

# Ministerial Development Review

The top five dioceses



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## Background

This report is one strand of activity generated by the Experiences of Ministry Project (EMP), a five-year process of research and consultation aimed at finding out what sustains clergy for ministry.

Ministerial Development Review (MDR) was one of the areas of diocesan provision that clergy were asked to rate in relation to how effective it was in contributing to their "flourishing in role". The perceived effectiveness of MDR was analysed in relation to the following areas: spiritual growth, numerical growth, clergy engagement, clergy burnout and perceived diocesan support and justice.

An interim report, published in September 2014, presented findings of the EMS analysis about the perceived effectiveness of MDR on the part of clergy who participated in MDR between 2011 and 2013. In the conclusion of the report it was stated that:

MDR is rated as being just below 'partially effective' in helping clergy flourish in role. Yet when clergy report that their MDR is more than 'partially effective' it is very clear that they begin to feel much more positive about their diocese and feel more engaged with ministry and less burned out. There also appear additional benefits for spiritual and attendance growth. The simple conclusion to draw from this analysis therefore is that more attention should be given to enhancing the effectiveness of MDR.

## Purpose of Project

It is apparent from the report's findings that effective MDR practice has a positive impact on clergy, the diocese and wider Church and that there is much to be gained in enhancing the effectiveness of MDR across all dioceses.

The five most highly rated dioceses were identified and the individuals with overall responsibility for creating documentation and reviewing processes were invited to participate in this project, the purpose of which was to map the kind of approaches to MDR practice that are effective and why, and to share good practice. Roles and titles differ across dioceses and for simplification those individuals are referred to as "MDR Representative" for the purpose of this report.

Diocese	MDR Representative	Ranking
Southwell & Nottingham	Nigel Rooms, Director of Ministry and Mission	1 <sup>st</sup>
Bath & Wells	Simon Hill, Director of Clergy Development & Alastair Wheeler, Rural Dean of Shepton Mallet	2 <sup>nd</sup>
Rochester	Chris Dench, Director of Formation & Ministry	3 <sup>rd</sup>
Peterborough	Hannah Jeffery, Continuing Ministerial Development Officer	4 <sup>th</sup>
St Edmundsbury & Ipswich	John Parr, Director, Ministry Education and Training	5 <sup>th</sup>

## Review and Meetings

A review of MDR paperwork was carried out remotely through documentation accessed on the diocesan websites where possible, or from paperwork provided direct from the diocese for the purpose of review. In the case of four of the five dioceses a meeting was conducted with the MDR Representative in his or her own diocese. Scheduling issues meant that a meeting could not be conducted at St Edmundsbury & Ipswich.

A detailed report of MDR practice was produced for each diocese following each meeting (or, in the case of St Edmundsbury & Ipswich, instead of a meeting) and completed in agreement with the MDR Representative. Those reports form the basis of this report and we are grateful to those who have given their time and shared their insights.

## Applicability of Findings for the Development of MDR Practice

In considering the extent to which findings are transferable to other dioceses it has to be acknowledged that dioceses do not fit neatly into 'urban' or 'rural'; however, it is fair to say that the five dioceses represent a fairly diverse group. Rochester and Southwell and Nottingham dioceses are largely urban with the diverse mix of affluence and deprivation inherent in that profile. Peterborough, Bath and Wells and St Edmundsbury and Ipswich are largely rural and share the challenges of maintaining contact with clergy who are spread quite widely geographically. Insights gained from those dioceses can therefore be useful for the formation of good practice more widely in the Church.

## Characteristics of Good MDR Practice

### *Leadership*

In all five dioceses, accountability for MDR is held by the Diocesan Bishop and the review system has been reaffirmed, in the case of some dioceses, by changing Diocesan Bishops. A commitment to the principles of good MDR, on the part of Bishop's Staff, translates to adequate resourcing at a diocesan level for those responsible for MDR provision.

### *Purpose and Context*

In all the dioceses involved in the project, MDR is only one aspect of an array of activities and measures built around a commitment to the pastoral care of clergy. The MDR provision itself is seen as part of a continuum beginning as a clergy person takes up a post, and is one of a suite of ways in which clergy are supported and developed.

With the exception of Bath & Wells, each diocesan website contains a section about MDR from which clergy can download key documents, including those setting out the context and purpose of MDR. The Ordinal is central to the guidance issued by each diocese to its clergy in order to aid their reflection before the review. Rochester diocese,

particularly, takes on some of the challenges around MDR and addresses the kind of criticisms that are levelled against the scheme (see objectives section below).

### *Selection of Reviewers*

The dioceses vary in being either fully episcopal / Bishop's Staff-led, a mixture of both episcopal-led and peer review or entirely by peer review. A perceived benefit of choosing not to limit the review group to Bishop's Staff is the opportunity to enhance the reviewer's own experience, with reviewers reporting feeling energized and re-engaged with their own ministry.

Conversely, Bishop's Staff-led MDRs are welcomed for the sense they give clergy of having direct access to the diocesan centre. The challenges of this approach were highlighted by the MDR Representatives in Bath & Wells, where reviewers are ordained members of the Bishop's Staff Team, as the group is small and as a consequence quite stretched.

In Southwell & Nottingham the reviewers are Bishop's Staff and senior clergy chosen by the Bishop and trained in what represents a 'shared episcopate model'. Uniquely amongst the five dioceses the Bishop conducts his own share of MDRs. This diocese reported the least challenges in relation to reviewer group size.

In St Edmundsbury & Ipswich, reviewers are appointed by the Bishops. Reviewers are all church members and many are lay people.

In Rochester, the reviewers are people who represent a diverse range of clergy. All reviewers have been or are currently engaged in ministry, in addition to having a range of experience gained from other fields such as the NHS, education and civil service. The Diocesan Director of Formation and Ministry oversees the recruitment, interview and training of reviewers.

In Peterborough, reviews are conducted by both Bishop's Staff and by clergy and lay ministers with a range of experience gained from other fields such as military chaplaincy, social work, counselling and education.

### *Qualities of Reviewers*

Some of the five dioceses list the qualities required of reviewers and many were mentioned in our meetings. Some of those mentioned are:

- High level of empathy
- Non judgemental
- Able to build rapport
- Able to probe ownership and responsibility when appropriate
- Currently engaged in ministry
- Able to draw on their range of experience gained from other fields
- Listening to others
- Interpreting written information
- Knowledge of different questioning techniques
- Summarising conversations orally and in writing
- Understanding of human character and of learning and development
- Knowledge of the Church and its structures
- Good organisation

## *Training of Reviewers*

All five dioceses make arrangements for the on-going training and development of reviewers, particularly when changes are made to the MDR process. Content and duration of training vary but examples given include:

- Explanation of MDR paperwork and rationale
- Role plays in which good and bad review scenarios are played out.

The make-up of the review team is less significant than the fact that reviewers are of sufficient number, come with the appropriate skills, receive adequate briefing or training and have an opportunity to debrief and share experiences with each other.

Training for reviewers and on-going consultation with reviewers offers the additional chance for reflection and feedback on how the forms for the year, and the overall process, are working. Good practice includes inviting reviewers to evaluate themselves following each review. This serves as a reminder of the key aims and focuses of their role (see Annex 2).

## *Frequency and Pattern of Review*

An MDR review meeting is conducted every two years in Bath & Wells. In the remaining four dioceses a review meeting is conducted annually, however the nature and emphasis of that review meeting differs. For example, in Peterborough diocese an episcopal review is conducted once every 3 years and a Consultant Assisted Review is conducted every year, not just in the 2 intervening years. In addition a pastoral visit is conducted by the Bishop once every 3 years.

Southwell & Nottingham diocese operates a 2 year cycle in which a full MDR review is conducted every other year and in the intervening year clergy are simply sent a reminder of their outcomes from the previous year and nothing further happens. Resources are freed up so that new clergy have an initial review with their archdeacon after six months and then enter the system for their first review after 12-18 months.

It would appear that the dioceses have reached a balance that works for them and their clergy through an innovative and creative approach to the MDR requirements. 'Full MDR' with its external perspectives and senior staff (in cases when senior staff conduct the review meeting) having opportunities to observe the clergyperson in role and who can feed back on performance are alternated with 'light touch' reviews. Those 'consultant-led' reviews, often with the same reviewers, give space for and make clergy responsible for following up on objectives. Clergy in those dioceses appear responsive to this approach.

## *Flexibility in approach*

All five dioceses take a flexible approach to the completion of particular documents or parts of documents. Reviewers are encouraged to apply discretion to what is included in the review document and a respect for confidentiality is strong amongst all five dioceses.

There are two methods in place for allocating a reviewer to a reviewee, with either a reviewer being allocated or the reviewee selecting from a group of people whose profiles are published on the diocesan website and who will be asked to act as reviewer. In both cases reviewees' requests to change reviewer are accommodated.

## *Paperwork*

The volume and amount of MDR paperwork differs immensely and all dioceses aim to streamline their amount of paperwork. One strategy is to have a range of optional tools associated with preparing for the review for those who would like to use them, such as a two-week diary (recommended for those undertaking review for the first time); Stress & Strain Inventory (recommended for those undertaking review for the first time); Burnout Inventory. Examples are provided in Annex 1.

## Administration

Challenges in administrative resources was the most significant issue for the five dioceses, despite their high rankings. All felt that administrative provision needs to be adequate and those experiencing challenges were taking steps to resource the administrative function of the MDR scheme.

Dioceses that comfortably manage the administration of the MDR process tend to have an appointed person to coordinate the whole MDR process. That person is inside the confidentiality circle and will therefore be able to act as a conduit for paperwork at various stages.

Taking a staggered approach to the MDR review cycle is one innovative way of making administration less onerous, but does require someone to have an oversight as there are multiple triggers for MDR and not only one.

## Learning and Development

In all five dioceses a person responsible for ministerial development follows up on any training requirements immediately following the review meeting. These meetings are an invaluable informal check on the formal process and often throw up further relevant outcomes as well as confirming how committed the reviewee is to the stated outcomes.

In dioceses with a strong learning culture, clergy are encouraged to develop ways of reflecting on how they take up their role, the strategies they develop, what the role does to them as a person and how they are affecting it through a range of options, such as:

- Continuing Ministerial Development – grant funding available for personal and role development;
- An annual training brochure offering a mixture of open and closed training across clergy and laity:
  - ‘Open’ means open to clergy, readers and licensed lay ministers as well as laity, while ‘closed’ remains restricted to clergy;
  - Many of these courses involve external input;
- Leadership course – new incumbents and stipendiary lay ministers and those from outside the diocese who have not attended a leadership course attend a basic one-year leadership programme;
- Offer of a mentor/ work consultant/ coach as appropriate;
- Encouragement to access a peer or ‘cell’ group;
- Requirement to find a spiritual director;
- Access to external coaching.

## Role descriptions

As communicated in MDR documentation in Southwell and Nottingham, *The cure of souls is an open task and the challenge for a person involved in ministry is in defining what their own role is.*

In Southwell and Nottingham, role descriptions are fully embedded. They are in place for all clergy for whom MDR is a requirement and are seen as fundamental to an individual’s sense of themselves in the role. Clergy report that it helps them to manage expectations others have of them and that they have of themselves. Dioceses that make and communicate the relationship between role descriptions and clergy wellbeing appear to get beyond the kind of resistance to the idea of perceived ‘managerialism’.

Whilst not fully embedded in the other dioceses reviewed all share a commitment to the concept of role descriptions and aim to have them in place soon.

## *External perspectives*

The ethos behind external perspectives, sometimes referred to as 360 reviews, is that the Bishop shares his/her pastoral care role with Area Deans, Archdeacons, Advisers, Churchwardens and others so their views should be represented.

All dioceses include provisions for external perspectives to be included in reviews at some point in the MDR cycle, if not in every review. Feedback questionnaires are obtained from people the clergyperson chooses. The five dioceses differ somewhat in the emphasis given to this and there is some anxiety around their efficacy, fairness and viability.

The overriding sense is that whilst they are not perfect they add some value and serve as a reminder to clergy that they are not only responsible to God but belong to the parish and wider networks. This is a strand of the MDR paperwork that has undergone review in two dioceses recently. In Southwell they were re-written in clear everyday language with the aim of asking specific and unambiguous questions. Furthermore the guidance sets out clergy qualities and thus avoids the unspecific, unfocused, incidental and therefore unhelpful feedback that undermines its intentions (see Annex 2).

## *Objectives*

The Guidance on MDR issued by the Archbishops' Council states that the reviewer 'should be authorised to agree personal objectives with the reviewee, bearing in mind any parish and diocesan mission priorities of strategy'.

It is a common feature of the best MDR provision that the objectives agreed are not an adjunct to the main review but stem directly from it. There is evidence in the five dioceses of an approach to objective-setting that is highly person-centred, with it being impressed on those undertaking reviews that objectives should be owned by the reviewee. The MDR Representatives have noted that the most meaningful objectives are arrived at when reviewees have trust in the reviewer and wider process and are able to be fully open and honest. Such conditions are arrived at through a number of ways beyond the scope of MDR itself.

The MDR Representatives are sensitive to the fact that terminology such as 'objectives' is unpopular amongst some clergy. In the five dioceses, objectives are at times referred to as 'intentions', 'mutually agreed outcomes', 'steps (to take)' and 'priorities'. It would appear that the terminology matters less than the fact that a meaningful conversation takes place from which tangible activity is agreed on and followed up.

Rochester diocese addresses potential criticism about objectives on the diocesan website:

Criticism is rightly levelled at MDR systems when inappropriate or weak objectives / outcomes are set and when developmental support fails to be delivered. The integrity of the process relies on the validity of agreed outcomes and the commitment of both the reviewee and the diocese to bring them to fruition.

Objectives in this diocese fall into four categories:

- Person (e.g. taking enough time off)
- Professional (e.g. addressing conflict on PCC)
- Collegiate (e.g. how to go about taking on a curate)
- Diocesan / structural (e.g. being elected to Bishop's Council)

## *Commitment to continuous improvement*

The MDR schemes have been in operation in the dioceses in some capacity since the 1990's and have all undergone major modifications in their history, most notably around the time of the introduction of Common Tenure and Terms of Service Regulations. The context and challenges of ministry have changed enormously. For instance in Bath &



Wells MDR was initially set up as part of an episcopal-led package of measures to address a sense of unease, disenchantment and cynicism on the part of the clergy.

MDR is well established within the five dioceses and much appreciated. The five dioceses share a commitment to continuous improvement and willingness to acknowledge weaknesses. Bath & Wells diocese, which operates a Bishop's Staff-led review system, runs a Ministry Development Focus Group with membership being monitored to ensure representation of a range of types of clergy ministry and geographical areas of the Diocese. In so doing the diocese gains some of the insights that would be gained from a peer review or consultant-led system.

Bath & Wells requires both the reviewee and the reviewer to reflect on their own preparation and to provide feedback on the MDR process as a whole. These forms are sent to the Director of Ministry who immediately follows up on any areas of concern.

## Policy Context

In the practice of their MDR schemes each of the dioceses that participated in this review are operating within the Archbishop's Council's guidance on Regulation 18 Clergy Terms of Service.

## Insights & Intentions

All the MDR Representatives interviewed welcomed the opportunity to reflect on MDR practice in their diocese and often the insights elicited in the meetings crystallised into their own ideas and intentions for future developments of MDR practice. Amongst the plans for further evolution of good practice in those dioceses are:

- Further work to streamline MDR paperwork;
- Reviewing the pool of reviewers (introducing professional lay people into purely Bishop's Staff groups);
- Moving beyond a peer-to-peer conversation;
- Consider the method by which reviewees choose their reviewer as some are over-subscribed and there is a bias away from lay ministers;
- MDR and Role Description documentation (in dioceses in which they are truly embedded) to be effectively cross-referenced, thus emphasising its import and the diocesan commitment to clergy and role;
- Further selection and training of reviewers to ensure adequate number and smooth running of the system;
- Set out, with Bishop's Staff, a plan to create role descriptions for all clergy (in dioceses in which they are not fully embedded).

## The future of MDR

The MDR Representatives met as part of the project have either a background in or are highly knowledgeable about psychology, counselling and therapeutic practice, all of which sit on a theological foundation that is strong in all the dioceses. It is no surprise, therefore, that the systems and processes in place are all well grounded in the ethos and techniques one would associate with those fields. A non-directed, person-centred approach is either expressly set out by the diocese or evident in the emphasis on active listening, rapport building and open questioning technique. The EMS results serve as evidence that this approach is working. Further questions arise: will this approach continue to yield the same results and could MDR do more?

The MDR Representative at Southwell and Nottingham expressed an intention to make MDR more 'robust' with clearer objectives for person, role and system and a desire to task reviewers with being more challenging. The idea of the benefits of balancing support with challenge has a long tradition in the field of psychology since the 1960's.<sup>1</sup>

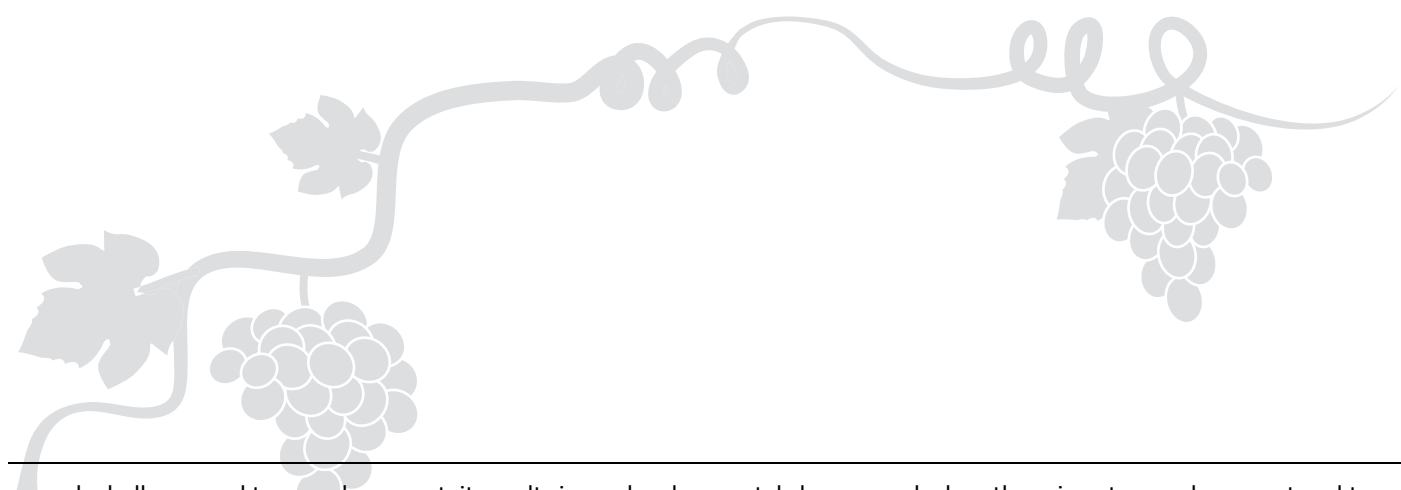
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<sup>1</sup> The theory of "Challenge and Support" was developed by Psychologist Nevitt Sanford in 1966. The basic premise of this theory is that 'development occurs when challenges in the environment are balanced by environmental supports.' When there is not

It is important to recognise that MDR provision at Southwell and Nottingham has evolved to the point where the potential of a more challenging approach can be integrated into current practice. There is a level of trust in the part of clergy and in the relationship between reviewers and reviewees that means that further evolution is possible. We would suggest that dioceses fully appraise the position of their MDR practice and the perceptions of their clergy before implementing, say, a more objectives-based and challenging MDR system.

## **Wider Application of MDR**

MDR functions on the default assumption that a clergy person is capable in post. Legislation and practice invoked in the minority of instances of under-performance has been reviewed by the Simplification Group, one of the four task groups due to report to the Archbishop's Council in November. The relationship between MDR and Capability Procedure is an area which the group identified as requiring further investigation. Similarly, the Talent Management task group has identified MDR for senior clergy as a key component of its leadership development programme. It is envisaged that the role of MDR practice will need to undergo national review in the light of those reports.



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enough challenge and too much support, it results in no developmental change; and when there is not enough support and too much challenge there is no developmental change.



Diocese of Southwell & Nottingham  
**Ministerial Development Review**

## Keeping a two-week diary

The purpose of the diary is to help you with your preparation for your bi-annual development review. It is personal to you and you do not need to share the details with the reviewer unless you want to.

The idea is to monitor how exactly you are using your time. Choosing two weeks to scrutinise is fairly arbitrary – however one week may become unrepresentative and a month be just too much effort.

Try to choose two fairly typical weeks sometime in advance of the review.

You need to write down the start and finish times of everything you do in your waking hours! This may feel quite strange at first, but it is quite important to record everything. You could either note the time at the beginning/end of the activity or write up what happened at the end of the day.

Once the diary is complete the most important thing to do then is to process the information. Try to find a category for each activity you wrote down – these could number up to about ten to fifteen ...

Family time  
Recreation  
Relaxing  
Administration  
Worship and sermon preparation  
Occasional offices  
Church Meetings  
Community meetings  
Prayer  
Reading  
Support and planning  
Visiting / pastoral care  
Training / teaching

Place the number of hours you worked by each category and then work out the percentages of time you spent on each. Is the result surprising in any way? What would you ideally do?

Now do the same for the categories that constitute 'work' – where is most of your time spent? Is there a good balance?

Finally add up how many hours you worked in each week – if it is more than 50 how can you justify this?

**DIOCESE OF ROCHESTER**  
**MINISTERIAL DEVELOPMENT REVIEW**  
**REVIEWER SELF-EVALUATION FORM**

How adequate do you consider your preparation was?	
What was the rapport like?	
How effective was your time management?	
How adequately do you consider that you managed the agenda?	
Reflecting upon your role overall, do you think that you were able to act as a facilitator?	
Were most questions open ended?	
Did you explore areas to gain clarification?	

How non-judgemental do you consider you were?	
Did you ask for examples?	
Did you probe ownership and responsibility (if appropriate)?	
Did you reflect back and summarise?	
Were there any points of divergence?	
How do you think that the reviewee felt about the Review?	
Overall how do you feel that the Review went?	
What do you need to do to improve on how you conduct Reviews?	

## DIOCESE OF ROCHESTER

### MINISTERIAL DEVELOPMENT REVIEW

#### Brief and Feedback Form for people giving feedback on clergy

#### The aim of the Ministerial Development Review (MDR) Process

The aim of the MDR Process is to help priests and deacons to take time out to reflect upon their ministry and how they are getting on. It provides a chance to consider if there is a need to refocus in order better to fulfil their calling and the mission of their parish. It is an opportunity to think about what has gone well and to consider the reasons for this so that the success can be built upon. It is also an opportunity to think about what has not gone so well, to work out the reasons for this and to identify ways of avoiding this in the future.

#### Giving feedback upon ministry of a priest/deacon

As part of their preparation for the review, where possible, the priest or deacon will obtain written feedback from others in the parish who have direct knowledge of their ministry. You are invited to comment on how you consider that the priest is fulfilling his/her role **within 2 weeks**.

#### Your task in giving feedback

This feedback should concentrate on helping the priest or deacon to develop and may usefully include reference to specific ministerial skills, experience and qualities identified for particular comment.

#### The feedback form

There are two sets of criteria about the 'how' of the role. The 'how' of the role is all that the priest contributes to perform the different parts of the role so that their ministry is effective. These two different criteria appear on the feedback form in separate sections for you to complete. They are explained below.

#### (i) - Demonstration of knowledge and experience in the role

This section provides you with an opportunity to think about the priest's role and the knowledge and experience that is required for the most effective ministry. Following reflection, you may identify areas in which the priest excels as well as areas where the priest could benefit from gaining some additional knowledge and/or experience.

#### (ii) - Personal qualities

This section is about the kind of qualities that the priest demonstrates in the way s/he performs the different parts of the ministry. A list of suggested personal qualities is shown below.

## CLERGY QUALITIES

The purpose of this section is to help those giving feedback to reflect on the priest's ministry and what could benefit from development.

### Worship

- effectiveness in preparing and leading public worship that gives glory to God

### Communicating the Gospel

- through your life, relationships and actions
- ability to make disciples
- quality of preaching
- quality of teaching

### Pastoral care

- ability to listen and empathise
- capacity to self reflect and be self aware
- ability to offer support and guidance as appropriate
- ability to offer appropriate support and care for those who are sick and/or dying

### Personal development and spirituality

- places prayer and study of the Word as the foundation of ministry
- engages in theological study
- deepening spirituality
- uses appropriate ways to deepen self awareness and address personal issues that arise to enable spiritual growth
- encourages spiritual growth in others

### Quality of leadership - of Licensed/Authorised Ministers - of the church as a whole

- ability to develop a shared vision and to inspire and lead people to realise it
- capacity to help others to see and fulfil their potential
- ability to delegate appropriately
- ability to share ministry with others
- ability to lead and manage a team
- ability to handle effectively conflicting expectations

### Community involvement

- engagement with the wider community
- taking a lead with other community leaders
- ability to develop relationships with local institutions and groups

### Collaborative working

- ability to collaborate with other clergy
- willingness to collaborate with local churches and their leaders
- engages with the Deanery and Diocese regarding ecumenism
- engages with ecumenical partners

## **Mission**

- takes a lead in developing and promoting the mission of the church and Diocese
- ability to share the Gospel with each generation

## **Work-life balance/integration**

- ability to establish and maintain an appropriate balance between the different aspects of ministry and personal life

## **Introduction by the House of Bishops to the Ordination Services**

The ministry of the Church is the ministry of Christ, its chief shepherd and high priest. The ordained ministry is Christ's gift to his Church, and in their life and ministry, bishops, priests and deacons are called to speak in Christ's name and build-up the Church of which he is the head. In this way the whole body of the Church is ordered in faithful response to the Lord's summons to share His work.

This ordering of the Church's ministry has been shaped under the guidance of the Holy Spirit through the processes of human history, and the Church of England has maintained the three-fold order of bishop, priest and deacon.

Holy Orders help shape the Church around Christ's incarnation and work of redemption, handed on in the apostolic charge. The ministry of deacons is focussed in being heralds of the kingdom and in bringing the before the servant church the needs of the world. The ministry of priests (who continue to exercise diaconal ministry) is focussed in calling the church to enter into Christ's self-offering to the Father, drawing God's people into a life transformed and sanctified.

The church's ordained ministry is apostolic; that is, it is sent to enable the Church to fulfil its vocation to mission, to witness to the resurrection and to preach the Good News of salvation in all the world. It keeps the Church faithful to the teaching of the apostles, and finds fresh ways to proclaim and express that apostolic faith as it has been handed on in each generation.

The Church's ordained ministry is holy, set apart for its particular calling. The holiness of life that is required of the Church's minister is 'a wholesome example' of Godly life to the flock of Christ. The Church is so ordered that the Holy Spirit may sanctify our sinful lives and direct our faltering steps as we are being made ready to come into God's presence.<sup>2</sup>



<sup>2</sup> *Ordination Services – Study Edition*, Common Worship, CHP, London (2007) pp.4-5



**DIOCESE OF ROCHESTER**  
**MINISTERIAL DEVELOPMENT REVIEW**

**Form for use in giving feedback to priest or deacon**  
***[Please complete and return this form electronically to the minister within 2 weeks]***

Name of minister: .....

Name of person giving feedback: .....

Capacity in which the person giving feedback knows the minister: .....

Period under review: From..... To.....

**(i) Demonstration of knowledge, skill and experience which are necessary to fulfil the role well**

(a) What are the areas of knowledge, skill and experience where you consider that the priest excels?

(b) What are the areas of knowledge, skill and experience where you consider that the priest would benefit from further development?



**(ii) Personal qualities**

*This section is about the kind of qualities that the priest demonstrates in the way s/he performs the different parts of his/her ministry. Definitions of the various qualities are provided with this form.*

Please think about how the priest carries out his/her role, and in the box below against **each** quality in turn, and referring to the definitions, consider what have been his/her:

- Strengths
- Limitations
- Difficulties
- Needs for improvement/development

Please give the reasons for each of your comments.

Signed: (person giving feedback) .....

Dated: .....