how God works in our lives – the mystery of God's Grace, revelation, life experiences and a journey of personal reflection, from which

arises a more clearly formed inner spiritual identity which in itself becomes a resource, upon which the clergy person draws in order to enable relevant, engaged and effective ministry and leadership in the Church.

Thus, part of what needs to be addressed in this study, is how it may be determined that spiritual formation has begun, or indeed continued in the life of a clergy person, recognising that this not an aspect of training that can be conventionally assessed, such as through submission of an assignment or sitting an examination. Having said this, it remains true that while spiritual formation is perhaps difficult to measure, the necessity for this process taking place in the life of a person being prepared for ordination and indeed thereafter remains critically important.

With this in mind spiritual formation for ministry should be deepened through both Diocesan training programmes such as the Fellowship of Vocation (FOV) and Post Theological Training (POT), as well as and the mentorship given by the Training Rector. In practice it is my perception that limited spiritual formation[23] takes place in the latter context, which will be tested by this study. For the purposes of this study use will be made of data from both part-time clergy in training, as well as Training Rectors.

1.4. HYPOTHESIS

This study will critique spiritual formation in the training of part-time clergy, ministering in the Anglican Diocese of the Free State and would thus hopefully serve as a foundation for the future development of a model, or models, for effective spiritual formation in their training.

[23] "Spiritual formation is first and foremost an activity of God. It is the Holy Spirit who draws believers deeper into a life of the Spirit; it is God's presence, love, and joy that renew disciples. Humanly speaking, spiritual formation occurs when persons consciously and voluntarily enter a God-initiated process of becoming like Christ. It is an inner journey or pilgrimage (towards God and our true selves), a shared journey (genuine Christian fellowship) and an outer journey (in mission and service to the world)" (Kretzchmar: 2006:344).

One of the real challenges is that, through informal enquiry and personal perceptions formed, some of the current full-time Diocesan clergy have themselves not benefitted from personal spiritual formation at any depth and thus, finding themselves in a position of oversight in regard to clergy in training, find that they are under-resourced in regard to this dimension of the training[24].

It is the hypothesis of this study that, with the shift from residential Seminary-based training of ordained ministers in the Anglican Church to that of training more part-time ministers[25], effective spiritual formation as part of ministerial formation is inadequate, requiring that attention be given to the curriculum of Diocesan Post Ordination Training and the preparation given to those full-time clergy (Training Rectors), who have been asked to mentor trainee clergy.

1.5. RESEARCH OBJECTIVES

In this study data will obtained from part-time clergy, that is, three Priests and one Deacon, who and who are still undergoing training in the Diocese, as well as four Training Rectors, who are in full-time appointments and currently engaged in mentoring part-time clergy.

Data is to be reviewed and analysed in terms of the, "Constant Comparison Method" (Dye, et al: 2000) towards achieving the following research objectives:

- ***Identification and elucidation of 'milestones' pointing to spiritual formation***, which arguably point towards both intrinsic awareness, gained through spiritual formation,

[24] Personal observation: 2009-2012: During my incumbency as Education Officer in the Free State Anglican Diocese I have worked extensively with those clergy who are mentoring trainees in their Pastoral Charges and found that, in a number of cases, they have not themselves benefitted from support in spiritual formation in their own ministries and development.
[25] Klaasen, J. 2012.

as also manifestations of spiritual formation in the style, initiatives and kinds of ministry in which the part-time clergy are currently engaged;

- ***Linking Diocesan training*** to both subjective as well as objective indicators of spiritual formation seen in the part-time clergy;
- ***Recognition of the role played*** by the Training Rectors in deepening spiritual formation in the part-time clergy, whom they are mentoring;
- ***An overall critique of spiritual formation***, in the training of part-time clergy in the Anglican Diocese of the Free State.

In the final Chapter of this study, which will detail recommendations in regard to spiritual formation in the training of part-time clergy in the Diocese of the Free State, an assessment will be made as to the extent to which these objectives have been achieved in the study.

1.6. IMPORTANCE OF THE STUDY

Current financial constraints affect not only the Anglican Diocese of the Free State, but all of the mainly rural Dioceses of the Anglican Church of Southern Africa[26] (ACSA). It is possible that financial constraints will continue to be felt for some time to come, as a result of which many of the clergy called to ministry in the ACSA will be trained on a part-time and non-residential basis.

A survey done of the Anglican Synod of Bishops in February 2009 (Domeris: 2009) revealed that one of the single aspects that the Bishops felt to be crucial in the training of clergy for ministry was that of spiritual formation, "Spiritual formation is the heart of theological training" (Domeris: 2009: 3). The Bishops did indicate that their preference was for

[26] The ACSA (Anglican Church of Southern Africa) includes Dioceses in Angola, Namibia, Mozambique, Swaziland, Lesotho and throughout the Republic of South Africa.

residential training; however the costs of such training made this very difficult for more than a few students to be sent to enrol at the College of the Transfiguration. That said, the above quotation affirms that it is imperative that effective spiritual formation form part of this training programme and thus a critique such as this will, it is believed, offer useful information and insight to those engaged in developing and monitoring the training of clergy throughout the ACSA.

It is hoped that, as a result of further research a model might be developed whereby Dioceses engaged in the non-residential training of clergy for ministry. Any such model proposed, whereby spiritual formation can effectively form part of the training of part-time clergy will, it is believed, have wide application across the ACSA. For these reasons this study is deemed extremely important for the whole ACSA at this time.

1.7. RESEARCH DESIGN

The research approach to be implemented in this study involves gathering empirical data by means of both completed questionnaires and recorded interviews. Such data is qualitatively analysed and the results thereby yielded employed towards achieving the research objectives defined for this study.

The use of recorded interviews, combined with written responses, assists in providing more detail that can be interpreted and analysed. The use of ‘open’ questions, together with a section employing a five-point Likert Scale, affords a comprehensive range of responses and thus richer corpus of data for analysis and interpretation. Comparisons have been drawn

between use of the Likert Scale and traditional measures of self-efficacy[27] (Maurer and Pearce: 1998 and Maurer and Andrews: 2000). While it may be argued that an assessment of self-efficacy goes beyond the scope of this study, it is contended that self-efficacy forms a key element in the ministry offered by ordained ministers of the Church, particularly those who, being in part-time ministry, have to be trusted to be self-motivated in the execution of such activities.

1.8. RESEARCH METHODOLOGY

Sampling was conducted of four clergy, who have had varying lengths of experience in part-time ministry in the Diocese of the Free State, as also be ministering in contexts, which include rural as well as urban ministry. Three of the clergy are ordained Priests and one is a Deacon. Questionnaires were designed with two sections, the first being an open interview which, with the permission of the respondents, was recorded, while the second part comprised a Likert Scale. Four Training Rectors, being full-time senior Priests in the Diocese who have oversight and responsibility for part-time clergy-in-training, completed in writing a questionnaire – no recorded interviews were conducted with the Training Rectors.

The data collected will be analysed qualitatively, in order to assess the degree to which spiritual formation, as defined above, has been either intentionally or unconsciously enabled through the training of the part-time clergy respondents. A critique will be made of the role played by the Anglican Diocese of the Free State in impacting spiritual formation in and through the training of part-time clergy.

[27] Self-efficacy is defined as, "peoples judgements of their capabilities to organise and execute courses of action required to attain designated types of performances." (Bandura, A (1986) Social foundations of thought and action: A social-cognitive view. Englewood Cliffs, NJ: Prentice Hall.).

1.9. DEFINITION OF TERMS

For the purposes of this study the following definitions of terms will be employed:

Anglican Church – a protestant denomination of the Christian Church, comprising Dioceses, led by Bishops and which are formed into Provinces, each of which is under the leadership of an Archbishop (or Primate), making up the world-wide Anglican Communion, which is in communion[28] with Canterbury in the United Kingdom. The Anglican Church has as its fundamental ethos the Lambeth, or Chicago Quadrilateral[29], which is a four-point articulation of Anglican identity: "The Holy Scriptures, as containing all things necessary to salvation; The Creeds (specifically, the Apostle's and Nicene Creeds), as the sufficient statement of Christian faith; The Sacraments of Baptism and Holy Communion and the historic episcopate, locally adapted" (Lambeth Quadrilateral: Anglican Communion Information Service: 2012).

Diocese – a geographically defined area of jurisdiction, falling under the oversight of a Bishop, for example the Diocese of the Free State is coterminous with the political Province of the Free State in the Republic of South Africa.

Clergy – in this study the term 'clergy' refers to ordained ministers of the Anglican Church, who may be either Deacons or Priests. Both Deacons and Priests may be in full or part-time ministry in the Church, but are all licensed by the Bishop thereby giving them authority to exercise ministry under his oversight in the Diocese.

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[28] In 'communion' means that, while each Province and indeed each Diocese enjoys autonomy under an Archbishop or Bishop, the Provinces in the Worldwide Anglican Communion are in close fellowship with the See of Canterbury, wherein the Archbishop of Canterbury is seen as the titular head of the Anglican Church, with the following regarded as the instruments of unity in the Worldwide Communion: the Archbishop of Canterbury; the Anglican Consultative Council and the meeting of the Primates (Archbishops): see also www.anglicancommunion.org.

[29] First adopted as a resolution by the House of Bishops of the American Episcopal Church, in Chicago, in 1886 and then later adopted as Resolution 11 of the 3rd Lambeth Conference, held in 1888 (Anglican Communion Information Service at: www.anglicancommunion.org).

Deacon – an ordained minister in the Anglican Church who has a special role which is distinct from that of the Priest and Bishop – in many cases ministers in the Anglican Church are ordained as Deacons, first going on to serve a time in that ministry, before being ordained as Priests. Liturgically one of the main tasks of the Deacon is to read the Gospel during services of Holy Communion[30]. *Transitional* Deacons are those who feel ultimately called to be ordained to the Priesthood, while *Distinctive* Deacons feel called to remain as permanent Deacons in the Church.

Priest – an ordained minister in the Anglican Church, who has authority by virtue of his or her ordination to administer the Word and Sacraments.

Churchwarden – an elected representative of the local congregation, who exercises special responsibilities as the Bishop's officer in the Pastoral Charge.

Pastoral Charge or Parish – in this study refers to a geographically defined area which includes a number of congregations, under the oversight of usually one full-time clergy person, who may be assisted by several part-time clergy.

Part-time Clergy – in this study refers to those clergy of the Anglican Diocese of the Free State, who serve in a part-time capacity and are licensed by the Bishop to work under the oversight of a full-time clergy person in a Pastoral Charge (also referred to as non-stipendiary clergy).

[30] Some would go as far as to say the Deacon, liturgically speaking, has the right to proclaim the Gospel – in the Ordination Service for a Deacon the Bishop says, "Take authority to proclaim the gospel and assist in the administration of the sacraments", An Anglican Prayer Book 1989: 586.

Fellowship of Vocation – a group of people who are exploring a vocation to the ordained ministry in the Church and who meet regularly as a support group, under the leadership of a full-time senior Priest.

Post Ordination Training – a three-year mandatory training programme through the Diocese for all clergy, following their ordination as a Deacon, led by the Diocesan Education and Training Officer, who is assisted by two experienced full-time senior Priests and one part-time senior Priest.

Theological Training – in this study refers to the courses and assignments which are undertaken by clergy in the process of obtaining a theological qualification, for example, a Certificate in Theology, or a Diploma in Theology, or a Bachelors Degree in Theology.

Training Rector – a Priest who is usually in full-time ministry and appointed to his or her own Pastoral Charge and who has the additional responsibility of overseeing the training and development of a clergy trainee, who may or may not be in fulltime ministry.

Spiritual Formation – the definition given by Kretzchmar (2006) will be used in the context of this study which is,

> "Spiritual formation is first and foremost an activity of God. It is the Holy Spirit who draws believers deeper into a life of the Spirit; it is God's presence, love, and joy that renew disciples. Humanly speaking, spiritual formation occurs when persons consciously and voluntarily enter a God-initiated process of becoming like Christ. It is an inner journey or pilgrimage (towards God and our true selves), a shared journey (genuine Christian fellowship) and an outer journey (in mission and service to the world)" (Kretzchmar: 2006:344).

What is apposite in this definition is that Kretzchmar (2006) offers three areas, in and through which spiritual formation can be seen, namely: the, 'inner journey' which is towards 'God

and our true selves'; the 'shared journey' which is described as 'true Christian fellowship' and 'the outer journey' expressed in 'mission and service to the world'. It is this three-fold understanding of spiritual formation that will be employed to analyse the data gathers through the interviews with part-time clergy in the Diocese.

By way of contrast, a definition of spiritual formation, drawn from the survey conducted by Domeris (2009) with the Synod of Anglican Bishops assert that, "Spiritual formation is either 'a life centred around the cross of Jesus' or 'allowing God's Spirit to transform us'" (Domeris: 2009:3). This echoes to an extent what Kretzchmar (2006) says, in that a, "life centred around the cross of Jesus" (Domeris: 2009) does not seem dissimilar to, "spiritual formation occurs when persons consciously and voluntarily enter a God-initiated process of becoming like Christ" (Kretzchmar: 2006:344). Similarly, "It is the Holy Spirit who draws believers deeper into a life of the Spirit; it is God's presence, love, and joy that renew disciples" (Kretzchmar: 2006:344) connects to, "allowing God's Spirit to transform us" (Domeris: 2009:3).

Further sources, shedding light on the nature and understanding of spiritual formation, will be explored in detail in the chapter dealing with the literature review.

1.10. TIME FRAME OF THE STUDY

The study was conducted from 1st January to 15th October 2012.

1.11. SCHEDULING

Chapter 1: Setting the Scene

Chapter 2: Spiritual Formation: Review of Literature

Chapter 3: Research Project

Chapter 4: Interpretation of the Research Project

Chapter 5: Conclusions and Recommendations

Bibliography and Appendices

CHAPTER 2: SPIRITUAL FORMATION: REVIEW OF LITERATURE

2.1. INTRODUCTION:

In this Chapter we will examine what has been written about spiritual formation. This will involve Western views, African contextualisation, literature describing spiritual formation within residential seminary and distance learning settings. This will direct us to the intended outcomes of spiritual formation, the value of this research and a framework through which the data will be interpreted. This Chapter begins by with the foundation of the Four Tasks of Practical Theology.

2.2. THE 4 TASKS OF PRACTICAL THEOLOGY

Osmer (2008) in his seminal work, "Practical Theology", calls us to examine the four tasks of Practical Theology. Consequently any study within the discipline of Practical Theology must examine itself in relation to these four tasks. The core tasks of practical theological interpretation, according to Osmer (2008), are:

- *The descriptive-empirical task* – whereby, in collecting information we are able to recognise patterns and dynamics in, "episodes, situations or contexts" (Osmer: 2008:4);

- *The interpretive task* – which involves tapping into theories developed by those in the arts and sciences, to assist us in analysing what we have empirically ascertained;

- *The normative task* – in which use is made of theological concepts to assist in the interpretation of particular events and or experiences and thus to develope "good practice" (Osmer:2008:4);

- *The pragmatic task* – which he describes as the process of determining, "strategies of action" (Osmer: 2008:4) as well as ways of engaging in dialogue with the responses elicited when such strategies are implemented.

In order to more fully understand what Osmer (2008) is referring to we need to spend a moment reflect on his understanding of "three focal points of practical theological interpretation" (Osmer: 2008:12), namely: *episodes, situations and contexts*. He describes an *episode* as, "an incident or event that emerges from the flow of everyday life and evokes explicit attention and reflection" (Osmer: 2008:12). In the study at hand an example of an episode would be each of the interviews I conducted with the part-time clergy. A situation is, "the broader and longer pattern of events, relationships and circumstances in which an episode occurs" (Osmer: 2008: 12). An example of a situation in the context of this study is the Diocesan Clergy School, which the four part-time clergy were attending, when I asked them to meet with me for the interviews. Finally, a context is, "composed of the social and natural systems in which a situation unfolds. A system is a network of interacting and interconnected parts that give rise to properties belonging to the whole, not to the parts" (Osmer: 2008:12). The example of a context within this study would be that of the Anglican Diocese of the Free State, of which we, that is the four part-time clergy and I, are part. When coming to the Chapter dealing with the interpretation of the data collected, the four tasks of Practical Theology, according to Osmer (2008) will be revisited, in order to factor them into this process of interpretation.

Literature sources in regard to spiritual formation yield a wide range of information and insights, particularly within the Roman Catholic Church's tradition and ministry and to a lesser extent training of their clergy for the Priesthood in Africa. By contrast sources within

the Anglican tradition, especially in the context of ministry in Africa, are scarce and confined mainly to the writing of Klaasen (2012), Trisk and Pato (2008), Naidoo (2011 and 2012) and Kretzschmar (2006 and 2009).

2.3. DISTANCE LEARNING AND SPIRITUAL FORMATION

Naidoo (2012) makes the observation in the final Chapter of, "Between the Real and Ideal" that in respect of the contexts of ministerial formation, which includes spiritual formation, the distance learning model was not considered. This was due to not being able to "model the relational stance between teaching staff and students" (Naidoo: 2012: 10) and an "absence of community life" (Naidoo: 2012: 11). This raises two critical issues – that of the role of the teaching staff in supporting the deepening of spiritual formation and the concomitant role of the seminary community in the same regard.

In the context of this study the four part-time clergy interviewed have all done their theological studies through distance learning. The lack of opportunity to attend a residential Seminary, even for a curtailed time period, presents particular challenges in regard to spiritual formation as part of their ongoing ministerial formation in part-time ministry in the Church. These challenges form a key focus of this study, in the analysis and interpretation of the data.

2.4. A CORE DEFINTITION OF SPIRITUAL FORMATION

A further literature source from a South African context is seen in the article which addresses the ''Indispensability of Spiritual formation for Christian leaders'' (Kretzschmar: 2006) in which a very useful definition of and motivation for spiritual formation is offered. What is appealing about the definition of spiritual formation for the purposes of this research is that it

resolves into three aspects or development, namely *the inner journey, the shared journey and the outer journey*:

> "Spiritual formation is first and foremost an activity of God. It is the Holy Spirit who draws believers deeper into a life of the Spirit; it is God's presence, love, and joy that renew disciples. Humanly speaking, spiritual formation occurs when persons consciously and voluntarily enter a God-initiated process of becoming like Christ. It is an inner journey or pilgrimage (towards God and our true selves), a shared journey (genuine Christian fellowship) and an outer journey (in mission and service to the world)" (Kretzschmar: 2006:344).

It is this definition which offers much in the study under consideration here and will thus be used in the analysis of the data collected from the research participants of this enterprise. In motivating the indispensability of spiritual formation for Christian leaders, Kretzschmar: (2006), asserts that "spiritual formation: results in a wider vision and deepened engagement; enables leaders to live the vision; assists in the avoiding of pitfalls; helps leaders to open the gate to truth; and enables them increasingly to discern good and evil and reflect on their own ministries" (Kretzschmar: 2006:345). This study will, in addition to making use of the definition given by Kretzschmar (2006) of spiritual formation, seek to assess the extent to which the five reasons for the indispensability of spiritual formation in Christian leaders relate to the findings revealed in the data collected through the study. In relation to the *inner journey*, Dallas Willard, Philosopher and Christian thinker, defines spiritual formation as the "Spirit-driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ himself"[31] (Willard: 2002). Having that inner being likened to the inner being of Christ Himself shows itself in ability to correctly and prayerfully

[31] Willard, D. (2002), "*Renovation of the heart: putting on the character of Christ"*, Colorado Springs, CO, NavPress.

share in a ministry of discernment, which surely forms a vital element in the *tool box* of any ordained minister. Egan (2010) in looking at the formation of moral conscience, the role of the Holy Spirit and 'Discernment' within the Spiritual Exercises of St Ignatius, recognises that "communal discernment includes such elements such as debate and even voting.....he sees this as the prayerful application of See-Judge-Act" (Egan: 2010: 67). Issues are seen as clearly as possible and then judged in the light of scriptural reflection, leading to action which itself is undergirded by prayer and in good conscience[32]. This relates interestingly to the concept of *Group Spiritual Direction,* which we deal with later and inevitably which stresses the central role of discernment.

2.5. REFLECTIONS ON ADULT FAITH FORMATION AND LEADERSHIP

A number of recent publications refer to adult faith formation in the Church, notably the Roman Catholic Church in the USA. Regan (2008) reminds us that there are three aspects of faith formation that involve adults, firstly, their responsibility to know faith and "consider critically how the parish and wider church is true to that faith" (Regan: 2008: 2) and secondly, recognising that adults are the primary educators of faith within family units, there is the expectation that they will "give expression to their faith in the day to day realities of family life" (Regan: 2008:2). Thirdly, that all adults have "both the right and responsibility to be actively involved in the forming and transforming life of the Church" (Regan: 2008: 2). In respect of this study this underline the importance that clergy have in assisting adult lay members of the their congregations to realise the abovementioned responsibilities, aware too of the rights that they enjoy in this regard.

[32] See also Sergio Bernal Restrepo, " A Methodology of Discernment", *Inculturation and Religious Life* 79, 1989, 16-22; Elizabeth Liebert, "Discernment for Our Times", *Studies in Spirituality* 18 (2008), 333-355 (especially 343-353); Frans Wijsen, Peter Henriot & Roger Mejia (eds.), *The Pastoral Circle Revisited: A Critical Quest for Truth and Transformation* (Nairobi: Paulines, 2005).

Gordon (2008) in a thought provoking article on Adult Faith Formation within the Roman Catholic Church in the USA challenges us to examine the implications for adult faith formation, which are described as:

- Focus on essentials – the church needs to be known for what it does and who it is;
- Teach for discipleship and not for membership – disciples in the church need to be formed, following the same examples given in Jesus ministry to His disciples;
- Focus on Scripture – this needs to be at the heart of teaching and the Kingdom of God at the centre of Scripture study;
- Focus on what disciples do – we are reminded that Jesus taught while on the road, stopping occasionally to reflect on what had happened (seeing and doing);
- Focus on prayer and spirituality – beginning with prayer we can "grasp the Spirit", or are, "grasped by the Spirit" (Gordon: 2008: 36);
- Focus on companionship – a reminder that 'companion' derives from two words, *bread* and *with* and thus those with whom we share discipleship are those too with whom we 'break bread' together.

This set of implications offers a most useful practical framework of actions which can be associated with faith formation and ultimately also therefore discipleship in the Church (Gordon: 2008). Roberto (2009) recognises that Adult Faith Formation makes use of a variety of learning models, which include: *Learning on your own, Learning in small groups, Learning in Large Groups, Learning in Congregations and Learning in the Community and World*. This calls into question the adequacy of the training given to the part-time ordained clergy under consideration in this study – in the author's opinion there is little provision for developing expertise in Adult Faith Formation in the syllabus employed in the above-mentioned training.

Smedley (2005) offers what are defined as critical elements in attaining Strategic Servant Leadership – he suggests that by examining leaders' Ambition, Role, System, Method and Attitude, leaders in ministry can ensure that "the growth, usefulness and effectiveness of their people, both spiritually and corporately" (Smedley: 2005: 2) can be maximised. Heifetz and Linsky (2002), in an interview, raise the important and primary difference between *adaptive challenges* and *technical problems* with respect to leadership generally. They go on to elaborate on the need for leaders to be both in the *balcony* as also in the *workplace*, as both positions offer different and yet vitally needed perspectives to those engaged in leadership. Sections addressed in the interview include: *Surviving leadership, The Perils of Adaptive Change, Orchestrate the Conflict, Create a Holding Environment, Control the Temperature, Pace the Work* and *Show them the Future* (Heifetz and Linsky: 2002: 1-12) .Although writing for those in wider leadership contexts the points made by Heifetz and Linsky (2002) apply equally to those called to leadership and ministry as ordained ministers of the Church – balancing the perspectives, gained by being on the balcony and in the midst of the workplace, is a further skill that needs to be taught in the training of such clergy.

Coster (2009) reminds us of the goals which might be seen in the life of a mature believer through the process of Adult Faith Formation. These coincide, avers Coster (2009), with the nature of a mature faith in which the believer: *Trusts God's saving grace and believes in the humanity and divinity of Jesus; Integrates faith and life; Seeks spiritual growth through study, reflection, prayer sacraments and discussion with others; Seeks to be part of a community of believers; Holds life affirming attitudes, including a commitment to racial and gender equality; Advocates social and global change to bring about social justice; Serves*

humanity consistently and passionately through acts of love and justice and *Experiences a sense of well being, security and peace* (Coster:2009:22). In many ways there is a remarkable connection between the above and the objectives set out in the T.E.A.C. Grid for Priests and Transitional Deacons (see Appendix E, p.114). In many ways these goals could equally be used in helping to assess spiritual formation in the lives of the art-time clergy through the process of their Post Ordination Training.

Notwithstanding the comments made above it needs to be recognised that, within the context of ministry in the Church and particularly that of ordained ministers, the pattern taught and modelled by Jesus is that of Servant Leadership – in this respect the comments of Keith (2008, 2010) are very apposite. He asserts that there are 7 key practices expected of those aspiring to be Servant Leaders: *Self-awareness* – one the first things which goes when a person's ministry is in trouble is the practice of honest self-awareness; *Listening* – true Servant Leaders are good and effective listeners, making space in their own lives to hear the unspoken message, behind the words; *Changing the Pyramid* – Servant Leaders create a team at the top, comprising "senior leaders who are committed to the mission and to each other" (Keith: 2010: 2); *Developing your Colleagues* – when the people sharing in the work and ministry of the Church grow the whole Church grows; *Coaching, not Controlling* – Servant Leaders bring out the best in their colleagues by "engaging, inspiring, coaching and mentoring" (Keith: 2010: 2); *Unleashing the Energy and Intelligence of Others* - in Biblical terms this echoes what Paul says in Ephesians Chapter 4, recognising that many have different gifts and that these all need to be enabled in ministry and service through the leader

or leaders[33] and *Foresight* – quoting Greenleaf[34], Keith (2010) asserts "foresight is the "lead" that the leader has. If you aren't out in front, you aren't leading – you are just reacting" (Keith: 2010: 3).

Barton (2005), co-founder of the Transforming Center and who is a spiritual director, teacher and retreat leader, raises the need for the spiritual leader to pay attention to his or her inner dynamics, recognising that "spiritual leadership emerges from our willingness to stay connected with the truth about ourselves and allowing that truth to drive us deeper in our own spiritual search so that we can lead from that place" (Barton: 2005:1-2). Echoing the comments above about self-awareness this insight is extremely important for those called to the ordained ministry, particularly insofar as their facilitation of faith formation in others, whether young people or adults, is concerned.

2.6. CONNECTION, COMPASSION AND CONTRIBUTION

Thiessen (2005) draws on O'Hanlon's (2004) three C's of spirituality, namely *connection, compassion and contribution* which closely relate to Kretzschmar's definition as explored above. *Connection* speaks of attachment and relationship, connection with God and connection to the inner self, and can be compared to the, 'inner journey', while connection to community and *compassion* relates to the *shared journey.* Thiessen (2005) captures this saying, "When I truly walk beside the poor, the weak, the troubled, I risk the possibility of

[33] Ephesians 4 forms the basis of what has become known as the, "Every member Ministry Model" where the Pastor-Teacher enables the ministry of all others in the congregation, according to the gifts that God has given to them.
[34] Greenleaf Center for Servant Leadership, www.greenleaf.org.

encountering my own wounds. It is only as I acknowledge my brokenness and touch my own pain that I can begin to develop compassion for myself" (Thiessen: 2005:62).

Vanier[35] observes that having an open heart which lets "compassion, understanding, and forgiveness" (Thiessen: 2005:62) flow signifies both spiritual maturity and the grace of God. Finally *contribution* relates quite amazingly to the *outer journey*, where the relationship between connection and compassion is ultimately expressed in practice of our faith and Jesus' new commandment (Thiessen: 2005). This echoes Kretzschmar's (2006) understanding of the outer journey as our call to mission and service in the world and is wonderfully articulated in the poem below, attributed to Simons and Nickel (1985)[36],

> "True evangelical faith cannot lie sleeping
> For it clothes the naked, it comforts the sorrowful,
> It gives to the hungry food and shelters the destitute.
> It cares for the blind and lame, the widow and orphaned child.
> It binds up the wounded man, it offers a gentle hand.
> Abundantly we have received and gratefully we will respond
> With true evangelical faith." (Thiessen: 2005: 62)

A real degree of synchronicity exists between these two authors, in regard to spiritual formation as it pertains to all three journeys, that is to say, the inner, shared and outer journeys and so reinforces the framework by which data will be analysed.

[35] Jean Vanier, CC GOQ is a Canadian Catholic philosopher, humanitarian and the founder of L'Arche, an international federation of group homes for people with developmental disabilities and those who assist them.
[36] Menno Simons and Larry Nickel, "True Evangelical Faith", *Sing Alleluia*, Winnipeg, MB: Kindred, 1985, 111.

2.7. SPIRITUAL FORMATION IN A TRADITIONAL AFRICAN CONTEXT

Mulandi (2002) offers useful insights in regard to spiritual formation in an Africa traditional context, including detailing concepts of formation, such as 'brooding over', 'moulding', 'education', a 'transition period' and as 'initiation'. Mulandi (2002) goes on to elaborate, writing as a member of the Roman Catholic Church about what is referred to in that Church as 'religious formation' (Mulandi: 2002:47). This 'religious formation' is particularly envisaged for those entering the religious life as brothers (monks), sisters (nuns) or Roman Catholic Priests[37]. In the Anglican Church, while there are also similar religious communities, comprising both brothers and sisters, Anglican Priests[38] are not obliged to be celibate and are also not usually members of a religious order in the Church.

Having said this, of real value in this literature source is the reflection offered on the role of traditions and connection to Africa and thus also culture in Africa, as seen in the following,

> "Religious life in Africa therefore, should emulate this reality (*inculturation*) by taking root in the value it proclaims within the African soil. Questions such as: What does it mean to be an African religious sister, brother or priest, can be answered adequately if African religious leaders and formators[39] take the cultural values and elements that were meaningful in the formation process of the African people and incorporate them into the modern African religious formation" (Mulandi: 2002:47).

In this way a complex and sensitive subject, in relation to spiritual formation is introduced: the cultural influences and roots of those who are in the journey of formation, particularly if they are Black African people. Mulandi (2002) offers comprehensive insights into the nature

[37] In the Roman Catholic Church Priests usually belong to one of the Religious Orders of the Church, for example, the Order of Mary Immaculate (OMI) or the Society of Jesus (SJ).
[38] In the Roman Catholic Church Deacons may be married, but that Church still requires that Priests and thus also Bishops, Archbishops and Cardinals are all celibate.
[39] 'Formator' refers to a person, usually an ordained Priest, whose responsibility it is to oversee spiritual formation in those being trained as clergy or preparing to enter the Religious life in the Roman Catholic Church - in the Anglican Church there are 'formators' involved with those preparing to enter the Religious life in this Church, however this role differs from Diocese to Diocese in regard to clergy training.

of spiritual formation through cultural experiences in Africa, drawn from her context of life in East Africa (Mulandi: 2005:60-64) and therein makes the point that in this experience of spiritual formation, the role of community is vitally important. Confirming this and the role played by the community[40], Green (2010) notes that the language of vocation "stresses beyond any model of formation or transformation the communal character of identity and vocation: that selection, training, ordination and ministry are all processes that should be engaged in collaboratively and are not simply about the solitary individual finding her path" (Green: 2010: 118). This conviction is taken very seriously, in both the Fellowship of Vocation (FOV) and Post Ordination Training (POT) in the Anglican Diocese of the Free State and is further recognised by the part-time clergy in both their Questionnaire and recorded interviews.

2.8. GROUP SPIRITUAL DIRECTION AND AFRICAN SPIRITUALITY

African spirituality, with its lived experience of community, affirms that Spiritual Direction can be even more enriching when experienced in a group context. This, in contrast to the classical model of individual direction, will be briefly explored below[41]. Mulandi's contribution affords valuable insights into the relationship between religious formation and African cultural traditions and values. She concludes that the "traditional African aspects of formation if well studied and integrated into religious formation programmes in Africa, will provide meaning and purpose in the life of the religious in making" (Mulandi: 2002: 69).

[40] In this study 'community' is seen in its widest sense, referring to the community of the Church, the leaders of the Church, both lay and ordained, as also the wider community in which the part-time clergy person is living and working.

[41] In the literature on Spiritual Direction considerable research is currently being conducted on the nature and benefits of Group Spiritual Direction, as opposed to the classical model of individual direction – an example being the current edition of, 'Presence', a publication of Spiritual Directors International.

It is beyond the scope of this study to incorporate the full dimensions of African cultural and traditional practices into our consideration of the spiritual formation of clergy in the Anglican Diocese of the Free State. However, in any development of a model or models of spiritual formation in regard to the training of part-time clergy, cognisance will need to be taken of the role and influences of African culture and traditional practices.

Increasingly, therefore, studies are being undertaken on the possibility of group spiritual direction. At a recent Conference on Spiritual Direction, hosted by the Jesuit Institute, Johannesburg, Frances Correira (2012) gave a number of examples of group spiritual direction which are instructive. Reflecting on group process she believes we need to keep in mind that

> "...people felt very wary of individual closed encounters - these had too many echoes of the process of interrogation – instinctively people formed by Apartheid would feel less rather than more safe in a individual environment. This ... is beginning to change with the new generations of young adults not formed directly by apartheid." (Correira: 2012:6).

Correira (2012) reminds us further that the other value that African spirituality brings is the recognition of the crucial role played, not only by the elders, but also by the ancestors (perhaps what the West means by the 'Communion of the Saints'). This respectful awareness of wisdom in others offers to the West openness in receiving learning from the older generation, rather than self-sufficiency and cognitive independence.

These reflections are reinforced by a seminal work by Naidoo (2008) in which the *Iviyo* charismatic movement in the Anglican Diocese of Zululand was investigated. She agrees with Correira (2012) that a "key reason for the suitability of group spiritual direction in South

Africa is that the majority of its people belong to communal African cultures in which the root value is group solidarity and consensus" (Naidoo: 2008:). She also observes that people of Africa find it easier to talk openly and deeply about their lives and faith when sitting together in groups rather than in a structured, more Western, one-on-one setting "since spirituality is part of the very fabric of African life" (Naidoo: 2008: 223).

A further very interesting contribution in this context can be drawn form an article by Bania-Dobyn (2012) writing in "Presence", a publication of *Spiritual Directors International*,[42] wherein she addresses the topic of Liturgy and Imagination in Group Spiritual Direction. Adapting a document from the work of Mary Rose Dougherty[43] Bania-Dobyn introduces a Group Spiritual Direction Covenant, comprising the following seven principles: Regular attendance of the meetings, contributing to the meetings, a commitment to listening carefully and prayerfully, speaking in the first person, respect for each member's personal theology, observing and honouring of confidentiality and finally, a commitment to pray for one another both within the group and outside it. Use of liturgical resources helped the group to develope a rhythm within what Bania-Dobyn calls a "space apart" (Bania-Dobyn: 2012: 56), expre4ssed in the following comment "We sought a balance between creating a more open-ended environment and one that had perhaps more structure than is usual for spiritual direction. This is why we decided to let a specific text for the lectionary – and thus season of the year – guide each session of the group" (Bania-Dobyn: 2012: 60). Although this source is set within North America the comments and insights pertaining to Group Spiritua Direction are deemed of merit in the context of this study.

[42] An International organisation, based in the United States of America, dedicated to supporting those exercising a ministry of spiritual direction.
[43] Dougherty, M.R., "Group Spiritual Direction: Community for Discernment|", Mahwah, NJ, Paulist Press, 1995.

Taking both the work of Correira (2012) and Naidoo (2008) together, insights are offered that contribute to the analysis of the data gathered through the recorded interviews with the part – time clergy in this study. In one particular case, that of Revd A, he makes specific reference to the extant practice of a form of group spiritual direction, enjoyed with his colleagues in ministry, especially those who currently comprise the Post Ordination Training group of clergy. This observation will be more fully explored in the analysis of the data gathered.

2.9. SPIRITUAL FORMATION AND THE SACRED

It is clear therefore that the sense of community that seminarians experience in residential training expresses this Christian and African ethos of interconnectedness. Ekwunife (1997), drawing on his experience of the formation of Roman Catholic Priests in Nigeria, through Theological Seminary training, recognises some of the deep values which are brought into such training from the cultural milieu of the communities from which the students come.

His comments on the nature of the *sacred* raising some interesting concepts in regard to spiritual formation, now need to be incorporated into non-Seminary based formation. "The emphasis on the African sense of the sacred has far-reaching effects in the formation of ... seminarians. It will create in them an attitude of deep respect for the things of God and anything associated with God like the liturgy, devotions, studies, etc. It will also foster in them a great appreciation for the value of the human person, the most sacred of all creatures" (Ekwunife: 1997: 203). This highlights the value of this study and the planning for the spiritual formation of part-time clergy.

For Africans, "the sacred is not only associated with power, but it is also affiliated with the highest values in human life such as: honesty, justice, gentleness, patience, endurance, perseverance, sincerity in one's word, etc. A sacred person is expected to mirror these values" (Ekwunife: 1997: 202).[44] It may be argued that this understanding and appreciation of the 'sacred', as articulated by Ekwunife (1997), ought to be manifested in the lives and work of those being spiritually formed in part-time ministry and training.

2.10. FORMATION OF PRIESTLY IDENTITY

Mwana 'a Nzeki (1990), writing of his experience in the Roman Catholic Church in Kenya, brings into play a focus on the identity and ministry of Priests today. The matter of identity and the formation of a *Christ-like identity* in a Priest, through the Sacrament of Ordination merits further attention here. As in the Roman Catholic Church, so also in the Anglican Church, it is affirmed that Ordination is a Sacrament, that is to say comprises both an 'outward visible form' and an 'inward spiritual grace'[45]. Put in Mwana 'a Nzeki's words, "But, we must be clear beyond doubt, that a priest is "different", different by design, by divine design, that he is chosen from among the chosen, that he is called from among the called — chosen and called for the sake of the "people of God", the lay faithful, i.e., the non-ordained. He is for them, but also of them. The sacrament of Holy Orders assigns to a priest a role that is both sanctifying and for service. A priest is 'for other people', ordained for men and women in things that appertain to God. 'He is one of them', he can have compassion on

[44] Reminding us of the Fruit of the Spirit as described by Paul in Galatians 5: Love Joy Peace, Patience, Kindness, Faithfulness, Gentleness, Goodness and Self-control.

[45] The outward sign of the sacrament of Ordination ('An Anglican Prayer Book 1989', pp. 571 - 604) is the laying on of hands, with prayer, by the Bishop, whereby the person being ordained is 'set apart' for a special work of ministry as an ordained minister in the Church. In the case of the ordination of a Deacon, this takes place through the laying on of hands by the Bishop, and in the case of the ordination of a Priest the other Priests present join the Bishop in the laying on of their hands with prayer in the actual ordination. The inward spiritual grace forms part of the mystery of what God does in and through this sacrament, however is usually identified as the 'charism' or 'charisms' of spiritual power and gifts, through which the clergy person is empowered and enabled by God to minister the Word and Sacraments as an Ordained minister, called to serve in the Church.

those, who are ignorant and on those who err, because he is himself surrounded with weakness. He is a "court of appeal", a reassuring "last resort", and a "jury", that should render verdict, without fear or favour. He is a standard by which the *watu* (people), even the hesitant, should measure their performance" (Mwana 'a Nzeki :1990: 231-232). The Priest, he feels, should be a person on whose integrity the people can trust, to whose wisdom they can appeal, on upon whose sympathy they may lean with total confidence. Confidence and calm return in troubled times when their Priest speaks to the people or listens to them. (Mwana 'a Nzeki :1990).

Jesus' peace secures the heart of each Christian (Philippians 4). Foster (2009) believes that "heart work" is the core of all spiritual formation work, because "The heart is the wellspring of all human action" (Foster: 2009:30). He notes that the ubiquitous call of the church fathers (and mothers) is for purity of heart. John Flavel, a 17th-century English Puritan, notes that the "greatest difficulty in conversion, is to win the heart *to* God; and the greatest difficulty after conversion, is to keep the heart *with* God. Heart work is hard work indeed" (Foster: 2009:30) and "The most important, most real, most lasting work is accomplished in the depths of our heart... It is the work of heart purity, of soul conversion, of inward transformation, of life formation" (Foster: 2009:30).

It may also be stated that spiritual discernment forms part of that, 'being formed in heart' as recognised by Fitzsimons (2004), "spiritual discernment is not so much a matter of persuading the Lord to provide *answers* as asking the Holy Spirit to sharpen and unblock our

inner vision" (Fitzsimons: 2004:1)[46]. This is in order that we might see more clearly where and how God is working in our lives and, as a consequence, where God wishes to lead us. (Fitzsimons: 2004).

That work known only to God which is part of the essence of the mystery of being formed spiritually, gaining a new and God-given identity, is affirmed by Jones (2008) in addressing the subject of spiritual formation and Christian discourse "Central to this spiritual formation is that persons come to have an *identity* before God. It is an identity that is superior to any other identity the person might also have" (Jones: 2008:36). In this identity we know ourselves loved and forgiven by God and thus called by God to life in and through the Church, where we bear witness to God's grace. Both Foster (2009) and Jones (2008) remind us that spiritual formation involves intentional action, embarked upon by the person in training for ministry (and those charged with responsibility for such training) as also the result of God's work in us. Indeed God declares this clearly through the prophet Ezekiel "I will give you a new heart and put a new spirit within you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit within you and move you to follow my decrees and be careful to keep my laws" (Ezekiel 36:26-27: NIV).

Green (2010) expands this question of the forming of identity, noting that in ministry we are 'called out' from one recognised identity to another and poses an interesting and searching questions "Might the identity of priesthood be more to do with the bringing about of a new manner of relation rather than a new mode of being?" (Green: 2010: 117). Both Anglicans and Roman Catholics would argue that, in terms of the sacrament of Ordination, being

[46] Fitzsimons, J, SJ, "Discernment" unpublished lecture, Centre for Ignatian Spirituality Open Day, 2004, 1.

ordained a Deacon or Priest of the Church does indeed bring about, ‘a new mode of being’. This is as God forms and equips the person thus ordained for ministry. It is the ongoing formation of this ‘new mode of being’, expressed in the, ‘inner journey’, the, ‘shared journey’ and the, ‘outer journey’ that forms the subject of this study of four part-time ministers in the Anglican Diocese of the Free State.

2.11. SPIRITUAL FORMATION IN RESIDENTIAL SEMINARY TRAINING

Naidoo (2011) offers valuable insights into the spiritual formation that takes place within residential theological seminaries, which serves as a valuable counterpoint to the experience of formation by the research participants subjects of this study. Naidoo (2011) further observes three key areas of formation, which are anticipated in students attending theological training institutions being “a cognitive or intellectual apprenticeship, a practical apprenticeship of skill and an apprenticeship of character or spiritual formation” (Naidoo: 2011:120-121). For Naidoo (2011) spiritual formation “encompasses a wide range of competencies and traits. It includes ‘conversion of mind and heart, fostering integrative thinking, character formation, promoting authentic discipleship, personal appropriation of faith and knowledge, and cultivating a spirituality of the intellectual life” (Naidoo: 2011: 121). It is the last of these ‘apprenticeships’ that forms the focus of Naidoo’s (2011) research into the intentionality of spiritual formation at theological institutions in South Africa. Interestingly Naidoo (2011) remarks that, while spiritual formation of the students seems crucial, in practice “the educational programme favours academic instruction with some practical exposures and compartmentalises the spiritual, with spiritual formation happening implicitly, informally and on a personal basis” (Naidoo: 2011: 121).

Thus the cognitive development of the students takes precedence despite the implicit acknowledgement of the importance of spiritual formation. That said, the statistical analysis offered by Naidoo (2011) of the data collected from the theological institutions that she investigated, which included the Anglican College of the Transfiguration (CoTT) in Grahamstown, reveals quite clearly that spiritual development enjoys a high priority at this institution, yielding 52% on the Chi-square test for Spirituality, as an Institutional Priority (Naidoo: 2011: 134). This author goes on to make some pertinent comments about spiritual formation, which confirm what is achievable in an academic institution, such as CoT and in this context the students are able to devote time and energy to their learning experiences on a full-time basis "For students, developing community and relationships within an academic setting is not only important, but also necessary in facilitating learning. The goal is to help the student undergo a deep kind of formation – a personal appropriation of wisdom about God, the self and the world where learning is not just a personal matter but is done for the sake of public life, ecclesial life and Church leadership" (Naidoo: 2011: 124).

2.12. CONCLUSION

These literature sources draw attention to the need for this study; the Southern and African view of spiritual formation is under-researched. Specifically Anglican contexts require more evaluation. The clear deficiency in research around the role of spiritual formation in the training of part-time clergy makes this research imperative.

CHAPTER 3: RESEARCH PROJECT: SPIRITUAL FORMATION IN PART-TIME CLERGY

3.1. INTRODUCTION:

The aim of this research is to describe spiritual formation in the training of part-time clergy of the Anglican Diocese of the Free State. This was initially done through the collection of data from 4 part-time clergy, who are still part of the Diocesan Post Ordination Training (POT) programme, which was achieved through a Questionnaire and recorded interviews with each of the clergy. Further to this a parallel process was employed, making use of initially collected data from the part-time clergy, and following initial coding and the writing of memos, later data was collected from four of the Diocesan Training Rectors[47].

3.2. BACKGROUND OF THE 4 PART-TIME CLERGY INTERVIEWED

The Table below summarises some of the background information, in respect of the 4 part-time clergy who were interviewed for this study. Consistent with the policy followed throughout this study, the anonymity of each part-time clergy person has been preserved.

Table 1: Background Information: Part-time Clergy Interviewees

Clergy Person	**Age**	**Ordained Deacon**	**Ordained Priest**	**Home Parish**	**Theological Studies**
A	55yrs	2010	2011	Rural	Partially completed Diploma in Theology
B	51yrs	2010	2011	Semi-rural	Partially completed Certificate in theology
C	35yrs	2010	-	Urban and Rural	Partially completed Certificate in theology
D	39yrs	2010	2011	Rural	Partially completed Diploma in Theology

It will be noted from Table 1 that, in respect of all the part-time clergy interviewees, they are still busy completing theological qualifications, with three of the four part-time clergy having

[47] A Training Rector is a senior full-time Priest, who has been entrusted with the oversight of a newly ordained clergy person, who, in most cases is in part-time ministry in the Pastoral Charge, led by the Training Rector.

been ordained to the Priesthood in 2011. This could be interpreted as a concern, however it must be borne in mind that, in the Anglican Church, the Bishop is the ordaining officer and thus the final decision in regard to all ordinations in his or her Diocese rests with the Bishop. Added to this is the need to recognise that those discerning vocations to the ordained ministry in this Diocese have very diverse academic backgrounds and ability to engage in formal study.

3.3. ADDITIONAL DATA COLLECTED FROM TRAINING RECTORS

This latter development was in line with Birks-Mills (2011) suggesting that, after the initial data is collected and preliminary coding and categorisation begin, it may emerge that further data is required. This was indeed the case in this study whereby it was seen that an added perspective to the role of spiritual formation in the training of part-time clergy was needed, namely from those giving oversight to trainees in Pastoral Charges (Training Rectors). This methodology represents Triangulation (Guion et al.:2011) and in particular two forms of Triangulation, namely Data Triangulation[48] and Methodological Triangulation[49], through the use of both Qualitative (Questionnaires and Interviews) as well as Quantitative (Likert Scale) methodology.

The Training Rectors selected for this study serve in a mixture of urban and rural Pastoral Charges – in terms of years of experience in the full-time ministry they range from one who has served for 40 years to the most recently ordained, who was ordained to the Priesthood 15 years ago. As is seen later in this study there has been no formal preparation for those who

[48] Data Triangulation involves use of different sources of information to increase the validity of the study (Guion et al: 2011: 1).

[49] Methodological Triangulation makes use of, "multiple qualitative and or quantitative methods to study the programme" (Guion et al: 2011: 2).

become training rectors, as this responsibility arises after one of their Church members feels called to the ordained ministry in a part-time capacity (and, through the various stages of selection is eventually ordained) and continues to minister in their home parish.

In terms of the literature dealing with '*methods*' and '*methodology*', these concepts may be distinguished as follows, "Stemming from a congruent philosophy, methodology is a set of principles and ideas that inform the design of a research study. Methods, on the other hand, are practical procedures used to generate and analyse data....The methodological framework with its underpinning philosophy influences how the researcher works with the participants, in other words the position they take in the study. Depending on their philosophical beliefs and adopted methodology, researchers take either a position of distance or acknowledged inclusion in both the field and in the final product of the study" (Birks Mills: 2009:4). In this study it is recognised that, within my philosophical framework, I am fully involved in the field under examination and thus forming part of both the field of study and final product of the endeavour.

Kretzchmar's (2006) definition of spiritual formation, that is three journeys, the inner (towards God and our true selves), shared (genuine Christian fellowship) and outer (mission and service to the world), is used as a key to analyse the recorded responses to the open questionnaire put to the four part-time clergy. The responses of the Training Rectors were also analysed and the synthesis thereof is presented below[50]. The next Chapter of this study

[50] Table 2.

deals with the analysis of the data using inductive and abductive logic, as well as theoretical analysis[51].

In order to better understand the processes followed in the Anglican Diocese of the Free State with regard to the stages through which clergy pass from lay leadership and ministry to the ordained ministry, please see Diagram 1 below. In this illustration the paths followed by those called to the ordained ministry are depicted, both those who are trained at the College of the Transfiguration (CoT), as well as those who opt for distance theological learning and in-service ministerial training. Figure 1 confirms that, in the case of the part-time clergy person, ordination to the Priesthood is not automatic, but subject to review – usually after one year of service as a Deacon and through a further set of interviews by the Diocesan Board of Ministry, who make further recommendations to the Bishop. In the Anglican Church the Bishop is the ordaining officer and thus, following a recommendation given by, for example the Diocesan Board of Ministry[52], will make the final decision as to whether or not to ordain a candidate. As indicated by the red-coloured arrows, the Bishop can choose to invite a candidate, who is a member of the Fellowship of Vocation (FOV) to attend a Board of Ministry meeting, with a possible view to that person being sent by the Diocese to attend the College of the Transfiguration, after which the process on the right-hand side of the diagram is followed. It will also be seen that, in the case of a candidate coming up 'through the ranks of the Anglican Church', so to speak, they will usually have been involved in ministry and leadership in the Pastoral Charge in one or more ministries, such as Altar Servers[53], Sunday

[51] Birks-Mills:2010:9

[52] Diocese of the Free State Standing Rules – the Diocesan Board of Ministry meets annually to advise the Bishop as to suitability of candidates for the ordained ministry in the Diocese and thus to recommend ordination to the Bishop where this is discerned.

[53] Altar Servers are usually young people, both boys and girls, who assist the Priest and Lay Ministers at the Altar during Holy Communion services.

school Teachers[54], Parish Council members and or Churchwardens and Lay Ministers[55]. The Post Ordination Training programme is compulsory for all those ordained, as of the date of their ordination as a Deacon, for a period of three years[56].

3.4. INITIAL CODING AND CATEGORISATION OF THE DATA

The data derived for the 4 part-time clergy was reviewed by means of the Constant Comparison Method, in terms of the three aspects of spiritual formation, namely the *inner, shared and outer journeys*, as defined by Kretzchmar (2006) – this was done by means of relating each response from the 4 part-time clergy and portions thereof to the three journeys. Once this had been done the data from each of the part-time clergy was combined and reflections on that were made – see the sections as set out below.

[54] Sunday school teachers are often young people, who have received some training and assist adults in the running of the parish Sunday school.
[55] In the Anglican Diocese of the Free State those wishing to apply to join the Fellowship of Vocation (FOV) must be licensed Lay Ministers and have been serving in this capacity for at least two years (Standing Rules of the Diocese and the Pastoral Guidelines).
[56] See the Standing Rules of the Diocese of the Free State, as amended, 2006.

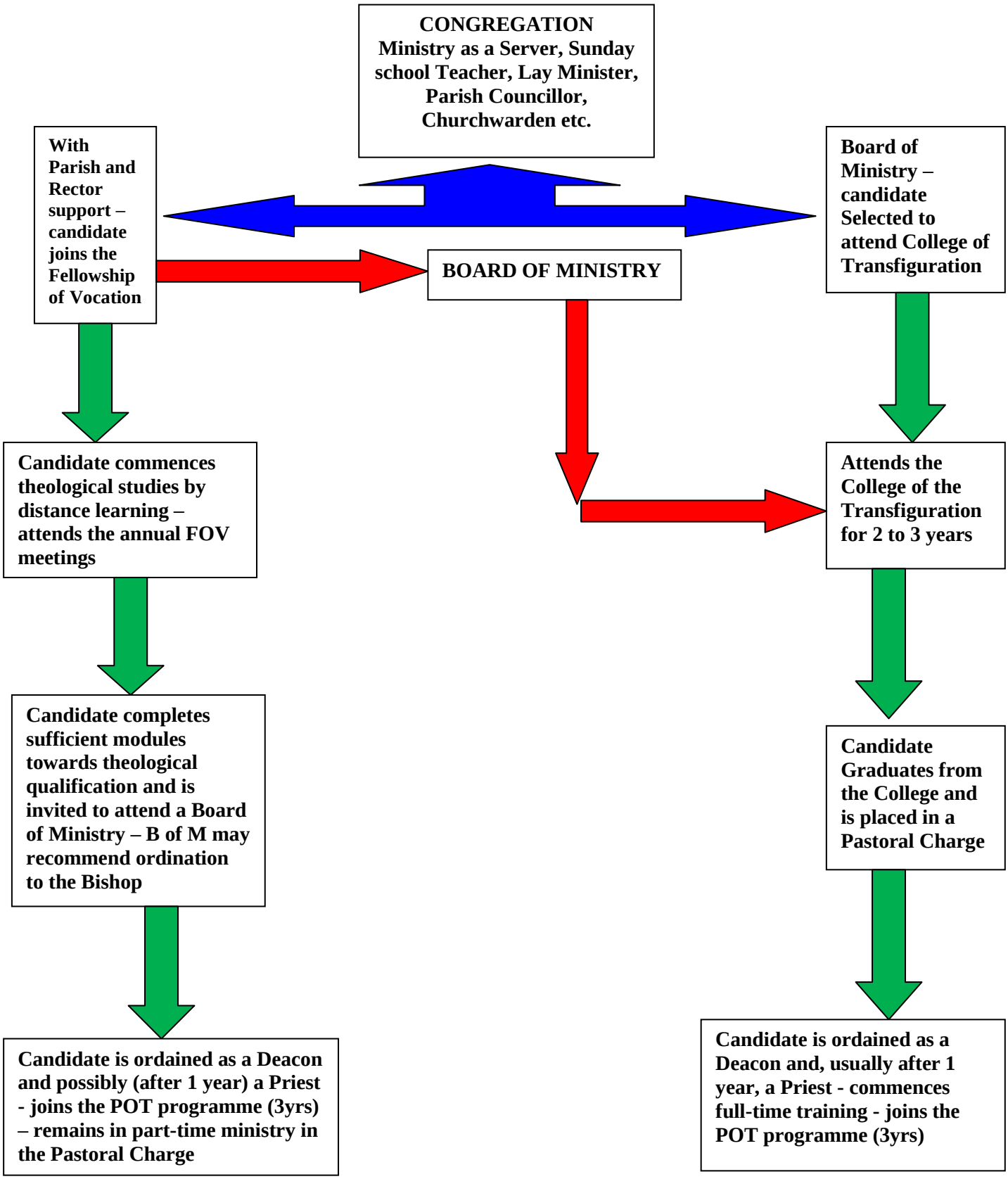

Figure1: Flow Chart of Steps towards Ordination – Full and Part-time Ministry

3.5. DATA FROM THE PART-TIME CLERGY[57] INTERVIEWED

3.5.1. THE INNER JOURNEY – TOWARDS GOD AND OUR TRUE SELVES:

Spiritual formation is about, "deepening my relationship with God and other people" (A[58]) and "growing spiritually and to be rooted in spiritual formation" (B) – wonderful declarations from the research participants as to how they see spiritual formation in their lives and experience. These themes continue in the assertion that spiritual formation is about, "having a rule of life...prayer, forgiveness, fasting and study of the Bible and Christian books" (D), all of which indicate that a wide-ranging *concept of spiritual formation* is appreciated by the research participants. Such responses demonstrate an understanding that spiritual formation involves a *journey of faith and deepened insight,*[59] into the multilayered nature of relationships, that is to say with God, within our inner selves, with others and with Creation. These may be pointed to as signs (milestones) that spiritual formation has taken place in the life of these individuals.

Evidence for this in the lives of the four part-time clergy interviewed has been tested through questions C and D (Likert Scale) of the questionnaire (Appendix C) given to the part-time clergy. Question B of the same questionnaire is designed to gain information about the clergy person's experience of spiritual formation after three 'stages' in their training and formation process, namely after the first Diocesan Selections Conference attended, after being ordained as a Deacon and after their ordination as a Priest. Such 'stages' were intentionally targeted, as they embrace a fundamental shift on the training and formation received by the clergy person,

[57] The Questionnaire used to gather this data is Appendix C.
[58] Part-time Clergy A – alphabetical letters A through D are used for data sources cited from the part-time clergy.
[59] As Diocesan Education Officer of the Anglican Diocese of the Free State, having oversight of both the FOV and POT programmes, I am aware of personal bias, in seeing changes in the maturity and levels of ministerial competence (and thus also spiritual formation) of the four part-time clergy in this study.

that is to say from being a member of the Fellowship of Vocation (FOV) (in which there is a lower level of support and interactive formation given) to that of Post ordination Training (POT) (in which there is a much higher and more intensive level of training and interactive formation provided)[60].

Certain sub-themes, with respect to the *inner journey*, emerged in the process of the data collection, both through the written responses, as also the recorded interviews – these centre on the intrinsic perceptions which each of the part-time clergy subjectively manifested in the interviews. Examples of such sub-themes include: the 'changing', or 'shaping', of a person through spiritual formation, seen in both an *inner awareness of how God is working in and through them*, as well as the developing of a *compassionate heart* for those among whom they are ministering; a growing sense of *personal fulfilment* seen through the exercise of patience in allowing time for the process of discernment and confirmation of a call to the ordained ministry to unfold, as well as a commitment to continue *growing* in God; an awareness of the *impact of ministry* on others (without becoming arrogant about this) through, for example, in how he (C) proclaims the Gospel in Holy Communion services; in staying true to inner integrity in challenging relational contexts, such as working with a fairly rigid and traditional Training Rector. In regard to this last mentioned point, an outworking of the inner journey (towards God and our true selves) has been an ability to stand firm in respect of personal identity and manner of ministry and thus to grow into a good and positive working relationship with the Training Rector (D).

[60] See Figure 1.

3.5.2. THE SHARED JOURNEY – GENUINE CHRISTIAN FELLOWSHIP:

The part-time clergy recognised the importance of translating their spiritual insights into practical ministry and caring with those with whom they had been called to work in the Church. These are the congregation members and members of the wider community such as those forming part of a local Police Forum and workers at a Medical Clinic. In addition awareness is gained that through spiritual formation changes can be seen in the lives of those so formed. They are variously described as, "a person who is respectful, made in the image of God and a love-God person" (A). This illustrates some real theological insight into the doctrine of Creation and the nature of a person who has grown in spiritual formation, living in love for God and others. In practical terms spiritual formation is also understood as being properly equipped for the journey with, "all the necessary things for the journey (of spiritual formation)" (C). This reminded me of the spiritual armour of God, referred to by Paul in Ephesians 6 where, among the other items of equipment that the soldier of Christ requires, are the 'shoes of the proclamation of the Gospel of peace[61]' – indeed Paul, with other New Testament writers, would certainly concur that we need to be properly equipped for the work of God in the world.

Two interesting phrases were also used by one of the part-time clergy research participants, namely, "growing spiritually and thinking theologically" (D). Both growing spiritually and thinking theologically result, in this part-time clergy person's opinion, in being able to follow a "rule of life" (D) which relates to all three of the journeys making up spiritual formation, according to Kretzchmar (2006).

[61] Ephesians 6:15.

The *Shared Journey* (Kretzchmar: 2006) is also understood as 'genuine Christian fellowship' (Kretzchmar: 2006: 344) and thus implies the centrality of community and the role that the community plays in enabling spiritual formation. Indeed Benedictine spirituality which, according to de Waal[62] can be described as authentic Anglican spirituality, as opposed to, for example, Jesuit or Ignatian spirituality, affirms the vital role of the community for those called to live in a monastery or convent, centred on the Rule of St Benedict of Nursia. While the part-time clergy, who were surveyed for this study, are not members of a Benedictine religious community, de Waal and others have argued convincingly that this spiritual tradition fits very appropriately in the milieu of the Anglican Church. In Benedictine spirituality there are three vows that are taken in order to enter a Benedictine Order being the vow of *Obedience*, the vow of *Stability* and the vow of *Conversion of life* (literally also openness to change). In addition, the pattern suggested for each day by St Benedict is to have time devoted to ***Work*** (in the Middle Ages this often involved manual labour in the fields owned by the monastery to help generate necessary income), ***Study*** (of the Rule of Benedict, Scriptures and writings of the Church Fathers[63]) and ***Prayer*** (which included the offices said by the monks in the early monasteries, plus of course the Holy Communion service).

Against this background the role and importance of the community in helping to enable spiritual formation in the lives of those called to the ordained ministry can never be underestimated. This applies particularly to those, like the part-time clergy in this study, who were not fortunate enough to be able to attend the College of the Transfiguration (CoT) for

[62] De Waal, "Seeking God", Fount Paperbacks, Faith Press, London, 1984.
[63] The term, 'Church Fathers' refers to leaders of the Christian Church in the early centuries of its history, which are divided into the Apostolic, Greek and Latin Fathers, such as Clement of Rome, John Chrysostom and Augustine of Hippo, to name a few.

their training and formation. Thus, training programmes like FOV[64] and POT[65], in the Anglican Diocese of the Free State seek to ensure interaction with the community of those being trained, in order to assist in deepening spiritual formation.

Understanding of the *shared journey* is wonderfully illustrated by one of the part-time clergy research participants where, "we formed a group that I can say we looked as if we are all spiritual directors, because if maybe I want to know about a scripture, some of the verses, some of the chapters, for instance when I am having a funeral or maybe an occasion, whereby I am having to talk - we talk telephonically, like when I call Revd 'G' so she gives me some of the chapter" (A). This was a reference to assistance given by a colleague, who is also part of the current Diocesan POT group, in preparing for hosting a meeting of the local members of the Diocesan Mother's Union Organisation (MU) at his Pastoral Charge. The result was that, not only did this part-time clergy person find real personal reward in effective preaching and the use of relevant Scriptures, but was also able to see the fruits of this ministry in the way it helped the MU members in addressing issues on their agenda. His referring to the group being, "all spiritual directors" (A), recalls earlier comments in the Literature Review for this study, in regard to 'Group Spiritual Direction'. This approach is being more and more widely researched. What is perhaps of great moment in this observation is that the insight in regard to *seeing his group as all spiritual directors* (for one another) betokens a remarkable level of spirit formation in a clergy person, who is still relatively 'young', in terms of years of

[64] In the quarterly meetings the senior clergy in charge of the FOV use the whole community of 'seekers' who are the members of the FOV to give feedback to one another in the course of discussions and training workshops.

[65] During the four annual residential weekend training workshops for members of the POT Group in the Diocese, all the members are invited to interact with one another in assessing tasks, such as the planning for and conducting of worship services and preaching, among other practical tasks, aimed at development of ministerial skills.

ordination as a Priest of the Church. This is further a clear *milestone* pointing to spiritual formation in this research participant.

Integration of *Servant Leadership*[66] (seen in serving all of the people), living out *life as an example to the community*, *living out personal faith and persevering in theological study* constitute further *milestones* that spiritual formation has taken place, in respect of the *shared journey*.

In examining the data for sub-themes in the *shared journey* manifestations of spiritual formation can be seen in aspects such as: discernment of what is appropriate and relevant to a group, with whom the clergy person (A) has been asked to meet and to lead spiritually – through growth in spiritual formation he was able to recognise what was needed and find through a colleague the resources to meet this need. A further sub-theme seen in this area of spiritual formation is that of awareness of the value of learning through the team of colleagues of which (B) is part, that is to say the POT group and to see that, in practical training sessions, such as hospital and home visitation, what is gained is both through the experience of ministry as well as through the *group involved in such training*, as well as the *post-visitation reflections* done together. Added to this is the sub-theme of linking of a *perceived need in ministry*, such as that for healing or encouragement, with *resources* the clergy person has gained though experience and training (C). A final sub-theme that can be indentified here is that of placing an emphasis on *listening to God in prayer* with ministry actions, such as worship, Bible study, offering pastoral care and preaching, among others (D).

[66] Servant Leadership is understood to be that style of leadership, exhibited by Jesus Christ in leading the disciples and especially in the context of the Last Supper, described in the Gospel of John, Chapter 13, where Jesus washes the disciples' feet. See also: Spears, L.C., "The Understanding and Practice of Servant-Leadership", School of Leadership Studies, Regent University, 2005.

3.5.3. THE OUTER JOURNEY – MISSION AND SERVICE TO THE WORLD:

While none of the questions in the questionnaire, used to gather data from the part-time clergy, sought to focus specifically on understanding of the outer journey, as described by Kretzchmar (2006), a number of aspects emerged in the responses which illustrate understanding of the connection between spiritual formation and 'mission and service to the world.'

These include the following: leading members of staff of a local municipal Clinic in morning prayers, making use of a book of devotions, especially purchased for these services; recognition that the proclamation of the Gospel in the Eucharist (Holy Communion) service touches the hearts of those attending the service, which may comprise both those who are members of the Church, as well as others who have come into the Church building from the wider community. Thus, this research participant recognised that in *proclaiming the Gospel* this was in itself a ministry which elicited affirmation from the congregation members, leading to personal encouragement. Added to this, the same research participant noted that the information gained from the POT training had been most helpful in enabling confidence in ministry as a Deacon[67] of the Church; being available to help in the ministry of healing, again not only in the case of people who are members of the Church congregation, but also those who have come in from the wider community.

The research participant who raised this aspect adds that, "if the inner person has never been healed then the outer person will never be healed"(C) and so in order to assist in the ministry of comfort and healing, he suggests an appropriate text (Scripture) and or hymn to help the

[67] In the case of this part-time clergy person the decision had been taken to extend the time of ministry as a Deacon beyond the normal one year period to two years – in the conversation recorded with this clergy person he recognised that this had been a wise decision and one from which he had learned much, indicating real maturity and growth, further signs of deepened spiritual formation.

person in need of healing, of whatever nature. Taking such initiative, which both accurately discerns a need, as well as sees a way to offer help and comfort, shows a deepened level of spiritual formation.

One of the signposts, which was referred to earlier is that of seeing a need and taking initiatives to address this – this is illustrated in the section above, but also finds expression in that one of the part-time clergy interviewed mentioned that he had recognised his own need for wider experience in ministerial formation. Consequently he took the initiative of arranging to conduct services in a completely different context to that of his home Pastoral Charge[68], thereby making the broadening of experience in ministry possible. It is contended that such initiatives point clearly to a growth in spiritual formation in the clergy person's life.

Recognising and affirming the interrelatedness of mission and service to the world and growth in personal spiritual depth is one of the key tenets of healthy Christian spirituality – where a tendency towards inward introspection is allowed to carry the day, true spiritual growth becomes very limited, if not impossible. The examples that have been furnished above point to the fact that, in the responses gained in the data from the part-time clergy, there is clear evidence that appreciation of the needs of the wider community and the 'cry of humanity', is being heard and uniquely addressed in ministry by all the part-time clergy interviewed.

Regrettably the Anglican Church, while having great strengths in regard to liturgical, pastoral and sacramental ministry, does not have a strong missionary identity. Having said that though there are many venues which have been developed in recent times through which the Church is exercising a caring and Christ-like ministry of service to the wider world – examples in the

[68] Being a church in a 'town context', while the new context that he sought to broaden ministerial skills, is in a 'township' context.

Diocese under consideration include soup kitchens, run by many Parishes, provision of food parcels for the poor and unemployed and a well organised, funded and effective HIV/AIDS Ministry[69], which reaches many communities in the Free State Province. Given that the missionary emphasis in the overall Anglican Church in the ACSA has not been strong historically it has been therefore left up to individual members and clergy to take personal initiatives in this regard. What is heartening though in the review of the data gathered from the part-time clergy is that they without exception recognise the importance of mission and community service as integral to their personal spirituality and thus also formation.

Sub-themes identified in this instance include: recognition of the needs in the wider community and finding resources to address these, as also recognising that the clergy person is an *icon* of Christ's presence in the community in a particular way and thus part of giving *expression to spiritual formation* (and indeed spirituality) is *involvement with community initiatives* such as, for example, a Community Policing Forum (A). Furthermore another sub-theme that emerges here is that of balancing personal preferences and creative input with the limitations imposed by the structure and framework of the Church – that is to say that while the clergy person (C) recognises a number things that could be initiated or changed in the Church's wider ministry to the community, he has the maturity to recognise that, under the current Rector, such changes are not going to easily happen. Two final sub-themes in this context are: relating of the Diocesan Vision and Mission Statement to personal ministry, particularly the statements, "We need to practise an authentic spirituality, to serve the broken world and to develop visionary leadership[70]" and relating a lived 'rule of life' to reach out to

[69] This Free State Diocesan HIV/AIDS Ministry is called, 'Mosamaria' and includes the 'New Start' HIV/AIDS testing and counselling service, which is mobile and thus able to reach communities all over the Free State Province. See also: www.mosamaria.co.za

[70] Diocese of the Free State Vision and Mission Statement, 2006.

those outside the fold of the Church, in the wider community, through witness and compassionate and caring ministry.

3.6. CRITIQUE OF THE CORE DEFINITION OF SPIRITUAL FORMATION:

In ending this section a short critique is offered of the definition of spiritual formation (Kretzchmar : 2006) – in regard to the *inner journey* this may well be seen as rather simplistic, given that a change of heart is what spiritual formation in its essence is really about (Foster:2009). 'Change of heart' is a complex and far-reaching consequence of the mysterious working of God in our lives which outstrips the slight elaboration Kretzchmar (2006) gives of the inner journey, that is to say, "towards God and our true selves" (Kretzchmar: 2006:344). This change of heart is part of the creating of 'new hearts' in us, as prophesied by Ezekiel[71] in the Old Testament, whereby our 'hearts of stone' (signified as cold, closed and rigid) are transformed into 'hearts of flesh' (signified as warm, open to learning and change, loving and compassionate) – that process of transformation is ongoing and, it is argued, intentionally accelerated by spiritual formation. This change is well described by McClymond (2004), cited by Issler (2009) "A purely outwards or behavioural change was never enough for Jesus. His teaching again and again returns to the idea that people must change at their deepest level, or rather be changed, for them to live in a fashion that is pleasing to God. Jesus often spoke of 'hearts' as soft or hard, good or bad, pure or impure...Rather than actions making the person good or bad, Jesus taught the reverse, that the actions of a person flowed from the 'heart' or essential character" (McClymond; 2004:99).

[71] Ezekiel 36:26: "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh", New International Version: 1984.

Review of the data collected through interviews with the part-time clergy indicates that the *shared journey* is again far more than merely, "genuine Christian fellowship" as contended by Kretzchmar (2006). The data indicates that, among others, the *shared journey* in regard to spiritual formation is being in community in the best and truest sense[72]. Being rooted in the matrix of community issues in an inter-dependence, enabling spiritual growth on a number of different levels, resulting in among others, inner growth, deepened self-awareness, recognition of limitations (both internal and external) and an affirmation of the richness that the interchange between the community and the individual yields, over time. Finally, in respect of the *outer journey* the awareness brought through intentional spiritual formation encompasses concrete actions and initiatives, which are needed in interfacing with the wider world, as represented by the community (communities) in which the clergy person is situate. While it seems accurate to recognise as Kretzchmar (2006) does, that spiritual formation issues in both an awareness of the missional prerogative (which is the call of every Christian) and specific community priorities, the data considered indicates that both the conscious awareness of the clergy person and actions initiated by them, form a crucial part of seeing their spiritual formation manifested. Kretzchmar's (2006) definition offers a useful basic framework, recognising as stated that "Spiritual formation is first and foremost an activity of God" (Kretzchmar: 2006:344). However the definition falls short, in that this process of interchange between inner insight and 'heart growth' and contextual ministry is multilayered, thus meriting a far more comprehensive approach. In sum, it is ***how*** the Holy Spirit of God draws the Christian deeper into the life of the Spirit, through God's presence of love, joy and renewal. This seems critically apposite, in the light of the data collected in this study, thus requiring greater elucidation, particularly in understanding how this process takes place in the

[72] See Benedictine spirituality which affirms the deep value of community in Stability, Obedience and Openness to Change (de Waal: 1984).

lives of ordained clergy, who, by virtue of their calling and role, play a unique role in the life of the community in which they minister.

3.7. RESULTS OF THE LIKERT SCALE

The use of a Likert scale, as question D of the questionnaire put to the part-time clergy research participants, is motivated on the basis that this would provide a limited quantitative source of the data, as collected through the 'open style' of the remainder of the questionnaire. It is further contended that the responses given to the negatively framed statements in the Likert scale indicate that the opposite is held to be true by the respondents. For example, in the unanimous response of a score of 5 'strongly disagree' to statement 1 "Spiritual formation of the part-time clergy is not at all important", the importance of spiritual formation for part-time clergy is strongly affirmed. It is recognised that, in the wording of the 6 statements comprising the Likert scale, an intentional focus has been introduced on key perceived outcomes of spiritual formation[73], being the building of good relationships, management of conflict, good pastoral care and improved competence in the ministry of preaching.

A five-point Likert scale was set up, as section D of the Questionnaire given to the part-time clergy, comprising 6 questions, each with a score of 1, registering 'strongly agree' ranging to 5, registering 'strongly disagree'. The results of the Likert scale responses are set out in the table as Table 1. The 6 statements are framed as negative and positive, in order to ensure that the participants read and understand the statements carefully, prior to entering their scored responses.

[73]The devising of the Likert scale drew on my personal experience (of more than 30 years in full-time ministry as an Anglican Priest), as well as the 4 years that I have been ministering as the Free State Anglican Diocesan Education Officer, recognising that these 4 areas of ministerial competence, among many others, are indicators of deepening spiritual formation in the part-time clergy.

Table 2: Likert Scale

	PART-TIME CLERGY SCORES			
STATEMENTS	**A**	**B**	**C**	**D**
1. Spiritual formation of the part-time clergy is not at all important	5	5	5	5
2. Spiritual formation really helps me to build good relationships with the people whom I am called to serve.	1	1	1	1
3. Spiritual formation is really not useful in helping to manage conflict in my ministry	5	5	5	5
4. I would say that spiritual formation is really useful in enabling me to be good at pastoral care in my ministry	1	1	1	1
5. Spiritual formation does not really help me to be a better preacher of God's Word	5	5	5	5
6. I would say that Spiritual formation is not given enough importance in the training of part-time clergy in our Church	4	5	5	5

3.7.1. INTERPRETATION OF THE LIKERT SCALE

In examining the results as detailed in Table 1 above it is clear that there is a 99% correlation between all the responses given by the part-time clergy research participants. In the light of this and in responding to the statements contained in the Likert scale, the following affirmation can be derived from these data: *Spiritual formation for the part-time clergy is important, helps in the building of good relationships and management of conflict; it also enables good pastoral care, better preaching and enjoys sufficient importance in the training of such clergy.*

In examining the above statement in some detail, it is of interest to note that connections have been made between spiritual formation and specific areas of ministry such as, 'building good relationships', 'management of conflict', good 'pastoral care' and improved 'preaching of God's Word.' In the next Chapter, which addresses analysis and interpretation of the data collected, more attention will be given to exploring these themes which have emerged from the Likert scale.

3.8. REVIEW OF THE DATA FROM THE TRAINING RECTORS

3.8.1. MOTIVATION FOR THE DATA FROM TRAINING RECTORS

In the process of coding and categorising the data collected from the part-time clergy it became clear that, in order to conduct in-depth research into this subject, capturing of data needed to be cast more widely. In other words data from those overseeing the training of part-time clergy in their Parishes would add an important dimension to the assessment of spiritual formation in the training of part-time clergy in the Diocese. This realisation was clarified in the writing of memos[74], which formed part of the early processing of the data from the research participants referred to above. In this way the suggestions made by Birks-Mills (2009), in regard to Grounded Theory were confirmed, in that, following a preliminary review of the data gathered, it was clear that a concurrent process, in order to assemble additional data, was needed.

[74] Appendix B.

3.8.2. QUESTIONNAIRE DESIGN FOR THE TRAINING RECTORS

The Questionnaire[75] that was given to four Training Rectors was designed in order to test for the following: their understanding of spiritual formation; areas of spiritual formation specifically encouraged and observation of signs of growth in spiritual formation in the clergy under their oversight. See Table 2 for details of these data.

Structure of the Questionnaire given to the Training Rectors: this comprised three sections, namely: (A) Kretzchmar's (2006) definition of spiritual formation, "Spiritual formation is first and foremost an activity of God. It is the Holy Spirit who draws believers deeper into a life of the Spirit; it is God's presence, love, and joy that renew disciples. Humanly speaking, spiritual formation occurs when persons consciously and voluntarily enter a God-initiated process of becoming like Christ. It is an inner journey or pilgrimage (towards God and our true selves), a shared journey (genuine Christian fellowship) and an outer journey (in mission and service to the world." (Kretzchmar: 2006: 344). Three questions (B), designed to the following: the Training Rector's own understanding of spiritual formation; aspects of spiritual formation encouraged in mentoring the trainee clergy, referring to spiritual formation in meetings with the trainees, growth seen in regard to spiritual formation in the trainees and a final section, inviting further general comments from the research participants.

In Table 2 the data derived through the Questionnaire is summarised into key points, making use of the abbreviation for spiritual formation (S/F). It is apposite to note that all four of the Training Rectors align themselves, to varying extents, with the definition given at the beginning of the Questionnaire of spiritual formation. There is however great variety in the aspects of spiritual formation encouraged by the Training Rectors as also areas of growth in

[75] Appendix D.

respect of spiritual formation noted in their trainee clergy[76]. Only one of the Training Rectors raises the hitherto unconsidered subject of African Spirituality, asserting "The aspect that one would suggest should be upheld and nurtured better is the African Spirituality that has been misunderstood for a long time" (4)[77], which raises the wider question of whether aspects of this paradigm of spirituality ought to be included in what we see as the signs of spiritual formation, in the lives of those being trained as part-time clergy.

3.8.3. REVIEW OF THE DATA IN TABLE 3 – TRAINING RECTORS DATA

3.8.3.1. TRAINING RECTORS DEFINITION OF SPIRITUAL FORMATION:

The literature review indicates clearly that there is a wide range of understanding of what comprises spiritual formation, within an African ministry content, as well as worldwide.

Consequently it was felt that a guide as to what spiritual formation could mean be included in the design of the Questionnaire, given to the four Training Rectors. While in their response to the question asking for their definition of spiritual formation some concurred to an extent with the suggested definition (Training Rectors 1 and 4), others offered different perspectives to this process. Common themes emerging in all of the Training Rectors' responses to define spiritual formation include: A life lived in response to the Spirit of God, with an opening of heart and mind in nurturing convictions and relationships with God; drawing on disciplines such as prayer and fasting and growing in relationships with all of God's people and God's creation.

[76] The data collected for the Training Rectors by means of a Questionnaire relates specifically to their own ministry as trainers and does not pertain to the data collected from the part-time clergy trainees.
[77] Numbers 1 through 4 refer to Training Rectors as the source of data.

RECTOR	DEFINITION OF S/F	KINDS OF S/F ENCOURAGED	REFERENCE TO S/F IN MEETINGS	GROWTH IN S/F	ADDITIONAL COMMENTS
1	*Living in response to God's Spirit, through prayer, fasting and forgiveness; *An ongoing process lived each day and in which we are to keep learning	*Regular prayer; *Sharing in meetings with members; *Competence in exegesis and teaching enabled.	*Frequent encouragement to greater conversion and leadership through example.	*Awareness of God's presence, of love and joy.	*Importance of teaching that spirituality is unique to each individual; *To teach that spiritual formation is an ongoing process; *Recognise that we keep changing as God is forever calling us to greater conversion.
2	*Opening of heart and mind to deepened relationship with God; *Growth through spiritual reading, Bible study and prayer.	*Commitment to daily prayers in Morning and Evening prayer services; *Use commentaries in sermon preparation; *Regular self-examination encouraged.	*Look regularly at the kinds of S/F needed; *Find ways of keeping the 'spiritual flame' alive; *Need for personal rest and refreshment affirmed.	*The trainee finds growth in confidence in the 3 journeys of S/F; *Grows into greater enjoyment of others in ministry.	
3	*Living life in a Christian way, with reverence for God, all people and Creation.	*Affirm the importance of the Daily services of Morning and Evening prayer, meditation and in-depth Bible studies.	*Weekly meeting to review ministry and reflect on God's work in our lives.	*Becoming more relaxed; *Able to talk about inner spiritual journey in which we see God's action.	*Affirmation and encouragement is very important; *Strong, as also gentle, teaching.
4	*Nurturing understanding, convictions and relationships with God, people and the environment.	*Deepening of prayer, use of hymns and retreat attendance; *Doing contextual exegesis in terms of South Africa in a time of transformation.	*Review of the monthly High Mass service is important (High Mass is a Holy Communion service, forming part of the Anglo-catholic tradition).	*Real growth in the inner and shared journeys; *Great progress made in regard to the outer journey as well.	*Need to nurture and affirm African spirituality, as this has been neglected or a long time.

Table 3: Summary of the Questionnaire Responses of the Training Rectors

3.8.3.2 MENTORING MINISTRY OF TRAINING RECTORS

The second part of the Questionnaire introduced a focus on the mentoring ministry of the Training Rectors in respect of the clergy trainees in their care. These areas of ministry were:

- Specific *aspects of spiritual formation* encouraged in the trainees;
- The level of *frequency in mentioning this subject* in meetings with the trainees;
- Specific *areas of growth in spiritual formation* seen by the Training Rectors in the trainees.

The researcher examined links between the Training Rector's definition of spiritual formation and the details given in each of the above categories of the questionnaire – this affords a further data input[78], in that the implementation of the Training Rector's own perspective of spiritual formation in the mentoring of their trainee can be assessed. Table 3, using the abbreviation S/F for spiritual formation, summarises the synchronicity between the definition given by each Training Rector and the actions they describe in mentoring their trainees. In the final column a rating of 1 to 5 is given, with 1 indicating ***poor*** and 5 indicating ***excellent***, by the researcher, of the correlation between the definition of spiritual formation and the mentoring initiatives, as described by the individual Training Rectors.

Table 3 above gives a very interesting insight into the link that can be drawn between observed growth in spiritual formation in the trainee and the given definition of spiritual formation held by the individual Training Rectors. For example in the case of Training Rector 2 an excellent correlation is seen across the categories in the table and which is shown in real growth in the life of

[78] Representing Methodological Triangulation of the data (Guion et al.:2011:2).

TRAINING RECTOR AND S/F ASPECTS	S/F ASPECTS ENCOURAGED	FREQUENCY THAT S/F MENTIONED	GROWTH IN S/F SEEN	CORRELATION RATING
TRAINING RECTOR 1 **-Respond to God's Spirit** **-Use of prayer, fasting, forgiveness** **-Ongoing and keep learning**	**-Prayer** **-Meeting with congregation members** **-Competence in exegesis and teaching**	**-Growth in conversion and leadership**	**-Aware of God's presence, love and joy**	**3**
TRAINING RECTOR 2 **-Heart and mind open** **-Grow via spiritual reading, Bible study and prayer**	**-Daily prayers important** **-Resources in sermon preparation** **-Self examination encouraged regularly**	**-Regularly bring up areas of S/F needed** **-Keep spiritual flame alive** **-Ensure rest and reflection**	**-Confidence in the inner, shared and outer journeys grows** **-Enjoys others in ministry**	**5**
TRAINING RECTOR 3 **-Living in a Christian way** **-Reverence for God, people and Creation**	**-Daily prayers important** **-Meditation and in-depth Bible study affirmed**	**-Meet weekly to review growth**	**-Growth in being relaxed and easy** **-Able to recognise God at work and talk about inner journey**	**4**
TRAINING RECTOR 4 **-Nurture understanding and beliefs** **-Relationships with God, people and Creation**	**-Use of hymns, attendance at Retreats;** **-Contextual exegesis re SA situation**	**-Nil**	**-Growth in inner and shared journeys noted;** **-Further progress re outer journey also seen.**	**2**

Table 4: Summary of the Mentoring Ministry of the Training Rectors

the trainee. From this example it can be argued that, where there is an understanding of spiritual formation by the Training Rector which is then implemented in mentoring actions, in respect of the trainee, concrete growth in spiritual formation is seen.

3.9. CONCLUSION

In concluding this section of the study it has been noted that a mixture of qualitative and quantitative methodology has been employed in the collection of data. In addition, two forms of Triangulation have been used, namely Data Triangulation and Methodology Triangulation, both of which assist in more fully validating the data thus gathered. Data collected from the part-time clergy interviewed has been dealt with through the *constant comparison method*, making use of a core key definition of spiritual formation (Kretzchmar: 2006), which refers to three journeys in spiritual formation, namely, the *inner, shared and outer journeys*.

A Likert scale was used to perform a quantitative analysis, by means of 6 statements, with a five-point scale linked to each. Excellent correlation was obtained in analysing the responses of the four part-time clergy to the 6 statements comprising the Likert scale. Further data, collected from four Training Rectors, by means of written responses to Questionnaires, was reviewed in Tables 2 and 3. This has indicated a very interesting correlation between implementation of the definition, supplied by the Training Rector and mentoring initiatives used, resulting in observed growth in spiritual formation in the trainee. It must be remembered though that this impression of spiritual formation in the eyes of the Training Rector is highly subjective and thus needs further validation through the data collected from the trainees themselves.

It has been a great privilege to work with the research participants, both the part-time clergy and the Training Rectors, all of whom have shared in a heartfelt way in furnishing the data needed for this study.

CHAPTER 4: INTERPRETATION OF THE RESEARCH PROJECT

4.1. INTRODUCTION

In the Ordination Service, the Anglican Bishop delivers a Charge[79] to the Priests, a portion of which reads, "You will teach and encourage them (God's people) from the Scriptures and bless them in the name of God. You will help God's people to discover and use to his glory the gifts he has given them. Like Moses, you will gladly receive counsel and share the burden of leadership with others. In love and mercy, remembering your own frailty, you will rebuke sin, pronounce God's forgiveness to the penitent and absolve them in the name of Christ. Following the Good Shepherd, you will care for the sick, bring back those who have strayed, guide his people through this life and prepare them for death and for the life to come, that they may be saved through Christ forever. This ministry will be your great joy and privilege. It is also a weighty responsibility which none would dare to undertake except for the call from God. To you whom he calls he will always give his strength" (The Ordination of Priests, Bishop's Charge: An Anglican Prayer Book: 1989: 587-588). This challenging and inspiring exhortation from the Bishop reminds us, and indeed all those called to the ordained ministry in the Church, of the weighty responsibility implicit in following such a vocation.

The calling in terms of character, conduct and management of their own households, expected of those who will minister as Deacons and Presbyters[80] in the early Church was made very clear in Paul's Pastoral Epistles[81]. These standards and expectation are no less true and relevant in the Church of today's world, as are the temptations to compromise standards of conduct and character in the lives of those called to the ordained ministry. In recognition of this high calling and the

[79] The 'Charge' is a word of encouragement and exhortation from the Bishop to the candidates, a time-honoured part of the Ordination Service – there is another form of Charge, given to those to be ordained as Deacons, as the ordination of Deacons is a separate ordination service in the Prayer Book (An Anglican Prayer Book: 1989).
[80] Derived from the Greek , '*Presbuteroi*', meaning 'Elders', from which the more modern word, 'Priests' has come.
[81] See 1 and 2 Timothy, Titus and Philemon.

expected calibre of conduct[82] and character in those who are ordained as minsters of the Church, the Diocese of the Free State is committed to ensuring that those trained, both before and following their ordination, receive the best opportunities for formation in all areas of ministry.

It is against this background that we turn in this Chapter to interpret the data of the Research Project, which has been previously reviewed. Taking personal responsibility for spiritual formation must surely form part and parcel of the inculcation, through training and personal reflection, of what it means to be a Priest in the Church today, whether serving in a part or full-time capacity.

4.2. PRACTICAL THEOLOGICAL FRAMEWORK

Recalling the earlier comments on the fourfold tasks of Practical Theology (Osmer: 2008) in this context we pause to examine how this study can be interpreted within his framework of the hermeneutic of Practical Theology.

By means of Questionnaires, recorded interviews and Likert Scale, empirical data was collected, hence a link to the ***Descriptive-empirical*** task of Practical Theology. It is acknowledged that, in respect of this study, a far larger sample group could have been surveyed in the capture of the data. This will need to be borne in mind in any research, building on this study, particularly is one among other objectives is to be the formulation of models for spiritual formation in the training of part-time clergy in the ACSA.

In handling the data interpretation (***Interpretive Task***) has been done through the methodology of 'Grounded Theory', in particular that of the 'Constant Comparison Method' and the use of both Data Triangulation and Methodological Triangulation. The Core Definition of spiritual formation

[82] The kind of conduct expected of ministers in the Church, according to the Apostle Paul, includes: being without fault, sober, self-controlled, orderly, hospitable, able to teach, gentle, peaceful, having only one spouse, able to manage his (her) own family well and being mature in the faith (1Timothy 3: 1-7).

(Kretzchmar: 2006) was used as the 'key' for the purpose of constant comparison. This employed the three aspects of the journey of spiritual formation, namely the inner journey (towards God and our true selves), the shared journey (genuine Christian fellowship) and the outer journey (service and mission to the world).

The ***Normative*** task of Practical Theology in this context can be likened to the role that residential seminary training plays in spiritual formation – it has already been shown that, historically, this form of training was the norm for all candidates seeking to be ordained in the Anglican Church. Indeed the prevalence of part-time ordained clergy, who have not been trained through one of the residential theological seminaries, in the Church is a relatively recent phenomenon. Departure from this 'norm' has introduced some very real challenges to the overall process of ministerial formation in the Anglican Church, underlining thereby the importance of a study such as this one.

The Pragmatic task of Practical Theology can be indentified in the context of this study in regard to the recommendations and suggestions, which form the part of the final Chapter. In describing this fourth task of Practical Theology Osmer (2008) poses the question, "What ought we to be doing about what is going on?" (Osmer: 2008:4). It is suggested that this task of Practical Theology (Osmer: 2008) is honoured in the final Chapter of the study, in regard to a number of practical recommendations which are made and which, it is believed, if implemented will assist considerably in enabling effective spiritual formation in the lives of part-time clergy in their training.

4.3. RESEARCH OBJECTIVES SET FOR THE STUDY

Earlier in this study a number of research objectives were detailed, to which we now return in order to assess the extent to which they have been met. The four research objectives, as summarised below, will be examined in some detail before exploring them to see whether they have been met,

after which conclusions and recommendations will be discussed. The Research Objectives referred to earlier are:

- ***Identification and elucidation of 'milestones' pointing to spiritual formation***, which arguably point towards both intrinsic awareness, gained through spiritual formation, as also manifestations of spiritual formation in the style, initiatives and kinds of ministry in which the clergy respondents are currently engaged;
- ***Linking Diocesan training***, to subjective as well as objective indicators of spiritual formation seen in the clergy respondents;
- ***Recognition of the role played*** by the Training Rectors in helping to deepen spiritual formation in the clergy whom they are mentoring;
- ***An overall critique of spiritual formation***, in the training of part-time clergy in the Anglican Diocese of the Free State.

4.3.1. THE 'MILESTONES' OF SPIRITUAL FORMATION:

In the data reviewed in the previous Chapter a number of signposts are identified as indicators that spiritual formation is taking place and that this is over time being deepened. We need though to explain what is meant by the term, '*milestone*' before proceeding further – in this context this term is used as a marker or key indicator, confirming that spiritual growth has taken, or is continuing to take place in the life of the part-time clergy person under consideration. The word, 'milestone' is deliberately used as it helps to remind us that this is a journey along which milestones can be seen as indicators of progress in travelling the journey.

Bearing the above in mind it must also be stated that spiritual formation is a journey of growth, which is both inwardly and outwardly experienced – it is in so many ways the formation of an

inward state of being which can also be described as the *heart of identity* of the minister of the Gospel and of Christ in the world. Although at the risk of oversimplification, it can be added that the ministerial skills and competence in the use thereof, needed for an ordained minister in the Church are mainly about 'doing', while spiritual formation is fundamentally about 'being' – being the presence of Jesus in a community. That, said it must also be remembered that there is constant interchange between these two states – because of who we are (have being) we are able to act (be doing) which in turn impacts who we are, changing our state of being, in turn impacting what we do, so that what we do in the future is perhaps done differently.

Another way of picturing this process which at first glance may seem circular, but in fact is more that of a 'spiral' process of growth and development, is in the, "Spiral of Empowerment for Ministry[83]", in Figure 2 below. The four stages of ministry empowerment are: **PRAYER**, which leads to **PLANNING**, in turn leading to **PRACTICE** (or implementation of what has been planned), which may then result in **PRAISE,** which brings us back to **PRAYER** (for guidance as to the next project or aspect of ministry). The blue arrow indicates ongoing growth in ***ministerial skills, experience and spiritual formation*** (empowerment for ministry). Although again an oversimplification, **Prayer** is about 'being', leading to **Planning**, which is 'doing', leading to **Practice**, again 'doing', leading to the honouring of God (for what has been achieved) in **Praise**, in which both 'being' and 'doing' are combined, which leads back once again to **Prayer** for God's guidance in respect of the next project or area of ministry.

Prayer in this context involves really seeking the 'Mind of God' through the presence and ministry of the Holy Spirit in our lives. It is thus 'being' in prayer but also paradoxically being active and intentional, finding as far as is possible, God's will in respect of a project or initiative of ministry.

[83] Mills, D., "Spiral of Empowerment for Ministry", Free State Diocesan Leadership Training Workshop", June, 2011.

The Planning stage takes seriously our spiritual stewardship of resources, including our own insights, training, knowledge and abilities all of which are harnessed in planning the project or ministry initiative. Practice, or implementation of the project, too requires an exercise of faith and trust in God through which inevitably risks are involved, in that the project or initiative may not work as hoped or according to the plan. The Praise stage is essential particularly if things have not worked quite as hoped – as we come before God in praise, no matter how the project or initiative has worked out, so our faith and trust are renewed and strengthened in order that we can learn form our mistakes and continue to address the next project. The reason why this is called a *Spiral for Empowerment for Ministry* is that if each of the stages is faithfully followed, the ministry that flows out of this is truly empowered by God and thus is unlikely to lead to burnout.

Drawing on the data, collected both from the part-time clergy and the Training Rectors, the following ***milestones*** as indicators of spiritual formation were identified:

(1) ***A cognitively appreciated concept of spiritual formation*** as an ongoing and unfolding process, which is both happening and being contributed to by the clergy person – that is to say, they experience spiritual formation taking place in the form of a growing understanding and insight as to what God is doing in their lives, as well as the effects of the actions they are taking to personally deepen their own formation;

(2) ***Appreciation that spiritual formation involves a journey of faith and deepened insight*** – meaning that one of the keys to growing into deepened spiritual formation involves *exercising faith actively and consciously*, drawing on disciplines of the Christian life, such as prayer, fasting and the ministry of reconciliation[84]. Furthermore, through personal reflection

[84] In this respect we can understand this as both a 'ministry of reconciliation', as encouraged by Paul in 2 Corinthians 5, as also the sacrament of 'confession' or 'reconciliation' - Anglican Priests are authorized through their ordination to hear confessions, as part of the ministry of reconciliation. Hence the comment in the Bishop's Charge to candidates to

and the support of an engaged and experienced Training Rector, *insight* is deepened resulting in greater awareness of personal growth, skills development and ministerial confidence. Rakoczy (2000) cites Comblin (1989), a Latin American liberation theologian, who refers to five things produced by the presence of God's Spirit in a person's life: freedom, speech, community, action and life. Rakoczy (2000) goes on to mention the questions which Comblin (1989) offers as ways of discerning, not only decisions and action in general, but also something of the inner dynamic of the process" (Rakoczy: 2000: 86).

(3) ***Growth in self-awareness, particularly in the impact made on others in ministry*** – which, together with a spirit of humility, points towards very real growth in spiritual formation in leadership and ministry. Awareness of knowledge gained and skills developed plays an important role in this milestone of spiritual formation as the 'bank of resources' which can be tapped, in order to meet needs in varying ministry contexts.

(4) ***Group spiritual direction recognised and used*** – the insight evidenced, in that the Diocesan POT group is recognised as a community of 'spiritual directors' for one another in ministry, itself is remarkable. What adds to this is the fact that the part-time clergy use one another as resources in ministry, having an understanding that they as a group act towards one another as spiritual directors. Having this insight and acting on it in order to gain needed resources, points to very real spiritual formation, something which is not often seen in such inexperienced clergy.

(5) ***Servant Leadership, expressed as life lived as an example in the community, shared personal faith and perseverance in theological study*** – these combine to affirm a level of maturity and integration in the lives of the part-time clergy interviewed, which too indicates

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be ordained Priest, "In love and mercy, remembering your own frailty, you will rebuke sin, pronounce God's forgiveness to the penitent and absolve them in the name of Christ" (An Anglican Prayer Book 1989: 588-589).

growth in spiritual formation. While servant leadership, living as an example in the community, sharing faith and continuing with theological study may be said to be outward indicators, they are nevertheless signs of an inner spirituality, strength of character and authenticity in Christian living, all of which point to deepening spiritual formation.

4.3.2. TRAINING LINKED TO SUBJECTIVE AND OBJECTIVE INDICATORS

In relation to objective indicators of spiritual formation, Diocesan Training in the POT programme makes use of the following principles:

* Liaison with the Training Rectors in respect of each of the clergy in training – regular reports and discussions assist the training staff to support each of the clergy in training in their overall development, including in respect of spiritual formation;

*Opportunity given to clergy in training to conduct services, preach, lead prayers and in other ways give an indication of growth in competence in ministerial skills[85];

*Opportunity given in times of review or reflection for the group as whole to offer constructive comment and input in respect of those who had been leading ministry in various ways.

In relation to *subjective indicators* of spiritual formation this is more difficult to achieve and in practice the training staff rely greatly in the relationship between the Training Rectors and clergy trainees for assessment of such indicators (see 4.3. below).

[85] It is important in this context to distinguish between ministerial skills, such as, for example: preaching and teaching effectiveness, liturgical competence and sound administrative ability and formed spiritual identity, which is germane to spiritual formation – raises the creative tension between, 'being' and 'doing', cf. "Spiral for Empowerment of Ministry", 4.2.1.

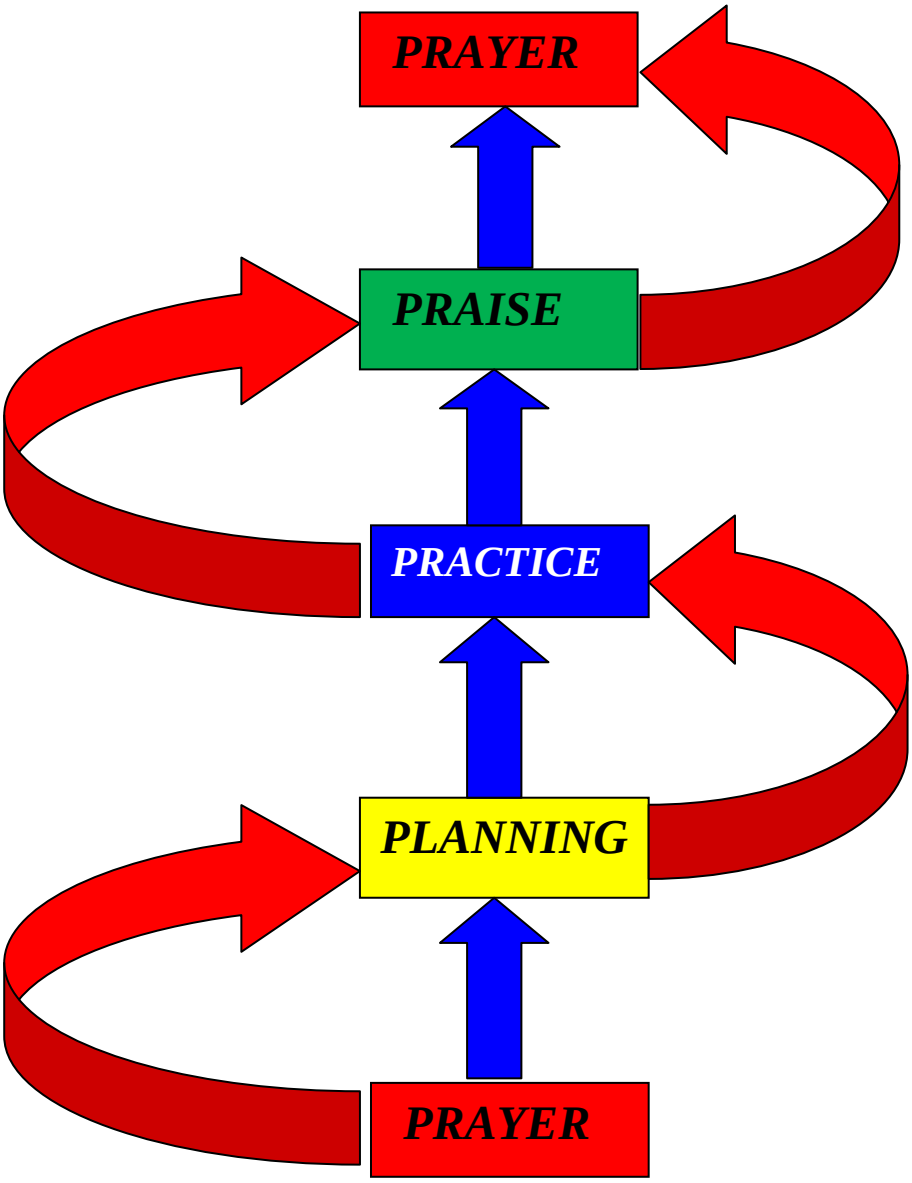

Figure 2: Spiral of Empowerment for Ministry

4.3.3. ROLE OF THE TRAINING RECTORS IN DEEPENING SPIRITUAL FORMATION:

As previously mentioned, the importance of the role played by Training Rectors in deepening spiritual formation in those whom they are mentoring can never be underestimated. In the review of data collected from the four Training Rectors, the connection between initiatives taken by the Rector and resultant deepening of spiritual formation in their trainee clergy has been clearly

demonstrated (Table 3). In this study in some cases the part-time clergy interviewed are mentored by one of the Training Rectors who responded to the Questionnaire - the following relationships exist between the Training Rectors and the part-time clergy interviewed: Training Rector (2) mentors part-time clergy person (C) and Training Rector (4) mentors part-time clergy person (D). The aim of this study was not to seek a correlation strictly between the ministries of all the Diocesan Training Rectors, who mentor the four part-time clergy interviewed in this study. Rather the study is orientated towards looking more broadly at the role of spiritual formation in the overall training of the part-time clergy (in the Diocese of the Free State) which leads us to the final point in this discussion.

4.3.4. CRITIQUE OF THE ROLE OF SPIRITUAL FORMATION IN TRAINING PART-TIME CLERGY IN THE DIOCESE OF THE FREE STATE:

Before we can turn in detail to this critique, a number of preliminary points are needed, in respect of spiritual formation. In the earlier literature review many sources refer to the need for spiritual formation to be linked to the overall formation of leadership and management skills in those called to leadership and ministry in the Church. In the case of the ordained ministry, depending on the view adopted in regard to sacramental theology and thus the sacrament of ordination itself, such formation requires some unique and essential components[86]. As has been previously noted in the Anglican Church (as also in the Roman Catholic Church) the Sacrament of Ordination is understood as an 'empowering and transforming rite of passage', through which the candidate is anointed, changed and empowered by the Holy Spirit of God, through the laying on of hands with prayer (ordination) for the ministry to which he or she has been called.

[86] Examples of these 'components' include: understanding sacramental theology and how this relates to pastoral and liturgical ministry, within the ethos of the Anglican Church's traditions and practices; understanding the use (and abuse) of spiritual and temporal power – sensitivity to situations where ministerial integrity can be compromised.

Looking at the data from both the part-time clergy and Training Rectors, an original definition of spiritual formation is suggested below which differs from that used as the, 'core comparative key' from Kretzchmar (2006). This captures, in the researcher's opinion, more accurately the dual realities arising out of the data, namely that within the process of spiritual formation (in the part-time clergy interviewed) there is a creative tension between what God is doing intrinsically in the person's life, together with what is being changed and deepened, through training, reflection and other (outward) actions chosen by the clergy person, in the course of their ministry.

A definition, evolved out of the data and research process is offered as follows:

"Spiritual formation is an ***actively enabled***[87] ***experience of growth and deepening life in God****, as well as an ongoing journey, which is* ***intrinsically spiritual and thus mysterious***[88]***, through*** *the unique, transforming and sanctifying*[89] *presence of God's Grace in our lives"*[90].

As referred to above this definition of spiritual formation affirms a creative tension between a duality of realities – on the one hand, what God is doing mysteriously in shaping the inner heart and spirit of the person and on the other, what is happening to them through outer agencies such as training, reflection and insights gained[91]. This definition furthermore recognises that, in many areas of ministry in the Church, we are working in the realms of faith, belief and Spirit, making any attempt to quantify and analyse aspects of personal spiritual growth and development a complex and difficult exercise. This process also involves a shift from self-centredness to being what Mulholland

[87] By which is meant an externally effected deepening in spiritual life and consciousness, through training, life experiences, and review and or learning processes and opportunities, among others.
[88] Thus known and recognised in part and that which is still to be revealed in time or perhaps ultimately only in the realm of eternity -1 Corinthians 13: 12, "For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully even as I have been fully known", English Standard Version, 2009.
[89] Issler (2009) refers to the, 'Willing-Doing Gap' which is an inconsistency seen in the lack of living out of sanctification in Christian actions. He believes that this needs to be closed through a focus on 'inner formation' rather than merely outward actions (Issler: 2009: 195).
[90] A new definition of spiritual formation, derived from the research project of this study and which will form part of new theory discussed in the concluding Chapter.
[91] See again the "Spiral of Ministry Empowerment", Section 4.2.1. and Figure 2.

(2011), cited by Houston (2011), calls a "God referenced being", that is to say "transformation in the spiritual life is the process of growth from a false identity as a pervasively self-referenced being to a true identity as a God-referenced being" (Mulholland: 2011: 221).

Any critique of spiritual formation can thus only address the former component of the above definition of spiritual formation, in considering the training of part-time Diocesan clergy. This study has indeed recognised signs of a deepened spirituality, evidenced in outward so-called *milestones*, discernible in contextual ministry.

4.3.4.1. TRAINING OF THE PART-TIME CLERGY – DIOCESAN PROGRAMMES

The data reviewed in respect of the part-time clergy does seem to indicate in a number of respects that the Diocesan POT programme has assisted in real ways in deepening their spiritual formation. This has been confirmed by un-solicited[92] comments, made by the part-time clergy who were recorded in the interviews conducted with them (and can be seen in the transcribed records of these interviews). The comments above must be borne in mind, in that the skills taught through the POT training programme have not, per se resulted in deepened spiritual formation, but rather enabled it to happen, through use of such skills in ministry by the part-time clergy. That said, it is clear in reviewing the data collected that the POT programme and any specific course (s) aimed at better equipping the Training Rectors for their mentoring tasks need to be a lot more closely synchronised. It will be seen that this study has not devoted much attention to the programme content of the Fellowship of Vocation[93] (FOV).

[92] It may be supposed that as I am the Education Officer and thus intimately involved with the POT training programme I would be tempted to try to drawn out favourable comments about this training – this was not the case, leaving me truly surprised when these comments emerged (see the transcribed material).

[93] The FOV programme differs from that of POT in two important respects: firstly, that FOV meetings and training are non-residential, comprising four Saturdays in the year and, secondly, the content of the POT programme is far more

This has been intentional, recognising that Diocesan training of clergy on an intensive level only commences once they enrol in the mandatory three-year Diocesan POT programme, that is to say, following their ordination as Deacons in the Church.

4.3.4.2. TRAINING OF THE PART-TIME CLERGY – TRAINING RECTORS

As opposed to the comments above, and arising out of the data reviewed on the Training Rectors, the mentoring role of Training Rectors requires considerable attention for a number of reasons, including the following:

*Even a scant review of the data detailed in Tables 3 and 4 indicates that there is no consistent policy or protocol, in regard to formative initiatives implemented by the Training Rectors interviewed;

*The Training Rectors interviewed indicated a real understanding of spiritual formation for themselves personally; however others, in similar positions of responsibility[94], would not be able to offer such clear responses to the Questionnaire which was used;

*Historically there has been no special preparation and or training offered to those senior clergy[95], who were asked to mentor a clergy trainee, whether serving in a part or full-time capacity. Some initiatives have been taken over the last three years to remedy this situation[96] however a comprehensive course needs to be devised and conducted, before those who will be asked to mentor trainee clergy, are confirmed in this responsibility.

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structured, addressing aspects of ministerial formation and skills enablement specifically appropriate to the ordained ministry.

[94] Personal observation gained through my work with the Training Rectors in the Diocese, who were not interviewed for the purposes of this study, 2009-2012.

[95] Personal enquiry made through the course of my ministry as Diocesan Education Officer, January 2009 to the present.

[96] A course for Training Rectors has been devised through the Free State Diocesan Department of Education and Spirituality, which is in pilot form at present.

The lack of preparation of the Training Rectors by the Diocese for their task of mentoring trainee clergy can be seen as one of the key reasons for inconsistency and perhaps also ineffectiveness of the Training Rector in regard to the area of spiritual formation in part-time clergy. This of course does not only affect this specific area of ministerial formation, but includes others, such as: Preaching and Teaching, Pastoral Care, Liturgical competence, Communication, Biblical and Theological competence and Parish Administration, among others.

4.4. CONCLUSION

This Chapter has sought to explore and interpret the data reviewed in the research project of this study. The Research Objectives set at the beginning of this study have served as a framework for this interpretive task. In respect of each of the four research objectives it has been shown that through the research project and the data collected and reviewed the research objectives have been met. In addition, two further resources have been innovated in this Chapter, namely the "Spiral of Ministry Empowerment" (the author's original work), by way of an added illustration of the spiral flow which relates closely to the dynamics of spiritual formation and a new and original definition of spiritual formation, arising out of the research project itself.

CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

This study has been of immense help to me personally in my role as Education Officer for the Anglican Diocese of the Free State. It has enabled me to see a number of areas of weakness in respect of those who offer training, as well as in the need for greater dialogue and interaction with the clergy in the POT programme as well as the postulants[97] in the FOV support groups[98]. It is in the light of this personal insight, as also through the presentation, analysis and interpretation of the data in the research project, that a number of practical recommendations are tabled.

5.1. RECOMMENDATIONS

In regard to the Pragmatic task of Osmer (2008) the following specific recommendations are submitted for consideration. It hoped that those who will be involved in the training particularly of part-time clergy in the Anglican Church of Southern Africa (ACSA) will look at ways of implementing these.

5.1.1. USE OF THE T.E.A.C.[99] GRIDS

One of the issues which have not been explored in this study is that of desired outcomes, in consequence of the training given to part-time clergy in this Diocese. The T.E.A.C Grids, referred to earlier in the Introduction to this study, particularly the TEAC Grid for Transitional Deacons and Priests can be valuable resource for further investigation of desired outcomes at different stages of ministerial development in the ordained clergy.

[97] "Postulants" is a term used in regard to those who are testing a vocation or call to the ordained ministry in the Anglican Church – in this case all those who are members of the Diocesan FOV groups.
[98] There are two regional FOV groups in the Diocese of the Free State, the Northern Regional Group, which meets at Welkom and the Southern Regional Group, which meets at Bloemfontein.
[99] Theological Education in the Anglican Communion.

This valuable resource may be used as 'yard stick' in assessing progress through training and ministerial formation, which includes of course spiritual formation. The third column in the TEAC Grid for Transitional Deacons and Priests (After ordination and in the course of three years in orders evidence should be shown that...)[100] is particularly relevant to the context of this study.

5.1.2. NETWORKING BETWEEN TRAINING RECTORS AND DIOCESAN TRAINERS

This study has revealed a real dislocation between the ministries of the Diocesan Trainers and those of the Training Rectors, based in Parish ministry, in the Anglican Diocese of the Free State. Many of the challenges highlighted through this research are derived from this dislocation. Consequently it is recommended, as a matter of urgency that both the Diocesan Trainers and Training Rectors meet, in order to begin a process of networking together in addressing, among others, the issues outlined below.

(a) Link between the POT Curriculum of Training and Mentorship Programme given by the Training Rectors: Greater coordination is needed between the POT programme and the mentorship offered through the training rectors – the compilation of the document, 'Guidelines for Training Rectors' mentioned in (e) below, will go a long way towards addressing this concern.

(b) Annual Spiritual Formation-orientated Training Workshop: At least one training workshop each year ought to be devoted specifically to spiritual formation and, within this, time given for reflection on personal spirituality and growth by all the trainee clergy. Added to this the role of Spiritual Director[101] or 'soul friend' in ministerial formation should be explored, as part of such a workshop.

[100] See Appendix E for the full text of the TEAC Priests and Transitional Deacons Grid.
[101] This term originates in classical spiritual disciplines, in the Christian faith and history of the Church – it refers to a person whom the directee consults on a regular basis, for guidance in respect of personal spirituality, prayers, worship and directed spiritual reading.

(c) Annual Interview with the part-time clergy trainees: it is recommended that Diocesan Trainers schedule an annual interview with each part-time clergy trainee, in order to offer support and hear how they are doing, in regard to personal formation and the development of ministerial skills and theological competence.

(d) Annual Planning meeting with the Training Rectors: one of the glaring omissions that this research study has revealed is the lack of support and liaison between the Diocesan Training Team and the Training Rectors. One way of addressing this is to invite the Training Rectors to an annual planning meeting with the Diocesan Training Team, at the beginning of each year, in order to share vision, plan strategy and ensure a good level of networking between the Diocesan Team and the Training Rectors.

(e) Guidelines for Training Rectors: a document entitled, 'Guidelines for Training Rectors' should be compiled under the auspices of the Diocesan Training Department however done collaboratively with those who are Training Rectors. This will be of invaluable help to clergy who are in time to be asked to become Training Rectors in the Diocese.

5.1.3. FELLOWSHIP OF VOCATION PROGRAMME

As this study has been primarily concerned with those who have been ordained as part-time clergy in the Diocese, scant attention has been devoted to the Diocesan Fellowship of Vocation[102] (FOV) programme. This accepted, it is nevertheless recommended that careful and detailed attention be given to reviewing the programme currently run by the Wardens of the FOV in the Diocese. This is not offered as a criticism of the currently run FOV programme however in recognition that this

[102] In August 2012 a new Bishop was elected for the Anglican Diocese of the Free State, who will assume office in March 2013 – he will be well advised to carefully consider the minimum theological requirements that will apply to those hoping to be ordained to the Diaconate or Priesthood, once he is the Bishop. In the past it was accepted that a candidate that had achieved half of his or her credits towards a theological qualification, could be invited to attend a Diocesan Board of Ministry Conference, with a possible view to being recommended for ordination.

support group plays a vital role in helping postulants exploring their vocation to the ordained ministry. It is further suggested that a spiritual formation (or faith formation) component be included in the programme for the Diocesan FOV support. Group – this would help to orientate the postulants of the FOV programme to an early awareness and assessment of how they are growing in spiritual formation, as also the intentional actions that might be needed through, their own initiative, to foster such growth.

5.2. AN OVERVIEW OF THE STUDY

5.2.1. HYPOTHESIS AND PROBLEM STATEMENT

5.2.1.1. HYPOTHESIS

This study began by articulating the following hypothesis - that, with the shift from residential Seminary-based training of ordained ministers in the Anglican Church to that of training more part-time ministers, effective spiritual formation as part of ministerial formation is inadequate, requiring that attention be given to the curriculum of Diocesan Post Ordination Training and the preparation given to those full-time clergy (Training Rectors), who have been asked to mentor trainee clergy.

It is felt that through the data presented, analysed and interpreted, in this research project, evidence has been provided in support of this hypothesis in regard to the training of part-time clergy in the Anglican Diocese of the Free State.

5.2.1.2. PROBLEM STATEMENT

In an earlier Chapter of this study the problem statement was expressed in the following terms - financial constraints in the Anglican Diocese of the Free State have, over time, made it very difficult to send more than one or at most two students to attend the College of the Transfiguration,

Grahamstown (CoT), for a period of two to three years full-time training. In addition, it is contended that spiritual formation (as part of overall ministerial formation) needs to be deepened through effective Diocesan training programmes (such as the Fellowship of Vocation (FOV) and Post Ordination Training (POT)) as well as and the mentorship given to trainee clergy by their Training Rector.

In practice it is my perception that limited spiritual formation takes place formally through the Diocesan Training Programmes and particularly within the latter context (mentorship given to trainees by Training Rectors). In order to test this contention, use has been made of data, collected from both part-time clergy as well as Training Rectors.

Both the hypothesis and the problem statement have been assessed, in terms of the research project and, as seen in the earlier section in which specific recommendations are made, are valid in the light of the data collected.

5.2.2. CLOSING REMARKS

What an exciting moment it was to hear one of the part-time clergy exclaim, “we are all spiritual directors” (A) and another to affirm, “I feel so fulfilled... and can combine everything that is happening for the day in my prayers”(C). For me comments like this have been part of the personal and profound value of this study in seeing real evidence of spiritual formation in the lives of those interviewed. My initial reservations concerning the extent, to which spiritual formation can be said to have taken place in the lives of the four part-time clergy interviewed, were found, to my delight and surprise, to be largely unsubstantiated.

Data was collected from the four part-time clergy trainees who are currently members of the Diocesan Post Ordination Training programme, together with additional data from four Training

Rectors in the Diocese. This data was subjected to the constant Comparison Method (Grounded Theory) in which two forms of Triangulation were employed, namely Data Triangulation and Methodology Triangulation. The Core Key used for the Constant Comparison was the definition of spiritual formation given by Kretzchmar (2006). It was found that spiritual formation is taking place in the lives of the four part-time clergy, however there are a number of areas of concern which could be addressed through implementation of the recommendations, made earlier in this Chapter.

A new definition of spiritual formation was formulated on the basis of the research project which is, *"Spiritual formation is an actively enabled experience of growth and deepening life in God, as well as an ongoing journey, which is intrinsically spiritual and thus mysterious, through the unique, transforming and sanctifying presence of God's Grace in our lives"*. This definition offers some profound aspects, which can be further explored, particularly in any research aimed at developing models of spiritual formation for those trained as part-time clergy in the Anglican Church of Southern Africa, or indeed other Churches, having similar frameworks of clergy training and deployment. The aspects referred to include: *growth and deepening of life in God*; an *intrinsic and mysterious spiritual journey* and the *unique, transforming and sanctifying presence of God's Grace* in our lives. While this definition applies of course to all people, it is deemed particularly useful in the context of the training and ministerial formation of part-time clergy in the Church.

In closing it is believed that this study makes a valuable contribution to the *corpus* of knowledge on spiritual formation, as part of wider ministerial formation of the clergy in the Anglican Church of Southern Africa. The ways in which God, the 'heavenly potter', has softened the 'clay of being' of these four part-time clergy, through the 'living water' of the Holy Spirit of God and shaped and

formed them, is a wonder to behold, that inner transformation through the renewing of minds and spirits![103]

[103] Romans 12: 1-3: "Do not be conformed any longer to the pattern of this world, but be transformed by the renewing of your mind…" (NIV: 1990).

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APPENDIX A: INFORMED CONSENT DOCUMENT

INFORMED CONSENT DOCUMENT

Department: Practical Theology, University of the Free State.

Researcher: David Mills, Student Number: 2010148860

Contact details:

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Title of Study: "Spiritual Formation in the training of non-stipendiary Clergy in the Anglican Diocese of the Free State – a Critique and Proposed Model for Spiritual Formation in Training"

Purpose of the Study: To gather information on the experiences of 5 non-stipendiary Clergy in the Anglican Diocese of the Free State with respect to Spiritual Formation.

Procedures to be followed: A questionnaire will be used in order to gather the data needed for this study – with the permission of respondents the interview, during which the questionnaire is completed, will be recorded. It is anticipated that each interview will be an hour in duration.

Risks and discomforts: none are anticipated.

Benefits: no benefit of any kind will accrue to the respondents in this study.

Participants' Rights and Confidentiality: the participants have the right to withdraw from the study at any stage and to have the assurance that their responses will be treated in the strictest confidence.

Access to the Researcher: the researcher affirms hereby that he is available at all times to be contacted by any of the participants.

General Notes:

An informed consent document is a legal document to safeguard the Department of Practical Theology and its researchers from possible legal action upon dissemination of research results. Researchers are subscribed to a code of ethics that respects the co-researchers' rights, facilitates communication in the research field and leaves opportunities for further research. In embarking on research projects involving humans and society, the researcher will carefully scrutinize all ethical

issues. The principles of ethical propriety, upon which most of these guidelines are based, encapsulate simple considerations of e.g. fairness, honesty and openness of intent. No person will be asked to cooperate in any research that may result in a sense of self-denigration, embarrassment, or a violation of ethical or moral standards or principles.

The researcher will fulfill the commitments made to those who assist in the research endeavour. This research is being conducted under circumstances in which disclosure of the aims and purposes of the research has been set forth - in writing. Participation in the project and the researcher's expectations of the subjects have been clearly set out in this document.

I …….. (PRINT NAME) have read and understood the above information and notes and hereby gives permission for DAVID MILLS, Student Number: 2010148850, to use the information I will provide through the attached questionnaire for the purposes of his Thesis, in fulfillment of the requirements for a Masters Degree in Practical Theology.

I, David Mills, hereby agree to keep all information provided to me strictly confidential and to abide by the ethical code required of all researchers working on behalf of the University of the Free State.

Signed:……. (Participant)

Signed:……. David Mills (Researcher)

Date: ……..

APPENDIX B: QUESTIONNAIRE FOR THE PART-TIME CLERGY

UNIVERSITY OF THE FREE STATE

DAVID MILLS: 2010148860

QUESTIONNAIRE FOR MASTERS DISSERTATION

PART-TIME CLERGY QUESTIONNAIRE - CONFIDENTIAL*:

BACKGROUND INFORMATION:

NAME: .....

PARISH: .....

WHEN ORDAINED: .....

THEOLOGICAL QUALIFICATIONS:

.....

.....

.....

YEARS IN POST ORDINATION TRAINING: ..... TO .....

QUESTIONS:

A. What do you understand by the term, 'spiritual formation'? .....

.....

.....

.....

B. In what ways did you experience Spiritual Formation:

   a. Since the First Diocesan Selection Conference you attended?

.....

.....

.....

.....

b. Since your Ordination as a Deacon?

.....

.....

.....

.....

c. After you had completed your post Ordination Training?

.....

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.....

C. What are some of the ways, in your opinion, that spiritual formation can be supported and deepened in the parish in which your serve as a part-time Priest in this Diocese?

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.....

D. Please fill in the questionnaire as it is set out below – please read the numbered statements very carefully before rating them on the 5 point scale, as follows: 1= Strongly agree; 2=Moderately agree; 3= Neither agree nor disagree; 4=Moderately disagree and 5=Strongly disagree. Please use the definition that you gave for Spiritual Formation in Question A to respond to the following statements.

1. Spiritual formation of the part-time clergy is not at all important	1---------2---------3---------4--------- 5
2. Spiritual formation really helps me to build good relationships with the people whom I am called to serve	1---------2---------3---------4--------- 5
3. Spiritual formation is really not useful in helping to manage conflict in my ministry	1---------2---------3---------4--------- 5
4. I would say that spiritual formation is really useful in enabling me to be good at pastoral care in my ministry	1---------2---------3---------4--------- 5
5. Spiritual formation does not really help me to be a better preacher of God's Word	1---------2---------3---------4--------- 5
6. I would say that Spiritual formation is not given enough importance in the training of part-time clergy in our Church	1---------2---------3---------4--------- 5

*Please note the attached Informed Consent Document, as required by the University of the Free State, affirming the strict confidentiality of this Questionnaire – kindly please read and sign this form.

APPENDIX C: QUESTIONNAIRE FOR THE TRAINING RECTORS

UNIVERSITY OF THE FREE STATE

DAVID MILLS: 2010148860

QUESTIONNAIRE FOR MASTERS DISSERTATION

TRAINING RECTOR'S QUESTIONNAIRE - CONFIDENTIAL*

BACKGROUND INFORMATION:

NAME: .....

PARISH: .....

WHEN APPOINTED TO THE PARISH: .....

*KINDLY READ AND SIGN THE ATTACHED INFORMED CONSENT DOCUMENT AND THEN **FAX BOTH THIS AND THE QUESTIONNAIRE BACK TO ME ON 051 447 5874.**

"Spiritual formation is first and foremost an activity of God. It is the Holy Spirit who draws believers deeper into a life of the Spirit; it is God's presence, love, and joy that renew disciples. Humanly speaking, spiritual formation occurs when persons consciously and voluntarily enter a God-initiated process of becoming like Christ. It is an inner journey or pilgrimage (towards God and our true selves), a shared journey (genuine Christian fellowship) and an outer journey (in mission and service to the world). (Kretzchmar: 2006:344).

USING THE ABOVE DEFINITION OF SPIRITUAL FORMATION, AS WELL AS YOUR OWN UNDERSTANDING OF THIS TERM IN YOUR EXPERIENCE OF MINISTRY, KINDLY ANSWER THE QUESTIONS AS SET OUT BELOW.

QUESTIONS:

A. What do you personally understand by the term, 'spiritual formation'?

.....

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.....

B. As a Training Rector how have you encouraged spiritual formation in the ministry of the clergy under your oversight in their training? Please respond in terms of the three specific aspects below:

(i) Specific ***kinds of spiritual formation*** that you have encouraged, e.g. deepening of prayer life, competence in exegesis and preaching etc.

.....

.....

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.....

(ii) Comment please on how much you have refereed to spiritual formation in the course of your meetings and work with the curate under your care.

.....

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.....

(iii) Comment please on any fruits of growth in spiritual formation that you have seen in the life of the curate in your care, please refer to the three areas mentioned by Kretzchmar: 2006 in the definition at the beginning of this questionnaire, that is: the inner journey, the shared journey and the outer journey.

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C. Please add any further comments that you feel might be helpful.

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APPENDIX D: TRANSCRIPTIONS OF INTERVIEWS WITH THE PART-TIME CLERGY

TRANSCRIPTIONS FOR THE MASTERS DEGREE DISSERTATION: D MILLS: 2010148860

REVD A

DM: Ntate (Sir), welcome.

*DM: We look at the first question, "**What do you understand by the term Spiritual Formation**?" You are welcome to read your written response, but also to add to this if you want to.*

A: Spiritual formation to me means the deepening of my relationship with God and with other people.

DM: So, you are saying that this is a depending of your relationship with God and also the people with whom you work?

A: Yes, the people with whom I work and those in the community. Also the congregation and the church and my relationship with them.

DM: What might be the fruits of a person who has had spiritual formation – what might you see in the life, as you think of clergy that you have met that you have admired, that you have respected, looked up to and you would say that person has had spiritual formation. What would you see in that person's life?

A: To me really, what I can say is that their manner of approach, the...to me I see someone who is dignified, the person who is....in other words, the person who is to me a respectful someone, again, as I see the person, knowing that we are made in the image of God, I see the love-God person. I see this through this spiritual formation.

DM: That is what you would see in a person who has had spiritual formation.

A: Yes, the person becomes shaped changed

DM: Ah..., shaped and changed through the experience of formation.

A: Through the experience of spiritual formation.

DM: Thank you – that's wonderful.

DM: Now we move to the second Question, which is: ***"In what ways did you experience spiritual formation firstly since the first Diocesan Selection Conference that you went to?"***

A: My interaction with other people and experience some challenges in the Ministry.

DM: Would you like to elaborate a little bit in some detail – what kind of challenges in the ministry would you be thinking of?

A: In the ministry some of the challenges that I can just mention, it's the people, when I look at the people sometimes you'll find that it's difficult to understand the word of God – my interaction with the people, when I approach a person, when I sit down with a particular person and explain the importance of knowing God. They start understanding who God is.

DM: So the challenges of helping people to make sense of the Scriptures and therefore through that to understand who God is in their lives.

*DM: Then the second question: "****Your experience of spiritual formation as a Deacon in the Church?"***

A: As a Deacon in the Church.....mm... I find myself having gained and grown up spiritually.

DM: Through that year as a Deacon?

A: Yes, being good in relationship with other people, especially the ministers, other clergies, when we meet together, especially, the training, more especially - I gained a lot in attending the POT (Post Ordination Training) that has helped me to.... shape my ministry.

DM: Wonderful, and so the shaping of your ministry as a Deacon, in that year as a Deacon took place through attending the training and through sharing together with other ministers

A: And taught me to care for one another- the caring was also there

DM: Ah, so caring was there and that was an example that you followed

A: Yes, to me really, I can say that, to my group one other thing that I gained was that we are as a team, whereby sometimes you will find that there is a direction of – we formed a group that I can say we looked as if we are all spiritual directors, because if maybe I want to know about a scripture, some of the verses, some of the chapters, for instance when I am having a funeral or maybe an

occasion, whereby I am having to talk - we talk telephonically, like when I call Revd 'G' so she gives me some of the chapter.

DM: Oh, wonderful.

A: When I was invited to the Imbizo of the Mothers Union last week, then she (Revd 'G') gave me some of the verses, Corinthians Chapter 9 verse 6 where it talks about, tells us about the gift Paul encouraged the Corinthians to give – she even mentioned James, whereby James chapter 2 verse 14 and 18 talks about faith without deeds (*DM: Ah, yes, Faith and Words*) faith and works – she gave me such verses – these were very encouraging and very strong to the Mother's Union – they were all happy – (*DM: So it was helpful to the Imbizo?)* yes, I was invited to that Imbizo to go and preach so took out those Scriptures.

DM: Wow, shew, that sounds great and that's interesting because one other things we' re looking in spiritual direction and spiritual formation is the group understanding of spiritual formation, rather than just one to one, you know looking at a whole group of people.

A:Yes, and with the whole group they are going to talk about monies, the subscriptions and any issue that involves money, as an organisation so it gave them power 'cause whenever they talked they went back to the preaching to the preacher

DM*: Thank you, Ntate, that's wonderful and now,* ***once you have completed your Post Ordination Training, ok if you can give us what spiritual formation you had after that training, ok you have not finished that training but just give us your response there to this question please.***

A: I also had the experience on reporting, putting in practice things, like knowing how to conduct Church Council Meetings, maybe into the community - some of the, like for instance some of the meetings like Policing, Community Policing Forum, such things involve me in some of the community organisations – I have always, I think through my experience that I have gained make them very easy

DM: Yes, so through your formation would you say that's helped you to minister in different contexts like the community policing forum, for example?

A: Yes, even into the place where I am working – the Clinics in that we are having the morning prayers – I am the one who is in charge there and I am the one who is giving the Clinic staff the

Daily Bread Devotional Book – (*DM: Oh the devotional book?)* I bought this from the bookshop and s this is one of the things that now really I am helping with

DM: Oh that is wonderful, lovely Ntate, alright, that's super

*DM: Let's go onto Question C: the question is: "**What are some of the ways in your opinion which spiritual formation can be deepened in the parish in which you serve as a part-time Priest in the Diocese?"***

A: Ah, like the retreat, now retreats and because I mentioned even Church Council meetings, one of the things that really I notice that I can manage to do now, like in Funerals, and some of the things that I used to do - the unveiling of the Tombstones and leading prayers.

DM: As ways in which, as a result of spiritual formation you can do that in the parish. Wonderful, thanks very much - that's going great – the final section is the section with the five point scale that you have completed.

*DM: Anything else that you would like to say as we close off the interview – your view of spiritual formation, the role of spiritual formation or how we can improve spiritual formation for self-supporting clergy. **What would you say are ways that w can improve spiritual formation?***

A: I think that now that I have been in this POT period....in the spiritual formation I think that midst of the things really that you have tried to learn us that we have reached many points that we can clearly stand for ourselves as members of POT that most of the things really that we can

*DM: **So, you feel that what we are doing in the POT, the Post Ordination Training programme is covering the main areas of spiritual formation for the clergy*?**

A: For the clergy, yes.

DM: Ntate, thank you very much... there we go, well done, that was great.

SECOND INTERVIEW: REVD B

DM: So, welcome Ntate, thank you very much for your time and for your input. We're going to go to the first question then, ***"Ntate (Sir), what do you understand by the term, Spiritual Formation?"***

B: Eh, it means growing spiritually. It means foundation, Ntate (Sir) Mills, to grow up; it means I have to be rooted in spiritual formation.

DM: Lovely, so it's a foundation, it's being rooted and growing up in the Lord, rooted in the Lord. So a person who has been spiritually formed, would you say they are rooted in the Lord?

B: Exactly. That their foundation is Jesus Christ our Lord.

DM: Amen. Wonderful, wonderful, alright. Now we are going to just ask the next question then, ***"How did you experience spiritual formation in the Diocese since your first Selection Conference that you went to?"***

B: The time when I was in FOV (Fellowship of Vocation) I was guided there. But in the Diocese I noticed that in spiritual formation in the Diocese - because I was a member of FOV for 14 years – I didn't lose temper, what I have noticed in the Diocese is that if you have patience in whatever you do - there is a time for everything – you don't have to rush the Lord at a moment, since I was ordained even till now there has been good progress in the Diocese because you consult always – you consult the Almighty.

DM: Ok

B: You consult the Almighty.

DM: And you consult the Almighty, so, ***"As part of FOV for those 14 years what kind of spiritual formation did you experience – through meetings for example?"***

B: Yeah, in the meetings, especially by my Education Officer before I was ordained he guided me a lot that's why I was rooted. The motivation that I had, Ntate Mills, was very good for me really.

DM: You were able to lay the foundation with patience.

B: Exactly and to talk about the blessings and the fruits of what I am. Even now I am still going on, yes, Ntate Mills.

DM: Wonderful, that's lovely, thank you very much. That's exciting – well done for 14 years of waiting.

B: Yes, yes. A lot of patience

DM: Now, ***"Once you were ordained as Deacon what sort of spiritual formation did you experience?"****As a Deacon, as part of Post Ordination Training and so on the parish perhaps, specifically in that year as a Deacon.*

B: In my year as the diaconate what I noticed is that I was busy learning – as a Deacon even I was to know that I had to respect all those who are above me, (*DM: Yes*) and also have that discipline that I must consult always – as a Deacon I was never called by my Rector – you have work to do, what must I do? I availed myself always as a Deacon.

DM: So, as a Deacon you would be open to learning, seek to grow, learn and also to get direction from the Rector? You know from your Senior Priest.

B: Yes.

DM: ***And then um, you're still in the Post Ordination Training – what would you say about Post Ordination Training – POT – how has that been helpful in helping you in spiritual formation?***

B: Eh, it helped me a lot, Ntate Mills, in my Post Ordination Training because we have different sessions – and also again we put into practice what we do – we did practicality in Christianity – eh – most of the things that I learned was in Post Ordination Training, that is where I learned a lot.

DM: Mmm.

B: And there was good motivation especially when we went out to the hospitals, home visits, pastoral care (*DM: Oh, yes*) – I liked that especially and also what was put in the Post Ordination Training , I learned about healing ministry. What I am god in that also at my parish I can feel that really this guy has

*DM: "****You have got that calling to healing ministry and able to use that as part of the Post Ordination Training?"***

B: Yes, and my congregation know is that really that guy will be healed as long as you believe.

DM: Wonderful, wonderful. And then if you think about your parish Ntate where you have been working, how what would you say are some of the ways in which we can support spiritual formation and deepen it in the parish. You know if you think of your role in the parish – your ministry shared in the parish, the different services that you are doing and so on, how can we deepen spiritual formation in the parish?

B: Ntate Mills, the thing that I can work in my parish maybe there must workshops here and there.

DM: Right.

B: Group discussions and also unfortunately I am an African Priest there – I have lot of suggestions but I cannot implement them.

DM: Ok.

B: Because as you are seeing I must be at my level.

DM: Yes.

B: But if I am at services and there alone I have something that I do think that I implement , like this one of today I pray for someone in my heart that it touched me a lot really and then I took that one, really that is a good growth .

DM: And you can tell that and use it in your parish.

B: Parish, yeah.

DM: Yes, ok. No I understand. Ok, that makes a lot of sense and you are also saying bringing in perhaps workshops and other training event for the parish.

B: Yeah. These will be very good in my parish – you know how is the situation there.

DM: Yes, I understand.

B: There is a lot of workshops needed from above to downwards

DM: To support the people to give them....inspiration

B: Like maybe if someone can change things then

DM: The changes can come

B: I am still in process...

DM: Wonderful, Ntate, thank you very much I think that is as far as we need to go.

THIRD INTERVIEW: REVD C

*DM: "**Ntate what would understand by the term spiritual formation? What does that mean to you?"***

C: This term to me – it seems as if I to grow bigger in the journey and then to see yourself equipped with the information that is necessary, especially for this journey that are in, in the ministry.

DM: In the ministry. So, you are saying it's about being in the journey and along the journey equipped, having the tools for this journey – you need to have strong pair of shoes, for example.

C: All the necessary things.

DM: Plus the other necessary things. So spiritual formation for you is really about the journey and about being equipped for the journey?

C: Exactly.

*DM: Wonderful, thank you. Now, **"Since the first Selection Conference you attended how have you experienced spiritual formation, would you say, from the Diocese?"***

C: I can say it is an opportunity to find myself – I am fortunate in being selected in this kinds of interview in the Selection Conference. I pick up some of the things that I never really know about those when we interview for different interviews, as I am selected and am able to answer all the questions and the expertise that I must expect through the journey that I have been called for.

DM: Ok so, in other words at the Selection conference you were made aware of the different areas into which you needed to grow?

C: Exactly.

DM: Is that right - the different skills you had to get, areas of expertise that you had to build up?

C: Exactly

*DM: Ok. And then umm, "**How did the Diocese help you to develope those areas of expertise?"***

C: Then the development of the Diocese is that they give us opportunity to hear out what you think about the mission and the vision of the Diocese in which way they do everything in the different areas so that we can be able to know what you are putting yourself in when you are being called in this ministry.

*DM: So, ok , aha so it was to with the mission and vision of the Diocese and um then**, "In terms of before you were ordained , for example in the Fellowship of Vocation, what kind of help did they give you through that to be spiritually formed, would you say?"***

C: I think from FOV we, we deal deeply with eh the liturgy, to know what is all about the liturgy and then to know, so that if you have got a Prayer Book you got, have a tool that can direct you so that you must never mislead the people in terms of difference of interpretations. That we are having in the Church.

DM: And in terms of personal prayer for example, how did they help you with that?

C: They help me with the prayer of intercession - everybody in the prayers when we pray for some people with different requests from God.

DM: Ah, right, right, ok.

C: And also to, to be able to stand on yourself to how you must be in terms of the Scripture to exegete and to put the things and to put into a context so that people can be able to understand what really is the Scripture talking about - they make we aware of that and to have a theme in terms of a Scripture when we are able to preach or to do something.

DM: Right, wonderful. So that you know what your theme should be for your sermon? And you can exegete the Scripture and then use that in the, the preaching.

C: And also I like that when we are to be preach, you have to take the Bible as foundation you never be preaching unless you take the Bible.

DM: Aha, and you have been taught how to use the Bible as a good tool in that part.

DM: And, after you were ordained as a Deacon you are coming now into your second year as a Deacon, ***"What sort of spiritual formation have you had in your Post Ordination Training, would you say, how that programme helped you?"***

C: I think that, it is an opportunity for me being a Deacon to experience more information that I have been lacking, for giving me second opportunity to see how things are different because I think that on the first day it was very rushed maybe for me to see some of the other things so that I can be able to understand what is the responsibility of a Deacon in the Church – I have got a special responsibility that I have as a Deacon and other things that I have to assist the Priest in the parish and then it was a really a good appraisal for me be a Deacon for two years so that I can have information that I must have it through the journey.

DM: Ok, through the journey. And you said earlier on that for you spiritual formation is about a journey and about being given the tools for the journey.

C: Exactly.

DM: ***"What sort of specific tools do you think you have been given as a Deacon, what are the kinds of things that the Diocese, or the Post Ordination Training programme, has helped to put in your hands, for you in your journey as a Deacon?"***

C: I think that for, for being a Deacon .. eh, I have been honoured to read a Gospel and then it was my privilege and honour to hear some of the people – they are so grate(ful) when I read the Gospel, especially in Cathedral and some other areas the people are.. the way I announce and proclaim the Gospel this makes them pleased. So that thing is encouraged me so that I can be fully encouraged myself about from the POT that the information that I get from POT is really necessary, helped me for when I am out of the POT to see the fruitful of being a Deacon and attend this POT.

DM: Right, wonderful, wonderful. And, and would you say that, apart from being able to proclaim the Gospel,um there are other skills that you have been given like, for example, how to speak to people, how to communicate with them?

C: Especially, especially in the pastoral care, where people are having a burden and how to communicate with the people how do you heal some wounds that are inside, especially I used to say the people that are having a problem it is hurt , you are hurt, I know but for me what I can say, if the inner person has never been healed then the outer person will never be healed. So that the

inner person is the spirit that we have to see to it, he must be in the right position, so that out person should also be in a really good manner, but the first thing, when the inner person is injured you have got nothing to do.

DM: Yes, right, right.

C: Then I gave them the text that can associate to heal the person and a hymn that can associate with the problem, his problem.

DM: So, in your counselling of people who are hurt for example, who are burdened, um you would bring them a Scripture as well as words of encouragement?

C: Exactly.

*DM: **"In your prayer life how would you say that that has developed through POT?"***

C: Yeah, in a prayer life I used to say to myself, I've got my own time to pray but if I miss that time, I'm just ignore the time and make use of other time just like to pray so that I can feel fulfilled and I feel so (eh) fulfilled, spiritually matured when I am alone a home and to see what is happening during the day and combine everything that is happening for the day and also pray for the people that who I know they are sick or the domestic violence that is in the different areas around and also I am busy with Ntate X, who is the Churchwarden, trying to implement the cell groups in the township where we are staying in Y so that we can combine and compile all the people that are in ... staying in the township. Just to have one day, a Wednesday or Thursday to meet for prayer to have a cell group so that we can pray and never wait for Sunday. And the people are responding in a very wonderful way.

DM: Oh, wonderful.

C: And the people they are responding in a very positive way.

DM: Oh that's lovely to hear, so people are going to have an opportunity say on a Thursday to meet together for prayer. And for fellowship, um between the Sunday services of course between the Sunday worship.

DM: Ok, no that's great. Let's turn now to the final question: ***"What are some of the ways in your opinion that spiritual formation can be supported and deepened, either in the Y where you are working or in Z?"***

C: I think this... things of sending me to ...also gives me lots of courage and so to see the different kinds of congregation we have a we have a bigger congregation and to see what kinds of things we are struggling with in the rural areas, we have financial problems, so that we can encourage and then I observe from... that if we are not there people they don't come to Church. They believe in the Eucharist as Anglicans but if they don't see a Priest they become so demoralised but in terms of financial problem that we foresee in the Diocese, you can't be there every Sunday and if you say to X...if when they many you have 15 congregants they are full because you have different denominations there, some of them are new Churches and you can't be against those people going there and then you can't be against those people.

DM: Ok.

C: But now, recently when we are to explore my ministry and to grow bigger in different areas of the Anglican Church in terms of Y... they really appreciated my service and my deliverance of being with them they usually make an applause and thanks for A and B ...for that support. I can see my progress in terms of; I used to preach some of ten minutes, now I can be longer, fifteen minutes, twenty minutes.

DM: Oh, great.

C: With some hymns in the middle of the sermon that makes my sermon be long but not so much.

DM: But that give variety doesn't it? You preach for a while and then you stop and sing a hymn or a chorus and then you carry on with the message.

C: And then last time after we had given the letter that we agree that my Priest in charge agree to release me because the is there where I am trying to explore in terms of my language they said they are very grateful for that and the doors are open for me if they necessary need me.

DM: Ok.

C: To help there. Also Me Q appreciates as she will never make it alone, she wants manpower.

DM: She needs support, yes.

C: And I think this keeps me busy in terms of my spiritual growth, so that I cannot wait only for... some other Sundays they call me to Y.

DM: So you are at X and Y, ok that's great. So, what strikes me is that you have got quite nice variety in your work, that X is very different to Y which is very different to Z. So you've got that lovely variety, yeah, and I'm sure that's very enriching and it must be a blessing to you to have that.

C: And there are some people who used to say, when I read the Scriptures, or the text for the Sunday, if there is not something that I can pick up. I am just trying to check my things how can I mix this thing to make that in a sense, can I pick up an ordinary text to combine with the readings for the day so that you must have a fire, people must pick up something out of that and it really makes sense and then people they do appreciate it. Especially when you are preaching to people they respond, 'mm mm', then you become so fired, then most people they agree with what you are talking about.

DM: And you can really inspire them and get them excited.

C: Exactly.

DM: You can get them excited.

C: (Laughs)

DM: Oh, that's wonderful, well thank you very much for the interview, I think that's probably enough for the moment so let's finish there.

FOURTH INTERVIEW: REVD D

DM: This is the fourth interview with Revd D

D: When I said my Rule of life I will set a time for prayer, for studying the Bible, for studying Christian books and time with my family also.

DM: What would you understand, so the Rule of life is so that you can attend to all those parts of your spiritual life, ok now I understand that and that helps you to love out your Christian life.

DM: And for you spiritual formation is mainly, if I am understanding you correctly, about the Rule of life?

D: Yes, the Rule of life.

DM: Ok, wonderful. Now the second question: "Since the first Diocesan Selection Conference that you attended what spiritual formation have you experienced?" After your first Selection Conference that you were invited to.

D: When we were there I was asked about my life because I am going to be ordained they just want to find out how do I live my life and how to serve the people and hey just want to find out about my faith and also my studies, also.

DM: Ok, ok and did you have form the Diocese any encouragement to develope a Rule of life or to deepen your spiritual life, your spiritual formation after the Selection conference?

D: Yes, they did really.

DM: How did the Diocese encourage you?

D: They encouraged me to study and to carry out with my studies.

DM: To continue with your studies.

D: And to pray an to...

DM: Did they also encourage you in terms of your ongoing ministry because at that stage you would still have been a Lay Minister, um and you would sill have been part of the Fellowship of Vocation, ah 'cause you had not been yet ordained so that would have continued, yes, ok good.

DM: Alright. No that's fine and we turn to the next question which is, ***"Once you were ordained as a Deacon in the church, now you went into Post Ordination Training, um how did your spiritual formation continue?"***

D: Yes, since I have been a Deacon I have been growing spiritually and thinking theologically

DM: Wonderful, right...

D: And how ahs the Post Ordination Training assisted you with this.

DM: Er, I would like to thank Fr David Mills because he was my training officer and helped me to preach, how to prepare the sermon, how to conduct the Eucharist service and also to, how to celebrate the Holy Communion and he helps me, he taught me how to conduct the funerals, er how to offer pastoral care.

DM: Yes, ok. So those were some of the key areas that we looked at in spiritual formation, in the Post Ordination Training, in terms of spiritual formation, um, would you say that through that programme you were helped to deepen your prayer life, for example?

D: Yes, eh, it will help me if we are praying we are keeping praying, doing Bible studies (DM: Oh good, yes), listening to God.

DM: Ah, right and to worship together.

D: Worship together.

DM: Mm mm. Ok and these are some of the ways in which you are saying here Revd D, that we can continue to do, er, spiritual formation for you in your ministry in the parish?

D: Yes.

DM: So, let's have a look at those again, by praying together, so in other words, by praying with you and supporting you in prayer, by helping you to gather around the Word of God and to study, to worship together and then how to listen to God, how to hear for the voice of God?

D: Yes, sometimes we need to listen to God.

DM: Right.

D: Like when we are attending the Retreat.

DM: Yes.

D: We need to try and listen to God, be silent.

DM: And what do you think makes it difficult to listen to God, in normal living, you know, not at a Retreat, in just normal life?

D:Yes, but we should learn how to be silent in the normal situation.

DM: So silence is very important in order to listen to God, yes. And would you say that that's part of spiritual formation, learning how to create space for silence in our lives?

D: Yes.

DM: Ok, I think that makes a lot of sense, alright now I see that you have completed the last questions so that's great, thank you very much for your time and for the interview and for your permission to use this information.

APPENDIX E:
THEOLOGICAL EDUCATION FOR THE ANGLICAN COMMUNION
PRIESTS AND TRANSITIONAL DEACONS TARGET GROUP

	At selection evidence should be shown that …	**At ordination evidence should be shown that …**	**After ordination and in the course of three years in orders evidence should be shown that …**	**In on-going ministry evidence should be shown that …**
Vocation and Discernment	Candidates are able to speak to their sense of vocation to ministry and mission, referring both to their own conviction and to the extent to which others – particularly the local church community - have confirmed it; this sense of vocation should be obedient, realistic and informed. Candidates have an awareness of Anglican-Episcopal tradition and practice of the local church and are willing to work within them. Candidates have an understanding of their gifts. Candidates have practical experience of lay ministry.	Ordinands believe themselves to be called by God to ordination. Ordinands have successfully engaged in/completed, prior to ordination, some form of formal theological education, provincial or diocesan, monitored by the diocesan bishop or his/her representative. Ordinands are able to give an account of their vocation to ministry and mission and their readiness to receive and exercise ordained ministry as a deacon/ priest within the Church of God. Ordinands demonstrate familiarity with responsibilities appropriate to the newly ordained working	If possible, transitional deacons to be placed with an experienced priest for guidance and mentoring – extended to first year of ordination as priest if practicable. Priests are able to give an account of their vocation to ministry and mission and their readiness to continue to exercise ordained ministry as a priest/presbyter within the Church of God. Diocese has provided at least one in-service seminar for newly ordained priests within first two years of ordination for identification of critical areas of ministry and potential difficulties. Transitional deacons/priests	Priests are involved in a process of ongoing clergy in-service courses run or organized by the diocese. Priests have the opportunity for sabbaticals and further study, theological or otherwise, and space to read and write. Priests have the opportunity for job evaluation, and reflection on the developing nature of the priest's vocation and identity. Priests demonstrate the capacity to bear a public and representative role in ministry and mission, and a readiness and proficiency in the exercise of oversight and leadership. Priests show sophisticated

	A process of vocational discernment involving individual, parish, diocese and bishop is in place.	under supervision Ordinands affirm that their vocation has developed to that of accepting 'orders' and this has been confirmed by the bishop and church. The community is ready and willing to receive the new ministry. Ordinands are aware of the various tensions of ordained ministry.	have done directed reading relevant to situation of ministry. Transitional deacons/priests have participated in regular in-service training programmes of the Diocese, so that: Priests demonstrate proficiency in a broad range of skills needed to exercise public ministry and leadership in a local church. Priests demonstrate the ability to exercise their ministry with discipline in less supervised settings. Priests show developed skills as effective and reflective practitioners, and demonstrate a good working understanding in the necessary administrative responsibilities of public ministry. Priests demonstrate a clear	skills as effective and reflective practitioners. Priests demonstrate working understanding of and good practice in legal, canonical and administrative responsibilities. Priests demonstrate skill in presiding in public worship in ways that empower the people. Priests demonstrate ability to take an active role ecumenically, in public life, in secular institutions and among other faiths. Priests acquire literacy in interpreting local culture along with their theological education, and demonstrate a willingness to ask, 'How is the Kingdom of God found in this community?'

			development in the gifts and expectations of ordained ministry. Priests show that they are continuing to ask important questions and to be self-critical. The particular community to which the priest is assigned accepts and welcomes his/her ministry, is willing to work with him/her in the gospel and to allow him/her the space for spiritual, mental and emotional growth. Priests have had at least two reviews of their ministerial life.	
A.1.	A.2.	A.3.	A.4.	A.5.
Clarity about the nature of ministry	Candidates have a mature view of ministry as would be expected of the average church member. The local church community has openly recognised in each candidate gifts of leadership, respect for all, integrity, loving care and willingness to serve. Candidates are aware of the difference between lay	Ordinands have reflected on different types of ministry and understand the particular ministries to which they are called. Ordinands demonstrate familiarity with responsibilities appropriate to the newly ordained and those working under supervision. The bishop, training supervisor, ministerial	Priests are firmly convinced of their calling in the presbyterate and are also realistic about its challenges. Priests have a tested working knowledge of ordained ministry. Priests are able to articulate their own strengths and weaknesses in ministry. Priests have established some	Priests have a mature grasp of the nature of the ministry, backed up by effective experience.

B.1.	discipleship, commissioned ministry and ordination, and believe themselves to be called to ordination. B.2.	colleagues and representatives of the congregation(s) have clarified details of the exercise of their new ministry, and all are committed to mutual support. B.3.	form of Christian support and partnership. B.4	B.5.
Spirituality and faith	Candidates should demonstrate personal commitment to Christ and a capacity to communicate the gospel. Candidates should show evidence of a commitment to a spiritual discipline, involving individual and corporate prayer and worship, such as to sustain and energise them in every aspect of their lives. Candidates are reading the Bible and praying systematically. Candidates can talk comfortably of their faith with a wide range of people and demonstrate the love of God in their lives. Candidates have an	Ordinands show evidence of lives increasingly formed and sustained by trust in and dependence on the gifts and grace of God. Ordinands demonstrate commitment to loving service in the Church rooted in a sustained and growing love of God in Christ. Ordinands reveal a growing Christ-likeness and the grace of the Holy Spirit in their lives and ministries. Ordinands understand the importance of offering their lives in service to the Friend of sinners. Ordinands are rooted and growing in a disciplined life of prayer shaped in Anglican common prayer and life	Priests can identify instances of a tested and tried faith and relationship with God. Priests are known to share the spiritual life of the community they have been serving.	Priests demonstrate loving service in personal discipleship, in priestly ministry, in collaborative leadership and in faithful response to the leading of the Holy Spirit. Priests sustain a life of prayer that provides good sustenance for leadership. Priests are able to call the local church to commitment to Christ and sacrificial service.

	enquiring faith through the discipline of Anglican common prayer.	within the demands of initial training and the expectations of public ministry.		
C.1.	C.2.	C.3.	C.4.	C.5.
Personality, character and integrity	Candidates are mature, stable and show that they are able to sustain the demanding role of a minister, and are able to face change and pressure in a flexible and balanced way. Candidates are people of proven integrity. Candidates have no unresolved personal, spiritual or psychological problems. Candidates are keenly aware of ethical issues, particularly those which are faced in their own society. Candidates are comfortable with people, individually and in groups. Candidates are willing to learn and modify their opinions.	Ordinands demonstrate insight, openness, maturity and stability in the face of pressure and changing circumstances. Ordinands are able to reflect with insight on personal strengths and weaknesses, their gifts and their vulnerability. Ordinands demonstrate evidence of personal and spiritual growth and self-awareness. Ordinands exercise appropriate care of self, accountability to others and are aware of how to access support when needed. Ordinands are open to others and also able to keep confidences.	Priests display insight, openness, maturity, integrity and stability in public ministry. Priests continue to reflect with insight on personal strengths and weaknesses, their gifts and their vulnerability. Priests exercise appropriate care of self, work-life balance and accountability to others, and can access support when needed. Priests demonstrate evidence of a growing capacity to lead, to proclaim the Gospel and to grow in fulfilment of their discipleship and ministry. Priests have developed a personality and character worthy of example. Priests display continued growth in experience and insight.	Priests are able to facilitate and enable change. Priests show insight, openness, maturity, integrity and stability Priests with others reflect deeply on styles of leadership, and demonstrate appropriate development in their own leadership. Priests continue to exercise appropriate care of self, and facilitate the appropriate care of colleagues. They are also to train in supervising newer clergy. Priests to be involved in advanced study of the ethos, structure, and provision of the Anglican Way – theology, liturgy, prayer, ministry, interfaith relations, and all areas of life, acknowledging always their own limitations.

			Priests have some important interests and concerns outside the church. D.4.	
D.1.	D.2.	D.3.		D.5.
Relationships E.1.	Candidates demonstrate self-awareness and self-acceptance as a basis for developing open and healthy professional, personal and pastoral relationships as ministers. Candidates respect the will of the Church on matters of sexual morality. Candidates are recognised as leaders who have the respect of the congregation and of the wider community. Candidates are able to establish good relationships with many types of people. Candidates are aware of the demands of human relationships. E.2.	Ordinands form and sustain good relationships, not only with those who are like-minded but also with those from whom they differ. Ordinands value and practise integrity, respect for others, empathy and honesty in their relationships, and learn from them. Ordinands build good relationships outside the church. Ordinands have the capacity to invite trust on the part of others and are sensitive to gender issues. Ordinands exercise insight in handling conflict and its resolution. Ordinands prioritise their relationships. E.3.	Priests form and sustain relationships across a wide range of people, particularly in situations of conflict and stress. Priests value and demonstrate integrity, empathy, respect, honesty and insight in their relationships. Priests are role models of good practice in a wide range of pastoral and professional relationships. E.4.	Priests show skill and sensitivity in resolving issues of conflict within the church community and the formation of a common life in diversity. Priests demonstrate the ability to supervise others in ministry. Priests are aware of the importance of their example to others as human beings, Christians and ministers. E.5.

Leadership and collaboration	Candidates show potential for leadership in the Church and possibly in the wider community. Candidates demonstrate an example of faith and discipleship. Candidates collaborate effectively with others.	Ordinands demonstrate openness toward and ability to gain from the experience of still being in training. Ordinands demonstrate effective collaborative leadership and an ability to work in teams in a range of settings. Ordinands demonstrate an ability to improve team-working and leadership skills. Ordinands understand the working of groups, the use of power to enable others and its abuse in disabling others. Ordinands demonstrate appropriate accountability and responsibility. Ordinands accept the authority of others, particularly in the context of ongoing training. Ordinands understand responsibility and decision-making, its implementation and follow-up. Ordinands are developing skills to recognise gifts in others and to equip them to	Priests understand the distinction between leadership and management. Priests demonstrate the ability to supervise others in a varied range of roles and responsibilities. Priests continue to demonstrate effective collaborative leadership and an ability to work in teams and groups. Priests understand and practise the proper use of authority and avoid its abuse. Priests are willing to accept leadership, practice collaboration and develop effective styles of service. Priests show clear signs of recognising and nurturing the gifts of others.	Priests demonstrate effective collaborative leadership and the ability to exercise this in positions of responsibility; Priests show an integration of authority and obedience, leadership and service, management and accountability that enables the exercise of collaborative leadership. Priests recognise and nurture leadership potential in others.

F.1.	F.2.	serve. F.3.	F.4.	F.5.
Awareness of context G.1.	Candidates show an awareness of and sensitivity to their own social, and cultural contexts and have the ability to make wise observations about the world around them. Candidates have some experience of seeking to meet some of the immediate needs of their community. Candidates have some awareness of world issues and of the differing response of the church to diverse contexts. Candidates are given the opportunity, if possible, to experience another part of the Anglican Communion during theological studies, through internships. G.2.	Ordinands understand something of the geographical, historical, political, religious, cultural, social (and possibly linguistic) context in which they live. Ordinands display a good understanding of the local setting of their ministry. Ordinands are particularly aware of the pains and stresses in their own context, and of the spiritual and ethical issues raised there. Ordinands are able to communicate to others an understanding of context in order to enable the Christian community to respond to it. G.3.	Priests have an accurate and unbiased awareness of the context in which they and others exercise their discipleship. Priests are able to be both committed to and objective about their own context, and recognise the dangers of being driven by its pressures and duties. Priests have experience of dealing with various social and cultural situations. G.4.	Priests give patient and honest attention to the past, the present and the future. G.5.
Biblical and theological competence	Candidates have the necessary intellectual capacity and quality of mind to undertake a course of theological study and preparation and to cope with	Ordinands have satisfactorily completed basic studies at the best available level adequate for the context of Christian ministry exercised in an Anglican context.	Priests are able to engage confidently with the Bible and the fundamental traditions of Christian belief and practice. Priests interpret and use the Scriptures across a wide	Priests continue to study biblical interpretation and application, doctrinal and moral issues, and to inspire others to continue in study.

	the intellectual demands of ministry. Candidates show an understanding of the Christian faith and a desire to deepen their understanding. Candidates have a broad understanding of the scope of the Bible and understand the importance of biblical interpretation. Candidates have some appreciation of the value of church history, liturgy, ethics and social action.	Ordinands have experienced ecumenical theological education and provision for Anglican teaching and discipline, vis-à-vis theology, worship, relation of church and society, and interfaith studies/relations. Ordinands understand the importance of the community's reading of the Bible in the light of Christian tradition and God-given reason. Ordinands will have engaged with a reasonably comprehensive range of biblical traditions within the canon of Scripture, and are familiar with basic credal doctrine and the teaching of major figures in church history. Ordinands demonstrate some understanding of the ways in which Christian beliefs and practices have developed over time and are developing in varying contexts. Ordinands demonstrate a growing critical engagement with the Scriptures and the	range of settings, showing developed exegetical and hermeneutical skills that also encourage others to learn and explore. Priests are recognised as reflective practitioners, able to exercise wise and discerning judgment. Priests have demonstrated an on-going desire to grow in understanding by participation in Continuing Ministerial Education / Post-Ordination Training and other means of education. In their communication of the gospel, priests reflect the needs of the local church context, the wider community, the nation and the world. Priests are familiar with new resources available for Christian education, and continue to promote this study in themselves and others. Priests make time for on-going learning and reflection with ordained colleagues.	

		traditions of Christian thought, characterised both by faithful obedience and openness to new insights. Ordinands develop a practice of study and reflection, and a working knowledge of how to interpret and use Scripture in a range of different contexts. Ordinands are excited by their reading of the Bible and their growing understanding of Christian doctrine, and are developing in themselves and others an open intellectual curiosity. As reflective practitioners, ordinands are able to engage thoughtfully and critically with a wide range of people in order to communicate the gospel and encourage others to learn and explore. Ordinands practise what they preach, demonstrating that their thinking affects their life, character and ministry.		
H.1.	H.2.	H.3.	H.4.	H.5.

Practical competence • *Preaching* • *Pastoral care* • *Liturgy* • *Training & Education* • *Ecumenical* • *Administration*	Candidates show some familiarity with parochial, diocesan and provincial / national church structures. Candidates have gifts for and a desire to proclaim the word, communicate the gospel and teach the faith. Candidates have a general appreciation of the liturgical tradition. Candidates have an approachable and caring attitude. Candidates have some experience of basic administration or are willing to learn.	Ordinands show a secure grasp of exegetical and communication skills, in theory and in practice, in the contexts of worship, group-study and the media. Ordinands demonstrate gifts and capacity to offer pastoral care. Ordinands are rooted in corporate worship and show sensitivity, understanding and competence in leading public worship. Ordinands show understanding of how children and adults learn in order to nurture others in faith development Ordinands show an enthusiasm for learning and teaching the faith; and continue to develop their gifts and interests in other ways. Ordinands demonstrate an awareness of the church's role and opportunities in public life, and in collaborative and well-informed working with ecumenical partners, other faith communities and	Priests are ready to take charge of a church or churches and/or work in a self–directed capacity. Priests are familiar with the basic legal aspects of parish, deanery and diocesan and national church / provincial administration. Priests have received training in any aspects of ministry (eg hearing confessions) which are normally restricted to priests who have spent several years in ministry.	Priests have the insight to discern the nature of and principles behind issues faced in their ministry, and thus to provide informed leadership Priests continuously connect the local and church communities, their gifts and challenges with the Kingdom of God.

I.1.	I.2.	secular agencies. Ordinands understand basic administration including stewardship of resources, vision, prioritisation, collaborative working, finance and accountability. I.3.	I.4.	I.5.
Mission and evangelism	Candidates demonstrate a passion for mission and evangelism that is reflected in thought, prayer and action. Candidates understand the key issues and opportunities for Christian mission within the contemporary culture. Candidates enable others to develop their callings as witnesses and advocates of the gospel by word and action.	Ordinands recognise that the Church is called to love the world in Christ's name and in the power of the Holy Spirit. Ordinands demonstrate an infectious enthusiasm for God's mission in every aspect of contemporary life. Ordinands have practical experience of participating in holistic mission in ways appropriate to the local situation, including the call to Christian commitment, baptism and discipleship, and to ways of service, mercy, justice and peace.	Priests prioritise the Kingdom of God in the life of the Church. Priests demonstrate an ability to nurture others in Christian discipleship. Priests demonstrate the ability to communicate the gospel effectively among different groups in the church and the community.	Priests regularly review their ministry in the light of Christ's apostolic commission.

J.1.	J.2.	Ordinands demonstrate that they are reflecting on the theory and practice of mission and evangelism, changing expressions of church life, and their relation to the local context. J.3.	J.4.	J.5.
The Anglican Way	Candidates and bishops, through diocesan processes engage in an interactive discernment to ensure the corporate nature of selection of candidates. Candidates are committed to the worship, mission and ministry of the local church (not uncritically).	Ordinands show a genuine commitment to the Christian faith as lived through the Anglican Communion. Ordinands demonstrate a healthy, loyal and not-uncritical relationship to their diocese and national church / province. Ordinands have an understanding of the Anglican Communion worldwide, its history, diversity, successes, failings and contemporary challenges. Ordinands have a willingness to use their gifts in the service of the church beyond the local context. Ordinands have a good basic grounding in Anglican doctrine, theology, liturgy, history, ethics, pastoral care	Priests have considered how the Church been and is being shaped by Christ's words, acts and sacraments. Priests continue to ask important questions about their role as a presbyter in an Anglican church. Priests have enriched and been enriched by working with other Christian traditions.	Priests show a working knowledge of the ethos and life of Anglicanism and the Anglican Communion, and its contribution to the ecumenical scene. Priests are to seek exposure to different varieties of Anglican expressions across different provinces.

K.1.	K.2.	and method. Ordinands have some understanding of Anglican spirituality and the importance of liturgy in doctrinal and ethical awareness. K.3.	K.4.	K.5.
Spouse **(where applicable)** L.1.	Candidates have fully discussed with spouse (and family, as appropriate) the consequences of possible selection, training, ordination and ministry. L.2.	Ordinands show an awareness of the potential tensions in personal relationships, marriage and family life as a result of the change of role and of external pressures and expectations. Each married ordinand and his/her spouse, as appropriate, have reflected on the effect on their relationship of the continuing formation process: what needs to be changed, strengthened or otherwise addressed. Ordinands should have adopted a reasonable plan for a balanced and well-integrated family life and ordained ministry. L.3.	Families are asked how the ministry has impacted on them and attention is given to any problems, which are identified. L.4.	Priests are able to articulate the need to hold together married life, family, work, prayer, ministry, study and leisure. L.5.