



# **Models of Ministry for Local Ministry Groups**

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*Document Prepared by the Council for Ministry*

## **Bishop Peter writes:**

‘Changing Lives, Changing Churches for Changing Communities in a Changing World’ is the diocesan strategy for ministry and mission in the early part of the 21<sup>st</sup> century. Key to that strategy is the formation of Local Ministry Groups and Local Ministry Teams. The ‘group’ is the structure of parishes and communities being served. The Local Ministry Team, is a collection of lay and clergy personnel who will enable the ministry and mission of the group within the local communities. This paper seeks to offer some preliminary guidelines on some of the different forms of ministry that may be exercised by the Local Ministry Team. It is not exclusive nor comprehensive, but it sets out in some sense the spirit of change that lies behind our diocesan strategy.

## **Introduction**

What follows is a menu that tries to offer a way ahead when Local Ministry Groups wish to investigate shared ministry within their group. This paper draws together current diocesan advice and good practice. It is recognised that every situation will be unique and that variations in what is outlined below will be needed. There is always a danger of any shared advisory paper of this sort being perceived as a prescriptive document of definitive policy. This is not the intention and every situation should be progressed using all advice and good practice available to meet the perceived needs of ministry in the Group. To meet the needs of each Local Ministry Group inevitably will mean individual variance(s), whilst always following good practice and avoiding unhelpful precedents.

## **What might a Local Ministry Group look like?**

In Bishop Peter’s Paper, Occasional Paper One: ‘The Emerging Church’, he says that the aim of an LMG is “to develop and maintain a vibrant, worshipping Christian fellowship at the heart of every local community, however small or large....staffed by ordained and lay ministers who are working together and who are both stipendiary and non stipendiary...enabling individual members to play to their strengths and making their expertise available across the LMG.

(5.4)

What is the relationship between a Local Ministry Group and a Local Ministry Team?

Within the LMG there should be a number of LMT’s, but not necessarily one per congregation. Therefore, any formally recognised ministries will need to keep in mind the delicate balance between exercising “ministry”

on behalf of others and building ministering congregations.

Bishop Peter has said that we need to "encourage and nurture a dependent people into a process of transformation, no longer being people who are being taken care of. Weaning both those who take care and those who are taken care of, away from this dependency is a major challenge." This means that we need to wean people from dependency upon formal ordained ministry to interdependency in ministering congregations.

### **Ecumenical Ministry**

Ecumenical ministry within any team is not a specific new ministry but the recognition of the ministers of all participating denominations. There are particular difficulties for Anglicans recognising the Eucharistic Ministry of Lay and Ordained people of the Free Church denominations, (and the Anglicans will not be recognised by the Roman Catholic Church). The Free Churches struggle to understand the Church of England's difficulties with this because they already recognise each others' ministries subject, if necessary, to their "PCC equivalent" agreements.

In an LEP, Canon B44 provides all the necessary permissions for interdenominational ministry. Where there is just 'good' cooperation including an ecumenical LMG, then it is Canon B43 that allows the interchange of non-Eucharistic ministries including the Roman Catholic Church. For celebrating the Eucharist, Para 9 permits a Free Church minister to celebrate in an Anglican church provided the service is published as such and uses the rite of that Free Church minister. That the rules of most Free Churches allow their ministers to use the rites of other denominations makes it possible for such a celebration to feel entirely Anglican, but it is still not an Anglican celebration! In all cases, appropriate permissions need to be sought from the PCC, Incumbent/Priest in Charge and the Bishop.

If ministers of another denomination minister within an LEP, LMG etc, they continue to be subject to the disciplinary practices of their denomination. If ministry should become a regular practice they should make an undertaking not to preach or in any other way to undermine the teaching and practices of the Church of England, and any Anglicans ministering in another denomination should make a similar undertaking.

### **The Presidential Ministry**

Ministering congregations require priests, both stipendiary and non-stipendiary who are "presidents by character and enablers by nature," released to perform the task for which they were called. Dr Mervyn Davies has defined 'presidency' as an 'ecclesially symbolic' role in which something is being said about what it means to be 'church' through the particular role, or 'office'. Presidency in this context may be described as a role of 'being' rather than 'doing', (although obviously some actions in the liturgy are reserved for those who hold the office of a priest.) It describes a type of leadership for which a person is set apart, 'being for' the ecclesial community to which she or he belongs.

The Ordinal states: "Priests are called by God to work with their Bishop and fellow ministers as servants and shepherds among the people to whom they are sent" (Common Worship). This might be described as "collegial presidency of a local community", in collaboration with others. The liturgy of ordination sets out ways in which this priestly calling may be expressed, yet this ministry is shared with the whole people of God. Whilst it is focused on Word and Sacrament, it is also one of energizing and animating a Christian community and leading it forward. It is a "presidency of tension": "A priest must always live out a twofold demand: to be in the world and not of it, to understand it and oppose it, to love it and to contradict it." *Suenens*

Whilst the ordained have a particular focus in preaching, teaching, pastoral care, offering sacraments, good governance and equipping the people of God for ministry, they also have a crucial role in presiding, in the manner described above, over these functions in which many people may be involved in a local context, however that is defined.

The following words reveal aspects of the ecclesially symbolic role of the Presidential Minister which may be helpful to explore in the new context of ministry which is unfolding in this diocese:

ICON -- bearer of meaning for the church in this place

INTERPRETER -- of Gospel tradition, in touch with the sense of the Gospel in this place

FOCUS -- for unity

REPRESENTATIVE -- of the whole Church and of the local to the wider Church

OVERSIGHT -- of the Christian community

SERVANT OF MINISTRY -- enabling ministry to happen

Particular functions will accrue to the Presidential Minister because of what he/she is, but these will essentially be very few. Many can be shared with others but the symbolic roles cannot. In addition, the Presidential Minister shares all these roles with the Bishop as part of his episcopate.

### **The Role of Ministering Congregations**

Ministering congregations, made up of lay and ordained, are therefore responsible for such areas of ministry and mission as:

- developing a wider and deeper involvement in all aspects of worship
- deepening discipleship, prayer, and spiritual growth (for example through cell groups and house groups etc).
- a ministry of welcome

- evangelism and outreach
- the nurture of families, single people, children and young people
- recognising, affirming and working with Third Agers
- engaging and building bridges with the local community
- seeking peace and justice within the local community and wider society
- providing pastoral care for the church and wider community, including care for the dying and support for the bereaved
- encouraging and developing the use of the creative arts including e.g. music, drama, dance etc.
- preparing people for baptism, confirmation, and marriage

These are ministries which in varying degrees are already present in many congregations or could be developed within an LMG. In order to make best use of them, it may well be appropriate for each congregation to have a "link" person who is both aware of skills and gifts within her/his congregation but can also provide the information for other congregations across the LMG.

### **Focused Ministries**

However, it is also recognised that some individuals experience a call and are gifted for a "focused" ministry that is, the concentration and refining of a particular gift to be used in a particular way. This will inevitably involve the recognition of a "particular" call by the individual and by others who are competent in such discernment. Such individuals will also need to be given appropriate forms of recognition since they are exercising a more public role and exercising ministry on behalf of others.

However, it must be recognised from the outset that each ministry identified has a leadership role and is only focused in an individual with a view to enabling it to be realised and released in others as a resource for the whole LMG. Hence the continual need for developing collaborative ways of working.

A Local Ministry Team could comprise some core members such as Sacramental Minister-Priest, Churchwardens, Preacher, Pastor, Liturgist (Worship Leader), Youth Educator, Administrator. Missionary congregations could, for example, require many of the same core gifts but in addition would require people with particular skills in facilitating understanding of the faith, evangelists, catechists and group leadership."

### **What are the Characteristics of a Potential Team Member?**

An individual who is:

- excited about Ministry
- demonstrates gifts of leadership
- committed to a shared vision
- demonstrates evidence of community building and nurture
- using his/or her own gifts of ministry alongside others
- prepared to take responsibility (within agreed limits)
- able to recognise and encourage gifts in others
- demonstrating a blend of humility/restraint/sensitivity and leadership
- recognize the ongoing need for learning

and.....has a life outside of church!!

### **The Process of Discernment**

The Presidential Minister, together with representatives of the PCC/PCC's, after prayer and consultation go through a process of discernment before nominating potential team members.

The Presidential Minister should talk informally with those nominated and give them time to consider, to discuss with others and to pray before responding to the invitation.

The PCC/PCC's ratify the team which is then announced to the congregation(s).

### **Commissioning the Team**

The Presidential Minister keeps the Archdeacon, the Director of Ministry Development and the Deanery Pastoral Committee informed, and a date for commissioning is set. The Bishop is asked to issue an authorization for the team and the team embarks together on a Team Development Programme.

### **Evaluation and Review**

Review of the functioning of the LMG is as important as review for individual clergy and the two aspects are interdependent. Ministering Teams are encouraged to review their own progress at regular intervals, with the help of a consultant. Every fourth year, there could be a major review with either the Archdeacon or the Director of Ministry Development or their nominee.

## **Oversight and Management**

An LMG Council would have general oversight of these ministries and in addition could be best served by a single LMG office.

## **Criteria for Paid/Unpaid Ministries**

Since each ministry could be said to be equally valid, each LMG may identify one or more which it believes merits or requires payment of some kind. The major factor to take into account when making the decision as to whether an individual should be paid for exercising a particular ministry, if an individual is prepared to give the time but would need an income which would normally have been received from secular employment. The LMG would be responsible for any remuneration.

In the case of a paid lay minister, the DBF have samples of a job description and contract of employment.

Generally speaking, a volunteer is a term that can be used for anyone who offers their time and abilities to help any kind of organisation for no charge other than out of pocket expenses. The key point is that there is no payment for "services rendered" and there can, therefore, be no contract of employment. This includes both formal officeholders (e.g. the PCC Secretary) as well as those who simply get on with a job without being asked. However, in the case of all voluntary ministers, it is strongly advised that the questions for drawing up a Contract for Ministry (Appendix A) is used as a basis for a job description under the title "What this post entails." This sounds less formal and is more user-friendly in the volunteer culture. In the same way any kind of appraisal might be headed "questions to help you review the past year".

Using the Contract for Ministry (Appendix A) any written document for volunteers could itemise four broad categories:

1. What this office or post involves (a simple job description)
2. What we expect of you and offer you (equivalent to both the person specification and the contract)
3. What we hope you will achieve this year (a simple description of annual "aims")
4. An information pack or disc (equivalent to staff and/or job handbook)

The structuring of the job description for a volunteer should, therefore, be simplified but include:

1. Why this office/post exists
2. Who you relate to
3. What you are responsible for (or what we ask you to do)

## **Ministries within a Team - Paid or Voluntary**

It will be a requirement that anyone working in Ministry within LMG's relating to children, young people or vulnerable adults, will be CRB checked which is the responsibility of the LMG Council.

The following are examples of the kinds of ministries that might be typical to any LMG:

**Administrator or Parish(es) Secretary**

**Reader**

**Eucharistic Minister**

**Worship Leader**

**Preacher**

**Teacher**

**Welcomers**

**Evangelist-Missioner**

**Lay Pastor**

**LMG Youth / Children's Coordinator**

**Administrator or Parish(es) Secretary** might include such responsibilities and tasks as: (This is not a blueprint but rather an indicator of a range of possibilities which might be included. These tasks can also be shared by a small group or other individuals.)

Areas of Responsibility might include:

- Prepare material for services/events/publications
  - eg Arrange clergy and Reader rotas
  - Create special service sheets
  - Edit Parish Magazine/Notices
  
- Act as a conduit for Information and Communication
  - eg Between parishes within the LMG
  - Between LMG and the diocese
  - Co-ordinate meetings between different groups within the LMG

- Maintain the LMG Diary
  - eg Handle applications for baptisms and weddings
  - Hold information about events/meetings
  - Oversee bookings of all churches within the LMG
  
- Oversee General Office Management and Tasks
  - eg Support Readers, churchwardens and other church officers
  - Manage the LMG office and provide secretarial support where required
  - Order candles, altar breads etc
  - Maintain stationery levels
  - Handle correspondence and telephone calls
  
- Management of Staff
  - eg Line manage other part-time, full-time or volunteer staff (cleaners, vergers, caretakers etc)

The Administrator could be accountable to an LMG Council through the Presidential Minister to whom he/she is responsible for his/her work. The person appointed will need to work in close cooperation with the church wardens, other officers and other ordained and lay leaders.

### **Reader**

In the Diocese of Bath & Wells a Reader is trained to preach at public services, lead worship and teach within a parish or benefice. They may also be engaged in pastoral work, which emerges from these ministries. The Reader may, with permission, take funerals. Although the Reader is licensed to the Incumbent, the ministry undertaken might have wider opportunities within a Group or Deanery.

A full list of permissions and responsibilities may be found in the Bishops' Regulations for Reader Ministry available from the Department of Ministry Development at a small cost.

### **Eucharistic Minister**

As we explore new patterns of ministry for this emerging church, we need to acknowledge that at the heart of our worship is the Eucharist. Here local custom and ecclesiology will need to be taken into account. Where it is accepted, provision is already made in Public Worship with Communion by Extension as set out in the guidelines approved by the House of Bishops from October 2000.

The phrase "Extended Communion" is the distribution of the elements of Holy Communion previously consecrated in one church in a benefice for other congregations and churches within the same benefice or LMG. The sacrament so administered should normally:

- have been consecrated the same day
- be administered in both kinds
- be conveyed to the church in a secure vessel kept for that purpose

It is recognized that explicit permission must be obtained from the Bishop for the use of this rite and "relate to specific pastoral circumstances, emphasizing the exceptional nature of this ministry." Where such authorization has been given, care should be taken to ensure that the Sunday celebration of Holy Communion continues to take place regularly in accordance with Canon B14 and B14b.

Communion by extension will normally take place on Sundays and Principal Holy Days. This service is led only by a person specifically authorized by the Bishop: this may be a Deacon, Reader, another lay person (Eucharistic minister) who has received appropriate training.

Eucharistic ministers would therefore need:

- to be selected and approved by the appropriate church council
- to be authorized by the Bishop for a period of three years
- to have received appropriate training in such things as:
  - understanding the House of Bishops' guidelines
  - understanding the context in which Communion by extension takes place. For example, it is possible for an LMG to nominate Eucharistic Ministers for licensing who, after a celebration of the Eucharist, take the consecrated elements to a sister Church within the LMG where there has been a service of Ante-Communion
  - appropriate vesture/gestures (not a pretending priesthood)
  - careful use of new texts
  - the place of a sermon in the new context
  - understanding the layout of the building and the service
  - the use of an Aumbry if needed for mid week Communion

**Worship Leaders** will be those responsible for occasions of worship other than the Eucharist.

They will (amongst other qualities) need:

- to be selected and approved by the appropriate church council

- to have received the Bishop's authorisation
- to have received appropriate training which will include:
  - building a worship team and working collaboratively
  - enabling and coordinating worship team's where appropriate
  - devising and leading creative services of the Word and to be aware of the variety of resources available
  - the place of music and working with a music group
  - leading intercessions and training others in the art of public prayer and reading
  - the place of "teaching" within the service
  - what to do in the place of a sermon
  - the use of drama in worship
  - practical arrangements in the imaginative use of the building or worship space
  - the use of multimedia
  - presenting oneself in public

### **Preacher**

At the present moment, the only persons authorised to preach regularly are Clergy holding the Bishop's license and Readers. The Bishop is prepared to consider limited authorisation for people to "address" the congregation on no more than four occasions per year, for up to two years. If regular ministry is deemed appropriate, selection and training should follow.

### **Teacher**

The role of Teacher within a parish/benefice/LMG will be varied. The responsibilities will range from ordering and selecting material through to implementing courses for groups of people. In general, the following need to be considered when discerning a teaching gift.

A teacher will need to be:

- a person willing to learn
- able to demonstrate evidence of teaching gifts
- someone who is available to spend time engaged in leading group work and enabling others to learn

- able to select or prepare appropriate courses for congregations
- willing to review and renew their own skills
- able to manage a variety of methods of learning

Teachers will be active in leading home groups/Lent courses,/occasional study groups. They will also need to meet with other teachers in the LMG to coordinate learning resources.

They may be involved in small or large group work leading buzz groups, through to giving lectures.

### **Welcomers**

The friendliness of welcome is the first, and often the most telling sign of God's friendship towards the whole world. People called to welcome others are offering an important ministry of hospitality. They are there to make sure people have what they need, are comfortable, at ease, and would like to come back!

Such a ministry requires:

- that you are the first point of contact
- that people both young and old need to feel welcome, part of the people of God meeting in this place
- that newcomers need a special welcome and need to know, for example, where activities for children are, and where the toilets are!
- that attention is given to ensure that support is given to people when required, for example, information about the 'Loop System', large print hymn books, facilities for children
- that farewells are important and that sensitivity is exercised in offering information, inclusion in after service activities and in introductions to other church members including clergy

### **Evangelist-Missioner**

To be part of the team aim to "encourage and nurture a dependant people into a process of transformation" (occasional paper 1 Emerging Church).

Formerly, people came through the door of the Church easily, for rites of passage, faith conviction, sense of religious duty and cultural normality. It was probably more 'obvious' to stay away than to conform, as if the atmospheric pressure inside was lower than outside enabling a steady flow into 'church. Today the reverse is the norm, as if the pressure inside is greater so people are finding it difficult to flow in, and many are moving out. As cultural norms shift, the Church is finding itself more out of synch with popular social trends and the prevailing culture in which it is placed.

Therefore, as LMG's set up new forms of collaborative ministry, the consideration of how a life changing spiritual encounter with the Living God in Christ can be offered to those who 'cannot' access Church needs to be addressed and provided for. Naturally this will differ between rural and urban situations as well as the make up of each community, but there are missional principles. One option is to have a person on the team with a particular missional designation.

This ministry role cannot be too prescriptive but will need to be flexible depending on the host Church and the social/cultural situation in which it finds itself, with particular reference to;

Pt 4 Evangelism and Outreach

Pt 7 Engaging and Building Bridges with the Local Community

However they will need: -

- A clear sense of call to cross barriers/cultures/norms, and although radical and post-modern in outlook, with an acceptable C of E ecclesiology
- An understanding of the cultural sets of those beyond the Church – and an equal understanding of those in the inherited local Church
- To be able to 'see' beyond the LMG structure, to 'listen' to the local community, to 'empathise' with the innate needs of post-modern spirituality, and link to Christian spirituality and 'make connections'
- To be entrepreneurial and opportunistic in character
- To have a deep love for the mission of God and a hunger and enthusiasm to assist people to become active members of the Kingdom of God
- Humility, and to know that they are only part of a greater process and that the gift of evangelism is not, and must not, be a private domain
- To be an inspirer, encourager and equipper of others as much as an owned ministry

This will be both a 'come to' and a 'go to' ministry, so they will need to be intuitive, knowing when to 'do' appropriate evangelism and when to enable others to exercise their witness.

Over the last few decades we are told that faith is seen primarily as a journey, a process, and most people came to faith as a result of a long-term relationship with a Christian friend. However, this committed Christian base is getting smaller as the Church ages/declines. We recognise the vital role of those who are going to make something happen in the faith journey, kick start the process, point people in the direction of discovery and growth, and assist with points of commitment on the way. Therefore, support will be given by the Mission and Evangelism Group of the Council for Mission.

Some LMG's will require the post holder to have clear leadership gifts; others will want them to act as catalysts for others.

As the School of Formation is now in process – the nomination/selection/training and preparation of Local mission/evangelism enablers may best be assisted by the Council for Mission in partnership.

Our pluralist culture is in constant change, the gulf between the formal Church and the prevailing culture in which it is placed is widening. The role of the Local Evangelist/Missioner is to challenge the Church to move beyond the gulf, as well as to invite some to come the other way into a more accessible Church – hence changing lives in both directions.

### **Lay Pastor**

Lay Pastors are men and women authorised by the Bishop to help develop the caring and pastoral work on behalf of the church, in a voluntary capacity.

They will need:

- self awareness and an ability to demonstrate that their pastoral gifts can be offered objectively (and not just be an extension of their own need)
- sensitivity and concern for other people within both the church and the wider community
- an awareness of pastoral needs in the community, and a willingness to find and help develop ways in which the church responds
- a readiness to share, think about and learn from experience -- both their own and that of other people
- a desire to be challenged and grow in faith, prayer and love of God and neighbour
- enough time to participate in a course of training

Since all LMG's and LMT's will have different priorities and needs, we would expect that there would be many different categories of Lay Pastors.

Some will work mainly within their local church e.g. coordinating a bereavement support group, running a parent and toddler group, helping to run a pastoral care and visiting team. Others will be involved in visiting the sick or housebound in hospital or at home, others will exercise their ministry through supporting and visiting baptism families.

Others will focus their ministry mainly within the local community, based in a local caring agency -- for example as volunteer in a refuge Day

Centre, or Centre for the homeless, or as members of a hospital/prison chaplaincy team.

The focus of each Lay Pastor's ministry will vary with the needs within their church and local community, and their own gifts, experience, knowledge and interests. They will also vary in how much time they can commit to this ministry.

The aim of any training course will be to help candidates:

- reflect on, share and develop their experience of ministry to and care for people in the church and in the community
- grow in their understanding of the nature of ministry inspired by the Christian faith and to strengthen integration of Christian faith and action
- develop basic skills and theological insight in pastoral care, listening, group work and collaborative styles of ministry
- develop in their prayer and spiritual life
- develop their understanding of the way this ministry contributes to the church's involvement in promoting a just and caring society
- discover how attitudes and structures value, devalue, include or exclude others
- understand how the impact of culture influences our understanding of whom we are
- recognise and respond appropriately to emotions in ourselves and others
- assess and respond appropriately to pastoral care needs

## **Youth & Children's Coordinator**

### **Aims**

The principal aim is to appoint a committed and enthusiastic person to co-ordinate and develop youth & children's work in the LMG. This person will help further the church's mission and ministry to children/young people using local gifts and resources. A shared vision for youth and children's work in the LMG will, in turn, relate to the wider diocese.

### **Skills/Aptitudes**

- a sense of vocation to the role; deep level of commitment
- a good understanding or experience of working with children/young people

- an ability to relate to different schools and colleges (community/church/independent and of different age ranges)
- commitment to a shared vision; a team worker
- an ability to recognise and encourage gifts in others; an enabler
- an ability to communicate well at all levels; a bridge-builder
- an ability to think ecumenically
- a personal model of good practice; a creative practitioner
- an ability to demonstrate a blend of initiative/humility/restraint/ sensitivity and leadership; a servant leader
- joyful!

**Principal Duties and Responsibilities:**

- to co-ordinate the work with children and young people within the LMG, ensuring
  - there is a range of varied and relevant activities for children/young people and their families, including appropriate times and venues for worship
- to enable all leaders of youth and children's groups to access appropriate training
- to offer guidance in the use of appropriate resources ie materials, facilities/people
- to negotiate the approach within the ethos of community, church and independent schools and colleges, so that support may be offered to both primary and secondary age ranges by suitable people in the following areas:
  - pastoral support - to staff, children and young people
  - worship
  - spiritual, moral, social & cultural education
  - religious education
  - networking between school
- to work in partnership with appointed persons to make sure that all youth and children's work adheres to the diocesan child protection policy
- to encourage a culture of mutual service between churches and schools (ref the Diocesan Board of Education's 'School/Parish Protocol and Guidance')

- to co-ordinate the professional support of Christian groups eg USPG
- to contribute to local strategic planning
- to encourage participation in appropriate events for children and young people beyond the LMG eg Diocesan Children's Festival in Wells, 'Soul Survivor', residential visits
- to engage with the 'School of Formation'

### **Accountabilities**

A licensed post, with clear, matched expectations, accountable to

- the LMG, co-ordinating an annual report to celebrate the work with children/ young people
- the Rural Dean/nominee
- other church traditions

### **Support**

There needs to be a high level of commitment to this post from the LMG. There will then need to be rafts of support from:

- other local colleagues with experience of working with children and young people eg youth workers, headteachers, governors
- other LMG Youth & Children's Co-ordinators - organised centrally
- the Diocesan Education Department will provide advice and guidance on:
  - working with children and young people in parishes & deaneries
  - working with schools and colleges
  - resources
  - child protection

## Appendix A

### Questions to be asked in drawing up a Contract for Ministry

1. What exactly do you want me to do?
2. What freedom to make decisions will I have?
3. Over what period of time?
4. How much of my time will it involve?
5. Where will I do it?
6. Who will I answer to and how?
7. What resources will be available to me?
8. What support will I receive and from whom?
9. How will any possible problems between us be handled?
10. Will I be able to talk through with someone how the job is going and when?
11. What will count as success?
12. What particular objectives do you want me to fulfil?
13. What preparation/training will I receive and from whom?
14. What opportunities for further training will there be?
15. Who will I work with?
16. How will I relate to others in the Team?
17. Will there be other opportunities for ministry in the parish which I might be able to undertake when I have done this?
18. Will I be able to give up the job gracefully at the end of this period, or if I find that it is too much for me?
19. Who will arrange for my replacement?
20. How will people know what I have been appointed to do?
21. Will the church reimburse me for expenses incurred in doing this work?

## **Appendix B**

### **School of Formation**

#### Preamble

This appendix is a response to the vocational requirements of this paper in terms of how the School will seek to tackle provision for training. It appears here as a near quotation from the School's development plan as at 23<sup>rd</sup> January 2005. The plan will inevitably change as it is enacted.

#### Market Research, Needs Identification and Programme Development

The School will provide clear information about the needs of people, parishes, Local Ministry Teams and Local Ministry Groups, and a clear identification of educational resources. This will be achieved through an ongoing needs assessment programme, clearly defined purposes for learning, a programme of courses and learning opportunities and a continuous evaluation system. The service will provide the resources for learning and the joining up of strategic thinking about how they are provided.

The actual programmes that will be provided to address the above requirements, will be determined through market research into the learning needs (interviews, conversations, questionnaires etc). The learning needs will be developed through a needs assessment process that embraces amongst others

- Members of the community
- Readers
- Deanery Synod members
- Head teachers
- Clergy
- Sector ministers
- Rural Deans and Lay Chairmen
- Principal Officers
- Bishops and Archdeacons

As part of a planned research process, involving groups of people, the School will also invite thoughts and views from individuals.

Once we are clearer about needs, the programmes will be developed.

### **Training the Area Trainers**

Throughout this document 'Area Trainers' (ATs) refers to those people who offer their skills of facilitation and are given in-service training by the core staff of the School of Formation. The ATs will be required to use the School's material and implement the School's courses in their locality for LMGs and LMTs. Of course, the ATs may already have developed resources and these can be offered to the school for wider use.

The Companions of St Andrews (a scheme to promote the disciplined learning of groups and individuals in LMGs/LMTs) is open to students and trainers alike, as a means of enhancing learning.

The School's core staff will provide the initial training of ATs. Not only will this initial training include training and facilitation skills but also provide training and briefing to run at least one of the School's courses e.g. Developing Pastoral Care Skills. The School's core staff will lead the development of learning and training programmes and the development of materials and manuals in electronic form.

In addition the School will hold an Awards and Development Day each year. This will involve an education/lecture session, awards to those qualifying from programmes such as Exploring Christianity, workshops, a service at the Cathedral and fellowship.

ATs will be based in and sponsored by a Local Ministry Group/Team. They will need a username, password and the appropriate course number in order to allow access to the School's Knowledge Store and download the course manual. These will be updated as appropriate.

ATs will also be responsible for organising the course locally (with their LMG council) and for making the materials available for the participants. They will register the course with the School's core staff and confirm

those attending/completing the programme so that the School can issue the appropriate course certificate on behalf of the Bishop.

### **Good Practice**

The School will encourage the spread and adoption of good practice in training and development, enable LMG's, and LMT's to adopt and deliver training programmes developed in other places. The Companions of St Andrews 'Learning Community Days' will also enable a value-added element of the School's work.

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