

A rewarding life

SURVEY OF CLERGY ORDAINED AS PRIEST IN THE DIOCESE OF MELBOURNE

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CHIEF FINDINGS

A survey of priests ordained in certain periods over the previous five decades in the Diocese of Melbourne was conducted in late 2014. Questionnaires were returned from 66% of the 325 potential respondents. This response rate was 70% of those still holding Anglican licences or permission to officiate (PTOs). The response rate was much lower (18%) amongst the 28 no longer in licensed Anglican ministry or not holding a PTO, indicating that the results should not be seen as representative of those who have left, or no longer exercise their vocation within, the Anglican Church.

Analysing the data has brought us to several conclusions, not all of them in line with what we expected or anticipated. Numbers of these are gratifying.

1. Respondents were more satisfied with their life than Australians in general.
2. With very few exceptions, respondents indicated they would seek ordination if they were starting out again.
3. Younger ordinands, historically, seem to have exercised particularly enduring ministries, and have provided much of the supply of vicars to parishes.
4. Housing and remuneration issues did not emerge as major concerns in the thinking of respondents, especially in more recent years.
5. Respondents expected to, and believed that they do, work on average considerably more hours than their peers in other walks of life, though some would like to work slightly fewer hours than currently.
6. Respondents generally derived considerable support and encouragement from those amongst whom they minister.

Other significant observations are

1. Whereas in previous decades nearly all ordinands had a high degree of openness to ministering as a vicar during their ministry, it appears that a rising proportion of ordinands now have little sense that they might ever minister as a vicar. The numbers of ordinands being ordained each year has been trending up, but not sufficiently to provide enough vicars into the future, given the more diverse senses of call, especially as ordinands tend to be older and many current vicars are themselves approaching retirement age.
2. The largest group of licensed clergy apart from those licensed as vicars is that of assistant priests. Some of these are clergy still in their curacies, but many are clergy who in past years would have been taking up appointments as vicars. Numbers of these do not ever expect to be vicars, which renders them unavailable for parish ministry within much of the Diocese, given that few parishes can afford more than one stipend.
3. Even though recent ordinands seem to have sensed their call for a period of time similar to earlier ordinands, generally they have been selected for ordination much later in the training process. This may be connected with changed arrangements for support during training, but it must affect options within the formation and training process for Melbourne ordinands.
4. With ageing, respondents became increasingly drawn to subjective and decreasingly drawn to objective indicators of their own ministry effectiveness.
5. Older respondents and those residing in their own homes were less likely than others to exercise ministry as a vicar.
6. Perhaps unsurprisingly, given bishops' pastoral, disciplinary and diverse other responsibilities, the support received by respondents from bishops and other diocesan officers was rated as low.

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PURPOSE

The driving motivation behind this piece of research has been to understand better the profile, attitudes and experiences of those who have served, serve, may soon serve, or might have served as vicars in this Diocese. The assumption was that the ministry of vicars needs to be well understood for the future welfare of the church and its ministry and mission. Parish ministry is not the totality of the church's endeavours, but it is a very important aspect of those endeavours, and vicars are a key element within that aspect. One of the authors has written a paper on the supply of clergy in the diocese that provides some context for this study.¹

The data gathered from the 213 responses received is rich and complex, and the authors' main hope is that this data will become the focus for careful consideration by others, drawing their own conclusions. Tables of aggregated data from the perspectives of gender, ordination cohort, current age group, and age group at ordination are available on The Bishop Perry Institute website

(<http://bishopperryinstitute.org.au/newsletter/>). The survey instrument is also available there. The data can also be interrogated from different perspectives (e.g. by type of school attended) on application to the authors.

The aim of this introductory report is relatively modest. The intention is not to offer the full results or a full interpretation of the same, but rather to furnish a summary of key findings and to offer pointers for interpreting the data. More than this could have required something ten times the length. The authors hope that this initial analysis will offer others a way in, encouraging them to interrogate the tables for themselves. This report will make most sense when read in conjunction with the full set of results tables.

Occasionally, where relevant, comments offered by respondents are quoted.

One of our respondents summed up some of the rationale behind this study when he commented:

Having been a Priest for [more than 30] years I can categorically say that both Parish ministry and Clerical life have changed; just as the world we live in ... The first change is the large increase in the toughness, demands and challenges of ministry. ... The second change is the reduced credibility of the Churches (all denominations) and the constant aggressive and negative scrutiny by the media ... Thirdly. We still do not have an informed effective Theology of Emotion to assist clergy in their work with and for people as their leaders ... I loved being a vicar in Dio of Melb, but it is a very different dio now!! [M ordained 1970-72]

THE SURVEY

All 339 persons ordained priest in the Diocese of Melbourne in the calendar years 1970-72, 1980-82, 1990-92, 2000-02

and the period 2004-13 (other than the fifteen who had died) were invited to participate, and were contacted initially by letter with the questionnaire attached. Those invited to participate comprised 60% of the 561 priests ordained in Melbourne from 1970 to 2013, with a deliberate bias towards recent ordinands. A high response rate (66%) was achieved amongst this large sample, and respondents appear to have understood most of the questions clearly, and to have responded with enthusiasm. People appreciated being asked:

Thanks for the survey! [M ordained 1970-72]

Thank you!!! It was marvellous to be invited into this survey [F ordained 1990-92]

In considering the data it is important to be mindful of three things. First, while the survey included some clergy ordained priest in the Diocese of Melbourne in each of the last five decades, not everyone from the first four decades was surveyed. Second, clergy ordained in other dioceses were not surveyed, even though they form a significant part of the current clergy of the Diocese (see table 13), and some of those who were surveyed have not served for very long in this Diocese. The reason for this aspect of the research design was to offer a particular window onto the selection, training and ordination processes within this Diocese over the last half century. Third, as might be expected, the response rate was relatively low amongst those no longer in Anglican licensed or permission to officiate (PTO) ministry of any kind (18% responded of the 28 ordinands thought still to be alive/known not to have died), meaning that this group is not fully represented within the data.

Responses were confidential, and were returned through a trusted third party. A double envelope system was used so that the researchers did not know the identity of the respondents. The first form of the survey asked for year of birth, which might have made some individual respondents identifiable.² Data received back on this version of the form was converted into age groups. One of the research partners, Colin Reilly, completed all data entry, and no one else even handled the forms, save the third party, the Revd Bill Peacock.

Funding for this project was received mainly from the Australian Theological Research Foundation, but also in part from The Bishop Perry Institute of the Diocese of Melbourne. This research has been independent of diocesan authorities, though encouraged by them.

Our thanks are due to the priests who completed the survey, for their time and effort in completing the survey and for the information with which they entrusted us; to Bill Peacock, whose assistance made that trusting easier; and to St John's Cranbourne, for office facilities and for assistance with mailings and photocopying.

¹ Colin Reilly, 'Clergy supply, deployment, and attrition in the Diocese of Melbourne' (Bishop Perry Institute for Ministry and Mission, June 2015)

<http://bishopperryinstitute.org.au/uploads/Clergy%20supply%20deployment%20and%20attrition%20in%20the%20Diocese%20of%20Melbourne.pdf>

² A coded system of tracking those in the sample who had not initially replied made it possible for them to be sent a reminder about responding. The reminder was accompanied by the second form of the survey. This form asked for age in terms of age brackets.

OBSERVATIONS FROM THE DATA

Preparatory comments

This section sets out the conventions used in presenting data in the body of this report.

Readers should note that in order to save space short headings and alphanumeric codes (A4, B6 etc) have been used. The codes refer to the question numbers in the survey. Most of these questions are also shown in the boxes at the beginning of each section.

The periods in which respondents were ordained priest are referred to in this report as ‘cohorts’. Readers should be aware that the 1990-92 cohort included the first women ordained priest, and the demographic characteristics of this cohort may therefore be unusual.

‘Active’ clergy are those holding a licence other than PTO.

Throughout this report ‘ordination’ refers to ordination as priest.

In the notes and tables reference is made occasionally to the total population of priests ordained in these cohorts, or to all priests ordained from 1970 to 2013. The source for this has been Colin Reilly’s *Ecclesia Anglicana Australis* database, principally derived from information in the *Yearbook of the Diocese of Melbourne*.

Many of the small tables here are extracted from the full set of tables that, as indicated, can be accessed at <http://bishopperryinstitute.org.au/newsletter/>.

Quotations from respondents are shown in italic, with an indication of the gender and period of ordination of the priest making the comment. The full set of comments has not been published as some of them could identify the respondent. Readers should be aware that there is a tendency for open-ended comments in survey responses to be disproportionately negative.³ Where we have reported comments it is because we believe they give some insight in relation to the quantitative data reported.

Age and gender

A1a	What is your age now?				
	Up to 29	30-34	35-39	40-44	45-49
	50-54	55-59	60-64	65-69	70-74
	75-79	80-84	85 and over		
A1b	What was your age when you were ordained <u>priest</u> ?				
	Up to 29	30-34	35-39	40-44	45-49
	50-54	55-59	60-64	65-69	
A2	Gender: _____				

A1a Age now [p1 & pp31-60 of the full tables]

Ninety-five (45%) of the 209 respondents in known age groups were aged sixty or more, despite this study’s focus on recent ordinands. Eleven of the 75 women respondents in known age groups were aged under 50 (15%) and 53 of the

134 men respondents in known age groups were aged under 50 (40%). These figures are not surprising, given that the survey included retired clergy and that the average age of active clergy in the Diocese of Melbourne has been rising from 46 in 1961 to 55 in 2014.

If the 1970-72 and 1980-82 cohorts are excluded due to these groups now being retired or near retired, of the 157 respondents ordained priest from 1990 in known age groups aged under 70 years (four respondents declined to give their age group), 93 respondents (59%) were 50 or older. This is despite the relatively high numbers of ordinands in 2007-09 and 2010-13, and the sampling bias in this research to ordinands in the last 15 years.⁴

A1b Age group at ordination as priest

[pp1-2 & pp31-60 of the full tables]

Amongst the 1980-82 respondents the average ordination age was around 30 years (slightly lower than the 1970-72 respondents). This average age reached the mid 40s with the 2000-02 respondents, and then reduced to the late 30s with the 2010-13 respondents.

At the risk of stating the obvious, people of average age 40 reach an average age of 60 just twenty years later, which means that numbers of respondents ordained as recently as 15 years ago are approaching retirement.

Ten of the 13 respondents ordained at 60+ years of age were ordained after 2006.

Not retired yet but very soon [F ordained 1990-92]

I am very drawn to parish ministry. Ordination late in life & health concerns preclude this. But I enjoy working as an associate priest and can & do perform all duties of incumbent as & when required e.g. in covering leave etc. [F ordained 2010-13]

A2 Gender [pp1-30 & p32 of the full tables]

The proportion of female ordinands was lower in 2004-06, 2007-09 and 2010-13 than in 1990-92 and 2000-02. The 1990-92 cohort included the first women ordained priest in the Diocese.

Table 1 Female priests: numbers ordained, and responding to the survey, by cohort

Period	Priests ordained	Female priests ordained	Female respondents	Female as	Female
				propn all priests ordained	respondents as propn all female priests in cohorts
1990-92	69	33	21	48%	64%
2000-02	36	18	11	50%	61%
2004-06	45	16	13	36%	81%
2007-09	64	26	15	41%	58%
2010-13	64	23	17	36%	74%

⁴ For the 259 Melbourne priests ordained from 1990 to 2013 whose age is known and who were under 70 in 2014, the average age was 53 [derived from information published in *The Australian Anglican Directory* and other clerical directories].

³ Reanna M Poncheri et al., ‘A Comment on Employee Surveys: Negativity Bias in Open-Ended Responses’, *Organizational Research Methods* 11, no. 3 (2008): 614–30.

Ordination, accommodation & current licence

[pp1-30 & pp31-34 of the full tables]

- A3 In which period were you ordained priest?
 1970-72 1980-82 1990-92 2000-02
 2004-06 2007-09 2010-13
- A4 What is the total number of years you have spent in licensed appointments or as a locum since being ordained priest? _____
- A5 What is the total number of years you have spent in licensed appointments or as a locum **in the Diocese of Melbourne** since being ordained priest? _____
- A6 What is your current main ministry licence?
 none vicar (incl. locum) parish other
 non-parish setting PTO
- A7 Where do you live now?
 church provided accommodation adjacent to other church property
 church provided accommodation away from other church property
 own home other accommodation
- A8 When were you selected for ordination as priest?
 prior to starting theological education
 in my first 2 years of theological education
 later in my theological education
 after I had been ordained deacon

A3 Period in which ordained ('ordination cohort')

The number of people ordained as priest in any given three year period has fluctuated considerably over the decades, though it has been generally increasing (note the last cohort, 2010-2013 covers four years, and the 1990-92 cohort the first ordination of women as priests). The number of survey respondents reflected the overall pattern of ordinations.

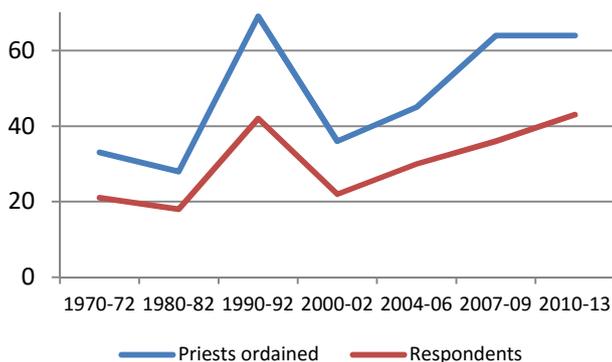


Figure 1 Number of Melbourne priests ordained and survey respondents by cohort periods

A4 & A5 Time in licensed/locum ministry and time in licensed/locum ministry in Melbourne

Most Melbourne-ordained priests have spent most of their active ministry within the Diocese of Melbourne. Respondents had been ordained on average for 15 years and

spent on average 11 of these licensed in the Diocese of Melbourne.⁵

A6 Current licence type

Table 2 Respondents in active ministry by type of licence⁶

Licence	Total	Propn of active respondents		Propn female	
		Female	Male	Female	Male
Vicar (incl locum)	66	42%	20	46	30%
Parish other	51	32%	19	32	37%
Non-parish setting	41	26%	18	23	44%
Total active	158	100%	57	101	36%
Parish as propn total	74%		68%	77%	

The 1980-82 cohort has the highest proportion now serving as vicars, despite this cohort now being partly of retirement age. The 2010-13 cohort is only partly available for appointment as vicar. Leaving 1990-92 aside, which has a particularly low proportion licensed as vicars, the proportion of current vicars in each cohort from 1980-82 to 2007-09 gradually declines, while the proportion from each cohort in 'parish other' appointments increases – from 0% to 25%. Across the cohorts as many as one fifth of respondents were licensed in non-parish settings.⁷

Forty-two of the 65 respondents in known age groups who were vicars were aged 50+ (65%). Twenty-four of the 49 respondents in known age groups who were in 'parish other' appointments were aged 30-49 (49%). 'Parish other' includes assistant ministers in training, but also many others.⁸

A7 Accommodation arrangements

In and towards retirement it might be expected that a higher proportion of clergy would reside in their own home. This is the case, but the 1990-92 and 2007-09 cohorts also indicated high levels of residing in their own residences. Of respondents ordained between 1980 and 2013, 53% reported living in their own home, and only 26% reported living in 'church provided adjacent church property' accommodation. There is a clear movement towards clergy living in their own residences.

Amongst vicar respondents, 65% were living in church provided accommodation (Table 3) – 86% of these in accommodation adjacent to other church property (usually the parish church).

⁵ Some respondents may have included PTO periods in answering this question.

⁶ Table 2 includes clergy ordained in Melbourne but now in other dioceses.

⁷ The 2007-09 cohort shows particular movement to the 'PTO' category, probably partly on account of the ordination age of numbers of respondents in this cohort

⁸ In the Diocese of Melbourne training has usually been considered to continue for four years after ordination as deacon.

Table 3 Accommodation of active respondents

Ministry type	Total	Church	Church	Own	Other
		provided adjacent church property	provided away from church property		
Vicar (incl locum)	66	37	6	22	1
Parish other	51	11	13	22	5
Non-parish setting	41	3	1	27	10
Total	158	51	20	71	16
Propn of total	100%	32%	13%	45%	10%

A8 Timing of selection for ordination

From the 2000-02 cohort onwards the majority of ordinands were selected after starting theological studies, and since the 2000-02 cohort this has been true of 80 to 90% of ordinands. Until the 1980-82 cluster, a majority of ordinands were selected before commencing training (two thirds in 1970-72).

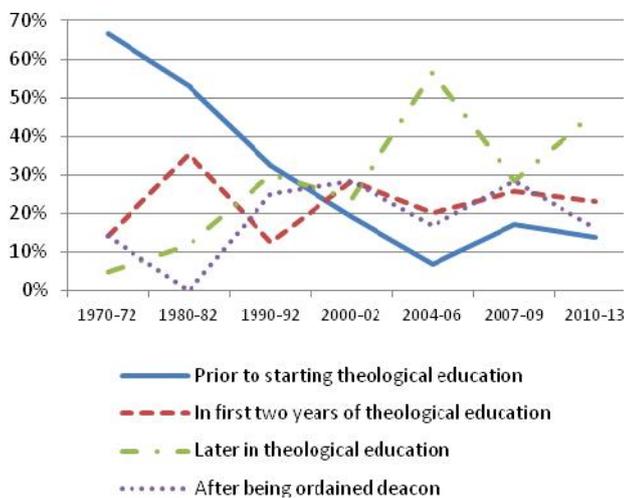


Figure 2 Period of selection by ordination cohort

The longer time between selection and ordination for the 1990-92 cohort is explained by the delay encountered by women waiting to participate in the first ordination of women as priests.

There appear to have been significant numbers of ordinands in the 1990-92 cohort, and subsequently, who were selected for ordination as priest once already a deacon.

The data indicate that the greater a respondent's age at ordination, the closer their selection occurred to their time of ordination.

Sense of call [pp4-5 & pp34-35 of the full tables]

- B1** For how long had you had your calling to ordination prior to selection for ordination as a priest?
 for less than 12 months for 1 – 3 years
 for more than 3 years
- B2** Was your own call a call to minister in a particular setting or particular settings?
 yes – if so, please go to next question (B3)
 no – if so please skip the next question and go to **B4**

- B3** To which of the following ministry setting(s) did you feel called, or possibly called?
 parish ministry as vicar
 parish ministry as associate priest
 chaplain in a school/university
 chaplain in another context
 theological lecturer
 missionary service
 church planting
 ecumenical/parachurch context
 independent/freelance
 other _____
- B4** How confident were you at the time of ordination that you were 'truly called' (words of ordinal)
 50 - 70% sure 70 – 90% sure 90+% sure

B1 Length of call prior to selection

Across nearly all cohorts a strong majority of ordinands had sensed their calling to ordination from more than three years before their ordination (68%).

The data indicate that apart from those ordained younger than 30 or older than 69, the length of call prior to ordination was pretty constant across age groups at ordination.

B2 Sense of call to a particular setting or settings

There was a gradual but clear rise across cohorts in terms of the number of ordinands who reported being called to a particular setting or settings (58% of 1970-72 respondents rising to around 80% in the 2004-13 cohorts). This may reflect a sense that ordained ministry can now be exercised in a greater variety of settings, and it probably reflects a reduced willingness to countenance some traditional forms of ordained ministry, including ministry as a vicar.

B3 Specific calling/callings⁹

These data are difficult to interpret, because the question allowed respondents to give multiple responses. More recent cohorts gave larger numbers of responses per respondent, as will be seen if the percentages are added together (the percentage indicates the proportion of respondents who gave that response).

Some respondents had very specific callings with regard to setting, some had only one, some had a number, and others had no particular setting to which they believed they were called. If we assume that those with no stated specific calling had a calling to be a vicar (being the predominant model of ministry in the church¹⁰), and that those with no sense of call to be a vicar or to minister in parishes only had a call to sector ministry of some kind, the remaining priests are

⁹ Responses to this question were contingent on those to B2. The 14 respondents who completed B3 but left B2 blank were coded as '1Yes' in B2. Five respondents did not complete either B2 or B3.

¹⁰ Although declining: in the Province of Victoria the proportion of active clergy who were parish priests (PiC, rector or vicar) has fallen from 65% in 1971 to 48% in 2014, the numbers dropping from 338 to 254.

presumably those who had a call to parish ministry, though not to be vicars. It can be seen from Table 4 and Figure 3 that from the 1980s vocations to sector ministry have been rising while those to lead parishes have continued to fall as a proportion of all ordinands.

Table 4 Sense of call before selection for ordination

Period ordained	Total	Call to be		
		Vicar	Parish assistant only	Sector ministry only
1970-72	20	19	0	1
1980-82	17	16	1	0
1990-92	41	31	4	6
2000-02	21	14	5	2
2004-06	30	20	0	10
2007-09	36	23	8	5
2010-13	43	25	5	13
Total	208	148	23	37
Propn of total	100%	71%	11%	18%

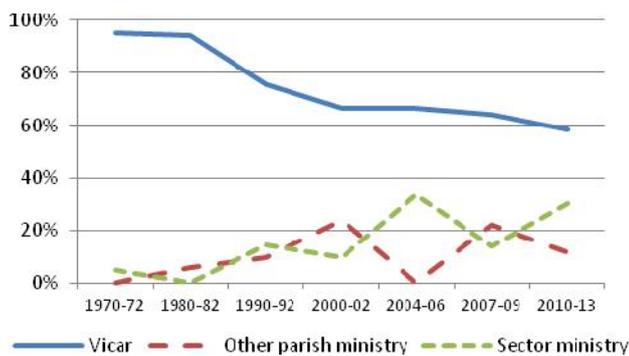


Figure 3 Ministry settings to which called

Ordained ministry for me is a context in which to do the ministry I feel called to do - discipleship, leadership, evangelism, social action etc. (cf 2 Tim 4:1-5). I'm unsure of the language of ordination as 'priest' and prefer to use language of 'minister'. Whilst in the Anglican church, I am open to possibilities of working with other denominations/movements within the Christian body. My stronger sense of call is as disciple, rather than a particular affiliation with the Anglican denomination. [M ordained 2010-13]

Among those who expressed a particular sense of call, the predominant calling was to ministry as a vicar, but the proportion in the ordination cohorts has fallen from being the great majority to being around half. Calling to missionary service has also fallen, while calling to chaplaincy has risen markedly. The most dramatic increase has been in the call to be an assistant minister in a parish, with 45% of the most recent two cohorts nominating this, while only 53% felt called to be vicars. When the numbers in the 'vicar' and 'parish assistants only' columns in Table 4 are added together for the 2000-13 period, the total of 100 represents 77% of

the 130 priests responding for this period.¹¹ These data suggest that the discernible shift towards multi-staffed larger parishes may be as much driven by vocational expectations as other factors.

Another notable development, evident in the 2004-13 cohorts, was a sense of specific call to church planting. Nearly 13% of respondents in these cohorts cited this as a setting to which they felt called or possibly called. Only 55% of these same respondents cited ministry as a vicar as a calling or possible calling. Amongst earlier respondents, only 4% nominated church planting, and all of these were in the 1990-92 cohort.

Whereas most ordinands once expected to become vicars, now ordinands are open to many more options, and arguably less open in many cases to ever being a vicar. If the number of parishes had remained constant (it has reduced slightly) the overall reduction in ordinands' particular sense of call to ministry as a vicar would require a 60% increase in the supply of clergy in order to supply vicars for all parishes into the future.¹²

The age at ordination data suggest that the younger a person is ordained the more likely they are to have a particular calling to be a vicar, and that the later they are ordained the more likely they are to have a particular calling to be an associate priest.

B4 Confidence in call

The 2000-02, 2004-06 and 2007-09 cohorts were the most confident in their sense of call, though over 75% in each cohort except one said they were more than 90% confident about their calling.

Background and prior experience

[pp6-8 & pp36-38 of the full tables]

- C1 In which of the following areas of ministry had you had substantial experience prior to ordination? - **select as many as apply**
- music ministry
 - liturgical and worship ministry
 - children's / youth ministry
 - community service
 - mentoring / discipling
 - small group leadership / adult education
 - church administration
 - preaching
 - justice advocacy
 - evangelism
 - pastoral care

¹¹ This is similar to the long-term proportion of clergy deployed in parish ministry in the Diocese, see Table 13.

¹² Amongst the combined 1970-72 and 1980-82 cohorts, 22 of the 25 who responded to this question nominated 'Parish ministry as vicar' (88%). However, in the combined cohorts from 2000 to 2013, only 54 of the 100 who responded to this question nominated 'Parish ministry as vicar' (54%). This suggests that a 60% increase in ordinands may be needed to generate the same numbers of vicars as in the past.

	men's / women's / families' ministry		
C2	For how long were you a member of Anglican churches prior to ordination?		
	under 12 months	1-5 years	5+ years
C3	For how long had you been a Christian prior to ordination?		
	under 12 months	1-5 years	5+ years
C4	Where did you complete your schooling?		
	in a government school		
	in an Anglican school		
	in another type of school		
C5	What was your highest qualification prior to training for ordination?		
	year 12	certificate	diploma
	bachelor degree	masters degree	
	doctorate	other	

C1 Pre-ordination ministry experience

The 1970-72 cohort listed far fewer areas of prior ministry experience than later cohorts (their callings would have preceded the discovery of 'lay ministry'). This cohort listed 2.75 areas each on average – but from the 1980-82 cohort onwards, on average 5 areas, and then 6, were listed.

Those respondents ordained younger than 40 claimed comparable levels of prior ministry experience to those ordained later, and if community service, church administration, justice advocacy and pastoral care are excluded, claimed more kinds of prior ministry experience.

Curiously, while the administrative burden on vicars was cited as a negative factor by 42% of respondents, prior church administrative experience seems to have compounded and not lessened this: 45% of those who claimed prior administrative experience cited administrative expectations of vicars as a negative factor with regard to being a vicar (see F4).

I am Vicar of a parish which has few people skilled in administration and leadership. There is a heavy burden on me to make sure that the necessary admin. gets done. I don't have enough time for visiting people for pastoral care or to get to know the new people.
[F ordained 1990-92]

My main concern is the overwhelming amount of administration expected by the Diocese & little human resources especially in country areas. [F ordained 2000-02]

C2, C3 Pre-ordination time as an Anglican and as a Christian

The vast majority of respondents had been Anglicans for at least five years prior to ordination, and very few had been Christians for less than five years.

Over 80% of ordinands in each cohort had been members of the Anglican Church for over five years prior to ordination. None of the respondents since 1990 had belonged to the Anglican Church for less than 12 months, and there were very few of these before then. None in the cohorts from 2000-02 onwards had been a Christian for less than five years prior to ordination, though there were a very

small number who had been Christian for less than five years in the two earlier cohorts.

C4 Final secondary schooling

Priests were more likely to have completed their schooling in government schools than elsewhere, and the proportion coming from Anglican schools has been declining. The proportion coming from other types of school was 19% overall, and a quarter of ordinands from 2007.

C5 Highest qualification prior to training for ordination

The overall trend in terms of ordinands having greater prior qualifications now than previously may be accounted for by the proliferation and 'creep' of academic qualifications in the education system. However, it can be noted that some 10 to 20% still begin their training with less than a bachelor degree.¹³ Significantly more men (50%) than women (39%) had a bachelor degree as their highest pre-ordination training qualification, but more women (21%) than men (16%) had a masters degree or doctorate.

The data suggest that the greater a respondent's age at ordination the higher that person's highest qualification prior to ordination training will be.

Geographical background

[pp9-10 & pp39-40 of the full tables]

C6	Where did you live for the greatest number of years prior to ordination?	
C7	Leaving aside student placements, where was the church/faith community to which you belonged just prior to ordination?	
	interstate – rural	interstate – urban
	overseas – rural	overseas – urban
	rural Victoria (incl regional cities but not Geelong)	
	Melbourne within 15km of the former GPO	
	Geelong within 5km of the Geelong PO	
	Melbourne or Geelong further out than indicated above	
C8	If this church/faith community to which you belonged prior to ordination was in the Diocese of Melbourne, please indicate in which current region of the Diocese it was located.	
	Northern/Western	Southern
	Eastern	not applicable

C6 Main residence location before ordination

About a quarter of respondents ordained in the last four decades spent the longest part of their lives prior to ordination living interstate, and about a tenth were living interstate just prior to ordination. Another 14% came from overseas or from another Victorian diocese just prior to ordination. Of the 60% of respondents coming from within

¹³ Our question was a little ambiguous and it is possible that some respondents put 'diploma' as their response if their last qualification was a graduate diploma.

the Diocese, around 60% were living within 15 km of the former Melbourne GPO, with the rest coming from further out and a few from Geelong. This suggests that ordinands tend to be less familiar with the outer suburbs than with the more established parts of the diocesan area, and that some may have limited general familiarity with Melbourne.

C7 Church location just prior to ordination

Just prior to ordination, the proportion of respondents belonging to churches or faith communities within 15 km of the former GPO or within 5 km of the Geelong PO was fairly consistently well in excess of 50%, probably on account of the central location of Melbourne’s two training colleges. This is almost twice the ordinands that belonged to churches or faith communities in other parts of the Diocese just prior to ordination. Surprisingly, this proportion has not increased much from the 22% level found amongst the 1980-82 cohort, despite the amount of urban growth in the meantime. Ordinands have tended to come from the central parts of the Diocese, be drawn to those parts for their years of training, and to gain most of their church community experiences just prior to ordination in the central parts of the Diocese. Only 77 (38%) of the Diocese’s parishes fall within the Melbourne 15 km and Geelong 5 km radii, so this apparent imbalance bears further investigation. It could be a factor in the challenge facing the church to develop ministry in the growing outer parts of the metropolitan area.

The proportion of priests in active ministry in the diocese who were ordained in Melbourne has been steadily rising, but the survey reveals that a considerable proportion of Melbourne ordained priests have had a substantial part of their life experience outside the diocese before ordination. The proportion of clergy culturally formed by the diocese therefore may not be increasing.

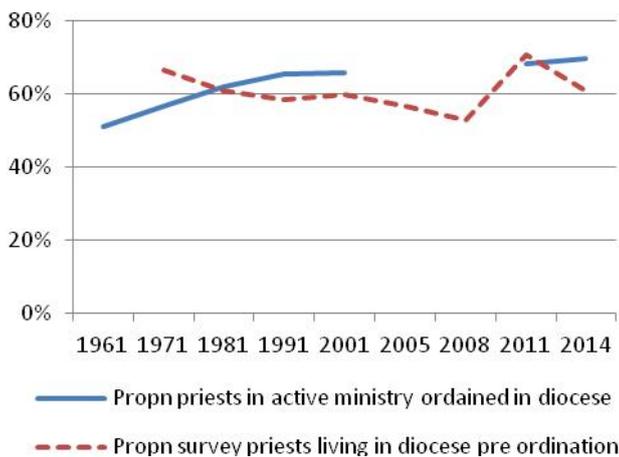


Figure 4 Proportion of priests in active ministry in Melbourne ordained in the Diocese¹⁴ and survey priests living in the Diocese before ordination

¹⁴ Percentages for 1961 to 2001, 2011 & 2014 derived from active clergy listed the *Yearbook* of the Anglican Diocese of Melbourne; not yet calculated for 2005 & 2008.

C8 Region of church location prior to ordination

Although the Regions of the Diocese of Melbourne each had a similar number of parishes, the proportion of the 175 priests who identified a region for the church/faith community to which they belonged prior to ordination varied from 20% for the Southern Region to 37% for the Northern/Western Region to 43% for the Eastern Region. Further, it would appear that vocations are not as evenly spread across the Diocese as in past times, possibly due to a small number of churches being associated with a large number of vocations.

Table 5 Region of church/faith community just prior to ordination

Period ordained	Region				No response or na
	Total	Eastern	Northern/Western	Southern	
1970-72	21	7	3	7	4
1980-82	18	6	5	4	3
<i>Earlier total</i>	39	<i>13</i>	<i>8</i>	<i>11</i>	<i>7</i>
1990-92	41	9	20	4	8
2000-02	21	8	5	4	4
2004-06	30	9	10	5	6
2007-09	36	16	10	4	6
2010-13	42	19	12	7	4
<i>Later total</i>	170	<i>61</i>	<i>57</i>	<i>24</i>	<i>28</i>
Total	209	74	65	35	35
<i>Propn of total from regions</i>					
Earlier period		41%	25%	34%	
Later period		43%	40%	17%	
All periods		43%	37%	20%	

Family background

[pp10-12 & pp40-42 of the full tables]

C9	What was the language mostly spoken in your childhood home?
C10	How would you describe the socio-economic circumstances of your family of origin? highly disadvantaged somewhat disadvantaged average somewhat advantaged highly advantaged
C11	How would you describe your family of origin prior to your ordination? practising Christian (Anglican) practising Christian (non-Anglican) nominal Christian (Anglican) nominal Christian (non-Anglican) agnostic atheist other, please specify _____

C9 Childhood home language

From the 1990-92 cohort onwards, approximately 5% of respondents at home in childhood mostly spoke a language other than English. This percentage was considerably boosted by the 17% in the 2007-09 cohort. Five of the 11

respondents in question, from across the cohorts, spoke Chinese.

C10 Socio-economic background

Across the cohorts a steady core around 40% described the socio-economic circumstances of their family of origin as ‘average’. However across the 1970-72 and 1980-82 cohorts combined, 28% of respondents described these circumstances using a ‘disadvantaged’ category and 33% choosing an ‘advantaged’ category, whereas across the 2000-02 to 2010-13 cohorts, the corresponding percentages were 18% and 44%. This suggests that respondents in the more recent cohorts have tended to come from slightly more advantaged backgrounds.

C11 Religious background

A majority of respondents in all cohorts came from an Anglican background, with the proportion falling from more than three quarters to just over half from the early to most recent cohorts. Amongst these there has been a fairly consistent 40% component of respondents with practising (as opposed to nominal) Anglican family backgrounds.

Ecclesial identity [p12 & p42 of the full tables]

D1	<u>Just prior to ordination</u> to what degree would you have described yourself as? (please mark each row)
D2	And how would you describe yourself <u>now</u> ? (please mark each row)
	<i>not at all slightly somewhat considerably very much</i>
	catholic
	evangelical
	liberal
	orthodox
	contemporary
	traditional
	charismatic
	reformed

D1, D2 Ecclesial identity just prior to ordination and now

At the time of ordination respondents collectively identified most strongly first with ‘Evangelical’ (average 3.8 out of 5, where the score ranged from 1 ‘not at all’ to 5 ‘very much’), second ‘Contemporary’ (3.4), third ‘Orthodox’ (3.3) and fourth ‘Reformed’ (3.0). At the time of completing the survey, respondents collectively identified most strongly first with ‘Evangelical’ (3.7), second ‘Contemporary’ (3.5), third ‘Orthodox’ (3.4) and fourth ‘Traditional’ (3.0). Overall, the least favoured descriptors were ‘Liberal’ and ‘Charismatic’, both at the times of ordination and of completing the survey.

Amongst ordinands, ‘Reformed’, ‘Charismatic’, ‘Contemporary’ and ‘Evangelical’ have been increasing; ‘Liberal’ has declined significantly, ‘Catholic’ has declined to a lesser extent; while ‘Orthodox’ and ‘Traditional’ have been relatively stable.

While there was a slight overall increase in levels of identification across all scores from ‘time of ordination’ to

‘now’, adding an average 0.06, this can be explained more by an increase in identifications with ‘Catholic’ or ‘Liberal’ amongst earlier ordinands, and by a lesser but more dispersed increase with ‘Charismatic’.

The following table focuses on respondents who said a particular descriptor described them ‘considerably’ or ‘very much’. Because an individual might use more than one term in this way, the numbers of responses add to more than the total number of respondents and the percentages total more than 100%.

Table 6 Ecclesial descriptors: ‘considerably’ or ‘very much’

Ecclesial descriptor	Prior to ordination as priest		In 2014	
	Number	Propn of total	Number	Propn of total
Catholic	60	29%	64	31%
Charismatic	33	16%	38	18%
Contemporary	86	41%	89	43%
Evangelical	128	62%	122	59%
Liberal	33	16%	41	20%
Orthodox	93	45%	97	47%
Reformed	77	37%	73	35%
Traditional	55	26%	49	24%
No strong identity	13	6%	11	5%
Total Respondents	208	100%	208	100%

The various combinations of descriptors were fascinating, but a detailed discussion is beyond the scope of this report. Suffice to say that if the ‘considerably’ or ‘very much’ terms are combined for each individual, there were 64 different combinations for 197 priests in 2014 – the remaining 11 priests claimed to have no strong identity.

I think I am ‘charismatic’ because the Spirit is given to me. I think I am Evangelical because I preach the gospel and make new Christians, I am orthodox of course, but also not in a ‘traditional’ kind of way.
[M ordained 1980-82]

Challenges of ministry

[pp13-15 & pp43-45 of the full tables]

E1	<u>At your time of ordination</u> what was your openness to change residence to take up a ministry appointment?
E2	What is your openness to change residence to take up a ministry appointment <u>now</u> , should the right opening arise?
	very low low intermediate high very high
E3	<u>At your time of ordination</u> how many hours per week on average did you anticipate being engaged in the work of ministry?
E4	How many hours per week on average are you engaged in the work of ministry <u>now</u> ?
E5	Ideally, how many hours per week on average would you be willing to be engaged in the work of ministry <u>now</u> ?
	0-19 hours 19-38 hours 38-57 hours 57+ hours not applicable

E6 If you have not had an appointment as a vicar, or have not spent as much time in such appointments as you would have liked, is this because you have not been offered the opportunity?
 Yes No not applicable
 comment (if any _____)

E1 Openness to change residence at ordination

Respondents’ openness to move residence at the time of ordination has reduced overall from between ‘high’ and ‘very high’ over the 1970-72, 1980-82 and 1990-92 ordination cohorts, to between ‘intermediate’ and ‘high’ over the 2004-13 cohorts.

Overall 53% of female respondents indicated a ‘high’ to ‘very high’ openness to moving at the time of ordination, with the corresponding figure for male respondents being 79%. But the gap was less pronounced for the 1990-92 cohort – the first with women priests – the ‘high’ to ‘very high’ percentage for that cohort was 79% for females and 86% for males.

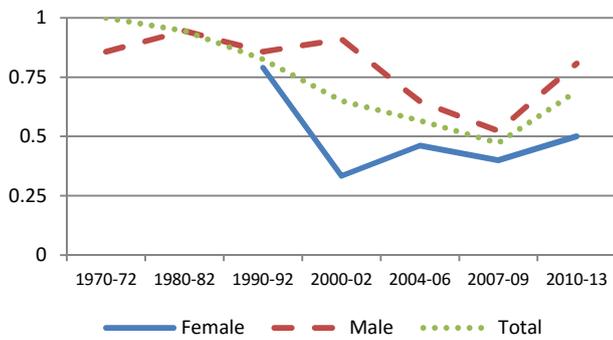


Figure 5 Proportion of priests with ‘high’ or ‘very high’ openness to change residence at time of ordination by ordination cohort

Willingness amongst respondents to move residence at the time of ordination broadly inversely corresponded with age group at ordination. Overall, of those respondents ordained younger than 40 around 85% said their openness to moving was ‘high’ or ‘very high’, but of those ordained at 40 or older, only 52% made these responses.

... being ordained later in life required greater thought about moving from home when husband [working] from home – no clergy housing could accommodate requirements. If ordained earlier in life, our pathways would probably have been different and moving in clergy homes not difficult. [F ordained 2007-09]

E2 Openness to change residence now

Respondents’ openness to move residence in order to take up a ministry appointment at the time of completing the survey, excluding the 1970-72 cluster and those in other clusters replying ‘not applicable’, was on average ‘intermediate’ to ‘high’, and pretty consistent across clusters. Overall 51% of relevant female respondents indicated a ‘high’ to ‘very high’ openness to moving at the

time of the survey, with the corresponding figure for male respondents being 59%.

Willingness amongst respondents to move residence at the time of completing the survey was not reliably predictable by age group, with those under 30 having relatively low willingness to move, but those in the 30-39 age group having the highest willingness.

Once respondents for whom the issue was deemed irrelevant were excluded, the age group of respondents at ordination seemed to make little difference to their openness to change residence at the time of the survey. Around 57% across all age groups up to and including 60-69 indicated a ‘high’ or ‘very high’ openness to moving residence.

A number of the negative factors sometimes associated with being a vicar (see F4) can be linked with changing residence. These can be termed ‘factors against relocating’ (see note under Table 7). There is some correlation between a priest’s citing of these factors and being open to change residence now, particularly at the ‘very low’ and ‘low’ openness levels. Nevertheless, these do not seem to constitute insuperable barriers. For example, the 40-49 age group in Table 7 has a ‘high’ openness to move, despite citing more than average (2.3) factors against relocating.

Table 7 Openness to change residence to take up a ministry appointment now with number of factors against relocating

Age group in 2014	Under 30	30-39	40-49	50-59
Number with openness to change:				
Very low		2		5
Low	1	1	5	8
Intermediate	2	3	10	7
High		6	9	12
Very high		14	9	15
Total priests	3	26	33	47
Propn with openness to change:				
Very low		8%		11%
Low	33%	4%	15%	17%
Intermediate	67%	12%	30%	15%
High		23%	27%	26%
Very high		54%	27%	32%
Total priests	100%	100%	100%	100%
Avg number of factors against relocating (a) for those with openness to change:				
Very low		2.5		2.2
Low	0.0	1.0	1.8	2.5
Intermediate	1.0	1.7	1.9	0.9
High		1.5	2.3	1.7
Very high		0.5	1.0	1.0

(a) Average number amongst the following five negative factors about being a vicar cited by these priests: having to move away from ‘my house’; having to move away from family and friends; impact on spouse’s work situation; impact on children’s schooling; difficulties in discharging other family responsibilities (e.g. care of family members).

E3 Anticipated hours of ministry at ordination

One hundred and fifty one out of 209 respondents (72%) anticipated at the time of ordination that they would engage in the work of ministry on average between 38 and 57 hours. Thirty-one (15%) anticipated working on average for more than 57 hours. Twenty-seven (13%) anticipated working for less than 38 hours, some evidently due to not expecting to

work full-time. Women were over-represented in the group expecting to work more than 57 hours (20% compared to 13% of men) and the group expecting to work fewer than 38 hours (21% compared to 8% of men).

E4 Current hours of ministry

Excluding the 1970-72 cohort and those who replied ‘not applicable’, 17% of the remaining respondents (30 of 181) indicated that they currently work in ministry on average fewer than 38 hours per week, 48% (86 of 181) indicated 38-57 hours per week, and 29% indicated more than 57 hours per week. Women respondents were again over-represented in the longer and shorter working clusters. Respondents from the 1990-92 cohort onwards appeared to be working more hours on average per week than they had anticipated prior to ordination, possibly by 5 to 7 hours per week.

Ninety-one per cent of relevant respondents up to 60 years of age reported working over 38 hours per week, and about one third of respondents up to 60 years of age reported working over 57 hours per week.

E5 Ideal hours of ministry

Across all cohorts considerably fewer than the actual number of respondents working 57+ hours per week regarded this as ideal. Most respondents saw 38-57 hours per week as the ideal in cohorts that had not reached retirement age.

The vicars engaged in ministry for the longest hours (57+) reported slightly lower levels of general wellbeing and satisfaction (feeling the things done in life are worthwhile) than those working more ‘normal’ vicar hours. Wellbeing and satisfaction was highest amongst those working 19-38 hours, though these constituted fewer than 5% of the relevant respondents.

Table 8 Average wellbeing and satisfaction of vicars according to weekly hours engaged in ministry

<i>Weekly hours engaged in ministry</i>	<i>Vicars</i>	<i>Avg wellbeing</i>	<i>Avg satisfaction</i>
0 - 19 hours	2	7.5	7.5
19 - 38 hours	3	9.7	9.7
38 - 57 hours	35	7.9	8.3
57+ hours	24	7.7	8.0

E6 Not given opportunity to be vicar

This question appears to have been ambiguous, and should probably have been broken down into two or more questions. Of the 82 respondents indicating that the question was applicable to them, 22 (27%) said they had not been given the opportunity to be a vicar. Five of these were from the 2010-13 cohort and thus hardly likely to have yet been offered a position as vicar, and another two had not expressed any desire to be a vicar in B3. So perhaps fifteen (9% of the 170 respondents ordained priest before 2010) had had the sense of vocation but not the opportunity to be a vicar.

Hopes, fears & expectations

[pp15-25 & pp45-55 of the full tables]

- F1 Just prior to ordination as a priest, how hard were you expecting to work as a priest compared with your peers in other work settings?
 much less less the same harder
 much harder hadn't thought about it
- F2 Prior to ordination, how did you expect that you would gauge your effectiveness in ordained ministry?
- F3 How do you gauge your effectiveness in ordained ministry now?
 – **select as many as apply**
 by feedback from significant others
 by feedback in supervision/mentoring/coaching
 by expressions of appreciation received in ministry
 by the Lord's affirmation through prayer
 by numerical factors (e.g. attendances, giving, confirmations etc)
 by growth and responsiveness in those ministered with
 by people coming to faith
 by offers of ecclesiastical 'advancement'
 other _____

F1 Expectation at ordination of effort needed

At ordination, there was a consistent expectation of working harder than peers in other work settings. Recent cohorts have not expected to work as hard as the priests from earlier cohorts, but nevertheless still expected to work harder than peers in other work settings.

F2, F3 Anticipated and current measures of ministry effectiveness

Prior to ordination respondents overall considered that ‘feedback from significant others’, ‘growth and responsiveness in those ministered with’ and ‘supervision / mentoring / coaching’ would be the leading means by which they would gauge the effectiveness of their ministries. At the time of completing the survey respondents indicated their leading indicators of effectiveness in ministry to be ‘growth and responsiveness in those ministered with’, ‘feedback from significant others’, and ‘by expressions of appreciation received in ministry’. Several factors were considerably less important than they had been expected to be prior to ordination, notably ‘supervision / mentoring / coaching’ (though it was still important), ‘numerical factors’ and ‘people coming to faith’. ‘Affirmation through prayer’ increased in importance.

There were marked gender differences prior to ordination in the weighting that respondents expected to place on various indicators of effectiveness in ministry, with male respondents overall placing greater emphasis on ‘numerical factors’ (female 28%, male 43%), and ‘people coming to faith’ (female 49%, male 63%), and female

respondents placing greater emphasis on 'supervision / mentoring / coaching' (female 83%, male 69%) and 'affirmation through prayer' (female 59%, male 51%). Gender differences were less marked in gauging effectiveness now.

Respondents ordained under 50 years of age placed much greater store prior to ordination on 'numerical factors' and 'people coming to faith' than those ordained older.

Every indicator of effectiveness in ministry carried less weight for older respondents, but particularly 'numerical factors' and 'people coming to faith'.

I think that it is going to be harder to sustain a vocation over a working life because of the shrinking church numbers and not being able to support as many clergy, unless vocations go down at the same rate. But because of increased stresses about decline in Church attendance, there is more pressure to be conformist, I have felt more pressure to get numbers, rather than to be 'The Parson=Person' in the community who has been freed to be this person of prayer.

[M, ordained 1980-82]

Hopes, fears & expectations (contd)

[pp15-25 & pp45-55 of the full tables]

F4 **For you**, which of the following were or are significant negative considerations about being a vicar, whether or not you have been a vicar? – **select as many as apply**

- having to move from 'my house'
- having to move away from family and friends
- impact on spouse's work situation
- impact on children's schooling
- difficulties in discharging other family responsibilities (e.g. care of family members)
- diocesan administrative expectations of vicars
- the stipend and allowances due to a vicar
- concerns about the adequacy or suitability of provided housing
- loss of weekends
- loss of privacy
- concerns about parish expectations of self and family
- having to leave 'the familiar'
- concerns about struggling to maintain parish viability
- fear of losing own missional focus
- fear of losing creativity
- other _____

F5 **For you**, which of the following were or are significant positive considerations about being a vicar, whether or not you have been a vicar? – **select as many as apply**

- being released and resourced to be a pastor to God's people
- having the opportunity to lead a local church to growth in numbers, health, and mission
- having the opportunity to preach the Word of God week by week
- having the opportunity to celebrate the sacraments

regularly

experiencing the high level of autonomy enjoyed by vicars

having the opportunity to enter deeply into local community life

being able to 'play to my strengths' in ministry

being in charge of many significant parts of parish church life

being free to participate in wider church and community affairs

the prospect of taking on other responsibilities

having the freedom to study and pray when working

job security

being my own 'boss'

being involved in ministry across all ages

other _____

F4 Negative considerations about being a vicar

The most revealing data evoked by this question were probably the factors that were not highly rated as deterrents to becoming a vicar. Overall, only 4% cited 'having to leave the familiar', 12% 'stipend and allowances', and 15% 'having to move from my house'. Factors that weighed heavily with many respondents were 'struggling to maintain parish viability' (49%), 'parish expectations about self and family' (44%), 'diocesan administrative expectations of vicars' (41%), and 'loss of privacy' (40%). There were many factors that weighed considerably more heavily with female than male respondents, notably 'other family responsibilities', 'diocesan administrative expectations', 'loss of weekends', 'loss of privacy' and 'struggling to maintain parish viability'. One factor weighed considerably more heavily with male than female respondents: 'impact on children's schooling'.

Across cohorts two trends were evident. First, concerns about the adequacy or suitability of housing were more pronounced in the 1970-72 and 1980-82 cohorts than later cohorts. This suggests that the minimum diocesan standards for vicarages introduced in the 1970s have been effective.

Second, the cohorts from 1990-92 onwards have tended to see being a vicar as jeopardising personal missional focus. Fifteen (38%) of the 39 priests who expressed this were in fact vicars at the time of the survey, so this concern did not necessarily prevent priests from becoming vicars.¹⁵

This view appeared to be quite prevalent amongst very recently ordained clergy. The 2010-13 cohort was a case in point. Only one of the twelve in that cohort expressing this concern was a vicar, so perhaps it was a fear of the unknown, but negative preconceptions were clearly at work. As this concern was expressed by 29% of that cohort, it could have consequences with regard to the supply of future vicars in the Diocese. Happily, eight of these twelve priests said they had a calling to parish ministry as vicar, with three giving their first preference to this ministry.

¹⁵ In hindsight, it would have been useful to ask the question 'Have you ever held a position as vicar, rector, or priest in charge of a parish?'.

F5 Positive considerations about being a vicar

Despite question F4 offering 16 negative considerations about being a vicar, and F5 offering 15 positive considerations, respondents selected far more positive considerations (on average 6.9 per respondent) than negative ones (on average 4.5) with more recent ordinands tending to cite a higher number of both negative and positive considerations, and females selecting on average 5.1 negative and 7.1 positive factors and males 4.1 and 6.8 respectively. The least cited positive considerations were ‘job security’ (10%), ‘prospect of taking on other responsibilities’ (12%). However, ‘preaching the Word of God week by week’ (83%), ‘pastoring God’s people’ (76%), ‘leading a local church’ (73%) and ‘celebrating the sacraments regularly’ (68%) were each selected by over two thirds of respondents, whereas no negative consideration was selected by half the respondents.

The most significant areas cited by women more than men were ‘celebrating the sacraments regularly’ (females 84%, males 59%), ‘being involved in ministry across all ages’ (females 76%, males 55%), ‘opportunity to enter deeply into local community life’ (females 68%, males 56%), and ‘freedom to study and pray’ (females 60%, males 50%). The most significant areas cited by men more than women were ‘being able to play to strengths’ (males 51%, females 37%), ‘leading a local church’ (males 77%, females 67%) and ‘being in charge of many parts of parish life’ (males 28%, females 20%).

The younger respondents were at the time of their ordination, the more positives they tended to perceive about ministry as a vicar.

Hopes, fears & expectations (contd)

[pp15-25 & pp45-55 of the full tables]

F6 If you withdrew from all active ministry before retirement, please indicate the reasons (choose as many as suit)

- I no longer had the necessary energy or health
- I wanted to follow other pursuits
- I no longer had the necessary sense of vocation
- I felt called to a different sort of work
- I was not fulfilled in ministry
- I had not been given the opportunity to continue in licensed ministry
- I was encouraged to do so by my family
- The remuneration was insufficient
- Licensed ministry was proving too difficult for me
- I had a sense that my skills and training were insufficient for continued ministry
- I did not feel sufficiently supported in my ministry
- other _____
- not applicable

F7 If your main license is in another diocese, or if you concluded your active ministry in another diocese, please indicate what prompted you to leave the Diocese of Melbourne (choose as many as suit)
a specific call to a position outside the Diocese of

Melbourne

- a desire to make a new start
- family factors
- the prospect of increased remuneration
- the prospect of increased opportunities or responsibilities
- climate
- lifestyle considerations
- lack of opportunity within the Diocese of Melbourne
- a sense that my skills and abilities were not sufficiently recognised within the Diocese of Melbourne
- lack of support within the Diocese of Melbourne
- other _____
- not applicable

F8 If you are now (or at the time of your retirement from active ministry were) not ministering primarily as a vicar or rector, please indicate the reasons (choose as many as suit)

- I am/was an assistant curate in a parish
- I had a clear calling to ministry in a non-parish setting
- desire to work in a ministry team as a co-leader rather than vicar or rector
- desire to work in a non-parish ministry setting
- desire to live in ‘my own house’
- desire to live near family and friends
- spouse’s work
- children’s schooling
- other family responsibilities (e.g. care of family members)
- administrative burden on vicars/rectors
- remuneration factors
- desire to have more free time, including at weekends
- desire for privacy
- desire to protect self and family from parishioner expectations
- desire to avoid issues of responsibility for parish financial viability
- desire to maintain own missional focus
- desire to maintain personal creativity
- aversion to ‘parish politics’
- fear of being bullied
- fear that being a vicar/rector would be injurious to my mental health
- other _____
- not applicable

F6 Reasons for early withdrawal from active ministry

The leading reasons given by the 58 respondents who indicated they had withdrawn from all active ministry before retirement were lack of ‘energy or health’ (62%), ‘felt called to a different sort of work’ (31%), ‘felt not sufficiently supported in ministry’ (26%), ‘not given the opportunity to continue in licensed ministry’ (22%), ‘licensed ministry proving too difficult’ (12%), ‘no longer having the necessary

sense of vocation' (12%), and 'not fulfilled in ministry' (10%).¹⁶

Gender differences were not particularly evident except in four areas. The first was lack of energy or health, where females were probably slightly over-represented (68% compared to 58% for males), though this probably reflects the older age at ordination of female respondents. The second was lack of fulfilment (18% of females, 6% males). On the other hand males were more likely than females to say that they no longer had the necessary sense of vocation, or that licensed ministry was proving too difficult (males 14% and females 9% in each case).

Lack of energy or health was a major issue for those in the 40-69 age group at the time of the survey, with this issue peaking amongst those in the 40-49 age group where 8 of the 9 who had withdrawn from active ministry gave this as a reason.

Respondents ordained when in the 40-69 age group who withdrew from active ministry early, very commonly did so due to lack of energy or health (16 or 73% of the 22 who withdrew).

F7 Reasons for leaving the Diocese of Melbourne

The leading reason for respondents leaving the Diocese of Melbourne was a specific call to a position in another diocese (79%). Other reasons, which could have fed into this main reason, were various, though relatively minor. Factors that reflected uniquely on experience in the Diocese of Melbourne were cited by fewer than a quarter of those respondents who had left the Diocese: 'increased opportunities or responsibilities' (18%, 12 respondents including 4 women), 'lack of opportunity within the Diocese of Melbourne' (16%, 11 respondents including 5 women), and 'skills and abilities not sufficiently recognised' (16%, 11 respondents including 6 women), but as the figures indicate, female respondents were over-represented amongst the latter two groups.

While I was very grateful to be selected for and ordained in Melbourne and there were so many aspects of my ministry that were fantastic, I feel that to get anywhere in Melbourne you need to be of a certain "pedigree" or know the "right" people. I feel also that there was some level of discrimination (or suspicion) if you were not married, with 2.5 children and a Golden Retriever. [F ordained 2007-09]

I did not have very positive experiences in the Diocese of Melb. I found it a difficult place to be accepted ... not by the parishes / parishioners or my colleagues – but by the hierarchy. It very nearly broke me – completely ... [F ordained 2010-13]

Some, it appears, struggled to be noticed and known.

The respondents most likely to have received an appointment outside the Diocese of Melbourne were in the 40-59 age group at the time of completing the survey.

F8 Reasons for not being a vicar/rector

Respondents to this question could select more than one reason, so there was considerable overlapping of reasons.

Excluding those serving as assistant curates (mainly recent ordinands), the most common aggregated reasons that respondents were not ministering as a vicar were, in descending order: a clear calling to or a desire to work in a non-parish ministry (47 or 62%); an aversion to parish politics, fear of being bullied, or concern for their own mental health (15 or 20%); a desire to maintain missional focus (10 or 13%); and the administrative burden on vicars (9 or 12%). The latter two are single, and not aggregated reasons.

Table 9 Reasons for not ministering primarily as a vicar given by priests other than assistant curates

	Total	Propn		Male
		of total	Female	
Having clear calling to ministry in non-parish setting	43	57%	18	25
Desiring to work in a ministry team as a co-leader	8	11%	5	3
Desiring to work in a non-parish ministry setting	16	21%	5	11
Desiring to live in 'my own house'	7	9%	3	4
Desiring to live near family and friends	4	5%	3	1
Spouse's work	4	5%	2	2
Children's schooling	2	3%	0	2
Other family responsibilities (e.g. care of family members)	7	9%	5	2
Administrative burden on vicars/rectors	9	12%	3	6
Remuneration factors	4	5%	2	2
Desiring to have more free time incl at weekends	8	11%	4	4
Desiring privacy	6	8%	3	3
Desiring to protect self and family from parishioner expectations	7	9%	2	5
Desiring to avoid issues of responsibility for parish financial viability	3	4%	2	1
Desiring to maintain own missional focus	10	13%	5	5
Desiring to maintain personal creativity	6	8%	2	4
Aversion to 'parish politics'	9	12%	3	6
Fear of being bullied	3	4%	2	1
Fear that being a vicar/rector would be injurious to my mental health	10	13%	4	6
Other	25	33%	12	13
Total respondents	76	100%	33	43

¹⁶ Given that only 53 respondents had indicated they held a PTO or no licence at all, it seems that at least some respondents interpreted this question as withdrawing from full-time ministry or from ministry as a vicar or, perhaps, from ministry in Melbourne.

Support [pp26-28 & pp56-58 of the full tables]

How adequately have you felt (did you feel) supported over the time of your ministry as a priest by:

- | | |
|----|--|
| G1 | bishops and diocesan officers |
| G2 | ordained colleagues |
| G3 | those amongst whom I have been appointed to minister |
| G4 | those whom I have sought out for support (e.g. mentor, supervisor, spiritual director) |
| | very well well adequately |
| | somewhat inadequately very inadequately |

Across ordination clusters respondents fairly consistently judged that on average they had been supported 'well' 'by those whom they sought out for support'; as slightly less than 'well' 'by those amongst whom they had been appointed to minister'; 'adequately' to 'well' 'by ordained colleagues'; and slightly less than 'adequately' 'by bishops and diocesan officers'.

Female respondents tended to rate the support they received from each of these sources more highly than male respondents.

Respondents under the age of 40 tended to rate the support of bishops and diocesan officers lower than did those older.

G1 Support by bishops and diocesan officers

While there were people in each ordination cluster who indicated that they had been supported by bishops and diocesan officers 'very well' or 'well', the most common single response was 'adequately'. Forty-five per cent indicated that they had been supported 'somewhat inadequately' or 'very inadequately', with this figure being 50% for those ordained 2004-13 and 42% for those ordained in the research clusters between 1970 and 2002.

The clergy of any diocese are its main resource – its people & leaders! Our diocese does a very mediocre job in human resource management, our bishops are consumed by crisis situations – often not handled well – I've never heard of a bishop being encouraging to any of my limited circle of peers. In any other knowledge economy context the main resources of the organisation would be put into identifying, nurturing and stewarding its leaders well for the whole. [M ordained 2004-06]

I have experienced strong support and care from all my bishops in the last 10 years. I feel that our current episcopal structure is a great blessing – however our bishops do seem distracted because of the work of Anglican agencies and other sector ministries. ... Having said the above, I often get the feeling that both the episcopate and the Anglican Centre have very little understanding of what parish life is like and the challenges on the Vicar. [M ordained 2004-06]

Clergy need episcopal oversight, so that the cure of souls is truly shared with the Bishop, not nominally in a line from the induction service. [F ordained 1990-92]

I have a deep sadness that real episcopacy seems to have come to an end in Melbourne Diocese. Without this vocations cannot be sustained. [M ordained 1970-72]

G2 Support by ordained colleagues

Eighty per cent of all respondents indicated that they had been supported by ordained colleagues 'adequately', 'well' or 'very well'.

G3 Support by those amongst whom appointed to minister

Eighty-five per cent of all respondents indicated that they had been supported by those amongst whom they ministered 'adequately', 'well' or 'very well'.

G4 Support by those sought out for support

Ninety-five per cent of all respondents indicated that they had been supported by those they had sought out for support 'adequately', 'well' or 'very well'.

General wellbeing

[pp28-29 & pp58-59 of the full tables]

The following question asks how satisfied you feel **now**, on a scale from 0 to 10. Zero means you feel 'not at all satisfied' and 10 means you feel 'completely satisfied'.

H1 Overall, how satisfied are you with life as a whole these days? [0–10] ____

The following question asks how worthwhile you feel the things you do in your life are, on a scale from 0 to 10. Zero means you feel the things you do in your life are 'not at all worthwhile', and 10 means 'completely worthwhile'.

H2 Overall, to what extent do you feel the things you do in your life are worthwhile? [0–10] ____

The following questions ask about how you felt **yesterday** on a scale from 0 to 10.

Zero means you did not experience the feeling 'at all' yesterday while 10 means you experienced the feeling 'all of the time' yesterday. From this list of ways you might have felt yesterday:

H3 How about happy? [0–10] ____

H4 How about worried? [0–10] ____

H5 How about depressed? [0–10] ____

If you are no longer, but once were, a vicar in the Diocese of Melbourne, can you recall how you might have answered these questions **at the conclusion of your ministry as a vicar/rector**, wherever that was? – if not applicable, skip to next question (I1).

H6 Overall, how satisfied were you with life as a whole at the conclusion of your ministry as a vicar/rector? [0–10] ____

H7 Overall, to what extent did you feel the things you were then doing in your life were worthwhile? [0–10] ____

The following questions ask about how you felt at the conclusion of your ministry as a vicar/rector on a scale from 0 to 10.

Zero means you did not experience the feeling 'at all' at that time while 10 means you experienced the feeling 'all of the time'. From this list of ways you might have

felt then:

H8 How about happy? [0–10] ____

H9 How about worried? [0–10] ____

H10 How about depressed? [0–10] ____

H1-5 Satisfaction, sense of work being worthwhile, happiness, worry and depression

Respondents had high life satisfaction levels. Males were 6% above the Australian male average of 7.6¹⁷ and females 5% above the Australian female average of 7.7, with levels being highest in or near retirement.¹⁸

Respondents had an even greater sense that their lives had been worthwhile, with an average score of 8.5 out of 10, and the scores tending to be slightly higher in the 1970-72, 1980-82 and 2010-3 cohorts, and no gender difference.

Current happiness amongst respondents averaged 7.6 out of 10, with this being again slightly higher in the 1970-72, 1980-82 and 2010-3 cohorts, and very little gender difference.

I have a high level of satisfaction in ministry – its variety, affirmation and fruit in the lives of others as well as freedom to do what I love. The challenges are sources of growth in skill & faith. I feel there is a ‘good fit’ with me & the parish, and am confident in the quality & direction of the Diocesan leadership at present. My main area of disquiet is the effect of busyness on my spiritual integrity & vitality – or is it the other way around – my lack of spiritual discipline & adequate focus that hides in & results in a less effective ‘self reliance’ resulting in busyness? [M ordained 1990-92]

Respondents’ current worry levels were 3.3 out of 10, with women reporting slightly higher worry levels than men.

Respondents’ current depression levels were 1.6 out of 10. There was negligible gender difference.

H6-10 Satisfaction, sense of work being worthwhile, happiness, worry and depression of vicars at conclusion of ministry as vicar

Respondents who had concluded their ministry as a vicar (presumably some to retire and some for other reasons) were at the time of concluding less satisfied with life than the respondents as a whole, and on average they had a level of life satisfaction matching, rather than exceeding, the wider Australian population. There was no gender difference. Disturbingly, respondents from recent cohorts who concluded ministry as a vicar reported life satisfaction at the time considerably lower than the Australian average.

At the time of concluding ministry as a vicar respondents had a lesser sense that the things they had been doing were

worthwhile than all respondents together (7.5 cf 8.5). This difference was impacted, though not wholly explained, by data in the 2004-13 cohorts. There was no gender difference.

They were also less happy than all respondents together (6.6 cf 7.6).

They were more worried than all respondents together (4.2 cf 3.3). There was some gender difference with female respondents concluding ministry as a vicar slightly more worried than males.

And they were more depressed than all respondents together (3.0 cf 1.6). There was some gender difference with female respondents concluding ministry as a vicar slightly more depressed than males.

These same respondents were, by the time they came to complete the survey, on average more satisfied and happier and less worried or depressed than they had been when concluding as vicars. This was consistent across all ordination cohorts.

Table 10 General wellbeing of former vicars at time of conclusion of ministry as vicar and in 2014

	At conclusion	
72 priests	as vicar	In 2014
Average score [0-10]		
Life satisfaction	6.6	8.5
Things doing in life worthwhile	7.5	8.5
Feeling:		
Happy	6.6	8.0
Worried	4.2	2.7
Depressed	3.1	1.5

There would appear to be an atypical subset within the 2004-13 cohorts. These respondents withdrew from ministry as a vicar with considerably less life satisfaction, sense that what they had been doing was worthwhile, and happiness, and reported being more worried and depressed than respondents from earlier cohorts were when they withdrew from ministry as a vicar. This was probably to do with relatively short and unfulfilling experiences as vicars. The high number in this atypical subset should be a matter for concern.

... there are unique pressures on first time Priest-in-Charge positions in Melbourne at this time. In particular parishes can be very unforgiving and tough. I see many young colleagues having a go at PiC then leaving the diocese or ministry altogether. ... Whereas once such clergy might have licked their wounds and moved on to a different ministry, under 45yo PiCs appear more likely to quit vocational ministry if they have this kind of experience. At the moment the diocese invests heavily in someone for many years as an ordinand and assistant curate, but then makes them the scapegoat as they run up against a long-existing toxic parish culture. [M ordained 2004-06]

While I am very much committed to local church leadership and mission, it is so hard! I have certainly had thoughts of giving it up in the last few years. But I hang in there ... [M ordained 2004-06]

¹⁷ Australian Bureau of Statistics, 4159.0 - General Social Survey: Summary Results, Australia, 2014 accessed 17 Sep 2015 at <http://www.abs.gov.au/ausstats/abs@.nsf/mf/4159.0#Anchor3>

¹⁸ In 2012 the Australian satisfaction level (7.2) was 9% above that for all Organisation for Economic Co-operation and Development – OECD – countries (6.6) – Society at a glance 2014: OECD social indicators accessed 7 October 2015 at <http://www.oecd.org/els/soc/OECD2014-SocietyAtAGlance2014.pdf>.

Table 11 General wellbeing at conclusion of ministry as vicar: 1970-1992 and 2000-2013 cohorts compared

	Period ordained	
	1970-1992	2000-2013
Number of priests	50	22
Average score [0-10]		
Life satisfaction	7.3	5.0
Things doing in life worthwhile	8.0	6.5
Feeling at conclusion of ministry as vicar:		
Happy	7.1	5.3
Worried	3.6	5.5
Depressed	2.4	4.5

Retrospection [p30 & p60 of the full tables]

In retrospect, at this stage in your ministry and with the benefit of hindsight, how likely do you think you would make a decision to enter ordained ministry if you were in a position to start all over again?		
definitely not	unlikely	possibly
probably	definitely	

I Likelihood of seeking ordination if starting over

Out of 207 respondents for this question 153 (74%) said they would definitely enter ordained ministry if they were to start over again, and when those who responded ‘probably’ are added, the number becomes 189 (91%). Those in the 1970-72 and 1980-82 cohorts were slightly less positive, though still very positive, with 82% indicating that they ‘definitely’ or ‘probably’ would, but from 2000 the cohorts were even more positive with 94%. Three of the four who indicated ‘unlikely’ were from the 1970-72 cohort (making 14%), and not a single respondent indicated ‘definitely not’.

CONCLUDING QUESTIONS

In the spirit of this introductory report, questions rather than statements are offered in conclusion, to invite others into an ongoing conversation.

Aftermath of clerical sexual abuse

While this subject was not directly canvassed in the questionnaire, a number of respondents’ comments indicated that the work of ministry has been made very much more difficult due to past clerical abuse. This is one of numbers of factors that make modern ministry more difficult.

The Clergy Abuse scandal has put other pressures and fears on clergy that make it harder to sustain a vocation. [M ordained 1980-82]

Scandals involving abuse or sexual misconduct of any sort are particularly damaging to the credibility of the church. They undermine the credibility of the church's moral authority; and the ministry of succeeding priests. Where there has been misconduct of this sort in a parish both the parishioners and succeeding priest need special counselling and encouragement. [M ordained 1990-92]

Question: How can we support clergy amidst the general shame of clerical sexual abuse?

Called to minister, not to administer?

One theme that seems to emerge from the responses to various survey questions is a lack of interest by clergy in what might be thought of as management issues and tools. Only a quarter of our respondents had prior ministry experience in church administration and only about a third saw numerical factors as a means of gauging the effectiveness of their ministry.

I love ordained ministry. The trouble with vicar roles these days (and I am doing one) is that it's only about 50% ordained ministry. The rest is trying to manage an organisation that is structured to give you no practical authority to manage it. It is a perfect recipe for burnout! [M ordained 2007-09]

On the other hand, concerns about struggling to maintain parish viability was the highest ranked and diocesan administrative expectations of vicars was the third highest ranked negative considerations of being a vicar; yet viability is dependent on good management as well as on effective ministry.

Table 12 Responses by gender to questions with management aspects

Question	Female	Male	Total
C1 Prior ministry experience in church administration	28%	26%	27%
Gauging effectiveness by numerical factors:			
F2 Expectation prior to ordination	28%	43%	37%
F3 In 2014	25%	32%	30%
F4 Negative perception of:			
Diocesan administrative expectations of vicars	49%	36%	41%
Struggling to maintain parish viability	67%	38%	48%

Question: In the interests of promoting the ministry of vicars ought we look to relieve them of administrative burdens not essential to their calling, and to equip them better for their essential management responsibilities?

Future supply of vicars?

Several factors suggest that a sufficient supply of vicars in this Diocese in the future is not a sure thing: the advancing years of many current vicars; the predisposition of younger clergy towards parish assistant and sector ministry appointments; and the increasing demands and complexities faced by vicars.¹⁹

Every week I pray that God will raise up new born-again, godly, gifted, Spirit-filled ordinands for pastoral/teaching ministry in Christ's Body, and give them adequate training and spiritual maturity to build up the Church & spread the gospel. [M ordained 1970-72]

¹⁹ For example, in 1981 52% (134) of the Melbourne ordained priests listed in Melbourne were incumbents or priests in charge, 11% (29) were parish other, and 11% (29) were retired. The corresponding figures for 2014 were 24% (100), 20% (81) and 31% (128).

The diocese needs to be investing far more in the support, nurture, assistance, training and welfare of ordained clergy if it is going to have an adequate supply in the future. [M ordained 2007-09]

I think ordained ministry is demanding, but also rewarding. People need to be robust, and proactive about putting their own supports in place. As well as pastoral care, biblical knowledge and teaching, I think other skill sets are needed: e.g. leadership, change management, communication, missiology and contextualisation, training & equipping, etc. ... Is our model of ministry flexible and aware of our changing culture? [M ordained 1990-92]

The interregnum periods (time between vicars) in parishes are on average much longer than in the past.²⁰ Anecdotal evidence suggests that numbers of parishes are struggling to appoint suitable vicars and that numbers of parishes are languishing after successive unsatisfactory appointments.

Question: Do we need to reaffirm the primacy of leading a local congregation amongst the ordained ministries exercised in this Diocese and better support those exercising this ministry?

Real mission?

Respondents indicated in numbers of ways that being a vicar is seen in some quarters as being a somehow 'second-rate' calling. The evident recent fascination with church planting and the notion that 'mission' can be a casualty in parish ministry illustrate this, as does the seeming failure to recognise that the goal of church planting and mission is to create something akin to a lively parish church.

Question: How might we correct the perception that parish ministry is antithetical to mission?

Curacies or?

While arrangements for assistant curacy placements have not been part of this research, it is plain that more people are being ordained in this Diocese than can be given substantial assistant curate appointments, or their equivalents in sector ministries.

I do not feel our preparation for ministry adequately connects with the actual role of Vicar, & diocesan training & support is largely irrelevant to the role as well. [M ordained 2004-06]

Given indications that numbers of recent ordinands have struggled in first Priest in Charge appointments, the following would appear to be a pressing question.

Question: Given the importance of practical training in parish ministry, and the dwindling numbers of assistant curacies, how will ordinands gain the practical training they need for future ministry as vicars?

The other parts of Melbourne?

The particular familiarity of Melbourne ordinands with limited parts of greater Melbourne suggests that much of Melbourne is in danger of being poorly served by Anglican

clergy unless clergy are sensitised to the opportunities for mission and ministry in the parts of Melbourne with which they are less familiar.

Question: Do we need to create a positive bias towards ordained ministries that will be exercised within communities with which Melbourne ordinands tend to be unfamiliar?

Younger ordinands – selection and support?

This research has produced evidence that young ordinands have tended to be key to supplying sufficient persons to serve as the vicars of the parishes of this Diocese, but also that in recent years numbers of young ordinands have felt insufficiently supported when appointed as vicars.

Question: Do we need to create a more positive bias towards younger ordinands and to focus more resources on supporting young vicars in their appointments as Priests in Charge?

FURTHER RESEARCH

The findings reported here show that survey data can provide material for reflection and inform policy development. There is a need to test rigorously and develop questions that are unambiguous and likely to provide data for comparative studies over time and between different organisations.

Some of these Q's are ambiguous and very skewed. However nothing is perfect and I hope you get some worthwhile feedback. [F ordained 1990-92]

In a survey on vocation it seems strange to me that you do not ask about 'watching life & doctrine' (1 Tim 4:16) & how this works practically ... You don't really ask about how we seek to sustain vocational longevity (e.g. saying my prayers, seeking sustenance from God's word, attending conferences etc). Is there a reason you omit this? [M ordained 2007-09]

Thanks for this survey. Was helpful to think through. As a curate, it would be interesting to complete this survey in 5-10 years. [M ordained 2010-13]

We were heartened by the many positive responses to the survey, about which some of our peers had been sceptical. Remarks such as the following show there is a hunger for similar research to be undertaken in other areas of church life:

This questionnaire is very parish focused and doesn't cater much to those of us involved in sector ministry. [M ordained 2000-02]

The very low response rate from priests who are no longer in 'the system' suggests that a different approach is needed to discern what can be learned from their experience. We believe this is an important area to be tackled as it may yield information about failings in the way the church goes about its mission and so enable them to be named and addressed.

²⁰ From an average 4.5 months in the early 1980s to 8 months now.

Table 13 Data concerning priests, bishops, and parishes in the Diocese of Melbourne sourced from yearbooks and directories, 1961 to 2014

	1961	1971	1981	1991	2001	2011	2014
Archbishop	1						
Incumbents & PiCs in Melbourne:							
Ordained in Melbourne							
Female incumbents					10	16	14
Male incumbents	45	70	97	113	89	59	51
Female priests in charge					13	16	10
Male priests in charge	40	47	37	25	20	18	25
Total incumbents & PiCs ordained in Melbourne	85	117	134	138	132	109	100
Ordained elsewhere							
Female incumbents					1	2	3
Male incumbents	46	60	70	64	53	47	41
Female priests in charge							2
Male priests in charge	37	28	6	11	17	17	22
Total incumbents & PiCs ordained elsewhere	83	88	76	75	71	66	68
Total incumbents & PiCs	168	205	210	213	203	175	168
<i>Proportion ordained in Melbourne</i>	<i>51%</i>	<i>57%</i>	<i>64%</i>	<i>65%</i>	<i>65%</i>	<i>62%</i>	<i>60%</i>
Priests & bishops licensed in parishes, but not as vicar							
Ordained in Melbourne							
Females					14	27	25
Males	39	37	29	37	25	43	56
Ordained elsewhere							
Females					2	0	1
Males	3	11	10	13	10	12	5
Total licensed in parishes, but not as vicar	42	48	39	50	51	82	87
Total priests & bishops in parishes	210	253	249	263	254	257	255
<i>Parish clergy as propn total licensed priests & bishops</i>	<i>76%</i>	<i>74%</i>	<i>72%</i>	<i>70%</i>	<i>76%</i>	<i>73%</i>	<i>74%</i>
Priests & bishops in other licensed ministries							
Ordained in Melbourne							
Females					6	18	27
Males	18	41	50	61	37	42	39
Ordained elsewhere							
Females				1	0	4	5
Males	49	46	47	52	36	32	20
Total licensed other than in parishes	67	87	97	114	79	96	91
Total licensed priests & bishops	277	340	346	377	333	353	346
Total licensed ordained in Melbourne	142	195	213	236	214	239	257
<i>Proportion total licensed ordained in Melbourne</i>	<i>51%</i>	<i>57%</i>	<i>62%</i>	<i>63%</i>	<i>64%</i>	<i>68%</i>	<i>74%</i>
Priests & bishops with PTOs, but not retired							
Ordained in Melbourne							
Females					4	10	15
Males	4	11	16	10	12	24	22
Ordained elsewhere							
Females	0	0	0	0	1	2	1
Males	13	23	46	17	14	30	26
Total with PTOs	17	34	62	27	31	66	64
Retired priests & bishops							
Ordained in Melbourne							
Females					6	16	20
Males	27	18	29	57	82	109	108
Ordained elsewhere							
Females						3	6
Males	54	52	45	90	101	100	89
Total retired	81	70	74	147	189	228	223
Other listed priests & bishops	14	14	8	2	13	9	2
Total listed priests & bishops	390	459	491	554	567	657	636
Total listed ordained in Melbourne	173	224	258	303	318	398	412
Number of parishes (a)	192	227	229	240	224	205	200

(a) Includes authorised Anglican congregations & parochial districts.

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