

The Continuing Religious Education of the  
Clergy within the Church of England with  
Specific Reference to the Diocese of London.

John Kevin Eastell

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Thesis Abstract

The basic questions addressed by the thesis are concerned with the nature of the ordained ministry of the Church of England as it approaches the twenty first century and what educational provisions are required to prepare and sustain that ministry. Following an introduction, which outlines in detail the methodology of the thesis and the specific terms of reference for the study, the various strands which suggest the *constants* of ministerial being and function are traced from the New Testament evidence through Church History.

The exploration identifies the influences which shaped the ordained ministry and provided it with variable roles and identity within its changing historical context. The specific terms of its being and the functions of oversight, pastoralia and teaching were retained as traditional constants within ministerial formation.

The New Testament evidence gives attention to the relationship between discipleship and the Rabbinical teaching tradition as the basis for Apostolic ministry. The emerging structure of ministerial forms is identified by comparing the earliest with the latest of the New Testament documents. The investigation into Church History isolates three periods which are considered to be germane to the study. The first is the rise of Christianity within the multi-racial, cultural and religious Roman world. The second period looks at the medieval Church in England and how it educationally managed its resources in terms of its personnel and parochial provision. Thirdly, the study looks at the Victorian Church as an example of how ministerial change was organised and as the Church which left the present Church of England its immediate legacy.

The thesis then examines the current provision of theological preparation for the ordained ministry which is offered in the residential theological colleges and non-residential training courses. A critique of this provision is offered along with an analysis of the educational features which can be found within it. The investigation continues with an examination of post-ordination training and continuing ministerial education.

In the concluding chapter, a summary is provided about the main findings of the thesis and the principles of educational reform are identified. This leads to the construction of a new pattern of educational training for and within ministry based upon a continuum principle and one that is related closely to the changing parochial context.

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**List of abbreviations used in the text**

- GS. General Synod of the Church of England papers.
- ABM. Advisory Board of Ministry (Formerly ACCM.CACTM)
- ACCM. Advisory Council for the Church's Ministry.
- CACTM. Central Advisory Committee for the Training of Ministry.
- POT. Post Ordination Training.
- CME. Continuing Ministerial Education.
- ARCIC. Anglican-Roman Catholic International Commission.
- LIMA. *Baptism, Eucharist and Ministry*, World Council of Churches Lima Report. 1982.
- CMEC. Continuing Ministerial Education Committee of ACCM.

**List of Illustrations**

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**Chapter 1. INTRODUCTION : AN ORDERED MINISTRY.**Time for a Change:

The Principal of Salisbury and Wells Theological College, Philip Crowe, writing in the Church Times during 1991 made some interesting if speculative predictions about the future of the parochial ministry of the Church of England. He envisaged that within the next ten years, that is by the end of this century, the Church of England could have an ordained priest resident in every parish in the country, serving as a member of a team devoted to mission and ministry. At first sight there may not appear to be anything particularly dramatic about this prospect. It has been a characteristic of the parochial ministry of the Church of England for centuries that every blade of grass in the country falls within a parish which has a resident priest. Unlike other denominations, the church of England has structured itself on the basis that it serves the people of England regardless of any faith or none and all who live within a parish have an incumbent. The Church of England does not make provision for its own adherents, but provides each parish with a Parson - a person who will care not only for his own religious community, but all who reside within his parochial cure. Embodied within the provisions of the Church of England are rights which are given to parochial residents who can lay claim to have their children baptised and married within their parish church; besides the opportunity to exercise voting rights by which they can participate in the election of the Parochial Church Council given that qualifying terms are met.

What makes Philip Crowe's observations interesting is that they bring a glimpse of hope to a situation which is on the point of general collapse. Already the parochial system has broken down in rural areas where the Church of England has now got one priest serving many former parishes. The indications are that this disposition is beginning to be manifested in the more heavily populated areas of the urban Dioceses. The notion of a small geographical parish with a manageable population served by a full-time, stipendiary and confident Vicar or Rector is rapidly disappearing into the confines of folk memory.

Philip Crowe draws an alternative picture of a few highly trained, full-time clergy managing clusters of parishes staffed by ministry teams which involve part-time non-stipendiary clergy and lay ministers. The model is of a local church with a local ministry,

"All that could be provided by training and ordaining local people into the Catholic ministry of the Church, so that in partnership with deacons, readers, lay people, and full-time stipendiary priests, they form an area ministry team."

"Full-time stipendiary priests will still be of great importance, to work with local churches in larger parishes, and to provide teaching, challenge, support and encouragement for other local priests and for the churches they serve."

This study would not wish to disagree with Philip Crowe's prognosis about what the ordained ministry of the Church may be like in ten year's time. Many are engaged in this speculation. However, the study can provide some of



the essential research which ought to substantiate such a prognosis and assist with the diagnosis of the situation as it exists at the present. There is general agreement that the ordained ministry of the Church of England is entering a period of considerable uncertainty and dramatic transition.

When reading Philip Crowe's article, one's attention was drawn to the comment that "So far no serious work has been done on the relative value of full-time and part-time theological education." This study at least sets out to rectify this situation within its investigation. Notice should be taken that Crowe does invite educational evaluation. This thesis approaches the issue of clergy training and preparation from an educational perspective. Although this point of departure within the educational discipline will prevail in this thesis there will be stops made to draw from other related disciplines. Theology, ecclesiology, Church history besides sociology and psychology all have insights to contribute and will indeed feature in the study.

Problems for the Ordained Ministry. Reflected in the Reports:

The difficulties the Church of England finds itself in at the present with regard to its ordained ministry have been predicted for some time past. The number of Reports and statistical analyses are impressive and include:-

The Deployment and Payment of the Ordained Ministry.

Dr Leslie Paul. Church Information Office. 1964.

The Deployment of the Clergy. Gordon Fallows, Bishop of Sheffield's Report to the House of Bishops 1974.

The Future of the Ministry - "The Thirteen Resolutions." Report to the House of Bishops. GS 374. 1978.

The Church's Ministry. A Survey. GS 459. 1980.

The Deployment of the Stipendiary Clergy. GS 511. 1981.

The Historic Resources of the Church of England. Green Paper. GS 563. 1983.

A Strategy for the Church's Ministry. The Tiller Report. GS 589. 1983.

A Strategy for the Church's Ministry. ACCM. GS 609. 1984.

"Giving in the Church of England: An Econometric Analysis." J.F. Pickering. Applied Economics 1985.

The Historic Resources of the Church of England. GS 733. 1986.

Clergy Numbers: Projections for 1988 and beyond. GS 270. 1987.

The Ordained Ministry: Numbers, Cost & Deployment. GS 858. 1988.

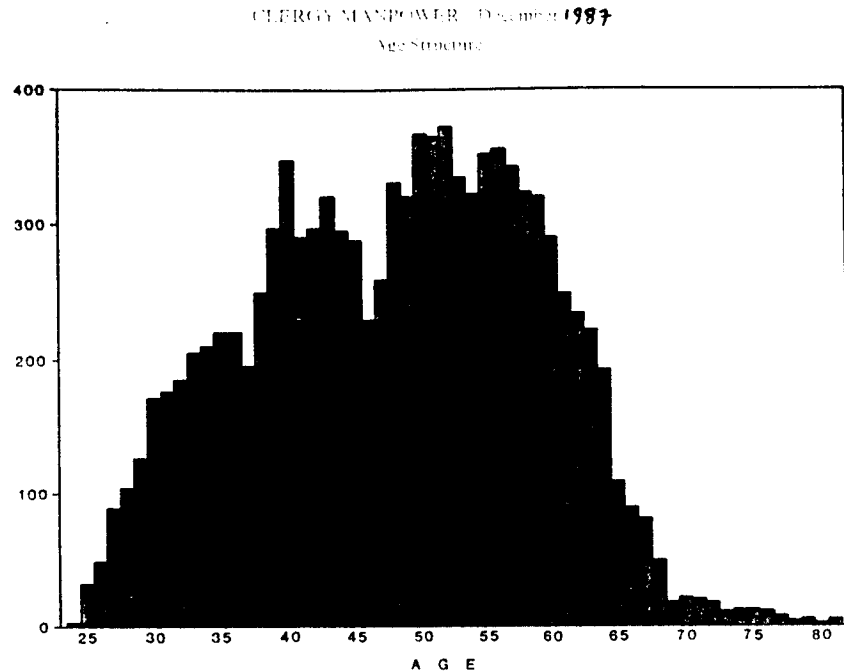
Call to Order: Vocation and Ministry in the Church of England. ACCM. 1989.

What are the general findings of these Reports?

A summary review of the unremitting production of Reports about the ordained ministry of the Church of England can be featured in a relatively small number of statistical details.

*Clergy Age Structure:*

First there is the *age structure* of the clergy as reported in 1987.



(1)

The graph indicates that among the full-time stipendiary clergy there is a substantial number of clergy within the 50 - 65 age range. With the requirement for retirement now being expected from 65 years up to 70 years of age, a significant proportion of the clerical establishment of the Church of England will be retiring within the next fifteen years. This prospect adds importance to the growing number of retired clergy and their contribution to an ongoing ministerial activity which currently does not feature in the Church's strategic thinking. It also implies that greater demands will be made upon the historic financial resources of the Church of England held by the Church Commissioners and administered through the Church of England Pensions Board. Clergy

pensions are currently pegged at 50% of incumbents' stipend for those who retire within incumbent status. This pension is enhanced with the State Pension Scheme. However, clergy do not hold independent cash funds to service their pensions. The funding is drawn from existing resources which suggests strongly that less will be available in the future to be given towards the stipends of the full-time serving clergy.

*Clergy Numbers:*

The second consideration relates to *the numbers* of full-time stipendiary clergy which make up the existing clerical establishment.

1977.....	11,707.	
1978.....	11,409.	
1979.....	11,279.	
1980.....	11,053.	
1981.....	10,882.	
1982.....	10,789.	
1983.....	10,807.	
1984.....	10,749.	
1985.....	10,672.	
1986.....	10,649.	
1987.....	10,624	+ 439 Women
1988.....	10,660.	Deacons.
1989.....	10,660.	
1990.....	10,630.	
1991.....	10,590.	
1992.....	10,550.	Projected.
1997.....	10,210.	Projected.
2002.....	9,820.	Projected.
2007.....	9,540.	Projected.

(2)

The picture is one of a trend towards reduced numbers of full-time clergy being available to support the parochial ministry of the Church of England. The ordination of women into the Diaconate in 1987 provided a temporary

respice, but this was quickly absorbed by the falling numbers. The prospect of admitting women into the priesthood of the Church of England in possibly 1993/4 will effectively only provide greater flexibility of disposition. It is not anticipated that this development would substantially change the trend towards fewer clergy.

This decline in numbers is dramatically illustrated when comparison is made with the establishment figures for clergy serving in the Church of England towards the end of the last century.

1851.....	14,714 - 16,194.	
1861.....	16,055 - 17,966.	
1881.....	17,272 - 20,341.	
1901.....	19,520 - 23,670.	(3)

The two sets of figures reflect the ratio of those serving clergy up to 65 years of age in the first instance, and the total number of clergy with those above 65 years of age added in the second instance. It should be remembered that at this time clergy did not retire. Add to this comparison the relative growth in population, which clearly features within the staffing arrangements of the Church of England parochial system, and a numerical crisis is manifest.

So, the clergy of the Church of England are generally getting older, with greater parochial responsibilities expected of them, and are also getting fewer in number. Like an endangered species they may be in need of preservation.

*Stipendiary Ministry Funding:*

However, the way things have developed has not been entirely without its benefit when we come to look at the *financial commitments* required in maintaining the full-time stipendiary clergy. The means of supporting a full-time ministry has witnessed a general move from historic financial resources to a greater dependence on present day giving. The Church militant rather than the Church expectant is increasingly being required to financially maintain and support its own ministry.

Projections relating to clergy stipends for those in incumbent status towards the end of the decade are as follows.

	6%	10% increments.
1990.	£10,600.	£10,600.
1991.	11,236.	11,660.
1992.	11,910.	12,826.
1993.	12,624.	14,108.
1994.	13,382.	15,519.
1995.	14,185.	17,071.
1996.	15,036.	18,778.
1997.	15,938.	20,656.
1998.	16,894.	22,722.
1999.	17,908.	24,994.
2000.	18,982.	27,493.
2001.	20,121.	30,243.

These stipend figures do not include other hidden costs which would include the Parsonage House, Community Charge/ Rates, costs of training and pension. This means that by the year 2001 the actual cost of a Vicar could possibly be in the region of £50,000 per annum. This sum is beyond a majority of parishes capability to pay. By 1993 it

is anticipated that a major financial crisis will overtake the Church of England and many Dioceses are addressing this possibility by volunteering severe cuts within their clergy establishment figures. The dawning truth is that the Church of England is going to be hard pressed to pay for its full-time ordained ministry even with its falling numbers. In terms of the overall costs, these were evaluated in 1987 to be,

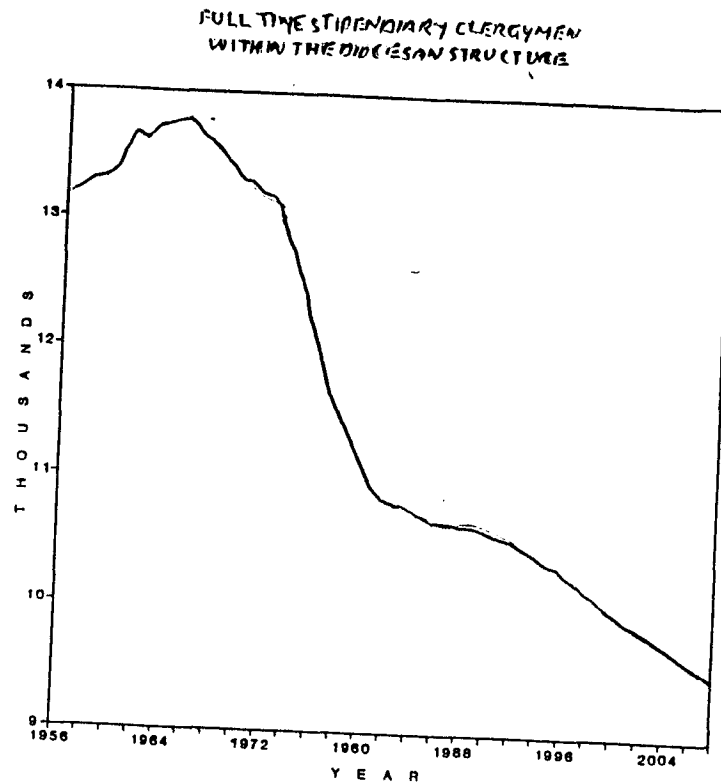
	£m
Pre-and Post-ordination Training.....	6.1
Stipends.....	101.3
Housing.....	35.8
Pension.....	40.7

(4)

*Ordination Candidates:*

The Paul Report of 1964 indicated that the Church of England would have to ordain somewhere in the region of 600 candidates (5) per annum if it was to maintain the parochial structure of that time. In no year since that Report has this number of ordinations been achieved. The current level of ordinations in the Church of England is in the region of 300 per year which are dispersed over 42 Dioceses. Since 1964 the Church of England has experienced frequent pastoral re-organisation measures which has closed down churches, amalgamated parishes into group and team ministries, suspended benefices and re-aligned the parochial boundaries. This clearly has delayed a major crisis with regard to staffing occurring sooner, but it remains an ever present problem which is now exacerbated by the financial constraints which are being experienced within the parochial system.

The curve of decline is also discernible when the figures for those in training since 1963 are examined.



(5)

#### METHODOLOGY.

#### Ministry in Transition; Thesis Terms of Reference:

The indications are, therefore, that as the Church of England faces the close of the twentieth century it is also facing considerable change within the provision and disposition of its ordained ministry. Fundamental questions are posed about the ordained ministry and about which this thesis seeks to provide some insights and answers.



The particular field of concern will be to examine the educational and training needs to prepare men and women for ordained ministry within the Church of England. The thesis, therefore, is specific to these categories, ie. the ordained ministry within the Church of England. The study will focus upon issues relating to what it is to be a deacon or priest besides an extensive examination of the skills required in the performance of ordained ministry within the Church of England. These dual considerations of *being* and *function* will recur throughout the study.

The questions which underpin the research are associated with attempting to identify the educational and training needs for the ordained ministry of the Church of England as it approaches the end of the 20th century. What developments are discernible within the changing pattern of ordained ministerial provision in the Church of England? What are the appropriate educational and training needs which are required to support this pattern?

#### Historical Perspective:

Ministerial transition and change are not new phenomena within the Church's experience. The study, therefore, spends some time examining historical precedents which seek to understand the way in which the Church has modified its educational and training practices in the past to meet the demands of sustaining its ordained ministerial provision. Three particular periods are examined and recognised as being germane to this pursuit. First, the Church of England in the nineteenth century provides the

study with excellent examples of fundamental changes within the being and function of the ordained ministry and the new educational provision that was made to contain these changes. The *Victorian Church* provides not only useful insights into the processes of ministerial and educational change, but also conveys a pertinent understanding of the situation which has left today's Church and ministry its legacy.

Secondly, exploration takes place within the thesis into the provisions that were made in the *medieval Church* in England for its clergy. The administration and Ministration of the vast Dioceses of the medieval Church and its varied use of Orders and specifically applied training methods suggest interesting possibilities for a Church today which face similar problems of staffing and organisation.

Thirdly, an investigation is provided into the way the Church prepared its ordained ministry in the *early Church* of the first four centuries. The potency of this element in our enquiry is to recognise the approaches made by the Church to a secular context which was multi-racial and multi-religious. This particular aspect of the investigation provides considerable resonance with our prevailing situation in the late twentieth century and it is intriguing to identify the ministerial models which were adopted by a Church which eventually dominated the world religious scene.

In essence, therefore, the historical perspective is viewed with prevailing realities very much in mind. It is the contention of this thesis that history provides the Church with its collective experiential learning. The view is expressed from time to time that the problems the Church of England currently face with regard to its ordained ministry are absolutely unique. This view is essentially an erroneous one. The historical analysis provides examples of the ways in which the Church has consistently addressed the principles of ministerial change within its system. To attempt to address existing challenges without reference to the historical dimension is to ignore an immense amount of experience that the Church has already gained in its 2000 year history.

#### Biblical Perspective:

Historical scrutiny provides depth for the thesis, but no study relating to the ordained ministry within a purview of religious education would be complete without some reference to the New Testament. History will assist the study to appreciate the handling of change within ministerial practice, but it is what is found in the New Testament which will identify the constants which should be traced throughout history. Whatever being and function is identified with the ordained ministry in the year 2010, there must be some identity with the founding principles enunciated in the Galilee and in Jerusalem in the first century. Derivation of being and function within the historic Apostolic ministry is a germane consideration

within any discussion about Ordered ministry within the Church. It becomes vital to ask, therefore, how did Jesus prepare his disciples and for what ministry did he prepare them?

Very little work has been done from this educational perspective and the thesis will suggest that a fruitful area of investigation is to be found in appreciating Jesus more profoundly in his role as Rabbi or teacher. The thesis explores this Jewish ministerial antecedent and proceeds to trace the influences which shaped the first ministerial change which occurred and by which the disciples of Jesus' Rabbinical school became the Apostles in which the teaching magisterium of the Church was embodied.

Further revealing material is collected from the pages of the New Testament by comparing and contrasting educational and ministerial references within Thessalonians and the Pastoral Epistles. This exercise usefully provides information about the emerging pattern of ministerial development which can be discerned in the earliest and latest of the New Testament material that was written.

The thesis, therefore, seeks to provide considerable depth within its investigative methodology into the historical and Biblical evidence associated with the ordained ministry of the Church and the educational/training methods which were applied to that ministry. The educational approach has provided new insights into the historical and Biblical material besides allowing the past to inform the present.

### An Integrated Educational Approach:

What about the breadth of the thesis? Good adult educational principle suggests that all learning is lifelong.(6) This is particularly true for the ordained ministry which is practiced within so many varied contexts by people of varying abilities and gifts for the whole of their lives. The study has, therefore, to reflect this breadth of educational appreciation and heterogeneity. Clearly included in the review has to be an analysis of pre-ordination training, but equally important is the provision that is made for clergy post-ordination. Even more significantly will be to identify to what extent this provision is integrated within an educational continuum.

### The Theological Colleges:

Detailed descriptions are provided within the thesis into the ordination training methods and curricula which are offered in the Church of England residential courses. These descriptions are not only concerned with the full-time residential courses which are on offer, but also the non-residential, part-time programmes which are available. The study further applies analysis, critique and identification of these courses within a general educational pattern and training framework. At a time when new and more economic forms of theological education and ministerial training are being sought this exercise has proved particularly pertinent and apposite.

### Post-Ordination Training:

The thesis continues to provide a detailed examination of the principles underlying post-ordination training provision, besides identifying new initiatives which may be taken to improve the effectiveness of POT. The study seeks to identify the various influences which are being brought to bear upon this sector of ministerial education.

### Continuing Ministerial Education:

POT is recognized as being the first stage of a career long process which will involve retraining in various skills and the nurturing of abilities. An effective ministry for the future will be measured by the response it can make to the changes which inevitably it faces. The thesis explores in some depth the various models for CME which exist and which are evolving.

### The Diocese of London:

So far, much reference has been made to the continuing religious education of the clergy within the Church of England. Continuing has been defined not only in terms of lifelong experience but also in terms of historical and Biblical experience. Religious education is perceived both in terms of the training and education that clergy receive prior to and following ordination and also the constant responsibility which is expected within their teaching role. The focus of the study has been declared to be the clergy of the Church of England, though this precise

focus has been extended in the historical section to a more general view of ordained ministry.

An examination into the way these various strands have been woven into an applied working context within the Diocese of London provides an empirical dimension to the thesis. The research was begun in 1988 which was the same year as the newly formed Department for Professional Ministry started operation in the Diocese of London. The terms of reference for this Department include support for ordination candidates and the continuing education of the ordained ministry. The research project has proved to be a constant reference point for the evolving work of the Department throughout this period. The thesis, therefore, provides information relating to this empirical relationship between the academic pursuit and the applied practice.

This is particularly the case in the matter of post-ordination training and continuing ministerial education. Accordingly the thesis features some detailed explanation of the processes involved in establishing appropriate aims and designating clear objectives for these areas of work.

The Diocese of London is the numerically largest and richest Diocese in the Church of England. Its 626 full time clergy serve in five Episcopal Areas or mini dioceses. As a focus for ministerial educational development it proved to be a good reflection in microcosm of the problems facing the Church of England writ large. The Diocese, therefore,

provided a good working context in which much of the findings of this research could be reflected.

Conclusions:

The final chapter of the thesis outlines some of the conclusions which can be drawn from the ongoing work of this study. The chapter attempts to provide clear and lucid accounts of the being and function of the ordained ministry in the life of the Church and the religious education programmes which need to be in place to support that ministry. It also attempts to understand more profoundly the changes which are taking place within the parochial ministry of the Church of England and to identify the required training for such a working context.

Two recent works have been produced which compliment this particular study. The first was published by Ian Bunting and is titled, The Places to Train. (7.) Bunting's study adopts an ecclesiological approach to ministerial training along the lines suggested by Avery Dulles. The second work is by Kenneth Mason and is called, Priesthood in Society. (8.) This work follows very much the cultural reductionist approach which is currently enjoying much favour within the Church of England. This thesis builds upon this previous research and develops the study of the ordained ministry further by examining its formation from an educational perspective.



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4. Ibid p 17.

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Arrow. 1976.

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1992.

## Chapter 2. MINISTERIAL EDUCATION AND TRAINING IN THE NEW TESTAMENT

### The Rabbinical Tradition:

Jesus is recorded in the New Testament as accepting certain titles which were ascribed to him during his lifetime. Probably the most frequently used was "Son of Man". Later interpretations of his life and ministry added recognition to his work and purpose by writing into the texts the title "Son of David", which drew attention to his personal fulfilment of prophetic promise. This was especially the case in Matthew, a gospel account written specifically for a Jewish constituency, where particular care is taken to identify Jesus' ancestry even beyond the Davidic ideal to that of Abraham.

The title, "Son of Man", was of special significance in its uniqueness in being a designation Jesus applied to himself. The one exception to this is in the Acts of the Apostles.(Acts 7.56.) Although the meaning of this title is simply an individual man, in later Judaism the title acquired increased importance as designating the ideal man who was to appear at the end of time. Certainly the New Testament use of the title as offered, accepted and adopted by Jesus was interpreted as a manifestation of the symbolic figure presaged in Daniel 7.13.

However, studies into the various titles used in relationship to Jesus ignore, or reduce the importance of, a title that Jesus was given by his immediate following and which, with one recorded exception, was accepted by Jesus as quite appropriate. This is the title of "Rabbi". "Rabbi" is variously translated as "master" or "teacher" in the texts, but both translations are derived from the same word. ( In Greek, didaskalos and kyrios are employed to convey the sense of the title.) The use of the word "Rabbi" occurs twice in Matthew and four times in Mark. The alternative "Master" is to be found eight times in Mark, twelve times in Matthew and fifteen times in Luke. The references in the text emerge as a spontaneous form of address given by the disciples to Jesus and equally appear to follow an established custom which bestowed the title on a recognized Jewish teacher.

No specific theological interpretation seems to have been given to the use of this title in the gospels of the New Testament, so it is necessary to look at Jewish antecedents to appreciate the significance of the word. To consider such antecedents is to be involved in the tradition of Rabbinical Literature that succeeded the fall of the Temple and the Babylonian Exile. This tradition was established by Ezra who launched a new phase of Judaistic practice based on an instructional elite known as the Soferim. ( Scribes.) This phase evolved into a clearly discernible school of teaching whose exponents were called the Chachamin ( Sages.), or more familiarly known as the Pharisees. The Chachamin derived their importance within

the Jewish tradition from their commitment to two basic activities. These activities are of particular significance when consideration is given to the writing of the gospel tradition. The activities were first, the *interpretation* of inherited Scripture; secondly, the *formulation* of oral Law.

After the destruction of the Temple in 70. A.D., Pharisaic Judaism, which had been gaining popularity, increasingly became the norm, not only in Palestine but also among the Diaspora. Indeed, the Diaspora found the practice more suited to its dispersed identity than the statically located focus of the old Temple cult. So a hallmark of the first century in terms of Jewish development was the consolidation of the title "Rabbi" to denote the practitioners of this new development within Judaism. As P. Johnson has observed,

"The Rabbi and the synagogue became the normative institutions of Judaism which from now on was essentially a congregationalist faith."(1.)

What had previously been used as a conventional form of address, increasingly became an official title which was conferred by ordination on those who were judged to have acquired the necessary learning. This background detail is interesting from several points of view. First, it provides us with a useful insight into the growing tension which existed between Jesus and the Scribes and Pharisees. Jesus was given and clearly accepted the title "Rabbi". Such a gesture asserted in the contemporary situation an identity with an established teaching authority within Judaism. In

the gospel of Mark, the first to be written, we find the theme of this brooding tension expressed as part of the emerging drama of the work. In other words, Jesus attracted the respect afforded a Rabbi and further accepted that relationship as the basis of his school of disciples. The official practitioners, the Scribes and Pharisees, interpreted such a claim as presumptuous and ultimately blasphemous.

Secondly, the background detail suggests that Jesus conformed to the prevailing models of teaching practice. The Rabbinical tradition sustained within itself a two-fold function, as we have observed. One function was concerned with the *interpretation* of Scripture. (Midrash = to search out.) The second function was the *formulation* of the oral Law. (Mishnah = to repeat.) The use of oral tradition in this process is highly significant. The written evidence of the gospels as we have them today, which is contained in the New Testament, was based upon a period of oral transmission that was continued for some time after Jesus' death. The New Testament gospels, therefore, approximate the contents of any Rabbinical Literature which can be generations older than the written documents which were eventually produced.

This literature, which is a distillation of a preceding oral tradition, may be classified in various ways which are related to the teaching genre it embodies. Accordingly, if the teaching content of Jesus' ministry be analysed, the classic elements of the Rabbinical tradition can be discerned. These elements were concerned with

Interpretation, Directions, (Halachah) and Narration (Aggadah). The methods by which these various elements were used included elucidation, theological consideration, history, legend and the use of parable. It will be easily recognized how Jesus occupied the role of the Rabbi in these particulars. More specifically, however, was the fundamental requirement associated with the exposition and interpretation of Scripture which was placed upon all Rabbinical practitioners. This exercise could only be achieved with an audience. This leads us to consider in more detail the nature of discipleship in the New Testament.(3.)

#### Education and Discipleship:

Theology provides us with some interesting insights into the definition of the word "disciple" as it is applied in the New Testament. The Greek word for "disciple" (Mathetes) is commonly used in the New Testament but curiously rare in the recorded words of Jesus.(4.) Recognition has been give to the relationship between Jesus and his disciples as conforming to the prevailing educational norms of the Rabbinical school. But differences and departures from the norm did exist and provided foci for contention. So we shall examine Jesus' Rabbinical style and identify the areas of conformity and departure that can be found.

It is clear that Jesus established a special school of followers with whom he entrusted his interpretation of Scriptural teaching. In many respects he remained faithful

to the Jewish religious framework in which he lived and in which he had been brought up. He taught in the synagogues, visited the Temple - again to teach, and advocated that his followers should exceed the commitments to learning and practice of the Scribes and Pharisees. ( Matth 5.17-20.) Particularly in the gospel of Matthew, there is present a desire to demonstrate in the life of Jesus a fulfilment of Scriptural ( ie., Old Testament.) prophecy.

On the other hand, we do find some distinctive characteristics in Jesus' approach to his teaching role which are quite distinct from the Rabbinical style of his time. Besides teaching in the synagogues he was equally prepared to teach in the open air. This aspect of his teaching method subsequently proved an inspiration to such great Christian educational innovators as John Wesley and the Revd. Griffith Jones of Llanddowror who established the Welsh Circulating Schools in the 18th century. The manner of Jesus' teaching exceeded the normal requirements made of a Rabbi, for Jesus was not just an interpreter, but in many respects embodied what was taught within his life and ministry.

An examination of the following attracted by Jesus also gives rise to some fascinating observations. In terms of those who came to listen to his teaching it is clear that they hardly met the normal requirements expected within the Rabbinical tradition. Women and children, tax collectors and social sinners were numbered amongst his favoured hearers. (5.) However, to provide a clear examination of

Jesus' teaching technique it should be appreciated that two specific audiences can be discerned. The first were those who came to hear him, appreciated what he had to offer and allowed his teaching to be an influence upon their lives and values. This group were not called upon to withdraw from their daily occupations and livelihoods as much as give recognition to the work of the Kingdom of God within themselves and their world.

Secondly, there was a following to whom the term "disciple" can more appropriately be given in the sense that they actually left all and followed him. (6.) Qualification for entering the learning situation for this group was a specific selection and call - a vocation. It certainly was not dependent upon any inherent qualities or skills. For this group, the key element required was the decision to respond to the call in an absolute way. (7.) Although both groups of learners were vocational, a clear distinction of expectation existed between those disciples called to witness within their secular obedience and those called to respond by leaving their secular involvement and commit themselves in obedience to a new lifestyle.

"All this goes to prove that the disciples must be distinguished as a more intimate group from Jesus' followers in the wider sense." (8.)

Recognition of this distinction present in the New Testament texts indicates that from a very early point in the Church's history we must recognise that within Jesus' mission there was a group of people selected from the



majority for whom specific training and education was required. This group, because of their response, were endowed with a special task in terms of transmitting and defending the "teaching" along with demonstrating within their own lifestyles an absolute commitment of faithfulness towards the master. ( Luke 12. 8 & 9. Mk 8.38.)

"We have certainly to take into account the fact that the description of the disciples, their commission and inspired deeds, have been coloured by the experience of the early Church. But this by no means excludes the fact that the historical Jesus made his disciples share his authority."(9.)

This emphasis upon responsibility to transmit and defend "the teaching" can be identified with the Rabbinical tradition within which Jesus operated. Eventually the writing of the gospels became necessary as those numbered amongst the first twelve died and there was the danger that the oral transmission could no longer be validated and verified.

W. Manson in his book, Jesus the Messiah, was concerned with dealing with the rise in popularity of form criticism which occurred during the twentieth century. He expressed the opinion that a body of this didactic material was transmitted faithfully in the oral tradition into what is now known as source Q from which the authors of Matthew and Luke drew.

"What primarily concerns us here is that from a very early time a mass of words of Jesus had become detached from their original roots and were free to form ideal or didactic unities in the mind of the community...In other words, the Q document is a manifesto that the teaching of Jesus has an absolute as well as a crisis and fulfilment and this claim is re-asserted in the gospels of Matthew and Luke into which the Q matter has passed."

(10.)

In what sense, therefore, were the twelve disciples (including the elected Matthias) different from the Rabbinical norms applied within Judaism? It has already been implied that the disciples were called to specific tasks. This special vocation gives a clear indication where the difference can be located. The Rabbinical schools were concerned with producing scholars who had acquired and retained the skills of interpretation besides the transmitted knowledge they had received. The disciples of Jesus, however, were understood much more in terms of apprentices than scholars. This has been very clearly described as follows,

"The finished products of the Rabbinical schools were competent lawyers. The life of the talmid was made up of study of the sacred writings, attendance on lectures, and discussion of difficult passages or cases. Discipleship as Jesus conceived it was not a theoretical discipline of this sort, but a practical task to which men were called to give themselves and all their energies. Their work was not study but practice. Fishermen were to become fishers of men, peasants were to become labourers in God's vineyard or God's harvest field. And Jesus was their Master not so much as a teacher of right doctrine, but rather as the master-craftsman whom they were to follow and imitate. Discipleship was not matriculation in a Rabbinical College, but apprenticeship to the work of the Kingdom." (11.)

It is clear, then, that *being* in the ministry was as important as *doing* the ministry. The issue of being and function within ministerial presence can be detected at this primitive stage in the development of ministerial orders.

From Disciples to Apostles:

The disciples, although they were trained to a degree within the milieu of the Rabbinical tradition, experienced a development of that tradition into a distinctive form of training which involved their life and being. The ultimate purpose of such preparation was to equip them to be Apostles; individuals commissioned and sent with authority to deliver a message. In terms of the New Testament, Apostleship had at least two meanings: First, it meant membership in a specially provoked college. Secondly, it meant that they were commissioned to a function that was directly related to missionary work. (12.) A fascinating contrast would seem to be drawn in the New Testament gospels between the graduation of Jesus' disciples into Apostles. The word "Pharisee", particularly in the writings of Paul, is used to denote a separated one - Perisa, whereas an Apostle is one not withdrawn but sent out, outward going. Galatians 2.11, has a striking use of this contrast where Peter "separated" (Perisa.) himself from the Gentile Christians because of Jewish pressure. A subtle use of vocabulary by Paul in which Peter by implication is accused of turning his Apostleship upside down. ( 13.)

It can, therefore, be concluded that although there are clear and informative aspects by which Jesus and his

disciples can be identified with the Rabbinical tradition of his day, there is substantial evidence to suggest that within his school a distinctive development took place. This development produced something that can be identified directly with the evangelistic character of the early Church. Antecedents of professionalism associated with being and function can be discerned within the gospel tradition. This would account for that remarkable comment in the gospels where Jesus indicates a clear opposition to Rabbinical norms when he reputedly states,

"But be not ye called Rabbi: for one is your Master even Christ; and all ye are brethren. And call no man your Father upon earth: for one is your Father which is in heaven. Neither be ye called Teacher; for one is your teacher, even Christ."

Matth 23.8ff.

Discipleship did not confer rank, but a closeness and loyalty by which the one so called was prepared to bear the same abuse which the Teacher and Master encountered, and to accept this as a supreme mark of distinction. Matth 10.24.

Educational Insights within Thessalonians:

When we examine the New Testament epistles we discover that there is present a concept of Christian Education, indeed a prescribed form of teaching appears as an integral function of the life of the primitive Church. In terms of Biblical chronology the epistles predate the gospels. Given that the view concerning the early dating of the letter to the Thessalonians is accepted, and similarly that the Pastoral Epistles are late, we have the opportunity to relate the material found in these documents as illustrative of the educational development which took place within the first century.

The Epistles were substantially occasional letters written by the leaders of the primitive Church, particularly Paul, to deal with prevailing matters of moment which had occupied the attention of the infant Christian communities that had been founded throughout the eastern Roman Empire. Apart from the issues in hand, whatever else can be gleaned from the pages of the Epistles tends to be that which is implied within the text and the every-day allusions which are concealed within the linguistic framework of the writing. These incidental references in the Epistles betray a considerable amount of information which is relevant to this study. Included in the text are snippets from sermons, statements of belief as embryonic creeds, hymns in liturgical use and clear indications of an emerging doctrinal base. This base has been identified with the Kerygma - the doctrine, moral teaching and social mores

adopted by the Church community in the decades after Jesus' death as it awaited Christ's return in glory.

In these earliest of Christian documents that we possess, we also find implicit references to the teaching method that was employed by the primitive Church. For example, in 1 Thess 2.11. there is a passing reference to a developmental model in accepted use at the time. "Like a father with his children, we *exhorted* each one of you and *encouraged* you and *charged* you." In this context, the word for exhortation ( *paraclesis* ) refers to a technical exposition which followed a scripture reading according to the practice of the synagogue. It associates the work of the Holy Spirit (Paracletos) which was promised to lead the Church into all truth and which was accepted as working through the primitive Church's teaching programme. The sentence also suggests that it was not sufficient to simply convert individuals to Christianity. It was also of importance to educate them into a living relationship with Christ as part of their discipleship within the Christian community and its deposit of teaching and belief. The image of a Father caring for and sustaining his children is a particularly vibrant educational reference for this period.

Again, in the following verse of Thess 2.12., the educative theme is developed and related to the cost of discipleship. "That you may walk worthy of God, who has called you into his kingdom and glory." Here is a straight forward reference to calling and vocation linked with walking - a continuous process. ( *peripatein* )

The reference continues in verse 13 to indicate that the teaching given by the Church was communicated within the authoritative framework of specific and accepted formulations. "when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." This suggests strongly the active transmission of an inherited tradition within the texts. ( Compare other references in 1 Cor 11. 23. & 1 Cor 15.1-3. ) It would appear that by the writing of our earliest Epistle documents a specific body of teaching existed which was officially delivered to the Christian community. In other words, the tradition we have identified in the gospel accounts was an echo of what is found in the predated Epistle accounts.

In 2 Thess 2.15. we discover an explicit reference to the existence of this tradition.

"Therefore, brethren, stand fast, and hold the traditions which you have been taught, whether by word, or our epistle."(Tradition - paradosis)

The New Testament theologian, C.H.Dodd, supports this view when he writes,

"Our direct knowledge of methods of instruction in the early church is limited...In one department, however, I think we may say we have at any rate a little solid knowledge; I mean the elementary instruction given to candidates for admission to the Church, as a preparation, commonly described as catechesis... I believe that we are entitled to assume that forms of teaching of the kind envisaged, were traditional during the New Testament period." (14.)

It would seem clear that if there was such an early teaching tradition established within the Church, then there must have been an official ministry responsible for providing such teaching. This being the case, it can be expected to find some reference to such a ministry in the Epistle texts. In 1 Thess 5. 11 & 12., such a reference is present.

"Wherefore comfort yourselves together, and edify one another, even as also you do. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. And to esteem them very highly in love for their work's sake."  
(These officials are referred to as proistamenoï.)

The existence of this special ministry in the primitive Church is of particular significance to this study. It first establishes a connection between the ministry and education. Secondly, it identifies a relationship between a functional aspect of ministry and the function of teaching. Following the pattern of Jesus, the primitive Church continued features of the Rabbinical tradition found within synagogue life. That is, a congregation drawn together to listen to the teachings of Jesus officially delivered by the Apostles and their delegates to whom the tradition had been committed. Of course this was not the only activity of the Christian community when it came together, but it certainly featured as an element of its gathering which was considered to be profoundly important.



The body of teaching committed to these educational practitioners included not only the essence of Jesus' teaching, but also contained in part the actual words, or the verba Christi, of Jesus himself. The introduction to Luke's gospel, for example, assumes a need to record collections of logia drawn from Jesus' sayings and actions for the benefit of the young Christian communities and the fledgling catechists. This itself was intrinsically part of the tradition and contributed to the official teaching that was handed on. Furthermore, this tradition provided the Church in its formative years with an identifiable deposit of knowledge which was faithfully preserved and required to be just as faithfully communicated.

A comparison between 1 Thess 5.1 and Matth 24.42 provides an interesting insight into the working of this tradition. Both references draw from the same logion material.

"But of the times and the seasons, brethren, you have no need that I write to you. for you yourselves know perfectly that the day of the Lord so comes as a thief in the night."

1 Thess 5.1.

Note how the reference contains the inference that a previously taught and accepted knowledge had been given. Compare this quotation with the following later text.

"Watch, therefore, for you know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."

Matth 24.42.

One can detect how the theme of unexpected visitation had been faithfully transmitted within the body of the Church's teaching within the production of both these texts. Although the Matthew quotation post-dates that from the Thessalonians, it could well be that the Matthew reference contains the verba Christi alluded to in the Thessalonian document. The theme is one that is frequently rehearsed in both the New Testament texts and the apocryphal gospel of Thomas.

"The picture which has emerged of the situation in Thessalonika is one of a brief period of initial preaching, followed by a period of consolidation through specific teaching. We have found abundant proof that this teaching was interwoven with the life of the Christian community, and that it drew on a body of materials, dogmatic, ethical and ecclesiastical ( in the sense of pertaining to church order and worship ), and with which we have found evidence, not only of appeals to the Old Testament, but of information about the teaching and sayings of Jesus Christ." (15.)

#### Educational Evidence in the Pastoral Epistles:

This investigation into life in the primitive Church now gives way to a consideration of a later period. Our concern is still with the Church of the first century, but rather than examining material drawn from the earliest written evidence which has survived, we shall be looking at the writings of the latter part of the first century. The reference point will be the Pastoral Epistles which include the two letters to Timothy and the letter to Titus. The dating of the Thessalonian material is possibly in the early 50's A.D., and the Pastoral Epistles are arguably as late as 80 A.D. The issue of dating is closely related to the

debate about authorship. Who precisely wrote the Pastoral Epistles still is not an agreed matter on the part of New Testament scholars. However, for our purposes, the issue of authorship is a secondary one to the importance of the letters as an abiding witness about life in the early Church approaching the end of the first century. In the 30 or 40 years which possibly separate these documents, we can trace the emerging developments in ministry and education and detect how these developments remained vibrant aspects of the Church's life.

The first significant point that can be made about the author of the Pastoral Epistles is that he claimed to be a teacher. ( 1 Tim 2.7&11. 2 Tim 1.11.) As the author introduced his credentials to the reader, he refers to his role as a preacher and an apostle. However, added to this list of credentials is a new title absent from the Thessalonian documents. This title is "teacher" (Didaskalos). A specific and recognized function had evolved, therefore, by the time of the Pastoral Epistles concerned with teaching which conferred upon its holders the specific title of didaskaloi. It appeared as a function which could be individually exercised by specified people, or more commonly it was subsumed and conjoined to other official Orders, for example Apostles or prophets. The evolution of this teaching function was absent from the Thessalonian material although clearly the processes which lead to such a development have been identified.

How can the rise of such a function to ministerial importance be accounted for and explained? Substantially one must look to the increasing numbers of postulants asking for membership as the Christian Church spread about the Roman Empire for an answer to this question. The growing number of converts were placed under instruction and this necessity added significance and importance to the role of the instructor. It is interesting to note that the pattern of congregational worship adopted by the Church at this time copied that of the Jewish synagogue, with its attendant emphasis on the exposition and teaching of Scripture. This pattern was easily assimilated by the Christian Church and it is understandable that valued status should be attached to those engaged in the function of teaching. We are, of course, returned to consider the Rabbinical influences which have already been identified in this study. A point well observed by Muirhead,

"Since new converts in considerable numbers were being added to the Church and placed under instruction, what would be more likely than the function of the instructor should be clarified, and that along with this tendency, some who had special gifts for the work should emerge? Teaching in rabbinic circles would help to define the situation, and we must not rule out the possibility that there was a direct line between the teaching of Our Lord to his disciples, and that of his apostles to the next generation of followers." (16.)

As previously indicated, Muirhead's point finds support in the work of C.H. Dodd who indicates that by the time of the authorship of the Acts of the Apostles, prophets and teachers were an accepted functional group within the ministry of the Church. ( Acts 13.1.) Our own investigations would add further confirmation to these conclusions.

What, therefore, can be said about the status of education in the life of the Church at this time? If the Timothy of the Epistles was a real person, then we are given an interesting insight into his educational background. (Timothy is believed by some scholars to be an ideal type for episcopal example.) In either case, of course, the educational insights remain intact. Religious Education formed an essential part in his upbringing. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."\*( Comp Ephesians 6.4.) This educational basis was continued in adulthood and indeed continued to be supervised. Timothy was to "continue in what he has learned and believed, knowing from whom he has learned it." ( 2 Tim 3.14.\*) The significant point to note, however, is that he continued his learning within the context of the Christian community which sought to preserve the individual within the tenets of Christian truth as it was then perceived. A clear distinction emerges in the pages of the New Testament during the later half of the first century between the exponents of sound doctrine ( Kalodidaskaloi) and the purveyors of error. ( Heterodidaskaleoi. 1 Tim 1.3.& 6.3.)

This is an offshoot of a situation in which purity of doctrine, and the handing on of an uncontaminated tradition of Christian faith and conduct have become of urgent and paramount concern for the Christian community. Teaching is such an important function in the ongoing life of the Church, and its corruption is seen to have such deadly effects and to promise such dire consequences, that

church order had to be provoked and strengthened to protect the teaching function within the Christian community. (17.)

The practice of exhortation and instruction were recognized as an essential part of Timothy's duties as an episcopus - one charged with oversight. However, it is clear that he was not expected to be alone in the administration of this function. The letters contain many references to the question of appointment of suitable persons as delegates for this office. ( eg., 2 Timothy 2.2.) Such attention to detail reinforces the first century emphasis upon the purity and stability of the Apostolic faith and teaching along with its authentic transmission. The Tradition, as something of immense value to be handed on, was a preoccupying interest of the Church at this time. So Titus was himself instructed that he must "hold firm to the sure word as taught, so that he may be able to give instruction in sound doctrine." (Titus 1.9.) Instruction was consistent with a faithfulness to the oral transmission which has been detected as forming the basis of the ultimate gospel texts.

Consistent with this high view of the importance of education in the primitive Church, and its close relationship with ministerial order and authority, are two important concepts. The first was the degree to which the tradition was valued. Reference was made to the need to "guard the truth that has been entrusted to you, by the Holy Spirit who dwells within us." ( 2 Tim 1.13.) Note in this reference that the Holy Spirit was collectively referred to

as dwelling "within us" ie., the Church not the individual. The language employed in these early texts was borrowed from the interests of banking and commerce and literally meant a "deposit" with its association of money handed over for safe keeping to be returned entire and intact. Muirhead includes an appropriate quotation from St. Vincent of Lerins about the value attached to the inherited tradition which formed the teaching base of the Church's instruction in the first century.

"What is meant by the deposit? That which is committed to thee, not that which is invented by thee; that which thou hast received, not that which thou hast devised; a thing not of wit but of learning; not of private assumption but of public tradition; a thing brought to thee, not brought forth of thee." (18.)

Learning and education in these terms were viewed as an external influence which was preserved internally. The personal journey view of learning was quite alien to first century concepts about education.

Secondly, a movement from ministerial function to episcopal being can be discerned. In other words, the faithful acceptance, preservation and transmission of the Tradition became very quickly intrinsic to the nature of the Apostolic episcopoi and part of their oversight responsibility. The authority could be delegated to others, but remained essentially embodied within the episcopacy. The Church's educational enterprise, therefore, was ordered as a ministerial function but quickly came to be recognized as part of the essence of what it was to be a bishop.

The Curriculum of the Late First Century:

The survival of the Tradition and its commitment to the safekeeping and protection of a special ministry within the primitive Church has been traced. We now examine what that tradition embodied in terms of teaching material. What was to be cared for in transmission? The Church clearly was in a teaching mode as it prepared its new converts and initiated them into the mysteries of the faith. What aspects of this teaching can be discovered in the Pastoral letters which betray something of the curriculum that was taught?

The first block of teaching material which can be found is that concerned with doctrine. In part, this material formed the embryonic creeds which were operating at the time as bases of belief. These would have been learned and understood by the new converts. An example of this material was incorporated into 1 Timothy 3.16.,

"And without controversy great is the mystery of godliness: God was manifested in the flesh; justified in the Spirit, seen of angels, preached unto the Gentiles. believed on in the world, received up into glory."

These sayings were appealed to by the authors of the texts as credal statements with which the recipients of the letters would be familiar and would furthermore be used as doctrinal tests or confessions of faith. ( Compare 1 Tim 2.5-6. with Eph 4.4-5.) This collection of doctrinal statements would be known to the teaching ministry of the day and duly expounded by them within the Rabbinical practice with which they were identified.



Secondly, the Pastoral letters contain moral and ethical instruction which constituted an element of social education within the curriculum. The fundamental question which exercised the concern of the time was; How could these early Christians live in a world of competing faiths and religions yet not be of such a world? Lists of virtues and vices abound in the texts to inform the following during their preoccupations within the naughty world. The purpose of such teaching was substantially to reinforce their membership and identity with the special community that had been formed of holiness and the knowledge of God and to whom time had been given for training in righteousness. Such moral and ethical lists can be found in 1 Tim 1.9-10. 6.11. & 2 Tim 2.22. 3.2-5.



The letters of Timothy contained special instruction for interest groups within the community. For example, there was advice for slaves ( 1 Tim 6.1-2.), the place of women was designated ( 1 Tim 2.9-15.), the conduct of widows young and old was examined ( 1 Tim 5.3ff). All these special provisions were echoed in Titus chapter 2.

A third body of teaching material was concerned with directions for Church order and worship. A considerable amount of attention was included in 1 Timothy and Titus to dealing with qualifications for ministry and the criteria suitable for Church officials. This would suggest that the Church had developed and evolved a recognisable ministerial pattern, certainly comprised of the episcopoi, presbyteroi and diakonoi by the end of the first century. Such orders

were recognised, but what were their functions? The social support and administration of the community are implicit in the requirements for philanthropy, the care of widows and the administration of discipline. The ordering of the Church's worship can also be identified as part of the function exercised by these officials. However, the responsibility to protect and teach the inherited Tradition emerges as the essential nature of those who exercise Apostolic oversight ( episcopoi ) and their delegates.

Fourthly, there were the scriptural passages drawn from the Old Testament and the verba Christi, to which reference has already been made. Timothy is encouraged in his own in-service training with the following exhortation,

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

2 Tim 3.14-17.

It is clear that the Church possessed at this time the "sound words of our Lord Jesus Christ" which were rehearsed at the community gatherings. ( 1 Tim. 6.3.) A comparison, for example, between 1 Tim. 5.18 and Matth 10.10., along with Luke 10.7., would suggest a proverb in popular use which carried the respect of being Dominically instituted. It would further appear from these later first century texts that the Church had become familiar with

systematically arranging the sayings of Jesus and Old Testament references. The purpose of this systematic arrangement was that they could be used within the teaching context to illustrate the fulfilment of prophecy in the work and person of Jesus.

Whatever reservations some in the present may have about the content of the teaching or the ministerial developments of the time, it is quite clear that by the end of the first century the Church had evolved a special ministerial system. Furthermore, this system was based on both vocation from God and the recognition of the Community. It was a system which provided for its teaching role according to the inherited Rabbinical principles of preserving, protecting and transmitting the Tradition. The Tradition was itself comprised of various elements associated with the wellbeing of the Church, these included credal, moral, liturgical and Scriptural material.

The system of teaching and education was essential to the Church's identity during this phase of expansion and conversion and was consistent with the concept of discipleship which had formed part of the learning relationship between Jesus and the Twelve. We are left with a picture of considerable educational activity contained within a learning community which viewed the teaching role of its leadership as being of the utmost importance.

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### **Chapter 3. MINISTERIAL EDUCATION AND TRAINING IN CHURCH HISTORY. PART ONE.**

#### The Period from the First to the Fourth Centuries:

As we examine education in the life of the early Church up to the year 313, and more specifically as it relates to the ordained ministry of the early Church, we must first recognise that the focus of our attention moves from the Jewish to the Romano-Hellenistic world. The early part of the fourth century is selected as the concluding point for this section, as the year 313 marks the promulgation of the Edict of Milan when the Emperor Constantine gave Christianity a recognised status for promotion within the Roman empire. Up to this date Christianity as a religious faith operated within the reasonably tolerant atmosphere of the multi-faith Imperial Culture; though the period was marked with the violence of periodic and sporadic persecutions. It is, therefore, of some importance that we first examine the educational theory and practice which was to be found in the Roman Empire by the evangelistic Church as it converted itself from a Jewish sect to a Gentile religion.

#### Secular Education in Imperial Rome:

It was from the Hellenistic era that education evolved into a single universal system that dominated provision within the Roman Empire until its eventual overthrow.(1). Ancient education tended to progress through three stages; the primary, secondary and advanced. Not all those engaged in primary education within the Roman

Empire proceeded to the advanced stage, as is still the case today. However, we must not be tempted to think that education was denied to those of the lower orders within Roman society. It was a successful society which experienced social mobility. Education was culturally valued and appreciated. As with the development of any society, in terms of its education, much at the primary stage was achieved in the home. So Martial referred to a cobbler whose parents had taught him the principles of basic literacy.(2.)

During the early empire, physical training continued to be important as an essential part of classical education. The Gymnasia were to be found in any town of importance or size and were viewed as places of education. Especially in the east, where Greek influence predominated, the Gymnasium as an institution for learning attracted comment from Basil the Great well into the fourth century. (3). The Gymnasium was quite an extensive complex of buildings, a surviving if ruinous example of which is to be found in Priene in West Asia Minor. Most had a special feature of a courtyard surrounded by porticos known as a palaestra in which most of the exercises took place. Also included were various rooms for lectures, preparation and relaxation. The major sports included boxing, the pentathlon, running, jumping, discus throwing, javelin throwing and wrestling. This gymnastic approach to education was reflected in the life of the early Church, particularly when the body was regarded as the temple of Holy Spirit and a focus for training. This is indicated in the Pauline

references to boxing ( 1 Cor 9.26 ) and racing. ( Phil 3.14.)

It should further be recalled that there were liturgical associations with the Gymnasia identified in the anointing with oil as part of Baptism, Healing and Ordination. Anointing with oil formed part of the preparation for gymnastic work and was adopted by the Church to denote special selection for a specific task.

Apart from this physical emphasis upon training and development, there was the equally important emphasis upon attendance at a reading school. No state education existed so most people relied on provision made by patrons, charitable institutions or their own resources. What is remarkable is that although emphasis was given to the skill of reading in the Didaskaleion the role of the teacher was quite diminished and in classical literature the teacher often is portrayed as an object of derision. Of possibly more status than even the teacher was the household custodian who was charged with the care of the children and the provision of their education. This person was the paedagogus and, in the order of things, was a point of discipline for the young. ( Cf. Gal 3.24.)

Rote learning appears to have been mainly employed by the grammatistes and the content of what was taught in terms of reading was basically the classical authors. The literate language in use was Latin and the commercial language was Greek. Linguistic competence remained, therefore, an essential to Imperial well-being. Added to

reading was the skill of writing and arithmetic. The basic skills having been achieved, the pupil then moved on to the grammar school which was devoted to a detailed study of the classics under the direction of a municipally recognised scholar known as a kritikos. This advanced study was divided into four disciplines. These were textual criticism (diorthotikon.), public recitation (anagnostikon), literary exegesis (exegetikon) and textual evaluation (Kritikon). This latter element was necessary as all texts were hand written. The supervisor of this educational stage attracted the status of one knowledgeable in the purity and accuracy of the ancient texts, a clear function which eventually became adopted by the episcopate when the Canon of Sacred Scripture was being agreed and promulgated.

#### The Relationship between Secular and Christian Education:

Although, for example, Tertullian condemned both the occupation of the schoolmaster and the study of the classics (4.), mainly on the basis that classical study was pagan in content, it is important to note *the method* employed. The history of the Church in the first three centuries indicates a concern for and discussion about the criticism of sacred texts. The authority of exegesis and evaluation of the Church's prolific written material was a vibrant area of interest. In other words, the issues which occupied the attention of the Roman world in terms of its educational method were precisely the same as those which occupied the concerns of the early Church's educational development.



A further detail which unconsciously influenced life in the early Church was the gradual recruitment of educated leaders who employed the classical style.(5.) Although the schools as educational institutions in Roman society clearly had an influence on the early Church, the Church quickly identified such schools with pagan religion. Pagan classics were essentially about pagan gods and drew attention to pagan festivals. While supporting such schools in their capacity to provide literary erudition; the Church, which operated in a competitive religious environment, quickly found it necessary to make its own internal educational provision. This was especially the case for its adult catechumens. Although contemporary method was legitimately adopted, the subject matter was regarded with suspicion. Personal redemption involved remedial education. In the end the Church found itself incorporating the principles of Aristotelian logic within its theology without of course the pagan elements with which such logic was associated.

#### Educational Provision in the Early Church:

Unfortunately we possess very little in terms of documentation which directly informs us about the educational provision made in the Church of Imperial Rome. It is, however, appropriate to summarise that although the content of the secular system that was to be found in the Roman Empire was held as suspect, the method and emphases were adaptable to the ecclesiastical context. We can further derive much indirect information from the texts which survive from this period, texts which emphasise the

importance of correct teaching and which betray a vibrant presence of educational interest. A selection from such texts would include the following references.

In the Didache (Known alternatively as the Teaching of the Apostles.) of the first century a test is proposed in book 11 which assists the Church to evaluate the true calling of Apostles and Prophets. In this formative period, styles and titles were variable and indeed interchangeable. However, the general tenor of the document is such that it referred to those who exercise oversight within the Christian community in the following terms,

"If a prophet teaches the truth but does not practice what he teaches, he is a false prophet. On the other hand, when any prophet has been tested and found genuine, if he does some act as an outward symbol of the Church, and yet does not instruct you to follow his example, he shall not be judged by you; for so did the prophets of old also, and he has his judgement with God." (6.)

The integrity of sound teaching was one of the hallmarks of a sound bishop. Further, in Justin's Apologia II,xiii, (Justin was martyred c 165.A.D.) there is a reference to "The Logos and the Philosophers". The paragraph betrays familiarity with the norms of higher education present in the Roman Empire and contrasts the struggles of reason in Platonic philosophy with revealed knowledge present in the Christian Church.(7.)

Irenaeus (c130-200.A.D.) as bishop of Lyons produced a great Latin apologetic work titled Adversus Haereses. In Book IV section xxxvii.4.ff. he considers the

matter of man's education in relation to the divine gift of free will to choose good or evil. The knowledge to discern such a choice is related to learning. Growth by the individual and the Church into the stature of Christ was seen to be achieved by the discipline of reason in the exercise of free will and choice. Learning how to exercise that choice between good and evil was a basic part of Christian preparation for initiation. Certainly by the end of the second century the importance of moral education enjoyed a significant place in the life of the Church.

"It was for our benefit that the Lord allowed all these things ( evil and disobedience.) that we may be trained by means of them, and learn to be circumspect, and so persevere in complete love of God when we have been taught by reason to love him. God shows his kindness in dealing with man's rebellion; for man is educated by means of it, as the prophet says: 'Your desertion shall correct you.' ( Jer 2.19.) God directs all things to achieve the end of man's perfection and man's edification; and display his own character, so that his goodness may be demonstrated and his righteousness fulfilled, and that the Church may be conformed to the image of his Son, and man may at length reach maturity, becoming ripe, through experiences, for the vision and enjoyment of God." (8.)

This is an important passage. Here we have no limited view of education which sees it merely as equipping the individual for a livelihood. Rather education and learning, from this experiential perspective, was seen as a developmental process which assisted the individual to be truly oneself in fulfilment and perfection. A very advanced view of education is here present, even if the ontological consequences of the process may be disputed by present day educational agnosticism about matters eternal.

There is a deeper significance attached to this emphasis on maturity and learning when we examine the more prolific writings of Quintus Septimius Florens Tertullianus produced towards the end of the second century. It should be remembered that a common practice employed by the Church at this time was *adult* baptism, infant baptism was virtually unknown and quite discouraged. The expediency of the time was such that, in a highly competitive religious market, the Church admitted people to its membership only when absolute commitment had been secured. This commitment was calculated by genuine proof of conversion to Christianity, reform from pagan practice and a preparedness to learn the Christian discipline. Throughout this early period a dogmatic base of commitment which became embodied in credal statements proved to be the yardstick by which true belief was measured. Maturity into Christian adulthood was a very important process in the development and expansion of the Christian Church. Clearly in this situation educational programmes and the importance of sound teaching occupied a vital role in the preparatory processes.

"But those whose duty it is to baptize know that baptism is not to be bestowed rashly. And so it is more salutary to delay baptism according to the state and character of each person; but especially in the case of infants... when they are growing up: let them come if they are learning, if they are being taught whither they are coming; let them become Christians when they are able to know Christ." (9.)

As we examine the educational character of the Church in its post-Apostolic era, certain key concepts and perceptions begin to emerge which relate directly to the

development of its official ministry. By reference to surviving texts these key concepts will now be examined.

Emergent Concepts of Official Ministry:

The first concepts were those of *succession* and *preservation*. We have noticed how in the 1st century a recognisable tradition evolved, as we look at the period following it is clear that this element of tradition not only continued but was re-inforced. So Irenaeus ( c 130-200.) can define "knowledge of the truth" in terms of the teaching of the Apostles, the order of the Church as established, the distinctive character of the Body of Christ preserved through episcopal succession and the presence of agreed credal statement. (10.) He also identified a clear ministerial function with the episcopate in safeguarding this teaching function within the Church. Later in the century, Origen can openly declare,

"Let the teaching of the Church be preserved which has been handed down from the Apostles through the order of succession, and has persisted in the Churches down to the present day. That alone is to be believed as truth which in no point conflicts with the tradition of the Church and the Apostles."(11.)

This was a position equally agreed by Tertullian (12.) and which remains a germane concept for the period.

Secondly, we find a strong relationship existing between the functions of teaching and a growing concept of *authority*. By the time of Origen ( c 185-255.) we find open reference to the Power of the Keys being vested in the

bishop and their commitment to teach what that power binds.(13.) This appears to be a logical progression from the examination of the content of teaching as being a test of orthodox belief. Tertullian writes of the fortunate position of the Church in Rome in having an episcopate which remained faithful to the teaching of the Apostles.(14.) An embryonic sentiment of loyalty which later provided part of the authority base of the papacy.

Thirdly, the teaching function of the Church, because of its relationship with succession and authority, became closely identified with the concept of *Unity*. Because the focus of sound doctrine increasingly became identified with the episcopacy, commitment in belief as a result of sound teaching was soon also identified with the bishop. By the second century, the bishop had obtained the functional character within the life of the Church of a focus for unity.(15.) This concept is particularly present in the writings of Cyprian. ( Bishop of Carthage. 248-258.) It would seem, therefore, that a growing emphasis on doctrinal detail drew the attention of this time to what was taught. The bishops were quickly identified as those with oversight not only of the Church and its people, but also with the responsibility for the teaching of the Church. Certainly by the second century the teaching authority within the Church became subsumed into the episcopacy as either a localised or delegated function.(16.)

We have so far given recognition to the educational institutions which operated within the Roman Empire and the degree to which such institutions were reflected in the educational provision of the Church. We have traced the importance that teaching had in the propagating life of the Church. We also have examined the relationship between the evolving education system and the developing formation of specialist ministry within the Church. We shall now look at some evidence which informs us about how the earliest Church Schools were organised.

#### Church Schools in the Early Church:

The fact that such schools were necessary is fully substantiated in the literature. ( 17.) The Church was numerically growing and geographically spreading throughout the Roman Empire. Its provision for education was related directly to its need for adequate preparation for initiation. Accordingly three distinct groups can be identified within the Church membership of this time. There were the Baptised communicants of the Church which formed its core membership. Then there were the catechists who were postulants being thoroughly prepared for Baptism. Thirdly, there were those enquirers who occupied the fringe membership of the Church and who needed to be informed about the basic tenets of Christian belief before any commitment to that belief could be made.(18.)

The organisation of this educational provision became quite sophisticated in the second century with the advent of formal catechetical schools in the major episcopal

city centres. A remarkable example of such an institution was to be found in the school at Alexandria established by Clement. (c 180.) Indeed, so popular proved this institution that it provided a recognised centre for Church apologetics and learning during the period. Clement successfully defended the legitimacy of the philosophical tradition within the Church and further attempted to reconcile this position with the prevailing gnostic emphasis on Revelation. "Man is made principally for the knowledge of God," affirmed Clement, "but he also measures land, practises agriculture, and philosophizes." (19.) At the time there was conflict in the Church between the peripatetic gnostic teachers and the proponents of the inherited tradition. This conflict encouraged the Church to locate the whole educational process within the authority of the bishop. (20.)

It is also very interesting to note that one of the documents which very nearly was included in the Canon of Scripture that was formulated during this period was the Didache. This book is alternatively known as The Teaching of the Twelve Apostles and was a Syriac document which suggests that it was written for remote Christian communities who did not possess any resident clergy. The wandering prophets clearly were proving a problem for such areas and the Didache gives detailed instruction about how false teachers may be discovered. The book also indicates how the bishops conferred teaching authority upon others. In such a situation we find that responsibility for teaching was devolved to those delegates who occupied similar positions of authority within the Church. I refer,



of course, to the clergy or presbuteroi.(22.)

The ecclesiastical documents from the first three centuries betray that a substantial amount of educational activity was taking place within the Church. Furthermore, this activity was by no means marginal to the priorities present at the time, but occupied an importance and relationship with the emerging ministerial order and structure that evolved. The nature of the teaching that took place was also advanced for the age. With such a volume of teaching taking place it is clear that teachers would have to be prepared and provided. The clergy within the structure became the obvious agents upon whom this responsibility could be conferred. It is also logical to assume that, given the emphasis that was present on soundness of teaching, such clergy would themselves have to be prepared for such a task. Sadly we have hardly any direct evidence of the nature of such clergy training. But, given the detail we have observed, it must have been extensive.

"The teacher, as we have seen, is by definition not concerned simply with bare, theoretical instruction; he reveals to the novice a higher way of life, he is his personal pastor, his pattern, his counsellor, his intercessor with God, and his friend." (23.)

The ultimate definition of the Teacher was Christ himself and insofar as Christ's teaching ministry was continued through his Apostles and their delegates, it seems appropriate that the first three centuries would have found the verse from J.Newton's hymn quite appropriate.

"Jesus, my shepherd, husband, friend, my prophet, priest and King. My Lord, my Life, my Way, my End, accept the praise I bring."

Evidence from Art and Architecture:

It remains for us to explore one other interesting area associated with education in this period. I refer to the surviving art and illustrations from the period. The relationship of such evidence with education is firmly established when one considers the Jewish and early Christian reluctance to create any graven image of God and of associated theological themes. However, we have abundant examples of extensive decoration and carving being employed throughout this period, particularly in areas where Christian communities came to meet and commend their departed.

It is pertinent to pose the question, Why did these early Christians devote such attention to so much artistic decoration? It can be suggested that such decoration was in fact quite functional and, if one examines the subject material employed, it is clear that the teaching purposes of such art was a paramount consideration in their execution.

When discussing the background to his study on ancient Christian art, John Dillenberger makes the following important observation,

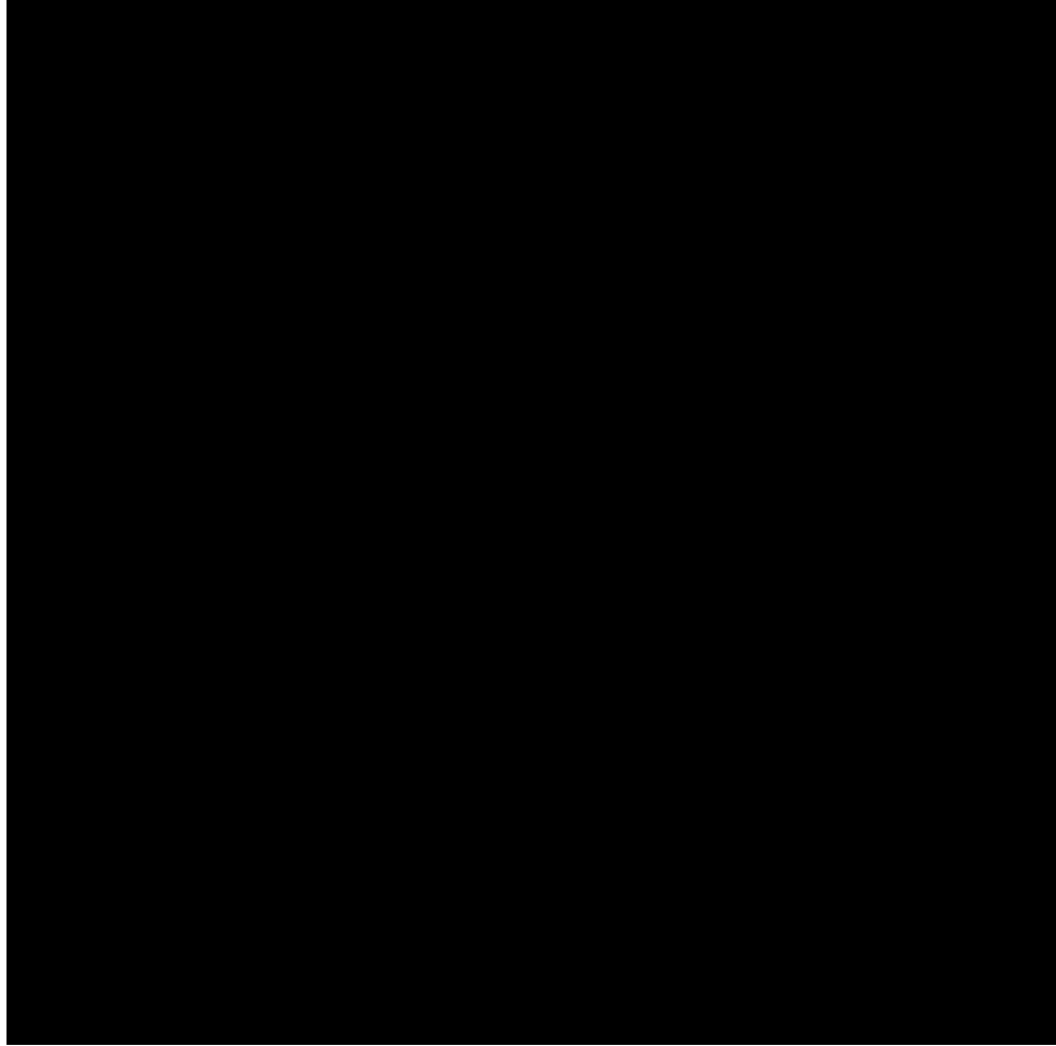
"A selective, oral tradition of scriptural texts formed the minds of believers, and the source of this oral tradition was the liturgy in which the people participated and the teaching that occurred in the church. For that reason, quotation and interpretation of scripture go hand in hand with quotation from the apostolic and church fathers, forming a fluid and concurrent tradition."(24.)

The instructional value of art and decoration possessed a more enduring witness to the tradition of the church than the written word, which was selectively contained in liturgical books for public reading and which had to be submitted for scrutiny and ultimate episcopal imprimatur. Certainly by the late Roman period a considerable amount of skill and capital was invested in the instructional decoration of the basilicas which were erected. Imperial permission encouraged the building of churches and the decoration of such buildings tended to be justified in educational terms.(25.)

This study will concentrate on a few of the instructional themes which were included in this decorative activity of the first three centuries. It has already been observed that the definitive model of the Teacher during this period was Christ himself. It has also been suggested that our concept of teaching must be extended beyond the simplistic communicator of facts to include many other characteristics. Numbered among such characteristics would be the pastoral dimension associated with teaching. The enduring image which survives the first three centuries and which seems to have been universally employed was that of Jesus, the shepherd. The blessed assurance of this period was not that "Jesus is mine", but rather that "I am his".

FIG. 1.

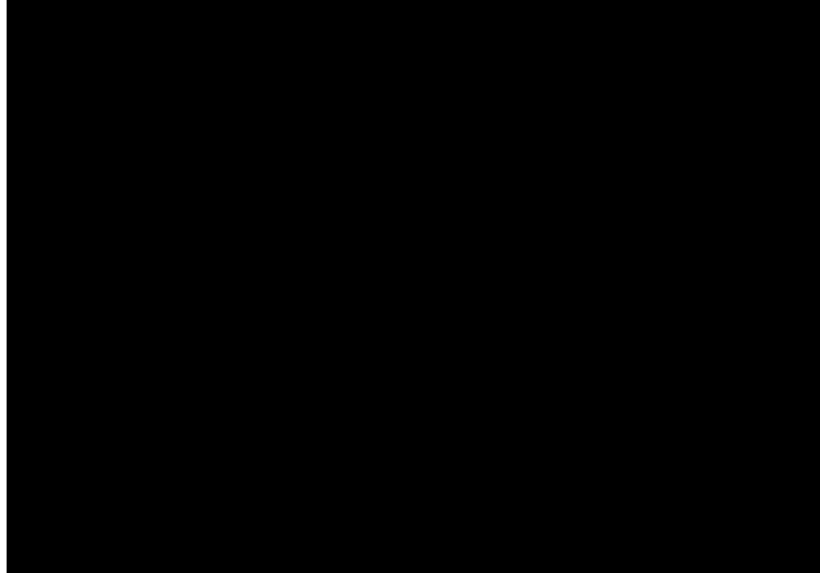
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*Hermes criophorus (pagan.) Museo Barracco. Rome*  
 Source: Markus. R.A. Christianity in the Roman World  
 Thames + Hudson. 1974 p 54

FIG 2.

IMAGE REDACTED DUE TO THIRD PARTY RIGHTS OR OTHER LEGAL ISSUES



2. Good Shepherd, 3rd century

Source: Dillenburger. J. A Theology of Artistic Sensibilities.  
 S.C.M. Press 1986. p 9.

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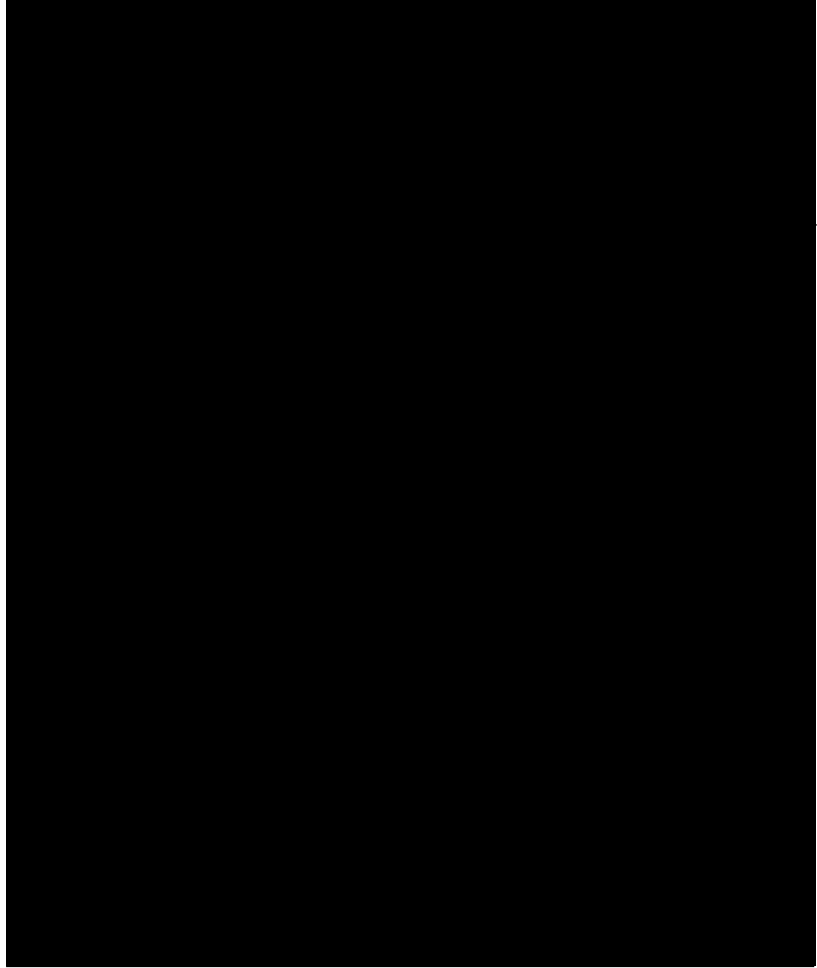


Christ the good Shepherd. 3<sup>rd</sup> Cent. Vatican Museum.

Source: Markus, R.A. Christianity in the Roman World.  
Thames & Hudson, 1974. p 55.

F144.

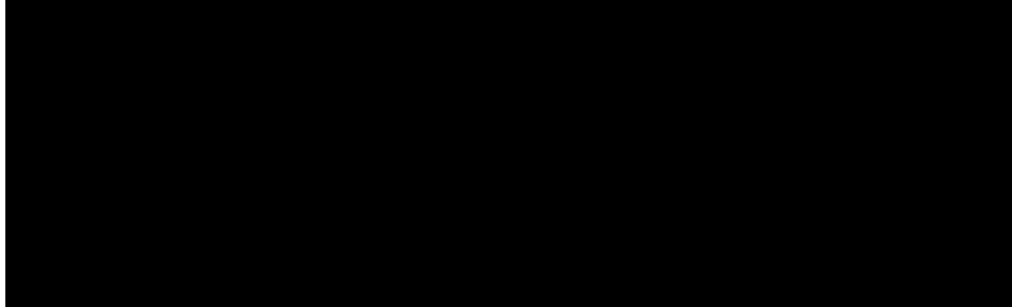
IMAGE REDACTED DUE TO THIRD PARTY RIGHTS OR OTHER LEGAL ISSUES

3. *Good Shepherd*, ca. 269–275

Source: Dillenberger, J. *A Theology of Artistic Sensibilities*. S.C.A. Press.  
1986. p 11.

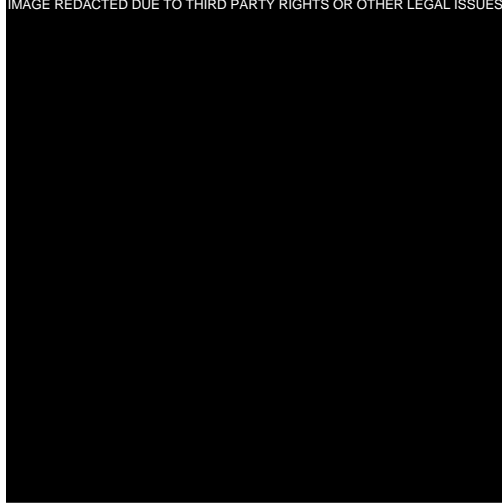
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4. *Sarcophagus*. 3rd century

Source: Dillenberger, J. p 11.  
*op cit.*

Fig. 6

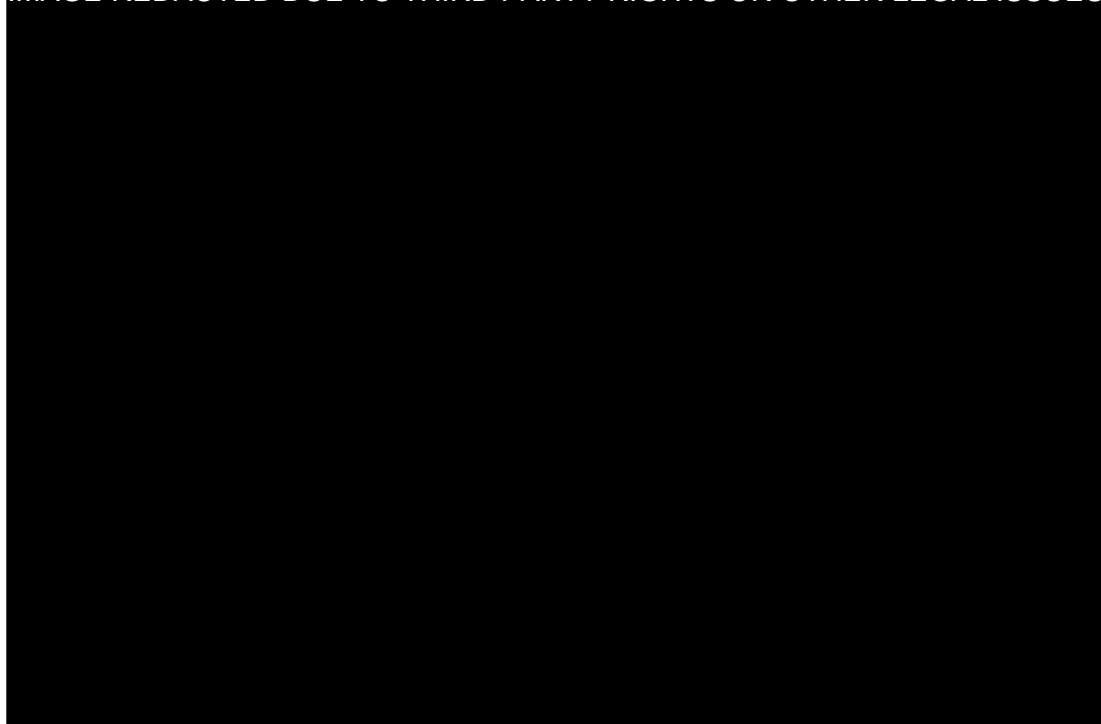


Philosopher surrounded by disciples.  
3<sup>rd</sup> cent sarcophagus. Vatican Museum.

Source: Markus, R.A. Christianity in the Roman World.  
Thames & Hudson, 1974 p 36.

Fig. 7.

IMAGE REDACTED DUE TO THIRD PARTY RIGHTS OR OTHER LEGAL ISSUES



Christ the supreme educator. Ivory casket detail 4<sup>th</sup> cent.  
Museo Civico, Brescia.

Source: Op. cit., Markus, R.A. p 36.

F14.8.

IMAGE REDACTED DUE TO THIRD PARTY RIGHTS OR OTHER LEGAL ISSUES



The bishops cathedra & Presbytery. Apse of  
 Santa Maria Della Grazia. Grado. 6<sup>th</sup> Cent.

Source: Markus, R.A. Christianity in the Roman World.  
 Ithaca & Hudson. 1974. p.56.



Baptism marked the individual into a relationship of guidance and care with the good shepherd of life. That relationship was special and included leadership (Eastern shepherds lead from the front.) and guidance, moral or otherwise. In figures 1-5 there are some good examples of this vibrant image. The examples also indicate the variety of use employed by the art form in painting, sculpture and sarcophagus decoration.

The identification of the image of the shepherd with the teaching magisterium of Christ is more openly indicated in figures 6 and 7. In figure 6 we find a common pagan decorative theme which portrayed a philosopher with his disciples. The influence of this particular image can be seen in figure 7 which depicts Christ as the supreme educator surrounded by his disciples. It is implicit in this depiction that the gospels he demonstrates were offered as the true philosophy.

Finally, our excursion into artistic and decorative examples of the early Church would select an example from architecture to demonstrate the emergence of a structured ministry that occurred during this period. This particular example is late, but remains a remarkable survival from the experience of the early Church. (Figure 8.) It is the apse to be found in the Cathedral of Santa Maria delle Grazie in Grado. This 6th century apse contains the bishop's cathedra, or seat, and also provides a semi circular arrangement to accommodate the presbuteroi.

During the first three centuries, therefore, we find that the variable patterns associated with the Church's expansion throughout the Roman world quickly gave way to a recognisable, fixed and agreed ministerial order. A germane influence which encouraged the structuring of such "Orders" was the educational requirements involved in coping with large numbers of gentile converts. Further, the need to protect the inherited tradition required the protection of sound teaching which was a function embodied in the bishop. The identification of the bishop with Apostolic order and the teaching magisterium of Christ himself reinforced this development. It can be suspected that with the increased educational activity that was taking place a commensurate provision of training amongst the clergy also took place.

"Driven in upon themselves, the Christian communities developed a very strong corporate spirit and a closely knit though flexible organisation. The congregation of each city and its priests and deacons were ruled with absolute authority by a bishop, chosen for life by a rather complicated procedure, which combined approval by the clergy and laity of the town with the assent of neighbouring bishops, one of whom at least had to confer upon the candidate his charismatic grace." (26.)

We see that the pattern established by primitive Christianity within the rabbinical tradition was developed and provided the framework for the emergence of ministerial provision within the life of the Church. That ministerial provision throughout the period was constantly related to the processes of education which were operating within it, either in terms of developing a system of education to

accommodate new membership or in terms of training a ministry to service this demand. The mould had been cast and the association between education and ministry had been determined.

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#### **Chapter 4. MINISTERIAL EDUCATION AND TRAINING IN THE MEDIEVAL & VICTORIAN CHURCH OF ENGLAND.**

##### Outline of Discussion:

In this section the ministry within the medieval Church will be examined and its involvement in religious education, either as a ministerial function or as a ministerial support. The examination, therefore, will be specific to matters relating to the involvement of the clergy in education and the ways in which education was used in the training and continuous education of the clergy. The study will be concerned with the context of the Church of England and its clergy during the period of investigation. A narrowing of the terms of reference of our study should be detected from the more general observations that have been made about the Biblical and early Christian periods. In terms of chronology, we will also be limited to the time-scale beginning with the Norman conquest and closing with the fourteenth century.

A study of the shape and character of the ordained ministry within the Church as it evolved historically has already indicated that external influences besides internal designs have contributed to that shape and character. The medieval period draws particular attention to the influence of social and political pressures upon the ministerial developments experienced at the time.

The Norman Conquest:

1066 remains probably the most widely known date in English history. It marks a point at which England recovered its southern european identity from the insular hibernation of the dark ages. William's occupation of the English throne carried all the hallmarks of a situation which was designed for permanence. The country was organised into Baronial areas of administration, partly to reward those who had supported his conquest, but more strategically as a means of securing his position and hold over the country with an effective means of line management. The building of castles in enduring stone proved to be something of a clear advertisement that the Normans were here to stay and their intention to defend their occupation.

The Domesday Book initiative effectively computed the resources of the nation into a quantified means by which an accurate taxation system could be devised. The title, "Domesday Book", suggested a system of government that aspired to endure to the end of time. The open and obvious expressions of William's dominance with which we are familiar were accompanied by careful appointment of supportive personnel to key positions within the State system. This manipulation was often achieved under the declared principle of reform, for William identified himself as a reforming monarch. The effect of such reforms was to transform English society to conformity with the continental feudal system.( 1.)

In one particular, however, William experienced the greatest difficulty. This difficulty was his relationship with the Church which itself by this time possessed a universal character. As William consolidated his political position in England and northern France, the papacy was experiencing increased spiritual authority throughout the west, particularly when Hildebrand occupied the papal throne as Gregory VII in 1073. Hitherto, the English Church had developed in a relatively insular fashion. The Church's relationship with Rome was not entirely disregarded, but pragmatically accommodated the difficulties that its extremity in geographical terms gave it. This isolation was further encouraged by the weakened state of the Roman Patriarchate. The closer relationship with the Continent brought by William paradoxically imported the tensions between Church and State that were to continue throughout the medieval period and which culminated in the English Reformation.

William, therefore, was enthusiastic to encourage reform within the English Church which fostered a closer identity with the western papacy, but at the same time he was firm on the issue that the ultimate control of this powerful influence within his kingdom should remain with the crown. English bishops were encouraged to retire or otherwise were deposed and the principles of reform were officially initiated at the Council of Winchester in 1070. Vacancies were filled by Norman bishops trusted by the King who exercised patronage in their appointment. Anglo-Saxon identity was effectively suppressed in favour of Norman influence. This process was manifested not only in changes

of personnel but also in the architectural style which was adopted in the building of new churches and which was reflected in the taste for Norman architecture. Married clergy were phased out in favour of the growing continental discipline of celibacy.

With the appointment of Lanfranc, formerly the abbot of Caen, to the See of Canterbury William discovered in him a wise and strong ally. Lanfranc shared William's views about the desire to bring the English Church into a closer conformity with continental catholicism, but equally recognised the strength of William's protection within the life of the Church in England. This convenient working relationship was concluded with William's death in 1087 and Lanfranc's in 1089. From that time both Church and State entered a relationship of tension as the power of the papacy increased and the authority of the monarchy was consolidated. Bishops were recognised as feudal tenants-in-chief along with the Barons, consequently conflicts between King and Archbishop were ones involving clerical and lay power especially in matters concerned with spiritual and temporal authority. (2.)

#### The Rise of Monasticism:

The Benedictines were already established in England when the Norman conquest took place. Because monasticism possessed an identity which extended beyond national boundaries, it not only survived the reforms that William introduced but was encouraged in its development. New



Religious Orders were welcomed and quickly Cluniac, Cistercian, Hospitallers and the Augustinian Canons became present in various monastic houses that were established within the realm. (3.)

It should be remembered that England existed within the religious condition known as Christendom. This condition involved the concept that every soul in the nation belonged to one Church and was committed to the practice of a single religious discipline. The rise of monasticism was linked directly to this phenomenon and emerged as the highest visible expression of the Christian community. Moorman has observed, "At this time there were few who doubted that the monastic life was the highest form of Christian endeavour to which a man could dedicate his life." (4.)

The monastic tradition was one that possessed deep roots within Church history and remains an ideal paradigm of Christian community by which the wider Church community is organised. The preoccupation with the singular task of withdrawal to form a community in which the ideals of Christianity are lived has been a consistent hallmark of the Church's presence in the world. A similar concept can be detected in the presence of an ordained ministry which attempts to enunciate for the wider Church's witness to the world the ideals of ministry.

The social involvement of the monastic institutions during the medieval period should not be underestimated. Within medieval society, the charitable nature of these

institutions provided an infrastructure of welfare which was lost at the Reformation and only rediscovered during the social reforms of the nineteenth and twentieth centuries. It was to the monastery that people resorted for the alleviation of their poverty, their health care and indeed their security after retirement. By willing their land to the monastery, a married couple could enter the care of the monastery during their last years. The religious foundations also provided a considerable source of employment for the people in farming and husbandry. The influence and growing power of such religious houses were frequently the subject of reform and exploitation as the medieval period progressed. Rapacious monarchs looked upon the wealth of the monasteries as a focus of their conflict with the Church. However, what clearly emerged during this period was the identification of functional ministry with social need.

#### The Shape of a Professional Ministry:

A further germane consideration arises when the development of the monastic foundations is explored. Most of the Religious Orders were based upon a rule which emphasised three principles by which their daily life was organised. These principles involved a daily routine of prayer, work and study. The emphasis upon study meant that monasteries became centres of learning besides houses for prayer, industry and sources for social provision. The monasteries were the main outlet for library provision and schools were established within them by which their members

could gain literacy and equip themselves as monastic candidates for future occupation in the civil service. To this day the official title of a clergyman of the Church of England is "Clerk in holy Orders"; a title which is derived from this period. Education was, therefore, related to a career structure of both Church and State. (5.)

Many of the cathedrals in England were staffed and managed by Religious Orders. As the mother church of a diocese, the cathedrals were expected to be centres of excellence not only in terms of worship but also in learning. The introduction of the appointment of a Chancellor took place at this time and the post would be expected to provide lectures for the in-service training requirements of the clergy of the diocese. As such, cathedrals became centres of study and theology where the writing of chronicles and manuals for the clergy flourished. A notable example of this activity was to be found in the School of Theology established at St Albans which enjoyed national repute in the thirteenth century. (6.) The cathedrals which were staffed by the monastic foundations established a close working relationship between the Religious and the secular clergy working in the dioceses. They were an essential resource for education by which those who had the time to give to learning could support those clerics working in the parishes.

Many cathedrals also provided grammar schools where the basic skills in literacy were taught along with competence in Latin and both ecclesiastical and civil law.

For the clergy, courses were provided in pastoralia when definitive texts, such as the Sentences of Peter Lombard were explored. Few of the clergy who worked in the parishes of the vast dioceses were educated to university level and consequently employed the provisions made by the cathedrals as an alternative. Purity of doctrine remained a priority of academic endeavour and many of the reform movements of the period promoted the establishment of schools for clergy; an outstanding example of which was the school formed by William of Wykeham in Winchester. (7.)

#### The Secular Clergy:

Although the monastic contribution to clergy training and education was considerable during the medieval period, it was not the only resource open to the clergy at the time. By the thirteenth century, there were an estimated 40,000 secular clergy working in England along with 17,000 monks, Canons and Friars. (8.) This establishment would suggest an immense disposition of financial and other resources were being invested in the clergy, particularly when one considers their number in relationship to the population they served which would be considerably less than today. It is, therefore, of some importance that this study examines how such a work force was organised and financed in order that one can fully understand the educational initiatives taken to support this professional group.

The first point to appreciate was that not all clergy were priests or indeed worked in the parishes and the Dioceses. There were various Orders leading to ordination into the priesthood, all of which were regarded as membership of the clergy. Many individuals, particularly those who worked in the civil service, never aspired to an Order beyond that of the Deacon. A notable example of this was Thomas Beckett, who was a Deacon during his time as Chancellor of England under Henry II, and who was priested only the day before his consecration as Archbishop of Canterbury. Ordination, even into the minor Orders, conferred what was termed the "Benefit of the Clergy" upon the recipient. This status not only marked a point of preferment in terms of career, but also placed the recipient under the jurisdiction of ecclesiastical rather than civil law. The Benefit became one of the most vituperative points of conflict between Church and State, King and Archbishop. Beckett's martyrdom secured the controversy in the Church's favour, even against the powerful influence of Henry II and it was remarkable that remnants of such Benefit were not finally removed from the Statute Book until 1827. (9.)

How this substantial number of clergy was organised in the parishes is a very complicated issue. The Fourth Lateran Council of 1215 included an element of reform for the clergy which betray some of the organisational problems of the day. Absenteeism was forbidden, which suggests the practice was common, and parishes were required to be staffed by men who were both educated and adequately ordained. Distinctive clerical attire was commended for

those in appointment and attendance at prescribed duties was required. Clerical concubines were also forbidden and the importance of teaching in the dignified ordering of the services was emphasised. (10.)

The issue of absenteeism indicates that the matter of funding was as vibrant a concern as it is today. The main source of income for clergy was derived from the parochial benefice from which the incumbent could draw a tithe, a form of taxation placed upon the population of his parish. The levels of income derived from this beneficed income could vary from parish to parish but could be quite substantial in some cases. The Church bureaucracy was such that it required an increasing number of people to operate its central administration, along with its commitment to the civil service. Added to this was the growth of the papal influence which also witnessed an increased bureaucracy which needed funding. Patronage to livings became the main resource for supporting this administration. Patronage could be vested in the papacy, the King, the bishop, the Cathedral or monastery. Depending upon the interest which needed to be served, an appointment could be made of a person who would in fact work for that administrative interest and who would then employ another clergyman to service the parish for him. The practice became known as the policy of "provisions" and became yet another point of conflict between Church and State. This was particularly the case when curial posts under the papacy were being directly funded from English parishes.

The practice also encouraged the related problem of plurality, by which resourceful individuals could collect several parishes by manipulating the patronage system and then sub-contract the ministry to staff the parishes by employing clergy at reduced stipend to do the work in their place. Although the exchange of patronage and benefices became involved in the power politics of the day and was much the preoccupation of those high on the career ladder, the parishes themselves were probably well served by the auxiliary ministry which was employed. However, this practice did create a two tier clerical system which often was the subject of reforming zeal. (11.) Appropriations of livings by lay patrons to monastic foundations encouraged the employment of secular and cheap clergy. Such clergy, often poor and uneducated, would have been drawn locally and their training would have been minimal. The tendency was to employ them as expedient replacements for the educated and entrepreneurial clerics.

#### The Formation of Clerical Schools:

Fortunately, the spirit of reform, which was ever present throughout the medieval period, provided its own checks and balances. Numbered amongst these reforms was the realised desire to link education with the preparation for ordination. The educational objective was a competency in reading, writing in Latin, arithmetic and accounts along with music and plain-chant. This was the level of grammar provided by the various schools associated with clergy training. ( 12.) A higher level could be obtained by

commitment to the Studium Generale which could be obtained at the newly formed universities of Oxford (1167) and Cambridge (1209). The Studium Generale was based on the seven liberal arts and included the Trivium ( Grammar, rhetoric and dialectic.) and the Quadrivium ( Arithmetic, astronomy, music and geometry.). The specific study of theology was a post graduate interest mainly for those in Orders and who were destined to serve in senior Church posts or the civil service.

On occasions, the system could be employed to promote clergy training as in the case of the Bishop of Durham who appropriated endowments in 1343 for the purpose of establishing a theological college in his Cathedral staffed by chantry priests.(14.) The need for an educated clergy was not only recognised as good in itself, but also served the wider purposes of ministry in assisting the laity in village churches and schools. Such interest extended the provision being made in the monasteries, cathedrals and great churches. (15.)

The training and competency of the clergy in their ministry was further reinforced by the Bishop's visitation system which was increasingly used during the medieval period. Bishops would tour their vast dioceses visiting their clergy and parishes for the purposes of appraisal and to make sure that all was in order. (16.) The parochial clergy of the time were encouraged to foster continuing ministerial education by attending lectures based on the six works of bodily and spiritual mercy. These included feeding



the hungry, providing drink for the thirsty, shelter for the homeless, clothes for the naked, visits to the sick, support for prisoners and the burying of the dead. Such emphasis suggests that a ministerial identity with social need besides the moral edification of the people had emerged.

The secular clergy of the medieval period were not all career minded or unduly worldly in their concerns. The notoriety of the medieval Church, with its propensity for corruption and worldly involvement, has to be balanced with those unnoticed clergy who worked honestly and well in the villages and parishes. A deeper investigation into the provision made for their training and support in ministry would suggest a consistent emphasis upon pastoral concerns by which their people could derive both support in this life and salvation in eternal life.

#### The Franciscan Influence:

No examination of ministerial provision in the medieval period would be complete without some mention of the dramatic influence exerted by the Franciscans upon England. The beginning of the thirteenth century witnessed the birth of a great movement in Christian discipleship. It was a movement of its time. New social and intellectual forces were being felt throughout the western world for which the secular and Religious clergy were not equipped to deal. Returning Crusaders arrived from the east with new heresies, the threat of the Moors, the crisis of frequent wars between nations and city states along with the waves of

sickness and plagues conspired to reduce the west to a position of weakness and uncertainty. The situation required a new form of ministry to serve the times. This new form of ministry would be disciplined but extra parochial. It would have the advantage of the monk but not be confined to a monastery. It would have the recognition of the secular clergy but not be limited to the parish. It was to be a ministry which would witness and teach by word and example the confidence which the Christian faith enunciated in such times of uncertainty.

Two leading exponents of this new way emerged in the persons of St Dominic and St Francis. The first Dominicans reached England from France in 1221 and were warmly welcomed. Franciscans followed three years later and it is significant that both these movements established their operations from Oxford where they became closely associated with the university. Their style was essentially that of the peripatetic preacher and this required as much the discipline of training as it did the discipline of lifestyle. Bishop Moorman, probably one of the leading authorities on the Franciscan movement, has written this fitting tribute to the educational contribution made by the Franciscans.

"...in their great days they did much to regenerate the life of the Church. They brought new life into parishes and new hope to the people, they stirred up the clergy to greater effort and efficiency, they captured the universities by their knowledge and sincerity, they set up a whole network of schools from which all could benefit, and they provided a way of life, simple, austere and holy, in which those who were prepared to forsake all for Christ's sake could find their spiritual home." (18.)

This study has provided some detail to the external influences which shaped the ordained ministry during the medieval period. It also has discovered that a considerable amount of educational activity was being provided to support the large and influential numbers of clergy who were operating throughout the period. A collaborative pattern of ministerial provision has been discerned and related to the growth of the monastic foundations. The creation and support of the parochial ministry in the Dioceses and their Cathedrals along with the emergence of the universities and the influence of the peripatetic Orders have been recognised. Education has been identified as a constant point of reference for the processes of reform which were systematically applied throughout the medieval period. The ministerial developments which evolved during this period were such that Thomas More, on the eve of the Reformation, claimed - "in learning and honest living they ( the clergy ) were able to match, number for number, the spirituality of any nation." (19.)

#### Clergy of the Church of England in the Nineteenth Century:

##### Social Background:

Nineteenth century England witnessed massive changes on many fronts. The complexities of this century were such that a detailed study is precluded from this thesis. Much historical work has been devoted to an examination of the social, industrial, economic and political developments which took place during this period and which form the context in which the Church of England reforms were moulded.

These wider concerns, therefore, will be examined only in so far as their influence can be traced directly to the internal reforms which were applied within the Church of England.

For the Church historian, the Victorian Church of England experienced as much internal change and adjustment as that which was to be found in the wider context of society. The effects of the changes which took place upon its ordained ministry remains a vibrant indicator of the optimism which took hold of the Church in the nineteenth century. Our survey, therefore, will involve an examination of both the external influences and the internal reforms which had such a direct bearing upon the ordained ministry.

Bishop Moorman has observed that,

"The great religious revival of the eighteenth century was now to find expression in the practical Christianity of the nineteenth." (20)

The ramifications of this emergent "practical Christianity" will form the basis of our investigation, particularly in relation to the group which came directly under its influence - the clergy.

#### External Influences involving State Intervention:

Parliamentary reforms directed towards the Established Church were seriously felt in 1832 when Lord Henley successfully steered the legislation through the Commons which resulted in the 1835 Ecclesiastical Commission. The purpose of this Commission was to examine the demonstrably archaic structures of the Church of England

with a view to restructuring the organisation in order that the Church would more effectively discharge its pastoral duties. (21) The creation of this Church Commission marked the culmination of previous attempts at redistributing the resources of the Church of England with the essential aim of providing a more effective ministry. As early as 1795 and 1813, attempts were made to encourage the employment of properly paid curates in absentee parishes. An Act of 1817 drew attention to the need to exclude clergy from engaging in trade and the requirement that the Parsonage house was kept in good order by discouraging non-residence. Bishops were given the right to appoint a capable curate to a living where the incumbent could no longer discharge his duties because of infirmity or old age. The Clergy Resignation Bond Act of 1828 removed the abuse of keeping livings vacant until designated minors came of age to be admitted to them.

#### The Financial Support of the Clergy:

However, the 1835 Church Commission Act remains the prevailing influence which dramatically brought about change in the Church of England. The Act incorporated the redistribution of the Church's financial resources, beginning with the Cathedrals and the Bishoprics. Recommendations were also applied for the creation of new Sees which related more appropriately to the major population movements which were being experienced. Money was diverted from the affluent Canonries and Prebendal stalls by reducing their numbers and making most of those

which remained honorary appointments. The savings achieved by such strategies were redistributed to fund poor and new livings. The Diocese of Ripon was re-created in 1836 followed by the creation of a new Diocese of Manchester in 1847. To this day the Church Commission continues to be a permanent body which exercises extensive powers over the finances of the established Church.

1836 witnessed the passing of the Tithe Act which commuted the historic income of the clergy to the administration of the Church Commission. Other income gained from the Church rate was abolished in 1868. The practice had become anomalous as its benefit only applied to the Church of England; Methodists and Roman Catholics were excluded. It may be observed that as this income went to maintain the fabric of England's architectural heritage, this reform would better have been extended than abolished. As more financial resources were released from historic vested interest, the employment of extra assistant curates not only became possible but desirable. Consequently, the number of assistant curates serving the Church of England rose from 2032 in 1841 to 3457 in 1853. (22)

A further consideration which attracted the attention of Parliament was the status of ecclesiastical courts. In 1832 the Ecclesiastical Church Courts Commission reported to Parliament and recommended the abolition of the Ecclesiastical Court of Delegates and the transfer of its powers to the Privy Council. Further Acts afforded the right of public worship to non-conformists including

Methodists and Roman Catholics along with the removal of the Test Act which effectively admitted to university education others besides professing members of the Church of England.

The attention given by the secular interest was met with mixed feelings by the clergy of the time. It would be inaccurate, however, to suggest that these reforms were met by massive resistance by the clergy. Those who stood to lose most and who sought to maintain the old regime were clearly and deeply resentful of the changes which took place. Indeed legitimate questions were posed on the issue of state interference and the secular preoccupation of divide and rule between the Denominations. It may be suspected, however, that a majority of hard working and hard pressed curates welcomed the reforms and the occupational security they provided.

#### The Rise of the Professional Class:

The second external influence which can be identified was the emerging social emphasis upon the professions which took place at the beginning of the nineteenth century. Social points of status were re-defined as the industrial revolution gained influence and for which the old and landed social mores proved irrelevant. In their restructuring, there is considerable evidence to suggest that the clergy of the nineteenth century adopted the prevailing professional models as their reference points. This thesis is fully explored by Anthony Russell in his study, The Clerical Profession, and this issue of clerical professionalism remains an enduring feature for the clergy.

(23) Russell identifies separate professional monopolies associated with religion, medicine, pharmacy, teaching and the Law which were formed at this early part of the nineteenth century. This is significant. It indicates how many interests, which we have observed as being the responsibility of the clergy in the medieval period, were relinquished by the clergy in the Victorian era.

The social development which encouraged the growth of the historic professions also enhanced the status of the clergy by giving recognition to their control over the religious interest. There was, therefore, strong encouragement for clergy to master the body of knowledge for which they had specific responsibility in a more applied fashion. The study of and training for the profession became occupationally important. Previously the simple ascription of status through ordination was all that was necessary as the Parson was essentially a social rather than occupational function. However, the designation of a specific area of professional interest does not seem to have been sufficient for the clergy. Deprived of involvement in medicine, Law and threatened with marginality in teaching, the clergy seem to have sought new outlets for social relevance. (24)

"Professionalism was a means by which the prestigious occupational roles retained their status and authority in the face of the growing economic power of the business and commercial world." (25)



One of the effects of this development was to encourage a system by which the professional identity of the clergy could be designated. Improved selection procedures, the provision of training, the requirement of detailed examination and certification all became imperatives of entry into the clerical profession as the century progressed. The steps the Church took internally should be seen as a response to the external influences associated with emerging patterns of professionalism.

In passing, it is interesting to note that the Church continued to enjoy considerable influence in the public schools where ordination remained a recognised quality for headmastership. More significantly, the principles of duty and responsibility identified with the clergy were embodied in the headmaster who provided the professionals for the future with their first role model.

#### The Industrial Revolution:

A recognised feature of the Industrial Revolution was the concentration of large numbers of people in industrial centres, and the commensurate reduction of population in the country districts. The Church was faced with an unavoidable challenge to modify its ministerial strategy. The parochial system which served the nation towards the end of the eighteenth century was organised geographically rather than demographically. As centres of massive population concentration increased, the existing parishes and churches in those areas could not cope with the potential demand made on them and its ordained ministry.

More parishes were created and these were served by increased numbers of clergy. As this situation was addressed it became clear that ministerial style too had to be modified from that required of the country Parson to that required of the urban Vicar. The influence the clergy really exercised on the poorer and working classes is the subject of continued debate, but an awareness of the need to reclaim the working classes for the Church was high on the agenda of the Victorian Church of England. Such awareness inevitably encouraged the interest in philanthropy which featured as part of the internal reforms experienced by the Church.

#### Internal Reforms:

What responses did the Church of England make to the external influences and pressures placed on it? For convenience, seven specific areas of internal reform have been identified which constitute the effects upon the clerical profession. These fall into the categories of Ordination Training, the formation of Learned Societies, the Evangelical Movement, the Oxford Movement, Pastoral Reorganisation, the Christian Socialist Movement and the acquisition of new role ascriptions.

The first significant introduction which directly effected the clerical profession was the establishment of Theological Colleges specifically designed to prepare clergy for the parochial ministry. In the previous eighteenth century, the clergy were only required to attend one of the ancient universities of Oxford or Cambridge and satisfy

preliminary enquiries made by the bishop or his delegate as to doctrinal soundness to qualify for ordination. An ability in the Latin tongue and a sufficiency in scriptural instruction were the two basic elements involved in pre-ordination training. These elements were provided by the university which itself required a competence in Latin for entrance and which also provided supplementary lectures in theology for which a testamur was issued.

#### The Emergence of Theological Colleges:

With the rise of professionalism in the early nineteenth century, the need for residential theological training following university became recognised. Increased numbers of candidates were offering themselves for ordination, some of whom were without the benefit of a university education. College education quickly became accepted as a necessary introduction. The initiative was further encouraged by the threat of the Church Commission in sequestrating Cathedral endowments. Investment of such endowments in the formation of a Theological College retained the use of such wealth within the Cathedral Close, so to speak. Durham College was founded in 1831 and from this foundation the university subsequently emerged. The Theological Colleges of Chichester in 1839, Wells in 1840, Lichfield in 1856, Canterbury in 1860, Salisbury and Exeter in 1861, Gloucester in 1868, Lincoln in 1874 and Ely in 1876 followed and these Diocesan Colleges provided professional training not only for their own Diocesan sponsored vocations, but also those of neighbouring Dioceses who had

not a College of their own. Bishop Samuel Wilberforce founded a Theological College at his palace in Cuddesdon based upon the principles of communal life and a method of theological training that was to be found in the Roman Catholic Seminaries of the continent. Training for ministry within a theological discipline became normative for entry into the Clerical profession as the century progressed.

Although these Theological Colleges concentrated their academic attention upon Biblical Studies, the opportunity existed for a flexible theological curriculum to be developed. Church History, Doctrine, Worship and Prayer Book studies were added. Later, the curriculum was developed further as the practical dimensions of ministry were reflected in the training programme. So Pastoral Studies and an increasing emphasis upon the formation of a priestly character were featured in the provision. By 1891, H.H.Kelly founded the Society of the Sacred Mission which offered free training for ordinands from the poorer classes within the discipline of a monastic atmosphere in the mother house at Kelham. Hitherto, theological education had to be paid for by those who received it, this inevitably meant that clergy could only be drawn from a select section of society. (26)

#### The Formation of Learned Societies:

Professional theological education continued to be stimulated with the publication of various pastoral handbooks and manuals. These publications became numerous and indeed some 100 such handbooks are to be found in the

remarkable collection at the Bodleian Library drawn from the years 1750 to 1875. The titles of some of them betray the growing interest that was being shown towards the professionalism of the clergy. Such examples include, Hints from a Minister to his Curate for the Management of his Parish. The Clergyman's Instructor: Practical Advice to the Young Parish Priest. Indicated in these manuals was a growing interest in discovering and transmitting new skills associated with the profession as it operated in a changed social context. It is also interesting to note that there was a renewed interest in discovering old values associated with priestly identity, this was particularly the case following the emergence of the Oxford Movement. Accordingly, J.H. Blunt in his Directorium Pastorale (1864.) advocated the merits and practice of sacramental confession and the publication of The Priest's Prayer Book, with a Brief Pontifical, which encouraged the discipline of a healthy prayer life for parochial clergy. (27)

It was to be expected that, with this increased activity in theological education and training, the type of clergy which emerged would be significantly different from that which had existed in the eighteenth century. Bishop Blomfield observed as the nineteenth century progressed,

"In character, habits, attainment, social position, and general reputation the ordinary clergyman of 1860 is a very different being from the clergyman in 1810... Speaking generally, the remark of Mr Thomas Grenville, who died in 1846 at the age of 91, may be taken as true, that no change which has taken place in his lifetime was so great as the change in the clergy of the Church of England." (28)

Increased provision for clergy pre-ordination training and the extra publication of literature associated with the clerical profession stimulated the growth of clerical Societies which used to meet for professional discussion post-ordination. These Societies assisted the clergy to reinforce their identity as a recognised professional group. (29.) This identity was further strengthened by the publication of official Clerical Directories with the Ecclesiastical Gazette being produced in 1839 and the Clerical Journal of 1853. Clergy meetings were sponsored by Dioceses or patrons to discuss issues related to the Church's ministry and these meetings formed the basis of a mutually supportive continuing educational programme. Often the meetings would feature a lecture given by someone distinguished in a field of prevailing interest or the presentation of a review of the new publications that were available.

The ancient office of the Rural Dean was restored in this century and included in his functions was the maintenance of clerical standards within his Chapter. The Rural Dean quickly became an accepted part of Diocesan life and by 1863 it was commonplace in the Church of England. The ability of the clergy to organise themselves for continuing learning establishes the second tangible reform that can be discerned within the Church.

The Evangelical Movement:

Thirdly, recognition has to be given to the internal influence made by the Evangelical Movement upon the life of the clergy. This influence not only encouraged integrity within the clerical character, it also promoted clerical involvement in matters of philanthropy and social concern. The Movement emphasised Biblical authority and evangelistic principle in clerical work especially in areas of poverty and deprivation. The Church's association with the human condition provided many clergy with a newly discovered outlet for social relevance. Recognition should also be given to the work of leading Evangelical laity in this movement. Especially significant was the work provided by Robert Raikes of Gloucester and his concern for crime prevention, prison reform and the promotion of the Church's involvement in education. The Clapham Sect was also deeply involved in the Factory Acts and the abolition of the Slave Trade.

The Oxford Movement:

Fourthly, and by contrast, there was the growing if contentious influence of the Oxford Movement which, amongst other things, reminded the Church of England about its historic identity and provoked an appreciation of the Church's character as a divine institution. The weight of the Movement's argument confirmed the vocational speciality of the clergyman as a man of God and reminded the priesthood of the standards expected of such a high calling. Without

doubt, the contribution the Oxford Movement made towards the regained confidence of the clergy in the nineteenth century should not be underestimated. Some of the most effective and devoted clergy that the century produced were drawn from the ranks of this movement. The purely theological bases of the Oxford Movement's clerical definition provided a healthy counterbalance to the secular pressure for worldly credibility in professional standards. (30.) Sacerdotalism was identified as a legitimate aspect of the clerical character especially when manifested in the provision of public worship. The popularity of distinctive clerical dress was also experienced as clergy were seen on the streets involved in their professional business. A distinctive Vicarage culture was also developed which tended to isolate the clergy and their families as a social group. Moorman has observed,

"This period also saw the spread of more intelligent ideas about the nature of the Church. For long the Church had been looked on, by the majority of its members, as little more than a department of State, the religious aspect of national life. Gradually people were beginning to realise that this was not enough, that the Church was a divine institution coming down from Christ himself, that its authority was not given by the State but had been handed down from generation to generation through the Apostolic Succession, that it had a life of its own and must therefore be free from external control if it was to carry out its responsibilities." (31.)

The Oxford Movement was largely responsible for promoting this realisation.



Pastoral Reorganisation:

Fifthly, reference has already been made to the changes brought about by the various Parliamentary Acts which were passed. The creation of new Dioceses and the redistribution of financial resources prompted the Church to reorganise its pastoral and ministerial resources. With the encouragement of Government funding of one million pounds as an act of national thanksgiving for the victory at Waterloo, many new churches were erected to accommodate the concentration of people in newly created urban parishes. The formation of the Church Pastoral Aid Society in 1836 and the Additional Curates Society in 1837 recruited and assisted in the training of new vocations to serve in these parishes.

(32.) Clerical remuneration was reorganised on a more equitable basis which provided greater security and encouragement to those entering the profession. The indications are that the Church in organisational and management terms took full advantage of the opportunities provided by State reform. It was, indeed, this structural review which added tremendous impetus to the success that was later enjoyed by the Victorian Church of England. Ultimately this administrative reform added to the effectiveness of the clergy who emerged as a well trained profession and who acquired social confidence and recognition in their work.

The Christian Socialist Movement:

We have already noticed how the Evangelical Movement encouraged the involvement of the clergy in philanthropic and social issues during the early part of the nineteenth century. This particular mantle was adopted by the Christian Socialist Movement as the century progressed. Theologically, the Kingdom was viewed as being something to be achieved in the here and now and tangibly expressed in the dealings of society. It was, in effect, a rejection of individual philanthropy which was to be replaced by greater mutual and communal expressions of care. Clergy who were identified with this movement and who were, therefore, practitioners of this theology, increasingly found themselves involved in the social issues of their parishes. (33.) It is clear that by the end of the century the clergy had not only recovered their spiritual confidence, they had also confirmed their social relevance in new outlets which replaced their medieval dominance of Medicine and the Law.

Functional Ministry Role Ascriptions:

Finally, as the century progressed we can identify a variety of new and rediscovered role ascriptions which were conferred upon the clergy. These roles can be listed as follows:-

**a) The Leader of Public Worship:** Services were increased in terms of both demand and provision - especially the occasional Offices and the provision of more regular opportunity for Holy Communion.

**b) Preacher of the Gospel:** A more competent and knowledgeable standard of preaching was achieved. Preaching ceased to be purely moral in content and acquired rational, political besides educational interpretation.

**c) Administrator of the Sacraments:** Increased emphasis upon spiritual development encouraged a skill in spiritual direction. The clergy occupied an important role in providing sacramental outlets for this personal growth in spirituality through the provision of the eucharist and Confession.

**d) Pastor:** The visiting ministry assumed great importance and the principle of parish visiting became the norm as part of the Parson's duties. The pastoral role was also increased with the expectation to visit the sick, Counselling, philanthropy and the co-ordination of the various lay agencies.

**e) Clerk:** Clergy retained part of their ancient legal function in terms of remaining Registrars. As such they became the main functionaries in the preparation for and the performance of marriage services. As they retained their identity as "Clerks in Holy Orders" they were expected to be given to learning and indeed be learned.

**f) Almoner:** The clergy exercised a considerable ministry in terms of administering poor relief within the parish and the provision and organisation of relief agencies. eg., alms houses.

**g) Teacher:** For a considerable part of the century, the clergy exercised a strong influence within the interests which existed to promote popular education.

These roles were clear and recognised by nineteenth century society. The training facilities which were developed by the Church throughout the period sought to equip the clergy to fulfil these various roles with professional competence.

#### Being in Ministry:

The ordained ministry expects of its membership that they should live a lifestyle appropriate to their Order. Their very beings should acquire a character of their ministerial function and express something of what they are. In the Diaconal ministry there is a clear emphasis upon the nature of the Church as servant which is embodied within its Deacons. Similarly there are elements which form the priestly character within the Church of England.

These elements are derived from the historic and specific functions which are conferred at ordination upon the individual. These functions are to absolve, to consecrate and to bless. However, the functions denote something much deeper than simply their practice. The priest is expected to reflect within life his role as a focus of reconciliation and unity; to demonstrate the essence of sacrifice and consecration and to be a blessing to those he meets. The blessing element also has a Biblical association with a Theocentric lifestyle as in Jewish thought only God could be blessed.

This formation in ministerial character has been viewed as being systemic to the nature of the Church's ordained ministry and is drawn from the roots of Scripture and tradition.

Other Considerations:

However, for the many successes which can be recorded about the Victorian Church's ministerial development, failures too must be recognised. Many attempts were made to recover the working class of England to the Church. These attempts can only be regarded as marginal in terms of their success as considerable numbers of the population virtually remained "unchurched". The Church of 108 England entered the century as a State interest and left the century with approximately the same image of being the State Church rather than the people's Church. The clergy who lived during this period were competent at many levels, but they remained substantially drawn from a social elite. Indeed,

with few exceptions, throughout the period qualification for entry remained elitist.

"The Victorian Church assumed that one of its main strengths was that its clergy were gentlemen, and Englishmen in every generation have been accustomed to speak derisively of the "peasant priesthoods" of Ireland and continental Catholic countries. A ministry comprised of "learned clerks" was regarded as a hallmark of the Church of England, and "a gentleman in every parish" was the keystone of Victorian Church strategy."

(34.)

During the nineteenth century there was considerable change experienced by the clergy of the Church of England which left them within a recognised profession of Victorian society. Both strengths and weaknesses have been recognised in this study and clearly the clergy of the day were the products of the day and its values in many particulars. However, certain characteristics were carried through from former days and the substance of the reforms that were experienced by the clergy were in part as much recovery as discovery. The influence of the Oxford Movement safeguarded much of the living tradition of priesthood within the Church of England.

The role, function and character of the clergy in the nineteenth century was defined and recognised as distinct from lay occupation. As such the clergy did achieve that remarkable quality of being in the world, but not of it.

"Undoubtedly, an educated and intelligent Christian gentleman may undertake any of the ordinary duties of life which pertain to his class; but a Christian minister has, it is supposed, devoted himself to a special calling and one of so holy a character, that anything tending to interfere with or mar its purpose, ought not to be sought or encouraged."

(35.)

THESIS DEFINITION:*Ministerial Flexibility:*

Throughout the preceding investigation into the New Testament and the Church historical material the ability of ministerial priesthood within the Church to adapt itself to the changing circumstances and contexts of its operation has been recognized. This adaptability has been identified as part of the creative genius of the ordained ministry. The service of the ordained ministry to the Church and in the world has betrayed throughout history a considerable degree of flexibility in ministerial function. This flexibility has provided the ordained ministerial tradition with renewed relevance as it serves each generation and the tradition is thereby refreshed and made part of a living and changing process.

*Tradition within the ordained ministry:*

However, it has further been noticed that there are at least four basic *constants* in the ministerial practice of the priesthood within the life of the Church which have emerged as the hallmarks of its authentic presence. These constant characteristics have been identified as the functional elements of *oversight, pastoring and teaching*. The essential nature of priestly presence, manifested in what it means *to be* a priest in terms of a life of blessing, consecration and absolution, has also been recognized. These elements are explored in greater detail in chapter 9 where priesthood is reviewed.

The important observation made at this point is that the historical perspective provides the paradigmatic *constants* of ministerial priesthood which one would seek to see reflected in any training and education which purports to prepare people for ordained ministry within the Church. Formation into priestly ministry can and should be defined clearly and distinctly in terms of pastoral ability, responsibility for oversight, teaching capability and a strong awareness of the essential character of priesthood. These basic elements form a template for ministerial priesthood by which the various educational and training agencies which claim to prepare people for ordained ministry can be measured. If these basic elements cannot be found within the educational programmes, then it is difficult to argue that the facilities which provide such programmes can continue to claim to be training for priesthood within the Church of England.

*Consequences for present training patterns:*

If the theological colleges and training courses are no longer addressing these basic elements within their educational programmes, it could well be questioned whether or not *the practice* of ministerial priesthood will continue to be found within the Church of England beyond the next two generations of clergy. So germane is this basic provision for the claim that the Church of England continues to train priests for ordination, that a fundamental aspect of the Church's ministerial provision is in considerable danger of disappearing if the paradigms can no longer be identified within the formation for priestly ministry that is provided.

Notice has been given in the introduction to this thesis that the Church of England continues to spend, and will continue to spend, even greater sums on the training and support of an ordained ministry. In 1992 over £6m was spent from central ABM funds alone which does not include the expenditure made from the dioceses in maintenance grant support. In London this was £300,000 for 1992. If the distinctive, professional characteristics of this ordained ministry are dissipated into the confusion brought about by obscure shared ministry models; if clarity of role and function are lost and the real and positive contribution of ministerial priesthood is no longer demonstrably present within the Church of England, then the achievements of this considerable expenditure could be in question. It would be a much greater cost effective exercise to invest in the training of, say, Area Managers or Parish Administrators for the Church than sustain the pretence that the Church is retaining an ordained ministry which can trace its ancestry by reference to paradigmatic constants through history to the New Testament.

In the next chapter, a review of the provision of the colleges and courses will take place. The critique offered about the provision should be measured on the basis of whether or not the patterning of ministerial priesthood can still be found in what is offered. Does the template still fit or does the Church of England in its development of confused ministerial forms run the danger of losing the distinctiveness of priestly ministry in its midst? These are searching questions which have been posed, but the



consequences of the answers given are of fundamental importance to a Church which still claims to sustain the threefold ordained ministry of bishops, priests and deacons. If the colleges and courses are in fact no longer really training people to be priests within the overall ministerial provision of the Church, then this should be recognized. If the Emperor has no clothes, this should be honestly declared.

*Shared and Collaborative Ministry:*

It is not the purpose or design of this thesis to question the value of recent initiatives to promote shared and collaborative ministry within the life of the Church. But it is suggested that this development has introduced an element of confusion to the Church of England's understanding of what ministry means. Ministry remains the vocation of the whole Church and all its members. The focus of that ministry continues to be the world in which the Church exists and has its being. But too often notions of shared ministry have not clearly been either defined and understood. Consequently the particular ministries which collaborate within the life of the Church have increasingly lost specific definition and distinctiveness in their contribution. This is particularly the case when one comes to try to define the specific contribution that ministerial priesthood makes to the life and witness of the Church. The confusion is more precisely reflected in the theological colleges and training courses. They frequently offer training programmes in which those who are to be ordained,

along with lay ministers and people from other denominations who claim not to have a ministerial priesthood, can participate. This does beg the question as to what distinctive priesthood within the life of the Church of England is and what specific training elements are offered in its formation?

The Church of England can indulge with approbation initiatives which promote ecumenical and joint training courses; which encourage a closer relationship between the whole people of God and which reflect the collaborative nature of the Church's great mission. But somewhere within the training programmes that are offered should be found elements which define the distinctiveness of ministerial priesthood. The training institutions continue to claim that they prepare people for ordained ministry. The concern which is raised in this study is that this is not obviously present within their programmes, especially when it is related to the education provided for the constant functions of ministerial priesthood one would expect to find within the courses.

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**CHAPTER 5.****CONTEMPORARY TRAINING FOR THE ORDAINED MINISTRY IN THE CHURCH OF ENGLAND. THE RESIDENTIAL THEOLOGICAL COLLEGES.****Introduction:**

This Chapter will initially provide a survey of the theological Colleges which offer training for the ordained ministry of the Church of England. The details of the content of these courses and their commitment to ministerial formation has been acquired by writing to the theological Colleges concerned and inviting them to submit the required information. Substantially, the responses were in the form of the various Prospecti published by the Colleges. As will be recognised, however, a pattern of pre-ordination training did emerge in the collation and correlation of the information supplied.

This pattern identified certain key aspects of pre-ordination training. These aspects were :-

- a) Academic Preparation.
- b) Personal Formation.
- c) Ministerial Formation.
- d) Skills Training.
- e) Spiritual Formation.

Following the survey description of the theological Colleges, a commentary is provided which discusses the points of emphasis the survey has exposed and which attempts to evaluate the advantages and disadvantages such training possesses for work in today's Church of England and its parochial ministry.

**THE THEOLOGICAL COLLEGES.** (Full-time Residential Training)

**St STEPHEN'S HOUSE, OXFORD.** 16, Marston Street, Oxford.OX4 1JX.

The college was founded at Oxford in 1876 under the combined influence of Edward King, the Regius Professor of Pastoral Theology in the University of Oxford and later Bishop of Lincoln, Henry Scott-Holland and William Bright. These were leading figures of the Catholic revival in the Church of England during the nineteenth century. They endowed the college with its three main characteristic emphases of personal sanctity, social awareness and scholarship. The college is, therefore, appropriately located within a parochial setting which is multi-racial and identified as an Urban Priority Area. It has access to the educational and library facilities of the University of Oxford and maintains a traditional approach to spirituality based upon the Benedictine pattern.

*1.Spiritual Formation.*

A daily discipline of the Eucharist and Office is provided and expected of its students. There is also a period of silent prayer and meditation. The college remains faithful to a traditional theological approach which emphasises the importance of knowing God rather than knowing about God which is offered as a basic requirement in Christian ministry. The routine pattern of spiritual formation is amplified with an annual retreat and personal consultancy derived from its links with the Sisters of the Love of God at Fairacres and the Society of the Sacred Mission. The community identity of the college is important in fostering personal and spiritual growth, and families of the married students are welcomed to participate fully in college life.

*2.Intellectual Formation.*

A rigorous investigation is claimed into the Church's beginnings and developing beliefs in an attempt to see how the Church proclamation of faith has been earthed in the life of the believing community and its response to historical experience. Historical theology explores the revealed character of Christianity while Pastoral theology investigates the experiential aspect of Christian life, both are recognised as interdependent. The courses available are:-

*For students under 30:-*

- a) Three year course leading to the Oxford Certificate in Theology, awarded after examination, assessment and essays.
- b) Three year course leading to the General Ministerial Examination.

Either of these courses is favoured by non-graduates.

- c) Two year course with the Honours School in Theology, followed by one year Certificate Course. Available to none Theology graduates.
- d) Two year Certificate course for Theology graduates.

*For students over 30:-*

- e) Course leading to the General Ministerial Examination by the essay scheme.

### *3. Pastoral Formation.*

Pastoral formation is achieved by combining three major elements. First, the theory and practice of Christian ministry: Secondly, an understanding of psychology and sociology: Thirdly, the experience of practical work.

First, Christian Ministry is studied in the context of seminars which concentrate on specified fields of pastoral interest. The seminar experience is matched by observed field work in the parishes. Given the prospect that most young ordinands would be working in the Church in the 2020's and 2030's a conscious effort is made to examine the future viability of inherited pastoral practice.

Secondly, courses in psychology and sociology are recognised as providing insights into the contexts in which pastoral ministry will be applied. There is a strong emphasis on the human sciences in this element of training.

Thirdly, the experience of the students is broadened by a balanced programme of pastoral placements. These include continuing identity with community projects, schools and parishes during the term and extended placements during vacations located in more distant parishes, prison and industrial chaplaincies.

The various communications skills are taught which include group-work, public speaking, audio-visual and graphic, musical and preaching technique. Catechetics are also recognised as an important feature of ministry and both content and technique are explored within the training course at St Stephen's.

*Extension Studies:* The college provides an extension programme of learning opportunities based on short residential courses, consultations and study days, evening lectures and seminars.

**CHICHESTER THEOLOGICAL COLLEGE. West Sussex.**

Chichester Theological College was founded in 1839 to train candidates for the priesthood. In more recent years the college has developed provision for a wider definition of ministry and includes training for both lay and ordained ministries and for both men and women. The literature gives considerable emphasis to the community aspect of college life and indeed applies a common rule for the membership of the college. This rule fosters cohesion and identity within a common life and attempts to strike a balance between individual and corporate needs. There is a regular pattern of common worship which finds expression in daily morning and evening prayer and the daily eucharist. The Sunday eucharist involves the families of the married students. At an individual level, the discipline of silent prayer, self-examination and spiritual direction are strongly encouraged.

The curriculum provided by the college attempts to give due recognition to the academic, pastoral, spiritual and liturgical needs of the students and provides a wide range of courses which are tailored to the specific needs of the students.

*1. Candidates under 30 years of age:* Matriculation to enter the course requires a minimum of 2 "A" levels and 3 "O" levels or equivalent GCSE's. For those without matriculation the college provides a qualifying year. Degrees subsequently on offer include the B.Th.(Hons), B.Th.(Ord) and Certificate in Theology, validated by the University of Southampton. A significant point to observe is that this provision is also shared with the La Sainte Union College, Southampton, and St John's Seminary, Womersley, providing an ecumenical and Roman catholic dimension to the education that is provided. The course for these awards can take up to four years to complete and includes the following subject areas:-

	Cert Theol.	B.Th.(Ord)	B.Th.(Hons)
Qualifying Year.	Old Testament. New Testament. Church History.	Exempt.	Exempt.

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Part 1.	Old Testament. New Testament. Church History. Doctrine 1.	Old Testament. New Testament. Church History. Doctrine 1.	Old Testament. New Testament. Church History. Doctrine 1.
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Part 2.	Doctrine 2. Ethics. Worship. 8000 word Project.	Doctrine 2. Ethics. Worship. Biblical Studies.	Doctrine 2. Ethics. Worship. Biblical Studies.
		*SpecialSubject.	SpecialSubject.

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Part 3.		10.000 word Dissertation.	10.000 word Dissertation.
		2 Special * Subjects.	3 Special Subjects.

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\* Special Subjects:-

Doctrine.  
 Pastoral Care.  
 Greek set texts.  
 Hebrew set texts.  
 New Testament Greek set texts.  
 History.  
 Ethics.  
 Liturgy, prescribed texts.  
 Western Spiritual Tradition.  
 Belief and Unbelief.  
 Theology of Liberation.  
 Religion and Literature.  
 Eucharistic Theology.

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*Theology graduates* who enter the college take a number of appropriate selected subjects which will augment their qualification for the General Ministerial Examination which is validated by the Advisory Council for the Church's Ministry. They also will read for the submission of a 20,000 word dissertation which leads to the award of the College's Diploma in Theology.

*2. Candidates over 30 years of age:* These students adopt the essay scheme which are submitted for the General Ministerial Examination:-

Internal 2000 word essays. External 5000 word.

Old Testament.	2.	1.
New Testament.	2.	1.
Doctrine.	4.	1.

Worship.	3.	1.
Ethics.	2.	1.
Pastoral Studies.	2.	1.

The length of the course undertaken by the mature student is normally about two years.

The academic discipline is given applied quality, particularly in the areas of Ethics and Pastoral Studies, with the arrangement of supervised placements and skills training. Indeed, the approach to Biblical studies is contextualised for students by the organisation of a visit to Israel.

Since 1985 an Extension programme has been arranged by the College which includes Resource days, study groups, Consultancy and conferences which involves the life of the College community in the wider life of the Diocese and involves lay and ordained participants.

Chichester Theological College retains many of its Anglo-Catholic characteristics in its commitment to community and discipline as hallmarks of its life. It also betrays a pragmatic approach in addressing the ministerial changes which are a feature of the contemporary Church. The course appears to be well balanced in terms of intellectual standards, spiritual formation and skills training.

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**THE COLLEGE OF THE RESURRECTION. MIRFIELD.**

The College forms part of the work of the Community of the Resurrection, an Anglican Religious Community founded by Bishop Gore in the last century and was identified closely with the Tractarian Movement's contribution to the Church of England. Its association with the Religious Community commits the College to being an all male institution and it claims simply to prepare men for the priesthood.

Three specific aims are declared in this priestly formation:

1. Growth in holiness.
2. Growth in wisdom.
3. Growth in pastoral effectiveness.

*1. In terms of growth in holiness,* emphasis is given to the student being a "man of God" committed to a daily routine of prayer, meditation and participation in the Eucharist. Each student is provided with a spiritual supervisor who not only assists the person to develop spiritually but also encourages the student to articulate comfortably the knowledge of God he experiences. Growth in holiness is viewed as much as being able to "get on with other people" as an internal experience.

*2. The College is clear to define growth in wisdom* not in terms of pure academic achievement although this is recognised. The encouragement of an ability to understand theology is registered as the primary aim of the academic pursuit. Humility and learning appear to be correlative terms. The academic requirements of the course are related to the specific needs of the students:-

*Candidates under 30.* A course extending over three years...

Foundation: Biblical Studies.  
Church History.  
Christian Theology.  
Ethics.  
Greek.

Derived Studies: Ecclesiology.  
Liturgy.  
Hermeneutics.  
Spirituality.  
Pastoral Care.

Applied Studies: Placements.

Electives: Written work in academic study.  
Practical work based on participant observation  
Study leading to practical demonstration.  
A supervised study programme.  
A Biblical language with text.  
( One of these areas is selected.)

*Candidates over 30.* A course extending over two years....

Foundation: Biblical Studies less Greek.  
Church History, general outline only.

Theology.  
Ethics.

Derived Studies: Ecclesiology.  
Liturgy.  
Hermeneutics.  
Spirituality.  
Pastoral care.

Applied Studies: Parish placement.  
One elective from above.

Some three year candidates are admitted to the University of Leeds degree in Theology which is augmented by the College to include studies in Ethics and a choice from the electives.

Special provision in training is also made for candidates over 45 who are already Biblically qualified.

3. *The Pastoral Care element* of the course promotes growth in pastoral effectiveness through the participant's involvement in a range of contexts which are to be found in the parochial and sector ministries. Recognition is given to the fact that the Church operates in a post-industrial, multi-faith and multi-cultural society and the course attempts to equip the student to understand this situation more clearly and precisely. This is an important aspect of the course which otherwise is conducted within a monastic atmosphere.

The Mirfield course retains much of the distinctive quality for which it is famed with precise terms of reference and a clear set of objectives which can be identified in the following three points.

First, a growth in holiness which is required in the priesthood and is interpreted as an imaginative awareness of and response to the God one is called to serve in ministry.

Secondly, a growth in wisdom which involves a maturing through study and experience which is designed to encourage continuing learning throughout ministry.

Thirdly, a growth in pastoral effectiveness which increases the competence and the qualities in personal character of the individual as a priest.

The course betrays a distinctive progression over the three years. The first year appears to be devoted to the acquisition of basic facts and information related to the study of theology. The second year encourages the student to relate the knowledge that has been acquired with his personal experience. The third year develops the key elements of participation, observation and supervised responsibility.

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**SALISBURY & WELLS THEOLOGICAL COLLEGE.**

This College is a combination of two former cathedral foundation colleges which were first formed in the early part of the nineteenth century and which were joined together in the early 1970's. Formation of men and women for ministry and leadership within the Anglican Communion is featured as its principal aim. The student body of the college is advertised as being comprehensive in terms of educational and social background, churchmanship loyalty, age range and marital status. In terms of management structure, a policy of shared responsibility is advocated where decisions are taken jointly by the staff and students. No rules or regulations are imposed on the basis that the individual is responsible for his/her own training and in an attempt to reflect the ministerial principle of mutual support is inculcated.

Three basic elements can be identified within the literature.

1. The training courses which are available.
2. The life of worship, prayer and spirituality which is fostered.
3. Experiential learning.

*1. The Training Courses* are based firmly on the principle of adult education which encourages students to take full responsibility for their own learning. Experiential learning features strongly in the curriculum. Students are encouraged to integrate their Biblical, ethical, historical, doctrinal, pastoral and liturgical studies with their own personal experience in order to reflect theologically upon ministry within the Church of England. Four main courses are available:-

*For candidates over 30 years:* A two year course features an initial six month course of basic study which majors on Biblical studies, ethics, doctrine and pastoral theology. This study is linked to a local placement and identified through an application group to assist the participants to reflect upon the applied nature of their studies. Also in the first year, students spend six weeks in an Urban Priority Area parish before returning to the college for analysis within their application group. In the second year, another three week parish placement is followed by three months college based study which examines key issues associated with parochial ministry. Finally, with a further placement in a rural parish setting, students return to college to conclude the course.

*Graduate Candidates over 30 years:* Students with a degree in theology follow basically the same course as none graduates but without the element of basic study.

*Matriculated Candidates under 30 years:* A B.Th. ( Ordinary and Honours ) is available and validated by Southampton University. The programme for this degree course follows that of Chichester Theological College. A qualifying year is similarly available for those without matriculation which will will make the course commitment in time for up to four years. A difference with the Salisbury/Wells Scheme is that part 3 of the B.Th.degree can be completed during the first curacy, as students have to participate in the placements programme.

*Other candidates under 30 years:* The fourth option is to follow the Certificate in Theology course which is also validated by Southampton University. This course lasts for three years and involves the following parts:-

Qualifying Year: Coursework and examinations in Church History, Old Testament, and New testament including Greek or Hebrew at an elementary level.

Part 1. Coursework and examinations in Old Testament, New Testament, Doctrine 1 and Church History.

Part 2. Coursework and examinations in Ethics, Doctrine 2, Worship and a written project of 7,000 words in Pastoral Theology.

It is possible to transfer from the Certificate to the Degree course. The academic course is augmented by placements and group reflective work.

2. *Spirituality, Prayer and Worship* are left to the individual to develop within a specifically designed rule of life that evolves from discussion within the student's group, staff consultant and spiritual Director. This is intended to create a balance between personal circumstances of the student and adequate accountability to the wider community in which he/she is placed. The diversity of tradition present within the college is celebrated each Friday during term time which "have a vigour and variety and depth that we hope will not just educate us, but will also help to set us on fire."

The area of spirituality forms part of the learning process as much as any other subject and is integrated with studies of Biblical spirituality, St Theresa of Avila, the Myers-Briggs approach to personal assessment amongst others.

3. *The Placements* clearly occupy an important place within the course scheme. They are designed to expose students to something of the variety of contexts to be found within parochial ministry. Therefore, each student will gain some introductory experience of life in an Urban, Rural and local setting. This process of experience and reflection is designed to give the participant both an understanding of important issues associated with human and social development and to practise the pastoral skills relevant to ministry.

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#### LINCOLN THEOLOGICAL COLLEGE.

Lincoln Theological College began its life in 1874 and was initiated by Bishop Christopher Wordsworth. Following medieval precedent, the Chancellor of the Cathedral was given the task of establishing a college for the training of ordinands. This Chancellor was Edward Benson who was subsequently to become Bishop of Truro and Archbishop of Canterbury. Women have been prepared for ministry at the College since 1970.

The College exists to equip people for ministry in the Church of England, the Churches of the Anglican Communion and other Churches. The educational work, therefore, is aimed at laying foundations upon which individuals will be able to build their ministries. A combination of a wide age distribution and varied experience on the part of the student membership are identified as the main contribution to residential college life. Also claimed is an awareness of the wide variety of ministerial patterns in the Church and specifically in the diaconal and priestly ministries.

Within the context of College daily worship, which includes morning and evening prayer and the Eucharist, the students are encouraged to discover and develop their own disciplines of prayer. Associations with the Cathedral and local parishes provide a wider spiritual involvement for the students. The life and teaching of the College endeavour to combine a faithfulness to the Christian tradition with honest intellectual activity. This is recognised as essential for the ministers of the Church to understand why the Church has specifically described its beliefs at different times and to be able to address the current questions about the Christian faith posed by prevailing religious experience, intellectual discussion and pastoral

ministry. Courses are, therefore, designed to assist participants to learn about the Bible and Christian tradition through individual and group work, supervised placements and fieldwork. Secular besides ecclesiastical agencies are employed in this exploration of new experiences in an attempt to relate theological studies with the world in which ministry is conducted.

### *1. Theological Study and Training for Ministry.*

The courses which are provided and the educational methods which are adopted are designed to deepen theological understanding and to develop skills in recognising the spiritual, intellectual and pastoral challenges which are to be discovered in Christian ministry. Three basic elements are designated:-

*i. The Study of Spirituality and the practice of Prayer:* Everyone is required to undertake a course of study in spirituality which is aimed at exploring one's personal experience of prayer and to relate that experience with studies in the Christian spiritual tradition. The theoretical study is amplified by the College's pattern of prayer and worship and occasional retreats.

*ii. Experiential Learning:* The wide variety of experience present in the student body acquired through previously gained education and employment are contributed to College life in their preparation for ministry. The principle of continuing learning is encouraged and the learning opportunities gained from experience is recognised.

*iii. The Study of Theology:* The academic course of study is designed to equip the student with the necessary discipline of being able to face critical questions which are asked about the Christian faith. Wide reading, research, reflection are all encouraged within the academic discipline. Three specific courses of academic study are available at the College.

*a) The Bachelor of Theology ( B.Th.)* Honours degree which is validated by the University of Nottingham.

This full time, three year course is available for matriculated students under the age of 30 who have not previously studied theology to degree level. The degree has been designed to include all the areas of study thought necessary for ordination and is recognised as an equivalent to the General Ministerial Examination; the internal professional qualification normally required by the Church of England from its candidates for ordination.



The syllabus includes the following elements; Spirituality and Mission, Communication, Social and Pastoral Theology, Ministerial Studies, supervised placements and field work, Old Testament, New Testament, Greek, History, Doctrine, Historical Theology, Philosophy and Phenomenology of Religion, Ethics and Liturgy.

The course assists participants to understand how theological thought, worship and pastoral ministry interact within their social context. Most of the course is taught at the College, though attendance at the University of Nottingham is required during year 2 and 3. Assessment is by examination and by the course work produced, which includes a dissertation.

*b) The Certificate in Ministerial Studies.*

This is a full time, two year course specifically designed for those aged over 30 who have not previously studied theology to degree level.

Course content includes studies in Old Testament, New Testament, Church History, Doctrine, Ethics, Liturgy, Spirituality, Social and Pastoral Theology, Ministerial Studies which include placements. The course is taught by lectures and seminars and examination is by continuous assessment of the course work produced and a dissertation. The course is normally accepted by the bishops as meeting the academic requirements for ordination training for the over thirties.

*c) The Certificate in Ministry and Mission.*

A two year, full time course designed specifically for theology graduates which is designed to provide a coherent and demanding programme of study which can build on previous academic achievement. The course amplifies the knowledge base already acquired in theology with the additional subjects of Ethics, Liturgy, Doctrine, Spirituality, History, Mission, Social and Pastoral Theology.

The academic study is itself augmented by group projects, field work placements, including a ten week parish placement, and the production of a 10,000 word dissertation.

A distinctive approach provided by Lincoln is its emphasis on experiential learning contained in the Social and Pastoral Theology and Ministerial Studies elements of its courses. The Social and Pastoral Theology course provides insights into the structure and organisation of society along with a study of the growth and development of human personality. This provides a useful social/psychological dimension to its curriculum. The Ministerial Studies course includes examination of alternative ministerial forms and structures found in other Christian denominations than the Church of England.

**WESTCOTT HOUSE. CAMBRIDGE.**

The College was founded in 1881 by Brooke Foss Westcott, the Regius Professor of Divinity at Cambridge, under the name of The Cambridge Clergy Training School. It was originally designed to provide a pastoral, devotional and theological centre for Cambridge graduates who were preparing to enter Holy Orders. In the first few years the establishment was non-residential. Subsequent developments have opened the membership of the College to all candidates for ordination within the Church of England whilst retaining its close identity with the University of Cambridge, mainly as a defence against a specific churchmanship identity.

In more recent years, the Cambridge Federation has seen a closer identity being established between Westcott House, Ridley Hall, Wesley House and Westminster College, which provides an ecumenical dimension to the work of the College. All students from the federated Colleges worship together during term time on Tuesday evenings and 80% of the teaching is organised on a Federation basis. Ecumenical meetings include Federation representation on the various fields of sport including a rowing eight.

Westcott House exists to assist men and women in their continuing exploration of the Christian faith and discipleship, with particular reference to their developing response to vocation to ordination as deacon or priest in Christ's Church. This aim is achieved by observing the following disciplines:-

*1. Corporate Worship:* The daily pattern of worship includes Morning and Evening Prayer, Eucharist and Compline. Quiet days and an annual Retreat also feature within this discipline. This pattern establishes a foundation of prayer upon which individual students can build their personal disciplines.

*2. Personal Prayer:* Each day an opportunity for silent prayer is included in the day's programme and each member of College is expected to have a spiritual director who is external to the College staff. Seminars on spirituality and prayer are provided and a personal pattern for prayer is encouraged.

*3. Studies in Theology:* The length and nature of a course are determined by reference to a student's age and previous education. Normally two years are expected for men and women over thirty and three years for those under thirty, depending upon whether or not they have a degree. There are two main branches of educational opportunity.

a) *Suitable graduates* may study for part II of the University of Cambridge's Theological and Religious Studies Tripos. Graduates in theology may read for a post-graduate degree in theology.

b) *The Cambridge Federation Examination in Theology* is recognised by ABM as a qualification for ordination. Assessment is substantially based on the submission of essays.

4. *Studies in the Practice of Ministry:* Skills training is identified as an integral part of preparation for ministry. The insights of theological study are applied to the tasks of ministry. The Federation examination includes an element of evaluation of work completed in the area of pastoral theology. Placement in a parish for up to a month is expected to feature in a student's training. A pastoral attachment to a local parish, college or hospital is also included in the practice of ministry.

Westcott House provides accommodation for married as well as single students and families are involved in the life of the College.

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**RIDLEY HALL. CAMBRIDGE.**

Named after one of the leading English Reformation bishops, Nicholas Ridley, the Hall was founded in 1881. The traditions of its foundation are identified as evangelical though comprehensive in its respect for other traditions, besides being alive to the needs of the Church and society. Since 1976 it is part of the Cambridge Federation of Colleges.

The college outlines its aims in training in terms of providing a foundation course upon which future ministry in the Church and world can be built. The foundations specified include:-

- a) Prayer Life.
- b) Biblical theology.
- c) Disciplined skills in communication.
- d) Social issues and community affairs.
- e) Evangelism.
- f) Realism about the Church.
- g) Laity development.

- h) Personal formation.
- i) Sociological and psychological insights.
- j) Ecumenical commitment.
- k) Leadership styles.
- l) Awareness of gospel to the poor.
- m) Awareness of the college as a learning community.

*Academic Courses:*

The courses which are available are geared to age and qualification requirements as follows:-

*1. Theology Graduates:* These students spend two years at the college augmenting their theological qualifications with subjects not previously engaged, for example - Church History. Pastoral Studies are also taken and appropriate candidates may major on further academic study.

*2. Graduates of subjects other than theology:* Students under 30 may read the Theological and Religious Studies Tripos in the University of Cambridge over two years. This is followed by a further year to complete the Federation Examination in accordance with ACCM requirements.

*3. Non-Graduates under 30:* A three year course is taken for the Federation Examination which includes academic study and pastoral training.

*4. Those over 30 years of age:* Two years on the Federation Course are required for qualification. Examination is by the essay scheme. The Cambridge Federation Examination is regarded by ACCM as an equivalent to its own professional qualification, the General Ministerial Examination. The academic elements of this course include:-

Year 1.	Year 2.	Year 3.
O.T. General.	O.T. set texts.	Biblical Interpretation.
N.T. Greek.	N.T. set texts.	Worship.
N.T. General.	N.T. Theology.	Ethics.
Church History.	Church History.	Doctrine.
Sociology.	Philosophy.	Pastoralia.
Pastoralia.		Projects.

The academic work at Ridley is amplified by a complimentary course on Mission and Pastoral Studies. The methods employed are experiential and related to skills acquisition. There are ten modules involved in the course:-

*The Theology and Practice of Ministry Course:*

1. *A core course* which runs for two years. It is designed to relate academic theology to applied experience.
2. *Parish Attachments:* A two year attachment is made with a local Anglican church.
3. *Parish Placement:* Four weeks placement during the summer vacation which investigates a specific area of ministry. The placement leads to the production of a written report.
4. *Missions:* Every student is expected to participate in a ten day mission arranged by the college.
5. *Special Courses:* This course is designed to compensate for areas where ministerial experience appears to be lacking. For example, a student from a rural diocese may be required to spend some time in an Urban Priority Area parish.
6. *Pastoral Study Units:* Specialist studies are engaged with specific areas of ministry such as hospitals, hospices, schools, et al. Written work is expected to be produced.
7. *Sociology and Psychology Course:* Written work is required for this course.
8. *Counselling Course:* Each student is expected to complete an eleven week training course in basic counselling skills. The course take place in the evening so that spouses can also participate.
9. *Federation Short Courses:* These courses cover a wide range of issues and interests which are involved in ministry. Examples include, racial awareness, marriage guidance and youth work.
10. *College Short Courses:* These are in-house courses which introduce the students to practical skills which may be useful for future ministry. eg., Computer skills, communications and publications.

Ridley hall students are drawn from a variety of backgrounds and age groups. The College has a membership from Europe, Africa, india along with ordained clergy on study leave. There is considerable emphasis upon the college's community identity.

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**WYCLIFFE HALL. OXFORD.**

Founded in 1877, Wycliffe Hall retains its identity with the evangelical movement in the Church of England. The hall marks of that movement remain elements of its approach to theological education. A commitment to the authority of the Bible, the full Gospel of Redemption centred upon the atoning death and victorious resurrection of Jesus Christ and the personal faith in Jesus Christ as Saviour and Lord combine to form a training based on clear evangelistic principles.

The singular approach adopted by the college to its internal philosophy is balanced by a close relationship with the other theological colleges in Oxford, notably St Stephen's House and Ripon College, Cuddesdon. Future developments will involve establishing working contacts with Mirfield, Queen's, Birmingham and St Paul's Theological College, Grahamstown, South Africa.

It is a large college accommodating up to 90 students, a number of which are graduates or potential graduates derived from the links that exist with the University of Oxford. Again, variety in terms of age and background form the student body of the college, including students from overseas and other denominations.

*1. The Theological Preparation for Ministry.* Contained in the following courses which are available:-

*a. The Oxford Certificate in Theology:* Designed in 1970 with the needs of ordinands in mind and validated by the University of Oxford, the Certificate gives exemption from the General Ministerial Examination. For those without any previous theological qualifications but with the necessary matriculation a three year course is engaged in the following subjects:-

Old and New Testaments, Christian Doctrine, Ethics, Church History, Christian Prayer, Worship, Pastoralia and Human Studies, Psychology and Sociology. Field study under supervision is also included in the programme.

*b. Candidate with a degree in Theology:* These have the option to take the Certificate in two years.

*c. The B.A. with Honours in Theology* of Oxford University: This course is taken at the University and covers a narrower field than the Certificate course, but in greater depth. Graduates may take this course in two years instead of the customary three years.

*d. The Post-Graduate Diploma in Theology of Oxford University.*

Those who have graduated with a good degree classification may be admitted to the Diploma course and can be completed after one year's full time study after which five papers must be taken. The subject areas include New Testament, Old Testament, Christian Doctrine, Christian Life and Thought in Europe 1789-1940, Christian Ethics, World Religions and Philosophy of Religion.

*e. The General Ministerial Examination:* This is taken mainly by those who are over thirty and is offered as a two year course for mature students which is examined by essays.

Clearly the teaching elements of the courses are conducted in close co-operation with the University and the College appears to major on the tutorial aspect of the studies.

*2. The Devotional Preparation for Ministry:* Daily worship is based on the services of Morning and Evening Prayer and Bible Study. Holy Communion for the College is celebrated each Wednesday evening and is attended by spouses and children. Each student is assigned a Fellowship Group which meets regularly for Bible Study, discussion, worship and social activities. Personal and devotion is encouraged with the provision of times of silence in the daily programme and an annual Retreat and frequent Quiet Days. Each student is attached to a member of staff who are available as a personal tutor and spiritual guide.

*3. Practical Preparation for Ministry:* A full time Director of Pastoral Studies is available at the College who leads the Pastoral Studies Department. Lectures and seminars on pastoral topics are arranged over the three years normal residence for the students. Specific instruction is given in the conduct of worship, preaching and the performance of the occasional Offices. Practical aspects of ministry associated with Pastoral Psychology and Sociology are also provided to gain insights into the personal and social context within which ministry is exercised.

Mission Studies are provided either individually or in groups by the use of placements in local churches and visits to other centres during the vacations. The College is well equipped with a communications centre and includes training in the use of projectors, films, video-camera and recorder.

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**TRINITY COLLEGE. BRISTOL.**

Trinity College, Bristol, is one of the new generation ecumenical theological colleges which draws its student body from many denominations and from all over the world. It offers its students membership in an academic community which places considerable importance on spiritual growth and personal maturity.

The College advocates training for Ministry which is contained in a flexible training programme which also encourages a degree of specialisation. The integration of past experience and future development after college provides the framework in which the Bristol course is placed. The basic aim of the course is to provide the habit of life-long learning which stems from the personal, social and spiritual development. Theology and practical ministry are seen as complimentary aspects of ministerial provision.

Placements form an essential element in the pastoral studies programme which continues throughout the training course at Bristol. Since 1986, Trinity has been involved in an Urban Training Project in Walsall which has been specially designed for three year students, the middle year of which is spent in Walsall. This element is approved by ABM as providing an opportunity for cross-cultural learning and contextual theology.

*1. Academic Theology:*

A vigorous study of theology which produces the theologians the Church requires is recognised by Trinity, Bristol. Those who intend to enter the full-time ministry of the Church are expected to achieve a solid theological foundation from which they can respond to the pluralistic world intelligently. Trinity is, therefore, concerned to help men and women discover the Bible and the Church's theological tradition so that they learn to develop a mature and growing ability to think theologically. The range of courses reflects the flexibility needed for the participants and their abilities. A variety of routes are offered which serve the particular training needs of the students.

*Courses validated by the Council for National Academic Awards:* Matriculated students may take a bachelor of Arts degree, with or without Honours, in three years or a Diploma in Higher Education over two years. These options fulfil the ABM ordination requirements and are designed to be integrated with the vocational programme arranged by the College. The course has four basic core elements:-

- a). Old and New Testament Studies including languages.



- b). Historical and Liturgical Studies.
- c). Systematic Studies. Doctrine & Philosophy.
- d). Pastoral Theology and Religion.

The core elements are augmented by three extra subjects chosen from Worship, Ethics, Philosophy, Church History, Special language. Those who undertake the Dip HE are expected to complete a third year at the Urban Training Centre at Walsall.

#### Internal College Diploma Courses:

A wide range of one year full-time courses leading to the award of its own Diplomas is available at Trinity, Bristol:-

*Diploma in Theological Studies. (DTS)* This is a general introductory course in theological and pastoral studies. Qualification achieved by coursework and placement.

*Diploma in Pastoral Studies. (DPS.)* Awarded after placement and dissertation.

*Diploma in the Science of Mission (DSM.)* Designed for those wishing to study cross cultural communication for work abroad.

*Advanced Diploma in Theological Studies. (ADTS.)* Research diploma leading to the production of a dissertation in an area of theology.

*Advanced Diploma in Pastoral Studies. (ADPS.)* Placement and reflection leading to a dissertation is required for this award. The option is often taken as the third component of the DipHE.

These diplomas are available on a part-time basis and, therefore, are probably available to those not specifically training for ordained ministry.

#### *Graduates:*

For those who have completed a degree in theology, there is an opportunity to augment their studies with work in Urban Studies or proceed to a higher degree. An M.A. in Church Religion and Society, an M.Phil or Ph.D. is open to suitably qualified candidates.

#### *2. Personal and Spiritual Formation:*

The emphasis upon community life does not detract from the necessity to foster personal and spiritual growth, within the context of the Christian tradition of prayer, contemplation and worship. The pivotal focus of this

influence would appear to be Bible study which provides a common point of spiritual identity for the heterogeneous student body. The individual is also involved in tutorial groups and an individual/ tutor relationship. Quiet days and retreats also feature within the annual programme.

A distinctive element associated with Trinity College, Bristol, is its emphasis on the world-wide Church expressed both in its student membership and in components of its teaching provision. It is one of the first colleges which gears its provision for Anglican ministry and comparative studies are included which examine Islam, the Eastern religions and the African traditional religions. In 1989 the college was granted Designated Status by the Department of Education and Science. This means that the degree course offered through Trinity qualifies for mandatory grant award.

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#### **RIPON COLLEGE. CUDDESDON. OXFORD.**

The College specifically trains men and women for ordination and full time ministry in the Church of England. It was founded in 1854 by Bishop Samuel Wilberforce, the Bishop of Oxford, who built the first college in the grounds of his palace. In 1975 an amalgamation with Ripon Hall theological College took place and resulted in the newly formed Ripon College, Cuddesdon.

There is a close association between the life of the College and the village of Cuddesdon in which it is situated and in which the College Principal is also the Vicar of the parish. This gives a parochial framework for the studies which take place in the College. There are also very close contacts with the University of Oxford and the theological colleges of other denominations ; particularly Mansfield U.R.C. College, Blackfriars R.C. College and Regent's Park Baptist College.

The college retains the formal daily pattern of worship, work and recreation. Morning and Evening Prayer with daily Eucharist are provided in the College chapel and the weekend worship is based in the parish church. The training offered at Ripon is based on four basic principles, these are:-

- A) The deepening of spiritual experience.
- B) The pursuit of intellectual enquiry.

- C) The appreciation of the Church's missionary task.
- D) The acquisition of pastoral skills and sensitivity.

These four principles are realised in the four areas of training provided by the College.

*1. Studying Theology:*

The courses offered at Ripon attempt to accommodate the range of ability present in its students. The teaching elements of the College tend to be shared by all the students, though the assessment and examination processes vary. Priority is given to the integration of the various academic subjects with each other and their relationship with pastoral work and the individual's spiritual growth.

*For students under 30.* a) Three year Certificate in Theology.

This certificate is examined by written papers, essays and continuous assessment to the standard of a broadly based professional degree. It is recognised as an alternative qualification for the General Ministerial Examination. The literature does not specify what subjects are included in this qualification, however, given the requirement of New Testament Greek, it clearly follows the same pattern as G.M.E. The main difference which appears present is the requirement to spend the middle year at the College's placement house in Sheffield.

b) Honour School of Theology.

Students with a good degree classification in another subject are admitted to the Oxford University B.A. degree in Theology. The course is taken over the first two years and the third year is spent doing the Certificate for Theology Graduates. Clearly the academic requirements for this course are monitored by the University.

c) Certificate for Theology Graduates.

This is a University award designed specifically for theology graduates. Assessment is entirely by essay and the course is designed to explore more fully selected areas of applied study gained from the academic work completed for the theology degree.

*For students over 30.* a) General Ministerial Examination.

The scheme is examined by essays related to six subject areas: Old and New Testaments, Doctrine, Worship, Ethics and Pastoral Studies. The course takes two years to complete and is designed to provide a firm foundation in Theology which is related to the contemporary ministerial situation.

## b) Certificate in Theology.

This is a version of the University's Certificate in Theology and is recognised as an alternative to the essay scheme. The standard is set by the University as the validating authority and assessment is by both essay and written examination with New Testament Greek being an available option.

## c) Diploma in Theology.

This is a one year, intensive academic course assessed by examinations available at the University. It is offered to mature candidates who possess an academic background and previous academic qualifications. A second year is spent undertaking studies in Worship, Ethics and Pastoral Studies for the G.M.E. essay Scheme.

2. *Theology in Context:*

The ability to reflect theologically in any given context is a skill which is recognised as being vital for an effective Christian ministry. Most single students, at some point in their training, spend some time at the College House in the Manor Parish in Sheffield. This is an Urban Priority Area Parish which is also an Anglican Team Ministry and a Local Ecumenical Project shared with Baptist and Methodist congregations. A similar facility is also available at Berinsfield near Oxford for married students. Berinsfield has the added distinction of being an Urban Priority Area parish which is part of a rural team ministry. The College claims that the applied skills learnt in either of these contexts fully equip its students for future ministerial activity.

The Theology in Context provision is developed further with specific studies in Mission and Ministry. The elements of this course are:-

a) *A Foundation Course* which seeks to explore aspects of the contemporary British context in terms of social and economic issues, multi-cultural concerns and the changes in political and ideological thought. In the light of these realities the course attempts to identify the role of the Church and the ordained Christian ministry.

b) *A special course for Theology Graduates* which explores studies related to social, economic and political themes compared with associated theological themes of Church, Society and Kingdom. The relationship between Christianity and other faiths is also explored in this course.

c) *Social and Practical Theology* is engaged more practically in a two unit course which explores the skills required in ecclesiology, liturgy and communications.

d) *Women's Ministry* also features as a major concern of the Ripon course, due partly to the proportion of students who are women attending the College which usually is larger than most colleges. A unit concerned with Women's perspectives on theology and ministry is therefore provided.

### 3. *Pastoral Studies.*

The college identifies the pastoring function of the Church's ordained ministry to the whole population in a given parish as being one of the distinctive characteristics of the Church of England ordained ministry. Its pastoral studies programme, therefore, is designed to integrate the theology learnt within the academic discipline with the pastoral practice which will be applied in ministry. The College declares that skills need to be discovered and developed; relationships with appropriate secular disciplines need to be identified and the future teaching and enabling role of the ordained ministry needs to be explored. Two approaches are made to address these needs.

First, an introductory course is provided with appropriate lectures and group seminars which encourage participants to develop counselling skills in the following areas:-

- a) The structure, organisation and function of groups in society.
- b) The development of human personality.
- c) Matters related to crisis and stress in society.
- d) The role of the minister as pastor, counsellor etc..
- e) The role of the minister as theological interpreter of human experience.

Secondly, A whole range of pastoral placements are available to improve and extend the previous experience of the student, or indeed discover the lack of experience which may be identified.

### 4. *Spiritual Formation.*

The College recognises that the time a student spends at Ripon is part of a greater whole in terms of the individual's spiritual formation. But, given the time that is available in this development, the College seeks to affirm the student's individual and corporate life of prayer. Attention is also given to learning from other spiritual traditions. Each student is encouraged to relate to a spiritual director and the College designates as one of its aims to assist the prayerful relationship of its students with God as a distinctive hallmark of Christian ministry.

"In the parish ministry the quality of the local church's worship and the sense that the parish ministers are people of prayer are important factors in evangelism."

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### CRANMER HALL. DURHAM.

St John's College with Cranmer Hall occupy much of the South Bailey of the Cathedral in Durham. The College was founded in 1909 within a strong evangelical tradition and in 1919 became a constituent College of the University of Durham. It was the first Church of England College to admit women into training for ministry and it retains an attraction for women ordinands. While respecting students from other religious backgrounds, the College remains committed to the evangelical tradition expressed in a respect for Biblical authority associated with the Anglican Reformers, especially Thomas Cranmer, after whom the College is named. However, as a University College, Cranmer seeks to balance this commitment with being open to question and criticise its own preconceptions within a clear academic framework of argument and evidence. Cranmer sees itself as following the Reformer's own tradition of academic freedom conducted within the influence of Scriptural authority.

#### *1. Academic Provision.*

The college provides a range of course options based on the academic qualifications individual students bring to their training.

##### *a) Those with a 2.1. Degree in any non-theological subject:*

The first two years of the course are spent reading for a B.A. degree in theology at the University of Durham. The third year is given to studies in Pastoral theology and Ministry.

##### *b) Theology graduates with a 2.2. Degree or lower:*

A two year course is engaged during which parts of the General Ministerial Examination are taken which augment previous work in theology. Studies in Pastoral theology and Ministry are also taken.

##### *c) Theology graduates with a 2.1. Degree or higher:*

Opportunities are available for students in this category to read for the Durham University higher degrees of M.A., M.Phil. or Ph.D. depending upon the nature and

quality of the research or taught options elected by the student. This work is augmented with Pastoral and Ministry studies prior to ordination.

*d) Other Graduates in Professions: (Mature Students.)*

A less intensive academic course is available which leads to the award of the University of Durham's Certificate in Theology.

*e) Other mature students:*

These students are admitted to the GME essay Scheme approved by their sponsoring Bishop.

The subject areas covered within these academic options include Old Testament studies, New Testament studies including Greek, Systematic theology and Christian Doctrine, Church History, Theory and Practice of Mission, Christian Worship and Ethics.

*2. Pastoral Theology and Mission Studies:*

The theoretical base for pastoral theology which is gained within the academic course is applied to working contexts of ministry and mission. Work is conducted in the Urban Studies Unit in Gateshead and a course in Rural Ministry is also available through the Carlisle Diocesan Training Institute.

Cranmer hall has developed a range of special projects in Pastoral studies which include opportunities to work in various parishes or institutional settings. The Urban Studies Unit was established in 1983 and students live in Council flats in the heart of the Tyneside conurbation of Gateshead. The increasing awareness of deprivation in both the urban and rural contexts are explored with other students from the Northern College in Manchester and clergy who engage some study leave in preparation to enter either of these areas of ministry. Ordinands are normally required to undertake two supervised placements in a parish or a sector ministry outside term time. All ordinands also experience a local parochial attachment throughout their term time training.

Workshops are provided on preaching and listening skills, Counselling and communications, teaching practice and a course on the principles of adult education. Students are further encouraged to participate in various missions organised through the College.

### 3. Christian Spirituality:

Although a modest pattern of worship is provided in the College Chapel, Cranmer provides also an extensive course in Christian Spirituality which seeks to identify those corporate and individual resources which nourish spiritual growth. Areas included in this study are responses to the bible as the Word of God, participation in prayer and worship, reflection and meditation, intercessory and commemorative prayer forms. Further corporate resources experienced in Christian Spirituality which are studied include Biblical narrative, images and symbols; the traditions of Catholic and Evangelical spirituality; the spiritual legacy of the Reformers and Puritans and the emerging significance of the Renewal and Charismatic movement.

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### St JOHN'S COLLEGE. NOTTINGHAM.

St John's College is one of the largest Church of England theological colleges with 120 full-time students, 13 teaching staff and 1500 extension students. It was founded in 1863 to prepare men for the ordained ministry, but since that time has extended its provision to include women and lay training for ministry on both full and part time bases.

#### 1. Academic Studies.

The routes a student may take to qualify academically for ordination are based on the principles of age and qualifications one brings to the College. The options and choices are extensive and are organised in the following way:-

	Year 1.	Year 2.	Year 3.
<i>Non-Graduates under 30.</i>	Nottingham Univ. B.Th. Hons. Licentiate in Theology. L.Th.		
<i>Graduates under 30.</i>	CNA Postgraduate Diploma in Theological Studies. DTS		DPS.*
<i>Graduates under 30. 2.1.Class +</i>	Nottingham B.Th. Hons. or Nottingham B.A. Theol.		DPS.*
<i>Non-Graduates over 30.</i>	Diploma in Christian Ministry. Dip C.M.		
<i>Graduates over 30.</i>	Postgraduate Diploma in Theological Studies. DTS.		
<i>Theology Graduates.</i>	Theol Grad Course.	Dip in Pastoral Stud. DPS.	



<i>Theology</i>	Theol Grad	Dip in Pastoral
<i>Graduates</i>	Course.	Stud. DPS.
2.1.Class + or	Part-time post grad degree.	

\* Diploma in Pastoral Studies.

*a) The three year Bachelor of Theology Degree. B.Th.*

This is an honours degree validated by the University of Nottingham. Students require matriculation to be admitted to the course. The course covers the main academic elements of Biblical studies, Greek or Hebrew, Doctrine, Church History, Ethics, Worship, Social Theology, Mission and Pastoral Studies. Placements and other practical work are also included in this broadly based theological qualification.

*b) The two-year Diploma in Christian Ministry. Dip C.M.*

Designed for ministerial candidates aged over 30, the Diploma provides Biblical studies along with Christian Thought and Worship, Mission, ethics and Pastoral Studies. Substantial emphasis is placed on parish placement and experiential learning. This is internally validated.

*c) The three-year Licentiate in Theology. L.Th.*

Ordinands under 30 who cannot take the B.Th. are encouraged to adopt the L.Th which includes the first two years of the Dip C.M. course and an extra academic element in the third year. This is internally validated.

*d) The one-year Certificate in Theology.*

The C.Th. course is specifically designed for lay people wishing to be involved in Christian ministry and follows the provision of the first year of the Dip.C.M. course. It can be taken over two years part-time and is internally validated by the College.

*Graduates with or without theology* spend three years at St John's if they are under 30 and two years if they are over 30. The options available to them include:-

*e) Diploma in Theological Studies. DTS.*

This is a two year course validated by the CNAA and comprises three areas of intensive study: Christian Thought and Worship, Biblical Studies and Pastoral Studies which includes a ten week pastoral placement.

*f) The Bachelor of Arts and Bachelor of Theology degrees.*

Graduates without theology may wish to acquire a degree in theology. The B.A. degree involves considerable work at the university is more academically based and requires more examination qualification. The B.Th. places greater emphasis on ministerial training. If the degree is

completed within two years, those who are required to complete a third year proceed to take the Diploma in Pastoral Studies course.

*g) Theology Graduates Course.*

This is a one-year course in applied theology and covers Christian Doctrine, Church History, Worship, Hermeneutics, Texts, Ethics, Mission, Social Theology, Education and pastoral studies. It is designed to augment the theology degree to the required inclusion of subjects to satisfy the requirements for ordination.

*h) The Diploma in Pastoral Studies. DPS.*

A one year full-time course designed as a pre-ordination training programme which consists of modular studies in practical theology and interdisciplinary study. Pastoral care and counselling, Psychology and group work, experience placements all feature in these modules. Assessment is by written reports and a dissertation and the Diploma is internally validated.

*i) Postgraduate Degrees.*

Suitably qualified students may wish to conduct specific research which leads to the award of Nottingham's M.Phil, M.Th, and Ph.D. degrees.

*2. Vocational Training:*

Practical courses are integrated with the academic studies provided at St John's College. These are designed to provide the ordinands with some of the basic skills they will require in ministry and involve experiencing the work of ministry within various contexts. Communications studies which involve work in the college's TV/video studio and familiarity with a wide range of audio-visual equipment are also provided. Pastoral Studies Projects are augmented with Cross-Cultural Placements which are designed to equip the student for work in the multi-faith, multi-cultural settings of many parishes.

*3. Spiritual Formation:*

The vocational and academic training is held within a framework of worship. This itself follows a flexible pattern with the whole college assembling for worship each morning to emphasise its identity as a community. Group worship is encouraged at other times and the individual spiritual perspective is also recognised. A weekly "Life in the Spirit" programme is designed to assist students to develop an understanding of the different approaches to prayer and worship. Each term there is a Quite Day and a College observance of Holy Week.

St. John's, Nottingham, welcomes students from other countries and from other denominational backgrounds although it retains its commitment to its evangelical foundation with its emphasis upon a living personal faith in Jesus Christ, and the importance of Scripture as the foundation of faith. The College also claims an openness to the recent charismatic renewal that is being felt in many parts of the Church.

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**OAK HILL COLLEGE. SOUTHGATE. LONDON.**

The foundation of the College was in 1932 and its commitment to reflect evangelical beliefs and values have been retained since that time. The Prospectus claims, "The final authority of the Bible as the Word of God gives the College its direction; and Christ's teaching, atoning death, bodily resurrection and present Lordship are the focus of its faith." Professional training for ministry is listed as its main vocational provision which is offered mainly to members preparing for the ordained ministry of the Church of England. However, people from other denominations are welcome to consider training at Oak Hill. The courses are also available to suitably qualified students of all ages, men and women.

Besides the importance of Biblical studies and doctrine, an awareness of the implications of these elements for Church history, Ethics, Sociology, Counselling and Psychology is also advocated. Both the theoretical bases and practical implications of theology are explored. About 30% of the student body are not ordinands and will seek other vocational work in teaching, social work or media work following their studies at Oak Hill. Both full-time and part-time courses are available. The under/over thirty demarcation applies to the length of course undertaken by prospective students. Three years is required for those under thirty and two years for those over thirty. The priorities in vocational training claimed by Oak Hill include:-

- a) A thorough study of the Bible.
- b) Evangelical emphasis.
- c) An awareness of theological and cultural issues and the acquisition of analytical and critical methods of study.
- e) Skills training in worship, mission, preaching, management and the various requirements for practical ministry.
- f) The integration of Biblical perspectives with other disciplines; eg., Philosophy, sociology etc...

g) Experiential training through various placements.

*1. Academic Provision:*

Oak Hill provides two full time courses. One is a two-year Diploma in Higher Education course, the second a degree course, which are validated by the CNAA.

*a. Biblical Studies:* Modules in Old and New Testament, Doctrine, Greek or Hebrew form the basis of the Biblical studies element of the course.

*b. Pastoral Studies:* Three key areas are explored in the courses provided. These areas are the Church, the Community and the Family.

*c. Doctrine, Worship, Church History:* The relationship between doctrinal belief and forms of worship are explored along with a general study of Church history with specific and detailed attention being given to the Reformation and Victorian Church. Assessment is based on examination, essays, reports and seminars.

*2. Experiential Learning:*

The provision of placements etc... forms the basis of Oak Hill's commitment to experiential learning. The placements are fully integrated with the Pastoral Studies element of the academic provision.

*3. Personal Formation:*

Worship is patterned each week by the association of the individual with fellowship groups. Holy Communion is provided weekly and family Communion once each term. Private prayer is fostered through prayer partnerships and group meetings. It is claimed that the focal point of College life is worship and a form of worship takes place every day. The structures of the Anglican formularies in worship are used in a variety of ways to express fully the meaning of worship. At the individual level, students are given space to develop their own faith with time for Bible study and prayer. Each student is allocated a personal tutor who is also available as a friend, adviser and academic counsellor.

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THE QUEEN'S COLLEGE, BIRMINGHAM.

Founded in 1970 from an amalgamation of a Methodist and an Anglican theological college, Queen's College was the first ecumenical college in Britain. Ecumenism provides the basic ethos of this college and recognition is also given to the wide variety of practice within the represented traditions which form the college. The West Midlands Ministerial Training Course is also located at Queen's, Birmingham.

The college claims to prepare men and women for

ministry within any of the denominations of the Christian Church and asserts a fundamental aim of enabling a person to participate in the mission of God in the ministry of Christ by a) growing in discipleship, b) rejoicing in the reality of the Triune God and his activity in the world and c) exploring and reflecting on ways of obedience to God in ministry and life situations.

The provision for training is embodied within the courses available at the college. These include:-

*Queen's Diploma in Theology:* Taken over two or three years. The first year provides a foundation course which introduces the disciplines of Bible, theology, church history, liturgy, mission and pastoral studies. In the second and third year opportunities for in depth study are provided in selected areas and disciplines. (The fact that the course does not build on the wide foundation it provides is not explained.) An alternative final year commitment could include a placement on the Handsworth Project which is based on reflective and experiential learning in an urban priority area.

*Bachelor in Theology in Applied Theological Studies:* This is a three year pass degree validated by Birmingham University. The first year provides education for a Certificate in Theological Studies which can subsequently be converted to a B.Theol. course for the subsequent two years.

*Other University Courses:* BA in theology taken over three years full time study. MA and M Phil for those with a degree in theology offered at full time over one year or part time over two years. B Litt offered to those with degrees in other subjects which is based on a Diploma in Theology course. A Diploma in Pastoral Studies is available as an option to students and can be taken either by one year full time or two year's part time study.

The outline of these options is provided on the paper supplied with their Prospectus and which I include with this text.

Queen's College, Birmingham, is very much a product of its time and was founded when hopes for organic union were high within the ecumenical dialogue. The fact that most of these initiatives for union have now collapsed leaves the college in something of an isolated position. However, its links with other denominations and colleges abroad do extend the horizons of the theological enterprise.

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#### EDINBURGH THEOLOGICAL COLLEGE.

The Scottish Episcopal Church is the Anglican Church of Scotland which is in full communion with the Church of England. It has seven dioceses, but as a minority Church in Scotland the number of clergy serving these seven dioceses barely approximates the number of clergy on the establishment of a small English diocese. Coates Hall

College, Edinburgh, is the Scottish Episcopal Church's only theological college though candidates from the Church of England could train there should they wish. The College provides a small community atmosphere which observes a daily rhythm of prayer and study on an ecumenical basis. Its facilities are shared with the Scottish Congregational College and it has a close relationship with New College, Edinburgh, which also trains people for ministry in a variety of denominations. Increasing links are also being forged with Gillis College, a newly formed Roman Catholic seminary.

### *1. Academic Training:*

*a) The General Ministerial Examination:* This course is taught within the College and covers the subjects required by ABM for academic preparation for the ordained ministry. The academic achievement of this qualification is standardised throughout the Church of England, Episcopal Church of Scotland and Wales, and is externally assessed by both written examination and essays. The subjects examined include Biblical studies (Old & New Testaments), Greek, Christian Doctrine, Worship, Church History and Ethics. Those under thirty complete the course by examination in three years. Those over thirty spend two years on the course which is then examined through the essay scheme.

*b) The Bachelor of Divinity Degree ( B.D.) at Edinburgh University.* Matriculated candidates may take this degree in four years as a first degree or as a post-graduate qualification achieved in three years. The degree course is supplemented by other subjects associated with Doctrine and Worship to reach qualification for ordination.

*c) Diploma in Ministry at Edinburgh University.* A one year course which is available to suitable candidates and deals mainly with the study of practical theology and pastoral training. It is particularly suitable for mature candidates who possess an academic background.

### *2. Christian Formation.*

The College provides an Anglican framework for its worship within which the ordinands are encouraged to develop their spiritual life. Ordinands are expected to attend morning and evening prayer daily and are encouraged to attend the daily Eucharist. Students are also given twenty minutes each day within the programme for silent meditation. An annual Retreat is provided and a quiet day each term. Staff members assist students in their spiritual growth by providing regular consultations as spiritual Directors.

The other element important in terms of Christian formation is the community life at Coates Hall. It is a small community with accommodation for twenty singles and a few flats for married students. There appears to be clear identity of collegiality contained in Coates Hall

### 3. Pastoral Training:

Pastoral training is an important part of the course which aims at developing sensitivity and understanding of the various factors involved in pastoral work. Parish placements are undertaken during the vacations in both Scotland and England. Placement units associated with hospitals, schools, hospices etc.. are also provided. The practical element of this study is supervised and grounded upon research work conducted at New College, Edinburgh which claims the largest Department of Practical Theology in Britain.

The College is small enough to provide a close domestic support for its student body besides being placed in close proximity and access to the many opportunities and the cultural variety to be found in Edinburgh.

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#### St MICHAEL AND ALL ANGELS THEOLOGICAL COLLEGE, LLANDAFF. WALES.

St Michaels College is a full-time residential theological college which provides accommodation for 35 students, including seven married couples. It was founded in 1892 under the influence of Bishop Richard Lewis of Llandaff. Various modifications to the building were effected but all virtually demolished by land-mine dropped during the Second World War. Most of the College, therefore, is post-war in construction albeit in traditional style to reflect its association with the Cathedral.

#### 1. The Academic Pattern:

The College is fully affiliated with the Theology faculty of the University of Wales and draws upon the academic resources available through that association. It can, therefore, offer seven courses in Theology.

##### a) Diploma/Bachelor in Theology. Dip Th., B.Th.

This is a relatively new qualification which has been designed specifically for ministerial candidates and seeks to integrate the academic, spiritual, devotional and pastoral aspects of theology into one basic pattern. It is open to all the candidates who are registered at the College who initially are enrolled for the Diploma. Given satisfactory grades, candidates can then proceed to the degree of Bachelor of Theology.

##### b) Bachelor of Divinity. B.D.

This follows the Honours degree scheme and is initially related to the Diploma in Pastoral Studies course. However, in the third year a specialism is encouraged in terms of theological research and a strong linguistic element of Greek and Hebrew is required for the award of the degree.

*c) Certificate in Theology.*

A course which follows basically the structure of the Diploma in Theology programme. It is, however, geared to a two year duration and is designed specifically with candidates over 30 in mind.

*d) Diploma in Pastoral Studies.*

Designed for those who already hold a degree in theology but wish to deepen their insights into the social, spiritual and ethical issues of the day. It is a one year, full-time course.

*e) University Certificate in Religion and Theology.*

A one year foundation course designed for students who possess no previous qualifications in theology. The course introduces the participants to the main disciplines associated with theology before they proceed to enter a Diploma course in their second year.

*f) Master of Theology degree. M.Th.*

A second year course offered to suitably qualified theology graduates who have finished their first year Diploma course in Pastoral Studies. It is completed by dissertation within the fields of Old Testament, New Testament, Church History, Christian Doctrine, Social Ethics and Pastoral Studies.

*g) Master of Philosophy degree. M.Phil.*

This is a post-graduate thesis research degree for suitably qualified candidates. It is offered to students during the third year of training with a view to submission following ordination.

Theology is identified as an interactive process of analysing experience and ideas through reflection. Information is gained through lectures and seminars. Reflection is provided within the context of small groups which creates a shared praxis of experience and knowledge. The courses attempt to draw together theology as a theoretical and practical concept which has academic and pastoral associations.

*2. The Pastoral Pattern:*

The following areas are covered by the College's Pastoral programme:-

*a) Pastoral Care and the Parish:*

This is an intensive 20 week course with a two hour per week commitment which stresses the importance of pastoral care in the parish. The course covers studies in the Anglican tradition of pastoral care, studies of change in Church and society, the ministry of pastoral care,



preaching, Christian initiation, teaching, marriage and family, visiting and counselling, reconciliation studies, care of the sick and dying, funeral rites.

*b) Pastoral Studies in Counselling and Education:*

Studies are provided in human growth and development invoking the insights of various disciplines. The principles of Counselling and education are also explored with a specific course provided at the Church Communications Centre at Penarth on Church resources in education.

*c) Pastoral Studies Units: Placements:*

Field work is recognised as forming an important part in ministerial training. Placements are, therefore, provided in the following areas:-

- i. A parochial association which is sustained throughout training.
- ii. Parish placement for four weeks taken during vacation. The Student keeps a brief diary and reports on six case studies.
- iii. Secular placement for 14 days is arranged with a related pastoral agency which can be voluntary, statutory or commercial.
- iv. Hospital placement for one month.
- v. The Urban Theology Unit at Penydarren, Merthyr Tydfil. A month is spent by each student in an urban priority area context under supervision.
- vi. Mission studies. Each year a ten day mission is organised for the student body which takes place in the Dioceses and parishes of Wales.

*3. Spiritual Formation.*

A daily pattern of morning and evening Prayer, celebration of the Eucharist and night prayers are offered in the Chapel. Students are expected to participate in this routine. The College is divided into small groups where development in personal and spiritual growth is explored and discussed. Each student is expected to have a spiritual Director and the Ministry of Reconciliation is recognised as being a fundamental aspect of ministerial training.

There are three Retreats provided during the year which offer the opportunity for silence and private prayer. Vigils of prayer are also observed at appropriate times within the liturgical calendar.

As the only theological College in the Church in Wales, St. Michael's is conscious of its responsibility to the Province and the wider Anglican Communion for which it trains deacons and priests.

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Theological Education and Training in the Church of England:

The Reports on the Theological Colleges have been based upon the information and literature supplied by the Colleges themselves. The advantage of this method is that it provides an opportunity to review the material which every College provides for potential students in marketing its learning opportunities. The declaration of aims, purposes and objectives along with the course structure is also encouraged in this marketing exercise provided by the Colleges themselves. The literature is de facto a statement about the priorities and emphases they provided within the training programmes of the Colleges. An assessment of this literature removes the more subjective analysis which may be present by, for example, the visit of observation.

The terms "education" and "training" require some definition within this context. They are not interchangeable terms, though often used as such within the literature, but rather more precise in their meaning. "Training" would refer to an organised educational activity which may employ a variety of methods but which would exist to provide the participant with an achievable goal. For example, it would be viewed as legitimate to describe "skills training" that a student learns how to conduct a funeral with competence as part of his or her preparation for ministry. "Education" is a much broader concept of meaning which may include training, but which also involves the wider connotations of personal, pastoral and professional development. Derived from the Latin (educō.),

education may be seen as an embracing term which involves the organised development of the individual not only in academic terms but also terms of being. The whole area of leading out what is potential within the individual's being is thereby admitted. In this instance, the provision made by the Colleges which not only fosters a sense of academic discipline but also prepare the individual *to be* in ministry may be interpreted as part and parcel of the Colleges educational activity.

Questions Posed by Present Day Training Programmes:

The first observation in this survey is that the Reports provided indicate points of emphasis rather than precise lines of demarcation. The various matrixes which are subsequently provided should be viewed in this way. It is clear, for example, that all the Colleges provide training for the ordained ministry. However, some Colleges would appear to give greater emphasis upon training for a general idea of ministry rather than specifically seeing their provision in terms of the *ordained* ministry. The matrix which refers to this particular aspect of provision indicates where these variations in emphasis are to be found.

This leads us conveniently to pose the first basic question prompted by the survey. For what are the Theological Colleges providing training? Up until about twenty years ago, the answer would have been simply for the ordained ministry of the Church of England ( or Wales and the Episcopal Church of Scotland). But this demonstrably is

not now the case. The survey of the Reports indicates that there is a preponderance of Colleges directing their efforts at preparation for a more general view of ministry which includes Lay ministry. This development can be viewed as commensurate with the encouragement of "shared ministry" within the parochial ministry into which graduates enter. All member ministry is an ecclesiological view that has gained in popularity in the past twenty years and is clearly reflected in the provision made by the Theological Colleges. A difficulty which prevails, however, is the lack of precision which has been encouraged by this development. If the training provided for the ordained ministry is basically the same as that for the Lay ministry wherein lies the distinctiveness? Shared ministry has been interpreted as a recovery of Biblical ministerial patterns. The paradox would seem to be that the quest to restore this concept has resulted in a lack of definition in terms of distinctive ministry within the life of the Church of England. The result is something which could be argued as being unbiblical and hardly reflecting the clear identification given by St. Paul in his observations about ministry expressed, for example, in Ephesians 4. 11 & 12. (1.)

A further and somewhat crucial question is posed by this lack of precision in training terms. If the distinctions between preparation for the ordained and Lay ministries no longer exist, in what sense can the Theological Colleges claim to be providing a preparation for the Clerical profession? To what extent can we claim that the Theological Colleges provide professional training for

the ordained ministry? This discussion about professionalism has been identified in the chapter about the Victorian Church and continues to be significant for the Church in the present as it considers the purposes underlying Theological College provision.

#### Age Differentials in Clergy Education & Training:

A clear conclusion emerges when we consider the age of the student body in the Theological Colleges. Something approaching the mystical occurs when a person reaches the age of 30. Certainly from the academic point of view, an alternative educational strategy becomes available upon reaching that age of maturity. Greater emphasis is placed on continuous assessment and essay writing than on examination and indeed the level of work commitment would seem to be considerably modified. What is significant about this is that greater emphasis is being placed on the mature student and the average age of recruitment for training has been increasing over the past twenty years. There has equally been an emphasis on attracting candidates who lack the formal qualifications normally required for higher education entrance. This strategy has obvious advantages for recruitment, but equally offers disadvantages.

First, there has been a growing number of mature candidates offering themselves for selection at the expense of young candidates who lack matriculation. (2.) In vocational terms, it seems as if it is being said that nothing can be done for certain candidates under the age of thirty. The ordained ministry as a lifelong professional

activity is thereby affected and the numbers and age of clergy dislocated from other previous occupation has risen. "Previous experience" has been introduced as the initial training component. But, it may be argued, school leavers are capable of receiving a vocation to the ordained ministry and the Church of England should be much more aware of their training needs if the concept of a lifelong commitment to the ordained ministry is not to be lost.

Variable Standards within Training:

Secondly, it could be suggested that with the arbitrary introduction of a change in educational strategy at the age of thirty, an easy option has been introduced into the professional qualification. Indeed, it is not unknown for potential ordination candidates to delay further action in their vocation until they reach the age of thirty simply because it is easier for them. The application of educational methods which are participant based is clearly important, but here we are concerned with educational standards and the thirty age barrier does introduce uncertainty as to whether or not standards are being maintained.

The reports on the Theological Colleges further indicates a shared and common pattern of provision which can be identified into three general areas. These are the *academic* pursuits engaged in the Colleges, the *pastoral* and ministerial formation that is offered and the *spiritual* formation that is encouraged.

The Introduction of Variable Qualifications:

Twenty years ago, the normal academic qualification pattern required for ordination in the Church of England was quite straight forward. The professional qualification was a pass in the General Ordination Examination (significantly now called the General *Ministerial* Examination.) which was by examination in at least thirteen papers and was recognised as being at pass degree standard. This recognition was afforded by the 1963 Robbins Report on Higher Education. (3.) Graduates in Theology or other subjects went to Theological College to take the relevant papers in G.O.E. which were absent from their degree course.

Since 1970 there has been a continuing growth in relationship between the Theological Colleges and Higher Education establishments which has resulted in an immense variety of academic options being available to potential students. The survey of these options available from the Theological Colleges could be divided into those courses accredited by external validation and those courses which result in an internal Collegiate award.

Key: 1.	St Stephen's House, Oxford.	45.
2.	Chichester Theological College.	50.
3.	Mirfield.	45.
4.	Salisbury/Wells Theological College.	75.
5.	Lincoln Theological College.	50.
6.	Westcott House, Cambridge.	)75.
7.	Ridley Hall, Cambridge.	)75.
8.	Wycliffe Hall, Oxford.	90.
9.	Trinity Hall, Bristol.	125.
10.	Ripon Hall, Oxford.	70.
11.	Cranmer Hall, Durham.	75.
12.	St John's College, Nottingham.	100.
13.	Oak Hill Theological College, London.	90.
14.	Edinburgh Theological College.	25.

15. St Michael & All Angels College, Llandaff. 35.  
 16. Queens. Birmingham. 75.

*EXTERNAL VALIDATION:*

General Ministerial Examination.	All Colleges.
Bachelor of Arts.	Birmingham. 16.
Higher Degrees.	Birmingham. 16.
Certificate in Theology.	Oxford. 1.8.10.
Bachelor of Arts.	Oxford. 8.10.
Post grad Diploma in Theology.	Oxford. 8.10.
Tripos.	Cambridge. 6.7.
Bachelor of Theology ( ord & hons)	Southampton. 2.4.
Certificate in Theology.	Southampton. 2.4.
Bachelor of Arts.	Leeds. 3.
Bachelor of Theology.	Nottingham. 5.12.
Master of Philosophy.	Nottingham. 12.
Master of Theology.	Nottingham. 12.
Doctor of Philosophy.	Nottingham. 12.
Diploma in Theological Studies.	C.N.N.A. 12.
Bachelor of Arts ( ord & hons)	C.N.N.A. 9.13.
Master of Arts.	C.N.N.A. 9.
Master of Philosophy.	C.N.N.A. 9.
Doctor of Philosophy.	C.N.N.A. 9.
Diploma in Higher Education.	C.N.N.A. 13.
Certificate in Theology.	Durham. 11.
Bachelor of Arts.	Durham. 11.
Master of Arts.	Durham. 11.
Master of Philosophy.	Durham. 11.
Doctor of Philosophy.	Durham. 11.
Bachelor of Arts.	Edinburgh. 14.
Diploma in Ministry.	Edinburgh. 14.
Diploma in Theology.	Wales. 15.
Bachelor in Theology.	Wales. 15.
Bachelor of Divinity.	Wales. 15.
Certificate in Theology.	Wales. 15.
Diploma in Pastoral Studies.	Wales. 15.
Certificate in Religion & Theology.	Wales. 15.
Master of Theology.	Wales. 15.
Master of Philosophy.	Wales. 15.

*INTERNAL AWARDS:*

Diploma in Theology.	Chichester.
Certificate in Ministerial Studies.	Lincoln.
Post grad Certificate in Ministry & Mission.	Lincoln.
Cambridge Federation Examination in Theology.	Westcott. Ridley.
Diploma in Theological Studies.	Trinity.
Diploma in Pastoral Studies.	Trinity.
Advanced Diploma in Theological Studies.	Trinity.
Advanced Diploma in Pastoral Studies.	Trinity.
Diploma in the Science of Mission.	Trinity.
Diploma in Christian Ministry.	S. John's.
Diploma in Pastoral Studies.	S. John's.
Licentiate in Theology.	S. John's.
Certificate in Theology.	S. John's.



The choices, therefore, available to students at the Colleges is wide and variable and geared to encourage the ability which exists in the student body. It is interesting that at a time when closer relationships are being established between the Colleges and local universities a growth in internal awards is also being experienced. The necessity for this may reside in the desire to provide academic opportunities specifically tailored to the needs of the students, but it equally begs the question as to the status of these internal awards.

Similarly, the developments taking place over the past twenty years indicate that whereas formerly the Theological Colleges provided a specific Church of England theological component to existing academic achievement, now increasingly the taught theological elements of the course are taking place in the related universities. Academically speaking the Colleges may be viewed as halls of residence to theological provision made by the university. There may be good financial reasons for this development but again it begs the question about the need for providing a specific Church of England or Anglican theological dimension to such studies. The acquisition of a Theological academic discipline is clearly important in training for the ordained ministry, but the translation of that discipline within the Church of England ethos is equally desirable.

Rather than simply seeing theological education in terms of absorbing relevant information, it is clearly important that students acquire familiarity with the process

of learning itself. Such learning skill would seem to be the best way of providing potential ordination candidates with a working philosophy in which they will see the learning process as a lifelong and continuing activity. This is particularly appropriate for a Church which is giving increasing attention to post-ordination training and continuing ministerial education. In the varied provision which now exists within the Theological Colleges one can detect a lack of precision in training within the learning disciplines which should underpin the choices available.

Pastoral/Ministerial Formation:

It is difficult to provide accurately a matrix for this particular area in the education provided by the Colleges. The range of concerns falling within this particular remit is wide. However, seven general areas can be identified which assist insights into the approaches that are made:-

- a. Theory of Ministry. 1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.
- b. Psycho/ Sociology. 1. 3.4. 7.8.9.10. 15.
- c. Practical skills. 1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.
- d. Ethics . 1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.
- e. Placements. 1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.
- f. Counselling. 7. 10.11. 15.
- g. Womens' Ministry. 10.11.

A clear consensus is present in terms of providing for the theoretical and practical skills associated with ministry, along with the ethical considerations which may

need to be applied and the use of placements to gain experience. This would appear now to be standard practice in the Colleges. In terms of a specific appeal to the disciplines of sociology and psychology the range becomes much more selective. This is not to claim that other colleges than those so designated completely ignore the sociological and psychological dimensions associated with the practice of ministry. But only those colleges so designated actually claimed specific components dealing with these areas within their Pastoral/Ministerial formation.

Much time is given within the courses to encouraging the students to acquire the insights and skills associated with their future ministry. The basis upon which this activity is engaged is clearly associated with the benefits of experiential learning. However, it would be of some interest to attempt to calculate to what extent this may be actually useful. The parochial ministry is itself a complex context in which to operate and no two parishes would lay claim to being the same. To spend a few weeks in an Urban Priority Area certainly is of introductory benefit, but some analysis of this experience is of equal importance. The point as to whether sufficient time is given to such analysis is raised along with the competence of the Theological Colleges to provide such a demanding requirement. This is particularly the case when parish clergy of considerable years of experience in this field find analysis difficult.

Extended Variables in the Student Body:

The litmus test of theological training and education for the ordained ministry remains the ability of a given College to provide the basic theoretical framework within which subsequent and applied ministry can be developed. The variety of options available within the Colleges inevitably means that people are entering occupational ministry within the parochial context with gaps in their preparation which, presumably, have to be corrected by post-ordination training.

The Colleges must be applauded in their attempt to make their education student based which has given rise to this difficult situation within the Church of England. Life must have been much easier when the student body of a College, albeit adult, was in former years drawn from a compact age range and a more recognisable shared academic identity. However, the present situation has to deal with the recruitment of ordination candidates drawn from a very broad age distribution and a whole variety of academic ability and experience. The situation is further complicated by the introduction of the non-stipendiary ordained ministry and indeed other experimental forms which are being adopted in various Dioceses. ( eg., The Local-Ordained Ministry.) Such candidates go through precisely the same selection procedures as for the full-time ministry and indeed may subsequent to ordination transfer to a full-time ministry. However, the training requirements for these candidates have of necessity had to be non-residential and part-time. Courses are available

throughout the country and tend to be based on regional centres ( eg., the Northern Ordination Course based at Manchester.) and indeed some of the Theological Colleges assist in this provision. However, the relationship between such courses and those provided and required for those engaged in full-time ministry appears not to have been clearly defined. Although determined attempts have been made to prevent a first and second class ordained ministry evolving in this situation, the lack of definition with regard to theological education and training has not made this task easy. It is difficult, for example, to reconcile the requirements made of full-time preparation ( On average three-years residential commitment.) for ordained ministry and the requirements for non-stipendiary ordained ministry which is usually three years part-time. This situation can be compared with the provisions made in the Open University which requires six years part-time study to acquire a degree which may be taken residentially in three years.

#### Spiritual Formation:

Spiritual formation remains a consistent element within ordination training that is distinctive to the clerical profession. It is related to that dimension of ministry expected of the Church by which those ordained should acquire spiritual discipline and patterns of prayer which will sustain them in their work and which will encourage the spiritual authority necessary for their work. The reports about the colleges indicate that vestiges remain associating the spiritual framework with monastic

antecedents. For example, at Mirfield, which is an Anglican monastery, the students enjoy a close relationship with the religious community there. The daily provision of the eucharist and the Offices which is experienced in many Colleges echoes an ancient pattern with which the Church of England is familiar. The learning of the dynamics of prayer and the sacramental life is essential to the being of a priest or deacon.

The matrix for this section identifies certain key elements in this provision. A balanced approach to spiritual formation would include an emphasis upon personal development besides an exploration of community spiritual experience. It is gratifying to detect this balanced approach in all the Colleges. The inclusion of ministry in this section needs qualification. Ministry in this context refers to those colleges which give emphasis to spiritual formation within a broad ministerial framework. This is compared with other colleges which interpret spiritual formation in terms of specifically the *ordained* ministry. A further comparison is made between the Colleges which encouraged a self-imposed discipline and those which require an externally-imposed discipline. In some Colleges, therefore, the spiritual provision is obligatory and in others it is optional. Other elements in the matrix isolate those Colleges which provide a spiritual Director for the students and those which encourage group reflection. A final element seeks to identify the Colleges which include an interdenominational or broader Anglican spectrum to spiritual formation.

## SPIRITUAL FORMATION:-

a. Personal.	1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.
b. Community.	1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.
c. Ministry.	2. 4.5. 7.8.9. 11.12.13. 15.
d. Ordained.	1.2.3. 6. 10. 14.
e. Obligatory Pattern.	1.2.3. 6. 10. 12.13.14.15.
f. Optional Pattern.	4.5. 7.8.9. 11.
g. Group Supervision.	4.5. 8.9. 12.13.
h. Personal Director.	1.2.3.4. 6.7.8.9.10. 13.14.15.
i. Ecumenical.	5. 7.8.9. 12.13.14.15.

The reports indicate, as observed, that all the Colleges provide a balance between personal and community spiritual development. The clear areas of variable emphases exist first in the elements which are concerned with spiritual formation for the priesthood and diaconate or for a more loosely defined view of ministry in general. This clearly reflects the contrasts we have already encountered in other aspects of theological education. Secondly, the obligatory and optional pattern of expectations suggest a basic divergence of emphasis. It may indeed appear strange to many that for someone contemplating ordination prayer should be an optional activity, but it should be remembered that the salient point of this approach is to encourage a personal discipline in the matter which would equip an individual who in all probability would be eventually working in isolation. Therefore, there is much to be said for the policy. It may be suspected, however, that reported attendances in such Colleges at the daily eucharist are such

that there are some grounds for disappointment that the approach is actually working, particularly if the spiritual discipline is determined by the student and not the organisation. If a discipline cannot be sustained "in college" it is doubtful whether it can be in the field. The obligatory pattern does provide a time tested inculcation of habit which often is subsequently drawn upon in parochial life. Finally, the matrix does indicate the growing popularity of group responsibility for spiritual growth based on the shared praxis model outlined in Thomas Groome's, Christian Religious Education. But, it may be observed, unless this group identity is sustained following ordination, it is difficult to see how group responsibility can continue when clergy increasingly work in isolation.

#### Shared Praxis in Experiential Religious Education:

In recent years, Thomas Groome has provided for many involved in Christian education a definitive text which has subsequently shaped much current thinking and indeed been translated into educational designs provided in the Colleges. Groome postulates five movements which bring about what he terms a "shared praxis". These movements can be summarised as follows:-

1. *Present Action*. The participant is encouraged to reflect upon his/her situation within their world view. Analytical method is employed to explore the values and attitudes an individual may hold and the factors which may have contributed to such values and attitudes are recognised. In this initial stage, the process is beginning with the



particular position of the participant, in other words, it is a student based process.

*2. Critical Reflection.* Having identified the values and perceptions one brings to the learning context and the sociocultural influences which shaped these values and perceptions, the participant is encouraged to critically look and evaluate them within the present. It is a critical process which uncovers the past which has shaped present attitudes and which is designed to lead to a greater sense of questioning as one approaches the future.

*3. Dialogue.* A sharing of this reflection and critique is encouraged with the group within which the participant is placed. Groome regards this dialogue emphasis as being essential to the shared praxis approach and claims that it promotes a Christian Community framework in which religious education can take place. The learning process moves from an individual to a group pursuit at this stage.

*4. The Story.* This experiential learning process is itself reflected against the Church's accumulated experience in Scripture and tradition, employing the same critical faculties and participation within the group dynamic. Theologically, this exercise explores the way the God of history has been discerned as functioning in the past and within the lives of those present.

*5. The Vision.* Groome at this stage makes an assumption that Christian education is part of a progressive journey, a learning pilgrimage. Participants are encouraged to link their experiences with theological insights to shape a vision or perception for the future. (4.)

Of course, this shared praxis model is a continuing process throughout life and involves a consistent learning pattern of identification, assessment, reflection ( at both personal and group levels.), critique, further reflection with the Christian story and renewed vision. As an approach it also has the merit of being essentially student based. The individual is encouraged to identify values and attitudes which may be held about themselves and their relationship to the world in which they live. From this base point a shared community identity is established before the Christian story is introduced as an educative topic or subject. It may also be suspected that existential elements are present in this preliminary stage of identifying what remains true for the individual participant and how such "truths" were formed.

One may justifiably detect elements of clear attitude change and indeed "conscientization" in this approach which is consistent with Freire's observation,

"Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means of the praxis: action and reflection upon the world to transform it." (5.)

The Church of England, not usually noted for its enthusiasm for revolutionary strategies, has I suspect unwittingly released a powerful and radical approach to its recent reforms within theological education. This becomes particularly more pronounced when one appreciates that Groome philosophically leans heavily upon the Hegelian Dialectic in his work. Development in learning is viewed in

terms of thesis being challenged by antithesis and ultimately being modified by synthesis. Association with this philosophic base is betrayed when Groome warmly discusses the concept of Hegel's "Geist" in his book. (6.)

By seeing the influence of Groome so strongly within the present approach to Theological College Education, we can fully understand how and why the shift from "priestly" or "diaconal" formation to "personal" formation has taken place. The ferment required by the shared praxis model is not conducive to shaping individuals to be something. This leaves the Colleges with a clear dilemma. Can they continue to claim to be professionally training people for clear and specific functions within the Church? Are they training people to be priest's or deacons or simply themselves? The evidence would suggest that they now train people to be themselves within a very loose definition of vocation and ministry which can mean whatever the individual wishes it to mean. Of course, skills training to do specific tasks which have been allocated to those who eventually wear clerical collars remains. But it is difficult to be precise in the claim that the Theological Colleges, with some exceptions, continue to train and educate priest's and deacons for the ministry of the Church of England.

When students are translated after graduation and ordination into a Church which subsequently imposes ascriptions and expectations upon its ordained ministry, it can only be appreciated that difficulties should be expected.

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**Chapter 6. NON-RESIDENTIAL TRAINING FOR THE  
ORDAINED MINISTRY OF THE CHURCH OF ENGLAND.**

Since the early 1970's provision has been made within the Church of England for people to train for the ordained ministry by attending non-residential courses. The courses were designed initially, though not specifically, for those entering the non-stipendiary ministry of the Church. However the following points should be noted before this study continues to examine in detail the provision that is made.

The courses have developed over the past twenty years to include ministerial education and training not only for ordination but also for lay ministry and very often for an ecumenical constituency. This diversity is frequently advanced as being one of the advantages of non-residential training. (1)

The selection procedures within the Church of England for ordination do not distinguish between stipendiary and non-stipendiary clergy. All candidates who attend a selection conference are evaluated in terms of a recommendation for training in preparation for ordained ministry. (2) Occasionally the recommendation may include the suggestion that a specific course or programme of training may be pursued in the case of individual candidates, but this is not universal practice. In an attempt to prevent the emergence of a first and second class ordained ministry within the Church, categories of assessment do not include a consideration for either stipendiary or non-stipendiary

ministry within the ultimate recommendations. This means that should a non-stipendiary member of the clergy wish to transfer to full-time ministry s/he could do so.

It is also the case that those who are recommended for ordination training after attending a selection conference may attend either a residential or a non-residential programme of training. In other words, the quality of the training provided either residentially or non-residentially should be of equal standard. The principles of choice for either provision tend to be determined by the individual needs of the candidate rather than the quality of the training provided. (3)

Implicit in this policy is the expectation that courses of training for the ordained ministry should be of equal status whether they be residential or non-residential. It would be a function of this study to question whether or not this is the case. The quality of the education and training that is provided in both areas needs to be considered.

Non-residential courses of training for the ordained ministry require the approval and validation of the Advisory Board of Ministry. This validation is expected to secure the consistency of the training that is provided. The survey of the various courses should identify the areas where this standard provision is present. (4)

Strictly speaking, the term "non-residential" is misleading as all courses contain elements of residential training involving weekend conferences and summer schools. However, substantially the course commitment is non-residential.

How the Survey was Conducted:

In the late Autumn of 1991, a letter was sent to the Principals of the various non-residential training courses in the Church of England. This letter invited the Principals to submit material for consideration in the following terms,

"...you could forward to me the Prospectus or Brochure you produce in connection with the non-residential course you provide. I have been asked to do some research on non-residential training for the ordained ministry of the Church of England and would appreciate very much if you could send me the information relating to your course which will assist this research."

The research project received increased significance with the Bishop of Lincoln's review initiative with regard to non-residential ordination training. The Bishop of Lincoln was the Chairman of a working party which had been established in 1991 to investigate a possible restructuring of non-residential training into an organised regional provision with specific geographical catchment areas for candidates. Following initial enquiries with the Bishop of London as to his feelings about such a prospect, the Bishop of London asked the author of this study to examine this particular field.

It was of some significance that the Lincoln enquiry seemed to focus upon the structural provision of non-residential training without an investigation into the quality of that training being present in the review. This omission indicated that possibly further and deeper questions about non-residential training needed to be posed. The Bishop of London, therefore, wished this study to tease out the questions which needed to be raised about the quality of the training that was being provided besides the issues of geographical restructuring of that provision.

14 enquiries were sent to the following centres:-

1. Canterbury School of Ministry.
2. Carlisle Diocesan Training Institute.
3. East Anglian Ministerial Training Course.
4. East Midlands Ministry Training Course.
5. Gloucester and Hereford School of Ministry.
6. North East Ordination Course.
7. Northern Ordination Course.
8. Oak Hill Ministerial Training Course.
9. Oxford Ministry Course.
10. St Albans Diocese Ministerial Training Scheme.
11. Southern Dioceses Ministerial Training Scheme.
12. Southwark Ordination Course.
13. South West Ministry Training Course.
14. West Midlands Ministerial Training Course.

An enquiry was also sent to St Deiniol's Library Hawarden in the Welsh Church, but the reply indicated that the non-residential course had been drawn to a close due to falling numbers. Replies were received from all the training courses with the exception of the Southwark Ordination Course.



**THE COMMON FEATURES OF NON-RESIDENTIAL TRAINING.**

From this record which outlines the course description of what is offered in terms of non-residential training, what can be identified as being common to the courses? What is the basic pattern to which most, if not all, of the courses conform? What characterises the provision of non-residential education and training in the Church of England? For clarity of presentation it would be useful to offer our description under various headings.

*1. Participants:*

The courses are open to both males and females, but carry an age qualification of over 30 years and up to 50 years. Though it is suggested that the upper age limit may be relaxed in certain cases. Within this age group a wide range of ability is attracted as no formal qualifications for entry on the courses are required apart from sponsorship from a diocese.

*2. Purpose of Training:*

Training is provided for a whole range of ministerial provision which is not limited to the Anglican tradition. Nor indeed is the training specifically designed for ordained ministry as laypeople can participate in the courses. However, within the ordained ministry there is opportunity to prepare for stipendiary, non-stipendiary and local ministry. This lack of specification within what is offered inevitably means that the course content has to be very general and comprehensive.

*3. Provision:*

The courses possess the following general characteristics.

- a) The course extends for three years.
- b) It involves c 30 mid-week 2 hour sessions each year.
- c) There are c 7 residential weekends involved each year.
- d) There is a summer school of 8-10 day duration.

Besides this provision, time has to be allowed for home study, placements and tutorials.

#### *4. Assessment Procedures:*

Course work throughout the period is assessed and includes essays ( normal and extended), assignments for seminars, presentations ( sermons etc...), reviews and placement reports.

This work is assessed by a variety of interested parties and includes the peer group, tutors (internal and external) incumbents, specialists and self.

No formal examination is registered as being required on any of the courses. This is possibly a serious omission. It may be appropriate to avoid this form of assessment in terms of the knowledge base, particularly as the ageing process can cause deterioration to the recall function in some individuals. But it is required of the Christian ordained ministry that they can articulate the tenets and bases of the Faith as required. This would fall within the skills base of the practitioner and a written examination would identify acquisition of this skill. This could usefully be determined by the submission of written three hour papers. In this regard it is significant that the Open University still requires its students to sit papers for its degrees.

#### *5. Educational Methods:*

The following methods have been discovered within the courses and which operate within the framework of a part-time distance learning model.

- a) Experiential.
- b) Group Dynamics.
- c) Theological reflection.
- d) Inductive/Deductive.
- e) Autodidactic.
- f) Integrative.

The emphases by which these methods are applied vary within the courses on offer, some place greater reliance on some methods and not others. But clearly the personal resources required of the individual in this form of learning programme does need special treatment. The induction processes are very important for this model and the provision of this was distinctly patchy.

### *6. Advantages of Non-Residential Training.*

Some courses alluded to the advantages offered by adopting this particular form of training. These could be identified as being:-

- a) Encourages a collaborative model of ministry.
- b) Provides a self-motivated discipline of learning which is more appropriate to parochial ministry.
- c) Locates the study of theology within a secular context.
- d) It is cost effective.
- e) It provides an ecumenical dimension to training.
- f) It is practical for some people - domestic, employment, non-stipendiary.

### *7. Disadvantages of Non-Residential Training.*

The following may be advanced as limitations to this form of training:-

- a) It is too short. Open University requires 6 yrs part-time to meet requirements of 3 yrs full time.
- b) It does not provide specific training for a distinctive ordained ministry. Priestly, Diaconal formation was hardly mentioned.
- c) It is difficult to sustain a sense of collegiality and the immediate group advantages this conveys.
- d) There clearly is a variable quality of provision on offer, though it is difficult to register the standard of teaching from the returns. Selection is however encouraged.
- e) It may be cheap, but is it good? If it is cheap it probably is not as good as it should be. Distance learning should not be a cheap option, indeed part-time training should stand on other merits than the financially viable one.

### *8. Key Elements to be Sought:*

Certain aspects of training ought to be sought from the provision of part-time training. These would include:-

- a) The provision of a good skills, knowledge and spiritual formation.
- b) The development of vocation and understanding of discipleship.
- c) A clear and well thought through outline of aims, objectives and ministerial philosophy.
- d) A good understanding of context - life, work, parish, Church.
- e) A comprehensive but competent approach modified by a grasp of the limitations involved.

### THE NON-RESIDENTIAL TRAINING COURSES.

#### 1. THE CANTERBURY SCHOOL OF MINISTRY.

This course was founded by Archbishop Coggan in 1977 and from the outset it attracted candidates from Anglican, Methodist and United Reformed Churches. The students were from ages between 30 and 50 years and were drawn from a variety of educational, vocational and church backgrounds.

The style of training provided on the Canterbury School of Ministry does not attempt to approximate that which is to be found in the traditional full-time residential college and indeed claims a "significantly different approach to ministerial formation." Participants on the course are encouraged to view their preparation for ministry as being involved with society and its tensions. The course is designed to assist students to "reflect upon, interpret and discover a theological awareness of their own experience of daily living and work." It will be appreciated, therefore, that we find here the same emphasis upon individual and experiential learning that has been encountered when the residential courses were studied.

The course claims to advantage its students with this style of training which should produce a body of clergy who are familiar with the needs and circumstances of the laity. This carries the implicit assumption that other courses do not possess this benefit which is an assumption which needs to be questioned.

#### *Course Outline:*

There are three sections to the course. First, there are weekly seminars during term time. These are held over three terms each year and provide 32 two hour sessions. The full course is extended over 3 years and include the following subject areas:-

Old Testament.  
 New Testament.  
 Doctrine.  
 Worship.  
 Ethics.  
 Church History.

With the exception of Church History, all these subjects are examined externally by extended essays.

Secondly, there are 8 residential conferences each year at which pastoral and sociological courses are taught. Incorporated with these conferences is a work-study project or parish placement which requires written work and which is externally examined. The areas covered in this component are:-

Counselling.  
 Ministry in Modern Society.  
 Personal Development and Pastoral Care.  
 Preaching.  
 Spirituality.

Thirdly, there is a ten day summer school each year which features a rotating series of topics and which include written work.

The topics are:-

Ministry: Diaconate and Priesthood.  
 Social Responsibility.  
 Death and Bereavement.

The sessional time commitment throughout the course for each subject area is as follows:-

#### Academic Formation:

New Testament .....	14 weeks.
Old Testament .....	16 weeks.
History .....	16 weeks.
Doctrine .....	18 weeks.
Worship .....	16 weeks.
Ethics .....	16 weeks.

#### Skills Formation:

Counselling .....	3 weekends.
Preaching .....	3 weekends.
Group Work .....	1 weekend.
Parish Placement.....	1 weekend.
Childhood and Adolescence.....	4 weekends.
Sexuality and Marriage .....	4 weekends.
Technology and Industry.....	8 weekends.

#### Spiritual Formation:

Spirituality course - taught throughout the programme. No detail provided.  
 Summer schools dealing with specific subjects.

*Work requirements:*

## External Examination:

Old Testament.....Essay of 2,000 - 3,000 words  
plus exegetical exercise of  
1000 -1500 words.

New Testament.....Essay of 2,000 - 3,000 words  
plus exegetical exercise of  
100-1500 words.

Doctrine .....An essay of 3000-5000 words.

Worship .....An essay of 3000-5000 words.

Ethics .....An essay of 3000-5000 words.

Pastoral Studies.....An essay of 2000-4000 words.

## Internal Essays:

History ..... 3 essays.

Old testament..... 2 essays + 3 exegetes.

New Testament..... 2 essays + 3 exegetes.

Christian Doctrine.... 4 essays.

Christian Worship..... 3 essays or assignments.

Christian Ethics..... 3 essays.

Pastoral Studies..... 2 essays, report & work  
study.

*Course Survey:*

The return from this course provided considerable detail about both what was provided for and what was expected of students. This clarity of presentation assisted considerably the process of evaluating its potential effectiveness.

The first area for concern could be the matter of time commitment included in the course. Each year one can calculate that the following time would be available for teaching, whatever method of education was employed. 64 hours of weekly sessional meetings. 96 hours on residential weekends and 80 hours on the summer school. These calculations are generous and total an annual teaching availability of 240 hours.

A residential course provides 15 hours each week of sessional teaching. So a comparative exercise between residential and non-residential provision would reveal that the Canterbury course represents about 16 weeks of an academic year. That is, that it represents about 50% of what could be expected of a residential course.

The course, therefore, arguably is too short to deliver a qualitative standard of the subject material required. This observation is further substantiated by the impossibility of the task in conveying anything more than an introductory level, for example, in studying Old Testament in 16 weeks.

The shallowness of provision is reflected in other areas of commitment associated with skills and spiritual formation.

Secondly, it can only be described as curious that the course should devote so much time within its limited resources on sexuality, marriage, childhood and adolescence! These areas along with laity development and other related subjects would more profitably be studied in POT and the working context of parochial life.

## 2. THE CARLISLE DIOCESAN TRAINING INSTITUTE.

The Institute trains men and women on a three year part-time training course from Anglican, Methodist and United Reformed Churches for ordained ministry, both stipendiary and non-stipendiary. The course was begun in 1978 as a pilot scheme to train ordinands specifically from the Diocese of Carlisle. Since that time the course has experienced considerable extension as other dioceses and a wider participant group has become involved.

Considerable detail is included in the Prospectus, including an extensive definition of the Nature of Ministry which presumably provides a basis for the course. This definition can best be described as "ambiguous" and indeed begins by exploring a whole range of ambiguities associated with the Church, the world and Ministry. Of particular interest is the definition's view of the ordained ministry,

"As we have seen, the three designations, prophetic, pastoral and priestly, belong to the whole people of God, and not exclusively, though necessarily, to the ordained ministry. Those ordained represent the rest...."

Clearly the Scheme views the ordained ministry as a representative body of the wider ministry of the whole Church. The Apostolic nature of the ordained ministry is also referred to insofar as the ordained ministry represents the catholic Church to the local Church and indeed the authority and person of Christ to the local Church. This definition is a useful introduction to the programme.

### *Course Aims:*

Declared aims are:-

1. To build upon the existing and acquired expertise of each student.
2. To foster and develop the specific skills and attitudes already possessed by the candidates and necessary to an ordained ministry.

3. To enlarge the area of knowledge and deepen the level of understanding of the inherited theological tradition.

Three related approaches are adopted in the achievement of these aims. These include the provision of an extensive *foundation unit* which offers an opportunity for *information*. There is a second unit designed to accommodate personal needs of the students in the acquisition of personal skills for public ministry. This may be regarded as an element of *Ministerial Formation*. Thirdly, there is a special unit undertaken each summer and consists of original work which is based on the student's experience and learning. It is not very clear what precisely this element involves but possibly there could be issues of *Personal/Spiritual formation* associated with it.

The Prospectus also includes some interesting exercises in the construction of a student profile and guidelines for self-assessment, Incumbent's assessment, Tutor's assessment et al. A thoroughness is indicated which may appear daunting, but in the way that it conveys that applicants are being treated with seriousness in their vocational development, it is quite affirming.

#### *Course Structure:*

A clear programme of aims and the objectives necessary to achieve those aims are outlined in the Prospectus. These are so comprehensive that they are worthy of representation in the appendices of this study. This clarity of presentation is continued into the exploration of the content of the training.

#### Ministerial Formation: Weekend conferences.

##### Year 1.

- a) The Church, local and catholic.  
Rites of Passage.
- b) Jewish/Christian relations.  
Heritage of Judaism.  
Synagogue and Seder.
- c) Ministry of Reconciliation.  
Religion and Medicine.  
healing & Wholeness.
- d) Doctrine of the Church.  
ARCIC. BEM.  
Women's Ordination.  
Ecumenism.
- e) The Daily Office.  
Public Worship.  
Lectionary.



f) The Ordinal.

Year 2.

- a) Folk Religion and Rural Church.  
Local History and Local Change.
- b) From text to pulpit.  
The Sermon: Theology and workshops.
- c) The Church and public life.  
The politics of rural/urban deprivation.  
The Church and the Establishment.
- d) Doctrine of the Holy Spirit.  
The Spirit in History.  
Mission and other faiths.
- e) Telling the story in Liturgy.  
Communications.
- f) Meditation.

Year 3.

- a) Church and Community.  
Church and Education.  
Dynamics of Social Change.
- b) Bible today: Liberation Theology.
- c) Church, sex and marriage.  
Alternative lifestyles.
- d) Doctrine of Man.  
Human nature, growth and development.  
Counselling skills.
- e) Occasional Offices.  
Attachment. Separation and loss.  
Bereavement. Counselling skills.
- f) The Lord's Prayer.

Knowledge Information: Midweek meetings:-

Term 1.	Biblical Studies.	2 essays.	4 weeks.
	Kingdom/Eschatology.		
	Wisdom Christology.	2 essays.	4 weeks.
	Pastoralia.	2 essays.	4 weeks.
Term 2.	Pastoralia	Assignment.	4 weeks.
	Doctrine	2 essays.	4 weeks.
	Doctrine	extended essay.	4 weeks.
Term 3.	Special Unit drawing on Biblical studies		
	Pastoralia and Doctrine for an original		
	work of 5000-7000 words externally examined.		
	12 weeks.		

- Term 4. Biblical Studies 2 essays. 4 weeks.  
 Biblical Studies 2 essays. 4 weeks.  
 Ethics ; Case Study & extended essay. 4 weeks.
- Term 5. Ethics 1 essay. 4 weeks.  
 Liturgy Assignment. Extended essay. 4 weeks.  
 Liturgy Assignment. Presentation 4 weeks.
- Term 6. Special Unit drawing on Biblical Studies, Ethics  
 and Liturgy for original work. 5000-7000 words.  
 Externally examined. 12 weeks.
- Term 7. Biblical Studies 1 essay. 4 weeks.  
 Liturgy Assignment. Project. Extended essay 4 weeks.  
 Ethics Assignment. Extended Essay. 4 weeks.
- Term 8. Biblical Studies. 1 essay. 4 weeks.  
 Pastoralia Assignment. Presentation. 4 weeks.  
 Doctrine. 1 Essay. 4 weeks.
- Term 9. Special Unit drawing on the whole course for  
 an original work of 5000-7000 words, externally  
 examined. 12 weeks.

Each year there is a summer school at which special projects and assignments are presented. The mid-week sessions employ a variety of teaching methods including seminar and tutorial groups.

*Course Survey:*

The Carlisle Diocesan Training Institute is a product of a training course that has been educationally thought through. There is an economy of scale within its curriculum which achieves a remarkable amount of integrated material in the time available. The clarity of arrangement and presentation suggests all the benefits of a highly structured and competent course and this particular Scheme must be one of the definitive Schemes for good practice within part-time ordination training.

**4. THE EAST MIDLANDS MINISTRY TRAINING COURSE.**

The Dioceses of Derby, Southwell and Lincoln jointly organised the East Midlands Ministry Training Scheme in 1973 to specifically train men for what was called the auxiliary pastoral ministry. The Scheme also provided an opportunity for lay people to train alongside prospective clergy and the enterprise was linked with the Department of Adult Education at the University of Nottingham. By 1977 the Scheme had evolved to the stage whereby its tutorial staff became independent of the university extra-mural staff and the name of the Scheme was changed in 1980 to the East Midlands Training Course. Since that time Methodist and United Reformed ministers have been trained on the course besides clergy for the Church of England.

The course offers training for a whole variety of ministerial practice and practitioners who include:-

Members of the public who wish to deepen their understanding of the Christian faith. (Commitment to either ministry or Christianity is not required.)

Those who are considering some form of ministry, but who are not sure what that ministry should be.

Accredited lay ministry and Readers.

Non-Stipendiary ministers in the Church of England, the United Reformed Church and Methodist Church.

Full-time ordained ministers in all three Churches.

Substantially the course leads to the award of the University of Nottingham Diploma in Theological and Pastoral Studies and three major subject areas are explored within this course. a) The Christian Tradition. b) Individual, Society and the Church. c) Pastoral Training. The course takes three years to complete.

*Course Commitment:*

Each year there are 30 weekly classes of two hours duration, eight residential weekends and an 8 day residential component. A commitment to 30 hours each year to pastoral work is also expected. The course requires satisfactory attendance at the weekly classes and residential events; continuous assessment to the satisfaction of the examiners in course work, practical work and formal assignments; and the completion of an examined dissertation of 8,000 words length.

*The Scheme of Study:*

Part 1. The Christian Tradition:

- a) Contemporary Interpretation of the OT
- b) Contemporary Interpretation of the NT
- c) Christian Theology 1.

The Individual, Society and Church:

- a) Church History 1.
- b) Church and Society.
- c) Perspectives in Sociology.

Pastoral Training:

- a) Human Relations.
- b) Pastoral Studies Units.

## Part 2. The Christian Tradition:

- a) Contemporary Interpretation of the NT.2.
- b) Christian Theology 2.

## The Individual, Society and Church.

- a) Church History 2.
- b) Liturgy.
- c) Ethics.

## Pastoral Training:

- a) Pastoral Theology.
- b) Pastoral Studies Units 2.

*Course Survey:*

The east Midlands Ministry Training Course has the merit of seeking external validation for its work from a university, and a university that enjoys a high reputation in the adult education field. It also offers a course that is quite compact in its subject areas and gives a refreshing degree of attention to Church History within its syllabus.

Further, the course clearly makes a realistic attempt to adopt an integrated approach to applied theology, and relates closely with the associated disciplines of Psychology and Sociology.

However, it should be observed that the part-time nature of the course renders the delivery system of what is expected to be essentially shallow. On the basis of teaching time that is available, a residential course can achieve about 15 hours each week for a ten week term, an annual delivery of 450 hours. The part-time diploma course has 30 two hour classes providing 60 hours teaching opportunity; 8 residential weekends which would provide a further 16 hours teaching per weekend at full stretch - that is 128 hours per annum; an 8 day residential course which on an 8 hour day teaching element would provide a further 64 hours teaching opportunity. In total this means that 232 hours would be available each year for teaching purposes compared with the full-time residential capability of 450 hours, just over 50% of what is possible on a full-time course. It is difficult to believe that in either quantity or quality of work that the part-time course could approximate the provision made on a full-time course.

Notice has also been given, when the residential colleges were surveyed, that the inherent danger of association with the universities is that the Colleges would simply become halls of residence to university provision, rather than colleges in their own right. The East Midlands Ministry Training Course clearly has placed all its eggs in the university basket which begs the fundamental question of whether or not the university is the right place to train

people for a specific professional and ordained ministry in a particular Church. The fact that the course is so open with regard to its participant group would suggest that this aspect of its training hardly features in its priorities. In other words, to what extent could the course really claim to prepare men and women for ordained ministry in the Church of England? The competence of the universities to assist people to acquire a given knowledge discipline is not questioned; to fully equip individuals to master the professional requirements of a given Church is. The course may be regarded as introductory - and indeed claims to meet the needs of those who are seeking after vocational truth in a form of adult catechumenate - and may provide a good knowledge base for further specific training. But clearly the spiritual and ministerial formative aspects of ordained ministry in the Church of England would need further and considerable attention.

##### 5. THE GLOUCESTER SCHOOL FOR MINISTRY.

The School was established in 1963 and initially provided a one year non-residential course for candidates entering a retirement ministry. It has since extended to a three year course and has a student body of about 40 members. The development of the course has always been associated with the non-stipendiary ministry of the Church of England.

###### *Course Structure:*

Year 1. Two evening sessions each week during three eight week terms.

Term 1. Study Skills - 4hrs Parish investigation 8hrs  
 Spirituality - 4hrs  
 Authority - 4hrs Vocation Seminar 8hrs.  
 Society - 4 hours.

Term 2. Spiritual Tradition 8hrs OT Introduction 8 hrs.  
 Liturgy - 4hrs NT Introduction 8 hrs.  
 Doctrine - 4hrs

Term 3. Voice Production - 4hrs Church History.8 hrs.  
 Parish Investigation- 4hrs  
 Liturgy - 4hrs NT. Mark. 8 hrs.  
 OT Patriarchs - 4hrs

Year 2. Two evening sessions each week during three eight week terms.

Term 1. Sin/Forgiveness - 4hrs NT. John. 8 hrs.  
 Theology of Work - 4hrs  
 Liturgy - 4hrs OT Prophecy.8 hrs.  
 Social Placement - 4hrs

Term 2. Ethics - 8hrs Social Placement  
 Doctrine - 4hrs 16hrs.  
 Liturgy - 4hrs

Term 3. Ethics - 8hrs Justice 8 hrs.  
 Sermon Construction - 8hrs NT Paul 8 hrs.

Year 3. Two evening sessions each week during three eight week terms.

Term 1. Group Dynamics - 8hrs Parish Placement  
 Placement - 4hrs 30 hrs.  
 Liturgy - 4hrs

Term 2. Ecclesiology - 8hrs Preaching 8 hrs.  
 Pastoral Theology - 8hrs NT Exegesis 8 hrs.

Term 3. Church in world - 8hrs Ministry 8 hrs.  
 Mission - 4hrs Ministry 8 hrs.  
 Liturgy - 4hrs

= 96 hour teaching commitment per annum.

Weekends: Two residential weekends are provided each term on the following arrangement:-

One weekend is a shared experience by all three years which is based on a rolling programme designed to emphasise the integration of theology.

A. B. C.

Term 1. Implicit Religion. Faith. Christian Story.

Term 2. Retreat. Spirituality. Ignatian Sp.

Term 3. Rural Church. Urban Church. Other Faiths.

Year Weekends: Linked to the course development.

Term 1. Faith & Work. Communications. Counselling.

Term 2. Parables. Revolution. Liturgy.

Term 3. Exodus. Ethics. Sacraments.

= 96 hour teaching commitment per annum.

### Summer Schools:

Each year there is an extended summer school provided which adopts a major theological theme and explores that theme from a number of perceptions gained from a variety of disciplines.

#### *a) Death and Resurrection:*

Bereavement. Medical ethics. Visit to a Crematorium. Work of Hospice. Bible studies. Views of afterlife. Conduct of funerals. Counselling of bereaved. Music. Literature. Theology.

*b) Authority and Conflict:*

Visit from police, army, politician.  
Conflict and authority in the Church.  
Historical case studies.  
Visit to a prison.  
Studies on the issue of authority.

*c) The Kingdom and the Church:*

Church community projects.  
Gospel studies.  
Politics and economics.  
Historical interpretations.  
Kingdom and non-Christian faiths.

= 64 hrs of teaching per year.

*Assessment of Students:*

1. Knowledge Base: The course aims to be sure that its students achieve a competence in handling the basic concepts of theology and have mastered a good grounding in expounding the Christian faith, besides betraying a capacity for independent thought. Work is assessed by essays, reviews, workbooks, projects and seminars.

2. Ministerial Skills: Competence is required of the graduates to achieve the skills required of an ordained person. The course, therefore, features a strong element of skills acquisition and appropriate monitoring.

3. Personal Development: Included in this area is spiritual direction and a lot of work in this area is conducted within a group identity.

*Course Survey:*

The Gloucester School of Ministry provided extensive detail about its course which betrayed the fruits of considerable thought and design which went into the course construction. It is a good course which has the clear and modest aim within the limitations imposed upon it of providing a comprehensive and basic theological grounding and also a good skills base. It also has the clear merit of providing its participants with a good introduction which would assist an adult to re-enter the learning context. This induction betrays the sensitivity with which the course approaches its task in adult education besides affirming the principle of preparing individuals for an ordained ministry which is local and specific.

Although the course suffers from the limitation of all the part-time courses, the time available is very restricted, this particular course does maximise its use of such time. It may be suggested that the placement element may be superficial for a part-time course, but this particular course could be used as an example of good practice in the training that would be required in the future for the non-stipendiary ministry.

## **6 THE NORTH EAST ORDINATION COURSE.**

This course is available to all those who wish to enter accredited and ordained Christian ministry within the Church of England and the United Reformed Church and who are over 30 years of age. It draws its student body mainly from the Dioceses of Durham, Newcastle, Ripon and York. It claims to accommodate the diversity which is present in the participants and integrate this to the total experience which is gained.

The aim of the course is designated as preparing men and women for public ministry in the Church by fostering patterns of prayer, discipleship and learning which will sustain them in their public, professional and personal lives. The course admits to being simply the beginning of what will be a lifelong process. The course extends for three years and establishes the priority of equipping its students with the ability to think theologically which is described as a "much bigger agenda than "mugging up" theological books."

The literature clearly wishes to disown any function beyond providing an introductory course in theology and bases its approach on three principles. First, to encourage spiritual development - mainly in the process of the residential elements of the course. Secondly, to provide practical theology which will develop the skills of the participants. Placements and the integration of previous experience with future development is seen as the main means of this provision. Thirdly, there is the engagement with what is described as traditional theology. This is achieved within nine terms of tutorials based on unit books.

The familiar pattern of tutorials, residential weekends and summer schools is therefore adopted. No detail was provided as to the course content or the duration of the time commitment expected of participants.

### *Course Survey:*

The material provided for this course was decidedly thin and modestly presented. It contained a few duplicated sheets which included a substantial amount of testimony from satisfied students. The presentation suggested a strong emphasis upon experiential learning and an attitude approaching the derogatory about academic commitment. It did



not give the impression as being anything outstanding or extraordinary to what has become expected of part-time ministerial training in the Church of England. The redeeming feature which could be gleaned from the literature was its commitment to providing the basis for lifelong learning.

## **7 THE NORTHERN ORDINATION COURSE.**

The course was originally formed under the joint auspices of the Dioceses of Chester, Blackburn, Liverpool and Manchester in 1970. In 1980 it extended its boundaries and attracted candidates from across the Pennines in the Dioceses of Wakefield, Bradford, Sheffield, Ripon and York when it also adopted its present title of the Northern Ordination Course. In 1984, the course was federated with the Baptists, Methodists, United Reformed and other Christian denominations in a commitment to work together in the training process for ministry.

The course describes itself as a part-residential training course which prepares men and women for ordained and lay ministry in the Church of England and the Free Churches. It currently has a student group of 70 and the course extends over three years.

An important statement made by this course is that it addresses directly the question, What Ordained Ministry does the Church require? Their mission statement is explained in the following terms:-

1. An ordained ministry for mission:
2. An ordained ministry that is collaborative with the ministry of all God's people.
3. An ordained ministry that has variety and unity.
4. An ordained ministry that is prophetic
5. An ordained ministry that is open to working ecumenically.
6. An ordained ministry for a plural church in a plural world.
7. An ordained ministry inclusive of women.
8. An ordained ministry capable of coping with change and resistance to it.
9. An ordained ministry of practical theology.

The comprehensiveness of the aims should be noted as they do attempt to address a fundamental question facing the Church ministerial preparation at this time. That question is concerned with the problem of identifying an appropriate role for the ordained ministry in today's Church.

### *Course Commitment:*

There are thirty two week-night meetings of two hours duration held each year over three terms. These meetings are available in three northern centres; Manchester, Leeds and Liverpool. There are also nine residential weekends per year and an eight day summer school. It is also made clear in the literature that from 12 to 15 hours per week will be

required in addition to work at home on essays and assignments. The course uses the commitment equivalent to the Open University as its yardstick.

*Advantages of Non-residential training:*

The form of training offered by the Northern Ordination Course is promoted on the basis that because theology is to do with the whole of life, it may best be learned and applied within the continuing setting of work and daily life. Life itself provides the context for theological reflection. The pattern is advanced as being creative and demanding besides offering an authentic approach to its declared aims.

*Course Content:*

A developmental pattern is provided which includes the following features:-

- Year 1. Induction and Introduction.  
Church History.  
Old Testament.  
New Testament.  
Lay Ministry Project.  
Parish Profile.
- Year 2. New Testament.  
Ethics.  
Worship.  
Doctrine.  
Parish Profile.  
Placement.
- Year 3. Doctrine.  
Philosophy.  
Pastoral Studies.  
Ministry Project.

*Educational Principles:*

The first principle that is enunciated is that of *flexibility*. The course is constructed in such a way that it follows a basic modular structure but also encourages different participants with different training needs some flexible use of the programme. This means that the course is open to a wide participant group.

The flexibility that is made available is fine tuned throughout the course with the introduction of a *profiling process* which continues throughout the participant's involvement on the course. This affords constant monitoring of individual knowledge, skills and qualities as development takes place

Two individual needs are identified in participants. First a working knowledge of the Christian tradition and secondly, a developing personal faith. The course consistently attempts to bring these two themes of the *personal journey* and the *Christian tradition* together.

It is also recognised by the course that one of the vital and basic educational principles under which it operates is that a *major resource are the participants themselves*. Deductive method is clearly predominating.

Further significant information is provided which declares that the course is for *ministerial training*, not just general theological learning. Admission is made of the challenges of this task. "In some respects the role of the clergyperson is in crisis today and ways of interpreting and dealing with this question of role will be addressed."

Finally, the course claims to provide a context for genuine personal and corporate *transformation*.

#### *Course Survey:*

The information provided by the Northern Ordination Course provided very refreshing reading. It determines a clear educational philosophy and builds its provision around the premises of that philosophy. It is an intensive and thorough course and clearly has much to commend it. Its history would suggest its success as the approach became recognised and adopted throughout the north of England.

The Northern Ordination Course pursues vigorously its commitment to non-residential training and seeks to articulate clearly the advantages of this particular training method. In one particular, however, it fails by its own standards. It determines the Open University as its point of identity in terms of commitment and standard. This aspiration is to be applauded. However, the Open University would never telescope into three years part-time what it takes to pursue academically in three years full-time. A pass degree from start in the Open University takes six years to complete, The course provided by the Northern Ordination Scheme would require a similar time commitment of part-time study. (An honours degree can take up to 8 years.) Much of the laudable practice of the Northern Ordination Course fails on this basic weakness of non-residential training.

However, the course does remain a strong contender for premiership in the training league.

### **8. OAK HILL MINISTERIAL TRAINING COURSE.**

Oak Hill is a recognised Church of England Theological College situated near Finchley in northern London. It also provides non-residential training for those who have been recommended for training in the Anglican

ordained ministry, both stipendiary and non-stipendiary. The course is also recognised by the United Reformed Church as an appropriate course for its candidates. Although Oak Hill Theological College is identified with the Evangelical tradition within the Church of England, it is enthusiastic to offer its non-residential course to a wide churchmanship student constituent body.

*Course Commitment:*

28 two hour evening sessions are provided each year of the three year course. There are also eight residential weekends and an eight day summer school each year. As with the other non-residential courses, emphasis is given to home study and assignment preparation.

*Course Content:*

Oak Hill offers a clear outline for its educational programme which is divided into three distinctive year components.

Year 1. The initial year aims to provide good foundations in the following subject areas.

Old Testament.	New Testament.
Christian Doctrine.	World Views.

Year 2. The foundation study is extended with exploration in the following areas.

Biblical Studies.	Christian Ethics.
World Religions in Britain today.	Christianity and Society.

Year 3. The general perceptions that have been gained are given a sharpened focus by a skills emphasis in training for ministry.

Church Communication.  
Christian Worship.  
Pastoral Counselling.  
Christian Spiritual Growth.

An important component which is recognised on this course is Church History which is featured within the summer school programme.

*Course Survey:*

The advantage of oak Hill is that it offers a clear outline to its course programme which is basic in its ambition. It also makes clear that its expectation is rigorous in these fundamental particulars, therefore, it would appear to operate on the principle that it is better to attempt less well than more badly. It would have been useful to have had more detail about the skills content of

year 3, but one can be in no doubt that years 1 and 2 would provide a very good knowledge base for further development.

### 9. THE OXFORD MINISTRY COURSE.

"We believe that Theology is both a series of subjects concerned directly or indirectly with Christian Revelation, and an integrated body of thought whereby Christian people discern, in history and the world around them, the signs of God's purpose." This statement forms the introduction to the Oxford Ministry Course. The course is seen as a dialogue between the students who bring to the course the experience of their discipleship and the opportunities to explore the biblical foundations of Christianity and the development of its living tradition.

The aim of the course is to develop a critical understanding of Theology as an attitude of mind concerned with God's relation to the world and the world's relation to God. The course therefore deepens the personal experience that participants bring to the process. This exploration is achieved,

- a) by studying the Bible and learning how to apply the tools of biblical criticism and exegesis.
- b) by learning historical analytical methods and examining the Christian tradition in its historical context.
- c) by the examination of how cultural and social factors have influenced such key areas as doctrine, worship and mission.
- d) by considering the values and lifestyles of present day society in the light of the Christian Gospel and tradition.

The course is available for candidates, both men and women, over the age of thirty, entering the non-stipendiary ministry or for a stipendiary ministry whose academic background or domestic situation suggests that non-residential training to be the most suitable option.

#### *Course Content:*

Completion of the course here outlined leads to the award of the Oxford Certificate in Biblical Studies.

*Essays, Projects and Tutorials* over three years covering the following subject areas:-

- Renewing learning skills.
- Introduction to theological disciplines.
- Context of Belief associated with
  - History.
  - Sociology.
  - Philosophy.

- Other Faiths
- Ecumenism.
- The Christian Gospel.
- Old Testament.
  
- New Testament.
- Content, Ideas, Development.
- Christian Believing.
- Doctrine.
- Deism. Christology.
- Ecclesiology. Ministry.
- Humanity. Sacramental Life.
- Discipleship.
- Spirituality
- Liturgy.
- Worship.
- Ethics.
- Mission.
- Evangelism.

*Day schools, weekends and annual residential* which focus on:-

- The Group: Process, valuing and sharing, experience, the Voluntary seminar.
- Dealing with Stress: Listening, Counselling, Spiritual Direction, Ministries of Forgiveness and Healing.
- Understanding Christian Presence and Ministry in the world of work.
- Parish Skills: Leading worship, preaching, rites of passage, Baptism, Confirmation, Marriage and Funerals.
- Leadership Roles: Specialist skills, Chaplaincies, Adult Catechumenate, Evangelism.
- Retreat: Spiritual and personal growth.
- Management Roles: time, job description etc...
- Preparation for POT and CME.

The course receives support from the Oxford University Faculty of Theology and the Theological Colleges in Oxford, particularly St Stephen's House.

*Course Survey:*

The Oxford Ministerial Course clearly sets out its agenda and creates a healthy balance between good experiential method and applied academic pursuit. It rounds the course by an informed induction process which introduces participants to re-entering the learning context besides

preparing participants for future development in POT and CME. The basic pattern of academic, ministerial and spiritual formation can be detected within the course programme.

Other strengths would include the close relationship it enjoys with the university and its clear identity with the ministerial strategy of the Oxford Diocese. Fortunately the course does not appear to have committed itself totally to the university mould to the extent that it loses its distinctiveness. There would be much to commend continuing the course in some form as part of the POT process, particularly within the Diocese of Oxford. Overall a good course which is attractively presented.

#### **10. THE ST ALBANS MINISTERIAL TRAINING SCHEME.**

The St Albans Ministerial Training Scheme was started in 1976 to serve the St Albans Diocese. It aims to provide an appropriate part-time training course for a variety of ministries, ordained and lay, paid and unpaid, full and part-time. The three year course is provided on a circulating basis and is held in three centres based in Bedfordshire, East and West Hertfordshire. In recent years the course has also admitted students from the United Reformed and Methodist Churches. The maximum availability on the course is for 24 students each year.

##### *Course Commitment:*

There are two evening sessions each week for about thirty weeks of two hours duration. There are five residential weekends each year and one eight day summer school. Time is also required for private study.

##### *Course Distinctiveness:*

The Scheme was formed to benefit the individual participants and supply the Church with trained ministers according to its needs. The advantages identified and promoted by the course are:-

- a) The studying with people of other Christian affiliation exposes participants to wider religious experiences.
- b) Because the Church's primary task is to serve God in the working context of the world, a part-time course retains the focus of this commitment.
- c) The integrating of training for both lay and professional ministries inculcates a collaborative style which is being adopted within the Church as a whole.

Recognition is given that people enter the course

from a wide variety of starting points but no indication is given as to how this heterogeneous group is accommodated.

*Course Aims:*

- to help students to develop a personal awareness and discipline in spirituality, self-understanding and social attitudes.
- to increase knowledge and understanding of who God is and how God acts by i) Studying the Bible. ii) Studying the Church's traditions. iii) Studying human behaviour and social institutions. iv) reflecting on individual experience.
- to develop skills which assist the practice of ministry.

*Course Structure:*

Year 1.	Evening a.	Evening b.	Weekends.
	a) Pentateuch 5	Sociology 10	Christian Community.
	b) Ethics 5		Moral Issues.
	c) Prophecy 6	Politics & Economics 10	Group Dynamics
	d) Belief in God. 5		Natural Sciences.
	e) Gospels 10	Placement 4 Ministry 1 Unstructured 4	Secular Experience.
Year 2.	Summer School : Early Church History. Liberation in Xian Thinking. Theology & Practice of Mission. Pastoral Theology.		
	a) Spirituality 8	Psychology 10	Reconciliation. Spirituality
	b) Church Hist 4	Liberation 4	Worship
	c) NT. 6	Doctrine 2	
	d) Biblical Tradition 2		Biblical Reflection.
	e) Placements.		



Year 3. Summer School : Church in the World.

Worship.	14
Ministry & Sacraments	6
History	4
OT	4

a) John	4	Communications	10	Prophetic Task
b) Doctrine	8			Ministry at Work.
c) Topics	6	Placement		Preaching.
d) Ethics	5	Initiation	4	Ministry
e)		Pastoral Theology	12.	

Assessment is conducted collaboratively between student and staff and includes elements of self assessment.

*Course Survey:*

The integration of theology with social studies which is a speciality of this course must be one of its strong features. However, one suspects that given the amount of time available the course is probably too ambitious in its comprehensiveness. Further, one detects an emerging imbalance within the course in favour of what may be termed secular studies. It is very important that these foundation courses do in fact provide a firm and strong theological foundation and it may be suspected that this particular course is so extensive within its remit that it can only provide a degree of shallow reflection.

**11. THE SOUTHERN DIOCESES MINISTERIAL TRAINING SCHEME.**

This course is based at Salisbury Wells Theological College and trains men and women for ordination in the Church of England and other denominations by arrangement. Students are drawn from the Anglican Dioceses of Bath & Wells, Bristol, Chichester, Portsmouth, Salisbury and Winchester.

*Course Content:*

A series of study units is provided which has been designed on the principles of non-residential distance learning. Each unit contains a range of weekly assignments which involve reading, written work, practical exercises and the assistance of a local tutor. The pattern of training which emerges from this process is as follows:-

Term 1. Introduction: Spiritual, theological, personal and ministerial review. 3 months.

Term 2.3.4. Inheritance of Faith: Biblical, historical

doctrinal and theological basics are examined.  
1 year.

Term 5. Placement: Students are required to undertake a placement and learn how relate this experience to theological thinking. 3 months.

Term 6.7.8. Integrative Theology: Using a thematic and issue based approach, students are taught to integrate their perception and understanding of the Gospel, the world and the Church. 1 year.

Term 9. Stewards of the Mysteries of God: Time is given for theological reflection associated with

Mission, worship etc... in preparation for ordination.

*Residential Training:*

In each of the three years, students spend 5 residential weekends at the college which allows work on pastoral skills, prayer and spirituality to be pursued. Group work is a dominant feature of the weekend sessions. There also is each year an eight day residential summer school.

*Course Survey:*

The course provided by the Southern Dioceses Ministerial Training Scheme is closely identified in method and approach to that of Salisbury Wells Theological College. This distinctiveness is related to two basic considerations. First, there is the thematic approach to the various disciplines associated with theology, particularly in the elements described as "Integrative Theology". Secondly, there is the extensive use of group method and reflection within the learning process adopted by the course. How far the time available allows this process to be successfully applied remains a matter of speculation. As a method option the one of group dynamics requires intensive and extensive amounts of time to effectively operate. This would render this course by its distinctive nature to be of most advantage to a specific client group.

**12. THE SOUTH WEST MINISTRY TRAINING COURSE.**

Based in the counties of Devon and Cornwall, the South West Ministry Training Course was established in 1978. The course is open to candidates for stipendiary and non-stipendiary ministry and, along with other courses, also accepts candidates for the united Reformed and Methodist Ministry.

The course lasts for three years and requires a commitment to 25 regionally centred evening sessions, 7

residential weekends and a 10 day Summer School each year. Candidates are mainly drawn from the Dioceses of Truro and Exeter.

The literature declares advantages associated with part-time training to be: First, the continuing contact with the local Church and the ordinary working community. Secondly, there is the practical issue of the family not being uprooted by training. Thirdly, there is the prospect that theology would constantly be related to life.

*Course Content:*

Recognition is given to the previous experience of participants and this is integrated into a personal and spiritual growth model. To assist this each student is

assigned a spiritual Director. So *personal and spiritual formation* clearly registers highly within the course.

The Christian tradition is also recognised as representing a body of knowledge which requires to be explored and assimilated by those training for ministry. The course is, therefore, integrated with the Exeter University Certificate in Theology which is taken over two years of the course. This foundation is built upon by additional material associated with Doctrine, Liturgics, Ethical and Pastoral Studies which is provided on residential events. Attention is further given to the practical operation of ministry in terms of *skills formation* during the evening sessions of the third year.

*Assessment:*

Members of the course are examined on the basis of written assignments which are submitted during the course. In all 25 pieces of work will be submitted in essays, exegetical work and practical reports.

*Course Survey:*

Little detail was in fact provided within the return about this course, so it is difficult to estimate the orientation and emphases of the course content. However, the integration with Exeter University for part of the course seems an economic and useful strategy which also adds an external monitoring to the programme. This in turn adds to the legitimacy of the course. The material that was returned was well presented and this provides a degree of attractiveness which is not always the hallmark of the Church initiatives in education.

### 13. WEST MIDLANDS MINISTERIAL TRAINING COURSE.

Based at Queen's College, Birmingham, the West Midlands Ministerial Training Course offers education and training for ordained and lay ministry within the Anglican and non-conformist churches on a part-time basis. The Course declares itself to be concerned both with theological education and ministerial training, indicating a clear and purposeful set of principles.

#### *Course Aims:*

The educational aims of the course are:-

- to offer a wide and varied *experience* of Christian practice based on spiritual and personal development.
- to engage an understanding the *context* of ministry and critical theological reflection.
- to understand the Christian *tradition* and learn the appropriate methods of enquiry.
- to acquire the necessary *skills* for ministry.
- to be *open* to future development.

#### *Course Commitment:*

The three year course involves commitment to 31 evening sessions each year of two hours duration. These sessions are preceded by an act of worship and a meal. In the first year there is an extra commitment of 5 day sessions held at a weekend. There are seven residential weekends each year and one residential week of eight days.

#### *Course Content:*

The evening and day session of year 1 cover the following areas:-

Gospel in Context 1.	1 Corinthians.
Gospel in Context 2.	Mark.
Gospel in Context 3.	Isaiah 40-55 & Hosea.

#### Year 2.

Theme	Incarnation	John.
	Creation	Genesis 1-11 & Colossians.
	Salvation	Romans & Jeremiah.
	Oral Communication	2 Sundays.

Year 3.	Life in the Spirit	Galatians and Deuteronomy.
	Church in Mission	Luke and Acts.

Ministry    Matthew & Philippians.  
Pastoral Studies                                2 Sundays.

Residential Weekends:-

Bible. Spirituality. Ministry. Pastoral Studies.  
Communication. Mission.

Summer Schools:-    Counselling.  
                                  Racial Awareness.  
                                  Worship.

*Course Assessment:*

Continuous assessment is applied to students in reports from tutors, self assessment and group assessment. Work presentation is also assessed on a grading scale as follows:-

Presentations	- 10 minute talks	- 5
Reviews	- Books etc...	- 4
Essays	- Exegesis etc..	- 11.
Long Essays	- 3000 - 5000 words	- 9.

*Course Survey:*

There are some attractive features to this course which adopts a thematic approach to its theological studies. Its clarification of the different requirements to provide a good theological foundation base and working knowledge besides clear skills training for ministry is useful. In this particular case one suspects that the strength of the course may reside in its reflective approach and skills training rather than its theological foundation. The choice from the Biblical Canon is highly selective and hardly comprehensive. This bears out suspicions about part-time training courses and their capability in delivering expectations within their limited time scale. The material sent about this course, however, was well presented and clear and within the limitations imposed upon it the course does attempt a good programme of study.

Variation in Emphasis:

The courses on offer possess a range of common features which have already been explored previously in this chapter. However, there are some subtle differences in the courses provided. These differences tend to be focussed on points of emphasis which can be identified in the various

courses. For example, some courses provide a clear academic foundation for the knowledge base which needs to be acquired. Other courses invest much more time and commitment to deductive experiential processes. Some have clear links with local universities, others do not. The following matrix highlights some of these differences which are of emphasis. Clearly all the courses would consider themselves to provide a good academic base, but this is not always clearly stated in the literature.

*Key to the Matrix:-*

1. Canterbury School of Ministry.
2. Carlisle Training Institute.
3. East Anglia Ministerial Training Course.
4. East Midlands Ministerial Training Course.
5. Gloucester & Hereford School of Ministry.
  
6. North East Ordination Course.
7. Northern Ordination Course.
8. Oak Hill Ministerial Training Course.
9. Oxford Ministry Course.
10. St Alban's Ministerial Training Scheme.
11. Southern Dioceses Ministerial Training Course.
12. Southwark Ordination Course.
13. South West Ministerial Training Course.
14. West Midlands Ministerial Training Course.
  
- a. Academic Input.
- b. Experiential/Deductive method.
- c. Integrative Learning.
- d. Thematic approach.
- e. University Association.
- f. Adult Learning induction process.
- g. Preparation for CME.

	a	b	c	d	e	f	g
1.		*	*	*			
2.	*	*	*	*		*	*
3.							
4.	*	*	*	*	*	*	

	a	b	c	d	e	f	g
5.	*	*		*		*	*
6.		*	*				
7.	*	*	*	*		*	
8.	*			*		*	
9.	*	*	*	*	*	*	*
10.		*	*	*		*	
11.		*	*	*		*	
12.							
13.	*		*	*	*	*	
14.		*	*	*			*

From this matrix, it will be recognised that the Oxford Ministry Course provides what may be regarded as the most rounded course on offer with an even balance of emphases. From that standard, the other courses which include an academic orientation could be listed as the Carlisle Diocesan Training Institute, the East Midlands Ministerial Training Course, the Gloucester and Hereford School of Ministry, the Northern Ordination Course, the Oak Hill Ministry Training Course and the South West Ministry Training Course. The courses with a University involvement are the East Midlands Ministry Training Course, the Oxford Ministry Course and the South West Ministry Training Course.

#### Prognosis for the Future:

The part-time, non-residential training programme for the Church of England may be in a state of reform at

this time, but it probably has an enduring future. Indeed, some may press for it being the educational design for the future. If this is to be the case, then there is a strong argument pressing for an extension of the provision and the regular monitoring of quality control within the provision made. There are examples of good practice within the present courses and the Church has acquired experience in this field, but it could do better and if it is to replace residential training it will have to do better.

It may be suggested that improved provision would be a highly appropriate preparation for the non-stipendiary ministry. It could equally be argued that it would be inappropriate for the full-time ministry of the future which will require a highly skilled and trained establishment. This training simply could not be accommodated within the provisions of a three year part-time training course. Clearly this would mean that the present arrangement by which no distinction at the selection stage is made between non-stipendiary and stipendiary ministry would have to be modified and probably abandoned

The future pattern of ministerial provision suggests that we shall have fewer full-time ordained clergy who will have increased responsibilities and tasks in serving the existing parochial system. This argues strongly for greater precision within training which will have to be full-time and highly competent in providing a comprehensive knowledge base, extensive skills and confident spiritual formation within the ordained ministry. These highly trained clergy



would then staff clusters of parishes very much in the role of team leadership.(5) They would be assisted by other part-time clergy who would have received a less intensive non-residential training, but who would be equipped with a good basic knowledge of theology, a competent acquisition of skills to operate within their working context, personal and spiritual maturity and a preparedness to deepen their skills and ability by continuing ministerial education.

In effect, this will mean a return to the medieval model of ministerial provision. It may be recalled that the vast dioceses of the medieval Church were staffed by local clergy who occupied themselves by farming glebe or, for example, being the local barber. The Church's full-time personnel were specially trained to occupy the Civil and Ecclesiastical service. This two tier system worked well in the past and probably will in the future. The danger is of course the creation of a first and second class clerical profession. However, it could be argued that this is what is emerging anyway under the present system and it should be honestly recognised as such.

The Grace of Holy Orders is conferred regardless of qualification or worthiness, as no system of preparation could ever render the recipient worthy of the Orders given. However, within the Order of Priest or Deacon there could be specific training programmes to meet identifiable ministerial needs.

Some non-residential courses also appear to have adopted an anti academic posture. This is indicated by an

undue emphasis on experiential learning as distinct from "book" learning.(6) This development is unfortunate and is based on misconceived educational philosophy. First, any form of experiential learning would be deficient if it relied completely on personal experience important such experience may be. There is a wealth of experience collectively embodied in history and tradition that equally needs to be comprehended in the shared praxis process.

Secondly, there is the implied notion that introduces a class consciousness into education. This notion suggests that if people from the working class engage educational pursuits, they are not capable of academic application. This is a serious form of inverted educational snobbery with which the Church should not be identified. Regardless of background, a good adult religious educationalist would maintain that with the right opportunity and correct attention all should be able to have access to the benefits of good academic learning. The attitude is sadly perpetrated under the guise of providing good educational methods which are best suited to the working class. In reality many of these methods are quite patronising and indeed dismissive of the capabilities of many people.

The integrative approach which has been promoted by many of the courses is a feature to be commended. That integration, however, should be extended to include a closer relationship between the various stages of learning which are engaged throughout life. There should be clear integration between preparation for ordination and what

takes place after ordination and indeed through into continuing ministerial education. The non-residential courses are in a good position to foster this development. These courses inculcate the discipline and model of part-time study that becomes the hallmark of learning after ordination takes place. The fact that many of the courses take place in theological college centres associated with the Diocese confirms the potential for this development.

It will then be clear that there is a future for non-residential training for the ordained ministry given the reforms suggested in this study. These reforms are associated directly with the emerging pattern of ministerial need and the anticipated provision required to sustain the parochial ministry.

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## Chapter 7. POST ORDINATION TRAINING.

### Introduction:

In the Ordering of Deacons contained in the 1662 Book of Common Prayer, the ordaining Bishop asks of the presenting Archdeacon.

"Take heed that the persons whom ye present unto us be apt and meet for their learning and godly conversation to exercise their Ministry duly, to the honour of God, and the edifying of his Church"

The Archdeacon replies,

"I have enquired of them, and also examined them, and think them so to be." (1.)

A similar formula is adopted for the Ordering of Priests. In both cases a quality in learning and examination is required. By implication, the year normally taken between the admission to the Diaconate and the Priesthood is one of continuing learning specifically within the terms of post-ordination Training. This would indicate that for at least 500 years some expectation of post-ordination Training within the Church of England was present.

It is difficult to specify precisely what form such training took. However, until comparatively recently, clergy of the Church of England prior to their admittance to priests Orders were required to present their "priesting papers" to the Archdeacon. These "priesting papers" were in the form of essays or a dissertation upon a subject title

set by the Archdeacon, the examination of which added integrity to his assurance to the ordaining Bishop.

It should also be recalled that until the early part of the nineteenth century there were no theological training colleges in existence. Candidates for the ordained ministry received their formal education at the university and then were given a brief amount of instruction by the Archdeacon or his delegates prior to ordination as a Deacon. Of course, theology may have been the candidate's university discipline; but this was not specifically required. It has been for some considerable time a feature of the Church of England clergyman that they brought a university education that was multi-disciplinary to the ministry. Classics or Mathematics were considered as viable in learning terms as theology for the purposes of preparation for ministry. (2.)

It was considered sufficient that the candidate for ordination was a graduate, who could then be "examined" by the ordaining Bishop or his Archdeacon. Bishop Marsh of Peterborough in 1820 used this method of examination in the form of eighty seven cunningly chosen questions on the matters of justification, predestination and regeneration to sift out suspect Evangelicals from the establishment of his Diocese. The system appears deficient in many educational particulars, but it is clear that since the Book of Common Prayer was introduced to the Church of England forms of pre and post-ordination training were present within its ministry and remain implicit within the historic formularies of the Church of England.

Accordingly, the claim in the House of Bishops, General Synod Report - *The Continuing Education of the Church's Ministers*, that "Organised continuing education is a recent arrival in the Church of England." cannot be agreed by this study. (3.)

This is particularly the case when it is recalled that it has been consistent and organised practice within the Church of England for the newly ordained to "serve their title" in an assistant curacy prior to being admitted to their incumbency. The model of post-ordination training with a training incumbent applied in this system was essentially teaching by example and experience within the context of the parish. The assistant curate "shadowed" his incumbent and learned the skills and techniques of parochial ministry by observation.

The Ordinal of the Book of Common Prayer contains other notable and implicit references to the importance of learning that was associated with the vocation and ministry of the ordained. For example, in the Bishop's charge to the candidates there are frequent passing references to the association of ministry with education which we have discovered to be a factor of identification throughout Christian history.

"It appertaineth to the office of a Deacon... to read Holy Scriptures and Homilies in the church; and to instruct the youth in Catechism:" (4.)

"And now again we exhort you..into how high a dignity and to how weighty an office and charge ye are called: that is to say...to teach, and to premonish."

"Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves.. consider how studious ye ought to be in reading and learning the Scriptures..."

"are you determined, out of the said Scriptures to instruct the people committed to your charge...."

"so that you may teach the people committed to your cure and charge with all diligence...."

"Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same..." (5.)

Post-ordination training has, therefore, been a long established practice within the Church of England. It has been recognised as an essential feature in the preparation of the newly ordained for their future parochial ministry. So essential has this recognition been, that it remains the only element within the continuing ministerial education remit which receives general recognition as being of a quasi-compulsory nature. Its established position as part of training provision guaranteed that post-ordination training would be recognised as the first "stage in ministry" component in the continuing ministerial education review of 1980.

#### Post-Ordination Training in the Nineteenth Century:

If we examine the post-ordination practices of the last century, we cannot exclude the influence that initiatives in self-help exercised. This manifested itself in the formation of learned societies, often based on the Deanery Clergy Chapters which were formed during the nineteenth century. Such societies provided an opportunity



for clergy to meet and discuss issues which preoccupied their attention, besides providing a means by which they could read and explore together the books which were published. Such enthusiasm for the labour of learning was consistent with the moral principles of the work ethic which were increasingly being enunciated as the century progressed. So much was this the case that Samuel Smiles quoted the example of clergy, Sydney Smith and Dr Hook in particular, within his definitive book - *Self Help*. (6.)

The need for some form of post-ordination training was also encouraged by the practice of absenteeism which was inherited from the eighteenth century and which trickled into the nineteenth century. In this situation, clergy with a modest educational preparation for the ministry and without the expected social connections, were appointed to be curates in charge of benefices held by absentee incumbents. The incumbent would continue to draw the revenue from the benefice and would "sub-contract" the ministry to an appointed curate. The curate would then take care of the normal ministrations that were required. Clearly the expectations of appointing incumbents would include a degree of competence among potential curates which encouraged them to attempt the acquisition of the necessary skills to perform the task expected of them. The system which legitimated such absenteeism has been much criticised and was the focus of much clerical reform, as we have observed, but the indications are that the parishes of the Church of England were not disastrously served by this army

of sub-contracted clergy. Indeed, many betrayed an application and competence in the task which probably meant that the ministrations of the parish were better conducted than by the non-resident incumbent. (7.)

We have also noted that in the nineteenth century there was a growing awareness among the clergy to establish themselves as a professional body.(8.) Frequent meetings of the group for learning was one of the ways in which this professional identity was confirmed. The growth of the number of Theological Colleges as the nineteenth century progressed inculcated patterns of discipline and learning which the clergy carried into their active ministry. It may be suspected that such learning patterns continued to be applied particularly during the first year following ordination when such clergy were serving their title and, therefore, were still regarded as being in a training mode.

It should be recognised that external influences were very determinative in the educational practices that emerged as the century progressed. We have noted the principle of the work ethic and the urgency to professionalise the clergy which arose due to external pressure upon the Church. We also may observe that the effects of the Industrial Revolution also had its influence particularly in the method of post-ordination training that was adopted. The Industrial Revolution not only brought about the creation of many new parishes and the need to redistribute a clergy force which had been trained to meet this new social phenomenon, but we can detect that the

training methods of the clergy entering the ministry were borrowed from those of the factory. The newly ordained served their curacies with an experienced and senior incumbent. In factory management terms, this could be described as "sitting with Annie". In other words, new factory workers were often placed with experienced "hands" to learn the skills of the task. Learning by observation was the method employed. This was precisely the method which was adopted by the Church as its major element of post-ordination training.

Post Ordination training in the Twentieth Century:

Increased recognition of training incumbents and parishes:

As we progress into the twentieth century, the learning by observation method was confirmed with the identification of training incumbents within each diocese. As we shall see, the importance of this role in the educational process continues to have significance through to the present time. There was, however, a subtle change which occurred and which added to the importance of the training incumbent's role. This change in policy placed the newly ordained not only with recognised training incumbents, but also located the new curates in designated training parishes. It has been observed that training incumbents were recognised as senior and experienced clergy. It may further be summarised that such clergy occupied centres of success and good parishes. The salient point that this evolution in policy suggests is that training in good

practice becomes important. The placement of the newly ordained with capable incumbents in successful parishes was thought to equip them with the good practice that they could then transfer into their own ministries in subsequent appointments. As this policy gained popularity, it was not unusual to find key parishes within the Dioceses which were staffed by large numbers of assistant curates. In my own case, my second curacy was served in a thriving west Leeds parish along with two other curates and with an incumbent who was noted for training curates. By the early 1960's this policy was proving increasingly exceptional but it does indicate how resilient the practice was.

New posts of responsibility:

Following the second World War, the role of Bishop's Examining Chaplains was resurrected along with the requirement for priesting papers. In many cases the resurgence of this practice retained the old emphasis on scholarship and academic competence. Extended essays were required on theology or liturgics. However, in some dioceses a more applied approach began to emerge with the subject of the extended essay being related to some area involved in the practice of ministry. Again, in my own case, one was required to write an extended essay about the specialist skills required in ministerial practice on the new housing estates which were being built in the 1960's. (Paradoxically, one has never served on an housing estate in 23 years of parochial ministry!) The example serves to illustrate the growing emphasis upon skills ministry for

specialised situations which has featured in post-ordination training since the last great War.

A further significant development, which was admitted since the Second World War, was the creation within the Dioceses of post-ordination training Directors. The people who filled these posts were drawn from the Diocesan hierarchy and frequently were personnel who had transferred from Theological College education. The seniority of the appointment added importance to the provision of post-ordination training and introduced an extra tier to the educational structure. The training incumbent no longer exercised sole responsibility for the training of the newly ordained. That responsibility became shared, if not dominated, by the Diocese. It may be noted in passing that the creation of this post returned the practice of the Church to its medieval pattern where it has been observed that the Cathedral Chancellor post was created for this purpose. In many dioceses the post of Director of post-ordination training was linked with that of Cathedral Chancellor and Canon in an attempt to give the work its recognised status within the life of the Diocese.

#### Post Ordination Training Since the 1960's

Since the 1960's, the pattern by which those newly ordained are placed with a training incumbent continues. Diocesan Directors for P.O.T. have grown in confidence in their work and new educational models have been adopted. It may be observed, however, that this has not transpired without difficulty. A degree of resentment has emerged

between some training incumbents and the work of the Diocese, the reason for which will be explored more fully later. However, the use of seminar groups has proved popular and has been carried through from techniques used in the Theological Colleges.

Modifications in method and structure:

A further and more recent development was the structuring of the training provision for post-ordination into three groups, based on each of the three years spent in one's title parish. This suggested a progression in learning as experience was gained in the parochial setting and knowledge acquired from pre-ordination training was applied. The splitting of the P.O.T. body into year sections encouraged a more precise attention to be given to the interests of a particular group.

As the educational approach became more student based, a tendency emerged by which the student body increasingly agreed the syllabus of P.O.T. Consequently P.O.T. adopted the method of basing itself on visits of observation. Visits to see how, for example, the police and fire service worked was seen as extending the insights of ministry beyond the immediate parochial setting. Even today many P.O.T. programmes continue to follow this pattern which has the merit of retaining its student based approach. However, it has earned the description from some training incumbents as tantamount to taking the children to the Zoo!

A Central Advisory Committee for the Training of the Ministry report of 1949 outlined a three year course for post-ordination training which included studies in Christian Ethics, Moral and Ascetic theology, Bible, Doctrine, Church in the modern world along with a study of special interest. This approach was continued in a CACTM handbook of 1965 while recommending a more flexible and practical basis for academic study. However, no monitoring was applied to investigate whether these recommendations were in fact implemented.

The disappearance of training parishes:

Since the 1960's, however, P.O.T. has experienced a change in the demise of allocations to training parishes. The designation of specific parishes as recognised training contexts has disappeared and newly ordained clergy are placed increasingly where they are ministerially needed. This has been brought about by the dramatic decrease in vocations to the ordained ministry which has been experienced during the period. The policy of serving a second curacy has virtually disappeared in the Church of England, with the exception of a few dioceses which retain the resources to support them. The Diocese of London remains one of the major providers of second curacy posts. The combined influence of lack of numbers and financial resources to support a full-time ministry has forced the placement policy to be increasingly based on the principle of ministerial need rather than individual training.(9.) The Diocese, under the direction of its bishop, has become the main arbiter in where staff are placed. Formerly, an incumbent could request a curate and, once general

approval was gained from the Diocesan bishop, it was left to the incumbent to negotiate directly with a theological college about a possible candidate for appointment. The constraints of the *Sheffield Report* and its distribution policy have resulted in a specified number of ordinations being allocated to a given Diocese and the internal placement being located in the decision of the Diocesan bishop.

Prevailing Problems which have emerged:

The result of these recent influences upon the parochial ministry has been to encourage a policy by which curates are placed where the parochial ministry needs them, rather than locate them in a particular training parish. Large staffs in key parishes have now virtually disappeared from the parochial scene. Consequently an important element in what formerly was regarded as P.O.T. has been removed. This change has paradoxically given greater importance to the role of the training incumbent within the educational process. The change has also increased the influence of the Diocese which now is not only responsible for P.O.T. but also the payment and housing of the assistant curate. Whoever pays the piper has a tendency ultimately to call the tune.

A further influence which has been transmitted from pre to post-ordination training is the emphasis on individual and personal development.(10.) Formerly the emphasis was upon professional and priestly formation within a parochial setting. This policy was based on equipping and



shaping individuals to do a set of given tasks and to become what ordination conferred. Recent policy has been much more concerned with developing the particular gifts that an individual brings to his or her ministerial practice. This has involved a greater use of experiential models of learning that have been already identified in pre-ordination training.

The result of all these influences upon the provision for post-ordination training is to leave the Church with a varied and flexible approach which reflects very much the experience which has been observed as existing within the Theological Colleges. This has the advantage of providing the continuity of familiar learning patterns for the participants and also gives recognition to a variable ministerial pattern which now exists within the parochial pluralism of the Church.

However, problems must also be recognised in this situation. These problems have arisen substantially because the emerging shape of post-ordination training has been reactively determined by the various influences we have recognised. No central planning by either the Church as a whole or a particular Diocese appears to be in place. Individual Dioceses have attempted to provide some structure for their P.O.T. programmes, but often these proactive initiatives have failed because no fundamental analysis of what P.O.T. should be doing has been agreed by the Church. The only point of consensus and agreement that has been reached is about the necessity for P.O.T. What P.O.T. is

supposed to achieve at a professional level is left to each Diocese to determine.

No clear role definition for the providers of P.O.T.

The first problem which needs to be addressed is related to the confusion of roles between those who provide post-ordination training. Examining Chaplains to the bishop continue to exist, but often operate without any relationship to others engaged in P.O.T. The status and expectations of the P.O.T. Director in the Diocese continues to lack consistency within the Church of England as a whole. Some P.O.T. Directors may be suffragan bishops, others are parish priests working part-time. In some Dioceses the P.O.T. Director operates a detailed programme agreed by a Ministerial Committee to whom he is accountable. Other Directors adopt a casual approach based on pleasing their student body and without clear lines of accountability. There also is the role of the training incumbent which has been enhanced in importance by recent influences. The training incumbent remains the main provider of P.O.T. for the newly ordained. However, there is no standard by which his performance as a trainer can be measured apart from the crisis which occurs when the relationship between the curate and his incumbent breaks down. Indeed the requirement that a training incumbent should himself be trained is not yet a universal expectation in the dioceses. This failure to determine roles, status and expectations has resulted in a general situation of chaos. Conflict has been experienced between the training

incumbent, who may view the attendance of his curate at a Diocesan training event as wasting time from parish demands, and the Diocesan Director for P.O.T. who find training incumbents unco-operative. One clergyman, who recently was appointed to a second curacy in the Diocese of London, requested that he should join the P.O.T. scheme for those in their first curacy within the London Diocese as his previous Diocese had been so incompetent at the task.

P.O.T. regarded as a "fringe" activity:

The second problem, understandably, is concerned with the marginality with which P.O.T. is regarded. Clearly, in some Dioceses it is appreciated by those who participate, but in many others it is regarded by the participants as a compulsory and unnecessary activity. The only useful function of the meetings being to provide an opportunity for the peer group to meet to discuss the shortcomings of their training incumbent. Part of the difficulty here is the uncertainty and lack of definition about the priestly and diaconal role which exists, along with the emergence of what is called "all member" ministry. Denied a clear identity within a professional role, increasingly learning strategies are focussing on personal and individual development. The shared praxis of group experience in P.O.T. may assist this development to a certain extent, but it does not necessarily enhance professional identity or competence.

Lack of comprehensiveness in teaching methods:

Thirdly, there is the resistance to any inductive approach to learning that has been inculcated in the student body. Deductive method which seeks to explain how theological theory can be applied by an individual to a particular ministerial context is important and should be valued. But in a skills based learning context, which the parish is, inductive method remains the most economic and efficient way of conveying knowledge. Indeed, it could be maintained that the "sitting with Annie" method is inductive, though this would not be recognised by many. What possibly is needed is a balanced and clear explanation about the most appropriate educational methods which need to be applied to P.O.T. As yet no such document exists.(11)

The Status of the Ordained:

A problem which faces most continuing ministerial educational programmes is the simple fact that most initiatives depend on the voluntary contribution of the participants. Even in the matter of post-ordination training, which retains a compulsory aspect, much rests on the co-operation of the training incumbent and the newly ordained. This situation needs explanation as it is not found in other professional bodies. It has to be admitted that should an individual so desire after ordination s/he could continue throughout the rest of ministry without participating in any continuing education. Such a course of inaction would be extreme but is quite possible.

In other professions, mechanisms can be engaged which reinforce constant up-dating of skills and improvement in performance. The carrot of pay increases linked to extra qualifications is balanced with the threat of unemployment if one is clearly not capable of meeting the task. Promotion can be linked to educational improvement and, in extreme cases, neglect and incompetence can lead to legal action. (eg. Dismissal and Industrial Tribunal.) In the Church of England, however, the reality that has to be faced is that none of these mechanisms can readily be applied. Ordination confers upon the recipient a degree of immunity which has disappeared from other professions. In order to practice within ministry, a priest or deacon is licensed by the Bishop. This licence confers the bishop's authority to share his cure of souls with the recipient within the diocese and within a specified parish. Once given it is not easily revoked. Assistant curates are licensed and the licence effectively lapses when another appointment is taken and one is again licensed to a new appointment. Theoretically, the bishop could revoke a licence at any given point in time; but in practice this action is rarely taken as those in assistant curacies tend to be in that position for only three years. (12) If there is an occasion of a moral lapse or criminal offence being effected, a bishop may resort to revocation of the license but this expedient is employed when the offence has demonstrably brought the Church into disrepute. Failure to participate in continuing ministerial education would not be considered sufficient grounds for such action

When an assistant curate becomes beneficed within one's own "living" more safeguards are introduced to protect the position of the incumbent. Legislation does exist to deprive a clergyman of his "living" when a breakdown in pastoral relationships between the incumbent and his parish can be demonstrated. However, this legislation has only been applied in very extreme cases and attracted so much adverse publicity that bishops understandably remain reluctant to use it. Deprivation of both license and "living" tend to follow proceedings in a criminal court for a criminal offence after conviction. If the individual concerned is not convicted of the offence he may remain protected by his beneficed rights. It is consistent with the beneficed rights conferred at induction that the incumbent receives the income from the appointment as long as s/he holds the benefice. Again, these expediciencies would not be contemplated as suitable for anything as minor as failure to participate in continuing ministerial education.

These "safeguards" are remnants from the Elizabethan Settlement when the independent integrity of the beneficed incumbent was provided for within Canon Law. In more turbulent years it protected the incumbent from either unsympathetic bishops or malevolent vestries. It does mean in practice that should an individual so wish he could remain secure within his "living" without participating in any diocesan activity. Up until the 1970's this privilege was conferred for life, but since that time a retirement age has been introduced which encourages a priest to retire from

the age of 65 with the expectation that he must retire at 70. However, there are still clergy in office who occupied livings before the introduction of this policy and who can remain in post until death.

The prospect of linking educational performance to pay, by relating financial increments to academic performance and qualifications, is also impossible in the Church of England. Since the last great War the Church Commissioners have been engaged in a policy of standardising the stipends paid to clergy. The anomalies of rich and "plum livings" has now been removed which has resulted, with relatively small financial variations, in incumbents receiving the same income wherever they live and work. Clergy of incumbent status, therefore, receive virtually the same income regardless of their competence or application to in-service training. Having achieved this egalitarian standard, it is highly unlikely that steps would be taken to change the policy.

In terms of occupational security, the clergy of the Church of England are probably the best placed among all the professions. This may change in the future and there are clear moves within the General Synod to modify the beneficed rights enjoyed by the clergy, but that prospect remains a future possibility. This means that educational initiatives ultimately depend on a response from the clergy which is voluntary.

There are indirect steps which can be taken to reinforce encouragement. Should a clergyman have ambition ( a motive not encouraged officially within the Church ) he could strengthen his aspirations by showing enthusiasm for his in-service training. Bishops themselves have initiated appraisal schemes to encourage clergy to examine their ministries. But the fact remains that should such an appraisal expose areas of weakness in an individual's ministry, it is difficult to see what a bishop could do about it unless the person concerned agreed to co-operate. Of course, should a clergyman prove consistently unco-operative, s/he would probably be excluded from preferment in future appointments, but this would simply leave the problem where it was.

The other major influence which could bring reform to this situation is to be found in the growing power of the pew. Since the 1970's a substantial portion of the incumbent's stipend is being drawn from the pockets of the churchgoer. Up to that time, the invested income of the Church Commissioners was sufficient to support the stipends fund. The Church Commissioners still find about 50% of the incumbent's stipend, but increasingly the Church of England is looking to its faithful to fund the increments. This has raised the awareness of the Church people about the quality of their clergy. The first symptoms of this can be detected in the increased number of appointments which are advertised and open to competitive application. Of course, once inducted a parish ceases to control the process; but this could be seen as an indication of things to come. Similarly,



more posts - particularly Diocesan posts of responsibility - are subject to contract. The indications are that in the future continuing ministerial education will feature more predominantly in the selection of candidates for appointments.

But this remains a future prospect. The main equipment at the disposal of a Continuing Ministerial Education Officer or Director of post-ordination training is his persuasive personality, the force of argument and the support of his Committee or Diocesan Bishop to influence the attitude of the clerical peer group along with the quality and attractiveness of the educational provision offered. Introduce to this situation the nuances of Diocesan politics and the ever present pressure to control or even reduce budgets which effects the quality of what can be offered, the voluntary nature of the work remains paramount. Therefore, in adult educational terms, continuing ministerial education within the Church of England remains intentionally professional, but methodically voluntary. This creates a particular situation of ambiguity with which one has to live and work, and which is particular to the ordained ministry of the Church of England.

The advantage that this situation affords is that those who do participate in the continuing ministerial education which is offered reflect a high degree of motivation and personal responsibility for their learning. On the other hand, it is argued that the disadvantage of this system is that probably those who need in-service

training and education most are the ones who rarely participate.

Perhaps a paradox of the situation is that according to the Legal Canons of the Church of England provisions are made for the requirements of continuing education. Prior to the admission of any beneficed clergyman the following provisions have to be met.

"No bishop shall admit or institute to a benefice any priest who has been ordained by any other bishop, except such priest first show unto him his Letters of Orders or other sufficient evidence that he has been ordained, and bring him sufficient testimony, if the bishop shall require it, of his former good life and behaviour; and lastly, shall appear on due examination to be of sufficient learning." (13.)

The requirement to examine for sufficient learning is hardly ever applied in practice. It is also significant that the inclusion of the word "sufficient" would suggest some form of appraisal as to the educational skills of the candidate.

A further Canon concerned with the general behaviour of the ordained ministry prescribes the following particulars,

"Every bishop, priest, and deacon is under obligation, not being let by sickness or some other urgent cause, to say daily the Morning and Evening Prayer, either privately or openly; and to celebrate the Holy Communion, or be present thereat, on all Sundays and other principal Feast Days. He is also to be diligent in daily prayer and intercession, in examination of his conscience, and in the study of the holy Scriptures and other studies as pertain to his ministerial duties."

The legal provision and requirement for continuing ministerial education does exist, therefore, within the Canons of the Church of England. It is also registered along with the other priorities of prayer and sacramental life. The de facto practice of continuing ministerial education being regarded as optional by providers and participants alike is anomalous to this requirement and remains one of the nettles which ultimately should be grasped by those responsible for the future shaping and training for ministry.

#### THE FUTURE FOR POST ORDINATION TRAINING.

##### External Reforms:

As the Church enters the 1990's, what influences can be anticipated which may further develop P.O.T? Four probabilities will be here considered, two derived from secular influences and two from the Church's internal initiatives.

The first external influence which could well effect the future pattern of P.O.T. is the emphasis now being placed upon training for new management models within industry. A parish priest is increasingly being identified in the role of managing resources and personnel within his parish. The technicality and sophistication of actually managing a parish is placing extra and new demands upon the incumbent. A clear example of this process is to be found in the parishes which have Church Schools. Government

legislation in recent years is such that school management has now become a professional activity which requires skills not formerly required. This external pressure is exposing the incompetency of many clergy to address a changing situation. In other words, the skills-base of the clerical profession is being constantly modified by external demands and influences. Continuing ministerial education has emerged as a means by which this situation can be addressed.

Further, the external pressures become internalised through the laity who are themselves often both articulate and managerially competent. It is to be expected that the laity are increasingly expecting their clergy to be managerially besides pastorally competent. A characteristic of quality control is emerging among the laity with regard to their clergy.

Secondly, there are indications that a clearer professional identity is being required from the clergy. We have noted how in history external influences have encouraged the clerical profession to re-define itself. It may be suspected that as we enter the closing decade of the twentieth century this process of re-definition is again taking place. The inherited Victorian models of ministry are being questioned and a new identity is being sought by the clergy and the Church. An aspect of this re-definition is the emergence of sector or specialist ordained ministry. This was noted by John King in his Church Times article of May, 1989.

"The most determined traditionalist in his vicarage cannot escape the pressure towards this new-style professionalisation. Continuing ministerial education is an established part of clerical life. A latter day George Eliot might make sense of it. Ministry is diversified, not to say stratified, with hospital Chaplains, diocesan communications officers, members of diocesan education teams and Counsellors all aspiring to professionalise standards." (15.)

An examination of the clergy as a profession will be conducted later in the thesis, but the issue of what is meant by "Professional Ministry" is a discussion which is consistently engaged at the present time. The incumbent in his parish can be likened to the omniscient - if not omniscient - classroom teacher of former years who reigned supreme within her/his allocated classroom. The emergence of a shared and diversified teaching role has encouraged specialist competence, similarly in the clerical profession individuals are being encouraged to develop their own expertise from a very general ministerial base. This has led many clergy into full-time and part-time specialist ministries.

The parish as a geographical context for ministry remains viable but not solitary. People may live in a given parish, but they probably work in another and engage in recreational activities in yet another. "The Parish" is a concept that is being re-defined from its inherited geographical interpretation and extended to include other social perceptions. So we now have industrial, university, hospital, prison and Forces chaplains. We have advisers who

have specialised in a whole range of ministry related subjects who are appointed for use within the dioceses. Their use is related directly to what is taking place within the traditional parish situation and they are expected to enhance and augment that traditional provision. Many of these posts are linked to clergy who also occupy benefices, so there is emerging an interesting mix of old and new models in a re-shaping ministerial syncretism.

Internal Reforms:

Moving on to the internal reforms which are taking place which will ultimately re-define the structure of post-ordination training, the most significant document which has recently emerged is a discussion paper produced by a working party set up by the Continuing Ministerial Education Committee of the Advisory Council for the Church's Ministry. This is simply headed Post-Ordination Training in the Church of England and was published in August 1990. (16.)

The Report makes no specific recommendations about the content of post-ordination training but does attempt to establish the aims of post-ordination training which could provide a focus for wider discussion. Two major questions are quickly identified in the Report. First, was the task of how best to characterise the three year period of post-ordination training. In what ways can this period be regarded as significant in terms of special treatment in an individual's total ministerial education? Secondly, the Report addresses the practical question of identifying the

relationship between pre and post-ordination training. The important consideration which emerged was the value of providing national guidelines for POT programmes which the theological colleges could take into account when devising their syllabi. Matters which would be assumed by POT could then be omitted from pre-theological training responsibility.

The Report identifies the principle that generally speaking it takes six years fully to train a person for parochial ministry. Three years are engaged in pre-ordination and three years in post-ordination training. Ordination emerges as the pivotal point in this balance. In 1979, GS Misc 122 The Continuing Education of the Church's Ministers, identified POT as the first stage in continuing learning and emphasised that training after ordination should take note of the context of ministry and the role of public representative which was exercised by the minister.

Attention is also given in the report to the wide variety of pre-ordination training which now exists and observes,

"the greater variety in training that may be emerging in colleges and courses may add to the difficulty for a diocese endeavouring to co-ordinate a single training programme for ministers who have been trained at different colleges and courses." (17.)

Two needs are recognised within a POT programme. These are to first affirm practical training and promote the practice of disciplined theological reflection which

integrates personal skills and develops an understanding of vocation and personal ministry. Secondly, to encourage participants to identify their own training needs and accept responsibility for their own learning throughout future ministry.

A significant observation in the Report is that the Diocese will be expected to take an increasing responsibility and further provide training incumbents with a clear brief as to what is expected of them within their training role.

The Report then proceeds to define the characteristics of POT and two basic definitions are advanced. The first is "Ministry under Supervision." and implications are explored in relation to the incumbent, the parish and the diocese. The incumbent will be chosen for his abilities as a supervisor along with his proven experience as a parish priest. The concept of supervision provides the relationship between the training incumbent and his curate.

It is significant that the report asserts the importance of good training parishes. However, to absorb the prevailing pressure to place personnel where they are needed, it recommends that curates should be placed in situations where their individual ministry can be encouraged. "What we require is a parish in which there are real tasks to be done and in which the curate can sense that he or she is exercising a real and wanted ministry." (18.)



The diocese is called upon to supervise the support and training of incumbents throughout their occupancy of a training role. This is an important consideration and will provide greater quality control in relationship to the incumbents appointed. Ministry under supervision is an attractive definition which provides a useful link with Episcopal oversight. It evokes notions of care and nurture and the feeling that those in training are being watched over without being unduly directed. However, it may equally be a definition that does not entirely remove us from our previously discussed industrial revolution models of learning. The large manufacturing factories used to employ experienced personnel called "overlookers" who used to manage the new trainees. It may be that we have advanced from "sitting with Annie" but may still be locked into Victorian approaches to our training.

The second characteristic recognised in the report is that of "Ministry in Transition". Here the diocese is recognised as being the main instigator of initiatives. The diocese should provide the necessary assistance to the newly ordained for them to accept the adjustments required for their new professional role. "Whatever may have taken place before ordination, it is vitally important that during the early years of ministry the curate be introduced into habits of learning and reflection which fit in with the style of life demanded of the professional minister." (19.)

A key element which the Report introduced was the recognition that ordination conferred a public identity upon the recipient. A clear development within the learning process needed to be thereby addressed. Prior to ordination, the learning emphasis could appropriately be upon personal formation within one's vocation. This emphasis would be directed at encouraging the participant to discover and affirm the skills and abilities that one brought to ministry. However, at the time of ordination the person entered a new relationship with the Church. A communal and public identity was conferred which carried a whole range of ascriptions and expectations. The integration between the personal and the public would inevitably form an important part in POT provision. The "character" of what it means to be a bishop, priest or deacon in the life of the Church remains an integral part of POT.

The ultimate recommendations are as follows and are worthy of full representation.

## 9. Conclusions

This report is offered as a discussion document. It does not pretend to be a complete report on POT, but as the highlighting of three issues which we feel warrant further discussion by those concerned with POT.

0. Against a background that POT be seen as part of the general provision of the diocese for the welfare of the newly ordained we suggest:

1 a) That within any POT programme a clear and good working relationship between curate and incumbent is important. This relationship we suggest should be characterised by the phrase "ministry under supervision" and the incumbent should be encouraged to see his role as a supervisor and given appropriate training and support by the diocese for this role.

2 b) That in addition to this the diocese should ensure that provision is made for the curate to reflect on the early years of ministry, for those early years can be characterised as a time of "ministry in transition".

Any such programme by the use of seminars, peer group meetings, talks, and outings, could address such topics as have been mentioned in the report.

3 c) As ministry under supervision and ministry in transition characterise the period of ministry addressed by POT, so it is that we have introduced our third notion, that of developing a profile for the candidate to assist in the move from pre- to post-ordination training.

This profile will be the student's own personal property, but he or she will be assisted in its formulation by conversation with college staff, before he or she leaves college or course, and with the director of POT after his ordination.

In order that pre- and post-ordination staff are enabled to assist the curate in this process it is vitally important that meetings between them take place, and each understands the role of the other. The curate will seek to build upon what he or she has done in college and develop it in the early years of ministry.

4. In discussing the profile with a curate the director of POT may well be assisted in his task by having to hand finite learning objectives which may be set before the curate as he or she seeks to develop skills in ministry. Training in preaching, counselling, evangelism, etc. will all be on the 'menu', but as part of the general provision for CME made in the diocese, and not necessarily

specifically targeted to those in the first three years of ministry.

i In this discussion document we have sought to highlight certain training issues which arise out of the general concern of the diocesan responsibility for the newly ordained. This wider concept raises many issues which are related to, but go beyond the brief of this report. Those responsible may wish to pursue such matters elsewhere.

i For example:

- a) It has been argued that clarification of roles in ministry is assisted by the production of formal contracts between a curate and the parish and incumbent. Those who wish to pursue this are best advised to consult and discuss with dioceses where this has been found useful.
- b) More might have been said concerning the general pastoral care of clergy in the early years of ministry. Dioceses will vary on the way in which care is exercised through provision of spiritual director, personal tutor, and others who act as long stops for curates who may feel distressed.
- c) Provision for spouses is also a matter to which the diocese needs to attend.

7 We have not focussed on these issues and the sensitivities that need to be involved here, for we have wished to allow our discussion to concentrate primarily on the training component, and have allowed this to focus on the notions of supervision and transition as we have done.

J. C. S.

## POST-ORDINATION TRAINING IN THE DIOCESE OF LONDON.

The second initiative, which has taken place recently and which represents a concentrated effort to determine future developments in POT, has taken place in the diocese of London. This diocese is split into five Episcopal Areas, each with its own bishop, Archdeacon, and about 100 parishes. The Episcopal Areas are London central, Stepney, Kensington, Edmonton and Willesden. To understand the working of this very large diocese, one has to adopt a Provincial rather than simply diocesan perspective. It is akin to working with five separate, small dioceses which each possess an autonomy to determine their operational practices. In many respects, the situation in the diocese of London reflects in microcosm the situation of the Church of England as a whole.

How is POT organised in this complex situation? Prior to 1988, each Episcopal Area possessed a Director of POT. The appointment was part-time and usually linked to a parochial living. Occasional meetings took place at which the Directors of P.O.T. and Continuing Ministerial Education Officers for all the Areas were present. These meetings considered matters of interest which affected provision within the five Areas.

However, in 1988 a new central Department was formed and accepted ultimate responsibility for POT in the whole diocese under the auspices of Professional Ministry. (20.) The Department for Professional Ministry in the Diocese of

London was created after an infrastructure review took place in 1986 and resulted in the Grundy Report on Specialist Ministries Survey. This Report recommended the creation of three Departments ( Professional Ministry, Lay Ministry and Social Responsibility) which would take over the work of the many committees which had proliferated within the Diocese. The new Professional Ministry Committee would adopt responsibility for Continuing Ministerial Education, Pastoral Support Groups, the work of the Directors of Ordinands and Directors of Post Ordination training. Initially it was recommended that two central Directors should be appointed to staff this work. This recommendation was subsequently modified to the appointment of one Director. ( Ref:Appendices for the elements relating to Professional Ministry.)

The Report further provided a job description which would apply to the appointment of this new central Director who would exercise oversight of the Professional Ministry brief in the five Episcopal Areas. Ref: Appendices.) The delicate situation which encouraged respect for the autonomy of the Episcopal Areas while providing influence for the central Committee and its Director was addressed in the following terms,

"To act as adviser on training and resources to the Bishops and be involved with them in their own in-service and appraisal training. He will work with the Area Bishops to ensure the appointment of appropriate Area Ministerial staff. They will be responsible to him for the professional way in which they carry out their work." (21.)

The key consideration at this stage, as far as POT was concerned, was that the funding for the various programmes was made available through the operation of this central Department. POT Directors continued to be appointed by the Area bishop to whom they were accountable for the work they did. However, for the professional way in which the work was conducted and the administration of the funding for the work, the Directors were accountable to the London Diocesan Director for Professional Ministry, and through him to the Central Committee for Professional Ministry. This arrangement, though complex, had the advantage of providing good local support for the work of the Directors while relating their work to the greater and wider perspectives of the diocese and the Church.

By 1989, Committee decided that a review of POT was needed and regular consultations were set up to facilitate this requirement. The review was accepted by the bishops' staff and an initial report was produced following a day conference held on Monday, 23rd October, 1989. ( Ref: Appendices.) The report highlighted the variety of provision being made in the five Episcopal Areas besides identifying key issues already observed within the discussion of this chapter.

Further consultations were agreed for 1990 and two clear principles began to emerge. First, there was considerable resistance expressed by the Area Directors to undue control being exercised by the centre as to the content of POT. This was a sensitive issue and indicated

the strength of feeling about the autonomy of the Episcopal Area system - an autonomy that is reflected in every diocese in the Church of England. Secondly, however, it was conceded that there were areas within POT which were general to ministerial practice and therefore not determinable purely by local policy. The Diocesan Director suggested that there were areas which were concerned with the basic skills of parochial ministry and which needed to be acquired whether one worked in London or Leeds. For example, a minister needs to know how competently to conduct a funeral and this would feature within any POT training programme, either as the responsibility of the training incumbent or the diocese. In other words, it was felt that it would be possible to determine a core-curriculum which could be applied to each of the five Episcopal Areas and which would encourage the achievement of a common basic standard by the end of the first three years following ordination. This was also recognised as important as those who entered POT came from such a variety of training provision, the variety of provision within the Episcopal Areas compounded the confusion and reinforced the lack of clear supervision and direction to the work.

The Diocesan Director also observed that post ordination training was concerned with *training*. Within education, training suggests a specific learning process will be conducted to achieve a desired purpose, the acquisition of which confers upon the achiever the status of being trained. What, therefore, are the elements we can identify as being conducive to training in post ordination terms?



By this stage, research which had been engaged by the Diocesan Director for Professional Ministry, and which is embodied in this thesis, was beginning to make an important contribution to the development of a new strategy in the provision of POT within the Diocese of London. The research had encouraged him to promote the concentration of the consultation on three specific areas of POT programming; these were the *skills*, *knowledge* and *identity* bases which had been acquired during training and which needed to be developed by the POT design which was under consideration.

First, there was the improvement and development of the participant's *skills base*. This would involve the encouragement of applying the abilities discovered in pre-ordination training to the working parochial context. It would also involve discovering areas of weakness within ministry and making the necessary adjustments to either manage or correct these areas of weakness. At this point it would be necessary to recognise that we have moved on from a purely personal developmental model of education. Weaknesses and strengths in ministry need to be equally given attention in order that one may be equipped to do the task required in ordination. Personal fulfilment remains an important criterion, but not the only one. The acquisition of the essential skills to perform one's ministry effectively within the parochial situation remains a basic and prevailing requirement.

Secondly, there was the importance of establishing a secure *knowledge base* for the participants. No Dickensian Gradgrind model is here denoted. Rather, there is an urgency at this stage in ministerial development to encourage individuals to make sure that their knowledge base is exposed to the influences of new learning. Having qualified from their respective colleges, there is the abiding temptation to feel that one can dispense with any further academic pursuits. The books may be left on the bookshelves while the newly ordained commit themselves to the task. Habits of continuous learning and reading have to be inculcated and established during these first three normative years. A skilled ministry needs the constant refreshment of an informed mind drawing from a secure knowledge base which is itself in need of renewal. A priest who has been working in the same parish for six years knows how stale he can become if he does not take steps to exercise his thinking with constant reading.

Knowledge has a reflective quality about it that draws from and interprets experience. A priest who finds himself in a depressed parish daily coping with issues related to housing, poverty, unemployment, deprivation and depredation needs the ability to distance himself and provide himself with a space for reflection in which he can provide perspective, proportion and understanding of these issues. It is, therefore, vital that those in POT should be equipped with this ability as soon as possible within the practice of their ministry.

Thirdly, the participants of POT need to be assisted in addressing their transformation from being educationally concerned with their personal development to accepting their communal role. In other words, they have to grasp an understanding of their *identity base*. This involves coming to terms with the aspirations and expectations of the employing institution, the people that the ordained ministry serves, the wider profile one adopts within the parish and society and the unavoidable separateness one feels following ordination. It is not sufficient in the ordained ministry to simply do a job, perform given tasks, be proficient and knowledgeable. One also has to know how *to be* an ordained person, to know what *being* in ministry is. There is a conformist aspect to this process which inevitably challenges personal choices and inclinations, and clearly is not popular. Ordination confers upon the individual something which indelibly becomes part of the individual. People do not speak of a person doing the work of a priest as if it were a job one can take up and discard. They rather describe the person as simply being a priest or deacon or bishop. The newly ordained need particular assistance in coping with this metamorphosis which can best be described as formation in Orders. (Priestly, diaconal or episcopal formation.) This clearly is something more than personal formation albeit that personal development is involved; it is something more than ministerial formation albeit that one's ministry is clearly developed; it is learning to be what you are in ordination as a deacon, priest or bishop. For those who live in the belief that they

can never be their true selves until they fulfil their vocation in life, this understanding of their identity within Orders is a fundamental consideration of continuing ministerial education.

If these three basic learning elements concerned with one's skills, knowledge and identity could be addressed with precision within POT, the educational programme provided by a given diocese would address the basic needs of those entering ministry. The strategy adopted by the diocese of London was to first approach the question of the skills base, partly because this was the easiest element to consider.

First of all, agreement had to be achieved that a skills base could be identified which was common to all participants. This was very important. The participants in POT are an heterogeneous body drawn from a variety of learning experiences, ages, social background and pre-theological training practices. It was also accepted that the provision of a common purpose was germane to pulling this variety together into a shared learning context. An attempt was made, therefore, to identify those skills which obtain in parochial ministry and which would be exercisable in most parochial situations. The merits of constructing this skills base were argued by the Diocesan Director to be that:-

a) It would provide a basis upon which a core-curriculum could be developed which could be applied to all the five Episcopal Areas within the London Diocese.

- b) It would provide a basis of competence achieved over the three years of POT which participants could carry into their future ministries.
- c) It would provide a measure by which the variables in pre-theological training could be recognised and affirmed.
- d) It would provide greater coherence of purpose for those engaged in POT.

These were the clear positive advantages which could be obtained by identifying a skills base for POT. Problems could also be envisaged and indeed were encountered as shall be explained. The obvious disadvantage was the specificity of the identification. Could one ever devise a list which would comprehensively accommodate the basic skills needed for parochial ministry? There was also the disadvantage of any common approach to the task, so much more needs to be said and done than the somewhat mundane and simplistic approach suggests. However, given these reservations, it was agreed by the Committee for Professional Ministry, the POT Directors consultations and the Bishops Staff that a skills base be identified and an appropriate survey be conducted.

Four sections were consequently identified in the skills base, echoes drawn from the training provided by the theological colleges may correctly be identified. These four general areas were Worship, Preaching, Pastoral Work and General Matters. Specific skills required within these areas were:-

Worship:

Preparation and conduct of the main parish service.  
 Preparation and conduct of the occasional Offices.  
 Competent use of the services of the Book of Common Prayer.  
 Competent use of the services of the Alternative Service Book.  
 Preparation and conduct of family Services.  
 An understanding of Church Music.

Preaching:

The technique involved in preaching.  
 The content required for preaching.  
 The preparation needed for preaching.  
 Specialist preaching for Weddings.  
 Specialist preaching for Funerals.  
 Specialist evangelistic preaching.

Pastoral Work:

Work with children and in Schools.  
 Ministry to the sick.  
 Ministry to the elderly.  
 Ministry to the socially deprived.  
 Dealing with particular problems.  
 Preparation for Baptism.  
 Work in the Sunday School.  
 The conduct of School Assemblies.  
 Preparation for Confirmation.

Work with youth.  
 Work with the uniformed organisations.  
 Competency in adult education.  
 Working with groups.  
 Preparation for marriage.  
 Visiting the bereaved.  
 Skills in spiritual matters/Confession.  
 Hospital Visits.  
 Prison Visits.  
 Parochial Visits.

General:

Community Links.  
 Personal assessment of ministry.  
 Conducting meetings.  
 Parish Management.  
 Dealing with legal matters/ Registers.  
 Understanding Synodical Systems.  
 Performance of Social Skills.  
 Understanding of ethics and social studies.  
 Appreciation of other ministries.

Understanding Finance.  
 Career development.  
 Work conditions - pensions etc...  
 The Parsonage House.  
 First incumbency.  
 Academic development.  
 Communications: media etc..  
 Spiritual Formation.  
 Private to public identity.

These were the areas drawn up by the Diocesan Director and which were subsequently considered, modified and agreed by the Area Directors for POT. It was agreed by the Directors and Committee that the acquisition of the necessary skills involved in these areas of ministry by the completion of the third year in POT would provide a good base upon which future parochial ministry could be developed.

The survey was conducted during February and March 1991 and 37 Assistant Curates with their 37 Training Incumbents were circulated with the questionnaire. ( Ref: Appendices.) The problems encountered in conducting this survey include:-

First, the Episcopal Area of Edmonton withdrew from the survey in the December of 1990. The Director for POT in Edmonton registered reservations about the questionnaire, but even when these questions were reasonably resolved reluctance was continued. It became apparent that the hidden agenda of boundary exclusion and Episcopal Area autonomy was being re-asserted. Rather than delay the survey further, it was decided to proceed with the limited survey in the three remaining Areas.

Secondly, some of those who responded found difficulty in allocating priority and indeed in grasping the concept of filling in a questionnaire about training. This possibly denotes as much as anything an unfamiliarity with monitoring procedures within the Church of England. This was the first time that any such survey had been conducted in the Diocese.

Thirdly, it was clear that some of the subject areas in the questionnaire were too vague for the respondents. For example, "particular problems" probably received a low rating because the respondents failed to understand what was implied under the heading.

Fourthly, although a 75% return for the survey under normal circumstances would be considered a high response, in this case it did indicate the lack of power which resides in the Diocese. This survey had been agreed by and carried the "authority" of the Bishops, the central Committee for Professional Ministry, the Area Directors for POT in whose area the survey was conducted. Therefore, fundamental questions were raised about the potency and influence which could be applied in the Church of England situation which remains voluntary in all aspects of learning, training and education.

The Survey, however, did prove to be very effective and indeed precise in other particulars. The POT Directors valued it as an instrument of calculation. The participants who made returns found the experience of completion useful and thought provoking and it did achieve its primary aim of identifying the gaps which existed in POT training



provision besides highlighting inconsistencies in expectation. The results from the total survey were as follows:-

DIOCESE OF LONDON.

PROFESSIONAL MINISTRY.

POST-ORDINATION SURVEY - 1991.

The findings of the survey conducted in the Diocese of London between January and March 1991 are as follows:-

**CONSTITUENCY:** The Episcopal Areas involved in the survey were those of Willesden, Stepney and London. Kensington Episcopal Area had experienced a pilot survey in 1989 and the Edmonton Episcopal Area elected to conduct its own survey and provide its own questionnaire design.

**PARTICIPATION:** 37 Training Incumbents and 37 Assistant Curates were canvassed, making a total of 74 people. Responses were received from 27 Assistant Curates (72%) and 28 Training Incumbents (75%). Allowing for a small number of late returns the overall response to the survey was 75% of those initially canvassed.

**MAIN CONCLUSIONS:-**

- The survey indicated that the Assistant Curates perceive that they bring more in terms of their skills base to parochial ministry than the registered expectations of the Training Incumbents.

- However, the dominance of the Training Incumbents' educational role in the post-ordination process is confirmed by the survey.

- The Training Incumbents registered a higher expectation of the educational role of Diocesan provision for POT than that registered by the Assistant Curates.

- Overall, the POT provided by the Diocese registered more primary units than previous experience.

**BY SECTIONS:-**

1. **WORSHIP:** The results confirm the view that a substantial amount of skill acquisition takes place in the Theological Colleges, however the Training Incumbents emerge as the clearly identifiable training resource. Diocesan involvement is barely registered.

2. **PREACHING:** Similar pattern to worship is indicated, though a clear disposition of expectation is present with technique, content and preparation being located with the Theological College and the Training Incumbent being allocated responsibility for development into specialist provision. ( Weddings, funerals evangelistic etc....) Again Diocesan involvement is awarded no primary unit allocation.

3. PASTORAL: The dominance of the Training Incumbent in this area was recognised by both the parties involved. An increase in Diocesan involvement was registered along with a recognition of insights gained from previous experience.

4. GENERAL: Previous experience registers more highly by Assistant Curates. Both groups afford a dominance in expectation to the role of Diocesan POT.

SPECIFICS:-

1. Main Parish Service.- Training Incumbent.  
 Occasional Offices. - Training Incumbent.  
 Book of Common Prayer - Curates 50/50 split in expectation while Incumbents designate Theological College. Potential area for disfunction.  
 Alternative Service Book - Theological College & training incumbents. Shared responsibility.  
 Family Service. - Training Incumbent.  
 Music. - Theological College.
2. Preaching Technique - Theological College.  
 Preaching Content - Theological College.  
 Preaching Prep'n. - Theological College.  
 Weddings. - Training Incumbent.  
 Funerals. - Training Incumbent.  
 Evangelistic. - Training Incumbent. ( College - curates.)
3. Children/Schools. - College/Incumbent.  
 Sick. - Training Incumbent.  
 Elderly. - Training Incumbent.  
 Poor & Homeless. - College/Incumbent.  
 Particular Problems - Training Incumbent.  
 Baptism Preparation - Basically the incumbent, but variance between curates & incumbents on role of the College.  
 Sunday School. - Training Incumbent.  
 Assemblies. - Low registration - apathy, threat?  
 Confirmation Prep. - Training Incumbent.  
 Youth Work. - Shared expectation including Diocesan provision especially among curates.  
 Uniformed Organtns. - Training Incumbent.  
 Adult Education. - Theological College.  
 Group Work. - Theological College.  
 Marriage Prep. - Training Incumbent.  
 Bereavement Visits. - Training Incumbent.  
 Confession/Spiritual - Training Incumbent.  
 Hospital Visits. - College/Incumbent.  
 Prison Visits. - College & POT.  
 Parish Visits. - Training Incumbent.
4. Community relations.- Training Incumbent.  
 Work Assessment. - Training Incumbent BUT the incumbents afford a high profile for POT.  
 Conducting Meetings.- Training Incumbent.  
 Parish Management. - Training Incumbent.

Legal Matters.	- Incumbent & POT.
Synodical Systems.	- Divergence in expectation. Incumbents expect POT to provide training. Curates registered they received it from College
Social Skills.	- Previous Experience.
Ethics.	- Theological College.
Specialist Ministry.	- Divergence: Incumbents expect POT to provide training, curates the College.
Finance.	- Divergence: Incumbents - POT. Curates - College.
Career Development.	- POT.
Pension etc...	- POT.
Parsonage.	- POT & Incumbent.
First Incumbency.	- POT.
Academic Development	- Curates - POT. Incumbents - College.
Communications.	- POT & College.
Spiritual Formation	- Shared responsibility, though the incumbents high expectation of the college may be significant.
Private - public.	- Training Incumbent.

#### GENERAL CONCLUSIONS:-

- The survey has confirmed the variety of expectation which is derived from the variable pre-ordination training methods now operating in the Church of England. Also the heterogeneous nature of the participant group indicates the classic makeup of an adult learning context.
- A clear indication is registered that the Assistant Curates consider they have acquired a greater skills base from their Theological College than that recognised by their Training Incumbents. This is a potential source for Vicar/Curate tensions.
- The dominant role of the Training Incumbent is both identified and confirmed by the survey. This would suggest that the Training Incumbents should be the major point for resource rather than the Assistant Curates as at present. To invest in making sure that the Training Incumbents are performing their task adequately by training them to be trainers would represent a greater economy of scale in educational and learning terms.
- The emerging role for Diocesan POT would be to assist the Training Incumbent in certain pastoral areas of training and assume greater responsibility in the following areas:- Assessment, legal matters, synodical systems, sector ministries, finance, career development Diocesan matters, Parsonage, first incumbency preparation and academic development.
- Diocesan POT continues to provide an opportunity for assistant Curates to withdraw from their parishes and develop an identity of belonging to a wider Diocese

and Church. It also encourages the formation of their own peer group. In specific areas there continues to be a function in providing a skills base, but the interesting point is that the assistant Curates look to POT to provide their academic development, in other words the strengthening of their knowledge base. It is crucial for the emerging pattern of Diocesan POT that a proper and appropriate provision for the training of Training Incumbents be established.

Kevin Eastell.  
London. 1991.

The Survey as an educational tool had proved competent in identifying clusters of priority within the training needs for the skills base of parochial ministry. It further proved to possess considerable precision. A Diocesan overview was provided along with more detailed information for each Episcopal Area. Indeed, by matching the responses of each Assistant Curate with his/her Training Incumbent, it was possible to identify variations in expectation with regard to training for the skills base.

It was apparent that the assistant clergy perceived that they brought to parochial ministry a more substantial skills base than that expected by their Training Incumbents. This was a potential area of difficulty in the relationship between the two. But it was clearly demonstrated that the Training Incumbent was the main agent in the post-ordination training process. This has been claimed to be the case in the past, but the London Survey provided research evidence which substantiated the claim. The implications of this single fact were considerable, for it suggested that the strategy of placing Diocesan educational resources directly with the Assistant Curates within POT provision was possibly misplaced. The finding argued strongly that greater attention should be given to making sure that the Training Incumbents were being more effective in their task as being a more legitimate role for the Diocese.

A core curriculum for Diocesan POT emerged and there were other good reasons why the Diocesan provision should relate directly with the Assistant Curates. Numbered among

these reasons was the need to withdraw Curates periodically from the "coal face" of ministry for purposes of reflection and analysis; the importance of addressing a wider agenda than that set totally by parochial concerns and the desirability of making clergy in junior posts feel that they were part of a greater whole called the Diocese. But the core curriculum that could be devised from the survey was derived substantially from the general area within the Survey with two significant exceptions.

First, there was a clear need registered that the Diocese should be involved in the assessment processes, particularly in the Willesden Episcopal Area. Monitoring and appraisal were expectations that the new generation of ordination candidates were bringing to ministry. This expectation is in contrast to the older generation of the ordained who view such assessment with suspicion and generally resist its application. The survey, therefore, prompted further thinking within this particular area of expectation.

Secondly, and somewhat suprisingly, the assistant Curates registered a clear expectation that Diocesan POT should be involved in their academic development. Again this could be contrasted with the Training Incumbents who strongly registered that the knowledge base should be acquired fully at theological college. This result was encouraging and countered the commonly held belief that the newly ordained simply want to get away from their books and get on with the job. The result also challenged the trend

in POT to move away from provision in academic development in favour of more applied pursuits.

On these two issues, assessment and academic development, further thought would need to be given in creating an agreed core curriculum. However, the key question which the survey posed was that of the desirability of providing a greater educational programme for training incumbents. In the London Diocese the training currently provided for those who exercise this important role is scant and occasional. Convergence was beginning to be realised between the research taking place in the London Diocese and that being conducted by ACCM in their Report on POT and its emphasis upon what is meant by Ministerial Oversight during these formative years of ministry under supervision.

As with most good surveys, the results gave rise to further and deeper questions which extended the horizons of knowledge about the subject. POT was being discovered to be a much more complex and complicated issue than first envisaged. It was an issue that brought to the surface the power struggles of the various interests within the Diocesan and ecclesiastical organisation. It exposed the variable expectations which resided within both providers and participants. It demonstrated its importance and indispensability while at the same time the more the issue was considered the incompetence and incapability of the provision became apparent.

At a POT Directors meeting held on May 7th, 1991, to consider these findings of the survey, it was recognised



that more work would have to be done before a consensus among the Episcopal Areas could be achieved. The meeting did agree that until clear aims and objectives for POT had been established, the deliberations were in danger of floundering over detail. It was, therefore, decided that at an Autumn meeting this task of agreeing aims and objectives should be addressed. To service these deliberations further research would be conducted to discover the aims and objectives which may have been agreed in other dioceses of the Church of England.

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"As far as I can see, P.O.T. often contains much 'discussion' and too little 'input'." Dr.Runcie.

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**Chapter 8: CONTINUING MINISTERIAL EDUCATION  
IN THE CHURCH OF ENGLAND.**

Technically speaking, the discussion that has taken place about post-ordination training has been concerned with the continuing ministerial education of the clergy. Any educational provision made after ordination may be regarded as part of a continuing process. However, for historical reasons, the three years following ordination have a longer and well established recognition within the training provision and have attracted a particular designation within what has now become understood as post-ordination training - POT. As will be seen, POT has become recognised as the first stage in a continuing educational expectancy from the clergy of the Church of England.

Recognition has also been given to the initiatives taken by the clergy themselves to promote the principles of self-help with regard to their continuing ministerial education. Clergy Chapters have formed study groups, lecture programmes have been arranged and reading societies have been organised, particularly in the Victorian Church. The Cathedrals since the medieval times have accepted some role in the continuing ministerial education of the clergy. However, these initiatives tended to be local and ad hoc in character and beyond POT were occasional rather than standard provision. None the less, on occasions these initiatives were qualitative and certainly featured spasmodically within past history.

Early in 1978, the House of Bishops asked the Advisory Committee for the Church's Ministry (ACCM) to make proposals which would encourage the development of continuing education for the Church's ministers on a national basis. By June 1978 the sub Committee for Theological Education of ACCM appointed a working group to produce these proposals. The working group membership was,

Chairman: The Archdeacon of West Ham.  
 Board of Education: Canon Stephen Barrett,  
 Director of Training, Chelmsford: Canon  
 Wesley Carr. Vicar of S.Mary, Luton:  
 The Revd.Christopher Mayfield.  
 London Director of Training: The Revd.John  
 Wilkinson.  
 ACCM: The Revd.John Cox.

Five meetings were held between 1978 and May 1979 by which time the Report was submitted to the Committee for Theological Education in June 1979. This Committee subsequently passed the Report on to the House of Bishops for consideration.

By the May of 1980, the General Synod House of Bishops discussed the matter of provision for continuing ministerial education (CME) for their clergy and reached agreement in the following resolution:-

This House....

- i) reaffirms its belief in the importance of continuing education in enabling the Church's ministers, ordained and lay, to maintain and extend the effectiveness of their ministry.
- ii) accepts the consultative document "The Continuing Education of the Church's Ministers" submitted by ACCM (Advisory Council for the Church's Ministry.)

and prepared by the Working Group under the Chairmanship of the Archdeacon of West Ham as providing a constructive outline for a scheme for the training of its accredited ministers that could be accepted throughout the Church of England.

- iii) wishes this document to be taken by each bishop to his diocese for consideration.
- iv) agrees to reconsider the matter in late 1980 or early 1981 after the Diocesan consultations have taken place, and
- v) requests ACCM to make appropriate changes in its P.O.T. sub committee to include within its responsibilities the continuing education of the Church's ministers.

This resolution was significant from several points of view. First, it envisaged agreement for continuing education within a specific scheme which would be made available throughout the Church of England. Given the Diocesan system and independence which operates within the Church of England this was no mean achievement by the House of Bishops.

Secondly, the scheme which was commended was that which was outlined in the ACCM consultative document "The Continuing Education of the Church Ministers." (1.) This document was subsequently accepted by the General Synod of the Church of England and is known in the CME world as GS Misc 122, the registration of the document within the Synod papers. From that point, CME became an approved and an official policy within the Church of England as a whole.

Thirdly, it was significant that the initiative was located within the POT sub committee. This was because

there was no existing structure other than POT to which the new provision could be related. However, shortly after the General Synod passed GS Misc 122 the Dioceses quickly established CME within its own Committee structures. In one respect, this was unfortunate in that it created a false dichotomy between POT and CME when a clear relationship existed between both interests.

Fourthly, the systematic provision for CME throughout the Church of England isolated the clergy and full-time licensed lay workers as a manageable professional group. This was recognised as being consistent with other professional groups where a combination of social change and developing expertise had stimulated the need for continuing education and training. This was directly referred to as a motivating influence within the document itself. (2.) Though it should be observed that shared learning between clergy and laity was also recognised within the Report.

What other principles were embodied within GS Misc 122? The Report identified "theology" as being the minister's distinctive skill along with an applied discernment of where God is active in the world within the context of his ministry. A point explored more fully some years later by John Hull.(3.)

Recognition was given to the changing patterns of leadership which were emerging within the Church. A process by which clergy were able to up-date their skills in this changing situation was advocated. (4.) The group who produced the Report were concerned with providing the

personal development of the minister besides the development of the individual's professional ability. The emphasis upon personal development has been a recurring theme of present day theological education pre-ordination. In GS Misc 122 it was continued into post-ordination provision.

A developmental scheme was recommended for CME which addressed five specific areas within one's parochial ministry. The first area was to recognise that post-ordination training was the first stage in a continuing ministerial education programme. This integrated approach remains an important consideration for continuing ministerial educational strategy.

The second stage identified in the proposed scheme was preparation for first incumbency. The first incumbency post introduces the person to full and frequently sole professional responsibility. This can often expose deficiencies within training which may need to be addressed.

Thirdly, there was the general area of appointments to new posts. Throughout the minister's professional career changes of appointment take place. These changes bring dislocation and adjustments which require new information besides a time for reflection to prepare for new challenges and different problems. Included in this category were appointments to increased responsibility and seniority. (For example rural Deans, Archdeacons and Bishops.) Hitherto hardly any provision had been made to prepare people for these posts of important leadership. In this document



recognition was given to the importance of providing some induction process of education for senior appointments within the Church.

Fourthly, designation was made for some form of mid-service provision. In the Church of England full-time employees are required to work for 37 years to achieve full pensionable retirement. The nature of this work requires great commitment for long and at times unsocial hours. It was clear that some form of study-leave or even sabbatical would be desirable. However the working party fell short of establishing such an opportunity in place of recommending, as a starting point, provision for rest and recreation mid-term through one's working life. More specifically, the group recommended that the time off should be for a month minimum, possibly taken between appointments, and should genuinely be time away from professional demands. The maximum time which can be taken for a sabbatical is three months. This time scale meets the requirements of Canon Law which forbids a clergyman to be away from his parish for over three months. (6.)

Finally, following the introduction of a retirement qualification - clergy may retire at 65 but must retire at 70 - it was recognised that retirement was a relatively new concept for ministers who until the early 1970's could and often were expected to work until death. Questions about self-understanding and adjustments to one's professional role were posed which necessitated some form of pre-retirement preparation. This need was recognised within the Report.

The Report proceeded to describe an underlying philosophy which formed the basis of its recommended continuing educational process. A student based approach individually tailored was commended. This in part reflected the implied recognition that whatever was provided within the scheme would have a high degree of voluntary motivation by the client group. We have observed in the last chapter that it is virtually impossible to make continuing learning compulsory within the Church of England. This recommendation further emphasised the personal development character which had been discerned in pre-ordination training. The Report continued,

"In any educational process there are four factors at work : the learner, the teacher, the material and the context. Each needs to be seen in its own light, yet each also changes during the educational process as a result of its interaction with other factors. The context will often be that of a group, which means that those involved will require sensitivity, awareness and skills that are needed in discerning the nature of the interactions of the learners and the learning group." (7.)

A relationship between the individual learner, the enabling role of the tutor/teacher and the underlying need for collaborative planning and evaluation of the educational programme and design was encouraged. This is particularly the case in the matter of the relationship that was identified between training to acquire and sustain a skills base and that which developed the gifts inherent within the individual. Implicit in this detail was the dual importance of training to do the things that were required of those in holy Orders and also the exploration of what it meant to be in holy Orders.

"The professed skill of the ordained minister is theology, but theology is vitally connected with ministry, and theological and ministerial skills are of little avail unless the minister assimilates them into his own person and makes them his own as part of his growth and development as a Christian human being." (8.)

The Report viewed theology within the CME context as a wider consideration than that implied within a purely academic discipline, albeit that this was recognised and included. Critical reflection and review besides the application of experiential learning are balanced in the educational equation that was envisaged. Continuous learning would be manifested in a variety of practical consequences, numbered among which would be the principles of shared ministry which would encourage different models of leadership; more effective preaching and teaching and a greater competence in matters associated with parish management. Added to these benefits, it was hoped that the prospect of continuous assessment and evaluation would also be encouraged not only of the CME provided, but also of the ability and performance of the participants involved.

In many respects these aspirations in 1980 were and remain idealistic. However, clear and practical recommendations were included which assisted in the realisation of these ideals. First, it was recognised in the Report that responsibility for the continuing education of the Church's ministers should form an integral part of the Bishop's key role of episcopal oversight; albeit that the importance of the participant being responsible for

his/her own learning was also clearly enunciated. But a clear focus for Diocesan responsibility was stipulated and prescribed. (9.) The authors of the Report, however, betrayed their shrewdness by recognising that the Bishop himself could not be expected to take personal responsibility for providing all that CME required. It was therefore strongly suggested that each Diocesan Bishop should share this element of his episcopacy with an appointed senior member of staff who would operate within his Diocese according to clearly defined terms of reference.

To reinforce the personal responsibility of the participants the Working group recommended that a financial scheme be made available to the clergy which would encourage their individual participation. In 1980 the figure recommended was £50 per person per annum. It was suggested that this funding could be raised through the quota assessment system which was levied upon the parishes and the project was costed in 1980 at £400,000.

It will be recognised how important this document proved to be. It first provided a blue print which established the principle of continuing ministerial education within the Church of England as a whole. It secondly provided agreement by all the Diocesan Bishops upon the matter of how this provision should be initiated and developed. It thirdly established a standard by which subsequent performance within the individual Dioceses could be measured. To achieve such a consensus of agreement

within the Church of England was remarkable. However, the application of the Report within the working structures of the Church of England proved more difficult than first envisaged.

Within the ACCM files for this period is an interesting letter which was submitted by a certain E.B.Smith. and dated 26th November 1980. The letter was both searching and prophetic (Ref appendices.) and detected within the Report an undue emphasis upon personal development,

"It would seem that the objectives of continuing education need to be defined at the outset and that the document does not clearly state what it aims to achieve except at a purely personal level, important though this is."

The author advocated a diagnostic approach which highlighted issues which have emerged more strongly a decade later,

"In a major review of the development of the clergy, it would be a sensible investment to obtain some detailed basic information about the tasks ministers are performing, the frequency, time spent and degree of importance attached to them and what skills clergy have or would like to have to carry them out..."

#### Recommendations:

1. That the aims of continuing education be more clearly stated.
2. That a survey or analytical approach be adopted with a view to identifying development needs.
3. That the form of training be more closely examined.
4. That where feasible the resources needed be costed more fully with a view to ensuring the establishment of priorities and co-ordinated approach."

Sadly the eminently practical, lucid and sensible suggestions made in this submission appeared to have been ignored by the House of Bishops and are only now having to be addressed, but the letter does provide evidence to suggest that many of our prevailing difficulties today could have been anticipated.

For the next few years, the recommendations were applied within the Dioceses of the Church of England. However it quickly became apparent that in the detail the application of these recommendations proved difficult to achieve. For example, not every diocese committed itself to achieve the £50 per capita allowance for clergy personal grants. Consequently the inherent educational culture of the various Dioceses became manifest and a variable pattern of provision within a general framework of operation was realised. Partly to accommodate this variety, a network of CME Officers was established under the encouragement of a CME Committee which was formed by the Advisory Board for the Church's Ministry. The Officers met at regular intervals to exchange views, ideas about practice and generally consider the direction in which the work for CME was evolving.

#### CME in 1985:

The synopsis papers which were published in connection with the regional consultations which took place during 1985 reveal the issues which were preoccupying CME Officers at this stage of development. (10.) A long discussion took place at each of the consultations about the evolution of Appraisal systems which were taking place in

the Dioceses. More will be said about Appraisal Schemes later, but the climate of debate at this time concentrated very much upon the choice between hierarchical and Consultative models of conducting appraisals. The conclusion was predictable, "Rather than trying to come to a common mind at this stage, it may be most helpful to encourage dioceses to think out carefully what their approach is and do it well." (11.)

It was also noted in the papers that within the first five years of operation "there is considerable variety in the way dioceses set up CME posts and in how these relate to boards and committees." (12.) Agreement was reached, however, on the principle of attempting to make CME self-motivating and the desirability of making the clergy responsible for their own learning. However, it was equally recognised that such a principle often meant that those who probably needed CME and in-service training the most were more likely not to take it up in a purely voluntary situation. It was also noted that POT should be so structured that it looked forward to future ministry by promoting good practice in setting up one's own learning objectives. A greater integration was advocated between the work of Diocesan Directors of Ordinands, Post-Ordination training Directors and CME Officers. Included in this integration was the recognition that training incumbents played a vital role in the educational process of assistant curates.

Further issues that were considered included CME in relation to training colleges, courses and other bodies; the training needed for CME Officers and specialist training for teams. Key discussions took place on the provision of sabbaticals, again, focussing specifically upon the divergent pattern which was emerging across the Dioceses. Already, by this stage the financial amounts for study leaves ranged from £300 to £1,500.

It was clear, then, that by 1985 a major concern for CME had emerged. The question posed then, and which still exists today, was - If CME was professionally important, why were some clergy either advantaged or disadvantaged in terms of provision by nothing more than geographical considerations, ie., which diocese they happened to work in? Allied to this question, was the deeper consideration which attempted to balance the educationally desirable principle of personal responsibility for learning with the maintenance of professional standards by the employing organisation? Could both these purposes be included within a CME programme?

#### In-service training for CME Officers:

Following the consultations which took place in 1985, a small group met together to consider the educational requirements which would assist CME OFFICERS to provide for their own continuing education. (13.) The group included David Carrette (Newcastle.), Jeffrey Fenwick (Worcester.), David Hutton (Liverpool.), Tony Sparham (Chester.) and Frank



Telfer (Guildford). Their Report was published in July, 1986, and included some interesting observations.

First, the group spent time investigating the role of the CME Officer - "Any training will be understood as the institution's function in meeting the vocational desires of the individual minister as he seeks to develop his sense of role and his ability to perform it." The emphases on individualism and the self-defining role of the minister should be noted in this statement. The identification of role expectancy within the Diocese for the CME Officer would determine the in-service training requirements which that Officer would need. The consultancy model was identified as the major function of the CME Officer, therefore, his/her training requirements would include the improvement of skills in this area.

An interesting dimension was included in the Report when it considered some of the problems associated with dual-role appointments, ie., Officers who also were parochial clergy or Cathedral Canons. Training requirements associated with two jobs did present particular problems for some CME Officers. This was particularly apposite for Officers within the London Diocesan Episcopal Area system, all of whom occupied this dual role situation.

The observations were certainly interesting, but the Report singularly failed to actually reach any clear conclusions about the continuing education requirements of CME Officers. It would have been useful, for example, to survey the skills that CME Officers brought to their work.

Who, for example, were qualified adult educationalists, consultants etc...? It is a consistent hallmark of Church of England reporting that accurate survey material remains absent.

CME in 1986:

A national consultation for CME Officers took place at Wycliffe Hall, Oxford, under the Chairmanship of the Bishop of Oxford in September 1986. The conference was titled, "Consultancy in Context - CME in parish and diocese."

Papers were delivered by Loren Mead which described various aspects of consultancy methods associated with the Church, the parish and CME. Workshops featured on the conference programme attempted to improve the participants consultative skills. It was emphasised that consultancy was a tool that could be used in CME and clearly it was recognised as an appropriate means to use in a voluntary situation where the context emphasised the adult and individual nature of educational provision.

It was significant, however, that in the matters arising section of the final plenary, concern was being registered about the shortage of resources that were being made available for CME. Officers increasingly seemed to be engaged in dual-post responsibilities and the euphoria by which CME had been heralded in the dioceses was recognisably

evaporating. When provision is under threat, there is a tendency to invest in advisers. These advisers can only offer consultancy skills rather than delivered educational provision in courses and conferences. It was clear that in 1986 this movement in emphasis was taking place.

Developments in 1987:

Two consultations were held for CME Officers in 1987 which are of particular interest. One was held at Crawshawbooth, the Manchester Diocesan Retreat/Conference centre on the 28th and 29th September: Another was held at Almondsbury, the Bristol Diocesan Conference centre on October 20th and 21st. The first of these conferences adopted the theme "Ministry and Management" and majored upon this subject within its deliberations.

Three presentations were made to the conference which attempted to explore the subject of management for further discussion. The first presentation, given by the CME Officer for the Diocese of Bath and Wells, described a programme of five one-day training events which had been offered to clergy chapters. Areas covered included effective chairmanship, getting organised, time management, leadership skills and decision making. The advantage of approaching the clergy chapters was that a high up-take was registered and it related the principle of good practice to a specific area within the diocese. Hotels were used as venues and the annual cost of £1200 was provided by the Diocese. The design of the days included verbal/visual presentations, work in pairs, small groups and was reinforced by a workbook.

The Officer for Ripon Diocese reported on the provision of a day training event which had been requested by clergy working in an urban priority area context. The day focussed upon time management which drew from research gained by the participants into their use of time during the previous week. The pastoral skills of listening were developed within pairs as exploration took place into the extent to which they reacted to demand within their work and were subject to interruption. The process eventually led to discover ways in which they could control their work situation better. The value of the day was recorded as being the opportunity to talk in depth with a colleague about facts related to ministry; the identification of the theology with which the participants were working and having gained the confidence to return to their work situations and face up to its demands.

The CME Officer for the Diocese of Peterborough reflected upon the use in diocesan programmes of external agencies. (Barclaycard Management Staff, Industrial Society, AVEC.- a consultancy agency deriving its title from the French for "with") The issue of whether or not contributions from trainers in non-church organisations were sufficiently adapted to the Church working context was explored. It was recognised that, as with any multi-disciplinary approach, the clergy involved would have to accept responsibility for adapting new found skills to their own particular work situation. The positive aspects of outside contributors stemmed from the clear objectivity

they often brought to the ecclesiastical situation which in turn forced questions which encouraged clarity. ( Eg. What is your job description? What do you wish to achieve?) The correlation between ecclesiastical and secular interests also encouraged the clergy involved as they felt valued by the exercise.

The following discussions included one group defining the role of the minister as a manager. It was recognised that clergy have a leadership role and therefore a responsibility with others to make sure that management tasks were completed within their parochial cure. Further, the clergy's enabling role in the wider community might include the identification of management needs and skills within that community. Within the gathered community of the Church a concern for the exercise of competent management skills of both resources and personnel were recognised as being present. Clergy also in their personal lives required a degree of self organisation and discipline in either the modern or the traditional ministerial view which was adopted.

Clergy, therefore, could not avoid a management role and good management was recognised as being the alternative to undue busyness in modern parish life. It was observed that both the Good Shepherd and Good Samaritan parables offered models of good management as well as of pastoral care.

The Almondsbury conference examined the induction needs of CME Officers themselves. Practical considerations

included the steps involved in leaving parochial responsibility, the hand-over and commencement of CME posts, personal issues, the drawing up of job descriptions, interviews, period of negotiation, support and accountability, committees, planning groups and the establishment of policy within the Diocesan structure.

Two categories of educational practitioner within the CME field emerged. First, there were the full-time officers, responsible to a Board of Training or alternative, who managed a budget and who had to account through an annual report. Clear policy and patterns of accountability with a well defined status within the structure were relatively present in this group. The second group were part-time Officers who were often appointed as bishops advisers. These tended to work with limited budgets and were left to their own initiatives. Little accountability or a clear pattern of line management were discernible within this group.

Membership of, or relationship to, the Bishop's staff meeting was a germane consideration for the profile of CME as an extension of the Bishop's episcopate. The fact that many bishops did not include their CME Officers in staff considerations which directly involved the CME interest was noted.

The conference proceeded to examine the various approaches CME Officers could adopt in discovering the training needs of the clergy these included:-

- Individual visitations of the clergy.
- Providing a small working party or group to assess aims and objectives and agree methods of implementation.
- Use a consultancy approach linked to an Appraisal Scheme.
- Regularly visit clergy chapters to speak about the work.
- Building up information file about clergy.
- Use resources drawn from the clergy themselves.

It was also noted in the 1987 conferences that an accelerated turnover of CME Officers was taking place as those appointed in the early 1980's were moving on to other posts. The second generation of CME Officer were beginning to take over responsibility for furthering the work.

1988. House of Bishops Review of CME.

It has been noted that the definitive working document GS Misc 122, The Continuing Education of the Church's Ministers, was published in 1979/80. A major review of this document and the application of its recommendations was initiated in 1988 for presentation to the House of Bishops in 1989. The importance of assessing the current state of CME and its future direction was recognised and a small working group was convened to conduct the review. The membership of this group were:-

Canon Frank Telfer. (CME Officer, Guildford.)  
 Revd. David Barker. ( A.C.C.M.)  
 Mrs. Beatrice Shearer. (Lay Ministry. London.)  
 Canon Peter Marshall. (CME Officer, Ripon.)

A further important development which took place in 1988 was the Report of another working group which had met to consider Appraisal and Assessment Schemes for clergy.

Finally, a national consultation took place at Wycliffe Hall, Oxford, in the September of that year. All these three aspects of CME work in 1988 were important and are worthy of greater description.

The GS Misc 122 Review Group received responses from 35 Dioceses and noted that in most cases the questionnaire which had been circulated had been discussed either at Bishops Council or Diocesan Synod level, besides consideration in bishops staff meetings and associated committees. (Copy of Questionnaire in appendices.) The Report made the following observations:-

a) Appointments of Officers: Growth had taken place in the number of officers being appointed, though significantly it was observed that these appointments tended to be linked with other responsibilities. (Small parish or Cathedral Canonry.) The Diocese of London provided the only example of an officer being solely appointed without parochial or other responsibilities.

b) Budgets: 17 - 19 Dioceses had made provision for personal grant allowance based on either the £50 suggested sum or 1% of national minimum stipend.

c) Implementation: Availability of personal grants had increased awareness of continuing education. Some dioceses had experienced that the provision of personal grants was seen as additional to other learning outlets provided by the Diocese. It was also noted that the allowance made did not meet the costs of either degree courses or sabbaticals which



would require a different form of funding. Also the tension between allocating personal grants to encourage participants to "own" their own learning; and the extent to which responsible administration of these funds in the Officers direction of that allocation was raised in the Review.

d) Up-take: The persistent problem in CME that those who most needed it were those least likely to seek it was recognised. Opinions registered the acceptability of "writing off" certain clergy who lacked motivation or who were nearing retirement. However, it was noted that the new generation of clergy entering the profession were arriving with increased expectancy with regard to CME. It was observed somewhat confusedly that "An overall assessment suggests that at least two thirds of a Diocese's accredited ministers are likely to take part voluntarily in continuing education over a three year period, and that as the scheme becomes more widely accepted the rise in annual take up soon reaches 50% - 60% of the staff of a diocese." (14.)

e) Effect on Post-ordination Training: In 21 dioceses POT was administered separately from CME, albeit that GS Misc 122 identified POT as the first stage in CME. 20 dioceses, however, registered the fact that their provision of POT had been modified following the provision of CME.

The Report interestingly concluded with the words,

"The Continuing Ministerial Education sub-committee and its parent body, the Committee for Theological Education, believe that an examination of the relationship of pre-ordination training and post-ordination training is required if an integrated approach to ministerial formation and education is to be successfully achieved." (15.)

It was in 1988 that the Committee for Professional Ministry in the Diocese of London was established to provide an integrated approach to its activities involving recruitment of vocations, ordination candidates, post-ordination training and continuing ministerial education. Also in that year work on this thesis was begun to investigate, amongst other things, the relationship between pre and post-ordination training in the Church of England.

The information from the questionnaire was collated and is provided in the appendices of this thesis. The collation papers reveal the following areas of information from the responses: Numbers of Officers and combined time spent in the work; Structure - to whom is the work accountable; CME Budget available; Personal fund system which operates in each of the responding dioceses; annual amount awarded for personal fund; Up-take for CME et al.

Continuing Ministerial Appraisal and Assessment:

May 1988 saw the publication of a substantial Report on Appraisal and Assessment titled, Ministry Development and Review. It was received by the national CME Committee on June 7th and was subsequently adopted and circulated to the Dioceses for consideration. The membership of the working party were Rhoda Hiscox, John Gammell and the Revd. Clive Raybould.

The Report predictably begins with the observation that,

"Appraisal, or evaluation of ministry, has been, and is being, undertaken under a variety of titles in a variety of ways for a variety of purposes in more than half the dioceses of the Church of England." (16)

The terms of reference of the working party were precise and clear -

1. Discover the rationale of what has been and is being attempted and what is in practice happening;
2. Clarify the notion of assessment and appraisal - the language used, the intentions underlying it, and its connections with traditional spiritual disciplines;
3. Produce a paper outlining the directions in which the committee might proceed.

In meeting the terms of the reference 1, the working party identified three basic models as underlying most diocesan programmes. First, there was the Individual Appraisal which enabled the clergy to choose a consultant who would apply a prepared process. This process may include a formal check list. This model, however, would not involve

any further reporting than that required between the individual client and the consultant.

Secondly, there was the Mutual Appraisal which was based upon group work and was particularly suited to those who worked in team ministries or those who met regularly in cell groups. Thirdly there was the Hierarchical Appraisal which was the most common form in operation. An individual is appraised by another on the basis of a job description or set of guidelines. These schemes may have members of the senior staff doing the interviewing, or a delegated consultant. All these schemes are compulsory and involve the production of some form of report which is submitted to the bishop.

The rationale of the first model was recognised as meeting and encouraging the personally motivated needs of the individual concerned. The second model extended this personal consideration to include a review of an individual's working context. The third model was recognised as being an encouragement to the clergy and was recognised as being part of the bishop's concern for his clergy. But it also had the clear tone of accountability of the individual to the employing institution.

The Report proceeded to categorise the various types of schemes on offer. This useful exercise clarified the various notions associated with appraisal and assessment and thereby met the second of the terms of reference. Involved in this process was the clarification of the various phrases and expressions that were being employed to describe what was taking place. These were,

1. Ministry Development Programme: Associated closely with CME, this term suggested a range of flexible programmes that an individual may use to assess the various stages in ministry through which s/he proceeded.

2. Ministerial Review: This was identified as a neutral term which carried perspectives of reflection upon one's work, identifying both strengths and weaknesses in ministry and prognosticating from this review future work patterns and needs for skills and education.

3. Assessment: It was suggested that this should be used to describe the occasional need for work evaluation associated with change of appointment, retirement or even dismissal.

4. Parish Review: This term was identified as being associated with, though not necessarily part of, the ministerial review. It could have the advantage of providing the Diocese with an audit upon how a particular parish is working and indeed being worked by its incumbent.

It was recommended that clear budget provisions for whatever scheme was adopted should be made and that a particular scheme should be monitored with a view to future modification. The working party provided a useful description of the various methods of appraisal which were in use. This description can be illustrated as follows....

METHOD	EMPHASIS	NATURE OF REPORTING	ADVANTAGES	DISADVANTAGES
<p>C</p> <p>Group of Clergy meeting on a regular basis, working together appraising each in turn.</p>	<p>Group Support.</p>	<p>Confidential to Group. No other reporting.</p>	<ol style="list-style-type: none"> <li>1. Provides Continuing support.</li> <li>2. Insights from a variety of points of view.</li> </ol>	<ol style="list-style-type: none"> <li>1. Likely to degenerate into general discussion.</li> <li>2. More difficult to challenge individuals in group setting.</li> <li>3. More difficult to identify specific priorities and areas of development.</li> <li>4. No information to Bishop.</li> <li>5. Less commitment to action plan.</li> <li>6. Difficult to set up and sustain this pattern.</li> </ol>
<p>D</p> <p>Individual minister working annually with check-list or questionnaire supplied by Diocese.</p>	<p>Self-appraisal.</p>	<p>Confidential. (If report required to be returned this method is bureaucratic).</p>	<ol style="list-style-type: none"> <li>1. Least threatening.</li> <li>2. Easy to offer to all.</li> </ol>	<ol style="list-style-type: none"> <li>1. No support from outside.</li> <li>2. No sense of care.</li> <li>3. Little commitment to action plan.</li> <li>4. No information to Bishop.</li> <li>5. Does not make clear development and training needs.</li> <li>6. No guarantee the job will be done.</li> </ol>

METHOD	EMPHASIS	NATURE OF REPORTING	ADVANTAGES	DISADVANTAGES
<p>A</p> <p>Annual or bi-ennial meeting between minister and Bishop or experienced person appointed by Bishops and trained for this work).</p>	<p>Episcopal responsibility for ministry in the diocese (oversight of work clergy do and also pastoral care of clergy).</p>	<p>Full report on meeting kept in Bishop's file, including response by the minister.</p>	<ol style="list-style-type: none"> <li>1. Minister feels cared for by Bishop.</li> <li>2. Bishop has up-to-date information about minister and parish(es).</li> <li>3. Provides outside person to work with minister concerned and help him think things through.</li> <li>4. Probably more commitment to action because Bishop involved.</li> <li>5. Easier to challenge individual in one-to-one situation.</li> <li>6. Makes clear development and training needs.</li> </ol>	<ol style="list-style-type: none"> <li>1. More hierarchical - more threatening.</li> <li>2. Feelings of being inspected by Bishop.</li> <li>3. Might be less frank because written report.</li> <li>4. Clergy feel caught in conflict between expectations and demands of parish(es) and ideals presented by Bishop.</li> <li>5. Difficult for Bishop and minister to handle issues of episcopal authority and pastoral care at same time.</li> <li>6. May lead to unrealistic expectation about future appointments.</li> </ol>
<p>B</p> <p>Probably 2 meetings per year between minister and experienced colleague who has been trained for this work.</p>	<p>Educational. Shared analysis of individual situation so as to identify training and development needs.</p>	<p>Confidential. Possible short statement of agreed training plan.</p>	<ol style="list-style-type: none"> <li>1. Provides an outside person to work with minister, and to help think things through.</li> <li>2. Confidential - therefore non-threatening.</li> <li>3. More open and frank discussion.</li> <li>4. Easier to challenge individual in one-to-one situation.</li> <li>5. Makes clear development and training needs.</li> </ol>	<ol style="list-style-type: none"> <li>1. No information to Bishops.</li> <li>2. Possibly less commitment to action because Bishop not involved.</li> <li>3. Uncertainty regarding structure (ie, setting up, monitoring, promoting this kind of scheme).</li> </ol>

The National Consultation for CME. 1988:

This consultation was held at Wycliffe Hall, Oxford, in the September of 1988 and adopted the theme, Reluctant Theologians. By this time the results of the GS Misc 122 review had been circulated and the Officers present at the conference were given the opportunity to consider the findings of the review. The following points were noted by the delegates.

- a) The extraordinary variety of Officers, appointments and structures which had evolved to service CME in the various dioceses. However, central to the work was the support given by the Diocesan bishop and the extent to which he interpreted the work as being part of his oversight which he shared with his CME Officer.
- b) It was noted that an increase in resources was being made available for CME, though how long this would continue was considered speculative.
- c) There had been a move in demand from academic theology to the acquisition of skills.
- d) There was an increase in reliance on courses not provided by a Diocese, therefore greater emphasis on personal initiative.

The conference also featured workshops on adult learning, post-ordination training and Appraisal in which participants could share their insights and experience. A significant aspect of the conference was the growing awareness that a major change in personnel was taking place. The first generation of CME Officers were moving on to other appointments and were being replaced by a new generation who brought with them an enthusiasm for working what had become an established aspect of Diocesan provision.



CONTINUING MINISTERIAL EDUCATION IN THE DIOCESE OF LONDON.

CME in the Diocese of London became the responsibility of the Committee for Professional Ministry following the recommendations of the "Grundy" Report in 1987. Reference has already been made to this Report in connection with the study on post-ordination training. However, since the publication of GS Misc 122 the Diocese of London had provided a full-time post of Clergy Training Officer to promote the work of continuing ministerial education. This work was subsumed into the newly created post of Director for Professional Ministry once the new Committee for Professional Ministry came into being. The main features of this change in administrative structure were,

1. The work of CME was integrated into other work done by the Department, especially pre and post-ordination training.
2. Initiatives from the centre of this vast Diocese were augmented by a local identity, through the appointment of part-time Episcopal Area Officers.
3. Clear budgetary policy was encouraged for specific work in CME which reflected clearly thought through proposals for the work.

The first task facing the appointment of a new Diocesan Director for Professional Ministry and the Committee, was to develop a comprehensive provision for CME within the Areas. Comprehensiveness was the key perception that was encouraged in the initiatives taken in the three years following 1988. Key elements were identified within a well defined framework of provision. These elements include the following:

1. Personal Grants: It was an accepted principle that clergy should be encouraged to be responsible for their own learning. The Committee agreed to aim at providing for a 1% of stipend in personal grant for clergy within the Diocese. This achieved a personal grant figure of £90 in 1988, £95 in 1989 and £110 in 1990. The purpose of this grant was to allow individual clergy to attend courses and conferences of their own choosing. Furthermore, this grant could be accumulated for a maximum period of three years so that individuals could plan for more costly enterprises. The grant scheme was administered by the Area Officers who processed the applications.

2. Centrally Arranged Courses and Conferences: Agreement was reached by Committee that an extensive training programme should be provided by the Diocese for its clergy which would address the stages and skills in ministry areas recommended in GS Misc 122. From 1989 a wide variety of learning opportunities has been provided and publicised in an annual Prospectus which has been posted directly to clergy:

1989: Stages in Ministry:

- A 101. Vocations Day Conference.
- A 103. First Incumbency Day Conference.
- A 104. Urban Priority Areas Induction Course.
- A 105. Area Deans Conference.
- A 106. Training Incumbents Conference.
- A 108. Pre-Retirement Course.

Skills in Ministry:

- B 101. Bereavement Counselling Course.
- B 102. Liturgics in the School.
- B 103. Laos Theology Conference.
- B 104. Deliverance and Reconciliation Conference.
- B 105. Parish Management Course.
- B 106. How Adult Learn Course.
- B 107. Stress in Ministry.

Spiritual Development:

- C 101. Retreat for Priests.
- C 102. Retreat for Deacons.

- C 103. Quiet Day: Licensed Lay Workers.

Others:

- D 101. Pilgrimage to the Holy Land.
- D 102. Study Tour of Northern Italy.

1990: Stages in Ministry:

- A 201. Sector Ministry Conference.
- A 202. Clergy Spouses Conference.
- A 203. Second Curacy Conference.
- A 204. Preparing for Retirement.

Skills in Ministry:

- B 201. Course on Church Music.
- B 202. Pastoralia; Dealing with Depression.
- B 203. Legal Issues: Pastoral Implications.
- B 204. The Sermon; Preparation and Presentation.
- B 205. Conference on Pseudo Christian Groups.
- B 206. Ministry to Families.
- B 207. Ministry in a Multi Racial Context.

Spiritual Development:

- C 201. Introduction to Ignatian Spirituality.
- C 202. The Christian Spiritual Tradition.
- C 203. The Prayer Life of the Ordained Minister.
- C 204. The Sacrament of Reconciliation.

Other:

- D 201. Study Tour to Rome and Florence.

1991: Stages in Ministry:

- A 301. First Incumbency Conference.
- A 302. "Changing Gear" Conference.
- A 303. Conference for Incumbents.

Skills in Ministry:

- B 301. Consultation on Shared Ministry.
- B 302. Marriage Preparation.
- B 303. Baptism & Confirmation Preparation.
- B 304. The Rite of Anointing & Healing.
- B 305. School Assemblies.
- B 306. Communications: Using the Media.
- B 307. Work Consultancy Course.
- B 308. Workshop on Group Dynamics.
- B 309. Management & Ministry Course.

Social Studies:

C 301. Housing & Homelessness.

C 302. Wealth & Theology.

C 303. Crime & Punishment.

C 304. Alcoholism.

Other:

D 301. Study Tour to Venice.

D 302. Study Tour to the Holy Land.

These courses and conferences were provided without fees being expected from the participants. Other events were arranged and/or provided by central agreement. These include:

Triennial Episcopal Area Clergy Conferences.

Deanery Clergy Chapter events.

Discretionary personal grants to assist those taking higher degrees.

The publication of occasional papers.

The formation of Pastoral Development Groups.

The provision of personal grants to encourage individual initiative was related to a good provision of centrally arranged courses and conferences. These courses and conferences were based on the major issues associated with ordained ministry and its practice. The twofold strategy has provided the Diocese of London with a very comprehensive standard of continuing ministerial education.

The amounts of financial commitment and numbers of personal up-take for 1989 and 1990 can be found in the appendices.

A New Initiative in Sabbatical/ Study Leave Provision:

The possibility of clergy taking time away from their work for purposes of study and recreation has become

an accepted principle within the Dioceses of the Church of England. Normally, those involved take up to three months away from their cure and pursue an agreed programme of study. The new Director for Professional Ministry was required to supervise this work for the Diocese of London. The consultancy system proved relatively easy to establish. A much greater problem, however, which faced London along with every other Diocese in the Church of England was the matter of funding for the study leave. Clergy continue to draw full stipend while they are away, but the amount of grant aid that could be provided to augment this was small. Up until 1992 this grant was £300 which was usually topped up by grants from local Archdeacons or diversion of personal grant allowance. Clergy were taking study leaves abroad and entering residence at colleges which meant that this funding quickly proved inadequate to service any ambitious programme.

On the basis of four study leaves being taken in each Episcopal Area per annum, 20 study leaves were recognised as being needed to be supported. It was recognised that a figure in the region of £1000 per person would be required to service this demand. A total of £20,000 per annum was seen as being beyond the allowable budget tolerance, therefore a new scheme would have to be found.

The Scheme which was eventually devised by the Director and approved by the Committee was one which involved a partnership between the Diocese and the individual participant. Twenty bursaries would be made

available each year and allocated on the basis of four for each Episcopal Area. Those who entered the Scheme would contribute £5 per month towards their sabbatical and this amount would be doubled by the Diocese. The monthly £10 was to be invested in Unit Trusts for a seven year period. When cashed it was anticipated that the fund would exceed the £1000 requirement for adequate study leave provision.

Other benefits which derived from this scheme besides assisting the demand on the Diocesan Budget were identified. These include the usefulness of people being given good time to prepare for their study leave. Also the fact that each participant had a clear financial commitment to the Scheme sustained motivation. In this respect, the Diocese of London was the first Diocese in the Church of England to address this problem and has attracted good support for the Scheme among the clergy.

#### Future Developments for the Diocese of London:

As budgets become tighter there is an increasing need to apply considerable precision with regard to the spending of money on CME. The main modification to the present system will be to relate more closely the provision of continuing ministerial education with an effective appraisal/assessment scheme. There is a growing awareness of the need for greater accountability of the clergy, but this should not be identified in either a threatening or negative terms. Appraisal is as much about recognising the good work that clergy do as it is about accounting to others what they are doing in their work. However, weaknesses and

failures in professional and personal terms may have to be admitted. A clear and important part of the assessment process is the identification of future training needs to correct weaknesses and develop identified strengths in the professionalism of the clergy.

The Committee for Professional Ministry is, therefore, engaged in the task of devising an appropriate Appraisal Scheme which will be piloted in the London Episcopal Area and which will possibly be extended to other Areas within the Diocese. The Report which eventually is produced following an appraisal will include specific and agreed recommendations for future continuing ministerial education. This will involve two fundamental changes to the present provision.

First, the existing personal grant scheme will probably be used to service the financial commitments required to meet future training needs of individual clergy. This will mean that the Diocesan Budget will have to achieve and sustain a per capita allocation of at least £110 per person per annum.

Secondly, it does mean that a consultancy service will be provided for each member of the clergy which will bring considerable precision to future in-service training requirements.

This is one of the most important and significant developments taking place within the Diocese in the near future. The Committee reflect a competent and applied

commitment to maintaining standards within CME and the future holds considerable signs of hope. A major contribution to the devising of this strategy for continuing ministerial education and for post-ordination training, has been the research that has gone into this present study. The Director for Professional Ministry was expected within the terms of his job description to conduct appropriate research work which would assist the future development of Professional Ministry within the Diocese of London. This thesis contains the thinking which undergirds many of the initiatives which have been applied within the Diocese.

Continuing ministerial education will increasingly be recognised as part and parcel of the provision expected by clergy in the future. The generation of clergy who work on the principle that having once been trained in the conduct of ministry no further education is necessary is passing. A new generation of clergy readily accept and indeed expect the Church to provide facilities for continuing learning within ministry.

The focus of this provision will continue to be based on the stages, skills and spiritual development of the individual participants. It will also reflect the expectancies of the employing institution for a capable and effective ministry which can serve a changing Church as we approach the end of the millenium.

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**Chapter 9. CONCLUSION: CHALLENGES FOR THE PRESENT AND  
HOPE FOR THE FUTURE**

In the introduction to this thesis the problems facing the clergy of the Church of England were outlined. These difficulties were examined in three basic areas of concern. First, there were fewer clergy entering the ministry. It was noted that since the Paul Report of the 1960's (1.), which revealed that in order to maintain the existing parochial structure at least 600 ordinations would be needed each year, the ordinations taking place in the Dioceses averaged about 300 per year.

Secondly, The growing cost of maintaining a full-time paid ministry was examined and the projected financial commitment for the future was explored. With the change in emphasis from historic to present funding, it was envisaged that the lay people of the Church would increasingly require a qualitative ministry which would serve the Church.

The third area in which change is discernible is in the area of clergy deployment.(2.) Observation was made that with a combination of pastoral re-organisation and the emergence of new forms of ministry it could be envisaged that a more specialised approach would be required in the future.

Without doubt, the situation of the clergy of the Church of England is in transition. This can best be illustrated by looking at two sources which describe the image and condition of the Church of England clergy.

Priesthood Reviewed:

Walter Carey, the Librarian of Pusey House in 1916, wrote an interesting little book called My Priesthood. (3.) Albeit that the First World War was reaching its climax, Carey's study reflects a confident view of priesthood which was full of certainties about its place in the order of things. The book explored the issues associated with how one became a competent and professional priest besides discussing the sort of character that priesthood was expected to reflect. The priest in his role as pastor and missionary was examined along with the difficulties and temptations which may be encountered within the performance of one's duties as a priest. It is a nostalgic read which was produced at a time when the number of clergy within the Church of England had peaked at about 23,000, compared with the present establishment of about 10,500. (4.)

Carey's confidence may be compared with the contemporary writings of that searching observer of the human condition, Alan Bennett. In the introduction to his six monologues prepared for BBC television under the title of Talking Heads, he has the following perceptive comments to make about the clergy of the Church of England in their 1990 mode,

"Finally vicars who, Anglican though not always specified as such, turn up in all but one of these pieces, earnest, visitant and resolutely contemporary. Several are bearded, one is in trainers and most are in mufti. I have no particular wish to lock the clergy out of the wardrobe or ban them the boutique, but along with postmen and porters I wish they had not abandoned black. Just as postmen nowadays look like

members of the Rumanian airforce, so cassocks come in beige and even lilac, and if a parson submits to the indignity of a dog collar the chances are it has gone slimline, peeping coyly above a modish number in some fetching pastel shade." (5.)

This comparison illustrates the degree of change that has taken place with regard to the clergy in general and the priesthood in particular during this century. That change is engaged both in the perceptions that the world has of the priest and the introspection that the clergy have of themselves. The growth of secularism has introduced a degree of alienation as communities disintegrate and religious expression appears to become increasingly marginalised. However, there has always been something remote about the priesthood and this study has attempted to discuss the various means by which one is supposed to be prepared for this role.

Within the Church much more besides the clerical shirts has gone grey. Over the past 25 years a lack of confidence has emerged with regard to the place of the priest in the life of the Church which has given rise to a situation where to be anti-clerical is part of the prevailing political correctness.(6.) The growth of shared ministry and alternative patterns of ministry has provided a situation of professional challenge for the clergy. This study, therefore, has attempted to account for this situation and has also provided possible solutions which may be adopted to meet the situation.

The thesis has isolated areas within the present patterns of education and training which do not give clear recognition to the constants of ordained ministry which are discernible with the Biblical and historical tradition of the Church. Further, because the existing patterns of training and education are so conditioned it will require considerable modification in both thinking and provision to bring about reformation. However, the thesis indicates that modification is possible and renewed confidence about the role of the clergy within the Church can be achieved.

#### Procedural Review:

The basic approach that has been adopted has been to view the issues from an educational perspective and this disciplined approach has revealed its own facets of interest within the profession. From this educational perspective the New Testament material has been examined and the historical periods of the early Church, the medieval and Victorian eras have been explored. From the evidence drawn from Scripture and Tradition new insights have been gained into the present provision for pre and post ordination education and training.

#### Summary of Biblical Conclusions in Chapter 2:

Without explanation elders emerged within the Apostolic Church ( Acts 11.29 ) as the recipients of donations brought by Paul and Barnabas from the Church community in Antioch. By the Council of Jerusalem, reported in Acts 15.2, these elders or presbyteroi exercise some kind of teaching authority.

Further references to a presbyter are found in 1 Peter, James and the Pastoral letters. More specifically in 1 Peter 5.1-4. the presbyteral functions are brought together in the image of the Shepherd. They are called upon to anoint the sick in the name of Christ and on behalf of the community. It can be concluded that by the time of the Pastoral letters, the presence of the presbyter in the life of the community was normative. Qualifications for this Office suggested in Titus 1.5, 1 Tim 3.1 & 5.17 include "those who labour in preaching and teaching."

Emphases within Biblical forms of Ministry:

*Oversight, Pastoral Support and Teaching.*

The normative presence of presbyters should not disguise the disparate development of the Order within the scattered communities of the emergent Church. It may be observed, however, that a clear associational relationship existed very early between the presbyters and the episcopoi. (7.) The shared emphases were upon oversight, pastoral support and teaching within the Christian community.

*Context of Ministry.*

The community experience appeared to have been the paramount context which raised up Orders which, in turn, administered within the given community. The personal view of ministry was confined to an estimate of gifts which may have been present in the individual.

These three elements of oversight, *pastoralia* and teaching suggest at least three *constants* within ministerial *function*. The care and protection of the Christian Community embodied within *oversight*, or *episcopoi*, was identified as an Apostolic function which was directly associated with the original twelve. Part and parcel of this oversight was the protection of the Church against heterodox teaching which sought to distort the gospel.

The *pastoral* ministry, associated directly with Jesus' claim to be the Good Shepherd ( John 10.11-16.) , declared a familiar function which possessed considerable purchasing power not only in the Hebrew but also in the classical world. Pastor in classical Latin is a masculine noun derived from *pasco* - to feed. Associated with the word are ideas of nourishment and support. A second use of the word in classical terms includes the meaning to enlarge or encourage growth. Again the teaching function may be discerned in this perception. The gospel example was transmitted into ministerial practice and is echoed in Hebrews 13.20, 1 Peter 2.25 and 1 Peter 5.4. (8.)

The third function of *teaching* has been recognised in the study as being a fundamental Apostolic commitment for both the episcopate and presbyterate. It may further have been a function placed upon the diaconate in certain areas. (9.) The integrity of Orders within the Church during this very early period depended much upon the ability of the ministry to establish a tradition of correct teaching.

This particular element of the study has been useful in registering the importance of Order within the Church community. Prevailing manifestations of Church presence in society are again drawing emphasis upon the effectiveness of the communal Church.(10.) The study finds considerable resonance within this Biblical investigation and the present situation of the Church.

*The Rabbinical Example:*

The educational framework in which the Church's teaching ministry was shaped was found in the rabbinical method adopted by Jesus with his twelve disciples. The thesis has identified at least two distinct forms of discipleship within the New Testament which are germane to the ecclesiology which began to take shape in the primitive Church. Both are concerned with teaching. The first expression of disciple concerned those many people who listened to the teaching of Jesus in parables. These people were called not to withdraw from their everyday lives but to enunciate the principles of the kingdom of God within their lives. The second group of disciples were called upon to leave their daily lives and enter a form of apprenticeship with the teacher. This group had to learn something about what it meant *to be* an Apostle. We have, therefore, the notion which developed the Rabbinical tradition and which required the Apostle to embody what was taught. Identified in this element is the principle of *being* in ministry or ministerial *character*.



Summary of Early Church historical conclusions:*Constant role in Pastor and Teacher:*

The thesis in chapter 3 has provided research into the shape and nature of the Ordered ministry during the early formative years of the Church. An attempt has been made to register how the functions of ministry were modified by role ascription and adoption as the Church gained confidence within the Roman world. Note has been taken how the role of Pastor and Teacher translated comfortably to the Roman ethos.

*Context of Ministry:*

The domestic, community nature of the Church in the Roman household has also been recognised as providing an association with ministerial function. The presbyter adopted the function of the president of the meal, the deacon served at tables and the episcopoi with their oversight function related closely to the household Steward.

*Emergence of Parochial Identity:*

A further development of the period was the emergence of the parochial identity. In classical Rome the parochus was an Officer who provided necessities for the ambassadors and magistrates as they journeyed about the empire. Clearly this was initially a functional activity engaged by those who were responsible for supporting the Christian community in its journey through life. However,

it later became a geographical area of provision and established the principles upon which the parochial ministry eventually was formed.

*The Church and Education:*

The association of the early Church with the learned institutions of the day has been recognised along with the continuing relationship between ordained ministry and the importance of orthodox teaching. It has been seen how the cultural influences of the Roman Empire and its appreciation for scholarship and learning were reflected within the Church's interest following 313. However an enduring function of the clergy in this situation was to safeguard the orthodoxy of the Church during a time of doctrinal definition. (11.)

Summary of the Medieval Church investigation:

*Establishment of Cathedral Foundations:*

Chapter 4 explored the patterns of training and provision for clergy within the medieval Church. Notice was given to the emergence of the training procedures which were located at the cathedral foundations. These foundations provided a pattern of ordination training which suited the basic requirements of the medieval parochial system.

*Emergence of Sector Ministry:*

The investigation into ministerial provision revealed the growth of sector ministry within the church/state relations. In other words, educated clergy

were used increasingly in an administrative role within both the Church and the civil service. The parochial ministry was staffed by clergy who possessed an education which included a practical skills base but little else. Many of these clergy were expected to support themselves within their ministries by the provision of glebe.

*Emergence of Social Ministry:*

In examining the growth of the Religious Orders, attention was drawn to their educational function and also the association which was established between ministry and social service through the provision of medicine, elderly accommodation and poor relief. The emergence of these social roles as clerks, teachers and philanthropy, however, separated Holy Orders from their local Church community base and led to the emphasis upon their administration of sacramental power which was conveyed through the individual. Pastoral responsibility as such was more identified with the Religious Orders and the basic function of the parochial clergy was to celebrate Mass and administer the sacrament. This limited function required minimal training and led to the emergence of the Mass Priest.

A consideration of this period in history raised the prevailing problems faced by the Church today in staffing the parochial ministry with fewer clergy. The emergence of new forms of non-stipendiary ministry today and the minimal training standards required for this ministry are recreating a medieval pattern of ministerial provision. This situation would be strongly denied by the Advisory Board of Ministry,

but the evidence would suggest that there is this danger present at this time.

Conclusions associated with the Victorian Church:

*Ministerial Identification with the new Professions:*

Also in chapter 4 we saw how the Victorian Church experienced a fundamental change in the role of the clergy. The Georgian Parson was essentially a social figure whose status was placed within an ordered society. As the nineteenth century progressed the clergy became more closely identified with the growing interest in professionalism. The changing role of the clergy was influenced strongly by changes taking place in society as the old agrarian order gave way to the industrial revolution. Also developments within the legal and medical professions encouraged the clergy to form themselves into an identifiable professional body with control over its own knowledge base.

*Growth of Theological Colleges:*

An essential element in this development was the foundation of theological colleges which would specifically train men for this professional activity. The word "professional" has clear connotations which relate directly to the Church and its ministry. A professor is one who openly acknowledges, confesses, avows and declares himself to the public. A professor is one who teaches and the public nature and recognition of that office is emphasised. As in the French language the teacher is still called a professor.

The Victorian Church, therefore, enlarged the professional identity of the clergy to include competence within theological knowledge and the performance of ministerial skills. As befitting the professional standards of the day the Vicarage culture emerged and the clergy were identified as a separate social group operating in a Church which was closely identified with the Establishment.

It was noted how important this particular historical study was. First, it drew attention to the ways in which the Church of England managed ministerial change in the past. Pastoral re-organisation, redistribution of financial and human resources and a new designation for ministerial activity took place in very much the same way as can be anticipated as the the Church enters the 21st century. Secondly, much of the Church of England today is still operating within the parochial, pastoral and ministerial framework which was constructed for the Victorian Church. Therefore, the historical perspective provides from the Church's experience insights into the management of change.

#### Contemporary issues of change:

The signs of the times are such that we can anticipate that the Church of England will enter a new period of transition as it enters the next century. It can also be anticipated that no area will this change be most keenly felt than within its professional ministry. The re-alignment of distribution, growth in specialist ministries and the emergence of new non-stipendiary

ministries will require considerable modifications to the existing educational and training procedures.

However, the Church of England is not going to re-design this ordained ministerial training on a blank sheet of paper. It has a complex and existing range of provision which will either have to be modified or possibly even abandoned. Changes in emphasis may also be required about what diaconal and priestly ministry may mean in the future. Definition about what is implied by Holy Orders and an underlying educational philosophy associated with its training are germane considerations which need to be made. Decisions will clearly lie elsewhere, but this study at least has raised some of the issues and questions which need to be addressed should a clearly thought through policy be desired. The issues identified in this thesis fall into three basic categories. The first category was concerned with training for ordination. The second category related to post-ordination training. The third category considered continuing ministerial education. These three categories were examined in detail in chapters five, six, seven and eight.

#### An Integrated Approach to Theological Education:

##### *A Model for the Future:*

Findings from this study may be used to recommend an integrated approach being adopted for the total spectrum of clergy education and training. The present pattern of clergy training has revealed that current provision remains

compartmentalized into clearly defined sections of learning. § A vocation for ordained ministry is first trained at either a full-time theological college or on a part-time theological course. Having completed this process, the participant is ordained and moves on into a variable scheme of post-ordination training which remains an obligatory element of the post-ordination experience. However, both training personnel, educational technique and commitment required can be widely diverse and dysfunctional to what is taken through ordination into ministry. After three years, the participant moves on to another section of learning opportunity which again is diverse in its provision, this is continuing ministerial education.

*The Learning Continuum:*

The title of this thesis establishes a concern with the continuing ministerial education of the clergy of the Church of England. This invites a perception which interprets the whole of the educational experience both for and in ministry as being part of a learning continuum. Ordination takes place at a certain point on this continuum and should be a stage within the whole learning experience. In other words, ordination does not mark the completion of training for ministry but simply a stage in the development. Training for ministry should extend post-ordination possibly into a period of four year preparatory work for a person's first post of responsibility as a parish incumbent. We can then view training for ministry in terms of being concentrated into a six or seven year course in which

ordination takes place. The post-ordination training also would prepare individuals to accept continuing learning as being part of their professional competence. However, accepting the desirability of this learning continuum within the educational purview, other points have been raised by the research into the various sections of training which exist at the moment. These points are worthy of being highlighted in this conclusion.

*What does Ordination confer?*

In reality no one can qualify for ordination. It is understood within the historic formularies of the Church of England as being a *sacrament* which is conferred apart from the worthiness or unworthiness of the person receiving it. This principle is further extended to the sacraments administered by the individual minister which are Jesus Christ's gifts to his Church and are not conditioned or compromised in their efficacy by the worthiness of the minister. (Article 26.) In educational terms, therefore, it is quite arbitrary to the decision of the Church when an individual is deemed to be prepared for ordination. This being the case, it could be argued that ordination could take place at any point within the learning continuum. In other words, ordination does not mark an end of ministerial training but a stage within it.



Pre-Ordination Training:*A Varied and Diverse Pattern:*

Considerable detail was provided in chapter 5 of this thesis about the various theological colleges and institutions which prepare men and women for the ordained ministry. The research explored the variety and diversity which exists both in terms of the provision and the participants involved in these courses. What clearly emerges from the survey is that plenty of choice exists for individuals to select a training course appropriate to their needs. However, the obverse side to this advantage is that the provision is so disparate that it is difficult to ascertain standards in terms of either academic achievement or professional training. (12.)

*Confusion in Lay and Ordained Ministerial Training:*

It became increasingly difficult to identify what was distinctive within the provision with regard to preparation for Holy Orders. The growth of shared ministry and the Church's commitment to collaborative models are now so strongly reflected in the training programmes, that it is virtually impossible to identify specificity with regard to ordination training. The only basic difference appears to be that some people are ordained and others are not. There is a need for this imbalance to be corrected, without losing the advantages that a shared ministry perspective brings. Courses need to evolve specific modules and components which are distinctive to those preparing for ordained ministry and which bring a sense of Order to the arrangements.

*Shared Areas of Learning:*

Certain common principles were identified within the training for ordained ministry that is available within the Church of England. How these principles were interpreted in practice was divergent, but at least a basic framework was discernible. This framework was concerned with four basic strategies.

- 1) *Information:* Training within the theological and allied disciplines which established a knowledge base for the participants.
- 2) *Skills Formation:* Training in the general and basic skills which would be required within Ministry.
- 3) *Ministerial Formation:* Competence in experiential learning and reflective techniques was sought so that participants were encouraged to think theologically about their work and ministry.
- 4) *Spiritual Formation:* Confidence within one's prayer life and spiritual development was encouraged.

Recognition was given to this formation principle within the study. As a learning model it remains educationally endorsed within this thesis and approximates the standards encouraged in Romans 12.

"Therefore, my brothers, I implore you by God's mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart. Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable and perfect." Romans 12.1-2.

*Lowering of Academic Standards:*

However, within this commended framework a diversity of interpretation was discovered. A growing antagonism to academic pursuits was detected within the literature of some courses and colleges. This development is curious. On the one hand one would have thought that a more articulate and intelligent laity would require a greater informed and academically competent clergy. Again, one detects a degree of inverted snobbery in the anti-academic posture adopted by some. In an attempt to encourage and affirm those who in former days would have been described as being from the poorer and working classes, a book learning culture appears to be despised. This position is unfortunate. The English educational system has never fully taken into its comprehension the fact of the "late developer". Consequently it has been left to institutions like the Workers Educational Association and the Open University to demonstrate that academic capability is not confined to class distinctions. The fact that the Church of England in principle would deny the opportunity of good academic study to certain sections of its ordinands illustrates more than anything else how class structured it remains.

The variable academic standards which exist and the lack of agreement about what constitutes a necessary skills and knowledge base for ordinands introduces confusion to the educational system provided within the Church of England.

*Over-use of Experiential Learning Method:*

The study further observed the degree to which experiential learning has been adopted within the pre-theological training programmes. Again recognition was given to the effectiveness of this particular educational method, but it was also observed that a more appropriate context in which this method could be extensively applied was within post-ordination provision.

*Ministerial Individualism:*

Finally, as pre-theological education is considered, within the areas of ministerial and spiritual formation the emergence of individualism was noted. Personal development of gifts and internal spiritual needs featured strongly within the programmes. The approach was evocative of John Stuart Mill's observations in On Liberty in 1859.

"Human nature is not a machine to be built after a model, and set to do exactly the work prescribed for it; but a tree, which requires to grow and develop itself on all sides, according to the tendency of the inward forces which make it a living thing."

Formation within these terms is identified with personal and individual growth. This clearly has advantages in achieving an approach which establishes self-fulfilment as its point of reference. However, there are dangers which can lead ordinands to interpret Orders purely within categories of self-definition. Individualism does not equip the participant to meet the ascriptions of public office or the demands made by the institution which ultimately will employ him or her. Imbalance does seem to be part and

parcel of this particular area within some of the colleges and institutions.

Post-Ordination Training:

The survey conducted among the assistant curates and training incumbents within the Diocese of London, which was discussed in chapter 7, reached some interesting conclusions.

*Expectations about the skills base:*

First, the survey revealed that in expectancy terms the assistant curates thought they brought more to the ordained ministry in their skills base than that expected of the training incumbents. This detail exposed a possible area of friction in the relationship between training incumbents and assistant curates that is often manifested in the working context.

*Expectations about Academic Development:*

Secondly, it was interesting to discover that in terms of academic development the assistant curates looked to the POT programme to make provision, whereas the training incumbents assumed that this would have been completed at theological college. The assumptions which exist in these perceptions do need to be clarified in order that an open framework for learning is engaged.

*Importance of Training the Training Incumbents:*

Thirdly, the research suggested strongly that in fact the Diocese is expending its resources in the wrong place. Assistant curates are in a contextual learning

experience in POT and need to reflect upon that experience. The context is both the Church Community and the Parish in which their ministry is conducted. It is at this stage that experiential learning should be engaged rather than on pre-ordination theological courses. Also at this stage skills need to be adjusted, encouraged, improved and perfected. The key element in this learning context is the training incumbent and Diocesan resources should concentrate upon making sure that the training incumbent is doing his task well. It is clear from the survey that not enough work is done to provide adequate training for Training Incumbents.

Conclusions for Continuing Ministerial Education:

*Disparate and Variable CME Provision:*

Chapter 8 was concerned with CME and indicated that a prevailing problem for provision within the Dioceses was their variable attitude as to its usefulness. In other words, clergy have either advantageous or disadvantageous access to CME depending purely upon the geographical area in which they work. Although a basic standard was agreed over a decade ago by the House of Bishops, there was little indication that this has been fully met within the research. There remains an overwhelming need to establish a CME "poverty line" below which provision will not fall.

*Should Professional Ministry have Voluntary or Compulsory CME?*

A further point of issue which remains vibrant was the continuing tension between voluntary and compulsory provision for CME. Experience would suggest that in situations where a voluntary policy is followed there is the advantage of providing CME on the basis of self-motivation. However, this means that those who are self-motivated take advantage of the provision. Those who probably need CME the most within their ministry, but who are not given to self-motivation, can avoid the responsibility for participation. Increasingly it would appear that systems are being introduced which identify CME as being part of professional competence and which, therefore, require a degree of compulsion.

*Linkage between Ministerial Review and CME:*

This compulsion has been achieved by relating CME to the various ministerial review programmes which have been provided within the Dioceses. These reviews are basically line-management assessment programmes which seek to encourage the clergy to evaluate their effectiveness as practitioners and identify areas within their practice which need further training. In the future it is to be expected that continuing ministerial education programmes will be designed on the basis of the findings of these ministerial reviews. An interesting ministerial review model has been identified in the Diocese of Ely which bases the review on principles enunciated within the Ordinal.

The Future of Holy Orders:*The Need for Clearly Defined Roles for Ordained Ministry:*

Holy Orders denote the totality of public, recognised and permanent ministers within the Christian Church. They are expressed particularly within the Episcopal, priestly and diaconal Orders. Each of these Orders possesses an individual ministry which, within present practice, contains accumulated rights, powers, responsibilities and identity. We have seen how, in Chapter 1, the early church was not deprived of concrete roles within which it could identify its Orders. Jesus' position as the Good Shepherd and Great Teacher, the selection and training of the twelve, the recognition of charisms and services listed in the Pauline tradition indicate the emergence of universal ministries which were both structured and authentic to the life of the Church.

*The Need for a Clear Structure for Ordained Ministry:*

It is not always recognised how vital movements within the Church require structure to make them both potent and enduring. We have noted how by the Pastoral Epistles a recognised structure for the Ordained Ministry was deemed a natural and essential development within the Church. Explicitness in ministerial structure does not limit growth, it rather provides the framework in which future development can take place. The ultimate paradigm of all Order within the Church remains the principle of God incarnate in Jesus of Nazareth. It is service to the ongoing incarnation of



Jesus in the Body of Christ - his Church - that remains the authentic context of ordained ministry, albeit that the focus of that ministry will be on the world that is held in God's redemptive gaze.

*The Need for recognition of Being within Orders:*

The constant *being* of priesthood is manifested in a life of blessing, consecration and reconciliation. These are the specific points of authority within priestly character which are conferred at ordination. Priesthood ordains a person to consecrate, to absolve and to bless. These activities as such can be competently acquired within a morning's training session. Clearly, the ordinal requires much more of its candidates than simply the ability to pronounce a blessing, an absolution and recite a consecration prayer. The singular right of the priest to perform these ministrations conferred at ordination denote a life which is conformed and lived to be a blessing, to bring reconciliation and to reflect consecration.

*The Need for recognition of variable functions within Ministry:*

Priestly ministry exists to make the Grace of God culturally concrete and existentially potent. By this is meant that the prevailing culture in which ordained ministry operates will influence the functional aspect of ministry adopted. For example, a priest working in a depressed urban priority area may find that his priesthood adopts a more prophetic role, whereas a priest working in a sector

ministry may adopt quite a different role. Therefore, the expression of ministry will continue to be, as it has in the past, subject to expansion, modification and possibly diminishment.

*The Ordained Ministry within the Laos of God:*

The total laos or people of God through Baptism and Confirmation are themselves ordained to priestly ministry in the secular obedience. The laity provide the clergy with their *raison d'etre*. But the Church needs its clergy as a constant reminder that it cannot save itself and will need that historic and Apostolic witness in its midst to *shepherd* and *teach* a loyalty to enduring and eternal truths which are perceived within the Church. Orders convey, therefore, the responsibility of service on the part of those ordained to assist the laity in the great task of manifesting something of God within their everyday lives. The constant function of *oversight* will be reflected in leadership styles which accommodate collaborative and shared ministry.

Modern aspects of freedom, education, individuality, professional mobility, democracy, human rights and participation have all been manifested within the Church. Particularly this has been the case with inherited hierarchies and models of Orders which have been questioned and scrutinized. The impetus of this critique will continue simply because shared ministry within the life of the Church will continue to expand. It remains vital, therefore, that clergy within the Church do not feel threatened as if they are a caste apart; an endangered species in need of

preservation. Rather, clergy should feel that they are an integral support to the diffused ministry of the whole Laos. Accepting these changes creates a new and vital role for the clergy which will have to be reflected clearly within the provisions for education and training. (13)

*The Ordination of Women to the historic Ministry of Priesthood:*

This thesis has not mentioned the possibility of this taking place within the Church of England in the foreseeable future. This is basically because the thesis is about ordained ministry and its training regardless of who occupies the being and functions embodied within the Orders. However, should women be ordained in the near future to the priesthood, this would not materially affect the training patterns in existence as women are already being trained for the Diaconate within the system.

THE ORDAINED MINISTRY FOR TOMORROW - A POSSIBLE BLUEPRINT.

*General direction and aims:*

The new emphases do not diminish the roles of the ordained ministry but simply determine new and greater demands for their ministerial efficacy. A Biblical and historical understanding of Orders and their development creates confidence as the Church looks forward to expanding its perception in the future. The Church must also be clear about the requirements in both theological and professional education besides its spiritual and ministerial formation for anyone who would publicly enter ordained ministry. This confidence requires educational skill and increased learning abilities among the clergy. Whatever new functions which are developed as the Church's ordained ministry enters the 21st century, there is a pressing urgency to safeguard the *constants* of ministerial being and function which have been identified within this research.

These constants can be identified in the horizontal section of the following grid. The grid also registers on the vertical alignment the essential elements which have been identified within an ordained ministerial formation model.

Constants -	Being in Ministry	Oversight	Pastoral Care	Teaching
A Spiritual Formation	1.	2.	3.	4.
B Ministerial Formation	5.	6.	7.	8.
C Skills Formation	9.	10.	11.	12.
D Information Knowledge	13.	14.	15.	16.

Adopting this possible framework a syllabus could be constructed based upon the following aims:-

SYLLABUS AIMSA. Spiritual Formation:

- |   |             |
|---|-------------|
| 1. Development of a Personal Prayer Life.                   | = Being     |
| 2. Development of Corporate Prayer Life.                    | = Oversight |
| 3. Presence : Blessing, reconciliation<br>and Consecration. | = Pastoral  |
| 4. Experience of worship patterns.                          | = Teaching  |

B. Ministerial Formation:

- |  |             |
|--|-------------|
| 5. Public Presence, Ministerial Character. | = Being     |
| 6. Shared Ministry Perceptions.            | = Oversight |
| 7. Rites of Passage, Preaching.            | = Pastoral  |
| 8. Counselling, Listening, Advice.         | = Teaching  |

C. Skills Formation:

- |  |             |
|--|-------------|
| 9. Ministerial Review technique.         | = Being     |
| 10. Personnel, resources etc Management. | = Oversight |
| 11. Multidisciplinary competence.        | = Pastoral  |
| 12. Education, Communication.            | = Teaching  |

D. Information:

- |  |             |
|--|-------------|
| 13. Ascetic Theology, Worship Studies.     | = Being     |
| 14. Management & Administration theory.    | = Oversight |
| 15. Social Studies, Comparative Religions. | = Pastoral  |
| 16. Formation of a Knowledge base.         | = Teaching  |

It will be recognised within these syllabus aims how an integrated pattern can emerge which is cross referenced and correlated. The total comprehension can be permuted as follows:-

Being in Ministry:

1. Development of personal Prayer Life.
5. Formation of public presence.
9. Ministerial Review techniques.
13. Knowledge of Ascetic Theology.

Ministerial Oversight:

2. Development of Corporate Prayer Life.
6. Shared Ministerial insights.
10. Management of Personnel and Resources.
14. Knowledge of Management & Administrative technique.

Pastoral Competence:

3. Lifestyle which enunciates Blessing, Reconciliation and consecration.
7. Dealing with rites of passage and preaching.
11. Multidisciplinary competence.
15. Social Studies and Comparative Religions.

Teaching:

4. Experience of variable worship patterns.
8. Counselling, listening, consultation.
12. Education and Communication.
16. Comprehensive knowledge base.

CURRICULUM DEVELOPMENT.

Having identified the basic aims within the overall syllabus, a detailed curriculum can be constructed. Considerable flexibility may be indulged, as the curriculum design would establish a variety of objectives by which the overall syllabus aims could be achieved. This flexibility has the advantage of introducing distinctiveness into the training programme which is designed to offer professional training for any of the Holy Orders. A possible programme which could emerge for priestly formation, which also illustrates how this process of interpretation works out, is as follows:-

CURRICULUM OBJECTIVES

Learning Modules would be provided in the following areas:-

## 1. Development of a Personal Prayer Life:

- a) Meditational techniques.
- b) Familiarity with devotional and penitential method.
- c) Confidence in self examination and Spiritual Direction.

## 2. Development of Corporate Prayer Life:

- a) Familiarity with various worship forms.
- b) Competence in leading public worship.
- c) Familiarity with liturgical discipline.

## 3. Development of presence which enunciates blessing, reconciliation and consecration:

- a) Theocentric Lifestyle.
- b) Human perception.
- c) Sacrificial principle.

## 4. Development of working Knowledge in:

- a) Ascetic theology.
- b) Worship Studies.
- c) Preaching Techniques.



## 5. Public Presence as a Priest:

- a) Social Skills.
- b) Awareness of ecclesiastical responsibility.
- c) Practical familiarisation experience.

## 6. Collaborative &amp; Shared Ministry:

- a) Ecclesiology.
- b) How the parish, Deanery, Diocese works.
- c) Understanding of Laos theology.

## 7. Rites of Passage &amp; Preaching:

- a) Technical skills in administration of Sacraments.
- b) Preparational techniques for Baptism, Weddings etc.
- c) Voice production, script presentation etc.

## 8. Counselling, Listening and Consultation:

- a) Acquisition of relevant skills.
- b) Learning from other disciplines.
- c) Importance of CME.

## 9. Ministerial Review Skills:

- a) Analysis of working context.
- b) Clarity in aims and objectives.
- c) Self appraisal techniques.

## 10. Management Skills:

- a) Personnel management.
- b) Resources management.
- c) Organisational management.

## 11. Pastoral care Skills:

- a) Familiarity with multidisciplinary insights.
- b) Counselling skills.
- c) Collaboration with other agencies - Social Services.

## 12. Educational Skills:

- a) Acquisition of teaching ability.
- b) Familiarisation with communications/media techniques.
- c) Learning, attitude change, cognitive development theory.

## 13. Ascetic Theology:

- a) Prayer Life eg, Ignatian, Benedictine.
- b) Search for holiness.
- c) Spiritual analysis.

## 14. Management Techniques:

- a) Management of change.
- b) Management of time.
- c) Administration.

## 15. Social Studies:

- a) Sociology, Comparative religions.
- b) Race, Poverty, Housing etc...
- c) Economic and Politics.

## 16. Knowledge Base:

- a) Biblical Knowledge.
- b) Church History.
- c) Doctrine.

This particular curriculum design is by no means definitive and allows within the basic framework a considerable degree of flexibility. It should be noted that there is integration within the programme by which the learning modules will service each other and convey their own perceptions and insights. Following the continuum principle, which has already been outlined, there is no reason why this programme should not be engaged over a six or seven year period and indeed reflected within an extended continuing ministerial education programme. It is not envisaged that all areas would be acquired before ordination and clearly selection would have to take place with regard to those areas which would constitute the core curriculum.

Teaching Methods:

This study has referred at times to the Church's "one club" approach to the educative process. For example you can find that some Dioceses tend to favour group work and certainly experiential learning method has acquired considerable respectability amongst many of the adult educational practitioners within the Church of England.

Without wishing to denigrate these methods as legitimate educational means, this study would encourage an extensive and broader use of a whole variety of learning methods and techniques which are available. This would add to the competence of the learning enterprise and certainly reflect a more professional approach to education within the Church of England. At least 35 methods have been identified as being possible within the rich educational spectrum that is available. ( Cf. Appendices.) This study would strongly urge a wider use of these techniques within the Church's teaching programmes.

#### THE PREVAILING QUESTIONS.

Haunting the debates about the future of the ordained ministry in the Church of England are two fundamental questions. These questions are; what ordained ministry does the Church of England require in the year 2000, and what sort of training is required to support that ministry? This thesis has attempted to approach these basic questions by first looking at both Biblical and historical precedent to identify the constants within ordained ministry. Recognition has also been given to the influences which bring about change and legitimate ministerial being and function. The approach has been essentially educational in order that existing training patterns can be investigated and possible educational reforms can be recommended.

This study does not claim either to be definitive nor the final word in the on-going debate. It does however claim that because of its particular educational approach to the subject of ordained ministry within the Church of England it does provide a contribution to that debate. The thesis, therefore, provides what has been argued to be an essential facet to our understanding of the developing ordained ministry.

A prevailing issue which the thesis has uncovered is concerned with the survival of the practice of ministerial priesthood within the life of the Church of England. Under the existing arrangements it is difficult to either explain or justify that colleges and courses continue to actually train and form people for priestly ministry. The constant elements which form the basic pattern for priestly formation need to be essentially recognisable within future educational programmes if the Biblical and historic tradition of priesthood within the Church of England is to be sustained. This thesis at least has sought to alert the Church to the prevailing dangers which exist in this regard.

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Any fault, omission or defect in this work is accepted as my own responsibility. This work is original and has not been submitted previously in support of any degree, qualification or course.

## Approximate Word Numbers:-

Chapter 1	.....	3400
Chapter 2	.....	5000
Chapter 3	.....	5000
Chapter 4	.....	7000
Chapter 5	.....	18000
Chapter 6	.....	15600
Chapter 7	.....	10400
Chapter 8	.....	8000
Chapter 9	.....	7000

79400

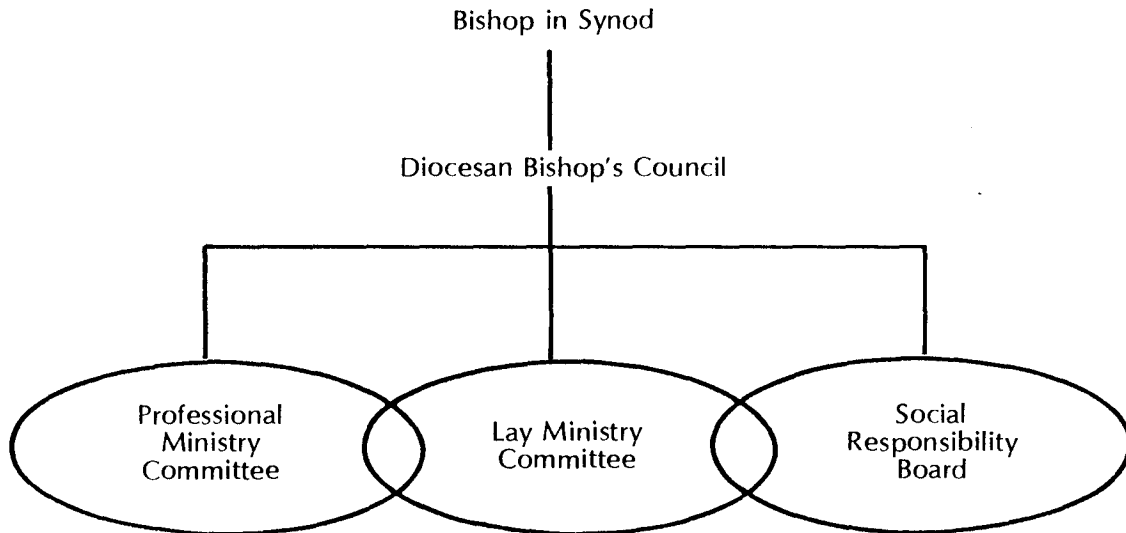
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**Proposals to be accepted by Diocesan Synod**  
(printed on the WHITE PAGES of the rest of this report)

## Central Reorganisation

### 4. The central committees



#### a) Why three central committees

The first survey group saw the specialist ministries they were asked to consider coming together in three groupings:-

- those concerned with recruitment, training and in-service training of those who were ordained and those lay people who were licenced for full-time work in the Diocese
- those concerned with equipping lay people for ministry – in their churches and in the world.
- those concerned with social work and with social policy issues in the Diocese.

In subsequent discussions there has been further examination of the appropriateness of these groupings – should Pastoral Support Groups be in lay ministry; should Readers be in Professional Ministry; should Stewardship be in finance; should there be an overall Board of Ministry? No alternative groupings have been proposed and the complexities of this Diocese suggest that the initial proposals for re-grouping are sensible, practical and workable.

We therefore propose that new central committees should be established in the following way:-

- (i) a Professional Ministry Committee be formed by bringing together Continuing Ministerial Education, Pastoral Support Groups, and some of the work previously done as care for Accredited Lay Ministers. Oversight of the work of Directors of Ordinands and Directors of Post Ordination training should be added. One man and one woman should staff this central piece of work.
- (ii) a Lay Ministry Committee be formed by bringing together Education and Community, Readers' Board, Family Education and the Council for Christian Stewardship. There should be one Director of Lay Education and one Deputy Director.

*Source:- Diocese of London.  
Specialist Ministries Survey.  
Second Synod Report. June 1986.*



- (iii) the Board for Social Responsibility should be revised and its membership reduced. A review should be undertaken of its central structure and special working groups. When the separate review of the Industrial Chaplaincy reaches an appropriate stage discussions should take place to review the relationship between the two bodies.

**b) Why the central committees must be linked together**

Underlying all these proposals is the assumption that at all levels there can be no separation of clerical concerns, laity concerns and social issues. In order that good thinking can be done and that clear coherent policies can develop it is vital that the three central committees liaise regularly and on occasions agree to carry out joint studies and pieces of work. It will be important for committee chairmen and Directors to meet together regularly and for minutes and working documents produced by one committee to be circulated to the others.

**c) How the central committees fit into the overall structure of the Diocese**

The central committees have certain key tasks. They are described here and expanded in the full description of the work of each committee in the sections 5, 6 and 7 of this report.

**Central committee tasks:-**

- (i) to develop Diocesan policies on specialist ministries work on behalf of the Diocesan Bishop's Council and the Diocesan Synod.
- (ii) to act as executive committees for the central staff.
- (iii) to act as a "think tank" on their specialised subjects.
- (iv) to act as advisory groups to the college of Bishops.
- (v) to monitor Area policies and work, ensure balanced development and adequate coverage.
- (vi) to be responsible for the co-ordination of the work of Area based staff and for some Area appointments.
- (vii) to frame budgets for central and Area work.
- (viii) to maintain links with national Anglican, ecumenical and secular bodies concerned with similar specialist work.

## **5. The Professional Ministry Committee**

### **Terms of reference**

#### **a) Diocesan Policies**

To be responsible for developing Diocesan policies on Professional Ministerial Education (P.M.E.) with the Bishops and on behalf of the Diocesan Bishop and the Diocesan Synod. To monitor work done in Episcopal Areas. To maintain links with other Diocesan committees and staff. To maintain close links with the Episcopal Areas and their Professional Ministry committees.

#### **b) Executive Committee**

To be the executive committee responsible for the work of the Diocesan Directors. To establish budgets for Diocesan work and to agree the division of money for Area work.

#### **c) Think Tank**

To be the Diocesan "think tank" on the development of professional ministry work. Sub-committees with co-opted extra members may be established to work on special projects.

**d) Advisory Group to Bishops**

To act as the advisory group, with the Diocesan Directors, to the College of Bishops on matters of policy and training.

**e) Monitor Deployment**

To take over from the present Deployment Committee the responsibility for monitoring the deployment of clergy in the Diocese. Responsibility for the appointment of clergy lies elsewhere. A member of the Bishop's senior staff will be responsible for producing deployment figures three times a year.

**f) Co-ordination of Directors of Ordinands (D.O.s)**

To be responsible for the co-ordination of Area Directors of Ordinands. To offer professional support and advice when needed. To ensure that the Central Director responsible calls occasional meetings of D.O.s to exchange information and plan training. To be responsible for the budget and allocation of financial resources for the support of married ordinands in the Areas.

**g) Co-ordination of Post-Ordination Training (P.O.T.)**

To be responsible for the co-ordination of post-ordination training carried out by Area Directors for Post-Ordination Training. To ensure that the central Director responsible calls occasional meetings of P.O.T. Directors to exchange information, offer training and provide resources. To be responsible for the Diocesan P.O.T. budget and its allocation into Areas.

**h) Co-ordination of Continuing Ministerial Education (C.M.E.)**

To be responsible for the co-ordination of C.M.E. work carried out in the Areas. To provide resources, advice and training for Area C.M.E.O.s. To ensure that the central Director responsible convenes regular meetings of Area C.M.E.O.s to provide support, information and training. To be responsible for Area budgets for C.M.E. and to provide for administration of training grants to clergy.

**i) Ministerial Development**

To be responsible for providing or encouraging the provision of a wide range of training and resources for ministerial development. This will include the maintenance of the Pastoral Development Group scheme, formerly Pastoral Support Group scheme.

**j) Care of Accredited Lay Ministers**

To be responsible, with Area staff, for the support and in-service training of Accredited Lay Ministers in the Diocese. Vocational advice will also be offered.

**k) Wider links**

To maintain links with other national, Anglican, and ecumenical bodies concerned with professional ministerial education.

**l) Retired Staff**

To ensure that information is made available for those preparing for retirement. To ensure that care is provided for divorced or separated clergy and their wives. To ensure that continuing care is provided for retired clergy and for clergy widows. (These two latter tasks may not be the responsibility of this committee but it should hold a watching brief to ensure that proper responsibility is taken somewhere in the Diocese).

### Membership of Professional Ministry Committee

- 1 A Bishop, who need not be the Chairman of the Committee.
- 5 The chairmen of the Episcopal Area Professional Ministry Committees (or someone nominated by the Area Bishop from his Council if no committee exists).
- 1 Lay person from the Finance Committee of the L.D.F.
- 1 Person from the Pastoral Development Groups Training Committee.
- 1 Area Post Ordination Training Director elected by the Area Directors.
- 1 Area Director of Ordinands elected by the Area Directors.
- 1 Area Continuing Ministerial Education Director elected by the Area Directors.
- up to 4 Co-options (lay people if possible, one with experience of training methods, one with expertise in analysis of social and cultural change, one may also need to represent Accredited Lay Ministers).

Note (i) The Chairman will be appointed by the Bishop of London.

Note (ii) If the Chairman of this committee is not a member of the Bishop's Council, the Bishop will report for the committee.

Note (iii) If Area D.O., P.O.T. and C.M.E. are, as we propose, posts held by one person, there would be one and not three members for this committee. (See Section 13)

Note (iv) Minutes will be sent to the Pastoral Secretary who will attend meetings as appropriate.

### Guidelines for the new committee

- a) The three central staff (two Directors and Executive Assistant) will be in attendance at committee meetings.
- b) The Committee should meet 3 times a year, more often only if special needs arise.
- c) Sub-Committees, with others co-opted as necessary, should be established to work with the central staff on special projects.
- d) It is important that some women should serve on this committee.
- e) Work will change over the first two years as the Deacons' Measure is implemented, as new central staff are appointed and as Area appointments are revised.
- f) The appointments of D.O., P.O.T. and C.M.E. Area staff are made by the Area Bishops. Some may appoint one person for the three tasks, others two, others three. When the new pattern of appointments is established it will be necessary to review the make-up of the committee. This would best be done after two years.
- g) The distinction between C.M.E. financial records and C.M.E. accounting needs to be clarified with the General Secretary of the London Diocesan Fund. The accounts department at Diocesan House should be asked to undertake accounting and the payment of central staff.
- h) A framework should be established to maintain links with other central Diocesan committees and staff. (See Section 4.b)
- i) Membership should be reviewed at the next Synod elections.

## **Outline Job Description for Professional Ministry Director (man)**

**Note:** Job Descriptions will be finalised by the Professional Ministry Committee when it is established.

### **Accountability**

To the Diocesan Professional Ministry Committee and through it to the Diocesan Bishop's Council and the Bishop of London.

### **Tasks**

The primary task is to manage the development of Ministerial Education in the Diocese. He will also organise and run a number of Diocesan training events. He will work with the woman Director but each will have clearly defined areas of work. They will share one Executive Assistant.

### **Managerial tasks**

#### **a) Finance**

Responsibility for overall finance and budgeting for training grants, P.O.T. and C.M.E. The development of Area budgets. The administration and payment of Area training, P.O.T. and C.M.E. grants. Management of finances for Diocesan training events.

#### **b) Resources**

To develop a comprehensive store of information about training events and be able to advise Area D.O.s, Directors of P.O.T. and C.M.E. on available resources and the suitability of certain courses.

#### **c) Advice**

To act as adviser on training and resources to the Bishops and be involved with them in their own in-service and appraisal training. He will work with the Area Bishops to ensure the appointment of appropriate Area Ministerial staff. They will be responsible to him for the professional way in which they carry out their work.

#### **d) Wider links**

To keep in regular contact with A.C.C.M., the conference of C.M.E. advisers, other Dioceses and denominations with regard to wider questions of in-service training. He will establish a close working relationship with other specialists in the Diocese.

#### **e) Oversight**

To be responsible with the Bishops for oversight of Area D.O.s, Directors of P.O.T. and C.M.E.

### **Training tasks**

a) He will organise Diocesan C.M.E. training courses. Among these will be First Incumbents' courses, Mid-Service courses and Senior Clergy courses. There will be scope to develop other pieces of training according to the interests and skills of the person appointed.

b) To organise staff training events to equip and support the Area D.O.s, Directors of P.O.T. and C.M.E.

c) There will be the opportunity to develop a limited amount of consultancy work with parishes and individual clergy. This will be done by agreement with Area Bishops and Area Directors.

### **Personal skills**

a) He will be a capable manager and administrator with a wide experience of training methods.

b) He will be able to reflect on current developments in theology and in society and be able to provide a link between academic theology and pastoral practice.

c) It is vital that he is able to commend and promote ministerial training to clergy within a wide band of churchmanship and be sensitive to the particular ecclesiastical needs of clergy in the London Diocese.

d) He will be expected to continue his own education, development and in-service training.

### **Guidelines for appointments**

- a) The post is only open to clergymen of the Church of England.
- b) The appointment should carry the stipend equivalent to that of a Residential Canon. (As is the case in the Dioceses surrounding London.) Housing will be provided.
- c) The appointment should be for five years.
- d) No specific parochial duties should be attached.
- e) He will share one Executive Assistant with the woman Director.
- f) He must be prepared to work in a team with the other Directors and the Executive Assistant.
- g) Office space will be provided at Diocesan House.

### **Outline Job Description for Professional Ministry Director (woman)**

#### **Accountability**

To the Diocesan Professional Ministry Committee and through it to the Diocesan Bishop's Council and the Bishop of London.

#### **Tasks**

The primary task is to manage the development of Continuing Ministerial Education in the Diocese with particular responsibility for those in the Diaconal Ministries. She will assist in the organisation and running of a number of Diocesan ministerial training events. She will work with the man Director but will have her own clearly defined tasks.

#### **Managerial tasks**

a) She will have a particular responsibility for the support of those in Diaconal Ministries. She will be responsible for promoting the concept of the Diaconate and for providing training and support for Area staff in their work with deacons.

b) She will be responsible for the management of the Pastoral Development Group. She will chair the meetings both of consultants and of group leaders. She will have oversight of the recruitment, training and accreditation of group leaders and will be responsible for the overall promotion of the scheme. She will make the availability of the scheme known to Area staff and others but not herself be responsible for recruitment to the groups.

c) She will have overall responsibility for the in-service training of Deacons, Deaconesses and the Accredited Lay Ministers in the Diocese. She will give vocational guidance to lay people considering offering themselves for Diaconal or Accredited Lay Ministries. She will share this work with Area Directors or Ordinands. With the other Director she will share oversight of P.O.T. in the Areas.

d) She will be available to act as advisor on training to the Bishops.

e) She will keep in close contact with A.C.C.M., the Church Army, the London City Mission, the conference of C.M.E. advisers, other Dioceses and denominations with regard to questions of appointments and of in-service training. She will develop a close working relationship with other specialists working in the Diocese.

### **Training tasks**

a) She will work with the man Director in the organisation and staffing of Diocesan training courses. There will be scope to develop other pieces of training according to the skills and interests of the person appointed.

b) She will have limited scope to develop some consultancy work with parishes and individuals, in consultation with Area Bishops and Area Directors.

### **Personal skills**

a) She will be a capable manager and administrator with particular skills in counselling, group work and human relations training.

b) She will be able to reflect on current developments in theology and in society and be able to provide a link between academic theology and pastoral practice.

c) It is vital that she is able to commend and promote Ministerial training and thinking about Diaconal Ministries within a wide band of churchmanship and sensitive to the particular ecclesiastical stances of clergy in the London Diocese.

d) She will be expected to continue her own education, development and in-service training.

### **Guidelines for appointments**

a) The post is only open to a Deacon or Deaconess.

b) The appointment should carry the stipend equivalent to that of a Residentiary Canon. Housing will be provided.

c) The appointment should be for five years.

d) No specific parochial duties should be attached.

e) She will share one Executive Assistant with the man Director.

f) She must be prepared to work in a team with the other Director and the Executive Assistant.

g) Office space will be provided at Diocesan House.

### **Note on Pastoral Support Groups now to be called Pastoral Development Groups**

The management committee and separate post of Director disappear. Although the work is also lay and ecumenical the best support and development will come by amalgamation into the Professional Ministry Committee.

The concept of this work is not best expressed in its title and Pastoral Development Groups might be a better way of describing the intention. The woman Director of Professional Ministry will become Director of P.D.G.s and will convene regular meetings of the group leaders and will chair the consultants' meetings. Some of the members of the Professional Ministry Committee will have P.D.G.s as their main interest and will want to meet separately and on occasions with the group leaders, the Area Professional Ministry committees and the consultants. Recruitments to groups will mainly be done in the Areas, selection and training of leaders will be the responsibility of the central Director in consultation with the consultants and the Area Bishops.

See Diagram (e) on page 22 of First Survey Report

## DIOCESE OF LONDON

## Job Description of the Director of Professional Ministry

1987.

## Introduction

The Diocese of London consists of some 450 parishes served by 572 clergy and covers the major part of the former GLC area north of the Thames from Poplar to Ruislip and Enfield to Shepperton, comprising seventeen London boroughs and Spelthorne in Surrey. The population of 3.2 m is very diverse socially and the churches vary considerably in size, style and churchmanship.

This very large diocese has undergone major changes in its leadership structures in the last decade with the establishment of five Episcopal Areas each with its own Area Bishop, Area Synod and Area Bishop's Council, while retaining its Diocesan Synod and Diocesan Bishop's Council. Much of the work of specialist ministries has continued to be organised centrally in the diocese, but a survey undertaken in 1985-86 recommended that these should also become Area based and supported. The new Diocesan Committee for Professional Ministry results from this survey and will provide co-ordination and monitoring for the whole spectrum of professional ministry. The committee will be responsible for all aspects of professional ministry from vocation to retirement, with particular reference to the work of Area Directors of Ordinands, Post-Ordination Training Officers, Continuing Ministerial Education Officers, Deans of Women's Ministry and Pastoral Development Groups, and the allocation of clergy to Areas under the Sheffield requirements.

## The Director

The Director will be accountable to the Diocesan Committee for Professional Ministry and through it to the Diocesan Bishop's Council and the Bishop of London. The primary task is to manage the development of Ministerial Education in the diocese, including the organisation of a number of diocesan training events. The Director will be supported by an Executive Assistant. Managerial tasks will include:

- a) The administration and payment of grants to ordinands, and of area training, POT and CME grants. The Director will have overall responsibility for finance and budgeting, including the development of area budgets and the financial management of diocesan training events.
- b) The development of a comprehensive store of information about training events - advising Area D. O.s., Directors of POT and CME on available resources and the suitability of courses.

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c) The Director will offer support and advice to Area Ministerial staff. It is particularly important at this time to help the development of the diaconal ministry through the Deans of Women's Ministry. He will advise the bishops on training and resources, and will be involved with them in their own in-service and appraisal training. He will work with the Area Bishops to ensure the appointment of appropriate Area Ministerial staff.

d) He will keep close contact with ACCM, the conference of CME advisers, other dioceses and denominations with regard to wider questions of in-service training. He will establish a close working relationship with other specialists in the diocese and other bodies (eg the Church Army).

e) He will monitor the deployment of clergy in the Diocese under the Sheffield requirements.

Training tasks will include:

a) The Director will organise diocesan CME training courses - which could include First Incumbents' courses, Mid-Service courses and Senior Clergy courses. There will be scope to develop other pieces of training according to the interests and skills of the person appointed. New initiatives might be taken in the field of vocations. There could be an opportunity to develop some training in consultancy work in the diocese.

b) He will be responsible for the management of the Pastoral Development Groups, chairing the meetings both of consultants and of group leaders. He will have oversight of the recruitment, training and accreditation of group leaders and will be responsible for the overall promotion of the scheme. He will make the availability of the scheme known to Area staff and others but will not himself be responsible for recruitment to the groups.

c) He will have overall responsibility for the in-service training of Accredited Lay Ministers in the diocese - giving vocational guidance to lay people considering offering themselves for this ministry. This work will be shared with Area Directors of Ordinands.

Personal Skills.

a) The Director will be a capable manager and administrator with a wide experience of training methods.

b) He will be able to reflect on current developments in theology and in society and will be able to provide a link between academic theology and pastoral practice.

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- c) It is vital that he is able to commend and promote ministerial training for clergy in a wide range of churchmanship - and also be sensitive to the particular ecclesiastical needs of clergy in the London Diocese.
- d) He will be expected to continue his own education, development and in-service training. He should do the reading and research needed on behalf of the diocese to keep up to date with issues such as ministerial appraisal, personnel management, career development, the effects of stress and re-orientation for those going into new ministries or areas of work (e.g. urban priority areas) etc.

#### The Appointment

- a) The post is only open to priests of the Church of England.
- b) The appointment will carry the stipend equivalent to that of a Residentiary Canon. Housing will be provided.
- c) The appointment will be for five years (renewable).
- d) No specific parochial duties will be attached.
- e) He will have an Executive Assistant.
- f) He must be prepared to work in a team with the directors of Lay Ministry and Social Responsibility.
- g) Office space will be provided at Diocesan House.

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CONCLUSION

If there is a desire to have a co-ordinated policy for POT across the whole Diocese of London, such a comprehensive review would seem to be essential.

Clearly there would be a need to plan it carefully and to establish who would take responsibility for working at each part; how appropriate consultation with interested parties would be integrated; the timing of the various stages; how it would be monitored and evaluated; and how the results would be made known.

Finally, it might be valuable to make available some induction training for the Staff in order to make the introduction of the new Programme as effective as possible.

Source: - Report on a Consultation.  
 Dec 1984. No. 7. David Trench.  
 Consultants.

As a result of the discussions on the day and the information gathered there various issues seemed to emerge as crucial to the effective organisation of Post Ordination Training in the Diocese of London. They will be treated here under the following headings:

A Aims and ObjectivesB Roles and ResponsibilitiesC Policy and Procedures.A Aims and Objectives.

It appeared that there was no clearly-defined, shared set of Aims and Objectives across the five Areas. Even within each Area there was not a fully worked out sense of what people were wanting to do and the way in which they were going about it. Without such clearly established Aims and Objectives not only is it impossible to do any effective evaluation but structural issues can continue to be blurred and it will be very difficult to maintain any co-ordinated working across the Areas.

**The working out of such a set of Aims and Objectives would seem to be a priority.**

## B Roles and Responsibilities

59 A lack of clarity about the lines of authority seemed to be revealed during the day. Again this makes coordinated working across the Diocese almost impossible. There seems to be a need to look at this again in the light of work that may be done on the Aims and Objectives. Once they are clear it will be easier to determine what structure will be appropriate for achieving them. This should help to establish appropriate roles for the various staff members in relation to the Committee for Professional Ministry and the Area Bishops. Once such a review had been carried out it could be written into new Job Descriptions for the Staff members in their roles in POT.

## C Policy and Procedures

During the day a lot of information was gathered and a large number of issues were raised. Many of these related to Policy and a number are listed below. This area is the 'nuts and bolts' of what happens in POT in the Diocese. The Policy and Procedures will be based on and will expand the Aims and Objectives. The kinds of points which might be included here are:

- How far are POT Staff and Training Incumbents working to the same ends? Is there a tension between the 'philosophy' that 'the parish is the main training ground' and expecting Curates to make POT 'events' a priority. Do all Curates and Training Incumbents have working agreements and if so what do they say about POT?

- For some groups the peer support seemed very significant? Is it that the group was enabling them better to handle their parish experiences? Does this have implications for the way the Programme is designed or for what is offered by way of CME as they move out of POT?

- How far is what is offered tailored to real needs, researched in some way - either those of the Curate or of the church which employs? How far do the Curates get the opportunity to negotiate their pattern/aims/content?

- this in turn leads on to the question of how far the Curates themselves are able to make a positive contribution (including the less academic ones)?

- Is it made possible for NSMs to attend? Is there, sometimes a collusion in ruling them out? Why might this be? How should NSMs be trained? Would one or two weekend sessions be appropriate?

- the fact that some areas have large groups and some small means that having awareness of the advantages and disadvantages of each will be important in order to ensure the application of appropriate educational methods. It may be that thought will have to be given to whether it is possible to achieve the stated Aims within a particularly small or large group setting.

- is POT to be reflection on/analysis of experience or is it to be study of certain topics/inculcation of particular skills? Or is it some mixture of the two? Is the answer to this question to be determined by the needs of the Curates or of the Institution employing them?

**THE DIOCESE OF LONDON.****COMMITTEE FOR PROFESSIONAL MINISTRY.****POST-ORDINATION TRAINING.****EDUCATIONAL QUESTIONNAIRE.**

**Introduction:** Following discussions which took place in Committee, the Bishops have agreed that a survey be conducted involving those associated with post-ordination training. The survey seeks to identify the expectations of these people as to where elements of post-ordination training should be located and who will be responsible for providing such training. The inevitable and most accurate method of acquiring this information is by the use of a questionnaire. We apologise for any tedium this prospect may cause, but we equally feel that post-ordination training is of such importance in the development of the ordained ministry that this priority will go towards ameliorating the inconvenience caused. This process carries not only the support of the Area Bishops, but also the Area Post Ordination Training Directors who have discussed the matter fully in the consultations held in 1990. Our survey is also consistent with the deliberations of the Continuing Ministerial Education Committee of A.C.C.M. which is also engaged in reviewing provision for post-ordination training. The resources of the Department for Professional Ministry were called upon to conduct the survey for the Episcopal Areas.

**Development:**

Increasingly the provision of P.O.T. is being recognised as pivotal in the learning process which involves pre-ordination training and continuing ministerial education. The variety and experience that individuals bring to the parochial ministry is such that the period immediately following ordination is recognised as part of the ongoing training for ministry that the Church provides. The key phrase which is emerging is "Ministry under supervision." From a different perspective, P.O.T. is now recognised as the first stage in the continuing ministerial education programme that is made available within the Dioceses. Lifelong learning is now very much a feature of the Clerical Profession. In the future we can expect that P.O.T. will occupy a clear and structured position in the learning strategies which are emerging within the Church of England as a whole.

**The Diocese of London:**

Within the five Episcopal Areas, we have currently a variation of practice which reflects the autonomy and devolution that has taken place in recent years. This is appropriate and will continue to be a feature of our provision. However, there are elements to post-ordination training which are common to all who enter Professional Ministry and it is the intention of this survey to identify where provision for training in these particulars is located. This will confirm a basic degree of standardisation which should be achieved by those completing their third year of post-ordination training.

DIOCESE OF LONDON.

PROFESSIONAL MINISTRY COMMITTEE.

P.O.T. QUESTIONNAIRE.

*How to complete this Questionnaire...*

Please indicate whom you think should be responsible for providing training in the following areas. You should calculate your response on a 1 - 4 scale, your primary point of training being awarded the number 1. (For example, if you feel that the training Incumbent should be responsible for providing training in the conduct of the main parish service, but that the Theological College should also be involved in the learning about liturgy you would respond by placing the number 1 under the Incumbent and 2 under the College. Leaving the P.O.T. and P.E. column blank indicates that you do not expect the Diocesan P.O.T. or previous experience to be involved in this element of training.

*So this response would be registered as follows...*

	<i>P.E.</i>	<i>College.</i>	<i>Incumbent.</i>	<i>P.O.T.</i>
<i>Main Parish Service.</i>		2.	1.	).

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**Code:** P.E. = Previous Experience gained prior to Theological Education and training.

College = The Theological College where the curate was trained.

Incumbent = The training Incumbent with which the curate is placed.

P.O.T. = The Post-Ordination Training programme provided by the Episcopal Area.

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**Section 1. Worship.**

	<u>P.E.</u>	<u>College</u>	<u>Incumbent</u>	<u>P.O.T.</u>
Main Parish Service...				
Occasional Offices....				
Book of Common Prayer.				
A.S.B. Rites.....				
Family Services.....				
Music etc.....				

**Section 2. Preaching.**

Technique.....				
Content.....				
Preparation.....				
Specialisms:				
Weddings.....				
Funerals.....				
Evangelistic.....				

**Section 3. Pastoral Work.**

Children/Schools.....				
Sick.....				
Elderly.....				
Poor & Homeless.....				
Particular Problems...				
Baptism Preparation...				
Sunday School.....				
Assemblies.....				
Confirmation Prep.....				

	P.E.	College.	Incumbent.	P.O.T.
<i>Section 3 cont...</i>				
Youth Work.....				
Uniformed organisations.....				
Adult Education.....				
Working in groups.....				
Marriage Prep.....				
Bereavement Visits....				
Confession/Spiritual..				
Hospital visits.....				
Prison visits.....				
Parish visits.....				

**Section 4. General.**

Community links.....				
Assessment.....				
Conducting meetings...				
Parish management.....				
Legal/Registers.....				
Synodical Systems.....				
Social Skills.....				
Social ethics/studies.				
Sector/Specialist Ministry.				
Finance.....				
Employment Conditions:				
Career Development..				
Pension etc.....				
Parsonage.....				
First Incumbency....				
Academic development..				

<i>Section 4 cont...</i>	P.E.	College.	Incumbent.	P.O.T.
Communications: Media, journalists....				
Spiritual Formation...				
Private to public identity.....				

.....

When completed, this questionnaire should be returned to the Director for Professional Ministry at London Diocesan House, 30, Causton Street, London SW1P 4AU. Points of explanation or clarification can also be addressed to the Director on 071 821 9351. Please could these be returned for correlation by the end of March 1991 so that a Report can be prepared for the Episcopal Area Directors of P.O.T. and the Bishops.

Those taking part in the survey are:-

The Training Incumbents.

The Assistant Curates in P.O.T.

The Survey is to be conducted in the London, Stepney, and Willesden Episcopal Areas. Kensington Episcopal Area is excluded because a pilot survey was conducted there in 1989, though the findings of that pilot survey will be incorporated into the final Report. Edmonton Area is to provide its own arrangements to provide a survey.

.....

NAME OF THE RESPONDENT.....

ADDRESS.....

.....Tel No.....

Parish No..... Episcopal Area.....



DIOCESE OF LONDON. POST ORDINATION TRAINING.

37 Incumbents & Curates SAMPLE: Total Survey. 75% Response  
 canvassed. ( 74 total) 27 Curates (72%). 28 Incumbents ( 75%)

1. 2. 3. 4. g  
Section 1. Worship. P.E. College. Incumbent. P.O.T.

Main Parish Service...	_____	3/_____	24/28.	_____
Occasional Offices....	_____	7/_____	20/28.	_____
Book of Common Prayer.	___/1. ___	14/18.	11/8.	_____
A.S.B. Rites.....	___/1. ___	15/12.	11/15.	_____
Family Services.....	_____	9/6	15/22.	1/_____
Music etc.....	___3/7. ___	12/14.	8/5.	1/_____

Section 2. Preaching.

Technique.....	___/2. ___	21/17.	6/7.	_____
Content.....	___1/1. ___	15/16.	11/9.	_____
Preparation.....	_____	20/17.	7/9.	_____

Specialisms:

Weddings.....	_____	9/4.	18/22.	_____
Funerals.....	_____	9/5.	18/21.	_____
Evangelistic..	___1/2. ___	14/8.	11/15.	_____

Section 3. Pastoral Work.

Children/Schools.....	___/2. ___	10/13.	14/10.	3/2. ___
Sick.....	___5/2. ___	7/7.	14/18.	1/_____
Elderly.....	___5/2. ___	9/7.	12/17.	___/1. ___
Poor & Homeless.....	___3/2. ___	9/6.	9/15.	5/2. ___
Particular Problems...	___2/_____	5/6.	16/16.	3/1. ___
Baptism Preparation...	_____	12/3.	15/23.	___/1. ___
Sunday School.....	___1/2. ___	9/10.	14/13.	1/2. ___
Assemblies.....	_____	15/9.	10/16.	2/2. ___
Confirmation Prep.....	___1/1. ___	10/6.	17/20.	_____

## Section 3 cont...

	P.E.	College	Incumbent	P.O.T.
Youth Work.....	_5/_6.	_8/_7.	_8/_9.	_6/_3.
Uniformed Organisations.	_3/_5.	_3/_1.	_15/15.	_2/_3.
Adult Education.....	_4/_1.	_13/14.	_6/10.	_3/_2.
Working in Groups.....	_6/_1.	_12/16.	_5/_7.	_4/_3.
Marriage Preparation...	_/_1.	_7/_6.	_19/15.	_/_5.
Bereavement Visits.....	_4/_1.	_6/_6.	_15/17.	_2/_3.
Confession/Spiritual...	_1/_1.	_7/_5.	_14/21.	_3/_
Hospital Visits.....	_2/_	_11/_8.	_12/16.	_1/_4.
Prison Visits.....		_14/13.	_5/_8.	_8/_6.
Parish Visits.....	_1/_	_3/_9.	_21/19.	

Section 4. General.

Community Links.....	_5/_5.	_4/_3.	_17/18.	_/_2.
Assessment.....	_3/_	_6/_4.	_12/14.	_6/10.
Conducting meetings....	_7/_2.	_6/_4.	_12/18.	_2/_4.
Parish Management.....	_1/_	_8/_5.	_15/19.	_3/_3.
Legal/Registers.....		_7/_4.	_16/17.	_4/_7.
Synodical Systems.....	_1/_1.	_12/_7.	_6/_9.	_7/10.
Social Skills.....	17/16.	_7/_2.	_4/_4.	_/_2.
Social Ethics/Studies..	_1/_1.	_20/25.		_6/_2.
Sector/Specialist Ministry.	_2/_3.	_12/_7.	_2/_2.	_9/16.
Finance.....	_3/_3.	_13/_6.	_6/_7.	_5/12.

## Employment Conditions:

Career Development.	_3/_	_6/_	_4/_7.	_11/19.
Pension etc.....	_2/_	_7/_	_2/_5.	_16/22.
Parsonage.....		_6/_1.	_7/15.	_12/11.
First Incumbency...		_3/_	_8/12.	_12/15.
Academic Development.	1/_1.	_9/19.	_1/_2.	_15/_5.

## Section 4. Cont...

	P.E.	College	Incumbent.	P.O.T.
<i>Communications:</i>				
<i>Media, journalists.....</i>	5/_1.	15/12.	2/_2	5/13.
<i>Spiritual Formation.....</i>	7/_7.	8/12.	7/_8.	3/_1.
<i>Private to public identity.....</i>	5/_2.	3/_3.	11/14.	5/_6.
 <u>Totals:</u>	 111/83.	 470/383.	 531/647.	 171/200.

By sections:

<i>Section 1. Worship.</i>	__3/_9.	__60/50.	__87/106.	__2/_0.
<i>Section 2. Preaching.</i>	__2/_5.	__88/67.	__71/_83.	__1/_0.
<i>Section 3. Pastoral.</i>	__43/27.	__170/152.	__241/285.	__44/40.
<i>Sectio 4. General.</i>	__63/42.	__152/114.	__132/173.	__121/160.

CONCLUSIONS WHICH MAY BE DRAWN FROM THE COMPLETE SURVEY.

37 Training Incumbents and 37 Assistant Curates were asked to participate in the survey drawn from the Episcopal Areas of London, Stepney and Willesden. 28 Training Incumbents and 27 Assistant Curates responded, this represents a sample of 75% of those canvassed.

The findings of this general survey are indicated by the clusters of consensus which have been revealed. The figures indicate the sections which have attracted a primary registration by the participants. The figures on the left, which are italicised, indicate the number of figure "ones" placed in a given area of training responsibility by the Assistant Curates. (These will be registered in this paper as AC's.) The figures on the right, in normal numerals, indicate the number of figure "ones" which have been registered in a given area of responsibility by the Training Incumbents. (These will be registered in this paper as TI's.)

The results, therefore, indicate patterns of expectancy as to who should have primary responsibility for training within the specific subject areas indicated in the skills base. These primary registrations are rarely located specifically within the remit of a particular interest in the training process, as one would expect, but the survey does clearly indicate where a majority of participants locate ownership of responsibility for training.

Example: Under Section 1. Worship. The Main Parish Service.

- The scores indicate that three Assistant Curates located the primary point of training with the Theological College whereas 24 Assistant Curates expected their Incumbent to provide training in this area. The Training incumbents, however, totally registered their view that they should provide training in the area. (At least two of which may experience some tension with their Curate on this point!)
- 1.

Example: Under Section 3. Pastoral Work. Elderly.

- Five Assistant Curates looked to Previous Experience as providing their primary point of training in this skill. Nine looked to the Theological College & Twelve Looked to their Training Incumbent. Training Incumbents registered the expectation that Previous Experience in two cases; Theological College in seven cases, themselves in 17 cases and Diocesan P.O.T. in one case.
- 2.

Begin by looking at the Totals towards the end of the survey results.

These indicate - that the AC's perceive that they bring more in terms of pastoral skills to the parochial ministry than the training incumbents. The Theological College receives a consistently higher primary rating than that awarded by the TI's.

- The dominance of the Training Incumbents role in training expectations is confirmed by the survey.
- The Training Incumbents have a higher expectation of the training role of diocesan P.O.T. than the Assistant Curates.
- Diocesan P.O.T. is registered more highly than Previous Experience in the overall estimate.

Move on to read the findings in more detail by looking at the information given in the By Sections block of figures at the end of the paper.

Section 1. Worship. Confirms the view that a substantial amount of training is located in the Theological College, but the Training Incumbent is clearly identified as the primary agent, particularly in the view of the TI's. Diocesan involvement is marginal in expectations.

Section 2. Preaching. Similar pattern to Worship, though the Theological College is seen as a greater training resource. Again Diocesan involvement hardly expected.

Section 3. Pastoral. The dominance of the Training Incumbent is registered along with a consistency in expectation by both AC's and TI's with regard to the role of the Theological College. A substantial increase in the involvement of Diocesan P.O.T. is also registered along with what is brought from Previous Experience.

Section 4. General. Again, Previous Experience is given a significant rating, particularly by the AC's. The AC's further see a greater role than the TI's in the role of the Theological College. The dominance of diocesan P.O.T. is recognised

by both AC's and TI's.

Specifics:

Section 1. Worship.

Main Parish Service	- Training Incumbent.
Occasional Offices	- Training Incumbent.
Book of Common Prayer	- AC's indicate a 50/50 split in expectation. TI's expect the College to have made provision.
A.S.B. Rites	- College/ T Incumbent.
Family Services	- Training Incumbent.
Music	- Theological College.

Section 2. Preaching.

Technique	- Theological College.
Content	- Theological College.
Preparation	- Theological College.
Weddings	- Training Incumbent.
Funerals	- Training Incumbent.
Evangelistic	- Training Incumbent ( Though T.College receives strong response from AC's.

Section 3. Pastoral Work.

Children/Schools	- College & Incumbent.
Sick	- T.Incumbent.
Elderly	- T.Incumbent.
Poor & Homeless	- College & Incumbent.
Particular Problems	- T.Incumbent.
Baptism Preparation	- Basically T.Incumbent, but note difference in expectations between AC's and TI's on role of T.College.
Sunday School	- T.Incumbent.
Assemblies	- Low registration - apathy? threat?
Confirmation Prep	- T.Incumbent.
Youth Work	- Shared expectation across the board including Diocese - Especially AC's.
Uniformed Orgntns	- T.Incumbent.
Adult Education	- T.College.
Working with Groups	- T.College.
Marriage Prep	- T.Incumbent.
Bereavement Visits	- T.Incumbent.
Confession/Spiritual	- T.Incumbent.
Hospital Visits	- College & incumbent.
Prison Visits	- College & P.O.T.
Parish Visits	- T.Incumbent.

Section 4. General.

Community Links assessment	- T.Incumbent. - T.Incumbent, but note that TI's afford a high profile for P.O.T. on this.
Conducting Meetings	- T.Incumbent.
Parish Management	- T.Incumbent.
Legal/Registers	- Incumbent & P.O.T.
Synodical Systems	- Major divergence in expectations TI's look to P.O.T. AC's look to T.College.
Social Skills	- Previous Experience.
Social Ethics/Studies	- T.College.
Sector/Special Ministry	- Divergence: TI's look to P.O.T. AC's expect College to provide.
Finance	- Divergence: TI's look to P.O.T. AC's expect College to provide.
Career Development	- P.O.T.
Pension	- P.O.T.
Parsonage	- P.O.T. & Incumbent.
First Incumbency	- P.O.T.
Academic Development	- TI's expect provsion at College. AC's expect P.O.T. to provide.
Communications	- College & P.O.T.
Spiritual Formation	- Shared responsibility, though TI's reaction to College may be significant.
Private to Public	- T.incumbent.

Overall Observations:-

- VARIETY in expectation drawn from variable training methods involving a heterogeneous participant group has been confirmed by the survey.
- CLEAR INDICATION that AC's consider a greater role is taken by their theological Colleges in the skills training process than the TI's. This designates possible areas of tension.
- THE DOMINANT ROLE of the training incumbent in post-ordination provision is confirmed.
- ROLE FOR DIOCESAN P.O.T. - To assist TI's in the pastoral areas and assume dominant training role in specific general matters. eg., Assessment. Legal. Synodical Systems. Sector Ministry. Finance. Career Development. Pension. Parsonage. First Incumbency Preparation and Academic Development.
- CLEAR CASE is demonstrated for the viability of P.O.T. moving more into the function of training the TI's to do their job better.

ACCM  
CME COMMITTEE

CONFIDENTIAL

B \_\_\_\_\_

C O N T I N U I N G    M I N I S T E R I A L    E D U C A T I O N

REVIEW OF GS MISC 122 FOR THE HOUSE OF BISHOPS

1. RESPONSIBILITIES a) Briefly list your range of direct responsibilities in CME

b) Briefly list other responsibilities/posts you hold

c) Approximately what percentage of you time is spent in CME? \_\_\_\_\_

2. METHODS OF WORKING a) Over an average four week period how many hours of your CME work would you spend in each of these activities:

giving a lecture _____	organising courses/training events _____
acting as trainer/facilitator in group work _____	other administration _____
engaging in individual C.M.E consultations _____	CME Committee work _____
undertaking appraisals/ministry reviews _____	Other diocesan meetings _____
preaching _____	preparing publicity material _____
	visiting parishes _____
	visiting chapter meetings _____



b) How many clergy did you see on an individual consultancy basis in 1987? \_\_\_\_\_

c) How many diocesan training courses/events did you have responsibility for arranging in 1987? \_\_\_\_\_

d) How many were residential? \_\_\_\_\_

e) In how many diocesan training courses/events did you participate in a staff role in 1987? \_\_\_\_\_

f) How many members did each have, and how long did each last?

3. CONTENTS a) What general principles inform your diocesan CME work?

b) To what extent has GS Misc 122's 'Stages of Ministry' approach been adopted in your planning?

c) How are clergy's training/educational needs assessed?

d) What are the main areas of (more functional) skills training offered?

e) What are the main opportunities offered to clergy for deeper reflection on ministerial roles and personal development?

f) How is the training offered to clergy related to the needs of the parish and the wider church?

g) What kind of evaluation do you undertake of individual programmes and of your work in general?

4. YOUR OWN ROLE a) Please tick if you belong to: Diocesan Synod \_\_\_\_\_  
 Bishop's Council \_\_\_\_\_ Bishop's Staff Meeting \_\_\_\_\_  
 Diocesan CME Committee/Board of Ministry, etc \_\_\_\_\_ Informal CME  
 Planning Group \_\_\_\_\_

b) How long have you been engaged in your present CME Work? \_\_\_\_\_

c) What kind of 'induction' into it did you receive?

d) What have been the biggest difficulties you have experienced?

e) What have been the most valuable areas of work in which you have been engaged?

5. YOUR OWN TRAINING a) What previous training/experience has provided the most significant basis for the CME work you do now?

b) In what area would you have liked/would you like further training yourself to help you in your work?

c) Do you belong to a 'regional group' of CME officers? \_\_\_\_\_

d) Briefly list the 'in-service training' which you have undertaken the past three years for your own benefit:

e) Do you have a regular appraisal interview yourself? (Please give brief details, or indicate how your work is monitored by your Bishop)

f) Do you have a personal consultant with whom to discuss your work? (Please give brief details, indicate how you receive personal advice and support in respect of your CME work)

g) What new insights have you gained about the Church through your CME work?

h) What change (if any) has taken place in your view of the role of CME within the Church's life because of your own CME work?

i) What further help/resources do you think should be provided nationally to assist dioceses in their C.M.E. work?

Please feel free to add further information on separate sheets.

Please enclose a copy of your job description if you have one and if you are happy to do this. (Some officers already provided their job description for the 1987 Regional CME Consultation at Almondsbury. Job descriptions sent in will be treated in confidence and used as a basis for general comment not specific attribution.



	ELY	EXETER	GLoucester	GUILDFORD	HEREFORD	LEICESTER	LICHFIELD	LINCOLN	LIVERPOOL	LONDON - Central	- Edmonton	- Kensington	- Stepney
Combined officer time as % (100 = 1 f/t post); number of officers	45-4	15-1	45-2	50+2	40-3	40-2	87-2	65-1	75-1	5-1		25-1	
Changes in officer time since 1984	=	-	+	+	+	=	+	+	+	=		+	
changes in officer time anticipated		✓											
Structure	informal group	Officers → Rsp	Suffragan Rsp. Officer → Rsp	informal group	Ministry Committee	Ed of Ed & Min	CME Comm → Bd of Min	CME Comm → Bd of Min	Min. Dev. Comm → Bd of Min	Officers → Rsp's Council		C.M.E. Committee	
CME budget	8000	10000	8000	14000	1600 + POT	5000	22,000	14110	14500	-		-	
personal fund for SME.	✓	X	✓	X	X	✓	✓	✓	✓	X			
- annual amount	84		80			50	50	84	40				
- number of years can be carried forward			4			5	5	5	1				
Diocesan provided courses: - take up % 1987	25	35	0	10	55	25	80	15	25	0			
- take up % 1985-87	50	50	0	10	0	40	80	50	80	0			
grants for courses elsewhere - take up % 1985	5	5	40	15	3	20	30	60	30	-			
- take up % 1985-87	8	15	50	35	5	30	40	90	30	-			
clergy conference	X	✓	✓	✓	✓	✓	✓	X	✓	X			
- frequency (years)		4	3	3	3	2 1/3	2		4				
POT - integrated			✓	✓	✓	✓	✓	✓	✓	✓			
- 1st stage of C.M.E.			✓										
- separate	✓	✓											
NSMs - integrated in POT		✓	?	X	✓		X	✓	✓	X			
- own programme	✓	✓	X	X	X		✓	?	✓	?			
- eligible for CME funding		✓	X	X	X		✓	X	✓	?			
retreats eligible for funding	X	X <sup>(3)</sup>	X	X	✓	X	✓	✓	✓	X			
stipendiary's policy	X	X	X	X	X	X	✓	?	✓	X			
appraisal scheme	X	X	✓	X	X	X	X	?	?	X			
f/t diocesan clergy	158	305	179	200	141	185	423	260	291	(567)			





## APPENDIX 2

### GUIDELINES FOR A MINISTERIAL REVIEW (APPRAISAL) INTERVIEW

This appendix provides one example of a structure for a ministerial review interview .

- 1 The aims of an annual/biennial ministerial review (appraisal), are set out in para 6.3 of the report.
- 2 As the review is part of a developmental process it is important to remember:-
  - 2.1 that the review is for the minister, and the criteria are the help and support he/she derives from it, and the learning which takes place;
  - 2.2 the dialogue between interviewer and minister is more important than the paper-work which should only record the major points of discussion and conclusion;
  - 2.3 Adequate and thoughtful preparation by minister and interviewer is essential if the exercise is to be worthwhile; preparatory papers should normally be exchanged about a week before the interview.
- 3 **Minister's Preparation**
  - 3.1 Either, Write out a brief job description,  
Or, if there has been a previous review, list your last objectives in full.  
Include any non-parochial activities which are relevant to your work.
  - 3.2 Assess, without giving reasons, your degree of achievement for each item/ objective.
  - 3.3 What factors have enabled you to do a better job since the last interview?
  - 3.4 What factors have hindered the achievement of last year's objectives, eg:-
    - a. organizational/institutional?
    - b. resources (people, finance, buildings)?
    - c. personal (own behaviour/attitudes)?
    - d. other?
  - 3.5 What steps will you take next to:-
    - a. build on successes identified in 3?
    - b. overcome obstacles identified in 4?
  - 3.6 What are the areas for further development and training
    - a. professionally?
    - b. personally?
  - 3.7 What are your objectives for the year ahead? Each objective should be brief, specific and reasonably achievable; some may be new, others a continuation or development of previous work.
  - 3.8 Do you have the right amount of time off - daily? weekly? annually?
- 4 **Interviewer's Preparation**  
The interviewer tries to answer the same questions from



his/ her own knowledge and understanding of the minister and the parish/ work situation. An awareness of areas for encouragement, as well as what might have been left unsaid in the preparatory papers, will help in preparing for the interview.

5

**The Interview**

- 5.1 Sufficient time should be allowed for the interview to be an unhurried conversation without interruption.
- 5.2 The value of the interview lies in using the shared preparation as a basis for an objective exploration of what has/ has not been achieved and why. Given some flexibility of thought and attitude this should lead towards a common mind in setting reasonably attainable objectives and action plans for the following year/ period.
- 5.3 The record should be written up and signed by both minister and interviewer after both agree it is accurate.

6

**Action Planning**

- 6.1 An interview will normally conclude with the setting of specific plans for future action. Small steps forward are more attainable than one big leap!
- 6.2 Some possible developments are set out in 7.7. of the report.
- 6.3 Work based on the action plans will form part of the subject matter of the next review.

**THE DIOCESE OF LONDON. C.M.E. PARTICIPATION.(1989)/ 1990.**

Deanery/Area.	Ptcpnts.	Estlmt.	P.G's.	Cent.	%
LONDON.					
City.	(21.) 25.	50.	(1270) 2475.	(560) 880.	(42%) 50%
Paddington.	( 8.) 6.	18.	( 25) 370.	(320) 320.	(44%) 33%
S.Margaret.	(16.) 28.	31.	(1323) 1296.	(160) 160.	(64%) 90%
S.Marylebone	( 9.) 7.	17.	( 475) 558.	( 80) 160.	(52%) 41%
<b>Totals:</b>	<b>(54) 66.</b>	<b>116.</b>	<b>(3093) 4609.</b>	<b>(1120) 1520.</b>	<b>(46%) 56%</b>

STEPNEY.

Hackney.	(22) 22.	31.	(1424) 1759.	( 920) 1200.	(70%) 70%
Islington.	(27) 26.	29.	(1553) 2660.	( 560) 640.	(93%) 89%
TowerHamlets	(14) 18.	28.	(1203) 1361.	( 160) 440.	(53%) 64%
<b>Totals:</b>	<b>(63) 66.</b>	<b>88.</b>	<b>(4180) 5781.</b>	<b>(1640) 2280.</b>	<b>(71%) 75%</b>

KENSINGTON.

Hammersmith.	(12) 7.	27.	( 574) 1256.	( 520) 240.	(44%) 25%
Hampton.	( 6) 7.	17.	( 410) 453.	( 320) 80.	(35%) 41%
Hounslow.	(13) 15.	33.	( 960) 1473.	( 400) 880.	(39%) 45%
Kensington.	( 2) 5.	19.	( 345) 120.	( 80) 200.	(10%) 26%
Chelsea.	( 4) 2.	14.	( 215) 295.	( 80) 40.	(28%) 14%
Spelthorne.	( 7) 4.	12.	( 360) 286.	( 160) 120.	(58%) 33%
<b>Totals:</b>	<b>(44) 40.</b>	<b>122.</b>	<b>(2864) 3883.</b>	<b>(1560) 1560.</b>	<b>(36%) 32%</b>

EDMONTON.

Cent Barnet.	( 7) 3.	12.	( 484) 161.	( 160) 80.	(58%) 25%
West Barnet.	( 4) 9.	18.	( 74) 458.	( 280) 640.	(22%) 50%
North Camden	( 9) 7.	14.	( 782) 550.	( 240) 160.	(64%) 50%
South Camden	( 6) 5.	19.	( 000) 565.	( 240) 160.	(31%) 26%
Enfield.	(10) 11.	32.	( 757) 1534.	( 400) 600.	(31%) 34%
East Hringey	(14) 7.	17.	(1032) 945.	( 720) 600.	(82%) 41%
West Hringey	( 4) 6.	14.	( 279) 512.	( 80) 480.	(28%) 42%
<b>Totals:</b>	<b>(64) 48.</b>	<b>126.</b>	<b>(3408) 4725.</b>	<b>(2120) 2720.</b>	<b>(50%) 38%</b>

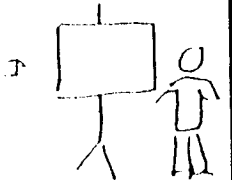
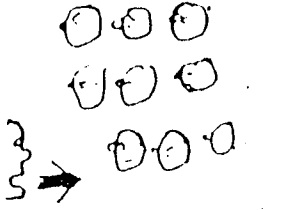

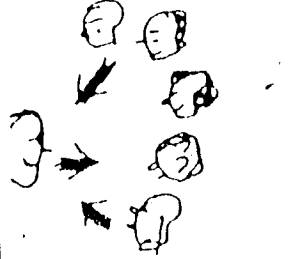

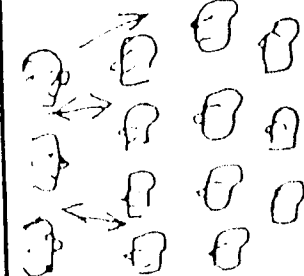
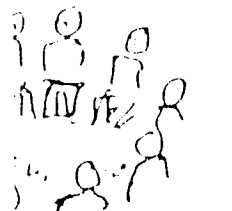
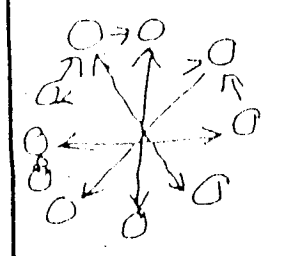
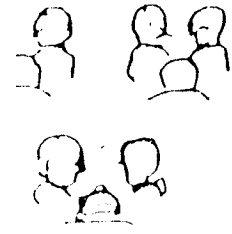
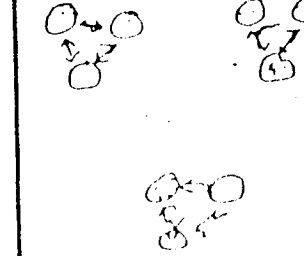
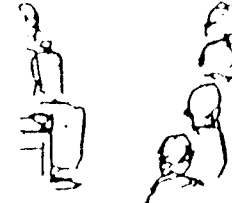
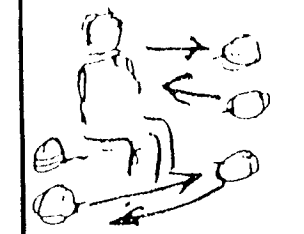
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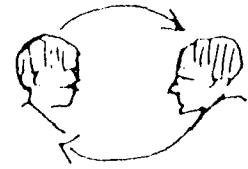
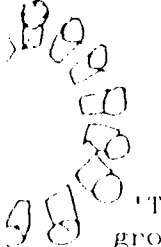
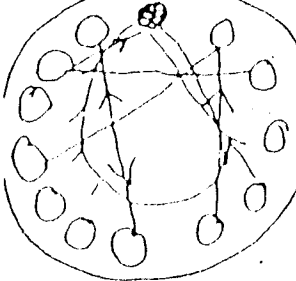
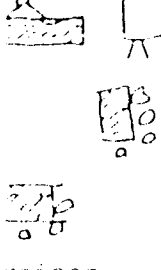
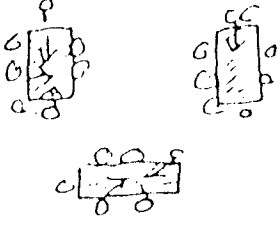

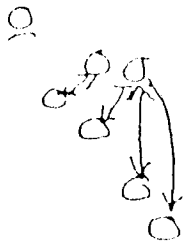
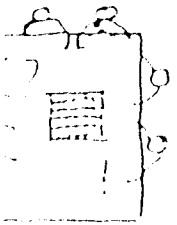
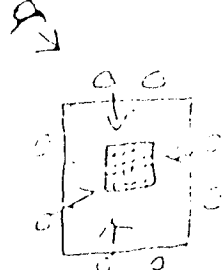

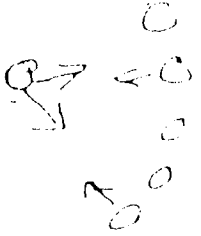
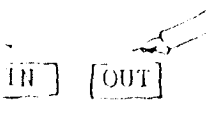
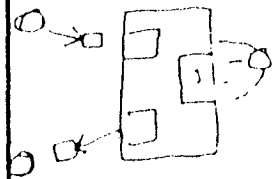
Brent.	(15) 21.	25.	( 951) 1385.	( 440) 840.	(60%) 84%
Ealing East.	(10) 10.	21.	( 543) 763.	( 240) 200.	(47%) 47%
Ealing West.	( 6) 12.	22.	( 605) 1134.	( 120) 400.	(27%) 54%
Harrow.	(17) 10.	28.	( 996) 993.	( 600) 240.	(60%) 35%
Hillingdon.	(12) 14.	30.	( 815) 1519.	( 600) 800.	(40%) 46%
<b>Totals:</b>	<b>(60) 67.</b>	<b>126.</b>	<b>(3910) 5794.</b>	<b>(2000) 2480.</b>	<b>(47%) 53%</b>

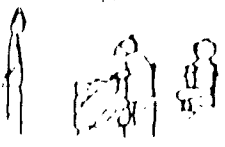
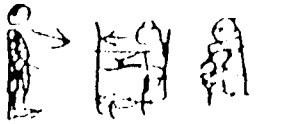

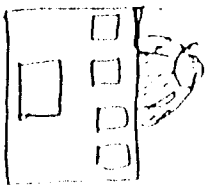

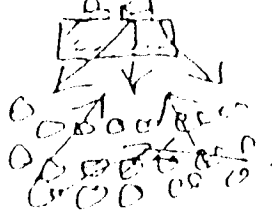

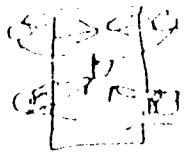

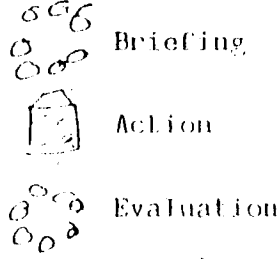

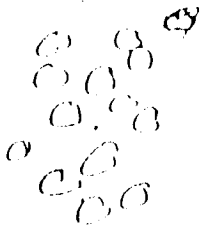


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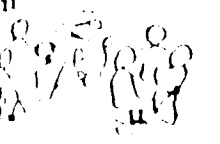
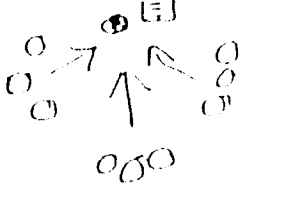
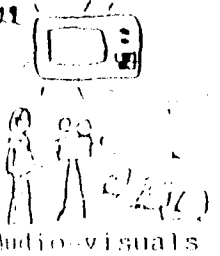


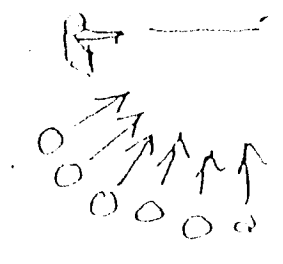

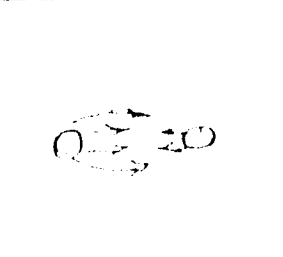
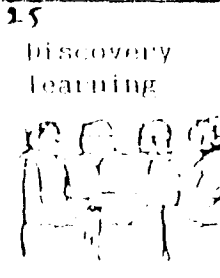
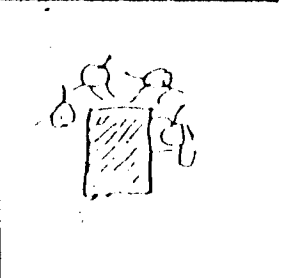
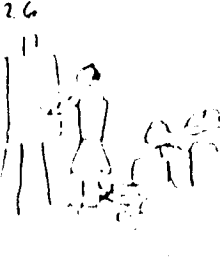
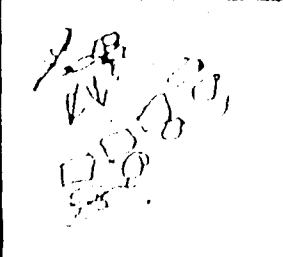

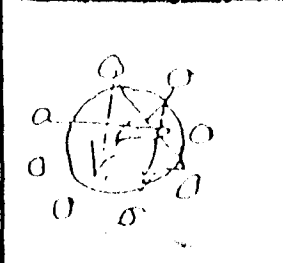
Expenditure (1989)/1990.            £42,339.            £19,000.



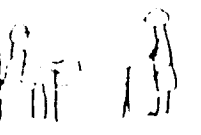
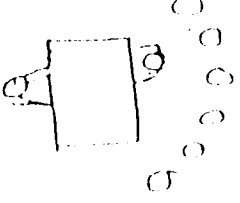

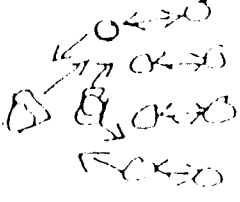
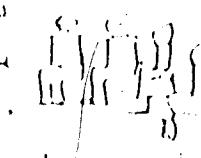

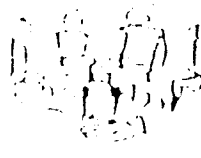
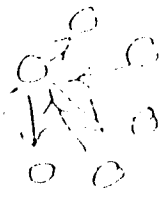
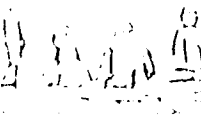
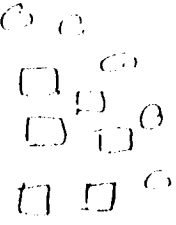

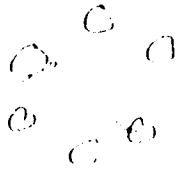
35 Ideas for educational sessions and space at the end to add your own.


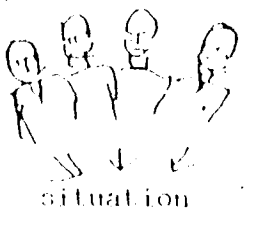
METHOD	CHIEF CHARACTERISTIC	PATTERN OF PARTICIPATION	SPECIAL USEFULNESS	LIMITATIONS
 <p>Lecture, film</p>	<p>Information giving</p>		<p>Systematic presentation of knowledge</p>	<p>Little opportunity for audience to participate; concentration time limited</p>
 <p>Forum</p>	<p>Information giving, followed by questions for clarification</p>		<p>Audience can obtain the specific information it wants on particular aspects of the subject</p>	<p>Formality; lack of freedom to interchange ideas</p>
 <p>Symposium, panel debate</p>	<p>Presentation of different points of view</p>		<p>Different points of view spotlight issues, approaches, angles; stimulates analysis</p>	<p>Can get off the subject. Personality of the speaker may overshadow the content; vocal people may monopolise session</p>
 <p>Discussion</p>	<p>High degree of group participation</p>		<p>Pooling of ideas experience and knowledge; arriving at total group decision; clarification of aims</p>	<p>Practical only with a limited number of people; can be monopolised</p>
 <p>Discussion groups</p>	<p>100% participation by large audiences through small clusters of participation</p>		<p>Makes individual discussion, pooling of ideas possible in large groups; Develops leadership skills; forms questions</p>	<p>Contributions are not likely to be very deep or well organised</p>
 <p>Group interviews</p>	<p>Spontaneous giving of opinions and facts by experts in response to questions</p>		<p>Brings knowledge from a number of sources to bear on one problem</p>	<p>Becomes disorganised without careful planning of material to be covered</p>

MOD	CHIEF CHARACTERISTIC	PATTERN OF PARTICIPATION	10b SPECIAL USEFULNESS	LIMITATIONS
 Revision	Systematic examination of experience		Clarifies work styles; student determines agenda	Difficult to achieve proper perspective
 'T'-group	Examination of group behaviour as it occurs		Time & space boundaries with defined staff role provides a laboratory, offering good observation and analysis	If imposed, can meet with strong resistance to learn. Preparatory work needed on staff roles & style. Needs skilled leaders
 Exercises	Undertaking specific tasks leading to specific results and reflection on learning in the performance		Tasks can be selected to match objectives of the course programme and illuminate the theory on the course	Competitive element in group and inter-groups can distort experience
 Role-playing	Acting out the roles of those in presented situation - followed by evaluation by the players		Assists understanding of others attitudes and actions & gives insights into personal interpretation of role	The performance can assume more importance than the learning. Evaluation requires plenty of time
 Game	Playing roles in an imaginary situation, created by those controlling the game		Allows analysis, prescription and implementation	The competition in the game may distort the learning
 Demonstration	Trainer shows participants how they should carry out a task		The visual element is fully used	Expert versus learner attitudes require checking; can deskill
 Tray exercise	Participants given letters, messages. These present series of situations and tasks		Gives opportunity for analysis, decisions and placing priorities on tasks	The pressure on the participant can be claimed to be unrealistic

METHOD	CHIEF CHARACTERISTIC	PATTERN OF PARTICIPATION	SPECIAL USEFULNESS	LIMITATIONS
14 On the job training 	Person actively engaged in performance or role	181 	10c Can help adjustment to work situation	Can be seen as an assessment by employee; threat to employer
15 Programmed learning 	Participant learns with the help of training aids & equipment		Possible to achieve limited and clearly defined objectives	Can be impersonal
16 Conference 	Meeting to discuss and make decisions		Can cope with large number of people	Involvement by everyone attending hard to achieve
17 Workshop 	Groups undertake practical tasks usually associated with skills		Offers chance of active participation with process and task	Extra attention needed with individual needs and group morale
18 Simulation 	An attempt to recreate setting in which person would normally carry out job, for which person is being trained		Enables person to explore their reaction to situations before facing similar experience in their work	Unreality can be used as a block against learning and participation
19 Non verbal communication 	Achieving communication without speech		Explores ways of communicating not normally evident	Cultural practices can create barriers to learning
20 Case study 	A realistic situation is presented orally or on paper		For analysis and study of possible solutions	Implementation of decision not usually part of process

METHOD	CHIEF CHARACTERISTIC	PATTERN OF PARTICIPATION	SPECIAL USEFULNESS	LIMITATIONS
 <p>Agenda group</p>	<p>Participants meet together usually in small groups to identify own training needs</p>		<p>Gains increased commitment to task</p>	<p>Time available and items proposed rarely match</p>
 <p>Audio-visuals</p>	<p>Helps in training by using the senses of sound &amp; sight</p>		<p>Enlarges the visual &amp; aural senses &amp; offers a new dimension to learning by using world-wide resources</p>	<p>Needs careful and expert preparation and machinery can intrude on trainer/student activity</p>
 <p>Brainstorming</p>	<p>Small group of participants submits any idea or solution that occurs to them. No discussion at first</p>		<p>Means of finding solutions to problems or as means of obtaining ideas</p>	<p>Need to acknowledge all contributions can impede definition and selection of key items</p>
 <p>Counselling</p>	<p>Does not impose ready-made answers or usurp their right to determine their own course of action</p>		<p>Training - advice available</p>	<p>One up/one down expert/learner. Situation possible if personal limitations not acknowledged</p>
 <p>Discovery learning</p>	<p>Group is presented with a task requiring them to make their own decisions as to how it might be carried out &amp; use resources</p>		<p>Provides learning experience through self-training</p>	<p>Time-consuming</p>
 <p>Instruction</p>	<p>Participant learns how by being told how, being shown how &amp; then doing it. Combines talk, demonstration, exercise etc</p>		<p>Safe procedure for presenter. Quick</p>	<p>Instructor's personality &amp; style can impose feeling of inadequacy</p>
 <p>Training seminar</p>	<p>A sharing of views re training by interested persons, maybe with a resource person present</p>		<p>Should constitute a learning experience for participants</p>	

METHOD	CHIEF CHARACTERISTIC	383 PATTERN OF PARTICIPATION	10e SPECIAL USEFULNESS	LIMITATIONS
28  Sculpting	Placing people in position according to how group is perceived, followed by discussion		Gives confidence to members to examine nature of group	Has to be introduced at right time to gain most benefit. Needs skilled leader
29  Incident making	Re-creation of a problem at work		Chance to examine real problem presented by persons involved	
30  Information and advice	Problem is projected to part of group; others act as their counsellors available for consultation about problem		Problem can be examined in depth and stages	
31  Enter session	Enables persons to enter group comfortably and to identify & be identified		Group can prepare for task with confidence in their own standing	Pace of activity has to be carefully judged & trainee's expectations taken into account
32  Departure session	Designed to embody positive experience ready for taking away from group		Enables feelings to be expressed and learning endorsed	No event can be completely packaged and trainer has to be very aware of own feelings when possibly tired
33  Photo choice	Members select picture appropriate to them & then work with group on collage showing nature of group		Helps individuals make statements about self and group	Has to come from group's experience
34  Creative listening	In turn, members answer a question while others listen without comment. Then they reflect on the experience		Persons do not have to rehearse a response and are therefore freer to listen intently	A small group - 5/6 - is preferable. More than this number can lead to difficulties with time and

METHOD	CHIEF CHARACTERISTIC	PATTERN OF PARTICIPATION	SPECIAL USEFULNESS	LIMITATIONS
17 projects, visits 	Investigation of a situation co-operatively		Gives first-hand experience	Requires extra time and energy for planning
06				
17				
18				

Contact

Andrew Aldrich,  
16 Spring Road  
Frome BA11 2JP

Tel: (0373) 67857



A LIST OF THE INDUCTION NEEDS OF CME OFFICERS

During her/his first twelve months the new CME Officer needs to acquire or develop:

These may be achieved by:

A An understanding of his/her relationship with the structures of the diocese, especially her/his relationship with the Bishop, existing diocesan policies (eg on finance), the range of her/his responsibilities, getting to know people in the diocese, the culture of the diocese.

Reading, reflecting on experience, often aided by consultation with colleagues or an outside consultant.

B A general knowledge of continuing ministerial education including:

- the practice of other dioceses
- opportunities outside the diocesan structure

Meeting other CME Officers.  
Reading material from other dioceses.  
Reading Directory of Training Opportunities.

C An understanding of the principles of post-experience education/continuing professional development especially in the areas of:

- identifying needs
- designing programmes to meet identified needs
- evaluating learning

Reading in the area of adult and continuing education. (See Reading List attached)  
Working professionally with colleagues  
Participating in CME Officers' Consultations and meetings.  
(See attached sheets on identifying and evaluating learning.)

D Competence in using some of the following:

- tutorial and seminar groups
- conference design and leadership
- consultancy
- experiential learning approaches and methods
- production of distance learning material
- training, supervision and support of volunteers/colleagues working at a distance
- designing activities to facilitate theological reflection on experience

As for C above, plus specific training courses such as those of the Churches Regional Training Groups, the Professional Development Scheme organised by Derrick Rowland of the General Synod Board of Education.

E Capacity to reflect theologically on his/her own experience of work and life

F Awareness of her/his own areas of relative strength and weakness in:

- theology
- knowledge of areas and forms

Developing a broad knowledge of these fields through:

- reading widely
- attending a wide range of conferences

CONTINUING MINISTERIAL EDUCATION COMMITTEEContinuing Ministerial Education : A Select Reading List

nb. This list focuses on those books and articles which are likely to be of particular relevance to those taking up posts as CME Officers or Committee members but which they may not have come across in their general theological reading as (eg) parish priests

THE CONTINUING EDUCATION OF THE CHURCH'S MINISTERS

GS.Misc 122 ACCM 50p

EDUCATION FOR THE CHURCH'S MINISTRY

ACCM Occasional Paper No. 22 ACCM £1.00

MINISTRY AND MISSION : PROPOSALS FOR A NATIONAL POLICY FOR LIFELONG PRIESTLY FORMATION

From the (Roman) Catholic Committee for Ministerial Formation (CMO Publications, Ashted Lane, Godalming Surrey, GU7 1ST 65p

PAUL H BALLARD (ed) : THE FOUNDATIONS OF PASTORAL STUDIES AND PRACTICAL THEOLOGY

(The Faculty of Theology, University College, Cardiff) especially Part II : The Nature of Practical Theology, essays by Michael Williams, John Wesson and Bryan Pettifer approx £4.95

THOMAS H GROOME : CHRISTIAN RELIGIOUS EDUCATION

Groome's approach of "shared Christian praxis" offers a very fruitful model for integrating theological reflection and action. The book as a whole brings together theological, educational and historical perspectives to the subjects. Harper & Row £8.95

JOHN HULL : WHAT PREVENTS CHRISTIAN ADULTS FROM LEARNING

An interdisciplinary approach, drawing on sociology and psychology as well as theology, it is as relevant to the non-learning ministers as to their congregations. SCM £6.95

MALCOLM KNOWLES : ANDRAGOGY

In Malcolm Tight (ed) : Adult Learning and Education Knowles highlights the importance of adults learning to take responsibility for their own learning, and learning how to learn by analysing their own experience Croom Helm £5.95

Open University Course E.355 : EDUCATION FOR ADULTS

A nine months, six hours a week, course that has been greatly valued by a sizeable number of clergy working in adult and continuing ministerial education £2.00

DAVID DURSTON

CONTINUING MINISTERIAL EDUCATION COMMITTEE

Evaluating continuing ministerial education

This note is based on the principle of evaluation by performance in life; that is, evaluation is most appropriately made by identifying and assessing the changes that have taken place in the thinking and practice of participants as a result of the course.

The main tasks of evaluation are to identify :

- (a) the changes and developments in participants resulting from the course
  - (i) in their understanding of and thinking about the relevant area of ministry
  - (ii) in their practice as ministers
- (b) those aspects of the course that contributed to bringing about changes and developments in a positive direction, and those that hindered

The main methods of evaluation are

1. by participants

- (a) in a Review session at the end of the course

advantages : allows negative feeling to be expressed and discharged so that it does not block out what has been learned

disadvantages : likely to be dominated by immediate 'off the top of the head' comments  
provides no indication as to what learning is retained after the course, or what is translated into practice

- (b) by questionnaire some weeks later

advantages : makes it possible to assess how far course learning has had a continuing effect on understanding and practice

completing the questionnaire tends to reinforce learning by stimulating memory and reflection

disadvantages : response rate is often low, 50% or less

2. by colleagues of participants or their parishioners

advantages : offers an alternative perspective which may confirm or call in question participants' own assessment

disadvantages : requires the consent of participants and sufficient confidence on their part to take the risk involved

MINISTERIAL EDUCATION

3. by staff

advantages : possibility of identifying changes in participants' thinking and behaviour that the participants themselves may not notice  
valuable in contributing to improvements in course design

disadvantages : limited to what can be observed during the course itself  
participants' practice in the back-home situation cannot normally be observed

Advantages: Opportunity to explore needs in depth  
Disadvantages: Very time consuming

Model questions for an evaluation questionnaire

- Can you say what you were looking for in coming to the course?
- Has far did it meet your objectives and fulfil your expectations?
- Has the course changed the way you think about your work?  
Or developed your understanding of it?
- If so, can you say in what way?
- Are you aware of any changes in the way in which you minister as a result of the course? If so, can you say what they are?
- Are there any other areas of learning from the course of value to you?
- Were there any aspects of the course you found particularly helpful?
- Were there any aspects of the course you found unhelpful?
- Have you any recommendations or suggestions for improvement you would like to make?

David Durston

CONTINUING MINISTERIAL EDUCATION

Methods of indentifying the continuing education and training needs of ministers

1. Discussion with individual ministers through visits, interviews, etc.
  - Advantages: Opportunity to explore needs in depth
  - Disadvantages: Very time consuming  
Individuals prepared to discuss may not be representative
  
2. Discussions with Deanery Chapters
  - Advantages: Chapters include a broad range of ministers  
Discussions with a small number may be representative of the whole diocese  
The exercise can be an effective way of raising interest in continuing ministerial education
  - Disadvantages: Exploration of needs may remain superficial
  
3. Through day conferences with a united membership of representative ministers (and laity) who work through a structured method of assessing their own needs and the needs of those known to them.
  - Advantages: As for 2 above.
  - Disadvantages: May be difficult to obtain sufficient clarity
  
4. Forming a representative working party of ministers (and laity) to assess their own needs and the needs of those known to them.
  
5. Analysing the needs indentified as "priorities for development" by participants at Ministry Development Consultations.
  - Advantages: Edward King Institute has the data  
These represent the conclusions of sustained reflection.
  
6. Through a diocesan appraisal scheme in which consultants work with individual clergy to identify their continuing education needs.
  - Advantages and disadvantages as for (1) above, plus
  - Advantages: Possibility of generating momentum through wide-spread participation.
  - Disadvantages: Requires a substantial investment of time by a considerable number of people setting up the scheme and training the consultants.

7. Analysing participants' assessments of conferences and courses to discover both the needs met by the course and those that were not met.

Advantages: Possibility of improving the quality of the course.

Disadvantages: Does not indicate other unrelated needs which may be of greater importance.

8. Analysing the request received from ministers for continuing education grants.

Advantages: Simplicity.

Disadvantages: Tends to reflect what is currently available and known to clergy.

May represent response to felt 'presenting problem' rather than deeper but less obvious needs.

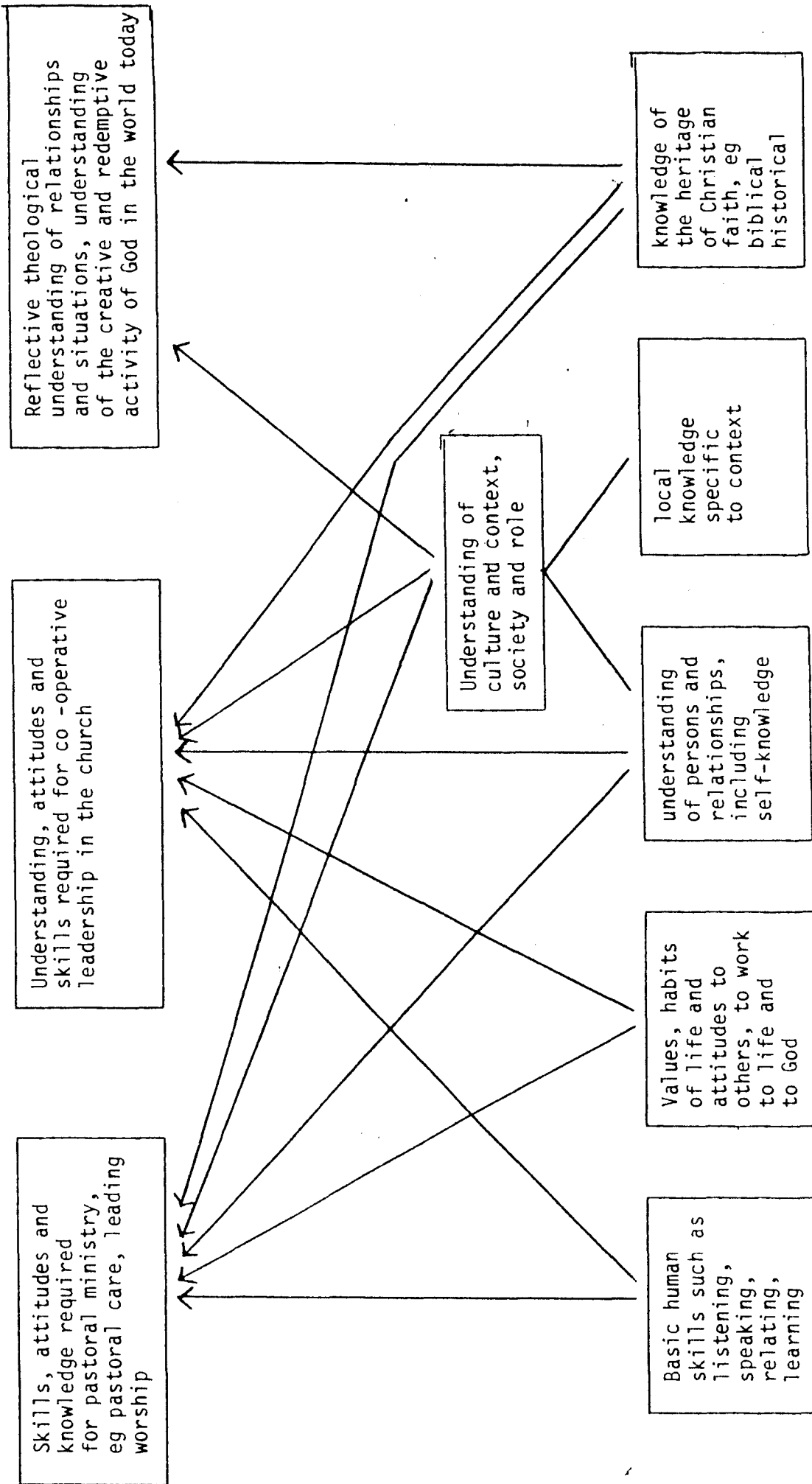
9. Armchair thinking.

Advantages: Economical; saves shoe leather.

Disadvantages: Wholly dependent on the wisdom of the thinker.

DAVID DURSTON

A framework for analysing the continuing education and training needs of ministers



## AN ECUMENICAL VIEW OF PRIESTHOOD

The historic formularies contained in the Canons and the Ordinal are still in place and remain available for appeal. Both the World Council of Churches paper, *Baptism, Eucharist and Ministry*, and the ARCIC *Final Report on Ministry* betray a remarkable unanimity on the importance and definition of the Ordained Ministry.

## LIMA

## ARCIC

Provide, within a multiplicity of gifts, a focus of its unity.  
para 8

A focus of leadership and unity which the Holy Spirit provides.  
para 7

As heralds and ambassadors... are representatives of Jesus Christ to the Community, and proclaim his message of reconciliation.  
para 11

As herald and ambassador he is an authoritative representative of Christ and proclaims his message of reconciliation.  
para 8

As leaders and teachers... call the community to submit to the authority of Jesus Christ.  
para 11

As teacher he explains and applies the word of God to the community.  
para 8

As pastors, under Jesus Christ the chief shepherd... assemble and guide the dispersed people of God.  
para 11

As shepherd he exercises pastoral care and guides the flock.  
para 8

Serve to build up the community in Christ and to strengthen its witness.  
para 12

To guide the community and to advise individuals with regard to the implications of commitment to Christ.  
para 10

Remind the community of the divine initiative, and of the dependence of the Church on Jesus Christ, who is the source of its mission and the foundation of its unity.  
para 12

To co-ordinate the activities of the Church's fellowship and to promote what is necessary and useful for the Church's life and mission.  
para 7

An example of holiness and loving concern.  
para 12

An example both in holiness and compassion.  
para 8

Preserving and actualising the apostolic faith.  
para 35

A steward who may only provide for the household of God what belongs to Christ.  
para 8



THE CHURCH OF ENGLAND ORDINAL:-

1662.

Being.

Function.

Apt and meet for their learning  
and godly conversation.  
Replenish them with the truth  
of thy doctrine.  
Belief in doctrine required for  
salvation contained in Holy  
Scriptures - teaching magisterium.  
Frame and fashion your own self  
and your family according to the  
doctrine of Christ.  
Set forward quietness, peace and  
love.  
Obey the ordinary and other chief  
ministers.....

Serve..to the glory of thy  
name and the edification of  
the Church.  
Messengers, Watchmen and  
Stewards of the Lord.  
To teach and premonish.  
To feed and provide for the  
Lord's family.  
To seek Christ's sheep that  
are dispersed abroad.  
Banish and drive away all  
erroneous and strange  
doctrines contrary to God's  
Word.  
Diligent in prayers and read-  
ing of Scriptures and such  
studies as help in the know-  
ledge of the same.

The Biblical and Dominical appointment of Apostles, prophets,  
evangelists, doctors and pastors subsumed into ordination of  
priesthood " to the same Office and Ministry".

Ordination into the Office and Work of a priest in the Church of  
God.....to absolve; be a faithful Dispenser of the Word of God  
and of His Holy Sacraments; to take Authority to preach and  
minister the holy sacraments.

Severe accountability - 2nd paragraph of bishop's admonition.

.....

Alternative Service Book.Being.

Bless and teach by example.  
 Model life on the Good Shepherd.  
 Daily to follow the rule and  
 teaching of Our Lord.  
 ..You may grow up into his  
 likeness.  
 Sanctify the lives of all with  
 whom you have to do.

Function.

To work with bishop and  
 fellow-priests as servant  
 and shepherd.  
 Proclaim the Word of God.  
 Call and Absolve.  
 Baptise and prepare for Bptsm  
 Preside at the celebration of  
 Holy Communion.  
 Lead people in prayer &  
 intercede for them.  
 Bless and teach by word..  
 Minister to the sick.  
 Prepare the dying for their  
 death.

- Apostles, prophets, evangelists, pastors and teachers - to equip your people for the work of ministry and to build up his Body.

- At Ordination:- To watch over and care; to absolve and bless; to proclaim the gospel of salvation; to offer spiritual sacrifices and minister the sacraments of the new covenant; to have the wisdom and discipline to work...

- To receive...a sign of the Authority which God has given you this day to preach the Gospel of Christ and minister the holy Sacraments.

- Reference made to the "needful gifts of Grace" to exercise this ministry.

- Church's vocation of its ordained ministry clearly stated "Is it your will that they should be ordained?"

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