

**Scottish Episcopal Church**  
**Ministry Development Review Group**

**New Century, New Directions**

**April 2003**



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## **Preface**

It was in the early 1990s that General Synod last considered the question of training for ministry. At that time the viability of Coates Hall dominated the agenda, and the training for ministry which was considered was training for the ordained ministry. Coates Hall was closed in 1994 and TISEC launched, with a new modular curriculum which could be taught in both a residential and a non-residential setting.

Over the intervening 10 years much has been achieved, but much also has changed. In April 2002 the Board for Ministry set up a Review Group to *“develop a vision and strategy for the resourcing of ministry development in the SEC”*. This remit is much broader than simply being a strategic review of TISEC, although the vision articulated and the strategy proposed both have profound implications for the role of TISEC in ministry development.

I would like to thank all those who have contributed to the process. Section 7 of the Report sets out the methodology adopted by the Review Group which was to try to establish the needs of the SEC before suggesting ways of responding to those needs. The Group has consulted widely as its work has progressed, not only with both the College of Bishops and the Board for Ministry, but also with staff and students of TISEC (present and past), as well as with other churches. I am grateful to the members of the Review Group who have met regularly and dealt with a wide-ranging brief. All members have contributed enormously to the thinking contained in this Report.

I would particularly like to thank the current members of staff of TISEC and its students for their understanding and patience at this time of uncertainty. It is hoped that the proposals contained in this Report will establish patterns of training which will support and encourage all those engaged in the challenging and essential task of equipping the church's ministry for the mission of God.

The Report is presented to the College of Bishops and the Board for Ministry as offering an exciting future which both holds fast to the original intention of the founders of TISEC and develops its work in ways appropriate to the needs of the SEC at the beginning of the 21st century.

*Griff Dines,  
April 2003.*



## **Summary**

In many ways the recommendations of the Review Group are as integrated as the framework for ministerial development it proposes. However the main recommendations are highlighted at the end of the relevant section of the Report and are reproduced below.

**Recommendation 1: That discussions take place with relevant Officers and Bodies (e.g. LCM Officer, M21 Coordinators, LCM Committee, Home Mission Committee) with a view to building on the growing convergence of task between Congregational Development and Ministry Development. (Section 6)**

**Recommendation 2: That Guiding Principles for Ministerial Development be adopted. (Section 11)**

**Recommendation 3: That procedures be established to identify candidates for a new category of training (i.e. Bishops' Certificates). (Section 12)**

**Recommendation 4: That competency levels be established for all the SEC's authorised ministries (including a re-examination of those for the clergy). (Section 14)**

**Recommendation 5: That candidates for ministry train according to an Individual Development Plan which matches curricula to competencies. (Section 15)**

**Recommendation 6: That Diocesan Ministry Development Structures be established in order to support training for ministry. (Section 17)**

**Recommendation 7: That TISEC's role change from course development and delivery to training of and support for Diocesan Ministry Development structures (including curriculum assessment, monitoring and evaluation). (Section 18)**

**Recommendation 8: That TISEC be re-located to the General Synod Office. (Section 18)**

**Recommendation 9: That TISEC be managed by a Ministry Development Committee (this to be a pendant committee of the new Board for Mission & Ministry). (Section 19)**

**Recommendation 10: That an Implementation Group be established to take forward the proposals contained in this Report, especially those described in Section 20. (Section 20)**





## 1. Introduction

The vision articulated for the Theological Institute of the Scottish Episcopal Church (TISEC) at its inception in 1993/4 envisaged a broad theological and educational resource which would support the ministry of the whole people of God in the SEC, and not simply an establishment for pre-ordination training and formation. The gradual development of a Continuing Ministerial Development (CMD) Office within TISEC and the appointment of a Provincial Local Collaborative Ministry (LCM) Officer in 2000 were seen as contributions to achieving this vision. The experience of the Mission 21 initiative, and, within LCM, Ordained Local Ministry (OLM), have reinforced the view that training for ordained ministry is to be seen in, and as part of, the context of the ministry of the whole people of God.

Alongside these developments the Clergy Personnel Commission reported in 2000 that clergy were finding it increasingly difficult to serve in a changing church in a changing world, and recommended that the SEC develop an integrated framework of ministerial development to help address this difficulty.<sup>1</sup> This framework was seen as encompassing all authorised ministry within the SEC, both lay and ordained. An Interim Report<sup>2</sup> was presented to General Synod in June 2001, which, whilst considering ministerial development in general, in particular discussed the possibility of using a competencies framework as a means of addressing the complex nature of supporting and resourcing ministerial development. TISEC introduced a competency framework as the means of assessing ordination candidates in its revised curriculum of 2002.

The Scottish Episcopal Church is not alone in recognising the need to review its provision for ministerial development. The Church of Scotland's Board of Ministry is considering its provision for the training of ordinands, and the Church of England's Archbishop's Council set up a working party in 2000 to review the training needs of that Church in the light of developing patterns of ministry.<sup>3</sup>

Bearing all of this in mind, together with some immediate issues which needed addressing, the Board for Ministry established a strategic review of TISEC early in 2002. This would be a two-stage process: Stage 1 would deal with the urgent issues and put in place temporary structures to allow the time for Stage 2 to take

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<sup>1</sup> *The Pastoral and Practical Care of Clergy*, Recommendation 57.

<sup>2</sup> *Towards Proposals for an Integrated Framework of Ministerial Development*.

<sup>3</sup> see, for example, *Formation for ministry within a learning church (Draft final Report)* of Nov. 2002.

place. Stage 1 reported in April 2002 and its recommendations were implemented in full.

Stage 1 recommended that the remit for Stage 2 be to *develop a vision and strategy for the resourcing of ministry development in the SEC.*

Stage 2 was seen as having a remit wider than simply a review of TISEC, and the Stage 2 Working Party, known as the “Ministry Development Review Group”, was established by the Board for Ministry in April 2002. (Membership of the Review Group can be found in Appendix A).

It is ten years since the last fundamental review of the provision of training, and various developments which have taken place in the interim should be taken into consideration. There is now a wider range of pattern of ministry, both within the ordained ministry and also in other authorised ministries. There have been exciting developments in collaborative ministry which seem particularly appropriate (though not exclusively so) for the SEC in rural areas of Scotland. There have also been changes in the provision and expectation of education and training in general. The Review Group sought to find good practice in all these areas, and to bring forward proposals which both recognise the range in ministries throughout the province and also appropriately resource that range of ministry. In particular the Group proposes that training be provided to help and encourage those engaged (or intending to engage) in lay ministries. This training will be locally context-based and provincially monitored and recognised by the award of a new form of recognition, to be called the Bishops’ Certificate.

The Review Group has sought to build on the current good practice both within TISEC and in the dioceses, especially under the auspices of Mission 21 (M21). There has already been discussion within the Standing Committee about the structural possibilities of joining together the Mission Board and the Board for Ministry. The Home Mission Committee and the Diocesan Mission 21 Coordinators have also acknowledged the increased convergence between the task of M21 and TISEC. The Review Group believes that there are savings of efficiency and effectiveness to be gained in the further convergence of both the structures and the officers.

There have been occasional concerns raised about the educational standards attained by the church’s ministers. The Review Group has responded to these concerns by ensuring that its proposals sustain and enhance the educational standards of training. As standards are increased, the Review Group believes the

confidence of the church's ministry will similarly increase – as will the secular world's confidence in that ministry.

The Review Group has been aware that the ordination training currently provided by TISEC is ecumenical in its scope (providing for training for candidates for ministry in the Methodist Church). The proposals made by the Group will widen the opportunity for ecumenical participation – something made more important by the imminent demise of the Scottish Churches Open College. The current training is validated by the Ministry Division of the Church of England. The proposals build on the methods accepted by the Ministry Division and so it is expected that the SEC's provision will remain validated.

Ministerial development is not all undertaken before ordination or appointment as a Lay Reader. The Report's proposals build on the work of the Clergy Personnel Commission and the CMD Committee in continuing to integrate the training undertaken before and after ordination or appointment. The Group believes there is scope for more learning through supervised practice before such authorisation and more learning through the study of academic theology after it than heretofore. The Group proposes a pattern of Diocesan Ministry Development posts which will negotiate with candidates and individual ministers. Individuals will develop their ministry according to an Individual Development Plan (IDP) which is agreed by the Diocesan structures. This allows flexibility to be introduced to the system – in accrediting prior learning and experience, in allowing individuals to develop in relation to their local context whilst recognising the need for provincial patterns and standards, and in response to their own needs and resources. The IDP continues to be reviewed after the giving of a licence or other authorisation to minister as the ministry continues to be exercised. It is suggested that this review takes place in the context of the Ministerial Review programmes currently being established by the Bishops. TISEC has a crucial role in training, equipping and monitoring the Diocesan structures.

The Review Group identifies education, formation and practice as the three elements of ministerial development. Training for ministry and continuing development will involve some mix of these three elements and it is the IDP which specifies just what the mix should be. The Diocesan Ministry Development posts will enable training to be undertaken locally (where what is meant by "local" is defined by the context - it might mean at a diocesan level), whether it be through educational courses, belonging to formational groups or supervised practice. TISEC will produce guidelines for the assessment of educational courses against the criteria of competencies, for the running of the groups and for the supervised practice. TISEC will also provide the training for the Diocesan Officers and those actually delivering elements of the ministerial training itself (such as the teachers, group facilitators and placement supervisors). There are rich but not unlimited academic theological resources available inside and outside the SEC. TISEC

will assess these resources against the competencies (as has already been done with the New College course undertaken by full-time ordination candidates). TISEC will also oversee provincial elements of training for ministry like residential sessions.

In generating these proposals the Review Group has sought to be collaborative in its practices and consult about its ideas wherever possible. In gathering its information questionnaires were sent out to significant figures in the dioceses as well as those currently involved in ministerial development. The Group sent out over 120 copies of a paper sketching the key elements of its vision in a consultation exercise over the direction of its thinking. The Group has informed and consulted with the College of Bishops, the Board for Ministry and the Mission Board as its work has progressed.

These proposals contained in this Report can be seen as building on the strengths of TISEC and the vision which inspired the move from Coates Hall. In some ways these developments can be seen as a re-discovery of SEC roots: of members gathering together in eucharistic communities, and of small theological schools meeting in the house of a scholarly priest (like John Skinner, Arthur Petrie or Alexander Jolly).<sup>4</sup>

Above all, these proposals provide for a provincial pattern of ministerial development whilst allowing flexibility in the training of individual ministers. This training stretches in an integrated fashion from initial formation through licensing or authorisation to the exercise of ministry, reflection on the practice of that ministry and continuing ministerial development. These proposals continue the move in emphasis in the training of the church's ministry from maintenance to mission.

## **2. Terminology**

Over the course of their work the Review Group recognised that there was some confusion over the use of language in the area of ministerial development.

Terms like "initial ministerial education", "training for ministry", "ministerial development", "formation", are used – often to refer to the same process.

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<sup>4</sup> Edward Luscombe, *A Seminary of Learning*, SEC: Edinburgh, 1994, p.2.

Moreover, frequently the implication is of a process which ends at ordination or appointment.

In this Report the over-arching term “ministerial development” is used to describe the progression from discernment of vocation through selection for initial training to the practice of ministry. This ministry itself might be either lay or ordained. For some years now there has been a recognition that the principles of ministerial development should apply to *anyone* undertaking ministry on behalf of the church, and not just to the ordained.

The terms “education”, “formation”, and “practice” are used in particular ways (see section 10 ‘Elements of Ministerial Development’) in order both to indicate the complexity of the task, and also to highlight and distinguish important aspects within it.

Some acronyms are currently used by the Scottish Episcopal Church to indicate particular areas of activity:

- **M21** refers to the Mission21 initiative, launched in 1995, of encouraging congregations to examine their life and purpose. This is undertaken in collaboration with trained facilitators using material adapted from the Alban Institute of the United States.
- **CCD** refers to Continuing Congregational Development a programme being developed by Mission21 whereby a congregation will collaborate with a trained companion or consultant in identifying a mission strategy.
- **LCM** refers to the initiative to develop an understanding of Local Collaborative Ministry in the context of the SEC. This has seen an increase in adult Christian education projects within congregations around the province so that *all* may be enabled to live out their baptismal calling. (Sections 5 & 6 give further descriptions of the work of M21 and LCM.)
- **IME**, Initial Ministerial Education, refers to the formation of candidates for ministry before ordination. IME for ordinands currently follows one of the paths laid down by the provincial curriculum. Readers and other of the Church’s ministers train using other paths of IME.
- **CMD**, Continuing Ministerial Development, refers not only to the specific provision made by TISEC for training after ordination or licensing, but also to the wider notion that ministers are engaged in a process of life-long learning. So, for example, grants are made available in order to encourage clergy and others to continue to learn and develop.
- **CMD1-3** is used as shorthand to refer to the support and training provision offered during the first three years of public Christian ministry. The first years of the practice of ministry are particularly significant in

terms of learning opportunity and so specific provision is made in order to supporting a minister's reflection on the practice of ministry during these years.

- **OLM**, Ordained Local Minister, refers to an individual who may be discerned within an approved LCM scheme with the intention of being authorised for ordained ministry within that scheme. The College of Bishops have adopted guidelines for operation of the discernment process, and the training that is thereafter required.
- **NSM**, Non-Stipendiary Minister, refers to an ordained minister, working under a Commission or Warrant from the Diocesan Bishop. Candidates for NSM follow exactly the same selection process and training as their stipendiary colleagues.

### **3. Cultural background**

The SEC is a changing church in a changing world; and the Church is called by God to minister to and in that world. Although there are many western cultural trends which are important – individualism, consumerism, globalisation, the growth of information technologies to name but a few – it is cultural changes in patterns of employment and in education which particularly impinge on both the training for and the exercise of ministry.

Changing employment practices are a facet of our rapidly changing culture. The dominant sectors of the economy have altered – in particular there has been a shift from manufacturing industry to the service sector. There have been changes in levels of personal affluence, as well as of unemployment and inequality. The numbers of permanent, full-time, unskilled or semi-skilled jobs have decreased. The notion of a “job for life” is no longer the norm; part-time and self-employment is now commonplace; and the necessity for regular training and re-training is generally accepted. In terms of the professions, there is an understanding that continuing professional development is vital. These trends are reflected in the changing pattern of ordained ministry. There is now greater diversity of ministry: the numbers of non-stipendiary and now ordained local ministers have increased, as have the numbers of those ordained after other careers.

Alongside these changes in employment practice there have been changes in patterns of education and training. There has been significant expansion in access to and provision for Further and Higher Education – for example the number of first-time students in Higher Education has doubled in the last 20 years. There

has been increased flexibility about entry thresholds, especially with regard to the accreditation of prior learning and experience. There is greater diversity of course structures and assessment procedures, including the development of distance learning courses which have become possible with the impact of access to internet-based information technologies. There is greater opportunity and encouragement for the validation and accreditation of training courses. One result of these changes in educational practice is that there is a generally greater expectation of standards and training both of and by those undertaking public ministry on behalf of the church.

All of these trends require a response by the church. In broad terms this Review seeks to respond to these cultural challenges in two ways. First of all the recommendations which follow are proposed in order better to equip the ordained ministry for the task in hand; they will enhance the training already on offer. Secondly, the proposals make more training available for a wider variety of ministries. Because much of the training will take place in the context of learning in groups, there will be opportunities for all church members to take part, should they wish, participating alongside those training for specific accredited ministry.

#### **4. Theological context**

This review is concerned with new, practical arrangements for providing opportunities for ministry development for a range of accredited ministries in the SEC. However, its understanding of how ministry connects with the mission of the Church and the *missio Dei* remains consistent with the theological approach expressed in the historic formularies and ecumenical agreements of the Church. This understanding is well enunciated in the Porvoo Statement of 1992<sup>5</sup>:

*We believe that all members of the church are called to participate in its apostolic mission. All the baptized are therefore given various gifts and ministries by the Holy Spirit. They are called to offer their being as 'a living sacrifice' and to intercede for the Church and the salvation of the world. This is the corporate priesthood of the whole people of God and the calling to ministry and service (I Peter 2: 5).*

*We believe that within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of word and sacrament to be an office of divine institution and as such a gift of God to his Church. Ordained ministers are related, as are all Christians, both to the priesthood of Christ and to the priesthood of the Church. This basic oneness of the ordained ministry is expressed in the service of word and sacrament. In the life of the Church, this unity has taken a differentiated form. The threefold ministry of bishop, priest and deacon became the general pattern in the Church of the early centuries and is still retained by many churches, though often in partial form. 'The*

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<sup>5</sup> *The Porvoo Common Statement*, 1992, Section 3 "What We Agree In Faith", paragraphs 32.i & 32.j.



*threefold ministry of bishop, presbyter and deacon may serve today as an expression of the unity we seek and also as a means for achieving it'.*

There is a clear understanding, as expressed, for example, in the Scottish Churches Initiative for Church Union (SCIFU) Proposal, that all Christians are called in various ways by virtue of their baptism into the mission and, therefore, the ministry of the Church. The gifts of the Spirit are generously bestowed on us by God and those gifts are exercised, in the vast majority of cases, by Christians who are not ordained. Within this there are ministries which are exercised by particular individuals for the sake of all. Some of these are recognised by episcopal accreditation of various kinds and some are recognised on a purely local level. However, it is on this range and diversity that the effectiveness of the Church's activity depends. All exist within a properly catholic, ecclesiological understanding. Nevertheless it is recognised that the Church has never been without people who hold specific authority and responsibility. It is important to avoid both an excessive emphasis on ordination training and an unhistorical denial of the distinctive nature and importance of ordained ministry. As the Final Draft Report of the Church of England's Report on the Structure and Funding of Ordination Training says:

*Ministry that tries to claim an independent existence, such as that which promotes clericalism over and against lay discipleship, is always in danger of denying the fundamental character of Christ's ministry. There is however a particular and distinctive way in which the ordained ministry is called to give order to the body of the Church of which Christ is the life and the head. This has been recognised from the early centuries of the Church, and is vividly expressed in our rites of ordination which are always celebrated in the eucharist, where, within the people of God as a whole, the distinctiveness of the ministry as such and its three orders are illustrated. The word ministry is a translation of the New Testament term diakonia, which has resonances of proclamation, service and authoritative commissioning, links the work of Christ with the vocation of the Church and finds a particular focus in the ordained ministry.<sup>6</sup>*

It is not part of the work of this review to offer a detailed exposition of the SEC's understanding of the nature, purpose and function of various ministries. The Doctrine Committee is at present working on this and will be producing complementary documents in due course. There are particularly interesting developments in the understanding of the distinctive role and function of deacons.

In its approach to training and development opportunities this review starts from an integrated and incarnational picture of the *laos*, the people of God, who are called into mission and ministry as a result of their baptism in their local context - at work, in their homes, in their communities, in the areas where they feel called to work to build the kingdom, to draw people to a closer relationship

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<sup>6</sup> *Formation for ministry within a learning church*, Nov. 2002, paragraphs 3.23 & 3.24.

with God, to struggle for a fairer, more loving world. To carry out this work God's people need opportunities to expand their understanding of faith and practice. Given New Testament images for the Church which assume interconnection and relationship such as the stones of a building, the branches of a vine, or the parts of a body, ministry is seen as interdependent and diverse. Consequently all the baptised deserve appropriate training and support.

The framework proposed by this review assumes an integrated approach to ministry development and training: across the ordained/lay divide; through life long learning from initial training through the first expression of ministry to continuing reflection and development on ministerial practice; and by resourcing ministry within the Church and outside its apparent confines in the effort to transform the unjust structures of a world where the Church is increasingly marginalised. It assumes that ministry arises from and is usually located in the local context and that effective ministerial formation most appropriately reflects on the mission of God in the world based in that local context and as part of a local ministering community.

To tackle the provision of training and development of the whole of the people of God within the SEC is more than this review can handle. However, it is within this broad and integrated understanding of ministry development needs that this review offers proposals for the training and development of those ministries which are accredited by the diocesan bishop.

## **5. Examples of current good practice**

### **IME Provision**

TISEC introduced its new curriculum in 2002. In an innovative development this assesses candidates for ordination by using a competency framework. The curriculum has been validated by the Ministry Division of the Church of England and provides for two courses – a part-time course developed and delivered by TISEC staff and a full-time course mainly undertaken at New College, Edinburgh University, supported by work in groups, designed to promote the formation of the students as ministers. The group for the part-time course studies educational material in theology, whilst the group for the full-time course studies vocational material. TISEC also arrange residential weekends and a longer annual “summer school” where both formational groups come together.

### **St. Magnus, Lerwick, Shetland Islands**

Following an initiative by both Rector and Congregation and in consultation with the Diocese and the Provincial Local Collaborative Ministry Officer a LCM scheme was set up in the Shetland Islands. The initial plan, following the preparation, is that the scheme should run for a year and follows an agreed programme of material worked out between congregation, Diocese and Province. In this scheme the congregation traces a sequence of work which will enable them to understand their nature and role as baptised people of God with a ministry and mission more effectively exercised by each member of the congregation.

### **St Columba, Gruline, Isle of Mull**

Here there is a long understood expectation that every member of the congregation is able to exercise ministry and mission within its own framework of worship as well as more widely in pastoral care. There is no resident priest and so thought has been given to helping those members to be properly resourced for the ministry and mission they already undertake. And, as is the case with Lerwick, the opportunities for growth both in understanding as well as in growth are already presenting themselves.

### **Holy Trinity, Monifieth**

About four years ago the last resident Rector retired. By way almost as a retiral "gift" to the congregation he arranged a sabbatical exchange with a priest from the USA. That American priest was charged with the task of introducing the concept of Local Collaborative Ministry to the congregation with the aim that self-sustaining local ministry would be exercised by the congregation once they had no Rector to call upon. In due course Terry Dyer, NSM priest from Arbroath, developed this further and the congregation is buoyant and confident and freed from the demands constantly to fundraise in order to make ends meet. The involvement of the provincial LCM resources are now being sought and visits by the LCM convener have already taken place.

### **St John, Rothiemurchus**

During the five year appointment of their last resident priest (which ended in July 2001) the congregation began to explore and develop the principles and practice of Local Collaborative Ministry. This led to a major re-ordering of the life of the congregation in every aspect of the way they share, and share in, mission and ministry. Over the past two years this journey into LCM has continued and developed with support and resourcing from the Diocesan Mission 21 Officer and the Provincial LCM Officer. One example of this acknowledgement by St John's of the need for continuing training and formation for the congregation, would be the course adapted from the provincial Initial

Ministerial curriculum presently being undertaken by the whole vestry, including a candidate for Ordained Local Ministry.

### **St Andrew, St Andrews**

In 1978 the then Rector's advancing illness forced the Vestry and Bishop to appoint a "ministry team" who would carry out those functions previously expected, but not necessarily the preserve of, the Rector. Since those days the ministry team has undergone many changes and adaptations. Now it comprises a mix of lay and ordained, stipendiary, non-stipendiary, waged and volunteer members who each exercise gifts of ministry and mission within worship and pastoral areas. Provincial involvement is not being sought and the congregation and ministry team are big and are able to generate their own programmes of development; but the model of ministry bears all the hallmarks of LCM.

## **6. Mission 21 and LCM**

The Review Group proposes that ministry development be based in and arise from the mission and ministry of the church in its local context. This approach to ministry development has learnt from the collaborative way M21 and LCM work to discover, enhance and resource local congregations' mission (and therefore their ministries, and their gifts and calling). This means there is extensive common ground and overlap between ministry development for specific ministries and the work that LCM and M21 have been doing.

That this is so can be seen by the place of LCM within current structures. Whilst LCM is currently located within TISEC, its work is closely associated with that of M21. The LCM Committee submitted to the Review Group its view that LCM should in future be located within the Home Mission strand of the new Mission and Ministry Board rather than the Ministry Development strand. The main reason for this is that more of its work has to do with congregational development in general than ministerial development in particular. The Review Group accepts this suggestion, and proposes that this move be negotiated during the implementation year, i.e. by the summer of 2004. One implication of LCM being managed by the Home Mission Committee is that its responsibilities for candidates for ministry, especially OLM candidates, will need to be shared with the emergent Diocesan Ministry Development Officers. Section 20 of this Report deals with issues of implementation.

Although most of this Report concentrates on the training and continuing development needs of individual ministers, this is seen as complementary to a congregational development approach. Those who will operate the new systems for ministry development will be expected to do so in a way which shares the same assumptions as LCM and M21. For example, each minister will be expected to be part of a formation group to help them as they integrate their training and experience with their faith and spirituality in a way that makes them rounded ministers. These formation groups will often be the local congregation's ministry groups as set up to facilitate congregational development in mission and ministry. In any church (and especially a church as small as the SEC) given such an integrated approach, the people who will be suitable to lead and provide input to the development of accredited ministers could well be found amongst those who have a leading role in LCM and M21.

It therefore makes sense that Ministry Development and LCM and M21 should work closely together wherever possible and look to share resources and provision as much as possible. A quasi-Lund principle of doing everything together that does not have to be done separately offers a cost-effective and increasingly integrated method of developing an effective missionary church. It will be a part of the work of the TISEC officers and the Diocesan Ministry Development Coordinators to identify and nurture appropriate resources for the delivery of training and development. They should look to what is done as part of M21 and LCM where that can provide helpful material, tutoring and formational groups.

The M21 Coordinators, together with the Home Mission Committee and the Mission Board have endorsed this approach and acknowledged that there is considerable convergence between the developing work of M21, especially in the field of Continuing Congregational Development and training for ministry. It is often the case that one precedes the other, albeit by several years.

In order for this convergence to continue effectively, TISEC should be represented on the Home Mission Committee and the Home Mission Committee should be represented on the Ministry Development Committee. Both committees should ensure that this common way of working is maintained and developed wherever possible.

**Recommendation 1: That discussions take place with relevant Officers and Bodies (e.g. LCM Officer, M21 Coordinators, LCM Committee, Home Mission Committee) with a view to locating and building on the growing convergence of task between Congregational Development and Ministry Development.**

## **7. Data Gathering**

The Review Group decided to achieve its remit by splitting the task into the four following components:

- To identify the likely ministry development needs for the Province during the course of the following few years;
- To establish the processes required in order to meet these needs;
- To recommend the best manner of meeting this process requirement
- To suggest an appropriate form of structure within which the processes could be managed.

The Review Group decided to gather information from the dioceses, from TISEC full-time and part-time staff, and from Rectors who supervise new curates, from higher education provision in Scotland, from other churches such as the Methodist Church, the Church of Scotland and the Church of England, in addition to the wide ranging knowledge of the members of the Review Group. Information was gathered by a mixture of methods including paper and Internet research, discussions, interviews and questionnaires. This information forms the basis of the analysis and proposals that follow.

There were responses to the diocesan questionnaire from all the dioceses from the following people: Aberdeen & Orkney (Bishop), Argyll & the Isles (Bishop), Edinburgh (Bishop, Dean & Convener of Mission Committee) Glasgow & Galloway (Bishop & DDO), Moray, Ross & Caithness (Bishop, Dean & DDO together), and St Andrew's, Dunkeld & Dunblane, (Bishop & DDO), and Brechin (Bishop, DDO and Convener of Mission Board). There were seven responses to the Supervising Rectors' questionnaire and eight responses to the Tutors' questionnaire. Face to face interviews were held with central TISEC staff. (Detailed summaries of the responses can be made available to any who wish to see them. Individual responses will be kept confidential as agreed with respondents.)

At various points in the information gathering stage papers and other contributions were received from numerous sources commenting on issues as

wide ranging as the role and style of LCM, course fees, SCOC (and its demise), context based training, and the interaction with Mission 21.

## **8. General Findings**

Overall the responses to the questionnaires revealed a strong theme of the centrality of the local church and a preference for local, that is, congregational/diocesan based training. The perception is that ministry formation, training and development should respond to the local context; be flexible enough to cope with a range of different such contexts; and be based on an understanding of Church as arising from the whole ministry of the local charge. The responses articulated an understanding that there is no hierarchy in ministry, simply a range of ministry within which some are called to exercise particular ministries for which special initial and on-going formation and training are required. The perception is that local collaborative ministry will become more the norm supported by stipendiary clergy who will become fewer in number. There was a strong desire for a provincial function which could provide resources, support and external guidelines.

The questionnaires produced a mixture of responses about the review itself. Most saw it as a way of realigning the way ministry development and training is looked at in the Province. However, some perceived this to be a review of TISEC - tutors and supervising rectors, for example, understandably concentrated on aspects of the day-to-day operations of TISEC over the past few years. Yet there were comments that offered a very different way of looking at ministry development based on the need to resource local ministry that will be mostly lay with some Local Ordained Ministers. Thus, if the attention of this review were to be concentrated on reforming the initial training of stipendiary clergy, the review might be missing the point.

Although the feedback from tutors and rectors indicated that they felt mostly well supported in their roles, many people thought that greater use can be made of dispersed resources such as expertise within the local churches of a range of traditions and denominations, from local educational resources in colleges and universities and through careful gathering and exploitation of databases of such resources. Research revealed that there are considerable theological resources available at a range of HE institutions across Scotland.

It was noted by a number of respondents that students who have been through TISEC courses acquire an impressive understanding and experience of how to

reflect theologically on context and practice. However, many comments also noted that they often lacked adequate theological knowledge, for example in the areas of Biblical studies (particularly critical approaches to the Bible), liturgy and ecclesiology (especially the history and character of the SEC).

Lay ministry was widely seen as centrally important to the future of the Church for which there was much enthusiasm and appetite. This was seen as a key issue for the review to address. The responses described a wide variety of ministries such as:

worship leaders, Eucharistic ministers, pastoral visitors, ministers of the word, preachers, lay readers, secretaries, administrators and support workers, children's and youth leaders, Sunday School leaders, lay elders, and evangelists.

One response talked of the need to look carefully at the role of Lay Reader, which was seen as a particular historic ministry with potential for a valuable contribution, which could be overlooked.

This variety suggests that it will be difficult to have a watertight system of interchangeability of the accreditation and recognition of these ministries across the Province. However, this should not prevent the development of a provincial function supporting ministry development (lay and ordained) both in advising on training and continuing support as well as advising on standards and expectations.

One question raised was the role of the Ministry Division of the Church of England. This provides validation of TISEC's curriculum and allows the SEC to use its National Selection Conferences for ordination candidates. This was seen as sometimes of benefit, in that it allows for a wider recognition of the quality of SEC ordination candidates, and sometimes as an unhelpful constraint in concentrating too much attention on the IME curriculum.

Several submissions remarked on structural issues. For example, the question was raised as to how effective and responsive could the Board of Ministry be as the managing body for TISEC and ministry development provision. There is widespread approval for the integrated approach to IME, CMD and LCM, for example, as expressed in the use of the new competencies framework, although there is also some confusion as to why Mission 21 operated under the Mission Board; the developing experience of LCM demonstrated how an integrated approach using provincial resources to support, inform and recognise local ministries can fit well with Mission 21. In various ways suggestions have been



received that there be an investigation of whether the two Boards could be reduced to one. The SEC is a small province which has limited resources. There is a need to ensure that these limited resources are used efficiently and effectively.

## **9. Identification of Needs**

In summary, the Review Group identified the following as the principal needs relating to theological education within the SEC:

- a. There is a pressing need for education for lay ministry, both officially authorised ministry (e.g. lay readers) and less formally recognized (e.g. pastoral visitors, Sunday school teachers).
- b. There is a need for the theological education of a small but regular number of ordinands to the stipendiary and non-stipendiary priesthood, as confirmed by responses to questionnaires sent out by the Review Group.
- c. There is a need to supply a perceived demand for basic theological and biblical education on the part of church members who wish to reflect on their faith (e.g. study groups).
- d. There is a need to ensure that all ministerial training is based on an understanding of formation, i.e., a comprehensive and integrated approach which reflects not only an excellent theological education but also the development of essential personal and professional skills and abilities.

This includes:

- Theological Education
- Developing capacity to reflect theologically in context
- Spiritual Deepening and Growth
- Personal Development
- Professional/Ministerial Competencies Development

## **10. Elements of Ministerial Development**

A developing minister needs to be growing constantly within the love of God into a reflective practitioner who can, as far as possible, integrate their professional understanding of the work involved in their ministry with their spiritual life, their ethical framework, their relationships with people around them and other areas of their life such as their job or home life. Any minister

should receive initial training and continuing development that informs and builds on their practice in the particular ministry. Any education and training provided must be of relevance (though not necessarily narrow relevance) to the effective performance of the ministerial role. However, even if ministers is effective in their ministry and benefits from appropriate developmental support, it may be that there are questions about how well their whole life reflect a response to their baptismal calling. As this will be different for each individual on their developmental path, the balance of such provision will need to be tailored to the individual as far as possible. The concept of formation is crucial when considering the provision of development opportunities for the SEC's ministers. In this dynamic development of ministry there are three elements which relate to each other: education, practice and formation.

There is a relationship between each of these elements of ministerial development, and training for ministry strives to maintain a balance between them. It may be that, through necessity, development or temporary circumstances, one (or two) of the three may take greater prominence at one time or another, but this will not be allowed to distend the overall picture unhealthily if the other two (or one) are allowed to support and critique the other(s). The dynamic between the elements can take many forms – feedback, reflection, conflict, analysis, formulation, integration, support, moderation, expansion, feeding, informing, testing, and evaluation, to name but a few. Sometimes this dynamic can be seen as a tension or an unhelpful limitation but normally it points to an understanding of the broader context, which ensures a healthy and creative theology.

The SEC is an episcopal church which supports ministry of a range of forms, both lay and ordained, paid and voluntary, in the local context. This is set in a structure which bears witness to a tradition of ministry and witness that has been carried out through the centuries and is being carried out across the Province as part of a catholic understanding of Church. There is a necessary dynamic between that tradition and practice both historically and geographically, which provides helpful support and ordering for ministry in the local situation. At the same time, unless that wider understanding of ministry can be expressed effectively locally and learns from the struggles and joys of what is happening in the detail of local ministry, it will be of no use.

## **11. Guiding Principles**

Having established the likely future training needs, and bearing in mind the importance in maintaining a nurturing and supportive connection between the individual, the local and the wider context, the Review Group agreed that ministry development provision and theological education in the SEC should observe a number of principles. Any framework for ministerial development will:

**a. provide for the ministry of the whole people of God**

Development of the ordained ministry should not be the sole or prime determinant in the pattern the SEC provides for ministry development: provision for the development of lay ministries should assume far greater prominence than hitherto, and the two should run in combination wherever possible.

**b. be context based**

Training for ministry should respond to the context from which ministers are drawn and in which they will serve. The focus for ministry and, therefore, for training and development is local and should be nurtured within the ministry of all God's people in that place. This is, however, set within the wider church – the diocese, the Province, the Anglican Communion and the ecumenical environment. The local is only part of the context and at least some of a minister's training will incorporate aspects of a wider context (e.g. through supervised practice, belonging to a formation group or attendance at provincial residential weekends). It also follows that, as the contexts within which ministry is undertaken change, training for ministry should not take place only at the outset. Education and formation for ministry are a life-long process.

**c. effectively use all available resources**

There are rich but not unlimited resources available inside and outside the SEC. Maximum use should be made of existing provision in other institutions (e.g. universities) by full time and part time study, or distance learning. There should be mechanisms by which what such institutions provide is integrated into an appropriately complete formation package for the desired ministry by the systems within the SEC. Replication between types of provision should be avoided. Careful attention should be given to the best use of resources both financial and of people. Structures and systems should be built that are as effective and efficient as possible over time for all those concerned.

**d. encourage the highest possible standards**

Standards in educational attainment should be raised from levels obtaining at present to levels that set students reasonable but challenging goals. For example,

a candidate for the priesthood should have a degree in theology or equivalent and have been recommended by a National Selection Conference.

**e. operate within provincially agreed guidelines**

In so far as possible, educational programmes whether provided or approved, should be constructed and regulated on a Province wide basis and resulting competencies “transferable” across dioceses.

**f. be rigorously monitored, reviewed and evaluated**

There should be rigorous systems for monitoring the quality and outcomes of any ministry development provision.

**Recommendation 2: That Guiding Principles for Ministerial Development be adopted.**

**12. Recruitment and Selection**

Most of this Report is concerned with the overall development of an individual’s ministry. Whilst the Review Group has considered the matter of recruitment and selection in passing, it acknowledges that responsibility for this rests with the Bishops, and so has concentrated its work on the training required once candidates have been sponsored for training.

The Review Group makes recommendations for the training of three categories of ministry: Ordained, Reader, and other lay ministries. Training for this last category is the object of the proposed Bishops’ Certificate, which is described in greater detail in section 14(c).

There are already well-established procedures in place for the exploration and discernment of vocation for the ordained ministry and for reader ministry. In the case of the ordained ministry, there are four stages of church involvement before a Bishop sponsors a candidate for training: the congregation; the incumbent; the diocese (in the form of the DDO); and the province (which for these purposes includes use of the Church of England’s Ministry Division National Selection Conferences). In the case of reader ministry, there are three levels: the congregation; the incumbent; and the diocese (in the form of the Warden of Readers).

However the Bishops’ Certificate will require new procedures to be established. Since it is anticipated that the first candidates will be sponsored for training

commencing in September 2004, procedures for the identification of candidates will need to be in place by the end of 2003. It is suggested that there will be two levels of involvement for candidates before a Bishop makes the decision about sponsorship: the congregation and the incumbent.

The level of involvement is also reflected in the length and level of the development plan for initial training: for the ordained ministry this is a three-year plan achieving level 3 competencies; for reader ministry a two-year plan achieving level 2 competencies; for bishops' certificates a one-year plan achieving (in the main) level 1 competencies. The following sections describe the competency framework for ministry development and its application to the SEC.

**Recommendation 3: That procedures be established to identify candidates for a new category of training (i.e. Bishops' Certificates).**

### **13. The Competency Framework**

The idea of competency frameworks was developed in order to try to clarify the skills, abilities and knowledge required to undertake a complex role, and in a way which is applicable over a range of an organisation's operations. It has been found to be a valuable and powerful tool, and has been adopted by organisations within the public and voluntary sectors as well as in the business world.

In 2000 the Clergy Personnel Commission recommended that the SEC consider using the idea of a competency framework as a basis for the development of an integrated framework of ministerial development.<sup>7</sup> This recommendation was implemented by the Board for Ministry, and the use of a competency framework is a fundamental part of TISEC's new curriculum.

The competency framework adopted is intended to describe the central attributes and qualities a person is required to hold and develop in order to exercise an authorised ministry in the SEC – these are the core competencies. The eight core competencies are that a minister should be expected to be a

- Critical and Creative Reflector on Theology
- Theological Resourcer
- Servant
- Communicator
- Contemplative Disciple
- Collaborative Worker

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<sup>7</sup> *The Pastoral and Practical Care of Clergy*, Recommendation 58.

- Critically Aware Person
- Effective Self-Assessor

The framework describes two levels for each core competency. These levels equate to levels 1 and 2 currently in use in Scottish Higher Education. At present this framework has been applied in detail to priestly ministry, but is readily capable of further development for application to other ministries. The detailed framework can be found in Appendix B.

#### **14. Charting the Competencies**

##### *a) The Ordained Ministry*

###### *(i) Priest*

The competency framework has been accepted by the College of Bishops and the Ministry Division of the Church of England as a suitable way of assessing candidates for the priesthood. The current framework expects candidates to reach a minimum of level 2 prior to ordination to the diaconate. One of the Review Group's Guiding Principles is that all candidates for the priesthood should have a degree in theology or equivalent. This means achieving level 3 in the competencies. Whilst the Group accepts that this will not be possible to introduce with immediate effect, it expects the implementation of these proposals will develop a long-term plan whereby candidates can achieve level 3 prior to ordination. In the medium-term, the Group expects that by 2004 the aim will be for candidates for the ordained ministry to reach a minimum of level 2 in each competency prior to ordination together with an Individual Development Plan to reach level 3 within the three years after ordination. In due course, as processes and expectations become established, it is expected that the target that all candidates for the priesthood should have a degree in theology or equivalent will be reached. The Scottish Qualifications Authority has accepted the new IME curriculum as a pilot project for its new credit-rating system, which in turn should mean that those completing the new curriculum would be able to gain admittance to level 3 options at any university.

###### *(ii) Bishop and Deacon*

At present there are no agreed competencies for either the episcopate or the permanent diaconate – the competencies levels for the priesthood are the only current benchmark.

##### *b) Reader*

Currently there are brief guidelines for the training of Lay Readers.<sup>8</sup> The guidelines do not give any criteria for the assessment of training, nor relate

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<sup>8</sup> *Lay Readers: Selection, Training & Licensing*, 1998.

training of Readers to competencies. These deficiencies need to be addressed. In Appendix C can be found provisional levels of competency to be developed by Readers prior to their appointment. Most Readers are appointed to a preaching and teaching ministry, but some are appointed with the intention of a pastoral ministry. Appendix C shows that candidates for different ministries will be assessed for different levels of particular competencies. More work will need to be done with the Dioceses and their Wardens of Lay Readers during the implementation year in order to agree the competencies of readership.

*c) Bishops' Certificate*

The Review Group has discussed how to respond to the need for more training provision – how can this be provided in a more coherent consistent way? The proposal is to provide training for a new accreditation of a Bishops' Certificate. Initially it is proposed that there be four categories of Certificate: Christian Educator; Church Musician; Evangelist; Pastoral Assistant. This list is not meant to be prescriptive but to give a flavour of what might be made available. As is indicated by their title "Certificate" the intention is that competencies would be developed to SHE level 1, but each Bishops' Certificate requires different competencies to a different level. To give an idea of this Appendix C charts the competency framework for the Bishops' Certificates. As for Readers, the details for Bishops' Certificates will be fleshed out during the implementation year.

It should be emphasised that it will not be a requirement that a Bishops' Certificate be held in order to be a church musician, evangelist, pastoral assistant or whatever. However it gives training of a guaranteed standard, and produces a ministry which is recognised province-wide – just as readership and the ordained ministry are provincially recognised ministries.

**Recommendation 4: That competency levels be established for all the SEC's authorised ministries (including a re-examination of those for the clergy).**

## **15. Matching Curricula to Competencies**

The competency framework states the criteria by which the development of a minister can be assessed. The next issue to be addressed is what work should the candidate do in order to develop the competencies. TISEC addressed this question in its submission for validation by the Ministry Division of the Church of England.<sup>9</sup> This document provides for two courses of study for potential ordinands. One is a part-time course offering a scope of studies differing little

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<sup>9</sup> *Formation of ministerial candidates for the Scottish Episcopal Church and the Methodist Church*, 2002.

from that of a university faculty of theology, whilst the other is a full-time course where students study at New College Edinburgh and meet together at TISEC once a week. Whilst much of the document describes the part-time course, little is said about how full-time students are assessed:

*Full-time students study for degrees at Edinburgh University and attend Wednesday seminars at the Institute and all residential sessions. In order to ensure their progress in all competencies, they submit an extra piece of written work, based on their experiences over the year, reflecting on it in the light of the competencies framework.*

It is this pattern of assessment, accepted by the Ministry Division of the Church of England that the Review Group wishes to endorse and build upon. By following and developing this pattern it is expected that Ministry Division validation will be retained by the new dispersed pattern of training.

The idea of a learning community is a very important one in education. In ministerial training that learning community is a formational group and becomes a fundamental experience for the development of ministry. For the two TISEC courses this means a Saturday group of part-time students studying educational material, and a Wednesday group of full-time students studying vocational material. The two groups come together for residential weekends and a Summer School where there is a mixed training programme. LCM development is founded upon formational groups. These groups study a variety of material including two modules offered by TISEC to its foundation year students between 1993 and 2001, *Listening to the Context* and *Making the Connections*.

The question is what should these groups study? What should their task be when they meet together? The Review Group feels that whilst studying educational material is one task, there are other models which will also achieve the aim of developing the competencies and that these models allow flexibility into training for ministry – flexibility in terms of allowing for prior learning and experience, in terms of allowing candidates for different ministries to train together, and in terms of recognising that training for ministry continues throughout the practice of ministry and does not stop at ordination or authorisation.

The Individual Development Plan (IDP) will define how a candidate for ministry will achieve the competencies required for a particular ministry. It is the IDP which will acknowledge prior learning and experience, and specify the courses to be taken. Appendix E shows a sample form for an IDP. Of course the acquisition of theological knowledge is important for the church's ministry, but so is mature reflection on the practice of ministry, and what is most important of all is that training take place in formational groups. Appendix D gives examples



of some of the models, together with suggestions for which competencies could be developed by which model. The Review Group looks to TISEC to develop these in the course of the implementation period.

It will no longer be the case that candidates for the ordained ministry are limited to gaining their theological education through TISEC. It will be entirely possible for them to acquire their theology at any of the four ancient faculties of divinity, or by distance learning, or through the new curriculum or by a combination of these. Exploring what theological courses are available and appropriate is the role of TISEC. TISEC will assess the courses in order to advise on their suitability in achieving the competencies – just as at the moment the New College course has been assessed and found adequate. It might also be the case that educational institutions are willing to produce courses suited to SEC candidates for ministry – both Edinburgh and Glasgow Universities, for example have indicated that this is the sort of development they are able to explore.

This flexibility raises further questions, not least that of cost of fees. The current policy is that candidates for ministry should pay their fees on a “thirds” basis – that is, one-third of the fee will be paid by the province, one-third by the diocese/charge, and one-third by the individual. There is no proposal to change this model. There is also no proposal to change the policy towards full-time students. At present no-one is sponsored for full-time training unless they can attract the funding to do so, and this will remain the case.

It is still expected that candidates for the ordained and reader ministries will attend residential weekends and a “summer school” in order to address vocational material, such as liturgy, history of the SEC, spirituality, and other material identified by TISEC. Although it is TISEC which will identify these topics and facilitate the residential meetings, it will not be TISEC’s role to deliver this material, but rather to ensure that this material is delivered.

**Recommendation 5: That candidates for ministry train according to an Individual Development Plan which matches curricula to competencies.**

## **16. Continuing Development**

Much of the preceding discussion has been concerned with aspects of initial ministerial development. However ministerial development does not finish at licensing or authorisation – in many ways it is just beginning as the practice of ministry begins. Licensed and authorised ministry begins with supervised practice and reflection on that practice, and the current CMD 1-3 programme run by TISEC under the auspices of the CMD Committee encourages those embarking on public ministry to meet together and reflect on their growing experience. The CMD Committee also runs workshops and provides grants for clergy and other authorised ministers to undertake training. Awareness of the need to take CMD seriously has gradually grown over the last decade, and these proposals continue its integration into a continuum of ministerial development. The boundaries of “initial education” and “continuing development” are difficult to maintain in the face of the proposals contained in this Report which progress towards the integrated framework of ministerial development anticipated by the Clergy Personnel Commission.

The minister’s IDP does not finish at licensing or authorisation but is expected to be reviewed and renewed annually. This process will need to be integrated into the programme of ministerial review currently being established by the College of Bishops. The Review Group envisages a re-organisation of the provision for the support of ministry development and the following sections describe this new provision.

## **17. Diocesan Provision**

In order to deliver ministry development at the appropriate local level the Review Group proposes that each diocese should have a Ministry Development Coordinator and a Ministry Development Adviser.

### **a) Diocesan Ministry Development Adviser**

The purpose of the role of the Diocesan Ministry Development Adviser will be to oversee the ministerial development of candidates for ministry assigned to them in their diocese from when they are recommended for training and through their continuing ministerial development. Each candidate for any accredited ministry will be assigned a Diocesan Adviser who understands the nature of the ministry the candidate is called to and the demands the SEC puts on those who hope to exercise such a ministry. Candidate will need appropriate help and guidance as they explore the nature of that ministry for them and acquire the knowledge and skills, the competencies, which they will need to fulfil the role. The Diocesan

Adviser will be the candidate's main source of that help and support in IME and when, authorised as a minister, s/he is undertaking ministry.

The Adviser will be responsible for negotiating, monitoring and assessing the Individual Development Plan (IDP) for each person in training in the Diocese. The Adviser will have a role not only in relation to initial ministerial education, but also the continuing stages of education currently known as CMD 1-3 and CMD (i.e. on-going Continuing Ministerial Development after CMD 1-3). There would, of course, be separate IDPs for each of these stages of ministerial development. An example of what an Individual Development Plan might look like is given in Appendix E.

The Diocesan Adviser will work within a framework which has been developed provincially with supporting resources identified. Advisers working in dioceses will be able to rely on the staff of the Provincial Body to provide guidance on a wide number of matters concerning ministry development.

There is a detailed role description for the Diocesan Adviser in Appendix F.

#### **b) The Diocesan Ministry Development Coordinator**

The purpose of the role of Diocesan Ministry Development Coordinator is to create, maintain and improve the Diocese's support for the initial and continuing development of its ministers. Authorised ministers of all kinds in the SEC need a rigorous and appropriate framework for their initial training and continuing ministerial development. As has already been described in this Report, this will be based in the local context in which they at present do or will in the future minister within the context of the whole Church, SEC and broader. Each diocese, therefore, will need to provide support for this function which is based in the local context with appropriate input from the Diocese, the Province, other church bodies and appropriate external institutions. The Bishop of the Diocese, as the focus of unity and in the bishop's role as teacher and pastor, ensures that such provision is made available for each candidate for ministry and functioning minister in the diocese.

The Diocesan Coordinator assists the Bishop by ensuring that the day-to-day systems, personnel and procedures are in place and functioning to support these authorised ministers and candidates for ministry. In brief, however, he/she would be required to maintain relationships with the Diocesan Bishop, the Diocesan Adviser as well as the candidates. In relation to the candidates, it is envisaged that his/her role would not be direct – that is the role of the Diocesan Adviser – but at one remove, rather as the Principal of TISEC has done hitherto.

In addition, the Coordinator would be responsible, on behalf of the Diocese, for arranging for the arranging appropriate supervisors in relation to candidates' supervised practice (and possibly also a support group), teachers responsible for educational packages and learning groups responsible for formational issues.

In the light of that role, the position is one that would need to be seen as a senior Diocesan post with appropriate authority. In some dioceses it is likely to be the Bishop.

The Diocesan Coordinator will work within a framework which has been developed provincially with supporting resources identified. Coordinators working in dioceses will be able to rely on the staff of the Provincial Body to provide guidance on a wide number of matters concerning ministry development.

There is a detailed role description for the Diocesan Coordinator in Appendix F.

**c) Structural Issues**

As is laid out in the Role Descriptions, the Diocesan Advisers report to the Diocesan Coordinator. The Diocesan Coordinator reports to the Diocesan Bishop.

Each diocese may well need a Ministry Development Committee to support and advise the Advisers and Coordinator and to promote their understanding of their work through the diocese.

**Recommendation 6: That Diocesan Ministry Development Structures be established in order to support training for ministry.**

**18. The Provincial Body**

The Review Group has identified work that needs to be done at a provincial level in order to support the delivery of ministry development at the appropriate local level and to ensure consistent standards and sufficient specialist advice. This will be carried out by a Provincial Body which will continue to be called the Theological Institute of the Scottish Episcopal Church (TISEC).

The purpose of this body will be to provide specialist support to the development of consistently exercised ministry of the highest quality possible within the local churches and the dioceses of the SEC. It will not be TISEC's function to deliver teaching or training to candidates for ministry, although this

may need to happen through necessity or because staff may have suitable capability.

The key work of the Provincial Body will be enabling ministry development to happen as near to the local context as possible and using widespread local resources. This means it needs to equip the Diocesan Ministry Development Officers. TISEC will be responsible for training the Diocesan Officers and providing them with the materials they need, for example, a catalogue or handbook of the educational opportunities available (including the new curriculum) and how these match up to the competencies.

It is envisaged that this task can be carried out by three provincial staff – two Provincial Ministry Development Officers, one primarily a trainer of those who will be running the various parts of the ministry development system, and one to develop and review the systems in place and the resources available, and a Provincial Ministry Development Administrator. Further detail for the role of the Provincial Body is given in the Appendix F.

Overall there is a shift in emphasis from central to diocesan provision. There is currently considerable cost involved in running and maintaining Old Coates House as the headquarters for TISEC. Moreover, the demise of the Scottish Churches Open College and the likely withdrawal of Church of Scotland funding from the joint library, mean that the future of the library must now lie elsewhere. The Review Group has carefully considered the pros and cons of Old Coates House as the base for the Provincial Body, and concludes the Church would be better stewards of its limited resources if TISEC were to relocate. It is proposed that TISEC will move from its present building into space at 21 Grosvenor Crescent (the General Synod Office). Although there will be inevitable one-off costs associated with this move, it is estimated that some £40,000 per annum will be saved by such a move.

**Recommendation 7: That TISEC’s role change from course development and delivery to training of and support for Diocesan Ministry Development structures (including curriculum assessment, monitoring and evaluation).**

**Recommendation 8: That TISEC be re-located to the General Synod Office.**

## **19. Structural and Management Issues**

The proposed approach to delivering ministry development and the proposed location of Diocesan Advisers and Coordinators and the staff of the Provincial Body raise a number of issues about structure and management. It is important to remember that the starting point for our present work was the discovery that management structures and supervision had allowed TISEC to depart from its original vision and direct the focus of its energy and staffing to delivering a small amount of what was originally desired. It is, therefore, important that the new structures encourage the sort of supervision which enables people to carry out their work but which, given the culture of the SEC, ensures that those involved are fairly held to account for delivering what is wanted or for being able to explain why not, if they have not.

The problem seems to have stemmed from a mixture of certain difficulties involving the staff of TISEC and the loose supervision which is characteristic of churches until serious problems arise. The framework put in place by the first stage of the present review seems to have resolved these problems, particularly in the capability and the closeness of the supervision provided for the TISEC staff. This appears to provide a helpful model for future management and reporting structures. It has become evident that regular, close supervision is not necessarily threatening but is, in the end, supportive, helps the work get done, and allows those concerned to feel good about themselves and their work.

### **Ministry Development Committee**

The Standing Committee is bringing forward proposals to General Synod that the Ministry and Mission Boards be merged. The resulting Board will be the Board which will ultimately supervise and direct the work of Ministry Development provincially.

There will need to be a committee of the Board for Mission and Ministry which looks after the detail of ministry development. This should be an overarching body looking at policy development, auditing quality of delivery and integration of what is being provided in the dioceses and charges and provincially. It will oversee resource allocation and promote the cause of ministry development to the SEC at large via the Mission and Ministry Board.

The membership of the board should be sufficiently representative and broad to allow the different stakeholders in Ministry Development provision to have their voices heard effectively.

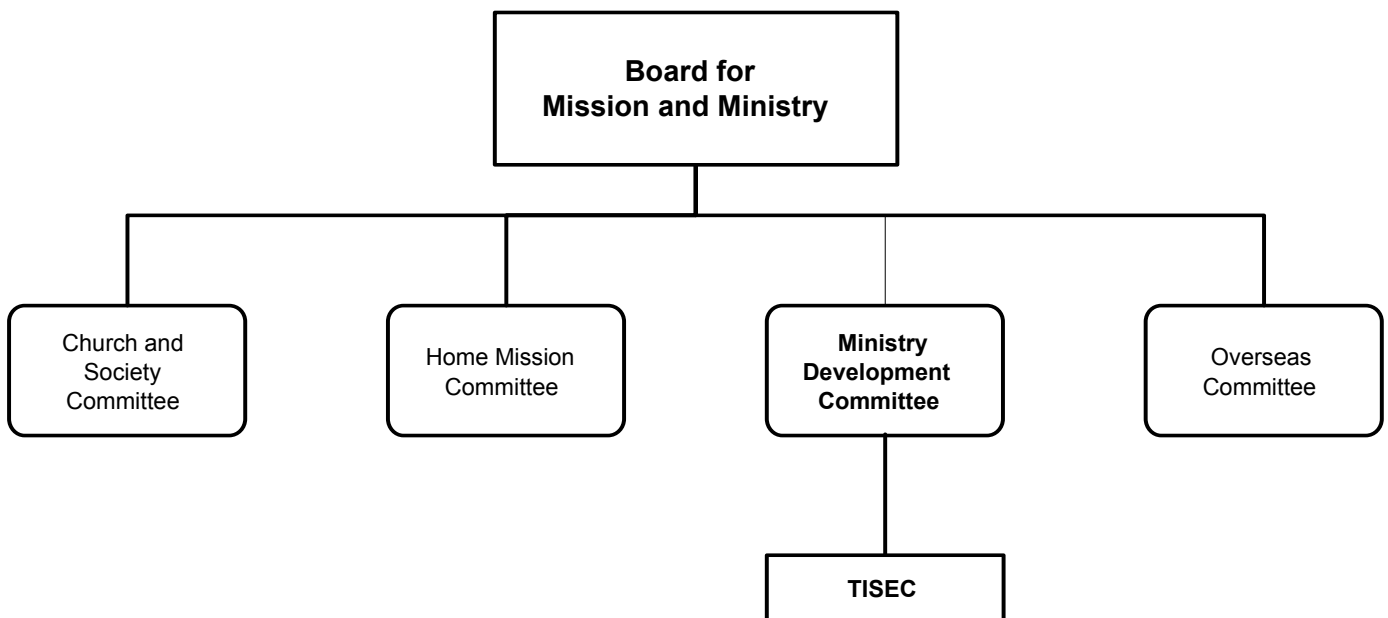
The following people or groups should be represented on the Committee:

- College of Bishops

- Diocesan Coordinators
- Diocesan Advisers
- PDO
- Home Mission Committee
- Doctrine Committee
- Director of TISEC
- Academic institutions

There is a danger that clergy will dominate any committee like this and therefore, perhaps, focus on ordained ministry development. The constitution, membership and management of this committee will need to ensure that this is not the case. There is also a danger that in trying to be as representative as possible, the membership of the committee will be too large for it function effectively. The balance between representation and ability to function will also need to be carefully addressed.

Board for Mission and Ministry Structure Chart  
Highlighting the place of Ministry Development



### **Management of the Provincial Staff**

This committee will be too large to provide the close supervision that the TISEC staff will need. To provide the appropriate level of supervision and support it is proposed that there will be a TISEC Director who will report to the Ministry Development Committee but who will not be the Convener of that Committee. It

is anticipated that the Director's role will occupy approximately one day a week. The main focus would be a regular staff meeting with the TISEC staff but there would also need to be regular individual sessions with each of the staff to provide appropriate supervision, support and appraisal.

The Standing Committee on advice from the College of Bishops and the Ministry Development Committee will appoint the Director. The Director will report to the Ministry Development Committee and have regular, personal, individual access to the Convener who will manage him/her in this work directly.

The TISEC staff will need to have consultations with Coordinators, Advisers, tutors, material writers and others. These meetings can be developed as necessary but there is no need for a replacement structure for the Board of Studies.

It is proposed that the TISEC staff work at 21 Grosvenor Crescent and, therefore, will need to have regular interaction with the Secretary General and other officers of the General Synod on a range of day to day working issues and it may be that they will need to seek advice, support or help within the General Synod Office. However, they are accountable to the Director for their work.

### **Capability for Role**

It must be an assumption in all of this that careful attention will be given to the recruitment of people with sufficient capability to match the demands of each of these roles, diocesan and provincial.

**Recommendation 9: That TISEC be managed by a Ministry Development Committee (this to be a pendant committee of the new Board for Mission & Ministry).**

## **20. Implementation**

### **a) Strategy**

The Review Group recommends that, if the proposals contained in this Report are endorsed by General Synod in June 2003, steps be taken to ensure that the proposed new scheme of ministerial development can begin to take effect in October 2004. It is recognised that significant work will be involved in achieving such a target, not only in order to establish the necessary structures for the longer term but also to deal with the transitional arrangements which will be necessary in the shorter term. In particular, appropriate arrangements will require to be made for those candidates already in training and those due to commence in 2003. The Review Group recommends that the task of overseeing implementation should be delegated to a task group, with the appropriate



powers and authorities. It further recommends that such an Implementation Group should comprise the prospective Convener of the Board for Ministry (Rev Canon Professor John Richardson), the Convener of the Mission Board (Rev Canon Professor John Riches), a Bishop appointed by the College of Bishops, the Director of TISEC and the Secretary General. The Implementation Group would be appointed by the Board for Ministry with effect from approval of this Report at the General Synod 2003. The Group would be accountable to that Board and report regularly to it. A fuller description of the tasks which the Review Group expects would be required of the Implementation Group, and a suggested timetable, is given below (see (c) *Tasks and Timetable*).

## **b) Financial Implications**

The financial implications of implementing the recommendations contained in this Report involve, broadly, two areas of cost. It is recognised that for the Church to move from its existing scheme of ministerial development to that being proposed will involve a degree of “set up” costs. These would be of a one-off nature and the Standing Committee of the General Synod would be invited to authorise the necessary expenditure. Fuller details are given below.

The other area of cost is that of the ongoing funding of ministerial development. Implementation of the proposals contained in this Report would result in a much wider range of ministerial development across the dioceses than is currently the case. To achieve that enhanced provision is likely to involve the allocation of some additional financial resource and detailed analysis of the resource implications of the proposals made in this Report are contained in Appendix G. Whilst the figures shown in there indicate an additional funding requirement, they need to be seen in the following context:-

- The proposals made in this Report should be seen alongside other recommendations being made jointly by the Board for Ministry and Mission Board that the two boards be amalgamated. Merging the structures is anticipated to bring about a number of benefits. Not only will some additional cash be released by an overall reduction in the number of committees but it will be easier to take advantage of synergies between the activities of currently diverse committees. An example of this would be the current sponsorship by the Education Committee of varieties of lay training which would, in the future, be expected to be catered for in the ministerial development proposals contained in this Report. Again, a merged Board, would be in a more effective position than the existing separate Boards to assess the respective priorities for mission and ministry within the Province and channel resources accordingly.
- General Synod approved in principle, in 2002, the adoption of a new process for provincial budgeting. Whilst immediate alterations in the broad pattern of funding provincial activities is not anticipated, in the medium to longer term,

it is hoped that the changes will enable a more effective allocation of financial resources to the particular needs of the day.

- It should be stressed that the figures contained in Appendix G take no account of resources which might be available from other quarters. For example, the Review Group believes that the recommendations concerning the creation of the position of Diocesan Ministry Development Adviser will require, at the most, the equivalent of four full-time posts across the seven Dioceses. (In contrast, the time required for the post of Diocesan Ministry Development Coordinator is such that this could be attached to a person already fulfilling an existing role, without the need for additional resource allocation.) The estimated total cost shown in the Appendix, including an allowance for travelling expenses, for the Diocesan Ministry Development Advisers, is approximately £100,000 per annum. This figure assumes that all of such cost is to be borne by the Province. It takes no account of what resources may be available within dioceses themselves for that kind of role. The Review Group is aware that some dioceses have already made steps towards the creation of some form of diocesan position which might dovetail effectively with, for example, the post of Ministry Development Adviser.

The Review Group intends that implementation of its proposals should be capable of being funded out of existing resources, without an increase in provincial quota, provided there is the requisite degree of determination on the part of both Province and Dioceses to work together. Province and Dioceses would need to engage in a creative discussion about how combined financial resources could best be deployed and about what shape the respective provision for ministerial and congregational development should take in each diocese. The timetable needed for such a discussion is set out below (see *(c) Tasks and Timetable*). Within the given financial parameters, Dioceses would have the flexibility to determine for themselves how they wish their ministerial and congregational development should inter-relate. There have already been preliminary discussions with the College of Bishops, representatives of the Home Mission Committee and of the Mission Board and there is the goodwill to pursue such a dialogue if General Synod approves the proposals contained in this Report. One major task of the Implementation Group would be to facilitate that dialogue to a conclusion.

The Review Group has also been keen to maximise the use of existing resources and identify areas where savings can be made or where the return on current expenditure can be improved. These include the following:-

- a) A significant overhead incurred in the current operation of TISEC is the cost associated with its occupation of Old Coates House. Whilst there is not significant additional space in the General Synod Office, accommodation could be made available there to house the function of the new Provincial Body, as identified in this Report. Savings of approximately £40,000 per annum could be achieved by making such a move.
- b) The staffing requirement of the future Provincial Body, in the longer term, is expected to be less than at present with an estimated saving of approximately £19,000 per annum.

- c) It is assumed that, with candidates substantially enrolled upon courses provided by external institutions, the need to maintain and house the existing United Library would cease. The Review Group suggests that the possibility of disposing (possibly gifting) the interests of the Scottish Episcopal Church in the Library to another existing library be explored, in the hope that some form of access arrangement for future students could be agreed. This would be expected to achieve savings of around £10,000 per annum.
- d) Since the central residential facility for full-time students would no longer be required, a further saving would be achieved by letting the current student flat in Marchmont on the open market to achieve a regular rental of approximately £10,000 per annum.

The above savings have been taken into account in the figures in Appendix G.

It should be explained that the Review Group has taken account of the fact that for candidates to enrol on courses offered by external institutions involves cost. The budget produced by the Review Group provides £20,000 of Provincial money for allocation of grants to candidates. It proposes a continuation of the current policy adopted in relation to CMD grants, namely that courses would be funded broadly one-third by Provincial grant, one-third by the individual and one-third by the local sponsor (Diocese or Charge). Where candidates were enrolled on courses with external institutions, Dioceses would no longer be involved in the payment of fees to TISEC. While the elimination of fee income results in approximately £40,000 less per annum coming in to the Province, some of this would, in effect, remain in the hands of the Dioceses in order to support candidates taking courses at other institutions.

The “set-up” costs, of a non-recurring nature, mentioned above are not expected to exceed a maximum of £50,000. Whilst this might appear high, it would cover not only the costs of removal of TISEC from Old Coates House to the General Synod Office but also, significantly, the employment costs of a fourth member of staff for a period of 18 months during the transitional period.

### c) Tasks and Timetable

The Implementation Group would be charged with the detail of all relevant and necessary tasks associated with the establishment of the new Provincial Body. Particular issues which would require to be addressed would include the following:

- (a) Discussion and negotiation with each Diocese of the shape of their respective provision for ministerial/congregational development. This would also require consideration of the consequent implications for structural support within the Dioceses and for recruitment and selection procedures for ministry training (**this negotiation to be completed by 31 October 2003**).
- (b) Discussion and negotiation with Home Mission/Mission 21 and Local Collaborative Ministry, of the integration of congregational development and the relationship between Provincial and Diocesan provision (**by 31 October 2003**).
- (c) The identification and negotiation of the work to be carried out by TISEC as the new Provincial Body, including:-

- The provision to be made for candidates during the transitional period (**by 31<sup>st</sup> August 2003**).
  - The identification of the criteria for the assessment of supervised practice placements (**by 30<sup>th</sup> September 2003**).
  - The identification of the criteria for the assessment of formational groups (**by 30<sup>th</sup> September 2003**).
  - The provision of training for the development of individual development plans (**by 29<sup>th</sup> February 2004**).
  - The development of training for Diocesan Ministry Development Advisers and Coordinators (**by 29<sup>th</sup> February 2004**).
  - The application of the competencies framework to a range of individual ministries for which training will in future be available (**by 30<sup>th</sup> June 2004**).
  - The identification and assessment of educational courses available from external institutions and the publicising of such courses (**by 30<sup>th</sup> June 2004**).
  - The negotiation with external institutions of the development by the latter of new courses appropriate for SEC ministry training (**by 30<sup>th</sup> June 2004**).
  - The adoption of appropriate monitoring and moderating provision for new candidates (**by 30<sup>th</sup> June 2004**).
- (d) The appointment of staff to the new Provincial Body (**by 29<sup>th</sup> February 2004**).
- (e) The establishment of appropriate Provincial procedures and structures for the allocation of grants to candidates (**by 31<sup>st</sup> December 2003**).
- (f) Determination of issues concerning the existing United Library and future library provision (**by 31<sup>st</sup> December 2003**).
- (g) Liaison with the Board for Ministry and the Mission Board in connection with the proposed amalgamation of the Boards and their respective committees (**by 31 March 2003**).

In addition to the Provincial tasks to be undertaken by the Implementation Group, there would also be specific implementation tasks to be addressed within Dioceses. It would be for each Diocese to decide how to address these, but it would be necessary to give attention to each of the following:-

- The form of Diocesan provision in relation to congregational/ministerial development, in discussion and negotiation with the Implementation Group (**by 31<sup>st</sup> October 2003**).
- Appointment to the posts of Diocesan Ministry Development Adviser and Ministry Development Coordinator (**by 29<sup>th</sup> February 2004**).
- The establishment of appropriate Diocesan structures for recruitment and selection and ministerial training, including the necessary Diocesan training for group facilitators, placement supervisors etc (**between February and June 2004**).

**Recommendation 10: That an Implementation Group be established to take forward the proposals contained in this Report, especially those described in Section 20.**

## **Appendix A: Membership of the Review Group**

The Ministry Development Review Group was established by the Board for Ministry in April 2002 with the following membership.

The Rt Revd Douglas Cameron

Mrs Jean Forbes

Prof Gordon Graham

The Revd Prof John Richardson

TISEC Director (The Very Revd Graham Forbes)

CMD Convener (The Very Revd Dr Griff Dines)

LCM Convener (The Revd Canon Bob Gillies)

PDO (The Revd Canon Kevin Pearson)

In attendance:

Mr John Stuart (Secretary to the Review Group)

The Revd David Dadswell (Macdonald Associates Consultancy)

Convener:

Professor Richardson, April 2002 – December 2002

Dr Dines, December 2002 - present

## Appendix B: The Competency Framework

SHE Level 1: students will have a broad knowledge of the area and be able to evaluate and communicate arguments, information and ideas normally associated with the area in a well-structured and coherent form, operating within a limited range of situations. In very broad terms we might think of this level as “using”. This level is equivalent to SCQF level 7, although the SCQF level descriptor is more complex.

SHE Level 2: students will have a broad knowledge of the area, with detailed knowledge in some areas; they will be able to undertake critical analysis and evaluation of the area, relate their findings/work to often new or unfamiliar situations, and communicate their arguments and conclusions effectively to others. In very broad terms we might think of this level as “using with confidence”. This level is equivalent to SCQF level 8, although the SCQF level descriptor is more complex.

### 1. Critical and Creative Reflector on Theology

*Students are expected to develop an ability to engage critically and creatively with issues of life, faith, and ministry; and to reflect upon these in a theological manner.*

Level 1: To acquire theological knowledge accurately and apply it within a limited range of circumstances.

Level 2: To develop an ability whereby elements of analysis, reflection, and self-awareness are brought together to demonstrate how such understanding impacts on the life of the practitioner.

### 2. Theological Resourcer

*Students are expected to develop an awareness of appropriate theological resources to be employed both in the practice of ministry and for the purpose of enabling and educating others to reflect theologically.*

Level 1: To develop an understanding and awareness of the nature of theology and who we are as theologians.

Level 2: To analyse, critique and synthesise the many facets of theological study with an understanding of the contemporary social context.

### 3. Servant

*Students are expected to develop a foundational understanding of the nature of ministry as servanthood. Such an understanding should be rooted in an awareness of the nature of God's mission and furtherance of God's kingdom.*

Level 1: To display openness to the new and to the ‘other’, with an understanding of Christian service in its many contexts.

Level 2: To discern and display a sensitive understanding of the personal boundaries and needs of an individual within community.

#### **4. Communicator**

*Students are expected to develop an ability to value the encounter with others and to demonstrate an ability to listen and speak carefully to both the person and the context. With this basis, students should develop an ability to engage at the following levels.*

Level 1: To demonstrate an ability to listen and speak to others with sensitivity in both verbal and non-verbal dialogue.

Level 2: To understand both the specific and wider context in an encounter and to reflect that awareness in their communication.

#### **5. Contemplative Disciple**

*Students are expected to develop an ability to engage with issues of personal and corporate prayer and worship, and the way these relate to God's world, in particular to issues of justice, peace, and the integrity of creation.*

Level 1: To 'tell my story' and listen to 'your faith story' with understanding and respect, and to show an appreciation of personal prayer and of corporate liturgical prayer.

Level 2: To show an appreciation of how life issues relating to creation, justice, peace and the like engage with the spiritual life, and to be a resourcer of the spiritual traditions of the Church.

#### **6. Collaborative Worker**

*Students are expected to value the gifts and ministries of others and to develop appropriate skills to both working with and developing the above.*

Level 1: To appreciate collaborative working personally and theologically.

Level 2: To be able to co-ordinate, facilitate and inspire collaborative working.

#### **7. Critically Aware Person**

*Students are expected to develop an ability to deal with structures, power, authority and marginalisation; and also to develop an ability to discern their inner desires and thoughts, and how these interact with others.*

Level 1: To show an awareness of self and others in terms of highlighting issues of gender, race, traditions, ecclesiologies and the like.

Level 2: To show a capacity to engage appropriately with issues of power and authority.

#### **8. Effective self-assessor**

*Students are expected to develop an ability to monitor and ask questions of their own learning needs in relation to ministry.*

Level 1: To understand and engage with the nature and importance of self-assessment and life-long learning.

Level 2: To act upon identified needs and engage in ongoing critical reflection upon one's own life of learning.

Note: Level 3 descriptors under each of these headings will be developed by TISEC.



## Appendix C: Charting the Competencies

*E = Entry level: In very broad terms we might think of this level as “Beginning to learn and use”. (SCQF level 6.)*

*1 = SHE Level 1: students will have a broad knowledge of the area and be able to evaluate and communicate arguments, information and ideas normally associated with the area in a well-structured and coherent form, operating within a limited range of situations. In very broad terms we might think of this level as “using”. (SCQF level 7.)*

*2 = SHE Level 2: students will have a broad knowledge of the area, with detailed knowledge in some areas; they will be able to undertake critical analysis and evaluation of the area, relate their findings/work to often new or unfamiliar situations, and communicate their arguments and conclusions effectively to others. In very broad terms we might think of this level as “using with confidence”. (SCQF level 8.)*

*3.= Level 3 and above: “making this my special area” and “leading and teaching others in this area”. (SCQF level 9 and above.)*

	<b>Priest</b> (3 years)		<b>Reader</b> (2 years)		<b>Bishops’ Certificate</b> (1 year)			
	Current	Future	Preacher	Pastoral Assistant	Evangelist	Church Musician	Christian Educator	Pastoral Assistant
Critical and Creative Reflector on Theology	<b>2</b>	<b>3</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>E</b>	<b>1</b>	<b>E</b>
Theological Resourcer	<b>2</b>	<b>3</b>	<b>1</b>	<b>1</b>	<b>E</b>	<b>2</b>	<b>2</b>	<b>E</b>
Servant	<b>2</b>	<b>3</b>	<b>1</b>	<b>2</b>	<b>E</b>	<b>E</b>	<b>E</b>	<b>2</b>
Communicator	<b>2</b>	<b>3</b>	<b>2</b>	<b>1</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>E</b>
Contemplative Disciple	<b>2</b>	<b>3</b>	<b>2</b>	<b>1</b>	<b>E</b>	<b>E</b>	<b>E</b>	<b>E</b>
Collaborative Worker	<b>2</b>	<b>3</b>	<b>1</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>E</b>	<b>1</b>
Critically Aware Person	<b>2</b>	<b>3</b>	<b>1</b>	<b>2</b>	<b>E</b>	<b>E</b>	<b>E</b>	<b>1</b>
Effective Self-Assessor	<b>2</b>	<b>3</b>	<b>2</b>	<b>2</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>1</b>

## **Appendix D: Matching Curricula to Competencies**

In order to give some shape and flesh to these proposals possible scenarios are sketched out in this Appendix. These give a flavour of how the various courses will be chosen in order to achieve the competencies required.

It is the task of the Diocesan Ministerial Development Adviser to negotiate the Individual Development Plan with the candidate for a ministry. The Adviser will be trained and equipped for this role by TISEC. At the commencement of training there will need to be an assessment of prior learning and experience. It might well be that some of the competency targets are already partially, or even fully, achieved. Once the initial assessment has been agreed there will need to be further negotiation between the candidate and the Adviser in order to agree the IDP for the year. Appendix E shows a sample IDP. The central element is Section 6, which will describe the development plan for the three key areas of educational learning, supervised placement practice and belonging to a formational group.

### **The Ordination Candidate**

At present candidates for ordination can take one of three courses – either the part-time, the full-time, or the OLM course. This will remain the case, but the choice facing candidates will be greater – greater choice of theological education, of formational group, and of supervised placement.

The candidate for Stipendiary / Non-Stipendiary Ordained Ministry will meet with the Diocesan Adviser in order to explore these choices. First prior learning and experience will be assessed. The IDP will be developed – amongst the considerations will be the choice of educational courses to be taken – it might be that the candidate will undertake courses from one of the ancient seats of learning in Scotland, or distance learning modules, or modules from the current provincial curriculum or a combination of some or all of these. The IDP will also specify the formational group (or groups) the candidate will belong to – it might be that there is a LCM group nearby, or that the educational course forms a formational group itself, or that a group of various candidates can be established to reflect on supervised practice. It is the Adviser's task to agree the IDP with the candidate; the Coordinator's task to ensure the training opportunities are available; and TISEC's task to ensure all the relevant people are properly trained and equipped for these tasks and that what happens locally is assessed against provincial standards etc.

Provision for OLM candidates will remain as at present, except there will be a stronger structure in place to support the training. There will be the IDP, for example, and diocesan officers with a clearer role and responsibility for the oversight of the training. The candidate will have emerged from a developing LCM context, so there will already be the potential for a local formational group. The candidate will still be expected to attend the residential/provincial elements of training, and have a plan for achieving the equivalent of degree level study. It is possible that some sort of distance learning will be involved in order to gain the appropriate level of theological education. It is the responsibility of the Diocesan Coordinator to ensure that there are suitable placement opportunities available, and then for the Adviser to discuss with the candidate which of these should be undertaken. The Adviser will have to weigh up the time available for all these varied activities, and which should take priority if there is a conflict. The Adviser will receive the assessments of candidate from the various courses and activities undertaken. The Adviser makes the recommendation to the Bishop through the Diocesan Coordinator once the candidate is judged ready for ordination – usually this will be 3 years after sponsorship for training. It will be borne in mind that the IDP will carry on beyond ordination so that competency targets – for example in theological attainment – can be an integral part of the continuing development of the OLM.

### **The Reader Candidate**

Specimen competencies to be achieved by a Reader candidate are set up in Appendix C. The Adviser will meet with the candidate to assess prior learning and experience and plan the first year of training (there are usually two years training for a reader prior to appointment). It is likely that the reader candidate will need to gain some theological education – for example in Biblical Studies, Doctrine, Ethics. And it is likely that the candidate will need to undertake some preaching practice, if a candidate for the preaching and teaching reader ministry – or pastoral practice, if a candidate for the pastoral reader ministry. Attention will have to be given to the formational group to which the reader candidate belongs. It might be that there are sufficient candidates to make a formational group (since the intention is that, learning from the LCM experience, candidates for varied ministries can learn together in formational groups, not just like with like), or it might be that the candidate has been identified through a LCM project: in which case there will already be a formational group present in that project. As with candidates for other ministries, it is the Diocesan Adviser who discusses what is the right mix of all these activities; it is the Adviser who receives the assessments of the candidate; and the Adviser who makes the recommendation for appointment through the Diocesan Coordinator to the Bishop. Again, it will

be borne in mind that the IDP will carry on beyond appointment, encouraging the reader to continue learning and reflecting on the ministry being exercised.

### **The Candidate for a Bishops’ Certificate**

Specimen competencies to be achieved by a candidate for a Bishops’ Certificate are set up in Appendix C. The Diocesan Adviser will meet with the candidate to assess prior learning and experience and plan the year’s training. (It is anticipated that a Bishops’ Certificate will be awarded after one year.) Again, after taking the individual candidate’s experience and learning into consideration the Adviser will agree the candidate’s IDP. This will describe an appropriate mix of educational opportunity, formational experience and supervised practice. The group the candidate belongs to may, for example, be an LCM group, or of others training for a certificate, or some other configuration as the individual context allows or dictates. The material the group will consider together might be educational or to do with congregational development concerns, or theological reflection on experience – it is up to the Diocesan Ministry Development Team to make the connections and develop the opportunities, with the support and training of TISEC.

Overall, the intention of these proposals is to allow flexibility in provision for training whilst retaining a strong and rigorous framework of supervision and assessment.

## **Appendix E: Sample Individual Development Plan**

1. Name of candidate/minister
2. Ministry concerned
3. Name of Diocesan Ministry Development Adviser
4. General Description of Ministry Development Aims
a. for this year
b. for the longer term
5. Relevant Prior Learning & Experience <i>(including Competencies &amp; levels achieved)</i>
6. Individual Development Plan for this year

<p><b>a. Educational</b></p> <ul style="list-style-type: none"> <li>• <i>Modules or courses to be taken</i></li> <li>• <i>Methods/sources/tutors</i></li> <li>• <i>Targets &amp; learning outcomes or qualifications to be achieved</i></li> <li>• <i>Description of competencies &amp; levels to be satisfied</i></li> </ul>
<p><b>b. Supervised Placement</b></p> <ul style="list-style-type: none"> <li>• <i>Details of placement(s), supervisor(s)</i></li> <li>• <i>Targets &amp; learning outcomes</i></li> <li>• <i>Description of competencies &amp; levels to be satisfied</i></li> </ul>
<p><b>c. Formational group</b></p> <ul style="list-style-type: none"> <li>• <i>Details of formational group</i></li> <li>• <i>Areas to be covered with the formational group</i></li> <li>• <i>Description of competencies &amp; levels to be satisfied</i></li> </ul>
<p><b>7. Other Issues</b>  <i>e.g. relevant personal or contextual circumstances, study issues, career issues</i></p>
<p><b>8. Termly Review Meeting dates</b></p>
<p><b>9. Annual Review Meeting date</b></p>
<p><b>10. Signed &amp; Dated as agreed by Candidate &amp; Adviser</b></p>

## Appendix F : Role Descriptions for new Ministry Development Posts

<i>Role</i>	<b>Diocesan Adviser</b>
<i>Context</i>	The formation of candidates for the SEC's various authorised ministries is a task which entails much commitment, time and effort from candidates and those who accompany them on their journey towards exercising their ministry in the community. Each candidate is assigned a Diocesan Adviser who understands the nature of the ministry the candidate is called to and the demands the SEC puts on those who hope to exercise such a ministry. Each candidate will need appropriate help and guidance as they explore the nature of that ministry for them and acquire the knowledge and skills, the competencies, which they will need to fulfil the role. The Diocesan Adviser is the candidate's main source of that help and support in IME and when, authorised as a minister, s/he is undertaking ministry. The Diocesan Adviser works within a framework which will have been developed provincially with supporting resources identified. Those working in dioceses will be able to rely on the staff of the Provincial Body to provide guidance on a wide number of matters concerning ministry development.
<i>Purpose</i>	To oversee the ministerial development of candidates for ministry assigned to them in _____ Diocese from when they are recommended for training and through their continuing ministerial development.
<i>Scope</i>	Diocese(s) of _____
<i>Work</i>	<ul style="list-style-type: none"> <li>• to ensure that each assigned candidate has access to the resources needed to fulfil the IME criteria as laid out in the Provincial/diocesan policies for their specific ministry, that is, to negotiate, facilitate , monitor and assess an individual learning programme (ILP) for each candidate</li> <li>• to support the candidate's learning and formation in initial and continuing ministerial development</li> <li>• to ensure the continued integration of the candidate's formation with local ministry as expressed in the local church, the diocese and the Province</li> <li>• to provide regular feedback to those who will assess and commission the candidate as fit to be admitted into the authorised practice of that ministry on the candidate's progress in formation, and after authorisation, their continuing formation as a minister</li> <li>• to maintain an up to date understanding of the formation (IME &amp; CMD) requirements for each ministry</li> <li>• to attend necessary meetings and training to fulfil role of Diocesan Adviser</li> <li>• to ensure that adequate record is kept of each candidate's achievements, work and progress</li> </ul>
<i>Authorities</i>	<ul style="list-style-type: none"> <li>• assign work to the ministerial candidates for whom s/he is Diocesan Adviser</li> <li>• assess candidate's overall progress</li> <li>• advise candidate on approaches to his/her IME &amp; CMD</li> <li>• access to assistance, resources and support from Diocesan Adviser and Provincial Body</li> </ul>

	<ul style="list-style-type: none"> <li>• recommend to diocesan Bishop that a candidate be removed from IME</li> <li>• access to the parts of each minister's appraisal which relate to CMD</li> <li>• access to the local ministry development group the candidate is part of</li> </ul>
<i>Role Relationships</i>	<ul style="list-style-type: none"> <li>• appointed by the diocesan Bishop on the advice of the Diocesan Coordinator and the Provincial Body</li> <li>• directly managed by Diocesan Coordinator</li> <li>• at least annual review with Diocesan Coordinator</li> <li>• will need to build good working relationships with local ministry support groups, teachers and educational provision in the area, supervisors for placements, etc.</li> </ul>

<b>Role</b>	<b>Diocesan Coordinator</b>
<i>Context</i>	<p>Authorised ministers of all kinds in the SEC need a rigorous and appropriate framework for their initial training and continuing ministerial development. This is based in the local context in which they at present do or will in the future minister within the context of the whole Church, SEC and broader. Each diocese therefore needs to provide support for this function which is based in the local context with appropriate input from the Diocese, the Province, other church bodies and appropriate external institutions. The Bishop of the Diocese, as the focus of unity and in the bishop's role as teacher and pastor, ensures that such provision is made available for each candidate for ministry and functioning minister in the diocese. The Diocesan Coordinator assists the Bishop by ensuring that the day-to-day systems, personnel and procedures are in place and functioning to support these authorised ministers and candidates for ministry. The Diocesan Coordinator works within a framework which will have been developed provincially with supporting resources identified. Those working in dioceses will be able to rely on the staff of the Provincial Body to provide guidance on a wide number of matters concerning ministry development.</p>
<i>Purpose</i>	To create, maintain and improve the Diocese's support for the initial and continuing development of its ministers
<i>Scope</i>	Diocese(s) of _____
<i>Work</i>	<ul style="list-style-type: none"> <li>• to ensure that the resources needed to fulfil the IME and CMD criteria as laid out in the Provincial/diocesan policies for any specific ministry are available those who need them in the diocese. (This will include ensuring an appropriate network of formational groups, teaching resources and supervisors for placements.)</li> <li>• to maintain an up-to-date understanding of the formation requirements for each ministry</li> <li>• to work with the DDO and PDO as appropriate</li> <li>• to assign a suitable Diocesan Adviser to each minister or candidate for ministry</li> <li>• to manage the Diocesan Adviser(s) for his/her diocese</li> <li>• to develop a useful understanding of the resources available for ministerial education across a range of sources and institutions both</li> </ul>

	<p>locally and nationally</p> <ul style="list-style-type: none"> <li>to gather information and maintain records on the progress of candidates and to offer advice to the bishop on the progress toward/in, and suitability of each candidate for, ministry</li> </ul>
<i>Authorities</i>	<ul style="list-style-type: none"> <li>assign and review the work of the Diocesan Adviser(s)</li> <li>advise the Bishop on the suitability of candidates for ministry</li> <li>advise the Bishop on the suitability of candidates as Diocesan Advisers</li> <li>access to the parts of each minister's appraisal which relate to CMD</li> <li>access to assistance, resources and support from the Provincial Body</li> </ul>
<i>Role Relationships</i>	<ul style="list-style-type: none"> <li>appointed by and accountable to the diocesan Bishop</li> <li>at least annual review with the Bishop</li> <li>regular and frequent collaboration with the Provincial Body</li> <li>review at least annually the work of Diocesan Adviser(s) in the diocese</li> </ul>

<b>Role</b>	<b>Provincial Body</b>
<i>Context</i>	<p>Authorised ministers of all kinds in the SEC need a rigorous and appropriate framework for their initial training and continuing ministerial development. This is based in the local context in which they at present do or will in the future minister within the context of the whole Church, SEC and broader. Each diocese therefore needs to provide support for this function which is based in the local context with appropriate input from the Diocese, the Province, other church bodies and appropriate external institutions. The Bishop of the Diocese, as the focus of unity and in the bishop's role as teacher and pastor, ensures that such provision is made available for each candidate for ministry and functioning minister in the diocese. There is a need for work to be carried out at provincial level to support this work and to ensure consistent standards and sufficient specialist advice. It will not be the function of the Provincial Body to deliver teaching or training to candidates for ministry although this may need to happen through necessity or because staff may have suitable capability. The key work of the Provincial Body will be enabling ministry development to happen as near to the local context as possible and using widespread local resources.</p>
<i>Purpose</i>	<p>To provide specialist support to the development of consistently exercised ministry of the highest quality possible within the local churches and the dioceses of the SEC.</p>
<i>Scope</i>	<p>Province</p>
<i>Work</i>	<ul style="list-style-type: none"> <li>to develop and review criteria (competencies, educational targets, assessment frameworks, etc.) for IME and CMD for authorised ministries across the Province</li> <li>to advise the College of Bishops and General Synod through the Board for Mission and Ministry on the current practice of IME and CMD across</li> </ul>



	<p>the Province</p> <ul style="list-style-type: none"> <li>• to advise, and receive advice from, dioceses on ministry development policy and practice</li> <li>• to develop (identify, train, and support) a network of Diocesan Advisers, supervisors, group facilitators and teachers to fulfil the needs of the Province</li> <li>• to develop a useful understanding of the resources available for ministerial education across a range of sources and institutions both locally and nationally and to negotiate favourable arrangements for students</li> <li>• to provide technical and specialist support to those accountable for ministry development in the diocese</li> <li>• to develop materials and methodologies as necessary for those areas of formation which are not provided elsewhere</li> <li>• to facilitate a series of provincial and regional gatherings such as weekends, residentials and summer schools as appropriate for IME and CMD needs of various ministries</li> <li>• to gather information and analysis which provide useful data as to the trends, quality and consistency within ministry development across the Province</li> <li>• to ensure continuing communication with Anglican Communion and ecumenical partners</li> </ul>
<i>Authorities</i>	<ul style="list-style-type: none"> <li>• offer advice to Bishops, Diocesan Coordinators &amp; Diocesan Advisers on ministry development practice across the Province</li> <li>• access to data about the practice of ministry development in the dioceses</li> </ul>
<i>Role Relationships</i>	<ul style="list-style-type: none"> <li>• managed by a Director</li> <li>• advisory relationships with those delivering the various aspects of ministry development in the dioceses</li> <li>• in attendance as officers of the Provincial Ministry Development Committee</li> </ul>
<i>Number of Roles</i>	<ul style="list-style-type: none"> <li>• three roles – one primarily a trainer of those who will be running the various parts of the ministry development system, and one to develop and review the systems in place and the resources available (these may well overlap to some extent), and an administrative role (although some of this may be covered by admin available in the GSO).</li> </ul>

## Appendix G: Resource Analysis

This Appendix sets out the resource implications involved in the implementation of the various recommendations made earlier in this Report. The Review Group carried out a detailed analysis of the likely time required on the part of those fulfilling the respective new diocesan roles being recommended. It also considered the resource implications for the Provincial Body. A summary of the conclusions follows:-

**a) Diocesan Ministry Development Adviser**

The overall time commitment required by the Diocesan Ministry Development Adviser will depend upon the number of candidates within the Diocese and, partly, on the number of hours spent in relation to each individual candidate. A detailed assessment of hours was calculated in relation to the different categories of candidate with proportionately greater hours being required in relation to a candidate for ordained ministry, for example, than in relation to a Bishops' Certificate candidate.

Based on estimated numbers of candidates supplied by the dioceses for 2004 and the Review Group's best estimate of likely future numbers (projected from figures supplied by the dioceses), the Group considers that the overall time commitment required for the role of Diocesan Adviser would be as follows:-

<b>Diocese</b>	<b>2004</b>	<b>2009</b>
Aberdeen	463 (less than one third)	745 (less than half-time)
Argyll	382 (less than one-third)	684 (less than half)
Brechin	316 (less than one-third)	603 (less than half)
Edinburgh	989 (more than half-time)	1514 (less than full time)
Glasgow	664 (less than half-time)	1475 (less than full-time)
Moray	377 (less than one-third)	684 (less than half)
St Andrews	506 (less than one-third)	829 (a little over half)

A full-time position is assumed to involve 1575 hours per annum (35 hours x 45 weeks), giving an allocation of 787 hours for half-time and 525 hours for a one-third position.

The above figures allow for "on-time" required in relation to matters such as liaison with Diocesan personnel, the Provincial Body, the Adviser's own training, associated administration, etc. It would also be expected that, within the hours allocated above, the Diocesan Adviser would be responsible for his/her own administrative back-up (perhaps in some cases this could be provided through the Diocesan Office).

On this basis the Review Group concludes that, for the post of Diocesan Adviser, the total requirement, across the Province, could reasonably be assessed at the equivalent of four full-time posts. This is regarded as a generous assessment and would, therefore, allow for some travelling time which is not otherwise specifically included.

Whilst the figures projected for numbers of candidates by 2009 would appear to require a minimal increase over the four full-time equivalent posts referred to above, the Review Group recognises the difficulty involved in forecasting future numbers. Accordingly, it is of the opinion that the question of resources should continue to be kept under review in the light of actual experience as training develops across the Province, were the new scheme for ministerial development proposed in this Report to be adopted.

**b) Diocesan Ministry Development Coordinator**

A similar analysis was carried out by the Review Group in relation to the post of Diocesan Ministry Development Coordinator. It is estimated that the role would involve the equivalent of half-a-day per week. This figure is arrived at as follows:-

Diocesan Meetings (with Adviser etc)	36 hours pa
Work in consequence of the above	36 hours pa
Liaison with Provincial Body	36 hours pa
Annual training of Coordinator	40 hours
Additional on-time (may be double in large dioceses)	<u>36 hours pa</u>
TOTAL	184

In the light of that time commitment, it is considered to be a role which could be attached as an additional responsibility to an existing post.

It is recognised that in the initial stages of appointment there would be certain “set-up” duties which would not be covered by the above time allocation. This is assessed as follows:-

Initial workshop run by Provincial Body to train Coordinators (April 2004)	3 days
Further workshop run for feedback	3 days
Work in preparing facilitators etc in diocese	1 week
Further work in diocese in anticipation of training starting	1 week

This one-off requirement might be met by the diocese seconding assistance to the person appointed to the post of Diocesan Coordinator.

### **c) Budgetary Implications**

A consolidated budget for the Board for Ministry funds, including TISEC, produced on a pro-forma basis, using 2004 figures, follows. It does not include initial set up costs but is intended to represent the position which would pertain if a scheme of ministerial development of the kind proposed in this Report were to be implemented.

	<b>Pro-forma budget based on 2004 figures £</b>
<b>BOARD FOR MINISTRY</b>	
<b>Expenditure</b>	
Recruitment and selection	12,996
Resources Cttee (student grants)	20,000
Prov Body (ex Theological Institute)	157,481
CMD	-
LCM - transferred to Home Mission	-
Other exp (inc appraisal)	5,281
Misc Funds	2,550
Diocesan Advisers	100,436
<i>Total Expenditure</i>	<u><u>298,744</u></u>
<b>Funded by:</b>	
<b>Investment Income</b>	
Resources Cttee	21,825
Prov Body (ex Theological Institute)	96,615
Prov Body (ex CMD)	13,143
Misc	7,877
	<u><u>139,460</u></u>
<b>Quota</b>	
Recruitment and Selection	8,465
Resources Cttee	8,058
Prov Body (ex Theological Institute)	69,995
Prov Body (ex CMD)	5,131
LCM - transferred to Home Mission	-
Other exp (inc appraisal)	7,151
	<u><u>98,800</u></u>
<b>Donations and Other Income</b>	
Resources Cttee	1,000
Prov Body (ex Theological Institute)	10,546
Misc	1,500
	<u><u>13,046</u></u>
Total Gross Income	251,306
General Synod Office resources used	(26,975)
<i>Total Net Income</i>	<u><u>224,331</u></u>
<b>(Deficit)</b>	(74,413)