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**Exploring training relationships between Training Incumbents
and Curates in the Church of England and the Church in
Wales: Listening to Training Incumbents in the post Hind era.**

by

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Dissertation submitted in partial fulfilment of the requirements for the degree of Doctor of
Philosophy in Education (Research) in the Centre for Education Studies at the University
of Warwick

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Finally, I want to pay tribute to the thousand plus curates and training incumbents who completed questionnaires and sent words of encouragement and whose work gives reason for profound hope for the future of the Church of England.

Declaration

I declare that this thesis is my own work and has not been submitted in any form for another degree or diploma at any university or other institution of tertiary education. Information derived from the published or unpublished work of others has been acknowledged in the text and a list of references given.

Signature

Date

Abbreviations

ABM	Advisory Board for Ministry
BPM	Beginning Public Ministry
CiW	Church in Wales
CofE	Church of England
EPQ	Eysenck Personality Questionnaire
FPTS	Francis Psychological Type Scales
KTS	Keirsey Temperament Sorter
MBTI	Myers Briggs Type Indicator
STF	Shaping the Future
TI	Training Incumbent

Abstract

Training incumbents have long worked to support and train new clergy for ministry in the Church of England and the Church in Wales. Often unacknowledged and uncelebrated, their skill, expertise and dedication has been one of the key elements in preparing junior ministers for the demands and challenges of the role of ‘Vicar’ in the Church.

Employing quantitative data gathering, this thesis seeks to break new ground in investigating the reality of the life of the training incumbent today: their understanding of the role they undertake; their motivation for taking on or persevering in a training role; their profile from ethnicity to psychological type; their priorities and the resources available to them.

This research recognizes the importance of context and so traces the history of training incumbency while offering an analysis of the mind of the wider Church on the role of the training incumbent as expressed in various reports. The verdict of those curates on the receiving end of the training is also to be weighed very carefully, acknowledging their unique insights and recognizing that the reality of the training experience for them will be different from that of their trainers. These insights will be treated as equally valid and prized for the way in which they illuminate the training dynamic from an alternative perspective. Psychological type theory will be employed to explore that dynamic further as the project seeks to understand to what extent approach to the training task is born out of theological conviction, personality type, prior experience or Church directives.

Above all, this project seeks to celebrate the skill and dedication of an unheralded group of talented ministers; thereby disseminating their learning and pleading for further resources to enable them to continue to serve the Church.

Preface

This research project originates out of a practitioner's desire to see best practice more widely implemented; to see poor practice reduced and to see harmful practice eliminated altogether. I was first invited to become a training incumbent in 2006 and very soon became alarmed at the heavy responsibility that was to be entrusted to me with minimum training and preparation. My unease was not allayed when research revealed a great dearth of literature to assist the would-be training practitioner and wise colleagues who confessed to 'making it up as they went along'. This discovery, allied to the knowledge that too many curates I had encountered over the years had had painful, dispiriting and damaging curacies with unsuitable training incumbents, persuaded me to investigate further.

My own experience of the last eight years illuminates how central the role of training incumbent is to the current and future health of the Church of England (and also the Church in Wales); and how poorly equipped many trainers are. An early assessment of this phenomenon assumed poor judgement at diocesan level when pairing training incumbents and curates. While that view has not entirely been discarded through this research and further experience, it has been tempered with a recognition that the Church simply fails its training incumbents (and thereby its curates) by providing inadequate training and support and by its resistance as a body to evaluate effectively what might be going on.

The titles of studies conducted in the last two decades are instructive: *Into Deep Water* (Burgess, 1998), *Clergy Training...well, sort of* (Adams, 2002) and *Are curates trained properly* (Tilley, 2007) all betray a deep unease at what might be on offer, especially in light of the fact that in each instance the author was employed in a role connected to curate training. That unease only deepens when the scarcity of professional resources available to training incumbents is apprehended.

While some research projects have as their genesis a desire or need to undertake research in a particular field that is only subsequently supplemented by an identification of a gap in the market, this project was birthed as a consequence of the gaping hole that exists where there ought to be high quality resources available to training incumbents. The Church of England and the Church in Wales have too often presented themselves as research shy organizations which tend to attempt to formulate and disseminate best practice through senior clergy populating working parties and writing reports based on personal experience and theological reflection.

This project proceeds on the basis that the most efficient means to discover best practice in the Church is through concerted research, by asking the practitioners what they are doing and why. At the same time, it is my judgement that a 360 degree exploration of training incumbency in the twenty-first century needs to encompass the verdict of those curates on the receiving end of the training to measure impact alongside intent.

This is an immensely exciting project for someone who remains a practitioner committed to best practice and who cares deeply about the Church and its ministers. The thesis that follows is written in the hope that the good practice that abounds will be disseminated more widely.

CHAPTER 1

INTRODUCTION

1.1 CURATE TRAINING

Tilley (2006) notes how large numbers of men presenting themselves as candidates for ordination through the course of the nineteenth century resulted in the phenomenon of the curate: a junior minister in need in the early stages of the ministry of oversight. However, in practice some supervising incumbents were effectively absentee landlords who left their curates to do all the work. During the first third of the twentieth century, it became evident that some form of training was necessary for these newly fledged ministers.

As clergy training evolved, a two stage system emerged. One recent church report on clergy training (Archbishops' Council, 2003), which will be critiqued in the next chapter, identified the historical tendency of the church to treat the two stages as entirely discrete processes that lacked coherence or strategic attention.

The first stage, traditionally, was hosted by a residential theological college, usually with a clear emphasis on one particular church tradition e.g. catholic, evangelical or liberal, depending on the preference of the ordinand (a student training with a view to ordination). College courses generally lasted three years; rarely resulted in an academic qualification higher than a diploma and were residential. With the vast majority of male ordinands in their twenties, as much emphasis was placed on the formation of Christian character as on the acquiring of knowledge of church history and New Testament Greek.

Over time, nearly all of this changed. Colleges no longer insist on students being residential (and indeed are supplemented by ‘Courses’ which are by definition non-residential and part-time); the church tradition of colleges is still marked but less crucial than in years gone by; stays may be as short as two years and are more likely to lead to a degree; and perhaps most significantly of all, very few of the ordinands are in their twenties. They are far more likely to be in their forties or fifties with considerable life experience behind them; and they are no longer exclusively male, indeed slightly more likely to be female.

The second stage of clergy training is post ordination¹ and is parish based. This second stage is overseen by a ‘training incumbent’ who is generally the Vicar (or Rector) of the parish in which the curate is placed. Historically, this system of parish-based training has been likened to apprenticeship; and indeed, it has been critiqued as continuing to have many elements of the same. Those who have noted advances in the training of health care and social work professionals (Adams, 2002) consider the system antiquated and unsatisfactory. In the parish, the emphasis is learning on the job from an experienced practitioner. No special skills were required of training incumbents, provided they were deemed to be good at their job and the parish was sufficiently thriving to provide employment for an additional minister. Moreover, in decades gone by, curates were allegedly used as a reward or bribe by Bishops who had little else to offer clergy whose cooperation and good will they required.

¹ Ordination is a dual process, in which an individual is first ordained as a deacon, marking the start of their curate training, followed usually 12 months later by ordination as a priest. Ordination should be understood as permanent (a priest is always a priest) while titles such as ‘vicar’ and ‘curate’ should be regarded as job descriptions.

Stage one of this process evolved at moderate pace, with colleges moving away from a strict focus on the theoretical by offering placements in churches and sector ministries such as hospitals and prisons. Stage two evolved more slowly. Training incumbents were given training in supervision skills and encouraged to use learning agreements; but the view that someone good at the job was best placed to train someone else to be good at the job continued to prevail.

A further curiosity is the unique structure of the Church of England and the Church in Wales (two autonomous bodies, linked by their membership of the Anglican Communion), which are administered through a diocesan structure of 49 dioceses. A small number of operations are administered centrally, e.g. clergy stipends, but for the most part, administration is delegated to a more local level. In the Church of England, there is a Ministry Division, which operates out of Church House in London and resources dioceses with support and best-practice guides. Hence, while there is national oversight of theological colleges from which funding may be withheld if they are underperforming, day-to-day decisions about which training incumbents are appointed, how they are trained, supported and supervised and what is expected of the training process for which they are responsible is the preserve of the individual and sometimes idiosyncratic diocese. Effectively, this means that there is little effective national oversight of training incumbents and training incumbency.

1.2 THE ROLE OF THE TRAINING INCUMBENT

An individual parish priest, usually with significant experience as an ordained minister and settled in his or her home parish, is invited by the Bishop to take on the role of training incumbent. Should the priest assent to this privilege, at a later stage s/he will be invited to meet with a potential curate² with no obligation on either side. If both parties agree that working together is acceptable, that priest in due course becomes the curate's training incumbent. The arrangement is usually made in the early part of the curate's final year at college, in some cases nearly 12 months in advance of their placement. If one or other of the parties declines to engage in this relationship, they may be invited to consider an alternative curate or training incumbent; or not as the case may be. Sometimes, training incumbents receive only one offer of a curate and, if declined by either party, another does not materialize. In the same way, a curate who refuses the initial offer of a training incumbent may find that they have to seek a curacy in another diocese. While the system may seem disorientating to those unfamiliar with it, nearly every curate ultimately finds a home somewhere, although in a small number of cases with a reluctant training incumbent.

Historically, curacies did not come singly. Immediately after ordination, curates were invited to undertake a first curacy, when they were shown the ropes and granted little responsibility. This would be followed by a second curacy where greater responsibility was shouldered. For a young man, still short of his thirtieth birthday, the leisurely pace offered a degree of protection against being required to carry too great a burden before he

² Bishops often have more training incumbents available to them than they have curates to assign so that frequently potential training incumbents do not take up the role.

was ready. With the advent of so many more mature curates, the second curacy has all but disappeared and the entire burden of parish training is placed upon one curacy and thereby one training incumbent.

The role of the training incumbent in today's church is multi-faceted and ever more sophisticated and complex. At the very least, the training incumbent occupies the role of teacher, line manager and pastor to the curate. However, the good training incumbent may also be mentor, model, coach and spiritual director. And there may even be a sense, as shall be explored, in which there is still room for the apprentice to have a benign master (or mistress).

1.3 THE CHURCH'S EXPECTATIONS OF TRAINING INCUMBENTS

In recent years, the Church of England has subjected the process of clergy training to closer scrutiny. *Beginning Public Ministry* (Advisory Board for Ministry, 1998) was the first document to begin to describe what qualities, and by inference what approach, were required of training incumbents. This document transmitted a clear signal that it was at last officially recognized that training a curate required skills and aptitudes that were not necessarily in the portfolio of every experienced ordained minister. This was followed by a more comprehensive, root and branch survey of clergy training, *Formation for Ministry within a Learning Church* (Archbishops' Council, 2003), colloquially referred to by the name of the chair of the working group that had produced it: *The Hind Report*.

This report championed the important principle that clergy training should no longer be understood as taking place in two discrete parts, but as a seamless whole. It introduced the notion of Initial Ministerial Education (IME) lasting up to 7 years (the average curacy being between 3 and 4 years duration). The first three years would take place at a college or other recognized theological course (now termed IME 1-3), while the remainder would be a parish based placement (termed IME 4-7), with the training incumbent inevitably a key figure in this new landscape. Competencies (or Learning Outcomes) were feted as a means to signal to the world that professionalization was being taken seriously by the church, although some of the subtext concerned the need to protect the church from litigation. Curates were required to demonstrate they had met these Learning Outcomes at their Assessment at the end of Curacy (AEC) before the Bishop was authorized to commend them to the wider church as being fit for purpose ministers. *The Hind Report* was soon followed by *Shaping the Future* (Archbishops' Council, 2005) which turned attention to the question of the selection and training of training incumbents. The document, which will be reviewed in some depth in chapter two, was a welcome development of its predecessor, with greater focus on prayer, theological reflection, strategy and mission; but unhelpfully discarding reference to the varying learning needs and style of curates.

1.4 THE RESEARCH QUESTION

With clergy training falling into two halves, it might be thought that each half (the three years in college and the three years in a parish) would be subject to equal levels of scrutiny, evaluation and research. However, while colleges are inspected for quality

control in much the same way Ofsted inspects schools, there is no equivalent for curate training, only localized evaluation and very little research.

This research project therefore essays to discover what training incumbents in the twenty-first century Church of England and the Church in Wales are doing; why they are doing it that way and what effect they are having on those curates in their charge. The study attempts to do this with a twin track approach: by asking training incumbents themselves to describe their practice, motivation, priorities and outcome from their own subjective perspective; and by asking curates about what is being practised upon them, their motivation and how they perceive the outcome from their perspective. In a research poor environment, where no significant study has previously been undertaken, a qualitative study is eschewed in favour of a quantitative survey that reaches into every diocese in both provinces.

1.5 IDENTIFICATION OF TRAINING INCUMBENTS

The first priority of the survey will be to profile those undertaking the training role. Since the appointment of training incumbents is effected at local level and the Church of England (as well as the Church in Wales) may be understood as a federation of semi-autonomous bodies (dioceses), there is no national database or profile of training incumbents. Hence, while in many surveys the *a priori* questions about sex, age and ethnicity are a necessary precursor to the more interesting questions, in this instance those routine profile enquiries promise to provide essential data to facilitate planning training for the future. In an institution whose ecclesiology and doctrines of priesthood and male

headship have led to accusations of sexism from both inside and outside the church (Furlong, 1998), and in an institution which failed to welcome immigrants from the Caribbean in the 1950s and 1960s (see Andrea Levy, 2004), resulting in the establishment of independent black majority churches, it may be argued that the Gospel alone is not sufficient safeguard to ensure that every individual is treated with equality. It may also be argued that a Church that is now welcoming equal numbers of women as men into the priesthood, if it is to take equality of opportunity seriously, needs to demonstrate to those women that the playing field is a level one. If their first point of contact with the church hierarchy (their training incumbent) is predominantly male, that cause is significantly undermined from the outset. Since the 1980s, most organizations that have taken equality of opportunity seriously have recognized that monitoring is a vital tool (Equality and Human Rights Commission, 2010 Web).

The questionnaire will also interrogate marital status, recognizing that the role of the clergy spouse often differs in a material way from that of a bank manager's or doctor's spouse. It is therefore an important variable to investigate: do married training incumbents approach the training task in a different way from their single counterparts? In light of the great weight the Church of England has historically placed on experience being the most important quality required of a training incumbent, the questionnaire seeks to establish the length of time that has elapsed since training incumbents were ordained; how long they have been in their present appointment and whether they have had prior experience as training incumbents, and if so how much? In a learning organization, it is hoped that there will be a measurable and significant greater quality in the work of those training incumbents who have undertaken the role previously, but this cannot be assumed. The research enquiry will elucidate the matter. Other questions to be asked, which may

shed light on the profile of current training incumbents include inviting them to identify their category of ministry, stipendiary or self-supporting, full-time or part-time; to indicate the number of hours per week being worked; and to place their church tradition on three spectrums: catholic/evangelical; liberal/conservative; and positively/negatively influenced by the charismatic movement. In a partisan church, it is important to identify whether there is any bias towards a particular tradition or indeed whether training incumbents drawn from one tradition perform better than those from another tradition.

Curates do not just choose a training incumbent; they also choose a parish. Similarly, Bishops in appointing training incumbents have some regard as to whether a parish may support a curate. It is helpful, therefore, to investigate the extent to which the nature of the parish in which a curate is placed affects the success of the curacy. It is also instructive to know more about the environments in which curates are being trained post-college since again there is no mechanism for investigating this at a national level.

To understand properly the training task as it exists today, a profile of curates being trained is also necessary. Even the most fleeting acquaintance with curates reveals a sea change in that profile. Thirty years ago, with the exception of a small number of female deacons, they were exclusively male and most likely under the age of thirty. Today, there are an equal number of women being ordained and the curate under thirty is a prized rarity. Inevitably, this evolution (or indeed revolution) complicates the training task. The sex dynamic is no longer exclusively male; and the training incumbent is much less likely to be considerably older than the curate. Therefore, in order to understand fully the

challenge facing training incumbents today, we need to understand the curates with whom they are working.

1.6 PSYCHOLOGICAL TYPE

A further important area for investigation is psychological type. Given the lack of standardization among the approach of training incumbents, this project seeks to understand why training incumbents execute their training responsibilities in the way that they do. A key question in this regard is whether a training incumbent's approach is governed primarily by his/her theology or her/his personality. In recent years, psychological type theory has been increasingly employed to interrogate Christian ministry and other areas of practical theology. These include: ministry styles (Francis & Payne, 2002), congregational dynamics (Baab, 1998), prayer styles (Duncan, 1993), preaching (Francis & Village, 2008), work-related psychological health (Francis, Robbins, Kaldor, & Castle, 2009), charismatic phenomena (Jones, Francis, & Craig, 2005) and interpretation of scripture (Village, 2010). Further, Francis and Smith (2012, 2013) have reported on workshops undertaken with curates and training incumbents from one diocese in the southern province of the Church of England. In each case, the evidence is clear that different psychological types approach the ministerial task in distinctive ways and are affected by the experience of ministry in different ways. Tilley (2006, 2007) has also provided evidence that psychological type is a strong predictor in identifying a training incumbent's approach to the training task, a stronger predictor in fact than the curate's psychological type.

In a project clearly focused on the training incumbent/curate relational dynamic, this is a vital variable to explore. Questions to be investigated include whether some types make

better trainers than others; whether some types find the experience of being a trainer more rewarding than others and whether the pairing of particular types is beneficial or problematic. To underpin the research findings, it will be necessary to provide a sufficient and adequate analysis of psychological type theory and an appraisal of the different instruments available for measuring type in order to validate those findings and demonstrate their relevance.

The findings will also enable the researcher to identify the extent to which training incumbents are typical Church of England/Church in Wales ministers and to explore whether there is bias, conscious or unconscious, in the selection process towards a particular type. It will be instructive to discover whether the newly ordained have a similar psychological type profile to existing clergy or whether something new is happening as the two churches evolve.

1.7 MODELS OF RELATIONSHIP

It may emerge that the profile of training incumbents is not so radically different compared with years gone by, but if the profile of curates has changed very significantly, it is likely that the nature of the relationship has changed (for many). That relationship has always been curious in that it has no obvious equivalent or point of comparison in the wider world. Historically, it has (in many cases) the intensity of a married relationship; a power imbalance unique to an organization that employs two people and makes one of them the boss; the collegueship that can only arise when two disciples embark on mission together; and all married to an eagerness to learn combined with an eagerness to

impart knowledge. However, while these facets remain in play, the sex and age differences coupled with advances in learning theory and the drive to increase professionalism in the Church are likely to mean that the relationships feel different. This project seeks to explore the nature of this relationship: to invite both training incumbents and curates to theologize and theorize about how they relate to each other. This will facilitate an analysis of the extent to which the relationship is experienced in the same way by both parties and to evaluate which models of relationship are considered to be most effective. Eight different models will be proposed, each one explored from a professional and theological standpoint. It will be important not just to investigate the approval rating of each model from the different perspectives of both training incumbents and curates but to interrogate other data to identify the extent to which theory and practice are aligned with each other.

1.8 COMMUNICATION

One of the great advantages of surveying large numbers of both training incumbents *and* curates who are working in pairs together is the opportunity to gain a unique quantitative insight into the way in which the same relationship is experienced differently by the two individuals concerned. In order to achieve this, the confidentiality of the survey must be guaranteed while at the same time ensuring a mechanism to be able to match the results of two ministers working together and yet retaining the individual's anonymity. This twin-track approach enables the researcher to test what training incumbents report doing and their motivation for doing it alongside the net effects on curates. It also allows for a testing of reliability. This is not to suspect training incumbents of lacking veracity, but to recognize that we are all self-deluded to an extent. This approach additionally facilitates

an elucidation of the power dynamic at work in the training incumbent/curate relationship, in which there may be considerable tension between the magnitude of the power invested in training incumbents and their (dis)comfort in using that power; as well as the levels of self-awareness about the nature of that power.

Meanwhile, the parallel surveys facilitate an investigation into the quality of the preparation new ministers are receiving for the many heavy demands of the life of an ordained minister, demands which as shall be seen result far too often in breakdown and burnout. The questionnaires allow not only an explication of what working patterns are being modeled but also an analysis of what working patterns are being followed. It should also be possible to identify the extent to which training incumbents have an accurate view of what their curates are doing.

Finally, given how supervision features so prominently in church reports on the training enterprise, it will be possible by comparing and contrasting training incumbents' and curates' responses to assess whether this vital element of the relationship is experienced and prized in the same way by both parties.

1.9 REWARDED TRAINING INCUMBENTS

This project recognizes that training incumbents receive no material reward for the important responsibility that they voluntarily carry. Indeed, not only is there no financial incentive for training incumbents, but there is an additional workload entailed in supervising a junior colleague. Moreover, the current context is one in which there has

been a considerable increase in the administrative burden of undertaking the training role, with the compulsory use of Learning Outcomes and the consonant bureaucratic approach to the task of assessment. The outsider may be curious therefore as to why anyone, leave alone in excess of 1300 individuals in this two year sample, should opt to take on this additional responsibility and workload. There will be some measure of investigation into the pressures experienced by training incumbents whether those be from the dioceses or their own congregations; and whether these pressures are experienced differently by men and women, and by experienced and novice training incumbents. At the same time, other factors require interrogation: how often do training incumbents inherit curates from their predecessors? How many Ordained Local Ministers are currently being trained? And how often are training incumbents with prior experience being reused and what percentage is new to the task? Finally, perhaps the most vital question: to what extent is the role of the training incumbent analogous with that of any minister answering a calling? In other words, is training incumbency a discrete vocation experienced by ministers in the Church of England and the Church in Wales?

Investigating motivation is only one half of the equation. This project also essays to identify outcome. To what extent are training incumbents rewarded by the experience of being a trainer? The future health of the system and indeed the Church rely very heavily on gifted potential training incumbents being prepared to continue to offer their services for no material reward. This research, if it is to be useful, needs not only to discover whether training incumbents consider their training role to be rewarding but also what factors might make the likelihood of experiencing that sense of reward greater or lesser. For example, are there categories of curate with whom it is harder to work? Does the training incumbent's approach to training make a difference? Above all, what difference

does the diocese make to the training incumbents' experience through their resourcing and support systems?

1.10 RECOMMENDED TRAINING INCUMBENTS

Perhaps the most important question of all is left until last. Are training incumbents doing a good job? This project takes the view that curates, those on the receiving end of the training, are best placed to make an assessment of this. Recognizing that curates are not entirely objective in their assessment, and that the views expressed are a snapshot at a given moment in time that may be completely revised once they are actually undertaking the role for which they are being trained, their voice still needs to be heard.

The system of using parallel surveys again enables the researcher to identify those training incumbents who are rated by their curates as trainers whom they would recommend to other curates. This, in turn, means that it is possible to construct a profile of those training incumbents whose practice has been endorsed and to contrast this with those whose practice has not been endorsed.

Of particular interest following this identification is whether training, support, supervision and appraisal of the training incumbents make a significant difference to the evaluation offered by curates. In addition, it will be important to investigate what elements of good practice, if any, pursued by training incumbents make a significant difference in the curates' evaluation. Are there certain priorities or models of ministry that promise a happy outcome? This is something the Church needs to know. It is also vital to enquire

whether sex, race, marital status, category of ministry, type of parish etc. affect the likelihood of a training incumbent performing well. At the same time, the research project will attempt to test what role psychological type plays in the process; and whether the professionalism of supervision and Learning Outcomes make a positive difference.

1.11 SUMMARY

This project stands or falls on whether its findings and the means by which those findings are presented are useful to those heroic training incumbents and the dioceses which recruit and equip them in performing their vital task. The purpose of the enquiry is to establish best practice, clarifying what it looks like and the difference it makes. Hard statistical evidence will be relied up for making conclusions about this.

CHAPTER 2

REVIEWING THE LANDSCAPE

2.1 INTRODUCTION

Curates, as a phenomenon, arose in England in the nineteenth century as assistants to hard pressed Anglican clergy who might have any number of parishes for which they were responsible and held the living. Curates, in essence, acted as stewards of such parishes. This proved a successful approach, at least so far as the incumbents were concerned, leading to a consequent explosion in curate numbers.

At the beginning of the last century and even beyond the Second World War, curates and curacies were prolific in number. While individual incumbents took great pride in shaping colleagues under their supervision, the provision of second curacies, the numbers of curates involved and the lack of an adequate adult training model meant that training was largely an ad hoc affair that was satisfactory if only because no immediate alternative presented itself.

As the second half of the twentieth century unfolded, as so often happens in the life of the Church, new wine was poured into old wineskins. Curates and curacies became fewer in number, while increasingly emphasis was placed on the curacy as being primarily for training purposes. However, at the same time, the training incumbent would find himself attempting ministerial formation and induction via a master and apprentice model. (I do, you watch. Then, you do and I watch). This still worked very well for some, dependent

on the learning style of the particular curate and the degree of despotic benevolence of the trainer.

2.2 ALL IS NOT WELL

Neil Burgess (1998) was the first to conduct a detailed investigation into the curate's experience, surveying curates graduating from Lincoln Theological College between 1989 and 1994. It is worth noting that this was not primarily an evaluation of the effectiveness of the training, but much more a "how was it for you?" exercise. As such, it was at the same time fascinatingly illuminating and gloomily depressing. Much bad practice was reported that included the following sharp critique of the system: "what seems to happen is that people (training incumbents) are presumed to have certain skills and aptitudes, a calculation often based upon their years in ordained ministry, unless evidence is available to the contrary" (p. 27).

What he found was that the trainers had not been trained, which resulted in the veritable curate's egg of positive and negative experiences. It might even be suspected that those who had been trained badly would go on in turn to train others badly. Adams (2002) comes to much the same conclusion, regarding what he found as "an un-evaluated, neo-Victorian apprenticeship system".

Stephen Platten, The Bishop of Wakefield, writing in 2005, but echoing sentiments expressed by Bishops over the three previous decades opined: "The theological perception of the newly ordained can be depressingly superficial." The theological

ineptitude bemoaned by academics of new ministers arriving, ready and eager to work in parishes throughout the land is at the same time complicated by two additional factors. First, the average age of the newly ordained has increased dramatically from the 1980s onwards, and secondly the clergy's expectations has also risen. These two factors are not entirely unconnected, in that many newly ordained clergy have crossed professions, having found in health and social care a much greater developed attitude to training. Much of this was in view when the report *Beginning Public Ministry* (Advisory Board of Ministry) is published in 1998.

2.3 THE CHURCH'S RESPONSE 2001

“Continuous professional development is regarded as vital across the professions’ was the conclusion reached in the Archbishops’ Council Report *Mind the Gap* (2001:6) and one that was to be taken up in future reports into clergy training.

Two other significant themes were developed in this report, which achieved greater centrality in the years since. First, there is the importance of the Church's mission in the years following the Decade of Evangelism, with a particular focus on the cultural context of that mission and the need to respond flexibly to the myriad changes our society was and is experiencing. “The Christian learning environment demands a holistic approach to education that can engage openly with...the contemporary world and its questions about life's meaning” (p. 22).

This leads to the conclusion that Continuing Ministerial Education must assist ministers to discern and learn how to participate in God's mission in the world (p. 30). The second theme underlined by *Mind the Gap* is the need for continuity in ministerial training. The report does little to spell out the implications of this ideal, but lays it down as a marker for its successors to pick up. There is also a hint in the report of the need for joint working at regional level, with particular focus on the benefits of ecumenical partnership.

In this same period, Adams (2002, p. 2) tells “stories of incompetence, poor training practice or frankly, abuse which, in a health service setting, would have led to the rapid transfer of the trainee to a ‘safe’ supervisor.”

2.4 THE CHURCH'S RESPONSE 2003

There was much then for the Bishop of Chichester, John Hind, and his working party to grapple with in the report: *Formation for Ministry within a Learning Church: The Structure and Funding of Ordination Training*, colloquially known as *The Hind Report* (Archbishops' Council, 2003). Some of its key features have already been alluded to. The report is very sensible of the missionary setting in which the Church of England of the 21st century finds itself. Perhaps the clearest statement of this is as follows: “The underlying motive for all training should be to equip the people of God to witness more effectively in this age to the reality of the age to come” (p. 35).

The report further recognizes, as it must, the changing ecclesial and social context in which ministers will serve (p. 41), arguing that the ability to be able to interpret and be flexible in response to developments as they arise are key skills that a minister will need.

Building on the agreed expectations for accredited ministers recommended in *Mind the Gap* (2001), *The Hind Report* details learning outcomes that would-be ministers are expected to have achieved at different junctures through the course of their training: prior to arrival at college; at ordination; upon the end of the curacy; and before taking up a post of responsibility e.g. as incumbent in a parish. This seems to be an especially helpful development, although questions arise about the practicalities of implementation and across the board consistency.

Meanwhile, the report following its own logic argues against ecclesial culture and practice of the last half century or more, and dares to envisage a time when the question of one vicar to another “where did you train?” will no longer be asked with sole reference to the theological college in question. The report proposes a coherent training programme that potentially begins before theological college and ends with the conclusion of the curacy, hopefully turning out a committed adult learner who will thereafter pursue ongoing learning through CME (Continuing Ministerial Education). “Training Incumbents have a key role in this part (CME 1-4) of the total training offered to the newly ordained but until recently they have worked in a vacuum in terms of national policy” (p. 16). The language becomes that of IME (Initial Ministerial Education) and the question of college or parish becomes one of location and focus for study. It is not simply that new ministers are continuing to learn in the parish setting, as inevitably they must,

but that they are continuing to do theology and that their training should have clear statements of learning goals. In so doing, *the gap* is to be closed. In envisaging the training process as a coherent whole, the working group commend accredited, academic training post ordination, although without much indication of how this might be achieved in light of the many fresh demands placed on a newly ordained curate.

Another key debate in which *The Hind Report* engages enthusiastically is that around ministerial formation. The report maintains that ‘formation’ is a better word than ‘education’ because it involves the whole person not just the intellect (p. 29). At the same time, it envisages Jesus and his twelve disciples as the ideal learning community, one that the Church should attempt to replicate inasmuch as it should stress the communal dimension to education/formation. Its verdict is offered in contrast to the Bunsen Report of 1968 (*Theological Colleges for Tomorrow*), which espouses a traditional view of formation, which comes about primarily ‘through the relation between a holy and wise priest, the principal, and the ordinands’ (p. 37). *Hind* speaks of ‘apprenticeship’ (p. 3) as being the best model to understand the nature of the relationship between the training incumbent and his/her curate. Elsewhere (p. 40), the report lists a variety of role models that might assist in ministerial formation, including the DDO (Diocesan Director of Ordinands) and college principle. It is not clear which understanding of formation is best served by this model.

One controversial theme of the report was its insistence that ‘training for ordination must, in principle, be training for ordained ministry in the Church of England as a whole and not just part of it’ (p. 70). Whether this is right is a matter to be debated elsewhere. What

appears to escape the working group are both the severe practical challenges of implementing such a lofty ideal and the likelihood of both passive and active resistance to it.

The report also half heartedly takes up a theme already half heartedly explored in *Mind the Gap* (2001) of ensuring there is training available in parallel with ministerial training for lay people. The clearly stated learning outcomes facilitate this. However, beyond laying down another ideal, there is little of practical value indicating how the ideal might be achieved.

Another key development envisaged by *The Hind Report* is the creation of Regional Training Partnerships. These partnerships would include existing diocesan training schemes (including OLM), theological colleges and courses, in collaboration both with other churches and with UK higher education (p. 75). The partnerships are to be tasked with providing initial ministerial education all the way through to the first post of responsibility; providing initial training of Readers and other lay ministers; contributing to the theological education of the laity; and providing capacity to do research for the benefit of the Church. The report further proposes four possible ways of dividing regions, as well as potential management structures for the partnerships.

Finally, the report paves the way for the end of ministerial distinctions being used as they have during the second half of the last century. The system whereby non-stipendiary candidates receive less training for their ministry than their stipendiary colleagues is

dismissed. Recognizing there are few ‘standard’ candidates any more, the report describes the current regulations as being ‘ill-suited’ to be the determining factor in coming to decisions about the length and mode of training. This is much to be welcomed.

Before finally being approved by General Synod, the report underwent some modifications. Chief amongst these was the removal of the rather unrealistic proposal that anyone who wanted to take on a post of responsibility (team vicars, some chaplains, tutors in theological training institutions and incumbents) should be educated to degree level.

Criticisms of the report were not slow to be offered. Some objected to the report’s embrace of the professionalisation of clergy. Rev Dr. Ian Paul (web, 2005) of St John’s College, Nottingham, suggested that early mentions of discipleship soon disappeared. This understanding is that ministry is qualitatively different from other professions. This is hard to deny, although the question of emphasis will still be debated. In the present author’s judgment, St Paul’s emphasis on ‘becoming all things to all men’ (1 Corinthians 9.22) suggests strongly that the receptiveness of the audience for the gospel must be in view when missionary concerns are to the fore. It might be considered that 21st Century British citizens are in general more likely to respond to ministers who take their professionalism and the need for professional training seriously. Not all would agree. “People are attracted by priests who are holy, prayerful, and have a vision — not a degree” (Broadbent, 2003). It may be argued that it is possible to be holy, prayerful *and* have a degree. It isn’t the piece of paper, signifying a qualification that counts, but the manner in

which the priest conducts him/herself. This will inevitably be influenced by the nature of that priest's training. Professionalism will out.

Another strong concern that was expressed was that of theological colleges anxious that their distinctiveness and independence should not be lost in the drive towards homogeneity. *The Hind Report's* insistence on ministers being trained for the whole Church of England was, and not entirely unfairly, dismissed as naive. The rationale of many colleges, both evangelical and anglo-catholic, is to promote and privilege a particular church tradition. Given the safeguards built into the system to ensure a reasonable balance between the two poles, with ministers emerging from institutional training who properly reflect the spectrum of church tradition within the Church of England, it seems impractical to attempt to achieve a one size fits all model of clergyperson. The passion that commits an individual to a particular church tradition is not only likely to sustain them through training, but also beyond that into ordained ministry. While the tone of some of the protests may be regretted, and it may be understood why some bishops or archdeacons might question the competence of clergy who are unfamiliar and even incapable of functioning within a tradition other than their own, there seems more to be lost than gained by the proposed move.

A further criticism of the report is that it does not address the shortcomings of the courses as opposed to full-time training. Edmondson (web, 2004) quotes the Chief Secretary of ACCM that 'Three years of non-residential training is the rough equivalent of half the study hours available in two years of residential training.' *The Hind Report* is also

lambasted for some wooliness around its financial calculations. It would seem that the increasingly used cheaper option of training on a part-time course is envisaged as a means of paying for some of the other changes. In view of this, it is not surprising that it was considered impolitic to critique the courses for their inevitable lack of comprehensiveness. Professor Daniel Hardy is making a similar point when he observes “The institutions are of hugely varying quality, but all are taken as equivalent.” (quoted in *The Church Times*, 2003)

In summary, the strengths of *The Hind Report* are its introduction of Learning Outcomes; its desire to imbue theological training with greater professionalism; and its championing of coherence within the training system, seeking a continuity and complementarity between institutional and parish based training. Its weakness would appear to be institutional naivety that promises the report an uncertain reception.

2.5 THE CHURCH’S RESPONSE 2015

2015 began with a raft of reports published by the Church of England, with a crisis in view. The decline of the Church in the British Isles has been noted and a radical response has been proposed. A key element of this response is the need for a huge investment in ministerial training in the hope of producing 50% more new clergy by 2020 compared to 2013 levels.

The report, *Resourcing Ministerial Education in the Church of England* (Archbishops' Council, 2015) identifies the need for younger and more diverse candidates (p. 2), specifically targeting the under 30s as having priority, while relegating the over 50s by way of only allowing them through the selection process should their home diocese (presumably an affluent one) be willing to sponsor their training. The targeting of younger candidates is entirely justifiable given the current profile of ordinands. The difficulty with relegating older candidates in this way is to risk neglecting the immense value of their life experience. One of the watchwords of the report is 'flexibility': this proposal, in contrast, may be considered too rigid and it might appear that finance is dictating policy in this respect. A clergyperson who only has 5-10 years of working life available at the end of their training may be thought to be a poor investment. While the logic of this should not be dismissed, it is discouraging that no attempt has been made to identify older candidates whose training might be reduced in length by virtue of the ministerial experience they have already gained. The likely effectiveness of this measure is highly questionable. The church is taking steps to reduce the number of candidates from the profile where there has been greatest increase in recent years, in a context where its expressed aim is to raise the numbers coming forward for ordination.

Of even greater relevance for this research project is what the report has to say about training incumbency. The rhetoric is encouraging. "In relation to the second phase of Initial Ministerial Education during the training post (IME 2), the curate/training incumbent relationship is seen as critical for formation, and more so than the design of the formal diocesan programme for curate (p. 3)". Nevertheless, evidence elsewhere in the report suggests that this has not been worked through and that the voice of the training incumbent has not been heard. Two facets of the report underline this suspicion.

First, the decision to move ordination from Petertide (late June/early July) to September so that the (financial) value of the final year of college may be maximised does not appear to have the challenges of the training incumbent in view. A summer start, in most parishes, allows a gentler beginning for crucial relationship building when some of the pressures of ministry are in abeyance. For clergy, September can be one of the busiest months of the year and the prospect of inducting a new colleague at this juncture will surely dismay many would-be training incumbents. Secondly, there is the proposal to reduce the length of curacy at both ends, making three years the default length instead of four. The thrust of the report is to get ministers functioning in positions of responsibility sooner (while they are still young) but all the time savings seem to be being made from the parish-based training rather than the college-based training.

One final observation concerns the references to its own research. It is encouraging to hear research being used and attended to. However, the figure quoted of 62% (p. 4) of ordinands who perceive college to have been a positive experience is lower than might have been hoped. It is also not clear from the feedback of the research conducted by King's College, London, that the figure of 62% applies to satisfaction with college based training, but rather to the overall preparedness reported by those who have just taken up their first post of responsibility. Notwithstanding, neither the report nor the underlying research does justice to the significance of the training that is undertaken in the parish and is supervised by the training incumbent.

2.6 WHAT THE CHURCH OF ENGLAND IS LOOKING FOR IN ITS TRAINING INCUMBENTS

On two occasions in the past decade and a half, the Church of England has expressed its mind on the vital question of the identification of appropriate training incumbents, initially in 1998 in a document entitled *Beginning Public Ministry* (BPM). This was followed in 2005 by *Shaping the Future* (STF), itself a follow-up to the previously mentioned *Formation for Ministry within a Learning Church* (2003) popularly known as *The Hind Report*. Prior to BPM, there were no national guidelines and each individual diocese used their own criteria for selecting training incumbents. This analysis will commence with *Beginning Public Ministry*, exploring how this has been adapted at local level by the 23 dioceses of England and Wales which had produced written policies for the selection of training incumbents at the time of writing. The criteria listed in appendix 4 of *Shaping the Future* will be employed to conduct the evaluation. A dialogue between national guidelines, diocesan policies and contemporary research will be essayed.

Thirteen criteria for appropriate training incumbents are listed in BPM.

(a) Is settled in the parish and will make a commitment to stay for the diaconate period of the curate and expects to be there for the majority of the three/four year training period.

Clearly, something of great significance is in view here: the damaging, sometimes traumatic practice of a training incumbent disappearing too shortly after a curacy has begun, at times with the blessing of the diocese. Tilley (2007:7) cites such an occurrence;

while in a diocese in the Province of York, a correspondent wrote privately to the author in 2010:

As CME officer, a recurrent concern is what happens when a curate is 'orphaned' by an incumbent moving on - sometimes in the curate's diaconal year, sometimes even before training is completed.

Where individual dioceses have adapted BPM (39% of those who have a written policy), the length of and need for a commitment from the training incumbent has occasioned more debate than anything else. However, there has been no consensus as a result of this debate: in some cases magnifying the commitment to the entirety of the training period (Coventry) and in others minimizing it to the diaconate year (Blackburn). In either instance, the act of commitment, however sincerely meant, is surely not much more than the expression of an intention – the best guess an incumbent can make at a given juncture about the shape of their ministry half a decade thence.

Interestingly, some dioceses have sought to supplement this requirement with the demand that Training Incumbents should not take annual leave during the first month of the curacy, a reasonable enough request, and presumably a recognition that most deacons are ordained at Pentecost at the beginning of the summer holiday period.

Curiously, STF jettisoned all mention of this clause, possibly because the authors regarded it by then as a given; or more likely because the emphasis is on the qualities the training incumbent needs to possess. Nonetheless, it might well be argued that BPM

identified something essential in the nature of the training incumbent/curate relationship, using the word ‘commitment’ in the very first line signifies the importance of the mutuality of the relationship from the outset. On balance, it may be thought that the weight of this is about right. Those demanding a commitment to the very end of a curacy ask too much, not least overlooking that there may be merit in an incumbent moving on during a curate’s final year, both for the parish and for the curate, in terms of experience gained. In contrast, to ask for no more than a commitment to the end of the diaconate year potentially results in a curate being abandoned at a key moment in their training, immediately following their priesting. Two years, in my view, should be the minimum commitment, as signalled by BPM.

(b) is already engaged in in-service training and is willing to undertake further training associated with becoming a training incumbent, e.g. a course in the skills of supervision, and consultation days for training incumbents.

There are two extremely important expectations voiced here, the second by inference. No training incumbent is the finished article, having reached their maximum potential. As St Paul suggests (Philippians 3), the goal is to press on, recognizing there is much still to be achieved. Training incumbents may be teaching and imparting knowledge; but they are also learners. Few training incumbents will be qualified as adult educators, and although most will have picked up more than a smattering of knowledge of how adults learn best, there will still be more to be learnt. Burgess relates how one curate found his/her Training Incumbent sadly wanting:

To be fair, I really think it's not the guy's fault; he just wasn't trained how to be a training incumbent. ...No idea about teaching techniques, or adult education, or management skills or groupwork. (1998:43)

More than this, the readiness – and preparedness is the key concept here – to learn implies there will be a dynamic in the curate/training incumbent relationship that allows learning to take place both ways.

Meanwhile, the specific reference to supervision is a timely reminder of the importance of this practice amongst professional workers. One helpful definition of supervision is “a method of working closely with an individual, for whom you have a defined responsibility, which is structured, creative, challenging and enriching and is based on mutual respect and trust.” (Wilson, 1996:1, quoted by Tilley, 2006:36). Burgess helpfully observes that ordained ministry demands the skills of supervision, but notes that it is too often assumed that time served alone provides the necessary techniques (1998:27). In contrast, Adams (2002: 2) notes: “Most incumbents have had very little training indeed in the process of supervision and how to manage it.” BPM does not quite go so far as to insist on the practice of supervision, but employs it as the quintessential exemplar of that which the training incumbent might still need to learn.

Significantly, STF develops these expectations in two directions. First, the report introduces the specific requirement that the training incumbent “will give time to supervision”. This is helpful in removing any doubt about the matter, and perhaps is a reflection that supervision for curates was still not universal; while the expectations of the

general public continue to rise in respect of the high standards to be achieved by professionals (Lamdin & Tilley, 2007:2).

(c) is possessed of a mature degree of self-awareness and understanding of his/her own:

- *strengths and weaknesses in ministry*
- *psychological make-up and personality*
- *ability to make appropriate relationships with a colleague in training*

It is to be regretted that having inherited a criterion as apposite and clear in its expression as that cited above, the compilers of *Shaping the Future* should have substituted it for the expectation that the training incumbent should be “self aware, secure but not defended, vulnerable but not fragile”. A cursory reading of this clumsy phrase immediately reveals a problem. Psychologists and sociologists might help us penetrate its meaning, but unless that meaning is plain to any reader: curate, training incumbent or director of ministry, it may breed confusion or worse, cynicism. It is perhaps significant that the only Diocese (Hereford) to have adopted an amended version of STF, in a written policy governing the selection of training incumbents, deleted reference to ‘defended’ and wrote of a preparedness to be vulnerable, which is somewhat clearer, although it is possibly no different from what the authors of STF may have had in mind.

Further analysis of the focus on self-awareness by *Beginning Public Ministry* is illuminating. An awareness of strengths and weaknesses leads naturally to the later requirement (j) that the Curate be allowed to develop in ways different from the Training

Incumbent, while also laying the ground for the mobilisation of resources away from the parish where the deficit left by the incumbent's weaknesses may be addressed. The second bullet point concerning psychological make-up and personality may have in view the body of research into the effect of psychological type on ministry: Francis and Robbins (2004), Francis et al (2005) and Kelvin Randall (2005) suggesting this is the case. More recently, Lamdin & Tilley (2007) have explored how differences in psychological type may impact on the training relationship, differences that may either be destructive or creative. Self-awareness on the part of the training incumbent is clearly potentially decisive in moving towards a constructive relationship.

That STF appears to have dispensed with any explicit reference to the need for the training incumbent to have relationship building skills is to be much regretted. Burgess (1998:74) reports 50% of curates experiencing essentially unsatisfactory curacies, entailing great unhappiness, and ascribes much of this to the poor relationships that exist between the training incumbent and curate. Tilley (2006) finds that 61% of curates surveyed state that more consideration should be given to the selection of training incumbents; and quotes one respondent as saying that the quality of the training relationship is more important than the quality of the training (p. 52). Is it possible that the voice of curates and those who had recently completed their title post was not attended to when the *Shaping the Future* criteria were formulated, given the lack of any reference to the importance of relationship? Only London Diocese, which appears to have the oldest written policy of the 49 dioceses of England and Wales, makes explicit reference to the importance of a training incumbent having a history of good working relationships with 'fellow clergy, lay leaders and officers in the parish, and those outside the church'. This would seem to have much to commend it.

Correspondence in *The Church Times* (January 2010) suggests that there are still serious relationship breakdowns arising between training incumbents and their curates. One anonymous correspondent, a curate reflecting on a curacy that had terminated two years previously, wrote:

As a curate, I had a bully for a training incumbent. It took 30 months of a 36 month curacy to realise this, and 34 months of 36 months to be seconded to another parish. ...Furthermore, the working relationship between curate and incumbent is unique and intense. This needs to be seriously reviewed at national level. ... My situation was not unique. There were many curates with muted cries for help. They refused to say anything to their continuing-ministerial-education officers or bishops for fear of retribution. ...My situation got worse, and two years on I am still recovering. (January 29th 2010)

Underneath this, there must surely lie a concern about gender dynamics. As a curate ordained at the very end of the twentieth century in Coventry Diocese, I was acutely aware from personal observation that 50% of those newly ordained were women, while there was only one female training incumbent across three year groups. Burgess (1998) reports a number of women curates who were recipients of “inappropriate personal attitudes towards them” (p. 87) and even “sexual harassment which is actionable” (p. 89). Tilley’s (2006) wider and more recent survey (89 respondents) highlights 3% who maintain that their incumbent displayed inappropriate sexual or emotional attraction towards them. This may not appear a large figure, but it ought to concern those with responsibility for placing curates that it happens at all. At diocesan level, only Canterbury, Oxford and Rochester dioceses, whose policies are identical, make any

reference to gender and the ability to relate appropriately being a factor in view when training incumbents are selected.

(d) has a genuine desire to be a training incumbent as distinct from merely wanting an assistant.

Again, this seems a very straightforward statement of a vital principle. There is a danger that those operating at the level of policy development can overlook the inevitable tensions that arise for a busy incumbent. The commitment to a curate, however solemnly undertaken, has to be weighed against the demands of the parish, and the commitments s/he has made in respect of her/his ministry there. *Beginning Public Ministry* (1998) envisages that the training parish will present a “wide range of ministerial possibilities” (p. 10). This is not quite code for “will be busy”, but it is akin to it. An incumbent who presides over a “wide range of ministerial possibilities” is likely to face many demands upon her/his time. Burgess (1998) maintains that one pathology of training often encountered by curates is the incumbent’s lack of personal organization e.g. answering the telephone during supervision or failing to communicate effectively. In this light, it will be sorely tempting for the busy incumbent to see a curate in training first and foremost as an extra pair of hands.

Shaping the Future retains reference to the dangers of merely ‘wanting an assistant’, and this is to be commended. However, it may be thought that it has unhelpfully muddied the waters by contrasting this expectation with the ‘desire to be part of the training team’ and a willingness to enable training experience that makes use of prior experience. The point

about being part of a team is a vital one, and will be addressed later, but its appearance here seems forced, while an ability to make use of previous experience in no way necessarily militates against treating a curate primarily as an assistant. Indeed, a curate with significant prior experience may well be more vulnerable to being treated as a worker first and trainee second.

The challenge remains real. Tilley (2006:111) found that 30% of curates surveyed could not endorse the view that their training incumbent *did* have a genuine desire to be training incumbent rather than merely wanting an assistant. In light of this, it is encouraging that most individual dioceses reflect this criterion in their published documents. However, there are exceptions. Four dioceses (Bristol, Canterbury Oxford and Rochester) appear to have consciously omitted reference to the need or otherwise for an assistant, despite adopting BPM for the larger part. If this is deliberate, it perhaps reflects a reality rather than an ideal. A skilled curate who is making a genuine contribution to the ministry in a parish is almost inevitably going to be of significant assistance to her/his Training Incumbent. Thus, when s/he moves on, the need for further assistance arises. Nonetheless, there remain dangers here. Lamdin and Tilley (2007:29-30) cite the training incumbent who questioned the vocation of his curate on the grounds that he worked insufficient hours, taking no apparent account of the curate's family situation. Given that Burgess (1998) found that the *average* number of hours worked by the curates in his sample was 58, this criterion should not be dismissed lightly.

e) is prepared to take into consideration a curate's experience in terms of previous employment and responsibilities.

The wording is curious here, and in my view reflects either a sloppiness of style or a half-hearted commitment to a vital notion. The average age of curates continues to rise. Tilley (2006) notes that in one year, 2003/04, there was a 30% rise in the number of curates over fifty years of age being ordained. Therefore, the life experience they bring with them, often of demanding jobs with heavy responsibility, continues to grow in richness. Perhaps the authors of *Beginning Public Ministry* felt that ‘considering’ this experience was better than ignoring it altogether. Burgess (1998) cites ‘unwillingness to share tasks or recognize curates’ abilities’ as one of the pathologies of training that his research highlights. As he says: “A significant number of interviewees gave instances where they believed incumbents had underestimated their skills, or simply gave them no space in which to learn or exercise their judgement” (p. 82). Given that the publication of Burgess’s research coincided with the issuing of BPM, this assessment, albeit of a small cohort (only 20) must be weighed very carefully. The authors of BPM may have taken the view that if only incumbents would at least ‘consider’ their curates’ prior experience, they would inevitably want to incorporate that experience into the learning process. This optimistic outlook neglects the tendency some clergy have to ignore anything that happens prior to ordination as being immaterial, in many cases drawing on their own experience of having been ordained in their mid twenties. Tilley (2006) found that less than 70% of curate respondents felt that their individual gifts and needs had been taken account of. Interestingly, and there may be some correlation here, he also found that at the end of their training, only 65% of curates felt that they themselves had acquired ‘an ability to equip others to share responsibility and to develop their own skills’. Elsewhere, he records a positive response:

One stipendiary curate, experienced in human relations wrote, '[Some had] assumptions that I am young and naive and need a great deal of help. My training incumbent made no such assumptions. (2007:9)

However, Tilley (2006) discovered that this sensitivity was not universal:

A curate, formerly a minister in another denomination, complained that his incumbent did not recognize his experience and skills. Another whose ability was not recognized wrote powerfully: 'I could have given much more in terms of creativity and ideas – and I was stifled in that area – and frustrated...I could not give of my gifts unless my gifts happened incidentally to fit into an already established way. (p. 10)

What one searches for in vain in this document is the word 'value' or a synonym. This would go rather further than simply 'considering' experience, for it would employ it, using it as a foundation block for training. In situations where curates are doing many things for the first time, and can feel deskilled and insecure, the opportunity to do something they are already good at is vital. One director of training opined confidentially that training incumbents need to learn to cope with envy, the envy that arises when a curate demonstrates that s/he is better at something than the training incumbent.

Shaping the Future redrafts this criterion in a curious way. It speaks of seeking training incumbents who have 'a genuine desire to be part of the training team rather than wanting an assistant and is therefore willing to agree to enable training experience that makes use of prior experience'. This is somewhat clumsily worded and marries two concepts that do

not necessarily belong together. Moreover, it is disappointing that the Church, apparently, still cannot bring itself to 'value' the experience the newly ordained bring.

In contrast, two dioceses (Blackburn and Bristol), both adoptees of *Beginning Public Ministry*, have incorporated in their written policies the expectation that training incumbents will indeed *value* the prior experience of their curates. This may be regarded as best practice.

(f) has an ability to help the curate in the process of integrating his/her theological studies with ministerial experience

I would suggest needs to be read together with:

(g) has an understanding of learning styles and cycles in adult learning

In view are two things here. First, there is the desire to marry college and parish, encapsulated by *Formation for Ministry within a Learning Church*, (2003) which effectively reconfigures the training landscape in imagining college based training and parish based training as a seamless whole. Second, there is the hope that theological reflection will not be dispensed with following ordination, but that the skills and techniques developed at college will be honed in the parish setting. BPM rightly hopes that the training incumbent will be the key figure in facilitating this discipline; and

maintains that a sufficient understanding of adult learning styles will be necessary for that process.

It is interesting to report that the authors of *Shaping the Future* (2005), following on from Hind, repeat criterion (f) but dispense with (g) altogether. Indeed, the former criterion, which is amended only by replacing the syntactically less accurate indefinite article (*an ability*) with the definite article (*the ability*), is the only criterion that appears in the later document without major rewriting. Why one wonders should the requirement to understand adult learning styles disappear?

One possibility is that the authors considered the criterion to be vague. One imagines that the authors of BPM might have had the work of David Kolb (1984), whose cycle of reflection had great currency in church training cycles in the 1990s if not since. However, it is a dangerous assumption that speaking of ‘adult learning styles’ will be universally understood to mean the same thing across 49 different dioceses. After all, military notions of adult learning – being informed only on a need to know basis – is one theory of adult learning not unknown in the Church of England and Church in Wales. Nonetheless, a clarification of the statement would have been preferable to its deletion.

Lamdin and Tilley (2007), who to date have written the only book on the relationship between training incumbents and curates, and have both borne responsibility for the training of clergy, devote a section to adult learning styles (pp 56-64), citing not just the

work of Kolb, but also that of Honey and Mumford (1986). Jenny Moon (2004) is also increasingly influential in the area of theological reflection.

An analysis of diocesan policies sheds further light. Exeter, Gloucester, Canterbury, Oxford, London and Nottingham and Southall dioceses all omit reference to adult learning styles; and in the case of Exeter, Gloucester and Nottingham & Southall dioceses do so quite deliberately in the face of *Beginning Public Ministry*, which they have otherwise adopted. Perhaps most illuminating is Bristol Diocese's decision to add the word 'developing' to qualify the kind of understanding it is looking for. This suggests a recognition that many training incumbents will have trained and been ordained before theories about adult learning were being consistently taught and may not therefore be overly familiar with them. In the context of being required to commit themselves to ongoing training and learning by way of preparation for and sustenance in the role of training incumbent, a well-developed understanding of adult learning styles and cycles may be seen not to be so crucial.

All of which highlights the huge importance of the church nationally detailing what training and ongoing support it expects should be available alongside the selection criteria it is recommending.

(h) is willing to make a distinction between staff meetings and supervision sessions and to organise both on a regular basis

This criterion is rather of its time, and it should perhaps not surprise us that no reference to ‘staff meetings’ appears in *Shaping the Future*. Burgess again (1998) testifies to the problem, citing one respondent as saying:

We don’t have regular staff meetings at regular times; a professional relationship is lacking...we don’t work together. ...He doesn’t give me any time; (because) he’s always late there isn’t any space. ...In a staff meeting....if someone rings up he won’t sit down and (attend to what we are doing). (pp. 78-79)

This is coupled with a different complaint from another respondent:

I don’t get much feedback from him and I can’t get much feedback from him. ...On that score, the supervision, training...is not there. ...It’s very hard to push for your own supervision...you have to know the right questions to ask...I almost feel as if I’m expected to know what I don’t know in order to ask to know it. (p. 77)

Writing more recently, Tilley records (2007):

As a part-time NSM the only opportunity I have to speak to my incumbent is over lunch on Wednesdays: strictly one hour when we briefly go over the previous week’s “activities”.

Tilley then goes on to note:

This 60+ female seemed to resent that the content of meetings (when they did meet) was limited to ‘services, occasional offices and who to visit’. Perhaps she wished for supervision which engaged with other and deeper issues of ministry. So presumably did the stipendiary male curate who wrote of his experience of supervision as ‘an informal chat in the vestry about an issue following a service’. (p. 153)

The problem here is not really staff meetings, (note Tilley cites only 60% of respondents being content that their incumbent is able satisfactorily to make this distinction) which may prove a convenient distraction or indeed avoidance technique to eschew the vulnerability of supervision, with its need to give feedback and potential for conflict. However, it is far more straightforward to insist on regular supervision, which *Shaping the Future* does along with the equally necessary requirement that training is planned.

No diocese appears to have amended this criterion.

(i) has a personal theological and spiritual stance which is creative and flexible and is thereby:

- ***able to articulate his/her own theological position***
- ***ready to work with a curate of a different theological position and spiritual disposition***
- ***able to listen and engage constructively with such differences***

Lying behind this criterion is the fear that training incumbent and curate will so clash over ‘theological position’ that the curacy will prove a disabling experience for the trainee. One quickly understands the dynamics, and a cursory examination of church newspapers soon highlights the heat and vitriol that are readily apparent when contentious issues are debated. However, the research does not necessarily underscore the legitimacy of this fear. Burgess (1998) surveys twenty respondents, albeit all from the same theological

college, and therefore might be assumed to be of similar theological disposition, and despite asking them to list any negative features of their relationship with their training incumbent, does not report a single difficulty arising out of this issue. Nevertheless, it is worth noting that neither Burgess (1998) nor Tilley (2006) specifically ask about church tradition or theological disposition as a potential source of conflict, suggesting this is an area in particular need of further research.

Shaping the Future rewords the BPM requirement, replacing the three bullet points with ‘so as to be able to engage and work constructively with different theological and spiritual positions’. This is more succinct, but otherwise appears neither to add nor subtract anything of significance. Only one diocese (Blackburn) of those who have adopted either STF or BPM has amended this criterion by omitting the third bullet point. The only defensible grounds for doing this are that the requirement may have been considered tautological in light of the two previous points.

(j) is capable of allowing a curate to develop in ways different from his/her own with regard to:

- ***the deployment of special gifts of ministry***
- ***specific delegated responsibilities***
- ***being open to styles of mission and pastoral ministry which may be different to his/her own preference***

Differences abound.

Whereas I prefer to be organised and plan in advance my incumbent was much more ‘last minute’. I learned not to be frustrated by this because it merely reflected a different personality type. I also learned to anticipate being asked to do things at the last minute! (Tilley, 2007:8)

Training incumbents with their first curate are perhaps prone to feeling the burden of having to show another how to do the job ‘properly’. This criterion, therefore, is a healthy corrective to this temptation.

Whether the three qualifying bullet points are helpful or not remains an open question. The authors of the *Shaping the Future* criteria felt not, failing to incorporate them. I suspect this is probably right, although no diocese that adopted *Beginning Public Ministry* saw the need to amend this criterion. One thing of note is that STF asks for a ‘record’ of allowing colleagues to develop differently. In line with current human resource thinking, where evidence is asked for in relation to job applications, STF is strong on wanting more than tokenistic commitment, recognizing that once a curate is in post, it is an extremely painful and destructive process for them to move on. Elsewhere, STF requires the training incumbent to have ‘demonstrated’ a collaborative approach and expects them to be able to show that s/he ‘has been able’ to let go of responsibility as opposed to the less concrete ‘is able’ to let go.

(k) is prepared to put considerable effort into mobilising available resources for the training of a curate, some of which will lie outside the parish

Perhaps more than any other criterion, this signals the distance travelled in the nature of the training task. Looking back to the boom in ordinand numbers in the fifties, it is worth recalling that an incumbent might easily be responsible for half a dozen curates at the same time. Here, a situation is envisaged where there is a sole curate and even s/he may spend a considerable amount of time outside the parish. In a sense, it is the outworking of the concept that a curate is first and foremost a trainee before s/he is an assistant in the parish. All this is of greater moment, following the almost total demise of the second curacy that potentially promised a variety of experience in a variety of settings.

Among the dioceses that have published criteria, only Bristol has omitted this requirement, for reasons that are not apparent, while Hereford further underpins the rationale that a full training experience cannot easily be accommodated in one place, by further insisting that a training incumbent should allow a placement to be undertaken by the curate.

(1) is prepared to give the diocesan post-ordination training/CME 1-4 programme a high priority and is willing to work with the CME Adviser

This requirement is straightforward and only amended by STF to reflect the change of language from CME to IME and to recognize that ‘CME Adviser’ is unnecessarily specific, replacing it with the more generic ‘Bishop’s officers’. Notwithstanding the straightforwardness of this expectation, experience suggests that there is often tension between hard pressed training incumbents and Bishop’s officers with responsibility for training. Questions arise, inevitably, as to whether the particular training provided by the diocese is necessary training and whether the demand to attend on any given occasion trumps all other potential demands on a curate’s time. Very often, curates will align

themselves with training incumbents, querying whether it is necessary to repeat something they covered at theological college in greater depth; and following on from years of academic study, may criticize the quality and content of what they are being provided by the diocese. Underlying the query as to whether attendance at diocesan events is the best use of a curate's time is a debate about the nature of the curacy: is it for training purposes only or is it incipient ministry in its own right and perhaps more besides? Training incumbents and curates may collude in undermining a CME Adviser who seeks to insist on the necessity of removing curates from a parish for a period, on the grounds that this interferes with the vital work of building the Kingdom of God. Arguments may become emotive. A right balance needs to be achieved between the recognition that curates may already minister effectively and valuably in some areas, while nonetheless taking full advantage of the window of opportunity that being a trainee provides. In addition, the IME Officer's responsibility to ensure a consistent minimum standard across all curates may inevitably mean some training will be repeated.

An illustration from one southern diocese is illuminating. In a gathering of training incumbents, curates and the director of training, some training incumbents objected to a schedule that saw their deacons being withdrawn from the parish at Pentecost for a diocesan gathering. It was not clear that the objections arose from the concern that a valuable training opportunity was being missed or whether the concern was that the parish would miss out. It is worth noting that the argument was carried by those training incumbents who thought that it was understandable and reasonable that as part of a three year programme a curate might legitimately miss spending *one* Pentecost in a parish setting.

If the essence of this penultimate criterion is co-operation with the diocese, it is interesting to note how a number of dioceses have developed this notion. Blackburn and Hereford see the necessity to stipulate the need for someone who will attend diocesan meetings and complete reports; while Southwark and Hereford insist on full participation in chapter and deanery life and Bristol and Peterborough demand full payment of parish share. Some of this may be deemed no more than an explicit (and therefore transparent) statement of what is an implicit or hidden expectation elsewhere. However, some of it is redolent of a particular managerial style that uses power in a manipulative way. While the objectives of encouraging participation and good stewardship may be commendable, it is not entirely clear how this benefits the curate and his/her training. It might even be argued that these additional criteria betray thinking that imagines a curate being placed as a reward for services faithfully rendered. Canterbury, Oxford, Hereford and Southall & Nottingham all require their training incumbents to take part in regular reviews. Although there is a degree of 'big stick' in this approach, it is reasonable to expect some accountability and excellent practice to ensure it takes place.

(m) is able to share ministry with a colleague (including sharing difficulties as well as successes) and to model a collaborative approach to ministry which enables the whole people of God to grow in ministry

The final criterion of BPM connects sharing ministry in the sense of collaborating with others with the sharing of oneself i.e. an emotional openness. It seems fair to suggest that both of these are desirable, although the conflation of the two concepts may potentially confuse.

Burgess (1998) notes the kinds of problems encountered by curates:

[There was an adult study group] and he just would not let me lead any of [the sessions]. ...There was a session when he wanted to do something...I said, 'I'd really like to do that; I've done some reading and thinking about that.' He wouldn't let me do it, but I foolishly [lent him an essay I'd done about it at college]. ...He photocopied it and led the session using my essay and I wasn't allowed to say anything! [After] things like that I'd just come home so angry! ...I said to him, 'You didn't let me speak', and he said 'You're not there to talk'. (p. 83)

He also reports curates describing incumbents in the following terms: "cold, distant and aloof"; without "hinterland" in their relationship and not being able to "imagine going down to the pub with him" (pp. 84-85). Tilley (2007) reports similar findings. One training incumbent is described as "one of the most private people I've ever known", while another is labelled "inscrutable" (p. 12).

Shaping the Future appears to recognize the confusion BPM courts by separating the two elements of this criterion. The sharing of difficulties and disappointments is listed separately (and not consecutively) from the expectation that a prospective training incumbent will have demonstrated a 'collaborative approach'.

Only one diocese (Bristol) has amended this criterion to remove the requirement for the sharing of difficulties and successes. One imagines the two possible grounds for doing this are either because this degree of emotional vulnerability is not deemed to be valuable

or because it dilutes and confuses the key expectation about collaborative ministry. However, no other diocese considered this a problem.

Having considered *Beginning Public Ministry* in some detail, I now want to evaluate the criteria for the appointment of training incumbents laid down in Appendix 4 of *Shaping the Future* (p. 115). The chief author of those criteria, Roger Spiller, currently Director of Ministry for Coventry Diocese, decided to start with a blank sheet of paper, which meant there was no direct development of policy, but has the virtue of enabling us to see which ideas had become embedded in the psyche of the church and its practitioners. Canon Spiller reflected in a private interview how the criteria would have been even more rigorous had the committee not asked for a less demanding second draft.

The new developments show a reliance of the language of management and leadership. The very use of the word 'leadership' is in itself an innovation; and is coupled with 'strategic thinking', 'interpret social dynamics' and 'strategy for mission and the implementation of change'. While much of this is to be warmly welcomed, it cannot be doubted that there is a high degree of suspicion in church circles at what some see as the colonization of church life by alien ideas that owe too much to the management gurus and too little to the traditions of the Church of England. The focus on 'mission' that the document propounds is at least consistent with a change in priorities of the Church as a whole and can hardly be gainsaid. And while 'change management' may still be regarded as a foreign import, it is hard to imagine any meaningful 'mission' activity that excludes the possibility of change. The Church is often bewildered and feels impotent in the face of great societal change, and the Church of England in particular sometimes finds itself as

a refuge for those for whom it is all too much: hence the prevalence of Book of Common Prayer communion services. Nonetheless, change is inevitable and the more disorientating it is, the greater the need, surely, for future leaders who can navigate successfully through the flood waters. Much of this has been anticipated by those dioceses working with BPM, but wanting to supplement it with the best thinking of church leadership. Hence the following:

- changing church (Blackburn and Ripon & Leeds)
- Grounds ministry in context and culture (Bristol)
- Animated by mission (Bristol and Hereford)
- Open to Fresh Expressions (Hereford and Liverpool)
- Vision (Bristol)³

Shaping the Future is also eager to promote the reflective practitioner. The word ‘reflection’ or its derivative appears three times in the first three relatively brief criteria. This occurrence is arguably tautological, but the emphasis makes a powerful point. The work of Jenny Moon (2004), Yvonne Craig (1994) and Frances Ward (2005) amongst others builds on the ideas of David Kolb (1986) in valuing the approach of the reflective practitioner. Welland (2000), in his study of students in institutional training for ordination, highlights the kind of concern STF has in view:

³ Each Diocese in England and Wales eventually provided the author with a written statement of policy. In some cases, this was simply an email from the director of ministry outlining the approach. In other cases, an official written policy was shared or available on the diocesan website.

Certainly for some here, they regard the academic side as keeping them away from work experience in the parish, from the practical side that really matters. (Nigel, third-year student, age 26). (p. 185)

There is a compelling argument that the training incumbent must model the reflective practitioner as an effective mode of ministry, while enabling the curate to understand that theology and ministry are not two discrete disciplines, with the former leading naturally to the latter without even a glance backwards. The final criterion of STF exemplifies this, requiring the training incumbent to have the ability ‘to help the curate in the process of integrating his/her theological studies with ministerial experience’. I would want to add to this something about ongoing theological thinking being integrated with experience so that theology is not a fixed legacy to do with the past, but a living tool without which ministry will inevitably become stale and earthbound.

Also to be welcomed in STF is the expectation that prayer should feature in the life of the prospective training incumbent, a factor apparently overlooked by BPM. It is worth noting that a number of dioceses who adopted BPM clearly felt that its failure to speak of prayer was a weakness. Blackburn, Bristol, Exeter and Gloucester all introduce an expectation about prayer. However, there remains some uncertainty about whether it is especially desirable that prayer is something training incumbent and curate should do together. Although reference to the Daily Office appears in parenthesis in STF, and may therefore be understood as an exemplar of one mode of prayer, Canon Spiller is clear that his intention was to provide a daily meeting point for colleagues to touch base with each other. This model may not be equally appropriate for all personality types, perhaps suiting extraverts rather more than introverts. This reference to prayer is perhaps the closest either document approaches to any requirement that speaks of Christian character.

Where *Shaping the Future* does address the question of character, it does so in more secular terms, using an example of rather difficult and dense phraseology, requiring training incumbents to be: ‘secure but not defended, vulnerable but not fragile.’

There is something very important in view here, but where elsewhere the document is strong on seeking evidence for its requirements, here it imagines something intangible and immeasurable. The quality of personality may well be paramount, but there seems to me to be insufficient potential for agreement about the meaning of these terms and how they may be fairly and consistently applied to maintain their usefulness in this context.

Finally, STF suggests the training incumbent should be willing to receive supervision in the role of training incumbent, reflecting best practice, and in some cases a legal requirement, in those professions where supervision is routinely offered. See Hawkins & Shoheit (2000) and Lamdin & Tilley (2007) for more. Nevertheless, perhaps here more than anywhere else, the ideal clashes with uncomfortable reality. While it appears to be true in one or two dioceses that some form of supervision is being offered to new training incumbents, one suspects this is very much the exception to the rule. In this light, it is worth noting that the only diocese (Hereford) to have amended STF deleted this requirement, presumably in recognition that it was inappropriate to imply the provision of something that could not be supplied. It may be argued that the STF criteria are an ideal that dioceses and training incumbents themselves should aspire to, but the difficulty with this line of argument is that other vital criteria may be treated in turn as no more than aspirational.

To conclude, on the basis that the dioceses who are much closer to practitioner level may have most to teach us, a review of the written policies of the 49 dioceses of England, Wales and the Isle of Man was undertaken. All dioceses were e-mailed with a request for a copy of any written policy which governed the appointment of training incumbents, and where no written policy existed were asked to supply a brief statement of priorities. All 49 dioceses eventually acceded to this request; some clearly gratified to be asked. Interestingly, less than half (23/49) have written policies. Of those, only four (Liverpool, London, Ripon & Leeds and Worcester) have developed criteria independently of national guidelines. Of the 19 that remain, at the time of writing only seven are using *Shaping the Future* while the remainder continues to utilize *Beginning Public Ministry*. Is it possible that the BPM criteria, albeit older, suit the needs of the dioceses better than those formulated by STF? Only further research will show.

Meanwhile, the additions included by the dioceses remain instructive. A number have already appeared above and need no further explication. Hereford and Blackburn require use of the STF Learning Outcomes, something that is coming to all dioceses in the near future as an explicit expectation. It remains to be seen (and researched) whether these Learning Outcomes will facilitate or disable the training task. Bristol and Hereford expect their training incumbents to model good practice about time off, which is a healthy addition. Finally, Bristol and Gloucester plead for an understanding in their training incumbents that self-supporting ministers are different. It is hard to know whether to cheer this long overdue recognition or to lament the fact that it has been widely neglected elsewhere.

No policy is perfect either in conception or implementation. However, a good policy performs two vital functions. It acts as a reference point for all involved in the process of the appointment of training incumbents: bishops and senior staff, DDOs, training incumbents themselves and not least curates. A well thought through policy calls people back to their own ideals and may help to ensure that any drift from those ideals does not go too far and go on for too long. Most of all, it enables those with least power and influence in the system to challenge maverick decisions. The second vital function carried out by an effective policy is that it brings transparency to what has often been a murky and confusing system. The maxim about justice needing to be *seen* to be done applies here, in my judgment. Anecdotal evidence suggests that appointments are still made by bishops who have an ‘instinct’ about a training incumbent that defies the criteria or in order to reward someone for services rendered or to alleviate a heavy parish workload. While this may seem to happen far less frequently than once it did, transparent criteria that a written policy provides will serve to reduce suspicion where it arises. It also enables prospective training incumbents to pursue training and self-development that will enhance their prospects of being appointed at a future date.

Neither the criteria proffered by BPM nor STF are indeed perfect. The former’s omission of reference to prayer, leadership or mission is a weakness; while the latter’s phraseology and omission of reference to psychological make-up and personality diminish its usefulness. Both documents fail to envisage any gender conflict and fail to see the significance of ‘valuing’ a curate’s prior experience. Nonetheless, they provide an extremely helpful starting point for dioceses seeking to formulate an effective policy. Carefully considered and owned as widely as possible, any policy concerning the appointment of training incumbents that emerges is likely to serve the church well.

The most recent guidance on the appointment of training incumbents (Archbishops' Council, 2014) is an interesting distillation of the previous two sets of criteria previously issued. It incorporates rather more of BPM, which suggests that the criteria laid down in STF are somewhat idiosyncratic and have failed to capture the imagination of diocesan officers in the intervening decade. The most significant innovations include a reference to 'Bishops' Learning Outcomes' specifying the regularity of staff meetings (but, peculiarly, not supervision) and at long last suggests 'valuing' a curate's prior experience.

This research project, undertaken before this latest issue of selection criteria, will highlight the extent to which best practice is already ahead of national church guidelines.

CHAPTER 3

METHODOLOGY

3.1 INTRODUCTION

This research project focuses on training incumbents in the Church of England and the Church in Wales: those ordained ministers with primary responsibility for training curates, new ministers who traditionally serve a three to four year apprenticeship before taking on responsibility for a church themselves as vicar, or entering into sector ministry e.g. prison or hospital chaplaincy. Curates come in all shapes and sizes: older or younger; male or female; black and white; single or with families in tow; full-time stipendiary, part-time non-stipendiary, Ordained Local Ministers, Pioneer Ministers or Ministers in Secular Employment. Training incumbents are tasked with the oversight of the second phase of their ministerial formation Initial Ministerial Education years 4-7 (IME4-7), the first phase (IME 1-3) having been overseen by a theological college or course, where the emphasis is less on the practicalities of ministry and more on theological underpinning.

The essence of this research project, in light of this brief contextualization, is an attempt to investigate two things. In the first instance, it is imperative to seek to establish a profile of existing training incumbents. Because no central list is held nationally (and not even all dioceses maintain a complete list of their own training incumbents), there is currently no way of knowing the profile of the Church's trainers in terms of their sex, age, ethnicity, church tradition, level of experience, psychological type etc. Anecdotally, there are allegations of bias in the system – bishops favoring particular individuals without

heeding the reservations expressed by their advisers as to their competence as trainers. In contrast, there may be many excellent trainers who are largely working in isolation, with good practice neither being shared nor evaluated. The second area of focus for this research, therefore, is that of good practice: to identify it, evaluate it and disseminate it.

Although the primary focus of the research is with training incumbents as participants, it is deemed vital to correlate their responses with those of their curates. Traditionally, the effectiveness of training incumbents' performance has been researched via curates who have been recipients of that training (Burgess, 1998; Tilley, 2006) and have been invited to report on their experience. While the emphasis of this study is on what training incumbents consider they are doing and their motivation for doing it, engaging curates has two other distinct advantages.

An analysis of curates' responses enables the researcher to correlate the results with previous studies into curates' training. Given that the volume of significant studies is small, it is important to investigate to what extent previous results can be replicated, not least regarding the absolutely central question as to whether the quality of the training being provided is satisfactory. Analysing curates' data also enables the researcher to detect to what extent there has been any development or progress in the decade and a half since Neil Burgess (1998) first alerted the church to the high levels of dissatisfaction that abounded. The second benefit of interrogating curates alongside training incumbents is the opportunity such correlation provides to measure the effect on curates in relation to the motivation and the intention of the training incumbents.

This research properly belongs under an educational aegis. As Pring (2004:7) maintains there is a time and place for social work theory in educational research, but the needs of education must remain paramount. What is often lost in the practice of the training incumbent, who almost invariably is first and foremost the leader of a church (Vicar/Rector/Priest-in-Charge) with responsibility for a parish (although very occasionally a prison or hospital instead), is a steady focus on the training needs of their colleague. The curate so often appears a divinely appointed extra pair of hands to undertake any previously unallocated task, the danger of which is clearly recognized by the Church to the extent that national publications e.g. *Beginning Public Ministry* (Advisory Board for Ministry, 1998: 8) specifically warn against this tendency. Educational research has an increasingly rich history of practitioners themselves seeking to contribute to the improvement of practice in their chosen field (McNamara & Pretner, 2006). And yet, ordained ministers have historically had to rely on theologians such as Frances Ward (2005) rather than practitioners for the necessary resources.

3.2 QUALITATIVE RESEARCH

Neil Burgess's (1998) pioneering foray into the training of curates was a qualitative study with 20 ex-students of Lincoln Theological College. Although Burgess was concerned with the very widest questions of what life was like for the newly ordained, inevitably the relationship the curates enjoyed with their training incumbents was brought into sharp focus and necessarily the quality of training or lack of it that they provided. This study identified the power and critical relevance of the curate/training incumbent relationship; and provided the foundational material for Tilley's quantitative study (2006) with curates in five Church of England dioceses.

Focused interviews are widely used in educational and social research; and potentially take many forms (McNamara & Rittner, 2006: 98) which can be adapted to suit the purpose. This approach is especially appropriate on occasions when there is a large body of quantitative data requiring hermeneutical interpretative insights. It may also be used when a relatively small select sample may be considered to be more widely representative of a larger population. Conceivably, in scenarios of almost total ignorance on the part of the researcher, a very open ended interview may assist in identifying what the issues are for further research (in effect, this was the role played by Neil Burgess's seminal study). Finally, a qualitative focus may be deemed the only viable approach when there is no legitimate access to the wider population.

Turning to each of these in turn, it is immediately evident that there is no large body of quantitative data awaiting interpretation. Only Tilley (2006) has previously asked questions about training. His study eschewed an enquiry into what training incumbents were purposing to do; and entailed a relatively small sample (106 responses from 5 dioceses). Secondly, while it might be contended that 20 or so carefully chosen curates would provide an accurate picture of the wider experience of Church of England and Church in Wales curates, with no reliable bank of quantitative data to draw from, it is difficult to express confidence about this. Thirdly, because Burgess has paved the way and in light of this researcher's own experience as a training incumbent, there is no need to posit a scenario in which ignorance abounds. Finally, (see chapter 4) it is possible to gain access to large numbers of training incumbents and curates.

Pring (2004:40) further offers the generic criticism of the interview that it is impossible for the interviewer to apprehend fully the world of the interviewee; and this is notwithstanding any assumptions that might be made about the interviewee's willingness to be open and honest. Unlike their fellow professionals, clergy are not accustomed to being the legitimate subject of research enquiry, nor are they subject to review, evaluation, target setting and appraisal in anything like the way colleagues in parallel professions generally experience. Consequently, it would be a challenge to identify willing participants for research projects where in depth study and the loss of autonomy might become factors for the trainer.

Case studies, moreover, raise similar methodological difficulties. Anonymity will be almost impossible to preserve, and if successful would greatly limit the potential usefulness of the findings of the research to other practitioners. The best efforts to ensure a spirit of collaboration that is free of defensiveness are likely to be invalidated by collusion on the part of the researcher.

In both instances, there is also the challenge of making any generalizations from a small number of studies in such a way as to be useful to a wider audience. Each training relationship and each setting is unique, and while there are inevitably lessons to be extrapolated from one context to another, consistent wider application would be a very precarious exercise. In addition, while the project seeks to identify and celebrate good practice, the degree to which good practice in training is *widespread* is also an important consideration. This is something that is best established through a quantitative methodology.

3.3 QUANTITATIVE RESEARCH

As Denscombe (2003:145) asserts, the use of questionnaires is especially appropriate when there are a large number of respondents in a wide variety of places. Given that the geographical spread of respondents is the entirety of England and Wales, and the total number of training incumbents to be surveyed is just over one thousand, this verdict would appear to be very relevant. Robson (1993:137-142) lists more than a dozen sampling methods including random sampling, cluster sampling and convenience sampling. In this instance, all training incumbents and their curates that could be successfully identified from two consecutive years (2010 and 2011) concurrent with the research project were invited to participate in this survey.

The perennial difficulty of questionnaires – that no two respondents ever understand the same question in the same way, as warned against by Sheppard (2004:82) and Pring (2004:38), can be guarded against in the usual way of piloting and the exhaustive redrafting of questions to remove most, if not all, ambiguity from them. Additionally, the researcher may assume both a high degree of intelligence amongst his participants as well as a shared language and experience that ordained ministry customarily brings. This is not to say that the Church is guiltless of introducing new jargon ('IME' and 'Learning Outcomes' are two current examples relating to clergy training) and the questionnaire was composed in such a way as to explain such terminology where necessary.

In this scenario, a questionnaire has the advantage of providing anonymity to the respondent. While there are clearly disadvantages to the lack of face-to-face contact

between researcher and research subject, a much greater degree of openness and honesty is likely to result from an anonymous survey, in which respondents are only identified so that their responses can be matched to those of their curates primarily for the purpose of maximizing the response rate. Respondents are to be assured that in any reporting of results no individual will be identified. This is important because even incumbents with security of tenure are often nervous of alienating diocesan authorities either by complaining about lack of support or by reporting what they may suspect is poor or inadequate practice. This fear is a consequence of clergy being inadequately trained rather than low self-esteem. Those who have not been helped to understand what best practice looks like may be concerned that an 'expert' researcher will expose their shortcomings and failings. Anonymity guards against this. For curates, this guarantee of anonymity is more important still. The fear of alienating training incumbents who have the power to fail the curates' training period is uppermost in the minds of many trainee ministers. Even those who feel relatively secure may still wish to avoid giving offence or causing upset. Hence, assurance is given that they will not be wittingly identified nor will there be any lack of diligence in preserving their anonymity. This is a prerequisite for a successful survey.

Another telling advantage in using a survey to explore the views of training incumbents is that it is very much more efficient in terms of time (see Denscombe 2004:27). As Robson (1993) suggests, 1,000 questionnaires may be distributed, completed and collected again in about the same amount of time as it takes to conduct one interview. Although there should be no illusions about the amount of time necessary to ensure the questionnaire has been thoroughly prepared, in recognition that time skimmed on in the early stages is lost three fold later; or about the demands of data analysis on a large scale, this compares

favourably with the time-consuming nature of setting up interviews, conducting them possibly entailing several hundred mile round trips, and then finally analysing results, with all the consonant coding and interpretation challenges. The financial savings are less decisive, since printing and postage costs are estimated as equivalent to those of transport costs whether private or public.

The final benefit, connected to the above, is that questionnaire answers come pre-coded. Recognizing that this is a double edged sword and facing the danger that the researcher may find what s/he expected to find (Denscombe, 2004:160) - a structure to the findings that looks a lot like the structure imposed by the survey - is imperative. Nevertheless, the inference that researchers using interviews or case studies as their primary method will escape structuring the material themselves is not to be credited. Qualitative researchers may privilege the importance of the research subject being allowed to tell their own story, but the researcher is always the editor of that story, and may wittingly or unwittingly distort the narrative.

The many benefits of a large scale survey outweigh, in this instance, the likely difficulties posed. The principal concern is perhaps the likely response rate. Burns (2000) notes the difficulty of securing an adequate response, citing examples of response rates as low as 15%. Response rate to questionnaires do vary enormously; nevertheless, while rates less than 25% are not uncommon, response rate alone does not invalidate the research data produced unless extravagant generalized claims are made for it. Moreover, it is often the absolute size of the sample that is critical, not its percentage (Bryman, 2004), although

this observation is qualified by Neuman's (2000) point that large sample size alone does not necessarily guarantee a representative sample.

It is not to be denied that the vast majority of recipients of the questionnaire will be doing so cold, unfamiliar with the project or the researcher. Almost by definition, the training incumbent is the busiest of priests. Moreover, many clergy are not natural administrators and find the completion of paperwork to be tedious and draining. Nonetheless, the size of the sample coupled with sufficient reminders and the incentive that responses are being sought from the experts on training and will contribute to the development of good practice, was assessed as likely to produce the 1000 responses that were estimated to be necessary to produce accurate and useful data so that two tailed analysis might be conducted on a sufficient range of questions of interest.

Nevertheless, there is no doubt that in the UK we are being questionnaired to death. Often consumer questionnaires give the medium a bad name so that a doleful plea for help may be discarded before respondents have given themselves realistic opportunity to weigh the claims being made on them. This is perhaps especially true of clergy in a busy parish receiving questionnaires with imposing deadlines, no immediate relevance and asking questions whose import is not obvious. The researcher needs to consider why their questionnaire should be given consideration. Gillham (2000) is right to suggest that surprisingly little thought is given to making a questionnaire 'intrinsically' rewarding. Making things easy for the respondent is paramount, unless a limited sample of pre-selected volunteers is the target group. Even a group who have been instructed by

someone in a position of authority over them can sabotage the research by giving incomplete or false answers.

Bryman (2004) also identifies the mode for conducting the questionnaire as a significant consideration: face to face, telephone, postal, e-mail or web. This decision may be governed by practical considerations (e-mail is much cheaper!); it may be determined by the need for a certain level of response rate (telephone response rate is generally higher); or the type of question to be asked (it is not easy for someone to respond over the telephone to an option list that contains more than three possibilities). In view of this last variable, I would disagree with Bryman in suggesting that the mode necessarily comes before the development of the questions. If the governing research topic demands that certain types of questions be asked, those questions may be developed before a decision is made as to how to conduct the survey.

Another drawback to anonymous surveys is that they limit the possibility of checking veracity (Denscombe, 2004:160). However, in this instance the size of the sample and the guarantee of anonymity would appear to promise a greater likelihood of genuine veracity compared to an interview with the attendant dangers of the desire to form a good impression, the fear of being exposed and leading (however unintended) by the interviewer. Body language and other non verbal signals can convey or withhold approval and affirmation. A questionnaire is equally capable of leading, but those dangers can be addressed beforehand in more forensically objective conditions.

Another commonly recognized drawback to questionnaires being administered anonymously is that they provide information without interpretation: description without meaning. Where a considerable amount of raw data already exists, this may indeed prove a primary consideration. However, it should be noted that all interpretations are subjective and that any transferability of meaning is at best tentative. Meanwhile, the research being undertaken is in a field where there is almost no primary data at present. There is little to interpret other than anecdotal reports. For example, even to begin to advance theories as to why paternalistic patterns of management have been reported by curates (Burgess, 1998) is impossible when the sex or age profile of training incumbents generally is not known, nor whether the psychological type of trainers in any way is at variance with the clergy as a whole. There is unquestionably much scope for a qualitative interview based follow up to this research, but that it beyond the scope of this project.

One final difficulty that sometimes occurs with such surveys is the reliance on the memory of the respondent (Bell, 1999:122). However, the questionnaire is specifically and deliberately targeted at training incumbents who are carrying that responsibility *now* and enquiring about practice and attitudes in the present. The furthest back anyone was tasked to remember was no more than 18 months to the original decision to take on the particular curate.

Once the questionnaire design is under way, the researcher will evaluate what kinds of questions s/he wants to ask. Open and closed questions achieve quite different things and generate different kinds of data: i.e. Gillham (2000) on the difficulties generated by open questions. For closed or semi-closed questions, suggested answers have to be formulated.

In doing this, the questioner will need to calculate how best to avoid hinting at the kind of answer that is expected or wanted. If the respondent, for example, is to be provided with a list from which to choose, there needs to be a clear and value neutral rationale for the order in which that list appears so that the respondent does not feel guided to a particular answer.

After questionnaires have been returned, the next challenge is to analyse the resultant data. As Gillham (2000) notes, the first stage of the analysis is primarily descriptive. First tallying in which the raw data is accommodated, utilising pre-designed coding (Burns, 2000), being careful to ensure all possible responses are anticipated, including 'don't know' (Abbott & Sapsford, 1998). Counting is followed by a preparation of the results in a table, graph or bar chart. The challenge here is to provide an easy to read visual representation of the data that makes the significance of the results transparent.

3.4 CONCLUSION

In conclusion, the survey which is the lynchpin of this research project promises large amounts of data, much of which will be unique to this project, and will provide an unprecedented insight into the attitudes and profiles of training incumbents working throughout the Church of England and Church in Wales in the 21st century. While the research method adopted will not offer an in depth analysis as to why particular individuals are able to fashion a creative and productive training relationship, this is defended on the grounds that each training relationship is unique in its own right; and that indeed it is inimical to the training task to approach it (as anecdotally many clergy appear

to have done) with an attitude that what worked before will necessarily work again. The project seeks to investigate the extent to which psychological type directs the approach of the training incumbent to the training task; and also the extent to which the psychological type of the curate influences both their experience of the training milieu and to which the training incumbent adapts her/his approach. All this is to be attempted within an ethical framework that seeks to maximize the benefit of any findings to the wider church without jeopardizing trust for future researchers wishing to follow this path.

CHAPTER 4

RESEARCH METHODS

4.1 INTRODUCTION

This chapter details the challenge of attempting to identify training incumbents in the Church in Wales and the Church of England and describes how that challenge was met. The two distinct questionnaires that were developed are described in detail, including the rationale behind each section. The chapter proceeds to explicate the process by which questionnaires were dispatched; reminders sent; with the process repeated the following year. Finally, the overall response rate is reported and commented upon.

4.2 IDENTIFYING TRAINING INCUMBENTS

The Church of England and the Church in Wales are national churches, but operate as centralized bodies in a limited way. Church law (canon law) is promulgated by General Synod and governs many aspects of Church life: the content of liturgy; clergy apparel; the finances of the church; clergy discipline and occasional offices (baptisms, weddings and funerals). However, there is much about the operation of the Church on a day-to-day basis that is devolved to individual dioceses (43 in the Church of England and 6 in the Church in Wales). This includes the appointment and training of training incumbents. Policy documents offering guidance about best practice may be issued from time to time e.g. Archbishops' Council (2013), but recruitment is nonetheless undertaken on a diocese

by diocese basis. Strangely, this contrasts with the selection of curates, whose existence, health and training the Church owns, and which is therefore the preserve of a national process. The consequence of this idiosyncratic system is that though a national list of curates is maintained, there is no equivalent list of their training incumbents.

Therefore, in parallel with the development of the questionnaires that were ultimately employed, research was undertaken as to the practicality of identifying training incumbents on a diocese-by-diocese basis. This proved extremely problematic. While one or two dioceses were helpful, most were not. In some instances, confidentiality and data protection were cited; dioceses were reluctant to release contact details to a third party. This appears somewhat illogical on two counts. First, ordained ministers are by definition public officials who are supposed to be available to the public and readily located and contacted. Second, the information is invariably in the public domain already, but would need many, many hours to extract and would be rife with inaccuracy. Other larger dioceses such as Oxford reported not maintaining a central list of the information required, so could not assist even if they were motivated to; and some dioceses simply failed to respond.

In light of this wholesale failure to cooperate, it became apparent that a direct approach to training incumbents was impossible. However, an alternative if slightly less satisfactory strategy was available. A national list of curates in training, with their addresses (but not e-mail addresses) exists and Ministry Division was generous in making this available to the researcher.

The strategy employed, therefore, was to post a survey (and any necessary reminder copies) to the curate and ask her/him to pass it on to the training incumbent. While it was recognized that this was not ideal, since there would be no way of eliminating the possibility that training incumbents never receive the questionnaire in the first place, it was still considered the best approach in light of the prevailing circumstances. Low response rates also raise the concern as to whether the non-respondents fall into a particular type (Denscombe, 2004:20) and thereby skew the findings. However, since curates were subject to a shorter parallel survey, in which they are invited to comment on their training incumbents' performance, it is possible to draw some conclusions about non-respondent training incumbents.

4.3 QUESTIONNAIRE DESIGN

Having chosen the survey as the principal methodological tool, the next concern is the design of the questionnaire, which can hardly be taken too seriously given the reliance of the project on the data it produces, and the impracticability of the researcher addressing any difficulties that arise after the data has begun to arrive. Under-prepared questionnaires risk the possibility of irritating and ultimately alienating respondents (Munn & Drever, 1995: 9).

A key consideration is the type of questions to be asked. In brief, the training incumbent survey begins with the customary nominal question concerning sex, followed by a number of ordinal questions such as the age of the respondent, the size of parish and the

average size of congregation. The questionnaire also offers a fifty item binary choice tool, developed by Leslie Francis (2005) to elucidate the psychological type of training incumbents, enabling a comparison with other clergy in the Church of England. This is followed by a large number of attitudinal questions, using a five point Likert (1932) scale. Throughout the survey, the questions were almost entirely closed. Given the size of the survey and the lack of any prior data on training incumbents, it was considered important to limit open questions to an opportunity at the conclusion of the questionnaire to add any further comments. The curate survey closely paralleled the training incumbent questionnaire, replacing questions about the training incumbents' practice with questions about their expectations (as perceived by the curates).

The specific choice of questions needs to weigh many things. As Bell (1995:119) points out, the researcher needs to be sufficiently disciplined to abandon superfluous questions, even at a late stage in the questionnaire design. An adequate balance needs to be achieved between acquiring full and vital information to ensure the relevance and helpfulness of any published material against the need to avoid duplicating questions unnecessarily. Ambiguous questions should be avoided and standardisation should be striven for (Sheppard, 2004:75) so that each training incumbent and understand the questions they are being asked in the same way, which in turn acts as a guarantor of reliable data at the processing stage.

The researcher must also keep a weather eye on the length of time a respondent will need to complete the survey. Denscombe (2003:151) outlines the dilemma succinctly:

Decisions about the size of the questionnaire are ultimately a matter of judgement on the part of the researcher, who needs to gauge how many questions can be included before the respondent is likely to run out of patience and consign the questionnaire to the waste paper bin.

Clearly, the researcher's most potent tool for addressing this challenge is the use of a pilot. In this instance, training incumbents known to the researcher were employed to advise on the experience of completing the survey, reflecting especially on the length of time it took for completion along with the occurrence of ambiguous questions or the use of unclear language. Interestingly, one piece of jargon with which it has recently become a legal requirement for training incumbents to contend was unfamiliar to one very recently retired training incumbent.

Another consideration when selecting the best questions for the survey is the avoidance of presumptive questions (Bell, 1995:124) which impose the researcher's world view on that of the respondent. One potential example of this would be a question enquiring whether the training incumbent considers s/he receives adequate training when a training incumbent may believe that s/he does not need *any* training. In the same vein, it is important that the researcher takes account of the availability and accessibility of information to the respondent. One sensitive area in which this arose concerned curates who were asked what their training incumbents expected of them. The quandary relates to the inability of the curate to know for certain what those expectations might be. However, questions relating to the expectations of training incumbents have been included on the grounds that it is the curate's perception of those expectations that is the key factor to be explored.

The sequence of questions to be asked is also a matter for careful consideration. This is particularly vital in a longer questionnaire where the respondent may be tempted to abandon completion at an early stage if faced with initial questions that require too much deliberation. In a similar way, questions that appear overly intrusive in those early stages, before the respondent has 'warmed up' are to risk the consignment of the questionnaire into Denscombe's (2003) waste paper bin. Sequencing, therefore, should allow for movement from easier questions to more challenging enquiries and from more objective information being sought to an enquiry about the more subjective. The avoidance of too early an intrusion into the personal should not blind the researcher to the fact that many respondents once assured about anonymity and confidentiality will be pleased to share something of themselves and their opinions. In an organization, like the Church of England, where there is very little everyday contact between senior management (bishops and archdeacons) and practitioners (parish clergy); and in an atmosphere where developments such as the advent of women bishops leaves many feeling undervalued and ignored, the opportunity to speak about something of significance will be prized by many. This opportunity alone, however, may not convince every respondent to attempt the daunting task of completing the survey. As Bell (1995:37) recognizes:

People will be doing you a favour if they agree to help, and they will need to know exactly what they will be asked to do, how much time they will be expected to give and what use will be made of the information they provide.

Other inducements include the visual appearance of the survey, which ought to appear pleasing to the eye; the lay-out should be neat and orderly and the instructions clear and unambiguous. In some situations, financial incentives to complete may be appropriate,

e.g. free entry into a prize draw. However, this is unlikely to appeal to Anglican clergy. In lieu, a covering letter needs to commend the survey for what it is: an important contribution to the understanding of the needs and practice of training incumbents in the Church of England and Church in Wales today, seeking the views of those most likely to know: the training incumbents themselves. The hope was that the respondents would feel that their contribution (perhaps never sought before even at diocesan level) about what makes for good training would persuade them that completing the survey was worth doing. The cynicism that the research data benefits only the researcher needs to be overcome, and supplanted with a conviction that the findings benefit the Church as a whole and at least indirectly the trainers themselves.

One final consideration for the designer is to ensure the questionnaire contains a sufficient variety of questions. This, of course, has two advantages. In the first place, it limits the danger of boredom for the respondent, who ought to be engaged because the subject matter is directly relevant to her/him, but could be alienated by a repetitious approach. More than this, the quality of the data will be enhanced if the researcher has successfully avoided a pattern that enables or indeed encourages the respondent to give his/her answers by rote (three successive yeses easily lead to a fourth without the respondent being fully conscious of what s/he is ticking). To ensure correlation, the good questionnaire will check out a previous answer by giving the respondent the opportunity to endorse that answer but by checking a variant box e.g. disagree instead of agree.

Finally, the questionnaire will give a deadline for return, specifying the date for clarity. A reminder questionnaire was dispatched via the same route. The hope was to capture those

whose very best intentions has been to complete the survey but had been overtaken by other demands and were therefore (relatively) grateful for a reminder and second opportunity; those whose filing system is not of the first rank and have mislaid the original; and those who had decided against completion first time round, but perhaps because the workload had relented slightly might be persuaded to make an attempt upon a second request.

The questionnaire deliberately commenced with straightforward profile questions, as might be undertaken in almost any similar survey, but especially important in this instance since as we have seen no national profile of training incumbents currently exists to address even the most basic questions. Neither the Church of England nor the Church in Wales knows what percentage of its training incumbents are female. In the current climate, this is arguably particularly remiss in light of the profile granted to the equality of women through the episcopacy debate.

One question that was intended to be read as entirely neutral provoked a strong reaction in a number of cases. Clergy (both curates and training incumbents) were asked to identify whether they were single or had a partner. The rationale behind the inquiry was to investigate whether single clergy work longer hours than their peers; whether they make better training incumbents and to what extent they are more or less sympathetic to curates who have families: there was categorically no intention to open up a debate about sexuality or sexual morality. However, a number of respondents (approximately 30) took issue with the wording of the question and what they considered were the implications of the use of the word 'partner'. Some struck a line through the word and replaced it with

‘married’; others took opportunity in the final comment section to register a protest and in one case desisted completing the questionnaire at this junction out of disgust. In hindsight, ‘are you single?’ would have proved a less inflammatory and equally useful question.

Training incumbents were also invited to affirm whether they had been responsible for training a curate previously, and if so on how many occasions. This was succeeded by a question about hours worked, presenting options in 10 hour intervals from 0-9 to 80+. Although there is insufficient research to draw any conclusions about the comparative numbers of hours worked by training incumbents in contrast to other clergy, these results do allow a comparison with curates in the same survey.

The greatest semantic conundrum in clergy surveys is the question of the respondent’s church tradition. While many clergy pride themselves on their allegiance, whether it is to conservative evangelicalism or liberal catholicism, there are many others who despise labels and resist them at every turn. One simple solution to this conundrum is to allow respondents to choose their own designation, something most clergy are comfortable in undertaking. However, those clergy who have no strong party allegiance or who find labels restrictive will together come up with an endless list of idiosyncratic designations, some of which defy any kind of classification, thereby jeopardizing a very significant aspect of the project: to identify whether church tradition affects the training incumbents’ approach to the training task or their likelihood of being selected as a training incumbent. In light of the foregoing, no approach is entirely satisfactory, but the scale proposed by this research has been used to some good effect by Francis, Robbins and Astley (2005),

Tilley (2006) and Randall (2005), the last being the most extensive recent study on the subject of church tradition amongst Anglican clergy.

The Randall Churchmanship Measure (Randall, 2005: 61) consists of a seven-point three-part scale. Respondents were invited to locate themselves on the scale by circling numbers with the two polar positions offered at either end. The three scales were Catholic/Evangelical, Liberal/Conservative and positively/negatively influenced by the charismatic movement, affording the opportunity to circle a middle option that refused to identify with either wing. The third axis, Randall's own innovation, is relatively straightforward, since the terms 'positive' and 'negative' are universally accepted as antonyms. However, there is less universal agreement about other terms. Randall helpfully details the history of the terms; and how the catholic and evangelical wings of the Church of England grew up in parallel and in opposition to each other. However, more than a century later, the understanding of such designations has evolved and the polarities do not necessarily resound in the same way. In other words, it is no longer universally true to affirm that the more evangelical one considers oneself the less catholic one must necessarily be. Nevertheless, seeking to build on an already significant body of research and accepting in hindsight that all but a very few respondents were able to place themselves on all three axes, The Randall Churchmanship⁴ Measure (Randall, 2005: 61) was employed.

⁴ Wherever possible the term 'church tradition' is to be preferred, thereby avoiding reference to a history that hides women by including them in male terminology.

The next section of the questionnaire explores the training incumbents' parish, inviting them to report the setting, size, number of churches, size of amalgamated congregations and whether the responsibility for training curates was shared with another. The third section asked questions about the training incumbent's curate, similar to questions they had been invited to answer in order to describe themselves, including a question about how many hours curates are contracted to work, expected (by the training incumbent) to work and actually work. Training incumbents were additionally asked to report on whether curates took their full holiday entitlement. Finally, this section explored the frequency, length and venue for supervision, with a brief definition provided to discourage training incumbents reporting more informal conversations or meetings involving others e.g. staff meetings.

The fourth section focused on questions about psychological type. The Francis Psychological Type Scales (2005) were employed (see chapter six), using ten pairs of forced choice questions to identify the respondent's preference between extraversion and introversion; sensing and intuition; thinking and feeling; judging and perceiving. The four groups of questions are mixed in such a way as to obscure transparency. Respondents were instructed to attempt to identify 'the real you', recognizing they might feel inclined to endorse both statements. This section of the questionnaire was quite long, but less than 10 training incumbents who returned surveys failed to complete it. Given that training incumbents minister at the heart of the Church in Wales and the Church of England today, the resulting data promises to grant a unique insight into the psychological make-up of clergy.

The fifth and final section posed a series of attitudinal statements, providing a five-point Likert scale (Likert, 1932) which offers the opportunity to *agree* or *agree strongly* with a statement; to *disagree* or *disagree strongly* with a statement or to record being *not certain*. The last option, on some occasions, may grant permission too readily to respondents to record uncertainty rather than thinking a little more carefully about the question being asked. In other circumstances, an even-point scale might be more appropriate. However, in this instance it was considered that there might be occasions when a respondent might legitimately need to register a middle attitude to a statement and that this was important to capture. Although there is a danger of central tendency bias in responses, with respondents avoiding either of the two extreme answers, the analysis of the resultant data largely conflated *agree* and *agree strongly* as well as *disagree* and *disagree strongly* answers. The attitudinal questions were posed in such a way as to make it unlikely that anyone would agree with or disagree with all the statements.

Acknowledging how central the relationship between training incumbents and curates is, it was important for the questionnaires to explore how the relationship was born. Training incumbents were therefore invited to identify the factors that were significant in their taking on the role, followed by an opportunity to identify how it was that they agreed to work with that *particular* curate. Theologians and practitioners have, in recent years, paid close attention to the nature of the relationship between training incumbent and curate. Some (Adams, 2002) have criticized the prevailing model, while church reports (Archbishops' Council, 2013) recognize that a master/apprentice model, so long adopted, is problematic. Others still (Lamdin & Tilley, 2007) have offered alternative models, situating them in a biblical context. In view of this, training incumbents were offered eight models to affirm as they deemed appropriate for their relationship.

There followed further attitudinal questions, designed to explore to what extent current best practice mirrors that documented by the Church of England in its policy documents (Archbishops' Council, 2005). That document, *Shaping the Future*, is explicitly referenced in the questionnaire to enable training incumbents to participate in an informed fashion. A further series of statements were offered for an attitudinal response that were composed to probe more deeply training incumbents' attitudes to the relationship, clarifying the degree to which the models affirmed are acted upon in practice. Following this, a set of statements was proffered about conflict, exploring to what extent there were difficulties in the relationship and over what issues they arose, attempting to build on the work of Burgess (1996) and Tilley (2007) in this area.

The penultimate set of questions investigated the level of support received by training incumbents from their dioceses, exploring both quality and quantity of that support. This subsection also offered training incumbents the opportunity to evaluate the usefulness of the new focus on competencies for curates, which is a requirement in recent years for both parties.

Finally, and very importantly, training incumbents were invited to indicate what impact had training this curate had upon them and their parish, both positively and negatively. The back page of the survey was left blank for respondents to record any additional comments of their own; this was most often used to record a sense of privilege at ministering with their curate colleague.

A parallel survey was also sent to curates, who received a package that included their own questionnaire; a business-reply return envelope; a second sealed envelope addressed generically to 'the training incumbent' (containing his/her questionnaire, reply envelope and covering letter) and a covering letter requesting their co-operation in completing their own questionnaire and in passing on the envelope addressed to their training incumbent.

Sections one, two and four of the curate questionnaire closely mirrored those of the training incumbent survey; the equivalent of section three was omitted altogether; while section five partly duplicated the training incumbent survey and partly introduced new material. The parallel material included the opportunity to iterate reasons for choosing to work with their training incumbent; to endorse models of relationship and to evaluate the quality of their training and training incumbent. The curate survey also reproduced Tilley's Inventory of Training Expectations (TITE) (2006) which offered a large range of attitudinal statements describing training incumbents' expectations. Curates were invited to indicate from their subjective viewpoint what training incumbents appeared to expect of them. The intention was to test Tilley's finding that those expectations were primarily predicated on the training incumbent's own psychological type rather than that of the curate. Curates were finally offered a blank page to record further comments of their own; this was often employed to celebrate the learning experience offered by the training parish.

The final but not least important consideration is that of ethics. As Pring (2004:143) helpfully observes, the two principles that are of paramount importance to the educational

researcher are respect for the objects of research (in this instance, training incumbents and curates) and the pursuit of truth. If Tilley (2007), Burgess (1996) and Adams (2002) are to be believed, and much personal experience validates their viewpoint, there is some very poor practice at large in the Church of England, as well as much extremely good practice relating to the training of curates. Concern about this should neither be merely academic nor historic. In 2010, one Midlands diocese saw three curate/training incumbents relationships break down (representing more than 10% of the total) to the extent that the curate was removed from the parish. It should not be assumed this is necessarily a result of a poor performance on the part of the training incumbent, but it would be wise for the researcher to ignore this possibility.

In view of the above, it must be recognized that there is potential for the 'truth' exposing or at least delineating poor practice. Because the questionnaires were targeted at existing training incumbents and their curates, there was potential both for curates to complain of treatment that amounted to abuse and for training incumbents to 'confess' to less than ideal behaviour. Although a researcher may be left feeling uncomfortable, two things should be kept in view. First, any judgement about the training incumbent's conduct will be almost entirely subjective. There is little consensus in the Church (hence this research) about what constitutes good practice, and while there will be some examples of bad practice upon which clergy might be relied upon to broadly agree, it is a consensus without formal legitimacy. Secondly, curates do have a means of airing their grievances within their home dioceses. Though they may fear raising concerns with impunity, they are unlikely to be grateful to the researcher who misuses privileged information to raise concerns on their behalf. Further, the act of setting grievances in print may be hoped to have a therapeutic effect.

It is worth noting that anonymity is much easier to achieve in a large scale survey than in a smaller scale project. Doyle (2007) cites a good example where the only male teacher in an identified school was easily identifiable by a simple process of elimination. This research project is unlikely to face such a danger. That said, some respondents might well wish to celebrate their success. A healthy, vital relationship with a curate is cause for joy and pride. It may well transpire that the trainer receives little by way of affirmation and appreciation in what s/he rightly recognizes is a key role to the future prosperity of the Church; and is therefore grateful for the opportunity to share what s/he confidently believes is good practice. The covering letter, therefore, made it clear that good practice has the potential to be shared and thereby impact on the wider life of the Church, but that the individual will not be credited for their contribution (see McNamara & Pretner, 2006).

4.4 ADMINISTERING THE QUESTIONNAIRE

The researcher's task was not complete once the content of the questionnaire had been finalized. A meticulous record was kept of what questionnaires had been sent out and to whom. Serial numbers were used to identify who had failed to return their survey and it was therefore possible to issue a reminder questionnaire and to connect curates with their own training incumbent, and vice versa. A schedule for posting and following up questionnaires was formulated that was deemed to be both realistic and efficient, in recognition that the very best design might otherwise be jeopardized by careless administration. In total, replacement questionnaires were posted on two subsequent occasions in each year.

The first tranche of questionnaires were dispatched in October 2010 to 560 curates and their training incumbents (this representing all but 5 of curates ordained deacon in England and Wales in 2009)⁵. Two factors had been taken into consideration in the timing of this: first, the importance of surveys arriving on the desks of potential respondents before the busy Christmas period; and second, the judgement that 15 months into a curacy was about the right juncture for both parties to make an informed evaluation of the quality and content of the training and the nature of the training relationship. Reminder questionnaires were sent out in February and April 2011.

In recognition that statistical significance is often reliant on the volume of data received, a second tranche of 444 questionnaires were dispatched in October 2011, aimed at curates who had been ordained deacon in 2010 and their training incumbents. The lower number in this second tranche is not a result of fewer new clergy being ordained, but rather a consequence of the fact that clergy had been given the option for the first time to exclude themselves from having their addresses in the public domain. Otherwise, the process was exactly the same as for the previous year; with reminder questionnaires being sent out in December 2011 and March 2012.

4.5 RESULTS

The response rate for the return of questionnaires was, as anticipated, higher for curates than their training incumbents. This was expected for three reasons. There was an

⁵ No address had been supplied for these missing five

additional stage in the process for training incumbents, that process being reliant on the good will of curates to ensure the training incumbents even received their copies of the questionnaire. Further, curates might be deemed to have a greater stake/interest in any research that might influence the quality control of training. Finally, the curate survey was 15-20% briefer than the training incumbent equivalent.

In total, over two years, 592 completed surveys were received from curates. This represents a response rate of 59%. Over the same period, 457 replies were received from training incumbents, representing 46% of the total surveyed. While, in one sense, it is disappointing that less than half of training incumbents returned completed surveys, there are a number of factors affecting the response. Not all surveys will have reached their intended recipient, either because of inaccurate addresses provided or because curates failed to pass on the survey. Further, some curacies had already broken down or the training incumbent had departed the parish. It must also be acknowledged that a survey taking 25 minutes (approximately) to complete and possibly looking at first glance more demanding still will have not been welcomed by many training incumbents, many of whom work very long hours indeed.

The survey results, once received, were inputted into an SPSS statistical programme that was employed to analyse nearly 400,000 individual pieces of data.

Chi-square (χ^2) is used throughout to evaluate the significance of variances that appear in the data, except in those cases where the cell value is too small to be useful. Where respondents have been invited to agree, disagree or register uncertainty about a statement, the data has been interrogated by grouping the 'not certain' with those who disagree.

4.6 CONCLUSION

Quantitative research, conducted via a lengthy survey, when subject to a good response rate, promises great insight into the workings of an organization that is often as mysterious to its members as it is to outsiders. A large scale research project, employing a very carefully designed questionnaire, may give an overview of the relationship of training incumbents and their curates not previously glimpsed in the life of the Church of England and the Church in Wales.

With over a thousand surveys completed and returned, this study demonstrates the huge commitment by these key practitioners to the church and to the ministry entrusted to them within it, and a willingness to invest time in something that is evidently of central importance to them. It also betokens a desire to be heard: perhaps signalling that despite this admirable commitment all is not well. The scale of the response far outstrips that which might have been expected, had the direst of warnings (see Burns, 2000) been heeded.

One outcome of this research project, made possible only by the incredibly generous assistance of hundreds of training incumbents and curates throughout the land, is the most comprehensive study of the vitally important relationship between training incumbents and curates yet undertaken.

CHAPTER 5

INTRODUCING TRAINING INCUMBENTS AND CURATES

5.1 INTRODUCTION

Prospective ministers in the Church of England and the Church in Wales are subject to a two phase training system that dates back more than a century. The first phase is college-based and academic in emphasis; while the second phase is parish-based and practical in nature. Historically (see chapter 2), the two phases have been quite distinct and administered very differently. The report, *Formation for Ministry within a Learning Church* (Archbishops' Council, 2003) colloquially known as *The Hind Report*, identifies the unsatisfactory disjunction of this process and the consonant disorientation for trainee ministers on the receiving end of a process that seeks to do first one thing and then quite a different other. The implementation of this report has resulted in college courses placing far greater emphasis on practical skills through placements, and curacies placing far greater emphasis on ongoing theological reflection. In parallel with this development, the administration has been streamlined so that the Church now refers to Initial Ministerial Education (IME) years 1-7: the first three years taking place at a theological college or course and the following three years (occasionally entering a fourth) take place in the parish. While the reality is somewhat more complex and nuanced, essentially most recently ordained clergy would recognize the process as described above.

At the end of the first phase of training, academic and college based, students are ordained as deacons in the Church of England or the Church in Wales; and customarily twelve months later as priests. This is an ontological understanding of their ministry as opposed to a functional understanding, in the sense that they remain deacons and subsequently (and additionally) priests for the rest of their lives even in retirement and irrespective of job roles. In parallel with this process, with few rare exceptions, students also become curates, assigned to a particular parish or benefice and supervised by a training incumbent⁶. Their role is to assist in the parish, undertaking all the tasks associated with being a vicar, the job to which most aspire. However, the ecclesiological understanding of the relationship is that it is the training incumbent who is the line manager and the curate the subordinate. The relationship, as will be explored later, is both trainer/trainee and supervisor/employee. Occasionally, during a training incumbent's sabbatical or following her/his departure from the parish, a curate may shoulder full ministerial responsibility for the church, although in law this responsibility strictly speaking belongs with churchwardens.

Curates, therefore, over the course of three years are likely to learn how to conduct weddings, take funerals, preach sermons, lead a great variety of acts of worship, chair committees, visit the sick, dying and bereaved and much more besides. Each parish will vary in its context, and very often curates will undertake a placement in a different setting to broaden their experience. The on the job training in the parish is supplemented by the

⁶ Historically, it has been customary to refer to the supervisor of a curate as her/his training incumbent. This is rooted in a system in which each parish had an incumbent Vicar or Rector, some of whom would be entrusted with a curate for whose training he would be responsible. However, although the church has not officially turned its back on this system, in practice there are many experienced ministers who are now charged with this responsibility despite not being incumbents. Hence, it is increasingly common and logical to speak of 'training ministers' in recognition of how the system has evolved. Nonetheless, this research project seeks to maintain continuity with official church publications which invariably use the terminology 'training incumbent'.

diocese, which takes responsibility for continued academic input, prompting further theological reflection and ensuring some degree of standardisation of training within the diocese, as well as facilitating access for curates to peer support.

The training that takes place in the parish under the supervision of the training incumbent is very largely dependent on the negotiations between curate and training incumbent. There are attempts, described elsewhere, by the Church nationally to circumscribe this training with Learning Outcomes and Working Agreements, but the vital fact remains that no two curacies are alike. Hence, the approach of individual training incumbents, and their professionalism, skill and expertise are indispensable components in the success or otherwise of this system.

The following chapter introduces the training incumbents and curates who are working together in today's Church of England and Church in Wales. Curates ordained deacon in the Church of England and the Church in Wales in 2009 and 2010 were sent surveys, a total of 1013 (559 in 2010 and 444 in 2011). In addition to completing a questionnaire themselves, the curates were also invited to pass a further questionnaire to their training incumbents.

The survey elicited completed questionnaires from 592 curates, with 457 additional responses from their training incumbents. It should be noted that while replies were received from 418 pairs i.e. those training incumbents and curates who were working together; an additional 39 training incumbents responded to the survey despite the failure of the curates who passed them the questionnaire to do so; and 174 curates responded whose training incumbents did not.

5.2 SEX

Until 1992, women could not be ordained as priests in the Church of England or the Church in Wales.⁷ Once legislation was passed by synod, the first ordinations of women to the priesthood took place in 1994 in England and in 1997 in Wales. Theological objections to the ordination of women, as advanced by two distinct parties in the Church, had thereto prevailed. Anglo-catholics had objected to the ordination of women based on their understanding of priesthood and in particular the offering of the eucharist in which the president as a representative of Christ must necessarily be male. Conservative evangelicals had objected to the ordination of women based on their understanding of headship, drawn from the epistles c.f. 1 Corinthians 11:3 in which male headship is envisaged both in the family and in the Church.

Following the first ordinations of women to the priesthood in 1994, most dioceses warmly embraced the opportunity to ordain women, but there were exceptions, e.g. Chichester and Blackburn. Nonetheless, Rosie Ward (2008) reports that in 2006, more than ten years after the first ordinations of women by which time any ‘backlog’ might have been expected to have cleared, 244 women were ordained compared to 234 men. The present survey seeks to explore whether this trend of equal numbers of men and women being ordained has continued, while examining to what extent that equality of number has spread to this cohort of training incumbents.

⁷ In 1984, legislation was passed to enable women to be ordained as Deacons in the Church of England, with the first candidates ordained in England in 1987. The diaconate is an essential element in the three-fold order of ministry in which the emphasis is on service. All priests are also Deacons, while all Bishops are also Priests and Deacons, but not all Deacons are Priests or Bishops.

Table 5.1

Sex

	N	Missing	Male %	Female %
Training Incumbents	457	0	80	20
Curates	585	7	47	53

Table 5.1 provides reassurance that there is now a gender balance that has been sustained over nearly twenty years in those being ordained. In absolute terms, therefore, it may be argued that there is no sex discrimination in the vocation to ordination process. However, until the data which refer to age, previous experience and type of ministry to which a man/woman are being ordained is analysed, there is insufficient grounds to be confident that discrimination does not appear in other guises. Anxiety about this possibility is amplified by the top row in Table 5.1.

The discrepancy between curates and training incumbents is very marked, with two consonant considerations. Male curates are much more likely to have their training supervised by someone of their own sex, while female clergy are less likely to have the opportunity to become a training incumbent than their male colleagues. The data does not allow us to make ready assumptions about bias in the system, since the apparent equivalence in gender numbers being ordained now was not matched 15-20 years ago when very many of the training incumbents were ordained. Table 5.2 demonstrates how gender parity has evolved over time.

Table 5.2:
Sex of Training Incumbents and time since ordination

	N	Male %	Female %
Missing = 6			
Less than 5 years	4	50	50
5-9 years	50	60	40
10-14 years	89	64	36
15-19 years	91	75	25
20-29 years	156	94	6
Over 30 years	61	95	5

One should not interpret the top row with any confidence, given that it is extremely rare for training incumbents with less than five years experience to be selected for the role (n = 4). However, the data does demonstrate that length of service is a better predictor of the likelihood of being offered the opportunity to become a training incumbent than sex. Table 5.2 suggests that the bias in the system against women training incumbents relates to the historic policy of the Church of England and the Church in Wales not to ordain women, and the reluctance of those appointing trainers to employ anyone with limited experience of ordained ministry themselves. In due course, the bias in the system might correct itself, provided that the church continues to ordain an equal number of male and female deacons and provided the age profile of deacons of different sex is roughly equivalent.

5.3 AGE

Table 5.3
Age Overview

	N	Under 30 %	30-39 %	40-49 %	50-59 %	Over 60 %
Training Incumbents (Missing = 5)	452	0	3	24	52	22
Curates (Missing = 5)	587	4	21	27	29	19

5 training incumbents and 5 curates neglected or declined to answer this question.

Training Incumbents are older than curates. However, there is much less discrepancy in age difference than once there was. The historic notion of the curate with minimal life experience prior to training for ordination is clearly refuted by these results. It is now rare (with only 4% under 30 years of age) for young people to make ordained ministry their first choice of profession. It is possible to point to the Gospels, which record the calling of Jesus' first disciples, many of whom had prior professions, as fishermen or tax collectors, and whose work experience (Matthew 4:19) would be put to use, as dominical precedence for ordaining men and women a little later in life. Indeed, there seems to be a remarkably even spread in the ages of ordinands once it is accepted they will have some form of prior career/work experience. It should also be noted with interest how many curates are ordained either close to or over 60. In these instances, the newly ordained are

bringing rich experience of life, not so much as having tasted another vocation as having completed and then taken early retirement from a previous career.

It remains likely, although not as overwhelmingly as it once was, that a curate will be trained by an incumbent who is older. This replicates the world of business and commerce where the manager is likely to be older than his/her employees. Nonetheless, it is important to note that the weight of age further underlines the power held by the trainer who is also in most instances the line manager. One question worthy of further investigation is whether those curates who are supervised by someone younger than themselves are more or less satisfied with their training.

Table 5.4 indicates how sex is a significant variable in predicting the age of the newly ordained.

Table 5.4

Age by sex

	N	Under 30 %	30-39 %	40-49 %	50-59 %	Over 60 %
TI (male)	362	0	3	25	50	22
TI(female)	90	0	2	17	60	21
Curates(male)	274	6	34	27	19	15
Curates(female)	311	3	10	27	37	23

The data strongly suggest that younger men, i.e. those under 40, are considerably more likely to opt for a career as a clergyperson with a significant proportion of their working life ahead of them than their female counterparts (40% compared to 13%). For the 60% of women curates who are over 50, ordained ministry is a calling that comes later in life – after children have left home; a career (coupled by that of a husband in many cases) has provided financial stability; or early (or not so early) retirement has been taken. The corollary of this is that if senior clergy appointments are made on the basis of experience as an ordained minister (clearly the case with training incumbents for example), men will continue to be disproportionately over represented and women under represented.

5.4 ETHNICITY

Table 5.5

Ethnicity Overview

	N	Missing	Black	Asian	White British	White
Other			%	%	%	%
Training Incumbents	447	10	0	0	97	2
Curates	582	10	2	0	94	4

The overwhelming majority of clergy in the Church of England and the Church in Wales are white British, a trend that seems likely to continue, given the ethnicity of the newly ordained. There is an issue of visibility, whereby black and Asian Christians are likely to see only white people wearing dog collars, with the consequent potential deleterious effect on their own vocation.

The failure of the institutional church in this country to welcome black Christians from the Caribbean in the 1950s and 1960s, despite the fact that the vast majority identified themselves as Anglicans, resulted not in the decrease of the number of black Christians in this country but in the establishment of independent black churches, many of a Pentecostal nature: a trend which once established has been replicated time and again, though the mother Church of the host nation now considers itself far more accommodating and has acknowledged its past failures.

There is a cause and effect consideration in the matter of ethnicity in the Church of England and the Church in Wales. Must we wait for a significant increase in the number of people from ethnic minority backgrounds in the pews before we can expect greater numbers of ordinands from those backgrounds, or should there be a pro-active move to ordain greater numbers of black and Asian Christians to encourage more people from ethnic minority communities to join the institutional Church? Having waited many decades for the former to emerge without much visible success, perhaps it is time to experiment with the latter solution?

5.5 FAMILY SITUATION

Table 5.6

Family Situation Overview

	N	Missing	Single %	Partnered %	χ^2	$p <$
Training Incumbents	450	7	12	88		
Curates	566	26	22	78	16.46	.001

Curates are nearly twice as likely to be single as their training incumbents. This is statistically significant ($p < .001$). However, further examination of the data is necessary to understand what that significance is given that both the age and sex profile of training incumbents and curates is markedly different.

Tables 5.7 and 5.8 show how the marital status of respondents is affected by their sex as well as their clergy role.

Table 5.7**Family situation of Training Incumbent by Sex**

Missing = 7	N	Single %	Partnered %	χ^2	$p <$
TI(male)	361	6	94		
TI(female)	89	38	62	67.55	.001

Table 5.8**Family situation of Curate by Sex**

Missing = 28	N	Single %	Partnered %	χ^2	$p <$
Curates(male)	268	14	86		
Curates(female)	296	29	71	18.87	.001

Male training incumbents are far more likely to be married than their female counterparts. From table 5.4, it is evident that a similar proportion of male and female training incumbents are over 60 (21% v 22%), it seems unlikely that this large discrepancy can be explained by the loss of a partner through death. In a similar vein, although not quite so pronounced, female curates are twice as likely (29% v 14%) to be single than their male counterparts.

Tables 5.9 and 5.10 help to explore the detail of this phenomenon further.

Table 5.9

Curates: Singleness, sex and age

		N	Single %	Partnered %
Missing = 28				
Male	Under 40	105	19	81
	40-59	123	9	91
	Over 60	40	18	83
Female	Under 40	40	48	53
	40-59	189	22	78
	Over 60	67	39	61

Table 5.10

Training Incumbents: Singleness, sex and age

		N	Single %	Partnered %
Missing = 7				
Male	Under 40	11	0	100
	40-59	273	5	95
	Over 60	77	9	91
Female	Under 40	2	50	50
	40-59	68	34	66
	Over 60	19	53	47

The age profile of male and female training incumbents is not radically different. The higher proportion of single men and women in the over 60 category may be accounted for by the persuasive hypothesis that these clergy have lost partners to death.

To explain why female clergy, both experienced training incumbents and the newly ordained, are much more likely to be single than their male counterparts, age does not appear to be a variable that assists understanding. It would appear, that though at first sight the Church has become an equal opportunities employer, employment as an ordained minister appeals only to certain women. The partner of an ordained minister is implicated in their spouse's work in a fashion that is perhaps different from any other profession. Many an ordained person's spouse works as an unpaid auxiliary for the

Church, in some cases working as long hours and carrying as heavy a load as their partner. Other facets of ministry include the surrender of the family home and having to inhabit a vicarage, and being on public display. These data suggest that men may continue to find it easier to persuade their wives to make this sacrifice than do women.

For a woman to be ordained, one of three things will ordinarily happen. She will have to face life and ministry without a partner; she will have a partner who has reached retirement age and be content to let her have a go; or she will have to find some form of ministry that does not interfere with his career. The next section explores this third possibility further.

5.6 CATEGORY OF MINISTRY

Table 5.11

Category of Ministry Overview

	N	Missing	SSFT %	SSPT %	SFT %	SPT %
Training Incumbents	454	3	2	3	90	6
Curates	587	5	7	43	49	2

SSFT = Self-Supporting Full-Time

SSPT = Self-Supporting Part-Time

SFT = Stipendiary Full-Time

SPT = Stipendiary Part-Time

Self-supporting ministry (previously referred to as non-stipendiary ministry) is a unique phenomenon. The notion of a stipend is in itself unusual. While in practice for many ministers in receipt of a stipend it is largely the equivalent of a salary (other than having to complete their own tax returns), it is premised not on providing a reward for service rendered but rather on providing the means to ensure that a minister does not need to earn a wage elsewhere. The phenomenon of a non-stipendiary minister arises when someone offers for ordination but declines an income from the Church on the grounds that it is not needed because they have independent means. However, it also arises when the institution that is the Church declines to offer a stipend on the grounds of the age of the candidate, calculating that it can only afford to train older ordinands if it does not have to pay them subsequently.

Psychologically, this can be devastating. Angela Tilby has commented “it becomes easy for stipendiary priests to see themselves as the professionals, and SSMs as mere amateurs” (Church Times, 20th June 2014: 15). We will see (in section 5.7) that self-supporting ministers give their time generously and freely; and while they may not need financial reward the affirmation of their ministry that financial recognition brings can be sorely missed. There is dominical support for adequate financial recompense (Matthew 10:10).

Hence, there is a significant ministerial issue for the Church of England and the Church in Wales concerning the satisfactory valuing of non-stipendiary ministry. This survey provides two further reasons to be assiduous in pursuing this.

Table 5.11 indicates that there are far more curates being trained as self-supporting ministers (half) than there are self-supporting training incumbents to train them (only 5%). There is a clear practical reason for this: the lack of time available on the part of self-supporting clergy to perform this task if they are part-time and the dearth of self-supporting full-time clergy altogether. Nonetheless, if one takes the view that having the necessary training gifts is the priority in the search for a suitable training incumbent, there is no reason not to suppose those gifts will not be found among self-supporting ministers. It is therefore a legitimate question to enquire whether more could not be done to facilitate the workload of such clergy to enable them to take on the training role in greater number. In the mean time, it remains evident that many self-supporting curates will not find an adequate role model in their training incumbent for the challenging task of forging a working pattern as a self-supporting minister. This concern grows in light of the next section which reveals the number of hours worked by self-styled part-time curates.

Table 5.12**Category of Ministry by Sex**

	N	SSFT %	SSPT %	SFT %	SPT %
TI missing = 7 Curate missing = 7					
TI(male)	361	2	1	93	4
TI(female)	89	2	7	78	14
Curates(male)	274	4	33	62	2
Curates(female)	311	9	52	37	2

SSFT = Self-Supporting Full-Time

SSPT = Self-Supporting Part-Time

SFT = Stipendiary Full-Time

SPT = Stipendiary Part-Time

Table 5.12 further demonstrates the gender divide. The men who are being newly ordained are significantly more likely to be pursuing ordained ministry in a full-time paid capacity than their women colleagues (62% v 37%). This can be accounted for by the later age at which women are being ordained (see 6.3) and by the number of women pursuing ordained ministry as a secondary career to that of their husband. Were self-supporting and stipendiary ministry equally prized in the Church, this might be an issue of lesser concern. However, in a context where the ordination of women has only been allowed two millennia after that of men, and where women in the episcopate remains highly controversial, these findings bear witness to a perfect storm of factors contributing to a second-class ministry. Self-supporting female curates discover that there are very few role models of female self-supporting training incumbents; that they will not be paid

for undertaking exactly the same work as their stipendiary peers; and that far fewer of their male colleagues have taken the same route through ministry.

5.7 HOURS WORKED

Table 5.13

Hours Worked Overview

TI missing = 11 Curate missing = 24	N	Less than			More than	
		40 %	40-49 %	50-59 %	60-69 %	70 %
Training Incumbents (part-time)	35	40	11	14	28	6
Training Incumbents (full-time)	411	1	16	44	27	12
Curates (part-time)	255	89	9	2	0	0
Curates (full-time)	313	7	32	40	17	4

Before possible explanations for these remarkable results are explored, some discussion is necessary concerning the reliability of the data. It is extremely difficult for clergy to measure accurately the hours they work, thus their self-reporting here must be recognized to be subjective and impressionistic. Moreover, without a job description or a clear demarcation between home and work, there is no consensus about what constitutes work. Some clergy would not count socialising with members of the parish as work, while others would. Similarly, prayer and reading may be considered by some ministers to be

part of the job, while others might consider such things as part of their ordinary Christian vocation. Furthermore, many ministers will move naturally from one sphere to another, without ever ceasing to be a priest or at the same time a mother or husband. Lastly, there is no ordained start or finish time for the 'job' and many respondents may not have a personality type that is predisposed to thorough measuring, which is likely to result in an impressionistic guess. The best hope for the reliability of the data is that on balance those who have over-estimated their working hours will be cancelled out by those who have under-estimated.

The data reveal two interesting phenomena. First, curates who are contracted to work part-time generally do (89%), while training incumbents who are contracted to work part-time often don't (59%), assuming a definition of full-time work as being more than 40 hours worked in a week. Second, training incumbents tend to work longer hours than their curates. More than twice as many full-time training incumbents (41%) work 60 hours or more a week than full-time curates (17%); while twice as many full-time curates (32%) work 40-49 hours a week than their training incumbents (16%).

Taking into account only full-time stipendiary curates, the average number of hours worked per week is 54, which compares favourably to the 58 hours a week reported by Burgess (1998: 51). When making this comparison, it should be borne in mind that Burgess's sample was small (n=20), so this finding may not be significantly different, but it may also indicate that some impact has been made by ministerial training with greater emphasis on work-life balance.

Table 5.14**Hours Worked by Sex**

TI missing = 15 Curate missing = 26	N	Less than			More than	
		40	40-49	50-59	60-69	70
		%	%	%	%	%
Training Incumbents (part-time male)	18	28	6	22	33	11
Training Incumbents (part-time female)	16	56	13	6	25	0
Training Incumbents (full-time male)	337	1	16	45	28	11
Training Incumbents (full-time female)	71	0	17	42	24	17
Curates (part-time male)	92	90	4	4	1	0
Curates (part-time female)	162	88	11	1	0	0
Curates (full-time male)	177	7	31	44	16	2
Curates (full-time female)	135	7	33	34	19	7

The data reveal more when subject to sex differentiation (see Table 5.14). Female training incumbents who are contractually expected to work part-time are far more likely to do so (56%) than their male counterparts of whom barely a quarter (28%) actually do work part-time. Similarly, 44% of part-time male training incumbents report working 60 hours a week or more, while only 25% of part-time women training incumbents say that they do so. In contrast, there is no significant sex difference in the hours worked by full-time male and female training incumbents.

Meanwhile, sex does not appear to be a factor in the number of hours worked by curates as can be seen in Table 5.14. What difference that can be found may be attributed to whether they have a part-time or full-time contract.

Why might curates be working fewer hours than those supervising them? One possible explanation is that there has been increasingly greater emphasis at training institutions on a healthy work-life balance, which many curates may have internalized. It is certainly interesting to note that the average number of hours per week worked by training incumbents is 58.5, almost identical to the number reported by Burgess (1998: 51), which may suggest that the curates in Burgess's study have provided the pool from which training incumbents have been drawn for this study. It may also be argued that 18 months into their ministry, the influence of college has not yet been overwhelmed by the pressures of parish life. Another possibility is that training incumbents simply have greater responsibilities; and that those responsibilities equal more work. A third possible explanation is that the work of training incumbency significantly increases the work load of clergy. A fourth explanation is that when dioceses are seeking training ministers, they look for those who have a healthy (or unhealthy) appetite for work.

Table 5.15

Do Curates' take full holiday entitlement?

	N	Yes %	Unsure %	No %
Missing = 9				

Male	273	65	11	24
Female	310	58	16	26

The majority of curates are taking their full holiday entitlement (table 5.15), although it remains of concern that 35% of men and 42% of women cannot affirm this with any certainty. Training incumbents were not invited to respond to this question; hence it is not possible to investigate whether there is any relationship between the reliability with which training incumbents take their holidays and that of their curates. There is no statistical significance in the take up rate of holiday entitlement between male and female curates.

5.8 CHURCH TRADITION

Table 5.16

Church Tradition: Catholic/Evangelical overview

	N	Missing	Catholic %	Central %	Evangelical %
Training Incumbents	450	7	43	8	51
Curates	585	7	39	14	48

Table 5.17

Church Tradition: Liberal/Conservative overview

	N	Missing	Liberal %	Central %	Conservative %
Training Incumbents	446	11	50	11	39
Curates	583	9	49	17	34

Table 5.18**Church Tradition: Influenced by the Charismatic movement overview**

	N	Missing	Negative %	Unsure %	Positive %
Training Incumbents	449	8	16	21	63
Curates	591	1	24	21	55

Respondents were offered three 7-point scales on which to locate themselves known as The Randall churchmanship measure (Randall, 2005: 61). The first of these scales invites clergy to identify how Catholic or Evangelical they judge themselves, including a middle point which allows them to identify neither with one wing nor the other. The second scale offers a similar opportunity with regard to the Liberal/Conservative spectrum. Thirdly, respondents are invited to identify whether they have been positively or negatively influenced by the charismatic movement.

Randall (2005: 61-63) offers a coherent argument for grouping all three points on the Catholic/Evangelical and Liberal/Conservative wings and similarly positive and negative responses to the charismatic movement, so that only those who have selected the middle point on the spectra are labelled ‘central’. This both avoids labelling as ‘extremists’ those who identify very strongly with one wing and placing too great an emphasis on a party interpretation that sees Catholics or Evangelicals as operating with a coherence that is insufficiently subtle to do justice to the way in which church people operate in the twenty-first century. Moreover, only labelling those who have consciously chosen a middle

position as 'central' is consistent with Randall's methods as well as those of Francis, Lankshear and Jones (1998).

These results for curates are similar to those reported by Randall (2005: 71) for the cohort ordained in 1994, with regard to the Catholic/Evangelical scale and the influence of the Charismatic movement. In 1994, 50% reported themselves Evangelical and 35% Catholic; while 57% considered that they were positively influenced by the Charismatic movement and 21% negatively influenced. What is remarkable is that the more recent tranche of curates are far less Conservative than their predecessors, of whom 52% were content to label themselves in this way compared to the 33% who reported themselves as being Liberal in the earlier survey. This suggests a quite significant shift in the profile of clergy over a decade and a half.

For the purposes of this research, a more significant result is that the training incumbents surveyed seem rather less likely than their curates to adopt a central position. One possible explanation for this is that those with the responsibility of appointing training incumbents actively seek to ensure a close match of church tradition between training incumbent and curate (see chapter two); and therefore deliberately select those about whose theological position they are clear. This, therefore, will favour those trainers who are clearly Evangelical or Catholic and clearly Conservative or Liberal in their position. This policy and practice, if such it be, is somewhat at odds with the church's own guidelines which require training incumbents who have 'a personal theological and spiritual stance which is creative and flexible' in both recent reports on curate training (Archbishop's Council, 2003) and (ABM, 1998).

Tables 5.19, 5.20 and 5.21 suggest that women being ordained in the Church of England and the Church in Wales today are more likely to be Catholic (42% v 35%), considerably more likely to be Liberal (60% v 36%) and marginally more likely to be positively influenced by the Charismatic movement (57% v 53%) than their male counterparts. This is not coincidental, since the Conservative Evangelical wing of the church, out of its theological convictions is less nurturing of women's ordained ministry than the Liberal Catholic movement. This phenomenon is replicated among training incumbents, whose church tradition might be expected to mirror that of their curates. Interestingly, not only are training incumbents more likely to be positively influenced by the Charismatic movement than their curates (63% v 55%), but the gender divide is no longer a reliable predictor of response. Male training incumbents are more likely to respond positively to the Charismatic movement than female training incumbents, but with curates it is the other way round, with a higher percentage of women (57%) responding positively compared to 53% of men.

Table 5.19
Church Tradition: Catholic/Evangelical by sex

TI missing = 12 Curates missing = 15	N	Catholic %	Central %	Evangelical %
TI(male)	356	31	6	53
TI(female)	89	47	16	37
Curates(male)	272	35	10	55
Curates(female)	305	42	17	41

Table 5.20
Church Tradition: Liberal/Conservative by sex

TI missing = 16 Curates missing = 16	N	Liberal %	Central %	Conservative %
TI(male)	353	44	11	45
TI(female)	88	71	14	14
Curates(male)	272	36	18	46
Curates(female)	304	60	17	23

Table 5.21

Church Tradition: Influenced by the Charismatic movement by sex

TI missing = 13 Curates missing = 8	N	Negative %	Unsure %	Positive %
TI(male)	355	15	21	65
TI(female)	89	17	25	58
Curates(male)	274	26	21	53
Curates(female)	310	21	22	57

5.9 CHOOSING A PARTNER

Table 5.22

Factors influencing choice of training partner for Training Incumbents and curates

Affirming	TI			Curate			χ^2	<i>p</i> <
	N	Missing %		N	Missing %			
Personality Fit	449	8	74	578	14	75	0.95	NS
Church Tradition	447	10	54	578	14	66	13.70	.001
Pressure from diocese	449	8	19	574	18	17	0.54	NS
Parish was right	448	9	85	578	14	84	0.14	NS
Theological college	446	11	16	575	17	3	20.64	.001

Table 5.23**Factors influencing choice of training partner for Training Incumbents by sex**

Affirming	N	Missing	Male %	Female %	χ^2	$p <$
Personality Fit	445	12	75	68	1.88	NS
Church Tradition	443	14	57	42	6.77	.01
Pressure from diocese	445	12	17	23	1.66	NS
Parish was right	444	13	86	82	1.10	NS
Theological college	442	15	18	7	6.75	.01

Table 5.24**Factors influencing choice of training partner for Curates by sex**

Affirming	N	Missing	Male %	Female %	χ^2	$p <$
Personality Fit	571	21	75	74	0.12	NS
Church Tradition	571	21	67	64	0.53	NS
Pressure from diocese	568	24	13	20	4.98	.05
Parish was right	571	21	84	85	0.30	NS
Theological college	568	24	9	6	2.43	NS

Tables 5.22, 5.23 and 5.24 discount those clergy who have declined or neglected to answer the questions and those who registered uncertainty.

According to Table 5.22, training incumbents privilege the appropriateness of the parish above all other factors (85%) when deciding whether to take on a particular curate. That percentage figure (84%) is almost matched exactly by curates who also rank this factor highest. Similarly, both accord 'personality fit' second place, with a nearly identical percentage approval rating (74 v 75%). That the former outranks the latter is worthy of comment in light of Burgess's seminal study *Into Deep Water* (1998) which identified myriad problems experienced by the newly ordained, all of which related to difficulties in the training relationship. It seems for a small percentage the importance of this has not registered or been believed. It is not easy for outsiders to appreciate the intensity of the relationship between training incumbent and curate, in many cases seeing each other every day (often one to one), the only two employees in the parish and dependent on each other. In addition, a training incumbent may have spent years without a close colleague, while the curate has resettled far from home and his/her support network. With significantly greater power in the relationship, the threat to the training incumbent's wellbeing is not quite so pronounced. Training incumbents can impose some distance in the relationship if it becomes painful; can order the curate's duties so that they impinge on her/his ministry less and can bring the relationship to an end if necessary with less severe impact on their families and accommodation.

While both parties award third place to the importance of church tradition, unsurprisingly curates attach rather more weight to this. This is statistically significant ($p < .001$). It may

be noted that those who have the power in a relationship are more confident and comfortable about working with someone of a different church tradition. Moreover, as noted above, theological flexibility, is a requirement of training incumbents, while no such expectation is laid upon curates.

The other apparent difference relates to the theological college attended by the training incumbent/curate. While in both cases, this is ranked the least important factor, the 16% of training incumbents who view it as important outweigh the 3% of curates who do so ($p < .001$). The most likely explanation for this is the way in which colleges have become increasingly broad, with many more ordinands being trained on non residential courses, meaning that the college attended by a student is a result of his/her geography rather than his/her church tradition. This phenomenon is more likely to occupy the purview of curates than training incumbents who in many cases are decades on from their initial college based training experience.

Table 5.23 demonstrates that these two factors – church tradition and the theological college attended – also divide training incumbents according to their sex. While there is no significant difference in the importance attached to personality fit, the parish or pressure from the diocese by male and female training incumbents, they do differ in their respective weighting of the connected factors of church tradition and theological college attended. Men accord importance to the church tradition of the curate (67%) in significantly greater proportion ($p < .05$) than women (52%). Interestingly, this difference is not replicated in the findings in table 5.24 as they relate to curates. It is therefore a reasonable assumption that this may largely be accounted for by the fact that the average

male training incumbent has been ordained longer than the average female and therefore belongs to a previous age in the Church of England and the Church in Wales when factions and parties were in greater evidence; and when therefore it would have been of greater importance to ensure that one's partner belonged to the same party.

Of further interest and concern is the evidence that women curates (see table 5.24) are significantly more likely to identify pressure from the diocese as a factor in influencing their choice of partner than their male counterparts ($p < .05$). Almost one-quarter (23%) of female curates compared to 15% of male curates consider pressure from the diocese to have influenced their decision. It should be said that these data are subjective. It is conceivable that the director of ministry in a diocese or its Bishop may invite two curates to work with a prospective training incumbent, using the identical process, with one curate not viewing that invitation as bringing pressure to bear on the decision while another (possibly female) considering herself under a weight of pressure and expectation. That those responsible for placing curates are not consciously pressurizing women more regularly than men is no reason to dismiss these findings. In order to achieve an entirely level playing field, some regard must be given to a landscape which militates against the thriving of women ministers and their consonant self-confidence.

Table 5.25

Pairings by sex from a Training Incumbent perspective

Missing = 15	N	Male curates %	Female curates %
Male Training Incumbents	352	52	48
Female Training Incumbents	90	36	64

Table 5.26

Pairings by sex from a Curate perspective⁸

Missing = 15	N	Male TIs %	Female TIs %
Male Curates	215	85	15
Female Curates	227	74	26

Tables 5.25 and 5.26 demonstrate how the dearth of female training incumbents currently in the system impinges on the training relationship between training incumbents and their curates. While male curates are overwhelmingly likely (85%) to have a training incumbent of the same sex, it is relatively unusual for a female curate (26%) to be afforded the same consideration. That dioceses, where they are able, assign female training incumbents (64%) to female colleagues demonstrates that same sex pairings are

⁸ Note that while training incumbents were invited to identify the sex of their curate, curates were not invited to identify the sex of the training incumbent. Hence, this data is derived from the surveys returned by training incumbents only.

considered desirable. It is possible to understand why dioceses should encourage same sex pairings in the light of the formational nature of clergy training. The training incumbent's task is not purely functional, but also concerns character building, imparting spiritual discipline and the modelling of how to live life as an ordained minister. This raises the question as to how appropriate it is that there are so many women new to ordained ministry whose primary mentor and model is not another woman, given that we have already seen in sections 5.3, 5.5 and 5.6 how different life and ministry so often are for a woman compared with her male colleagues.

All this provides further weight to the argument that proactively searching for good female training incumbents should be a matter of priority for bishops and the Diocesan Directors of Ordinands.

5.10 THE PARISH AND THE CHURCH

Table 5.27

The training incumbents' parish

	All (N = 449) %	Male (N=361) %	Female (N=88) %
UPA	11	11	11
Urban	23	24	18
Rural	31	26	51
Suburban	35	39	19

NB 8 missing cases

Table 5.28

The number of churches for which training incumbent responsible

	All (N = 449) %	Male (N=361) %	Female (N=88) %
One	37	39	29
Two	24	23	27
Three	12	13	11
Four	11	10	15
Five +	16	15	18

NB 8 missing cases

Table 5.29**The size of total congregations for which training incumbent responsible**

	All (N = 449) %	Male (N=361) %	Female (N=88) %
0-49	4	2	12
50-99	25	21	42
100-149	32	33	29
150-199	17	19	9
200+	21	24	7

NB 8 missing cases

A training incumbent is most likely to be responsible for a single church in a suburban parish, with a congregation that averages between 100 and 150 on Sunday. That the suburban curacy is more typical than the rural curacy (although only 35% compared to 31%) should provide some pause for thought, given the plethora of vacancies in rural benefices and the dearth of suitably qualified or motivated clergy to fill them. Table 5.28 suggests that curates are more likely to be trained in a setting in which there is a maximum of two churches in the benefice. Given the proliferation of multi-parish benefices and the difficulty in filling such posts, an explanation is required. The first possibility is that the more churches in the benefice, the greater the workload of the incumbent and thereby the less time available for supervising the training of a colleague. The second possible explanation is that a greater number of smaller churches are considered to be able to provide fewer training opportunities than a single larger church. A third possibility is that curates, by and large, may not opt for rural ministry as their first choice of title post. A final possibility is that there may be a perception amongst diocesan authorities that rural clergy are not as talented as their urban colleagues.

Whichever explanation pertains (or combination of possible explanations), it is noteworthy that women are more likely to find themselves in multiple church benefices (71% compared to 61%) than their male colleagues. Even more marked is the prevalence of women in rural ministry (51% of female training incumbents compared to 26% of male training incumbents). Given that those female training incumbents are more likely to have female curates (64%) according to Table 5.25, it seems, perhaps unwittingly that the Church is preparing a future in which women will be found ministering in the countryside while men will inhabit the towns.

Table 5.29 reveals female training incumbents responsible for smaller churches (congregations of less than 50 in number), with 12% of female training incumbents ministering in such places compared to only 2% of male training incumbents; while 24% of male training incumbents oversee churches whose congregations exceed 200 compared to only 7% of female training incumbents. Again, if the pattern is to privilege same sex pairings where possible, a pattern that may well increase as more women training incumbents come on stream, it is possible that this phenomenon may continue. Men will be trained to lead larger churches, while women are trained to lead smaller churches.

It is also useful to correlate these findings with those of the previous section (5.9) in which it was revealed that curates privilege the parish over the personality of the training incumbent in making their choice of title post. If therefore the most desirable parishes (suburban, single church and over 100 people in the congregation) are much more often

run by men, it seems unsurprising that female training incumbents are significantly in the minority.

5.11 PRIOR EXPERIENCE OF TRAINING INCUMBENTS

Table 5.30

Length of time in ordained ministry for Training Incumbents

	All (N = 449) %	Male (N=361) %	Female (N=88) %
Less than 5 years	1	1	2
5-9 years	11	8	22
10-14 years	20	16	36
15-19 years	20	19	26
20-29 years	35	40	11
30 years +	14	16	3

NB 8 missing cases

Table 5.31

Length of time in present appointment of Training Incumbents

	All (N = 449) %	Male (N=361) %	Female (N=88) %
Less than 2 years	8	7	11
2-4 years	26	25	32
5-9 years	40	38	46
10-19 years	24	27	11
20 years +	2	3	0

NB 8 missing cases

It is clear from Table 5.30 that the majority of training incumbents have 15 years or more experience as an ordained minister, rather more so in the case of men, the majority of whom have more than 20 years of experience of ordained ministry. In some cases, this will be the only work experience training incumbents have, but it suggests that the system tends to privilege experience of ordained ministry over and above other life experience, even one suspects where that experience is directly analogous with the role of training incumbent. This, it may be argued, neglects a gift oriented approach to the selection of training incumbents.

There is also, as might be expected, a tendency to allow training incumbents to settle in a new post before asking them to take on the responsibility of training a new curate. Only 8% find themselves in this role in the first two years of a new post. It should also be borne in mind that this relatively small number includes a significant number of those who have inherited a curate upon taking up a new post.

Table 5.32

Training Incumbents less than 2 years in post

N = 33	Yes %	Uncertain %	No %
Did you inherit your curate?	61	3	36

5.12 THE MOTIVATION OF TRAINING INCUMBENTS

Table 5.33

Factors important in the decision to become a Training Incumbent

	N	Yes %	Uncertain %	No %
A calling to be a trainer	452	80	13	7
The need for extra pair of hands	451	34	12	54
Expectation from diocese	452	42	18	41
Pressure from the diocese	449	9	15	77
Expectation from the congregation	452	21	16	63
Pressure from the congregation	451	5	15	80
Having been a trainer previously	452	50	5	46
Inherited from previous TI	452	12	5	83
Being able to make time	451	67	17	16
Having a curate is a sign of success	452	17	12	71

Table 5.33 has excluded responses from those who declined or neglected to answer the question.

The motivation of the training incumbent is critical in underpinning a healthy approach to training. While there is much reason to be encouraged by the 80% of training ministers who consider themselves to have been called to become a trainer, the number who have

not discerned a clear call should not be neglected. This number equates to nearly one hundred men and women (n=95) in this sample alone who are undertaking a vital role in the life of the Church of England and the Church in Wales without a clear sense that it is something that they are meant to be doing. There are a number of ‘innocent’ explanations for this. Some respondents may not use the vocabulary of ‘calling’, but would still articulate a clear vocation if pressed further. Others may not have discerned a gift in themselves for the ministry of training a colleague, but still may be warmly affirmed by their curate colleagues and/or diocesan officers. Nonetheless, it seems unlikely that this is sufficient explanation, which suggests there remain a number who are training others without a vocation to do so. We will investigate later how this relates to the discontent that still features among some curates.

That 35% of training incumbents testify to the need for an extra pair of hands may also be the cause of some misgiving at diocesan headquarters. *Beginning Public Ministry* (Advisory Board for Ministry, 1998) and *Shaping the Future* (Archbishops’ Council, 2005) which provide the chief source of guidance from the Church nationally as to what is required of its training incumbents both warn against ‘merely wanting an assistant’ and do so to make a distinction between that desire and the ‘genuine desire to be at training incumbent’. This polarisation may not be entirely fair or practical. We have seen in Tables 5.23 and 5.24 how significant both parties consider the right parish in arriving at a decision to work together. The parish that provides a potential curate with a sufficiency and variety of opportunities is highly likely to be a busy, thriving enterprise that places high demands upon its incumbents. It is therefore not unreasonable of those incumbents to seek assistance in return for a commitment to provide high quality training to a new minister. A difficulty only arises where assistance is sought without the concomitant

provision of adequate training. We may also note that 50% of training incumbents have had curates previously, who will often have left a gap upon their departure needing to be filled. Consonant with the qualification above, it is not unreasonable for an incumbent to desire to see that gap filled.

It is also interesting to note that while less than 10% of training incumbents report being pressurised by the diocese to accept a curate, more than 40% are conscious of an expectation. This figure mirrors the 50% who have previously trained a curate; and provides evidence of a system in which some incumbents and some parishes become production lines. We will investigate later the extent to which training incumbents are appraised.

The survey also reveals that 12% of training incumbents inherit curates when they take up a new post in a parish. Some comment is necessary here. The view of the Church nationally and individual dioceses is that training incumbents need to commit to a long term relationship. Like much in the Church of England and the Church in Wales, the guidance is broad brush. *Beginning Public Ministry* (Advisory Board for Ministry, 1998) envisages training incumbents remaining in post for the majority of the three/four year training period. Some dioceses e.g. Coventry stipulate that the training incumbent is not to depart until the curacy is over, while others e.g. Guildford and Canterbury specify two years. There is a tension here. We have seen that 66% of training incumbents have been in post in excess of 5 years (table 5.31) just the period of time when an incumbent might first start to entertain the idea of moving on. The best trainers may often be the ones who are seeking to develop themselves and in some cases this might mean pursuing a new post.

The new training incumbent will have been recruited in the knowledge that s/he will have a curate to supervise and many advertisements for clergy posts specify the importance of being able to do this well. However, inevitably, occasions will arise when an incumbent is recruited with other priorities to the forefront, and their ability as a trainer may be questionable. When this occurs, the curate's training can suffer.

Table 5.34**Factors important in the decision to become a Training Incumbent by Sex**

	N	Male assent %	Female assent %	χ^2	<i>p</i> <
A calling to be a trainer	446	80	78	0.36	NS
The need for extra pair of hands	446	37	27	2.97	NS
Expectation from diocese	446	40	45	0.62	NS
Pressure from the diocese	445	8	8	0.03	NS
Expectation from the congregation	448	23	11	6.36	.05
Pressure from the congregation	447	6	1	3.17	NS
Having been a trainer previously	448	55	28	20.47	.001
Inherited from previous TI	445	12	11	0.02	NS
Being able to make time	447	67	65	0.18	NS
A curate is a sign of success	448	16	21	0.82	NS

There are two results to note from Table 5.34. First, men draw much more on their previous experience than women. This is unsurprising given the historical situation in which many fewer women would have had prior opportunity to occupy the role as a training incumbent. Second, men testify to experiencing a much greater expectation from the congregation than women (28% v 14%). This should also not surprise us since it relates to the first finding. Since far fewer women have previously had experience as a training incumbent, far fewer will have congregations with prior experience and therefore expectations of having curates.

Table 5.35

Factors important in the decision to become a Training Incumbent, taking account of prior experience of being a training incumbent

Prior Experience	N	Yes %	No %	χ^2	$p <$
A calling to be a trainer	445	85	72	10.05	0.05
The need for extra pair of hands	444	38	30	02.47	NS
Expectation from diocese	445	46	35	4.63	0.05
Pressure from the diocese	442	7	11	2.12	NS
Expectation from the congregation	445	22	20	0.13	NS
Pressure from the congregation	444	4	6	0.94	NS
Inherited from previous TI	444	11	13	0.27	NS
Having been a trainer previously	444	79	1	256.59	.001
Being able to make time	444	70	62	2.76	NS
A curate is a sign of success	444	16	20	1.09	NS

Table 5.35 has excluded responses from those who declined or neglected to answer the question.

The first thing to be noted is that those who have previous experience of being a training incumbent report in greater number a confidence in their calling to be a trainer (85% compared to 72% without previous experience). This suggests that, for a number, calling is tested through experience – that discovering that they enjoy it, are good at it and that it enriches their ministry and that of the parish is taken as confirmation that this is indeed

something there are meant to do. Conversely, nearly 30% of those who have not previously trained a curate engage in the enterprise less confident that this is something they are meant to be doing, presumably in the hope that the call will be clarified in the process.

It is also interesting to note that those who have trained curates previously are more sensitised to diocesan expectations ($p < 0.05$). Since only 10% of those conscious of those expectations experience this as pressure, this finding should not be too great a cause for concern. However, one possible explanation for this difference is that certain parishes do continue to be thought of and think of themselves as training parishes that can be relied upon to provide a nurturing home for a new curate. While this can be seen as healthy in that it provides for good practice to be consolidated, it can become toxically unhealthy if there is insufficient appraisal and oversight to ensure that the evaluation of a placement is adequately robust on every occasion.

5.13 CONCLUSION

This chapter clearly identifies that training incumbents and curates have much in common with each other, but also many important differences.

The first conclusion is that following the first ordination of a woman as priest in the Church of England in 1994, men and women are now being ordained in roughly equal numbers. However, the historic refusal on principle to ordain women results in a pool

from which training incumbents are drawn being male dominated, with little evidence of proactive steps to remedy this. The net effect of this phenomenon is that female curates are far less often likely to be offered a trainer and role model of the same sex as their male counterparts.

The second conclusion is that while training incumbents are generally older than their curates, the archetypal curate in their early/mid-twenties is now consigned to history. Three quarters of curates are being ordained after the age of forty. This results in huge amounts of life experience in other professions being imported into ordained ministry with the consonant very significant implications this has for the trainer and trainee.

The third conclusion is that the women who are currently being ordained are older than the men, a finding that suggests that a combination of society and the church place barriers before young women, especially young women with families, opting for ordained ministry as a first choice of career.

The fourth conclusion concerns ethnicity and is stark. Historically, the leadership of the Church of England and the Church in Wales has been white; and given the cohorts in this sample will continue to be white for the foreseeable future.

The fifth conclusion is that the vast majority (90%) of training incumbents are full-time stipendiary ministers, but are training a cohort where very many (just over 50%) are not.

The difficulty here is not just one of inadequate role modelling but of a dearth of experience among training incumbents of a valuable and increasingly common category of ministry.

The sixth conclusion is that the majority of part-time training incumbents do not work part-time i.e. less than forty hours a week. Moreover, of those who do work full time 39% exceed sixty hours a week, considerably more than the European Directive of 48 hours a week. This means that many of those being trained are being supervised by individuals either with a huge appetite for work or on the brink of exhaustion or both. In contrast, the curates themselves work fewer hours on the whole than those supervising them.

The seventh conclusion is that dioceses prefer training incumbents who are clear where they stand on the Liberal/Conservative and Catholic/Evangelical spectrum, perhaps so that they can effectively match up pairs according to their churchmanship. New ministers are more likely to be Liberal than Conservative, more likely to be Evangelical than Catholic and more likely to be positively influenced by the charismatic movement than negatively. However, the evangelicalism is much more pronounced among male curates while they are much more conservative than their female counterparts.

The eighth conclusion is that both training incumbents and curates place the parish above all else as the factor in deciding upon a partner, with personality fit in second place. However, the church tradition of the partner is more important to curates than training

incumbents. When the findings are examined further, it becomes apparent that it is the male training incumbents who are more nervous than their female colleagues of working with someone from a different tradition. In a similar way, female curates are shown to be significantly more likely to experience pressure from the diocese than their male counterparts.

The ninth conclusion is that the training parish is most likely to be suburban, single church with 100-149 in the congregation on the average Sunday. It is least likely to be UPA, more than two churches in the benefice and have less than 50 members in the congregation. Men are more likely to be the incumbent of the ideal parish, which suggests both that women are less likely to 'get the best jobs' while at the same time dioceses are being proactive in finding good female training incumbents in less likely places.

The tenth conclusion is that most training incumbents have at least 15 years' experience of ordained ministry and have been in their present post more than two years. Those training incumbents with less than two years in their current post are likely to have inherited a curate upon arrival in the parish.

The eleventh conclusion is that the overwhelming majority of training incumbents are motivated by a vocation as a trainer, with a recognition of the costly time commitment the second most influential factor. Men, it seems, are more likely to be mindful of the expectations of the congregation.

It is encouraging to find that training incumbents are motivated by vocation; have great experience of ordained ministry and parish life to share; offer curates a wide variety of parish settings. It is more troubling to note the under representation of women, people of colour and self-supporting ministers. In parallel, it is encouraging to find curates coming to ordained ministry with rich life experience; male and female in equal numbers and taking such care for the place in which they are to minister. It is of concern that women are less likely to be stipendiary, younger and have a partner to share the joys and sorrows of ministry.

CHAPTER 6

PSYCHOLOGICAL TYPE

6.1 INTRODUCTION

In this chapter, a definition of personality will be ventured. This will be followed by an essay to describe three of the most important personality theories, those of Cattell, Eysenck and the Big Five. Each of these theories will be evaluated, with special reference to a theological understanding of personality. An assessment of their suitability for this research project will be offered before an exploration of the merits of psychological type theory. The chapter will continue with an analysis of how psychological type theory may inform an understanding of ministry in the Church of England and the Church in Wales. The final section of the chapter will summarize previous research into psychological type and clergy in the aforementioned churches, before concluding with the findings of the current research.

6.2 CHARACTER

Character has been an important theological concern throughout Christian history. Not only does Scripture detail the elements of a good character, cf. Colossians 3.12-14 and Galatians 5.22-23, but it also commends to the believer a variety of means whereby good character may be attained: through focusing on Christ (Hebrews 12.2), perseverance (Galatians 6.9), suffering (1 Peter 3.14), watchfulness (Philippians 3.2) and love (1

Corinthians 12.31). Similarly, the Bible abounds with warnings about those habits and practices that lead to bad character, most notably in the book of Proverbs.

Character may therefore be defined as that which has moral value and can be improved or subject to deterioration (Francis, 2005: 7). While this is of supreme interest for moral theologians, it is also of concern for development psychologists who espouse the essential malleability of character (Macquarrie & Childress, 1986: 82)

6.3 PERSONALITY

Following on from this definition of ‘character’ it is helpful to think of ‘personality’, by way of contrast, as being fixed: “the sum total of all the behavioural and mental characteristics by means of which an individual is recognized as being unique” according to James Lawrence (2004:124), speaking from a theological perspective. In the same way, most psychologists have also embraced a definition of personality that is set.

Michael Eysenck (2012: 261) identifies four key words in a fuller definition of human personality. The first of these is ‘stable’, embracing the notion that an individual given the same set of circumstances will behave in a very similar way on separate occasions. The second word employed by Eysenck is ‘internal’, denoting the fact that what determines external behaviour, as witnessed by others, is informed by something inside us. Thirdly, he speaks of ‘consistency’: that personality is not variable but constant over time. The final word of significance in a definition of personality, he contends, is ‘different’, recognizing that the emergence of unique personality is rooted in individual difference.

Along with Francis and Robbins (2004), Cattell (1965: 25) emphasizes the value of the construct of personality in predicting behaviour. It is the predictive power of personality theory and the measuring of it that makes it so attractive to scientists and such a gold mine for researchers. Eysenck (1970:2), Cattell's contemporary, offers the following helpful definition: "Personality is the more or less stable and enduring organization of a person's character, temperament, intellect, and physique, which determines his unique adjustment to the environment".

However, it would be mistaken to assume from the foregoing that there is broad consensus in the scientific community about personality and how best to describe and circumscribe it. The difficulty arises over what should or should not be included in these all-encompassing definitions. This confusion may generate heated philosophical debate, but it is of little use in attempting to provide a consistent measure by which scientific comparisons may be made. As Francis (2005) describes, definitions of personality currently include normal deep-seated personality; abnormal psycho-pathologies; and surface, pejorative descriptions of individual difference. This is not helpful.

Many psychologists, like Cattell, would privilege psychology (with its scientific approach) above other disciplines. However, the purpose of this chapter is to explore the potentially creative dialogue between psychology and theology.

Genesis chapter one, the opening chapter of Hebrew and Christian scriptures describes the creation of human beings, who are created male and female in God's own image (Gen

1:27). The conclusion of this chapter presents the reader with the divine verdict that all God has made is 'very good' (Gen 1:31). This record of the divine imprint coupled with the divine approval has enabled theologians to argue for the equality of the sexes; racial equality and the end of slavery and has informed theologies of sexuality and disability. The account of the Fall, as recorded in Genesis chapter three is an affirmation that the divine intention has not yet been perfected. Eve and then Adam's consumption of the forbidden fruit is an account of how the sin of disobedience thwarts God's purpose. It has been utilized by theologians to account for the persistence of inhumanity across the world and through history and to account much of humanity's struggle in this world.

God creates some people female and others male. God creates people of Chinese ethnic origin, Slavic, Hindustani and myriad others. God creates those who are gifted at sport or music or dancing or literature or with a facility for arithmetic. God creates both left handed and right handed people. In the same vein, God creates different personality types. No one type is better than another cf. Galatians 3.28, but simply the hallmark of an inventive God who loves to create. Meanwhile, the morally improvable notion of character makes space for human beings (given free will) to do all kinds of things not intended by their Creator. We may make judgements about the character of the individual based on what they choose to do with their free will; urge them to repent and reform or condemn the worst behaviour. A man cannot (without surgery and hormone replacement therapy) change his sex, but he may change his behaviour. He may not change his personality, but he may reform his character.

The Gospels tell us much about St Peter, a loud extravert sort of man: the first to speak and act, full of passion and enthusiasm. Jesus takes these qualities and employs them for the Kingdom. Peter is no longer to be a fisher of fish but to be a fisher of men (Luke 5.10). What this means in practice is that the disciple who is the first to speak on the Mount of Transfiguration (Luke 9.33), even though he did not know what he was saying, is also the first to address the crowd on the Day of Pentecost (Acts 2.14) providing a hermeneutic for the thousands at the time and the millions since to understand the pouring forth of the Holy Spirit. There are aspects of Peter's personality, it is being argued, that are fixed; and yet aspects of his character that are improved by experience and exposure to the person of Christ. Peter's eloquent account of the Spirit's coming and the significance of Jesus' death and resurrection, evidence of his readiness to speak without preparation (fixed personality) are complemented by his new-found courage to address a large crowd which might be hostile to his message (character development). So it is, potentially, with us all.

The key theological question for personality theory is the extent to which each individual is intentionally imbued with a personality type by the Creator. Given the great variety to be found in creation, as testified to by Genesis chapter one, and celebrated by scientists who still almost daily discover new species, and the variety of spiritual gifts noted by St Paul in 1 Corinthians 12, Romans 12 and Ephesians 4, a variety of personality types might be expected. If the personality that each of us possesses originates in the divine purpose, a theory is required that reflects this.

In the next section, noted theories of the twentieth century will be described and evaluated in relation to their suitability for a project that is theologically conceived.

6.4 TRAIT THEORY

6.4.1 Raymond Cattell

Raymond Cattell (1905-1998) was one of the century's most prolific and respected contributors to the field of personality research. He was the author of some 50 books and 500 articles, detailing his research. That research led him to develop a trait oriented theory, a structure based systems theory (Ryckman, 2000) that argued for a genetic origin to personality traits, modified by learning.

Famously, Cattell, drawing heavily on the work of Allport and Odbert (1936), developed the scientific tool of factor analysis. Initially raiding the 1925 edition of Webster's New International Dictionary, he identified 4,500 adjectives that were in some way descriptive of human behaviour. Identifying which adjectives semantically overlapped, he was able, in time, to reduce that number to 180, before penultimately arriving at what he described as 16 primary order personality factors, which in turn resulted in four higher order factors (Francis, 2005: 16). Each factor is represented by a letter of the alphabet, although a number of letters are omitted. The factors include: A - reserved/outgoing; B - less intelligent/more intelligent; C - emotionally less stable/emotionally stable; E - deferential/dominant; F - serious/lively; G - expedient/rule conscious; H - shy/socially bold; I - tough minded/sensitive; L - trusting/vigilant; M - practical/abstracted; N - forthright/private; O - self-assured/apprehensive; Q1- conservative/open to change; Q2 -

group dependent/self-reliant and Q3 - tolerant of disorder/perfectionist; Q4 - relaxed/tense. He was later to introduce two other factors for adolescents: D – phlegmatic/excitable and J - vigorous/withdrawn. However, the number of factors he considered valid for children were reduced because results were not invariably clear.

According to Cattell, traits are relatively permanent and broad-reaction tendencies that serve as the building blocks of personality (Ryckman, 2000: 308). He makes three distinctions: the first between constitutional and environmental-mold traits, effectively nature versus nurture. Some traits arise because of our genetic inheritance while others are caused by the environment in which we grow up. The second distinction is that between ability traits, temperament traits and dynamic traits. The last is concerned with why and how someone is moved to do what he does (Cattell, 1965:165). He subdivides dynamic traits into attitudes, sentiments and ergs. Attitudes are specific in a particular situation; sentiments are large, complex attitudes. An erg is an innate psychophysical disposition e.g. parental, mating and acquisitiveness (Ryckman, 2000:321). The final distinction that he makes is between surface traits and source traits. Cattell identifies 46 surface traits, traits which are readily evident to an observer, while source traits, of which he counts 16 are those which underlie the surface traits. The result is the development of his 16PF questionnaire. These 16 factors are unable to process all deviant behaviour, including that of psychotics, a further additional 12 factors being necessary to navigate the realm of psychopathology.

Criticisms of Cattell include that of the difficulty of replicating the 16 factors scientifically (Cooper, 2010:45); the failure to make proper allowance for the role of the

environment in influencing behaviour (Ryckman, 2000: 325) and the subjectivity of the initial list of adjectives/factors, drawn as it is somewhat arbitrarily from psychological literature to supplement the dictionary trawl (Eysenck, 1970: 133). In summary, Francis (2005: 42) notes that some have accused Cattell of “simply creating poor measuring instruments”. Nonetheless, his work is seminal in the enduring popularity of trait theory and of the development of the Big Five Factor Model.

6.4.2 Hans Eysenck

Hans Eysenck (1916-1997), a contemporary of Cattell, was born in Berlin but driven from his homeland by the rise of Nazism, arriving in England which provided him with a home base for his research work. His son, Michael Eysenck, became a leading psychologist in his own right.

Eysenck’s typology is hierarchically organized, consisting of types, traits and habits (Ryckman, 2000: 353). He identified four levels of behaviour organization. In the first instance, there are specific responses, which occur once and may or may not prove typical of the individual. At the second level, there are habitual responses in which behaviour is repeated in similar situations. At the third level, Eysenck identifies traits, which he defines as “co-variant set of behavioural acts” (Eysenck, 1970: 10), theoretical constructs based on those habitual responses. At the highest level, he identifies types which he defines as “a group of correlated traits” (1970: 13).

On the basis of numerous factor analyses of personality data gathered from around the world, he derived two types that could readily be labelled: introversion/extraversion and stability/neuroticism. Later, he postulated a third type: control/psychoticism, arguing that one dimension alone could not account for all psychological disorders, requiring two dimensions orthogonal to each other (Eysenck, 1970: 10).

Subsequently, he developed the widely used *Eysenck Personality Questionnaire* (Eysenck & Eysenck, 1975), preceded in earlier years by the Maudsley Medical Questionnaire (Eysenck, 1959) and the Eysenck Personality Inventory (Eysenck & Eysenck 1964), amongst other instruments. Eysenck maintained that there was a strong genetic basis to his three primary types on the basis that the same three personality types are found across cultures and national groups; the types show stability within individuals over long periods of time; and evidence of twin studies is consistent with the hypothesis (Ryckman, 2000: 369).

Eysenck's model is biological, in plain opposition to social learning theories that fail to explain why children growing up in the same home environment display such wildly different personalities (Cooper, 2010). One of the key components of Eysenck's theory is that it assumes a clear continuity between psychological health and psychological pathology. The psychologically ill display a particular concentration of intensity of characteristics which are present in the healthy population. (Francis, 2005: 29). As the control/psychoticism dimension was developed by Eysenck, so his definition of extraversion was also modified, making sociability its key component and transferring impulsivity to this new scale, while at the same time maintaining the absolute

independence of the scales: the theory asserting that it remains impossible to predict where an individual will be placed on one axis from his/her position on another axis (Eysenck, 1970: 25). Eysenck offers Carl Jung as validation for the independence of extraversion and neuroticism. The latter personality type may be described as anxious, worrying, frequently depressed, poor sleepers, overreacting and finding it difficult to get back on an even keel.

There is much value in this analysis, as there is in the identification of those high on the psychotic scale as being cruel and inhumane, lacking in empathy and fellow feeling. However, one must question the value of labelling substantial swathes of the ordinary population in this way. The language of neuroticism and psychoticism may well have strong scientific and thereby neutral foundation, but in popular understanding such terminology is negatively loaded, and therefore of limited application.

The abiding concern about Eysenck's theory of personality is that it inadequately accounts for the situational dimension (Ryckman, 2000; Cooper, 2010), attributing as it does everything to genetics. While the control/psychotic axis remains relatively undeveloped theoretically, Eysenck had failed to account for every aspect of personality functioning.

Nevertheless, together with Cattell, Eysenck's work has led to trait theory being accepted by many as the most persuasive explanation of the way in which personality develops and functions.

6.4.3 Big Five Theory

One prominent theory that has gained considerable purchase in contemporary psychology is the Five Factor Theory, sometimes labelled Big Five. This theory, a development of the work of Allport (Allport & Odbert, 1936) and Eysenck (1970), maintains that human personality can be entirely or very largely explained in terms of five factors or traits. The principal proponents of this theory are Paul Costa and Robert McCrae (1992), although there are many who have ploughed a similar furrow. Costa and McCrae employ the acronym OCEAN for their theory.

O is for Openness, arguably one of the more controversial factors identified in this theory. It refers to openness to new experiences as opposed to those who are comfortable with the familiar rather than the narrow minded (Ryckman, 2000: 655). Other versions of five factor theory label this trait as Intellect, which ranges over intelligence to creativity. C is for Conscientiousness, embracing competence, order, duty and self discipline, which other researchers have variously called Dependability, Conformity, Prudence, Task Interest and the Will to Achieve. The E of the acronym stands for Extraversion, called Surgency rather unhelpfully by Goldberg (1993), removing from the discourse a word that is largely understood by the layperson and substituting an impenetrable term in its place. The A represents Agreeableness, which encompasses a semantic field that includes both co-operation and amiability; while finally the N stands for Neuroticism as opposed to emotional stability, this last term meeting with nearly universal acceptance. Included in the understanding of Neuroticism are anxiety, anger, hostility, depression and impulsivity.

The strengths of the Five Factor model include the consistency with which languages as varied as German and Filipino provide researchers with five similar factors; and the number of researchers who have embraced this theory, including Goldberg, Tupes and Christal, Ferguson and McCrae and Costa. (Cooper, 2010: 50)

However, as Cooper (2010:51) proceeds to identify, there is a degree of arbitrariness about McCrae and Costa's approach. Their selection of six facets per factor lacks any scientific basis, while the retention of five factors following Goldberg's pioneering ground work has been at the expense of semantic precision. Intellect and Openness, for example, seem to be quite different things.

6.4.4 Evaluation of Trait Theory

There is a logic to trait theory. Many emotions and their complementary behaviours are universally experienced. Everyone gets angry, feels jealous, depressed, laughs and gets anxious; and clearly some experience those emotions and evidence behaviours more often than others. Trait theory offers a simple, elegant and coherent explanation of this.

However, the theory is unlikely to maintain hegemony unless research psychologists are able to agree entirely whether such traits are hereditary, i.e. have a biological origin or are a product of the environment, with upbringing and situation being influential. Moreover, while five factors have won increasing support, the evidence for five is not yet conclusive.

There is also reason for theological concern. In Psalm 139:14 the writer boasts “I am fearfully and wonderfully made”, providing us with a doctrine of creation that insists that God meant to make us as we are. While damaging childhood experiences result in some individuals engaging in destructive patterns of behaviour as might be expected in a post fall world, that part of our personality that may be ascribed to our genes, the pre-fall, God-given part of us, needs to be accounted for in ways that do justice to the divine verdict found in the creation story of Genesis chapter one: “God saw all that he had made, and it was very good.” (verse 31).

Perhaps a more benign theory is required.

6.5 PSYCHOLOGICAL TYPE

Exercising preference is the key concept at the heart of Psychological Type theory. An individual prefers to behave in a certain way, a preference that is first developed in early childhood, as soon as a child has sufficient command of her/his mental processes to choose actively one process over another and to exercise that choice consistently, neglecting the less preferred process as a consequence (Briggs Myers & Myers, 1980, p. 2). Subsequently, children who have expressed different preferences diverge in their behaviour, resulting in predictable patterns. It is those patterns that give birth to psychological type.

So it is that, while trait theories are concerned with universals possessed by everyone in lesser or greater degree (Tilley, 2006), type theories focus on preferences. If traits are

subject to measurement, type is principally to be sorted, with measures focused on the degree of confidence. Trait theories which should result in a normal distribution in the population are founded on a reductive approach, while type theories interpret behavior as an expression of underlying preferences.

Creation accounts in Genesis chapters one to three remind us that from the outset God intended variety in what is made. This applies to humanity, a sole representative being found to be inadequate. The Creator has the opportunity to call into being another the same, but purposely chooses one (a woman) that is different but complementary, what scientists call natural variety. God observes creation and decides that it is ‘very good’ (Genesis 1.31). Our observation teaches us that the variety (male/female) that is explicitly referred to in Genesis extends to eye colour and hair colour; left handedness and right handedness; a facility with numbers or language or music; and physical characteristics such as height and ruddy good looks, although culture teaches us how greater value may be attached to some characteristics above others.

We learn to be wary of difference, and we do not need the lessons of the holocaust or totalitarian attempts to eradicate left handedness or the Welsh language to teach us that suspicion in the hands of the majority or the powerful can all too easily become the motivation to impose uniformity upon minority groups and the powerless. However, the New Testament account of the new creation suggests that variety and variation should still be encountered as a gift from God and be regarded as good. Jesus chooses the Twelve from a wide variety of different backgrounds and different giftings. The beloved disciple discerns “It is the Lord”, but it is Peter who literally leaps into action. (John 21.7).

Likewise, St Paul insists “there are different kinds of gifts, but the same spirit” (1 Corinthians 12.4), and using the metaphor of the body of Christ spells out how difference and complementarity are the essence of the Church. These theological insights do not answer all questions about difference. Sexuality and disability are subject to ongoing debate about the original purposes of the Creator. Nevertheless, the Bible is ready to condemn those who make wrong choices, and therefore Christian psychologists need to be clear when personality factors are not choices but God-given facets that we only subsequently reinforce by indulging natural preference in early childhood.

Generally credited with the development of psychological type theory is Carl Jung (1875-1961), who was convinced that human behavior was not random, but predictable and therefore subject to classification. Psychological type is the consonant behavior that predictably develops. Jung identifies eight distinct types, while later theories identify a further pair of preferences leading to sixteen distinct types. Before the publication of Jung’s theory in 1921, Katherine C. Briggs was conducting her own research and coming to similar conclusions. However, she recognized Jung had gone further and subsequently made an intensive study of his arguments. It was Katherine Briggs, working in conjunction with her daughter Isabel Myers Briggs, who did most to develop and then popularize Psychological Type theory (Briggs Myers, 1998). The principal development was the identification of a further preference between judging and perceiving that was only hinted at in Jung’s work.

Jung’s version of psychological type is utterly benign (Francis & Village, 2008:98). There is no attempt to ascribe worth to one type over and against another. All type

descriptions, which in Jung's work are pure types giving the sharpest focus (Isabel Briggs Myers & Peter Myers, 1980:17), therefore identify what the individual chooses to do rather than what s/he cannot or is unwilling to do, maintaining that everyone needs to access all functions for normal and healthy living. For example, in five factor theory, those scoring low on the Conscientious scale are labeled 'weak-willed' and 'careless', while perceivers in MBTI theory are regarded as being 'flexible' and 'adaptable' (Bayne, 2004:25). As Francis (2009) has argued, the theological significance of this is profound. If psychological type is an innate God-given attribute comparable to sex or ethnicity, a part of the Creator's plan for each individual, there is supreme onus on the theologian to identify the strengths of each type and value them accordingly.

In *Psychological Type*, Jung (1971) identifies two attitudes, styled orientations by later researchers (Briggs Myers and Myers, 1980; Francis, 2004; Tilley, 2006; Francis & Village, 2008), which distinguish different sources for psychological energy. While Jung concedes that these distinctions do not account for differences that can be identified between individuals in the same class, he maintains that these attitudes exemplify an essential bias that conditions the whole psychic process. 'Extraversion' (E) is the term coined by Jung to describe those who draw psychological energy from the outer world of things and people; and 'Introversion' (I) a term for those who draw psychological energy from the inner world of the mind, where ideas and concepts are prevalent.

An extravert enjoys being with people, often the more the better. Parties are to be eagerly anticipated, with the extravert the last to leave and more energized than at the beginning of the evening. Speaking is prized above listening to the extent that extraverts may only successfully identify what they think about a topic through the process of talking it out.

They enjoy variety and action; having people around them; sudden interruptions and acting quickly and decisively (Francis, 2005). They dislike being distracted by inner thoughts; having to work in isolation; communicating without face to face contact; and long drawn out tasks.

In contrast, introverts are content in their own company, discovering energy in their own thoughts and reflections. People weary them, the more the wearier. Introverts may avoid parties and when invited will tend to find a single individual with whom they may spend an engrossing evening. They will want to be clear exactly what they think before speaking it out.

Jung contends that these preferences are discovered in early childhood; and in most cases children will act out their preferences developing strength in one attitude and relative weakness in the neglected arena, as they realize that one way of behaving is increasingly comfortable while the other seems increasingly uncomfortable. He also maintained that the distinction between extraversion and introversion was the most important because of its relationship with the source of energy for the individual (Briggs Myers & Myers, 1980:36).

Ordained ministry offers scope for both extraverts and introverts to use and develop their gifts: both to be energized by and drained by the challenges of a minister's life. The extravert will enjoy the many social occasions that church life offers; the myriad of meetings and the leading of public worship. Meanwhile, the introvert will relish the

opportunity for private prayer, sermon preparation, silent retreats and one to one pastoral work. Both extraverts and introverts will find themselves drained at times, but an opportunity to be refreshed should never be far away. Extraverts will note that the Gospels testify to Jesus' propensity for wining and dining with tax collectors and sinners, while introverts will take encouragement from those texts that describe the occasions he withdraws from the crowds in order to pray in solitude (cf. Luke 4.42).

Jung proceeds to describe two processes: the rational and the irrational process. The irrational process, so termed because it makes no attempt to evaluate, is the perceiving process. It consists of two functions, in which according to this dichotomous model, individuals express from an early age a preference either for Sensing (S) or iNtuition (N). The sensation type (Jung, 1970), Sensor (Kroeger & Thuesen, 1988), Sensible Person (Keirsey & Bates, 1984) or Senser (Francis, Craig, Whinney, Tilley, & Slater, 2007; Francis & Robbins, 2002), which is employed here, takes in information via his/her five senses. The senser prefers concrete facts, actual realities and present experience. S/he will likely have a good memory for detail and will avoid speculation about the future. According to Keirsey and Bates' summary: "The sensible person wants facts, trusts facts, and remembers facts." (1984:17). Sensors will enter a room and note the décor, smell the coffee and will want to identify familiar faces. They will not be readily attuned to atmosphere or more intangible sensibilities.

In contrast, the intuitive enjoys the world of ideas and metaphors. S/he is concerned with future possibilities, variety and potential. The intuitive may easily become bored if forced to complete repetitive tasks and may cope by finding unique or original ways of doing the

same thing. They have the ability to see complex, abstract relationships, hidden meanings and the big picture. They are able to perceive things that are not and never have been present to their senses (Briggs Myers & Myers, 1980:2). An intuitive can become irritated when pressed for details and has an eye for the next thing. S/he prefers questions to answers, following hunches, ignoring facts and vague about time tables. While often brilliant at reading between the lines, the intuitive may appear desperately careless because of the failure of their powers of observation.

Ordained ministry offers scope for both sensors and intuitives. Francis et al. (2007:270) contend that the firmly established traditions of the Church of England and the Church in Wales will appeal to the sensing person. Set services according to a set calendar appeal to those who enjoy routine and repetition as sensors do. However, the advent of 'Fresh Expressions' much vaunted by the church hierarchy in the last decade, provides plenty of scope for the intuitive to dream dreams and reconfigure worship and ministry patterns in unique ways. The sensor will read the parable of the Prodigal Son, as recounted in Luke chapter 15, and will smell the stink of the pig sty, hear the raucous music of the celebratory party and see the splendour of the robe and sandals with which the prodigal is clothed upon his return. Meanwhile, the intuitive will be captivated by the context of a chapter in which this is the third story about lostness, and will identify in the sons the repentant sinner and the begrudging existing church family.

The second complementary process is the rational process by which decisions are made and judgements arrived at, recognized by Kroeger and Thuesen (1998:34) as a 'major source of interpersonal problems'. Irrespective of whether information is primarily

acquired through the senses or through the world of big ideas, at some point judgements must be made. Psychological type theory maintains that those judgements are arrived at using one of two functions, according to preference, entirely independently of the way in which the information on which those judgements are based is acquired (Jung, 1970:435).

The first preference in the judging process is for thinking (T). Those who rely on thinking for their decisions are likely to value logical analysis and objectivity. They will be known for their sense of justice, fairness and impartiality. They will have the ability to place things in a logical sequence and predict the outcome or consequences of a particular course of action. Tough-minded, they will be capable of taking hard decisions, issuing reprimands and offering objective criticism. Their approach is likely to be characterized as scepticism, and it may seem to others that they are outsiders who have become cynical, and whose hearts have been hardened. Thinkers may learn not to trust their feelings, and in many cases the feelings of others.

However, those for whom judging by way of personal, subjective values is the preferred style, are termed feeling (F) persons. Such individuals consider people to be of pre-eminent importance in their decision making. They are characterised by warmth, empathy and compassion. They are likely to be known for their harmonious approach to relationships and as seekers after peace. In turn, they will need others to consider their feelings and offer praise and affirmation. Feelers may find it difficult to stand back objectively or offer criticism even when necessary. Those who appreciate them may consider them warm hearted, while their critics (thinkers) may consider them to be soft-headed.

It is indeed right to suggest that the judging process is the cause of much conflict and misunderstanding. Thinkers often resort to labelling feelers as irrational, but it is important to grasp, in Jungian psychological terms, at least, that making decisions based on attaching weight to personal values is entirely rational. Thinkers are less likely to develop their feeling side than feelers their thinking side. This in part is because of an education system that prizes logical analysis (Keirsey & Bates, 1984:21). Because thinkers are not well versed in using their feeling function to make decisions, initially they are unlikely to be especially good at it so that when feelings are allowed to come into play, the consequences are often unhappy, reinforcing the view that feelings are unreliable. Essentially, both preferences are valid and have an equal chance of leading to good decisions. To be clear, two individuals may prefer the same perceiving process, acquiring the same information in the same way; and yet make their decisions using opposed functions; and yet, of course, still potentially arrive at the same conclusion.

The judging process is the only dichotomy in which there is a discernible sex difference. There is a preponderance of women who are feelers and men who are thinkers. Kendall (1998) suggests that 70% of the female population are feelers, contrasting with 35% of the male population. The epithet 'boys don't cry' is relevant here, although opinions vary as to whether this is an observation of fact or a cultural precondition that gives rise to the fact.

Ordained ministry provides a home to both thinkers and feelers. That some denominations call their primary leader a 'Pastor' defines a role in which people and their concerns are central. Ministers are engaged with people at critical junctures in their lives:

hatching, matching and despatching, where empathy and compassion are essential qualities. At the same time, the minister will deal with buildings, budgets and church regulations governing churchyards and organizational structure.

Feelers will also read the New Testament and take encouragement from Jesus' telling of the Parable of the Good Samaritan (Luke 10) in which a man against all logical considerations puts himself at risk and considerable trouble to rescue a stranger with whom he has empathized. However, the parable of the Sheep and Goats (Matthew 25), in which there is a terrible, but logical outcome for those who neglect the hungry and thirsty, will rightly appeal to those who make their decisions with a thinking preference.

The final dichotomous choice to be explored is that between Judging (J) and Perceiving (P). These two processes were clearly identified by Jung, but his followers have subsequently argued that a further choice has to be made between which of these two processes govern the individual's attitude to the outside world (Francis, 2005:76). Everyone takes in information (perceiving) and then makes decisions (judging). However, individuals, the theory suggests, will prefer one process over the other in shaping their approach to the external world; thereby either delaying the decision making while yet more information is acquired, or sacrificing the gathering of further information for the expeditious satisfaction of knowing a decision has been made.

Judgers like order in their outside world. So far as they are concerned, there is a right way to do things and that way inevitably entails a high degree of organization, structure

and systematization. Tasks should be completed in a timely manner according to the pre-planned schedule. A judging type is happiest knowing things are settled, that a decision has been made: this is not to say that they find making decisions easy or pleasurable, but that they are most content when a decision has been made. In some cases, judges will seem inflexible and rigid. They will not take kindly to being asked to review a decision, however clear it is that the original decision was wrong. Judges may appear organized, reliable and conscientious. But they may also appear stubborn, inflexible and lacking spontaneity.

Perceivers, by contrast, are spontaneous in their outside world; at the best in the face of the unexpected; able to adapt, letting go of carefully laid plans easily to ensure the best outcome. Their joy is in the present moment and their attitude will be characterized by curiosity and open-mindedness. Making decisions will be difficult for them; and therefore they will be postponed until the last possible moment or beyond. They will commence many tasks with enthusiasm, but will leave some incomplete. Perceiving types will do their best work as the final deadline approaches, with their innate flexibility enabling them to cope well with last minute changes. Unnecessary closure will be anathema to them. Perceivers appear easy going, good under pressure and flexible. But they may also appear chaotic, last minute and indecisive.

Conflict arises because both types find it hard to dissemble; their natural preference is generally evident to a casual observer. Js and Ps on the same committee will frustrate each other, with the former irritated by the latter's inability to agree a course of action and

the latter frustrated by the former's disregard of the possibility of further vital information emerging in ongoing discussion.

Judging types can turn to scripture and find in the creation account recorded in Genesis chapter one a God who brings order out of chaos and proceeds to create according to a clear schedule. However, perceiving types will note how much of Jesus' ministry is seemingly spontaneous, arising out of questions by his opponents, requests for healing or the need for more wine.

So it is that these four dichotomous choices give rise to sixteen psychological types, each different from the others. A further analysis of the theory also reveals that each individual will have a dominant function, alongside an auxiliary function, tertiary function and inferior function. Children identify their preferences at an early age, leading to a process in which the choices they make are reinforced on a daily basis through habituation until one of the perceiving or judging functions emerges as evidently dominant.

The dominant sensing person will be practical, reliable and will pay assiduous attention to detail; the dominant intuitive person will be the shaper, who produces new ideas and vision with great enthusiasm; the dominant thinking person will be logical, systematic, assembling all relevant facts in preparation for a project; and the dominant feeling person will be sensitive to the needs of people, showing empathy and compassion to all those likely to be affected by a decision.

Isabel Briggs Myers (1980:175) develops the analogy of the General and his aide to help understand how the dominant function actually works. The extravert's preference for the outside world means that this is where his/her dominant function is located as a General is to be found on the battlefield leading his troops, while the aide is in the tent sorting out supplies. In contrast, the introvert's preference for the inner world means that this is where his/her dominant function is located (less obviously to the casual observer); here the General is in his tent planning the campaign while the aide is out dealing with the troops. It is necessary to know an individual's attitude to the outside world, whether judging or perceiving, to determine her/his dominant function. Extraverts who use judging in the outside world will have thinking or feeling as their dominant function; while extraverts who use a perceiving process in the outside world will have sensing or intuition as their dominant function. However, introverts who use a judging process in the outside world and thereby reserve their perceiving process for their preferred inner world will also have sensing or intuition as their dominant function. By the same token, introverts who use a perceiving process to deal with the outside world will have a dominant judging function of either thinking or feeling.

The theory also identifies the auxiliary function (playing the role of the General's aide) which is the individual's preferred function for use in her/his less preferred world. The tertiary function is recognized as the opposite function of the auxiliary function, while the inferior function, the least well developed, is the opposite function of the dominant. It is with the inferior function that difficulties are most likely to arise, especially when the individual is tired or stressed. It is therefore here that tensions will most likely arise in working relationships: the lack of attention to detail; the failure to catch the vision; the neglect of the feelings of others; the abandonment of logic in decision making. In such

situations, both good type development and informed understanding are key components in fashioning healthy working relationships between close colleagues.

One consonant development of MBTI (see next section) was the establishment of the type table.

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

This is a device for seeing all the types in relation to each other. Moreover, the table is valuable for systematic personal observation and for analysis of research data.

6.6 MEASURING TYPE

Instruments for measuring psychological type include the Myers-Briggs Type Indicator (MBTI) (Briggs Myers, 1998), the Keirsey Temperament Sorter (KTS) (Keirsey & Bates, 1984), the Gray-Wheelwright Jungian Type Survey (Gray & Wheelwright, 1946), the Singer-Loomis Inventory of Personality (Loomis, 1982) and the instrument being used in this research: the Francis Psychological Type Scales (FPTS) developed by Francis (2005).

Despite the widespread use of the Myers Briggs Type Indicator, with three million copies sold annually, the instrument inevitably has a number of limitations. Bayne (2004:14) notes two weaknesses in particular: the omission of anxiety as a factor in psychological typing and the failure to measure adequately type development. Clack et al. (2004) identify the grouping of high and low scorers together on one side of a divide that separates them from both low and high scorers on the other side of the divide, regarding this as a serious flaw. Isabel Briggs Myers (1998:7) admits difficulties herself, noting that not everyone is clear about their preferences, while an expression of preference may be situationally affected or modified by an idealized view of the self. Tilley (2006:82) notes differing opinions among researchers regarding the reliability of the MBTI. He quotes Francis (2001) reporting on a series of studies between 1992 and 1997, revealing a high correlation between scores taken at two different points in time. Craig (2002) contends that it is the judging scale which is the least reliable of the four, more noticeably among females. A review conducted by Francis, Robbins and Craig (2007) note the wide variety of results in the data concerning the test-retest of the MBTI as sorter. One example, Levy, Murphy and Carlson (1972) in a study of 433 undergraduates, found that 53% were assigned the same type after a two month interval, while a further 35% differed on only one of the four scales; while a study by Silberman, Freeman and Lester (1992), in which MBTI was administered to 161 dental students more than three years apart, found only 24% were assigned the same type on both occasions, but neglecting to report on how many scales participants differed. Francis (2009:10) concludes there is 'good evidence for the internal consistency, reliability and construct validity of the continuous scale scores, but that the use of the instrument to distinguish between discrete type categories remained considerably more problematic'. Problems often arise in respect of those individuals who record low preference scores. On the other hand, 'the empirical evidence

points to the relative reliability of the MBTI as an indicator of personality traits' (Francis, Robbins & Craig, 2007:134).

Myers and McCaulley (1985:164) admit that "reliability estimates for the MBTI...will vary, not only with the statistical procedures adopted, but also with the respondents' intelligence, with their understanding of themselves, and with the quality of their perception and judgment, as evidenced by their achievement." This assessment leads to the conclusion that those with lower intelligence will be less likely to develop on the TF index and thereby offer the lowest reliabilities.

The success of MBTI, which Bayne calls 'the most popular personality measure in the world' may be attributed to a variety of factors (Bayne, 2004:1-2). Its positive tone is the most obvious factor, commending the instrument to many who might otherwise be intimidated by a more negative assessment of their personality. The converse is also true, inasmuch as some are suspicious of the unerringly affirming references, viewing them as manipulative in that they engineer a warm response using positive feedback to attract assent. Nevertheless, very many are willing to suspend their suspicions. This perhaps is aided by the fact that there is such a wide range of potential applications for the theory. In any organization where good working relationships are at a premium, the Myers Briggs instrument can be utilized to facilitate those relationships by promoting a greater understanding between one another. Similarly, where self development is prized by an organization, MBTI also comes into its own. The instrument is also of use and interest to individuals seeking to understand themselves and those around them. One further reason for the popularity of MBTI is its popularity! In a technological age in which social media such as *Facebook* and *Twitter* can with remarkable alacrity assume dominant positions in

the marketplace, it is evident that in order to communicate effectively with others, a common medium must be found. Whatever the motivation for communication, whether it be advertisement or evangelization, the preferred medium is likely to be the one that most others are utilizing. Similarly, individuals working in a wide range of disciplines and professions may safely assume that reporting their MBTI type to others will prompt widespread recognition. The inevitable consequence is that the more people who complete an MBTI questionnaire, the more others will be persuaded to join them.

As referenced above, there are alternatives. The Keirsey Temperament Sorter (KTS) offers much, although it fails the widespread recognition test. When compared with MBTI, the KTS appears to produce a significantly higher number of intuitives and feeling and judging persons in the populace (Francis, Robbins & Craig, 2007: 119), which makes any conflation of research data extremely problematic. Both measures use forced-choice questionnaires, deriving type from continuous scale scores. However, where MBTI (Form G) uses item weightings, based on Isabel Myers' predictions, with separate weighting for male and females in respect of the thinking/feeling polarities, the KTS (Keirsey & Bates, 1978) provides no weightings, using the raw data. Overall, the KTS contains 70 items, each offering a choice of two responses, while MBTI offers 126 items, although 32 items are used for research purposes only and are not employed to score type.

The Francis Psychological Type Scales, as employed in this research, is a development of the MBTI's attempt to apply Jungian psychological type theory. The questionnaire developed by Leslie Francis attempts to use more concise language than the MBTI instrument, e.g. "Are you more successful A at dealing with the unexpected and seeing quickly what should be done *or* B at following a carefully worked out plan?" (MBTI), as

opposed to “Do you prefer to act on impulse or to act on decisions” (FPTS). Clearly, there are advantages to both methods of enquiry. The Myers Briggs Type Indicator uses emotive and colloquial language that for some users will interpret more precisely what is being sought, but may mystify others. In contrast, the Francis Personality Type Scale employs a minimal number of words, leaving the challenge of interpretation to the instrument user. The language of the FPTS seems especially appropriate to the professional population for which the instrument is designed and for which it is employed in this research. A further advantage of the Francis instrument is the development of a fifth scale to measure emotional stability. This is of particular value when researching a profession that entails many stresses and emotional challenges; and when one key area of enquiry is the reason for the breakdown of the training relationship in some cases. The FPTS also eschews weighting individual items in its scoring, providing a more scientifically robust data set, in the author’s view.

Type measurement is useful inasmuch as most people will recognize their type; and where there is recognition they are subsequently able to make more sense of themselves and those to whom they relate. It is especially valuable in ordained ministerial training relationships where the training incumbent requires both an understanding of her/himself and her/his curate. However, claims about validity and reliability must be treated with caution. There is some reason for confidence about psychological instruments employed for measuring type, but they are unlikely ever to be sufficiently sophisticated to predict or interpret human behaviour with 100% accuracy. Type measurement is potentially an immensely valuable tool, but one to be used in conjunction with a variety of other interpretative instruments.

6.7 PSYCHOLOGICAL TYPE AND THE ANGLICAN CHURCH TODAY

While considerable psychological type research has been undertaken with clergy of varying denominations, this research is building on three projects which have focused on the psychological type of Anglican clergy specifically.

The first by Francis, Payne and Jones (2001) surveyed 427 male Anglican clergy in Wales. This was followed in 2007 (Francis et al.) with a survey of 626 male Anglican clergy and 237 female Anglican clergy. Thirdly, David Tilley (2006) conducted the only previous study that distinguishes between training incumbents and curates, surveying 175 pairs over a ten year period, and finding no significant difference between them. Others, e.g. Randall (2005), used different instruments to arrive at their findings; and can therefore be discounted for purposes of comparison.

Each survey shows a male preference for introversion over extraversion, ranging from Tilley's training incumbents (51%) to Welsh men (59%). This varies from the UK norm in which the majority of men are extraverts. The 2007 survey reveals that female clergy also appear to have a preference for introversion (56%), again at variance with the UK norm, where the female preference is for extraversion. Kendall (1998) suggests that the preference for UK females is slight at approximately 53%. The question for this research is to identify whether in a changing Church in the 21st century, clergy continue to differ from the wider population in their preference for introversion over extraversion.

The two Church of England surveys offer consistent data in relation to the perceiving process, with a range for the sensing preference between 34% and 38%, with no significant variance between men and women or between training incumbents and curates.

This preference for intuition, with its consonant predilection for the search for meaning, is very significantly at variance with UK norms, where men express a preference for sensing (73%) as do women (79%). Interestingly, the Welsh clergy are different again in this regard, with 57% expressing a preference for sensing. Francis, Payne and Jones (2007:282) plausibly theorize that this phenomenon may be explained by the more traditional, conservative milieu of the Church in Wales. This study, although including both churches in the sample, does not attempt to distinguish between them. Clergy with a clear preference for intuition are expected to present themselves through this survey.

It is the judging process which provides the most remarkable findings. A preference for feeling predominates. However, the results demonstrate a wide range in the scale of that preference. Welsh male clergy evidence a strong preference for feeling (69%). This is less evident among the male clergy (54%) in the 2007 survey (Francis et al), but more pronounced still (74%) among female clergy; while Tilley reports an insignificant variation of 59% (training incumbents) and 67% (curates). Among the curates, there is no significant difference between men and women, both expressing 67-68% preference for feeling. The results for women reflect what might be expected from the UK norm, where some 70% (Kendall, 1998) have a preference for feeling. Where the church is very different is that the UK norm for men suggests only 35% have a preference for feeling. It may be argued, with their emphasis on pastoral work, that the Church of England and the Church in Wales, in advance of the ordination of women have been ordaining men who behaved like women, at least in respect of their decision making process. It will be interesting to note whether this trend continues with the current cohort of newly ordained curates.

Research into Anglican clergy's attitude to the outside world also provides some fascinating insights. Results are consistent in finding a preference for judging over perceiving, ranging from 65% to 70%. This consistency applies to both men and women; to both clergy in Wales and in England and to both training incumbents and curates. This is significantly higher scoring for both men and women compared to the UK norm of 58% (Bayne, 2004: 36). Both Provinces have clear rules and prescribed 'orders' of service. Much trouble has been taken to ensure that whichever church a worshipper may choose to visit, the experience will be the same. This is a potential source of great comfort to the judging minister. However, Fresh Expressions, a new form of ministry, which by definition is extraordinarily open to new insights and ways of doing things may increasingly provide a home where perceiving types may thrive. This current study will seek to investigate whether the newly ordained buck this trend in any way, or whether the Anglican Church in England and Wales continues to attract ordained leaders who seek order in the world in disproportionate numbers.

6.8 PSYCHOLOGICAL TYPE FINDINGS AND THIS RESEARCH

Table 6.1

Training Incumbents' and Curates' Psychological Type

TI missing = 12 Curate missing = 12	TIs(N = 445) %	Curates(N = 573) %	χ^2	<i>p</i> <
Extraversion	49	45	1.50	NS
Introversion	52	55	1.50	NS
Sensing	45	58	17.08	.001
Intuition	55	42	17.08	.001
Thinking	36	38	0.90	NS
Feeling	65	62	0.90	NS
Judging	72	83	16.41	.001
Perceiving	28	17	16.41	.001

The table excludes 12 Training incumbents and 12 curates who neglected or declined to answer the psychological type questions contained in the survey.

Table 6.2**Training Incumbents' Psychological Type by Sex**

Missing = 16	Male (N = 354) %	Female (N = 87) %	χ^2	<i>p</i> <
Extraversion	48	54	1.10	NS
Introversion	52	46	1.10	NS
Sensing	45	41	0.41	NS
Intuition	55	59	0.41	NS
Thinking	35	38	0.26	NS
Feeling	65	62	0.26	NS
Judging	72	72	0.02	NS
Perceiving	28	28	0.02	NS

Table 6.2 excludes an additional 4 training incumbents who declined or neglected to identify their sex.

Table 6.3**Curates' Psychological Type by Sex**

Missing = 4	Male (N=270) %	Female (N=311) %	χ^2	<i>p</i> <
Extraversion	40	49	4.94	.05
Introversion	60	51	4.94	.05
Sensing	58	56	0.37	NS
Intuition	42	44	0.37	NS
Thinking	49	30	21.91	.001
Feeling	52	70	21.91	.001
Judging	83	83	0.05	NS
Perceiving	17	17	0.05	NS

Table 6.4**Curates' Psychological Type by Category of Ministry**

Missing = 2	Self-Supporting % (N=289)	Stipendiary % (N=294)	χ^2	$p <$
Extraversion	43	47	0.66	NS
Introversion	57	53	0.66	NS
Sensing	58	56	0.16	NS
Intuition	42	44	0.16	NS
Thinking	34	43	4.93	.05
Feeling	66	57	4.93	.05
Judging	86	80	3.17	NS
Perceiving	14	20	3.17	NS

The findings for orientation (Tables 6.1, 6.2, 6.3 and 6.4) are largely consistent with previous research, suggesting a preference for introversion over extraversion for both male and female curates and male training incumbents. While there is a slight preference (54%) for extraversion among female training incumbents, this is not found to be statistically significant. What is significant is that male curates are more likely to be introverted than their female colleagues. This finding is consistent with what the survey reveals about training incumbents, but is even more pronounced, with $p < 0.5$. This is consistent with the findings of Francis et al. (2007) which suggest that male clergy are more likely to be introverted than their female colleagues (57% v 54%), but suggests if anything that this phenomenon has become more pronounced. Not too much weight need be attached to Randall's findings as they relate to female curates. His initial survey was

sent out in 1994, very early in the church's practice of ordaining women. This resulted in only 60 responses from female curates, a number too low to offer confidence. It is also conceivable that the first tranche of women being ordained were exceptional, and that what we now see is a more settled picture of the type of woman being ordained into the Church of England and the Church in Wales in the 21st century.

Given the high proportion of curates who are self-supporting in their ministry (nearly half), a situation rather different from that of training incumbents, it is important to test also whether this variable influences the psychological type profile of this curate cohort. However, Table 6.4 demonstrates that category of ministry, whether a curate is stipendiary or otherwise, has no power to predict orientation.

It is easy to account for the introvert's attraction to ordained ministry, with its focus on prayer, sermon preparation, reading, one to one pastoral care and the requirement that all vicarages have a study. One might also expect this phenomenon to be self-perpetuating in that a church that prefers to ordain introverts is likely to develop a self image that is best sustained by other introverts. This in part will be unconscious, but no less real for all that. Meanwhile, because the ordination of women is such a radical departure in the history of the church, those women coming forward for ordination will not see male priests as role models in the same way; and hence will not be constrained to imagine that they must necessarily have similar personality types. The evidence therefore suggests that newly ordained women are more accurately representative of the general female populace than their male colleagues, so far as orientation to the inner or outer world is concerned.

The perceiving process provides some very interesting results. Training incumbents, both men and women, are intuitive (55%). This is lower than previous research might suggest, but not significantly so. However, curates have a clear preference for sensing (57%) that is consistent between men and women (see Table 6.3) and consistent between self-supporting and stipendiary colleagues (see Table 6.4). This very strongly suggests ($p < .001$) that the new breed of curates being trained for the Church of England and the Church in Wales are rather less imaginative and creative than the forebears and rather more practical and down to earth. Why might this be?

There is insufficient evidence to offer anything other than conjecture at this juncture. It is known that the Church of England and the Church in Wales are in decline – at least numerically. This has been true for decades, but in conjunction with a loss of standing in the wider community, the death of the Church is no longer unimaginable. In this light, perhaps we are seeing a rise of realpolitik. Senior clergy are more likely to be setting targets and requesting measurable outcomes than ever before, a modus operandi more likely to appeal to the sensing curate than the intuitive one.

Next to be considered is the judging process. Both training incumbents and curates continue to exhibit a strong preference for feeling over thinking (65% and 62% respectively). This result is clearly consistent with all previous findings on clergy preference in the judging process. However, while there is no significant difference between male and female training incumbents, there are some statistically significant differences to be found among the curates. Although the majority of male curates have a preference for feeling (52%), that preference is very significantly increased among female

curates to 70%. This finding is consistent with the wider population of the UK; and it starts to look like therefore that in this respect clergy are becoming more representative of the people they serve. It should also be noted that a statistically significant ($p < .05$) greater number of self-supporting ministers have a preference for feeling than their stipendiary counterparts (66% v 57%). However, given that 61% of female curates are self-supporting and only 37% of male curates (see chapter 5), this finding can be explained by the sex difference to be found among self-supporting curates.

Finally, tables 6.1-6.4 show the attitude of clergy in this survey. Both training incumbents and curates have a strong preference for judging over perceiving. The training incumbent preference of 72% for judging, which is largely consistent with previous findings and does not vary across the sex divide, is still significantly less ($p < .05$) than the 83% of curates who prefer judging. Again, this latter finding does not vary between men and women or between stipendiary and self-supporting ministers. In this respect, therefore, curates are even less representative of the wider population than their predecessors. The nation that the national churches serve has become a nation run according to principles consistent with the judging way of doing things. This is true of all the great institutions: hospitals, schools, universities and prisons. The Church of England and the Church in Wales are no different. There has yet to be a proposal to establish league tables for churches, but curate assessment alone provides sufficient evidence of the increased bureaucraticization of the church. The newly introduced Learning Outcomes, which are employed as a compulsory part of the formal assessment process to establish whether a curate has successfully completed his/her training, are many pages long and present a considerable challenge to both the perceiving training incumbent and perceiving curate.

6.9 PSYCHOLOGICAL TYPES WORKING TOGETHER

Table 6.5

Type alike and unlike pairings: Orientation

Training Incumbents	N	Extravert Curates %	Introvert Curates %	χ^2	$p <$
Extravert	193	49	51		
Introvert	211	42	58	2.02	.05

Table 6.6

Type alike and unlike pairings: Perceiving Process

Training Incumbents	N	Sensing Curates %	Intuitive Curates %	χ^2	$p <$
Sensing	179	58	43		
Intuitive	225	61	39	0.60	NS

Table 6.7**Type alike and unlike pairings: Judging Process**

Training Incumbents	N	Thinking Curates %	Feeling Curates %	χ^2	$p <$
Thinking	146	40	60		
Feeling	258	38	62	0.16	NS

Table 6.8**Type alike and unlike pairings: Attitude to the outside world**

Training Incumbents	N	Judging Curates %	Perceiving Curates %	χ^2	$p <$
Judging	294	80	20		
Perceiving	110	93	7	9.47	.005

Tables 6.5-6.8 concern the 418 pairs of training incumbents and curates who work together and who both completed questionnaires. This data set facilitates the interrogation of these working relationships. However, 14 individuals declined or neglected to answer questions about psychological type, resulting in an N of 404 pairs.

These tables demonstrate that there is clear discrimination in the pairing process informed by psychological type, albeit doubtlessly unconsciously in some cases. As noted

previously (see chapter one), training incumbents and curates are paired following the assent of three parties: the two individuals involved in the training relationship and the diocese. The diocesan role is key because its input is prior to that of training incumbent and curate who might not otherwise be aware of each other's existence. The discrimination evidenced by these findings reflects the bias of all parties involved, but given the a priori nature of the dioceses' involvement is likely to be chiefly a reflection of their discernment.

Table 6.5 reveals that introvert training incumbents are more likely to be working with introvert curates than their extravert counterparts. Since extraversion and introversion are by some distance the best known and best understood (albeit imperfectly) of the four psychological constructs, it should be expected, if any attempt is being made at finding a personality fit (see chapter 5), that there is some correlation between types ($p < .05$).

However, tables 6.6 and 6.7 show that neither the perceiving nor the judging processes appear to influence the choice of partners. The former is expected since it is little understood by those unfamiliar with psychological type theory. However, feeling types and thinking types have quite distinctive approaches to ministry that will be readily discernible, even to the untutored. Hence, it is more of a surprise that the judging process does not influence in a significant way the choice of partners. Perhaps assumptions are being made that those qualities associated with feeling types are in use by all clergy and would be clergy.

Most striking are the findings revealed in table 6.8 which suggest that perceiving curates are more likely ($p < .005$) to be partnered with a judging training incumbent than a fellow

perceiver. In institutions that lean so heavily towards judging types, it is conceivable that dioceses see perceiving curates, not as those bringing a different gift set to bear on ministry, but as those having a problem that needs to be solved, trained out of them. If this is true, it is an unfortunate way of understanding personality type and probably an unhelpful way of understanding the work of an ordained minister.

Finally, in this chapter, I want to consider how these might work together. There are some fascinating potential interactions.

An extravert training incumbent working with an extravert curate will readily understand each other's enjoyment of the rich social network that a church and parish offer. They will be glad to use each other for debriefing after a demanding funeral or church meeting. The curate may find that s/he is welcomed and understood by a church and parish that is inured to an incumbent mixing well. However, the church may find that opportunities for quiet and reflective worship are missing. Individuals may wonder why clergy are usually quick to move on to the next pastoral encounter rather than bearing with them when their needs are complex. Potential ministers in the congregation may conclude that ministry is for the outgoing, hearty souls who are most at home in a crowd.

Two introverts working together will also understand each other, in their case each other's need for space and time for reflection. They may share out social engagements to lessen the burden of them, provided the training incumbent does not misuse his power to avoid them and unload them on his/her unsuspecting curate. The church and parish will understand a new curate who is committed to prayer, is reluctant to rush decisions and will give as much time as necessary to a pastoral encounter. However, the church may

find that its social life is less vibrant than others; that there is a tendency to take decisions in small cabals and that the church is less successful in engaging in the wider community than it might hope.

An extravert training incumbent with an introvert curate will need to be sensitive to the danger of the curate being drained by too many social events in what might be a very sociable church. S/he will want to use the different gifts a curate may bring to enrich worship and take advantage of someone who will naturally lead quiet days and introduce meditative sermons. An extravert training incumbent may find that, even though the curate is younger, s/he has a greater propensity for tiredness after a hectic week and may need to withdraw. The training incumbent may need to probe a little harder to discover his/her curate's gifts and to discover any grievances. More work may be undertaken in the privacy of the study than the training incumbent is accustomed to.

In the same way, the introvert training incumbent with an extravert curate may need to adjust to their partner's need for face to face contact and to talk things through, as opposed to going away and reflecting on their experience and writing it down. The training incumbent may discover a curate has run ahead and implemented a plan or idea while the training incumbent is still thinking about the wisdom of it. Impatience and frustration might easily become factors in the relationship. Equally, the training incumbent might find that social engagements can be delegated to a curate who will enjoy and thrive in an atmosphere that the training incumbent finds wearying.

A sensing training incumbent working with a sensing curate will readily understand each other's reliance on facts, detail, visual and aural clues in communicating with each other.

They will warm to each other's groundedness and business-like approach to matters of ministry. However, other voices might be welcomed to preach so that there is a variety of sermon style. In generating vision and direction for the church, intuitives may need to be recruited to the leadership team (PCC) to ensure that the prophetic voice is heard.

An intuitive training incumbent working with an intuitive curate will also readily understand each other's impatience with and lack of facility for too much administration. They will warm to each other's use of metaphor and analogy to communicate with each other. The intuitive training incumbent who is accustomed to being regarded as the one with the ideas may need to make healthy space for a new set of ideas which may be radically different from her/his own. Again, a different voice may be needed in the pulpit from time to time; and communication with the congregation may best be effected by or at least edited by someone with a sensing preference.

A sensing training incumbent working with an intuitive curate may become impatient with the curate's inability to watch and learn. The training incumbent may struggle to keep the curate's feet on the ground, may feel exhausted by a flow of ideas that lack any detailed earthing and may criticize their curate's lack of methodical approach to exegesis and preaching. However, properly valued, the intuitive curate will bring the fresh energy associated with an influx of new ideas, which can be refined with practical implementation, while understanding the dangers of deflating a curate who will not readily warm to this.

An intuitive training incumbent working with a sensing curate will face the danger of communicating via analogy and metaphor and failing to appreciate the need for

straightforward, step by step, detailed instructions relating to the practical matters of ministry. Curates may find themselves being given responsibility without direction, expected to work things out for themselves, when they prefer to be implementing a plan that has clear stages. Curates may find their sermons subject to the criticism that they are too dry and factual with a lack of stories to make them come alive. In contrast, training incumbents may find their sensing curates a great blessing; able to take a vague plan so that once they have clearly understood the required outcome will deliver a detailed strategy. Training incumbents who have struggled to communicate ideas and vision to their congregations may find the sensing curate an excellent ally in helping members to grasp the practical implications of what it is that they are being asked to support.

Feeling training incumbents working with feeling curates will immediately find someone who shares their compassion for those experiencing pastoral crises. They may well find making decisions together unexpectedly easy as they attach importance to similar considerations, finding themselves asking the same questions as they attempt to identify the factors that should be weighed. However, there will be a danger that they will avoid unpleasant but necessary decisions. The training incumbent will have to fight the temptation to unload the communication of an unpopular decision onto a curate who will find breaking bad news equally painful.

Thinking training incumbents working with thinking curates will take satisfaction in finding a colleague who shares their logical approach to decision making, who understands that the right thing needs to be done to ensure overall fairness. The training incumbent will likely find a stalwart ally in implementing unpopular but necessary measures. However, work will need to be done to ensure a well-developed pastoral care

team to ensure that the public face of the church is not too business like and efficient at the expense of a caring ethic.

Training incumbents with a preference for feeling working with curates whose preference is for thinking may find that they are out of step with their colleagues when debating decisions, unwilling to give weight to the same factors. They may also find that attempting to share a pastoral burden meets with an unengaged response unless something practical is required such as a hospital visit. At the same time, the thinking curate may give the feeling training incumbent the courage and resolve to make those tough decisions that s/he knows need to be made; may also volunteer to be the conveyor of bad news to individuals or the congregation.

Training incumbents with a preference for thinking working with curates whose preference is for feeling may find their colleague weighed down by pastoral concerns in a way with which they may not be readily familiar. It may be necessary to spend time unpacking those concerns rather than simply explaining logically that it is not helpful to become overburdened by the cares of others. Training incumbents may also find that they have a colleague with an appetite for the pastoral work that has largely seemed a distraction to them, while needing to offer guidance on chairing meetings to ensure agendas are adhered to and are brought to a timely close.

Finally, training incumbents with a preference for judging working with a curate with a similar preference will be pleased to find equal value given to forward planning, drawing up agendas for meetings and firm decisions made according to whatever deadline has been given. This may create a church that seems too business-like and regimented to

some of its members who may refuse to answer e-mails and comply with deadlines. There may also be a tendency to adhere to tried and trusted ways of doing things rather than an openness to last minute improvisation.

Training incumbents with a preference for perceiving working with like-minded curates will be pleased to have a colleague who is happy to drop everything when an emergency arises, even if it is one that might have been avoided with forward planning. Curates may thrive in an environment where all is not ordered and decided; and where flexibility including a last moment change to the order of service is encouraged rather than frowned upon.

Judging training incumbents working with perceiving curates may find that they are frustrated, even annoyed by their curates' lack of planning, propensity for arriving late for meetings and seeming at times as if they are under prepared for important events. They may need to issue reminders of those important things on the calendar and appreciate the curate's ability to adapt much better than they to last minute, unexpected changes of plans. They must also learn to evaluate based on actual performance and not apparent lack of organization.

Perceiving training incumbents working with judging curates will likely encounter the reverse. They should be wary of frustrating their mentees with a failure to provide sufficient structure and order to the training programme; or expecting them to rise to the challenge of having to undertake tasks at short notice, with inadequate time for preparation. Training incumbents should prize the reliability of curates rather than take them to task for their lack of flexibility.

David Tilley's research is important here. Tilley (2006) proposes the Tilley Index of Training Expectation (TITE), which enquires whether curates infer from their training incumbents' attitude an expectation of them that is based on the curates' dichotomous preferences or their own, that is the training incumbents' own psychological typing. Tilley concludes as follows:

The psychological type of supervisors is related to their own expectations of the supervised, rather than related to any expectations they might perceive held by those they supervise...It would appear that... there is corroborating evidence that incumbents appear to take little account of the distinctive individual curates of whom they are the supervisors. (Tilley, 2006:166)

It is beyond the scope of this project to attempt to replicate Tilley's findings, although the data do lend themselves to just such an investigation. What should be noted here is that with the two exceptions of orientation and attitude to the outer world, no apparent attempt is made by either diocesan officers or training incumbents and curates themselves to pair colleagues according to type. Hence, those with a preference for sensing, intuition, feeling and thinking may somewhat randomly find themselves working in a close relationship with someone whose perceiving and judging functions are different from their own. In such cases, the word of warning issued above should be heeded carefully. These relationships are potentially enriching for the training and for the wider ministry, but psychological type blindness may result in tensions and difficulties that will be destructive.

Arguably, where there has been an attempt to allocate training incumbents and curates according to their orientation, there may be even greater dangers where this has not been

successfully achieved. The data do not facilitate an investigation into why some pairs survived a generalized attempt to create pairs of similar orientation. In some cases there may be awareness of type dynamics; in other cases there may have been a concerted attempt to find a training incumbent who shared the curate's orientation, but no-one suitable was available; and in some cases careful consideration may have been given to the benefits of ministers of different orientation learning from and complementing each other. Perhaps the greatest burden of all lies with those who have actively sought to place perceiving curates with judging training incumbents. If there is any thought subscribed to by the training incumbent that the perceiving element of a curate's personality can be trained out of them, this is both a misunderstanding of the nature of psychological type and the purpose of training and could potentially be very demoralising. An attempt will be made in Chapter 10 to investigate the extent to which these hypotheses are borne out by the data.

6.10 CONCLUSION

In summary, psychological type is a most helpful way of individuals understanding themselves and each other. It should not be relied upon as the only mechanism to explore personality dynamics or working relationships in a ministerial setting, but there is an ever growing body of research investigating the psychological type make up of the church and its ministers; as well as the impact upon ministry of psychological type. The Francis Personality Type Scale (FPTS) is producing an ever growing body of data that may be cross referenced with the data collected in this research project to develop understanding of how clergy and other religiously motivated people think and behave.

The data confirm that psychological type is a significant factor in the choice of ordained ministry as a vocation; influences the selection process and appears to influence the choice of partner for a training incumbent and curate. Psychological type also influences the way in which training incumbent and curate work together. Chapter 10 will explore whether psychological type is influential in the effectiveness of the training.

CHAPTER 7

MODELS OF MINISTRY

7.1 INTRODUCTION

Using the literature on supervision and learning, Church reports and a biblical survey, this chapter explores eight models of training relationship which describe and circumscribe how training incumbents and curates might potentially work together. One of the key goals of the clergy survey distributed to training incumbents and curates in 2010/11 was to ascertain which of these eight models were supported by trainers and trainees. This chapter considers each model in turn in three ways: by exploring how the model is used in current literature, by examining its biblical roots, and by analysing the response from training incumbents and their curates.

The models identified are:

1. master/apprentice
2. spiritual director/novice
3. coach/trainee
4. supervisor/supervisee
5. parent/child
6. mentor/mentee
7. mutual learners
8. mutual friends.

7.2 METHODOLOGY

These models were offered to training incumbents and curates in two separate questionnaires for evaluation. Using a five point Likert scale, clergy were invited to rate each of the eight models, addressing the question of whether they were helpful in describing their training relationship. The options ranged from strongly agree to strongly disagree, with not certain as the non-committal central option. In the tables below, the strongly agree and agree responses have been conflated as have the disagree and strongly disagree responses. It should be noted that the question in the survey encourages the training incumbent to indicate their preferred models of relationship, which it may be assumed are the ones being implemented, while the equivalent question encourages curates to indicate the models of relationship that they have actually experienced.

7.3 THE MODELS

7.3.1 Master/Apprentice

The first model to be considered is that of master/apprentice. The report, *Formation for Ministry within a Learning Church: The Structure and Funding of Ordination Training*, (Archbishops' Council, 2003) remains the Church of England's fullest statement of its expectations of the training experience for curates today. The report refers to 'apprenticeship' (p. 3) as the default model to which the training incumbent/curate relationship may be referred. There is some reason to believe that the language and thoughts of this report are outdated and reference a bygone era.

Significantly, Lamdin and Tilley (2007) in their handbook specifically written for those engaged in training relationships make no reference to apprenticeship at all. This absence suggests that in the minds of many currently engaged in the training of curates, this model has been largely discarded. However, one might also argue that given the dearth of official publications outlining the training incumbent's role and tasks, there remains the untested assumption that a good training incumbent is one who knows how to do the job well and will necessarily influence a colleague working alongside him/her. While arguing from silence is never an entirely secure approach, the verdict of Adams (2002:4) who is deeply critical of the system and the model, describing it as "an un-evaluated, neo-Victorian apprenticeship system" has much to commend it. Similarly, Lawrence (2004:226), writing on the development of Christian leaders, observes:

Traditionally an apprentice stayed under the master's control until the master decided to allow access to the final secrets of his trade. This made it hard ... to go beyond the master's skill. The master tended to keep his inner secrets to himself as long as possible.

Knight (2000:11) is also careful to locate the system historically, noting how large numbers came forward for ordination in the period 1820 to 1880, curates who were called to be self-managing and independent, taking responsibility for parishes in the absence of the incumbent.

This first model is illuminated by the biblical relationship between the two Old Testament prophets, Elijah and Elisha, as described in 2 Kings 2. The key elements in this account

in which Elijah hands over the prophet's mantle to his successor are the implied age disparity; the deference displayed by the junior man; the conviction exhibited by Elijah that he has something to receive from his 'Father' and the significance of proximity for the passing on of the necessary qualities of a prophet. There is also the implication that the younger man can only fulfil his potential with the passing of the man who is referred to as 'Lord' (1 Kings 18:7).

Table 7.1 describes the response of training incumbents and curates working together today to the master/apprentice model.

Table 7.1

Master/Apprentice

	Yes %	? %	No %
Training Incumbents	27	14	59
Curates	39	12	49

Nearly 60% of training incumbents find the master/apprentice model unhelpful, with only just in excess of 25% feeling able to affirm its continuing relevance. The data suggest that it is the oldest and youngest who find it least helpful (although the number of training incumbents under thirty is too small to draw any firm conclusions). Only two other models are rejected more firmly.

In contrast, nearly 40% of curates consider that this is an adequate way of describing their training relationship. Although this is still the third least popular, it records a more than 10 percentage points higher rating than that given by training incumbents. This introduces a phenomenon that is encountered repeatedly in the survey. There are a significant proportion of curates (at least 10%) who report a model of training relationship in play that is not intentionally or consciously meant by their training incumbents.

In order to explore further which of these reports on master/apprentice like relationships between training incumbents and their curates is the most reliable, training incumbents were invited to answer a series of further questions designed to illuminate the existence of this model. Table 7.2 suggests that the phenomenon of master/apprentice behaviours may be more prevalent than that indicated by the response to the direct question.

Table 7.2
Master/Apprentice attitudes

	Agree %	Not Certain %	Disagree %
I regard myself as an expert	40	30	30
My curate's ignorance surprises me	29	15	57
I expect curate to follow instructions	42	30	29
I have more practical experience	96	3	1
I introduce my curate as 'my curate'	12	14	74
I remind my curate I am in charge	21	16	64

The attitudes reported here suggest that training incumbents are more ready to embrace the concept of ‘master’ to the extent that it signifies their having mastered their trade, but are more likely to reject the concept where it signifies power and elevated status. It is possible that some curates are not able or not inclined to make this distinction so clearly: hence their higher scores for this model.

7.3.2 Spiritual Director/Novice

The second model to be considered is that of spiritual director/novice. The Hind Report (Archbishops’ Council 2003: 43) quotes Canon Gordon Oliver’s critical observation of the lack of theological knowledge to be found in curates, arguably giving rise to the expectation that this may be addressed in the parish training relationship that exists between training incumbent and curate. Previous reports underpin this expectation. ACCM’s 1987 report *Education for Ministry* (Advisory Council for the Church’s Ministry, 1987: 11) literally underlines the word ‘formation’ such is its importance; while ABM’s 1991 report, *Integration and Assessment: an interim evaluation of college and course responses to ACCM paper no 22* (Advisory Board for Ministry, 1991:47) suggests that:

approaches to ministerial formation should take seriously how students grow in faith, in character, in prayer and in being, and not just how they grow in intellectual knowledge and understanding.

Nonetheless, this kind of relationship is not explicitly in view elsewhere in the literature, there being a clear preference for new ministers to receive their spiritual direction outside of the training relationship. Burgess (1998:136) makes it clear that the relationship

between the two is too close for there not to be a significant influence in place: hence, the need to investigate this.

There is much in the pastoral epistles to illuminate the second model of relationship: the spiritual director/novice. 1 Timothy 4:11-16, putatively from the elder statesman, St Paul, to his younger disciple, commends both the importance of setting an example in speech and in life alongside the spiritual disciplines of the reading of scripture and the exercising of prophetic gifts. Paul concludes with the exhortation to “watch your life and doctrine closely”. This relationship might be taken as encouragement to entertain the notion that training incumbents may have something to impart valuable for ministerial formation as well as the practical skills of priesthood. Similarly, Lawrence (2004: 219) emphasizes how Jesus shared his life with his disciples, taking care not just to train them for the task/mission in hand, but to shape their very characters.

Table 7.3 describes the response of training incumbents and curates working together today to the spiritual director/novice model.

Table 7.3

Spiritual Director/Novice

	Yes %	? %	No %
Training Incumbents	12	18	71
Curates	15	20	65

Spiritual direction is roundly rejected by training incumbents, the second least popular model. Over 70% of training incumbents reject this model. The data offer little hermeneutically for us to be able to interpret this other than to report the bald fact of it. This second model is also rejected by curates. The rejection is not quite as pronounced as that of training incumbents (65% as opposed to 71%) with 15% endorsing it. However, the universality of the rejection suggests that it has no purchase on the modern cleric's imagination.

Training incumbents were asked a series of other questions to identify to what extent spiritual direction or at least spiritual influence might be in play in the relationship. Table 7.4 reports a much greater prevalence than might have been anticipated from the clear rejection of the spiritual director/novice model.

Spiritual Director/Novice attitudes

	Agree %	Not Certain %	Disagree %
We study the Bible together	50	18	32
We pray daily together	52	11	38
I model being a disciple of Christ	89	8	3
Spiritual discipline is vital	88	9	3
Overseeing ministerial formation	91	8	1
Helping with Christian formation	75	19	6
Assist becoming witness for gospel	82	14	4

7.3.3 Coach/Trainee

The third model to be considered is that of coach/trainee. This is a model shorn of spiritual overtones, belonging surely in modern times. Its essence is derived from the sporting arena, where the ability to bring the best out of another is more critical than the track record of the trainer. Where the spirit of partnership survives in this model, it is in the joint enterprise that is the curate's achievement of his potential. Nevertheless, while this captures something of the nature of the training relationship, it misses the sense that ministry is first and foremost about the Kingdom of God. Lamdin and Tilley (2007:109) introduce the concept of coaching as being a key ingredient in the supervisory relationship that exists between a training incumbent and a curate, focusing on the distinction between hands-on and hands-off coaching methods. However, they do not define what they mean by 'coaching', explicitly preferring elsewhere to use what they

consider a theological word: 'teaching' (p. 7). While there is some overlap in the semantics, coaching is essentially about the development of inherent potential, while teaching concerns the impartation of knowledge and wisdom. *Shaping the Future* (Archbishops' Council, 2005) is not shy of speaking of trainee ministers, a language historically used by other denominations. It may also be considered that the introduction of Learning Outcomes, which now figure so prominently in the bureaucracy surrounding the assessment of curates, sits most comfortably alongside a coach/trainee model. The spirit of targets needing to be met and boxes to be ticked is akin to the athlete training against a stopwatch in order to measure her progress.

Tilley's (2006:111) research reports that 60% of curates are able to identify coaching/supervision as an activity distinct from 'staff meetings'. However, the conflation of two quite different activities in the question that he asks obscures to what extent training incumbents and curates are able to distinguish between coaching and supervision.

While ministry is primarily about advancing the Kingdom of God, there is some analogous material in scripture. The return of the 70 disciples as recorded in Luke 10 provides one such example. Here, the learners report on the success of their ministry (the submission of demons to the name of Jesus), while Christ in return celebrates their discoveries. Following the story through Luke-Acts, one observes that the same disciples are ultimately set more challenging targets to meet (Acts 1:8).

Table 7.5 describes the response of training incumbents and curates to the proffered model.

Table 7.5

Coach/Trainee

	Yes %	? %	No %
Training Incumbents	62	17	21
Curates	50	19	31

The somewhat lukewarm training incumbent response to the offer of coach/trainee as a model for the training relationship (only 60% endorsing it – the fifth most popular) is mirrored by an even cooler response to the value of Learning Outcomes. Although they are now a legal requirement, less than 40% of training incumbents report finding them useful, while less than half confidently report using them at all (See table 7.6). It is not clear whether the remainder are neglecting Learning Outcomes out of ignorance or defiance.

Table 7.6

Learning Outcomes

	Agree %	Not Certain %	Disagree %
I use learning outcomes	47	22	32
I find learning outcomes helpful	39	31	30

Arguably, it is the lack of biblical echo that deters training incumbents from endorsing this model wholeheartedly, for when they were asked the supplementary question about giving feedback, 99% of trainers declared it an essential part of the training task. This activity is at the core of what it is to perform the coaching role. Again, one is led to the conclusion that a role may be more appealing than the label that is attached to it.

Curates are less enthusiastic about the coach/trainee model than their training incumbents, with only 50% of them feeling able to endorse it as a helpful way of describing their relationship, compared to 62%, a significant difference. Although the question was not asked, it is clear that the burden of the paperwork surrounding the assessment/measurement process falls squarely on the shoulders of the curate. It may be posited that this is influential in shaping the response given. It is also possible that curates want to celebrate (as did the 70) the significance and success of their ministry now rather than their potential for the future.

7.3.4 Supervisor/Supervisee

The fourth model to be considered is that of supervisor/supervisee. This model is securely located in the realm of work, and perhaps reflects the unusual nature of a relationship in which the trainer is responsible both for the learning of the curate but also in most cases for line managing the work that they undertake. *Shaping the Future* (Archbishops' Council, 2005) not only expresses the expectation that training incumbents will give time to supervision, but also insists that they should be willing to receive supervision themselves.

Lamdin and Tilley (2002:2) remind us:

Professional supervision and mentoring is accepted as normative in other professions, such as medicine, nursing, social work, probation and legal practice, as people come to expect high standards from all sectors of public life.

The language of this fourth model removes the curate from the realm of the artisan as suggested by the master/apprentice model and moves us firmly into the professional sphere.

There is also perhaps an element of prophetic exhortation in the work of the supervisor. For example, Isaiah 58 offers instruction on the nature of the kind of fasting required by God. Accounting for one's work is also redolent of the Day of Judgment parable of the sheep and goats as recorded in Matthew 25:31-46. The life of the individual facing judgment is evaluated and the shortcomings or successes exposed or celebrated. The potential for learning here is for the readers, not for the individual facing judgment. This

analogy suggests a supervisor who sees everything albeit from a hidden distance. The Parable of the Talents, arguably performs a similar function, as each of the three individuals to whom the talents have been entrusted is called by their master to review their work and its output, each in return receiving the supervisor’s verdict. What is particularly helpful about this analogy (as chilling as it may be for the lazy servant) is that the supervisor is not present when the work is being done; resulting in the worker giving his own account of his work and its fruits; an excellent early example of reflective practice.

Table 7.7 describes the response of training incumbents and curates working together today to the supervisor/supervisee model.

Table 7.7

Supervisor/Supervisee

	Yes %	? %	No %
Training Incumbents	71	15	14
Curates	69	13	19

Training incumbents rate the supervisor/supervisee model as the third most helpful of those offered, with over 70% endorsing it. Given that training incumbents were invited to approve as many models as they saw fit, we do not need to interpret this endorsement as necessarily rejecting the formational and spiritual aspects of the relationship. Rather, we

may perceive the recognition training incumbents have that professional work is being done and therefore needs to be dealt with in a professional manner.

Curates are marginally (approximately 2%) less enthusiastic than their training incumbents, about the supervisor/supervisee model, but what seems most significant here is that this is the model that there is closest agreement on. This result is also interestingly close to the number of curates who report receiving what they regard as regular supervision (74%). This judgment is more subjective than the one asked of training incumbents. It would appear that some curates regard monthly supervision as regular while others deem it not so. (See table 7.8)

7.8

Frequency of Supervision

	%
Weekly	27
Fortnightly	23
Monthly	41
Less Frequently	8

Over 90% of training incumbents report offering supervision on at least a monthly basis; and over half fortnightly or more regularly still. It is clear therefore that supervision

generally occurs; and is also regarded as a helpful label by both parties to summarize what is happening in the relationship.

7.3.5 Parent/Child

The fifth model to be considered is that of the parent/child. Neil Burgess's seminal study *Into Deep Water* (1998) is deeply disturbing in places, quoting curates whose experience of training is particularly negative; leading him to the eventual conclusion "that most (curates) felt their relationship with their training incumbents to have been unsatisfactory on a number of counts." (p 71) These counts include pathologies (Burgess's term) that one might expect to feature in a parent/child relationship. One pathology, lack of personal organization and professionalism, encompasses poor communication. Here is an example:

(The Vicar) organized a meeting in my front room without telling me...I found out when people gave their apologies that they couldn't come...(His view generally seemed to be) why should I know about things?...No communication at all; yet we saw each other twice daily on the whole to say Morning and Evening Prayer. (Burgess, 1998:80)

The failure to share information is reminiscent of a parent habitually withholding information from his/her children on the grounds that they don't need to know or are not ready for such knowledge. A second pathology redolent of an overly paternalistic approach to training is an unwillingness to share tasks or recognize curates' abilities. Burgess quotes a number of contributions that suggest that such difficulties arise all too

frequently. One individual who reported his/her 'admiration and respect' for the training incumbent nonetheless stated:

The pattern is that (he) has his way and I back down; I've come to realize that he really does believe that, at the end of the day, his ideas are better....He can't take on the role of an assistant with any of his colleagues....I don't think he gets the best out of me....Because he wants to be in control (he believes that) his ideas are the ones which work; sometimes, if I have an exceptional idea, he incorporates my idea into his....He confuses authoritarianism with responsibility. (Burgess, 1998:82)

There seems to be nothing in church documents on its requirements of training incumbents to suggest the church regards this as being desirable. Indeed, *Shaping the Future* (Archbishops' Council, 2005) envisages training ministers who have 'demonstrated a collaborative approach', 'are able to let go of responsibility' and 'has a genuine desire to be part of a training team rather than wanting an assistant' (Appendix 4).

One may detect echoes of a parent/child relationship (the fifth model) in the Gospels in those accounts where the teacher rebukes his disciples for their lack of faith (Matthew 17:17) or their inability to stay awake (Mark 14:41) in unflattering and impatient tones. However, this needs to be contrasted with the words of John 15:15 (NIV)

I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you

It seems that it is the very lack of this approach that provokes the curates in Burgess's survey to complain so bitterly. The servant's role is not characterized by age difference, but by unequal status, but in other respects there would appear to be some overlap in the qualities of the relationships.

Table 7.9 describes the response of training incumbents and curates to this model.

Table 7.9

Parent/Child

	Yes %	? %	No %
Training Incumbents	1	2	97
Curates	6	5	89

Only 1% of individuals in a sample of 457 training incumbents wanted to affirm the fifth model: parent/child as being helpful. 97% rejected it. While this may hearten ministerial training officers in England and Wales, one should not overlook that a number of the complaints reported by Burgess are at the expense of training incumbents in apparent blissful ignorance of their alleged shortcomings.

The response that 6% of curates report the existence of a parent/child model of relationship – more than five times as many reported by training incumbents – may be a more accurate picture of what is actually happening. The questionnaire had attempted to anticipate the disjunction between what training incumbents reported about their attitudes and their actual real behaviour by exploring other attitudinal responses that relate to a parent/child mindset. Table 7.10 reports on how training incumbents responded to the statement: ‘I take responsibility for everything my curate does’.

Table 7.10

Parent/Child attitudes

	Agree %	Not Certain %	Disagree %
I take responsibility for everything	60	20	19

Paternalism has its benign forms. It may be argued that one adult taking responsibility for everything another adult does is not one that betokens mutuality and equality in the relationship. There is a grave danger of infantilising the curate who is not allowed to make mistakes because the training incumbent intervenes too readily or is overprotective in shielding the curate from real world consequences. This is not to champion disloyalty or blame sharing, but is to contend that in a fully grown up relationship, responsibility is evenly proportioned. Theologically, one might reflect on Christ’s own readiness to upbraid his disciples when they manifest a lack of faith (c/f Mark 8:17 and Luke 9:41). This seems significant in trying to understand how it is that a greater percentage of

training incumbents reject the parent/child model compared to curates. The benign form of paternalism may commend itself to the possessor of the attitude, but in some cases may ultimately prove just as oppressive and frustrating.

7.3.6 Mentor/Mentee

The sixth model to be considered is that of mentor/mentee. This model, derived from Greek legend rather than a biblical source, is suggestive of age and wisdom on the part of the mentor and youth and inexperience on the part of the curate. Where it is clearly different from that of master/apprentice or supervisor/supervisee is that the power dynamic is absent. It is the quality of the mentor's thinking and insight that needs to commend itself to the mentee not their ability to enforce a particular way of thinking.

Lawrence (2004:226) helpfully defines mentoring as being 'about enabling the mentoree to go beyond where the mentor is, freely investing in them everything we have to offer.' He continues by providing a Christian context for mentoring, perceiving the mentoring relationship to be one in which the Holy Spirit and the grace of God may be at work.

The mentoring dimension of the training relationship does not appear to be in view of the ministry division of the Church of England. The Hind Report (Archbishops' Council, 2003) makes no mention of mentoring, while *Shaping the Future* (Archbishops' Council, 2005) envisages the mentors may play some role in the training and assessment process, but on each occasion clearly distinguishes between the person playing this role and the training incumbent. One would not therefore expect the model to be widely endorsed by those clergy engaged in a training relationship.

This sixth model is suggestive of one Old Testament relationship, which has some of the qualities one might look for: that between the prophet Samuel and Israel’s greatest king, David as described in 1 and 2 Samuel. Clearly, power lies with the king in this relationship, but nonetheless, Samuel is consistently given permission to approach the throne, and is as ready to upbraid David as to encourage him. Although Old Testament prophets are regularly found offering criticism of royal behaviour and policy, what is different here is that there is a developed relationship based on mutual respect, which results in the king implementing Samuel’s counsel rather than attempting to eradicate his witness, as so many other Israelite kings seek to do in response to the prophets.

Table 7.11 describes the responses given by training incumbents and curates to the mentor/mentee model.

Table 7.11

Mentor/Mentee

	Yes %	? %	No %
Training Incumbents	77	10	13
Curates	67	13	20

As can be seen this model is enthusiastically endorsed by today’s training incumbents in the Church of England and the Church in Wales (77%), the second most popular of all

proffered models, some way ahead of the supervisor/supervisee model (70%) apparently favoured by the church hierarchy. In excess of 250 training incumbents endorse both models despite the evident conflict between them. There is a strong argument that training incumbents can be clear in their own mind that they have taken off their supervisor's hat and replaced it with mentoring headwear.

Curates offer a somewhat less warm endorsement of the mentor/mentee model (67% compared to 77% by training incumbents) marginally less than rating afforded the supervisor/supervisee model (68%). As observed elsewhere, curates are describing what they believe is happening in their training relationship rather than necessarily endorsing one model over another. The difference in feedback may be explained by the inevitable role of power in the relationship. While it may be clear to the trainer that s/he is employing different approaches in response to different perceived needs, the distinction may not always be readily apparent to the curate, who cannot so easily forget that the training incumbent has ultimate line management responsibility and power. It is for this reason that Ministry Division attempt to maintain a distinction between a training incumbent and a mentor. It is therefore to be celebrated, that while there are some training incumbents who are considered by their curates to be unsuccessful in achieving both roles, the vast majority are successful, something that is clearly welcomed by those curates.

7.3.7 Mutual Learners

The seventh model to be considered is that of mutual learners. Helpfully, *Shaping the Future* (Archbishops' Council, 2005:6) cites mutuality as a foundational principle:

The Church is resourced by the mutuality of learning between public ministers (lay and ordained) and the rest of the people of God

Although, the above citation gives some reason to hope that a mutuality of learning will prevail in church thinking about training, similar language is not found elsewhere in the report nor in the Hind Report which predates it. Much learning theory underlines the importance of mutuality. Tilley (2006:27) borrowing from Tight (1983) maintains that adult learners need to be regarded as partners in the learning process if they are to be successful, while Jenny Moon (2004:12) notes how mutuality is reenforced in the Russian language by there being no distinction between the words for 'teacher' and 'learner'. Frances Ward (2005:52), who celebrates learning as a lifelong discipline, opens up the possibility of training incumbents learning from their curates by highlighting how the world continues to change apace. Curates, who have received the most up-to-date theological insights at college and have been exposed to latest theories about ministry and practice, may have much to offer their training incumbents. At the same time, she is careful to warn (p. 153) that 'learning is not easy. It can stir defences, anxieties, fear of failure and resistance to change.'

The model of mutual learners is echoed by the principle of pairing disciples established in the New Testament when Jesus arranges his disciples into twos when he sends out the seventy (Luke 10:1). It appears to have been adopted by St Paul on his three missionary journeys where having a companion, namely Barnabas, Luke, John Mark and Timothy is a key factor. In the sending out of the seventy, there does not appear to be any primacy in the paired relationships; and when they come back with their report (Luke 10:17), they speak with one voice. However, there is a reasonable question about the appropriateness

of this missionary initiative as a model for training incumbents and curates. There is nothing in the text to lead us to suppose that any of the seventy were more experienced as missionaries than the others. They were learning together rather than from each other.

Table 7.12 describes how training incumbents and curates responded to this seventh model.

Table 7.12

Mutual Learners

	Yes %	? %	No %
Training Incumbents	93	5	2
Curates	68	15	18

This penultimate model considered by clergy in a training relationship reveals an encouraging 93% of training incumbents who endorse the mutual learning model as being the most helpful for understanding and informing their relationship with their curate. This far surpasses the second most popular, the mentor/mentee model which attracts 77% approval. This result very strongly suggests that training incumbents both recognize their *need* to learn and have a consonant *desire* to learn. It can be argued that this is good news not only for the training relationship but also for the church.

Interestingly, although this very high number of training incumbents profess themselves adherents of the mutual learner model of relationship, they only score as highly in one of the supplementary questions designed to test attitudes more rigorously (see table 7.13). Of particular interest is the 27% of respondents who do not believe that their curates might have more experience in any aspect of ministry. The logic of this is difficult to discern. It is certainly questionable how much mutuality there can be in the relationship, and worth noting that the 73% figure here is much closer to the 68.0% rating provided by curates. A model may appear attractive in theory, but prove less amenable to practical implementation.

Table 7.13

Mutual Learner attitudes

	Agree %	Not Certain %	Disagree %
I learn as much from my Curate	75	17	8
I introduce as my colleague	90	7	3
The learning process is two way	96	4	0
My curate has more experience in some areas	73	12	16
My curate and I are two equals	49	24	27

There is greater discrepancy in evaluating this seventh model than anywhere else between the data offered by training incumbents and that offered by curates. The latter proffer only a 68% endorsement of the mutual learner model, a little less than the supervisor/supervisee model, which they consider to be the most appropriate model for

understanding the training relationship. There is reason to be encouraged that more than two-thirds of curates consider that they are in a relationship in which mutual learning occurs. However, the remainder, also by no means an insignificant number, is unconvinced that their trainer is open to learning. Three explanations may be posited for this phenomenon. First, the proposition of mutual learning is attractive to some training incumbents without them quite going so far as to actively implement a strategy for their own learning. Second, the trainer is theoretically open to learning, but is insufficiently flexible to embrace new insights, and thus discovers that everything s/he learns only reinforces what s/he already knew. This may not seem like learning at all to a curate keen to see change happen in his/her church. Third, some relationships may have broken down to the extent where there is such poor quality communication that it is impossible to see what learning may be taking place; or in some cases, the relationship may never have reached the level of openness necessary for mutual learning to be transparent.

7.3.8 Mutual Friends

The eighth model to be considered is that of mutual friends. The concept of friendship is largely absent from the literature on learning, where the emphasis is rather on the professional nature of the training relationship. Indeed, the curates surveyed by Neil Burgess (1998) complain of a lack of professionalism, while Lamdin and Tilley's (2007) handbook for trainers and supervisors promotes the need for 'professional supervision'. Nonetheless, *Shaping the Future* (Archbishops' Council, 2005:92) notes that inevitably on occasion, whatever the demands of the training venture, training incumbents and curates do become friends. It does not warn against this, merely noting the complexity of such relationships and the different roles a training incumbent may be called on to play.

Having noted the curates' complaint about the lack of professionalism, it is important to recognize that they do not consider this necessarily precludes a warm personal relationship. Burgess (p. 84) cites one lament:

On a personal level, I don't know him; all our conversations are around churchy things...[the relationship] has not developed as I expected [it would]. I expected it would develop as my relationships with former vicars and clergy had done in the past in parishes I've been as a layman, where...I've got to know them well and they've got to know me well – a depth of trust, even: I don't get to the heart of what he's thinking about some things...I can't imagine going down to the pub with him.

This leads him to cite 'personal hostility' as one of the pathologies of training. In contrast, Tilley's (2006) research found that 71% of curates reported "a warm and supportive relationship on the whole" and 73% "the kind of temperament that would accept sharing", perhaps an indication that training relationships had moved on from the personal remoteness and hostility reported by Burgess.

The final model receives a clear biblical mandate in John 15:15, quoted above. Jesus' disciples learn from him, and yet are regarded as friends. Elsewhere, the epistle writers – Paul, the writer to the Hebrews, Peter, John and Jude – all address their audiences as friends, whether to encourage, exhort or rebuke them.

Table 7.14

Mutual Friends

	Yes %	? %	No %
Training Incumbents	57	27	16
Curates	60	21	18

This current survey finds training incumbents evaluating the final, mutual friends model with a 57% approval rating. While only 16% of trainers reject this model, it remains only the fifth most popular of those evaluated. This may be a reflection of the popularity of the models championed in contemporary adult education.

This current survey finds remarkably consistent evaluation of the mutual friends model by training incumbents and curates. The former offer a 57% approval rating, while the latter report 61%. It is possible to conjecture that the desire for friendship in a relationship is largely derived from other factors. For example, the data shows that over 61% of training incumbents who have a preference for feeling in the judging process endorse the mutual friends model, while only 48% of training incumbents who have a preference for thinking in the judging process arrive at the same conclusion. It may well be that psychological type, in this instance at least, is a better predictor of enthusiasm for the friendship model of training relationship.

7.4 CURATES' HAPPINESS

Table 7.15

Happiness in relation to endorsement of models

	N	Yes %
Master/Apprentice	225	85
Spiritual Director/Novice	87	91
Coach/Trainee	291	89
Supervisor/Supervisee	397	85
Parent/Child	37	49
Mentor/Mentee	391	91
Mutual Learners	396	89
Mutual Friends	352	93
All models	592	82

An analysis of curates' happiness is instructive. In total, just over 10% of all curates report being unhappy in their curacy. This is much to be celebrated given Burgess's (1998:74) discovery that 50% of curates in his survey regarded their curacies as essentially unsatisfactory. While Burgess's sample (only 20) was very small, the conclusion seems inescapable that less than two decades ago, far too many curacies offered an unhappy experience. Tilley, (2006:218) found the situation much improved, with only 18% of curates in a larger sample of 89 now evaluating their training as being

unsatisfactory. The figure of 10% may still be too high, given how important curate training is, and how much time and energy are expended in getting these decisions right; but it appears to reflect an encouraging trend.

The question currently to be addressed is whether there are particular models of training relationship that engender happiness and other models that promote dissatisfaction. It is no surprise to discover that the happiest curates are those who have found friendship in their training relationship (93%). The two equal second highest scores (91%) come from mentees and novices benefiting from the training ministry of incumbents who may be looked up to, especially as model spiritual leaders.

By far the unhappiest curates are those who report themselves as recipients of the parent/child model. Although this is a much smaller sample than any of the other seven models (n=37), the message is clear. Curates do not like being treated as children. There is a new pathology here to supplement those previously identified by Burgess (1998) and Tilley (2006): the infantilism of curates. As aforementioned, this may take a benign form and in many cases may be unconscious, some training incumbents genuinely unaware that they are perceived in this way. One can see how this may be self-perpetuating. In a parent/child relationship, children are not encouraged to express their own independent opinion or at least do not feel able to do so. Consonantly, training incumbents are denied the quality of feedback that might facilitate self-awareness and thereby liberation from the negative effects of this model.

7.5 CONCLUSIONS

Following this analysis, four tentative conclusions are offered.

Training incumbents and curates have differing views about the appropriateness of the proffered models of training relationship. Although there is broad endorsement of some models, those entailing mentoring, mutual learning and supervision, the degree of enthusiasm clearly varies depending on which side of the training relationship the respondent sits. Equally, those models where the power dynamic is most evident (master/apprentice and parent/child), and where there is a degree of diminution of the status of the curate, are widely rejected by both parties.

Secondly, there is some consensus that the relationship requires – and regularly achieves – a fine balancing act. The trainer is both mentor and supervisor. She is also very likely to be a learner herself. While in some cases, there is apparent confusion about roles, in the majority of cases, it would appear that a very skilful and nuanced juggling of those roles is achieved to the satisfaction of both parties. This conclusion is in contrast to that of Tilley (2006: 216) who reports 41% of curates being uncertain about their supervisors' ability to distinguish supervision or coaching sessions from staff meetings.

Thirdly, there would appear to be a disjunction between the way in which a significant number of training incumbents perceive how they discharge their role as trainer and the evaluation of their performance by their curates. There is a tendency for training incumbents to regard their role as being more empowering, collaborative and permissive than it is actually perceived by those supposedly being empowered.

Finally, there is further disjunction between what the official statements of the Church of England states it requires of their training ministers and the self perception of that role by the trainers themselves. Mutuality of learning, in particular, fulsomely endorsed by training incumbents, is barely in view in nationally endorsed documentation. The question arises: whose judgment should carry the most weight – the practitioners or the theologians?

CHAPTER 8

COMMUNICATION BREAKDOWN?

8.1 INTRODUCTION

The confidential nature of the survey among the 585 curates and 457 training incumbents opens up the prospect of both training incumbents and curates expressing views in the questionnaire that they have not been willing or able to express to each other. Telephone calls and e-mails from potential respondents, especially curates, confirmed that a number were particularly concerned that their responses should be treated with absolute confidentiality, in some cases eager that even the diocese should not be informed as to how things really were. Hence, once the global analysis was completed, a follow up analysis was conducted, interrogating the data relating only to those training incumbents and those curates whose partner had also responded. In total, 418 pairs of training incumbents and curates provided information about themselves and about their partners.

The central question to be addressed in this chapter concerns the extent to which training incumbents and curates are consistent in their responses when similar questions have been asked. Where consistency is lacking, there will follow some hypotheses to explore what might be happening beneath the surface. Of particular significance is the workload of curates. How many hours are they working? Is it more or less than training incumbents imagine? In light of the findings, further questions will emerge about the dangers of burnout and the effectiveness and reliability of supervision. Finally, this chapter will

engage with the question of conflict in the training relationship, identifying its prevalence and the means by which it is resolved or suppressed.

8.2 WORKING CONDITIONS

Table 8.1

Do curates take their full holiday entitlement?

N=418	Yes %	Not Sure %	No %
Training Incumbents	90	3	7
Curates	63	12	25

Table 8.2

Is curates' time off given high priority by Training Incumbents?

N=418	Yes %	Not Sure %	No %
According to TIs	96	3	1

Table 8.3**Understanding of curates' contracted hours**

Hours contract N = 391	0-9 %	10-19 %	20-29 %	30-39 %	40-49 %	50-59 %	60+ %	No %
Training Incumbents	5	17	13	11	27	3	1	23
Curates	3	20	14	9	19	3	1	32

Table 8.4**Understanding of curates' having a contract**

N=391	Have contract %	No contract %	χ^2	$p <$
Training Incumbents	77	23		
Curates	69	32	6.59	.05

Table 8.5**Expectations and understanding of actual hours worked**

N = 391	0-39	40-49	50+
	%	%	%
Training Incumbents Expectations	57	37	7
Training Incumbents Actual	52	27	20
Curates actual	24	19	57

Tables 8.1, 8.2, 8.3, 8.4 and 8.5 demonstrate immediately the gap between what training incumbents imagine curates are doing and what curates report about themselves. 90% of training incumbents express confidence that curates are taking a full holiday entitlement, while less than two-thirds (62%) of that same group of curates report actually doing so. A number of possible explanations may be advanced for this large discrepancy.

First, there is no common understanding of what the actual holiday entitlement is; the plausibility of this explanation is enhanced by the fact that many dioceses are unclear about this. This is underlined by the 12% of curates who are not sure whether they take allotted holidays or not. Second, curates may take their holidays but then either deliberately or unexpectedly find themselves working for part of their holiday, unbeknown to their training incumbents. Third, and most likely, many training incumbents are simply unclear about the detail of their curates' movements. This ignorance may be interpreted as lack of due diligence on their part, failing to provide sufficiently close, assiduous support and oversight; or it may be understood as benign

trust, granting autonomy to the curates, assuming no problem exists unless a grievance is registered. In defence of this approach, it ought to be noted that the 38% of curates who cannot affirm that they take their full holiday entitlement are not necessarily attaching value or judgment to this report. Nonetheless, the degree of misapprehension, benign or otherwise, on the part of training incumbents is great. All this is to be interpreted in the context of the 96% of training incumbents who say they give high priority to ensuring their curates have sufficient time off. Granted that it is possible to give something high priority and still be unsuccessful in achieving it, the data again suggest something of a gap between the ideal and the reality.

Working hours (tables 8.3, 8.4 and 8.5) provide further evidence of a similar discrepancy. Where curates are contracted to work less than forty hours a week, generally self-supporting ministers, there is a clear common understanding of this on the part of both parties in the training relationship, 46% in both cases. Equally, where there is a contractual expectation that the curate should work 50 hours or more, this is clearly understood by both trainer and trainee. However, a discrepancy arises over whether a contract exists at all. 32% of curates assume that there is no contractual expectation with regard to hours worked, while that understanding is evidenced by only 23% of training incumbents, ($p < .05$) the remainder reporting a contract to work between 40-49 hours (the norm for full-time curates).

Again, more than one theory may be advanced to explain this discrepancy. First, there may be varied understanding of the definition of 'contract'. A training incumbent may regard a working agreement as a contract, while the curate may not. Second, not all

dioceses successfully foster a sense of partnership in the training enterprise. In this case, the ignorance of training incumbents, perturbing though it may be, is not of their own making. Given that only a small number of training incumbents (7%) expect their curates to work fifty hours or more a week, of which 4% are contracted to do so, this phenomenon, though interesting, may not be considered a significant problem.

However, it is a cause for alarm that the training incumbents' estimate of hours worked by their curates so widely falls short of their curates' own estimate. This is perhaps especially concerning in the case of self-supporting ministers who are neither paid nor contracted to work full-time. That many of them choose to do more than is expected of them and without financial reward is arguably a manifestation of the servant nature of ordained ministry and to be applauded. Nevertheless, the huge variance between the training incumbents' estimate in which 52% of curates are working less than forty hours and the curates' estimate in which only 24% are working less than forty hours is very notable. In much the same way, only 20% of training incumbents imagine their curates are working 50 hours or more a week, while curates report that 57% of them are doing so.

It should be remembered that over 80% of training incumbents report working 50 or more hours each week, so what is being claimed in many cases by training incumbents is that they work harder than those they supervise, a claim that is evidently disputed by curates. One difficulty in interpreting this data relates to the challenge of measuring the work of clergy. Some activities are indisputably regarded as work by clergy, but not all would label church social activities as necessarily work or indeed private prayer. In addition, there is no clocking on and off procedure; a meal may be interrupted by a telephone call

from a parishioner, while there is a converse freedom to have an extended lunch break or to attend a child's assembly. Hence, in completing an extended questionnaire, the estimates of working hours may in many cases be not much more than a 'gut reaction', giving an approximate estimate of a number that feels 'about right'. The superadded disjunction is that as close as the training incumbent/curate relationship is, much of the work a curate undertakes – as with all clergy – is unseen. It is rare, for example, that anyone else witnesses sermon preparation, although an audience will hear the result of it or the lack of it. It is conceivable that many training incumbents, nearly half of whom were ordained more than twenty years previously, may have forgotten how long it takes the relatively newly ordained to write a sermon or prepare for a funeral. Notwithstanding all of the above, the fact remains that many curates consider they are working significantly longer hours than their training incumbents imagine they are. This has serious implications for the stress and tiredness of curates to which we turn next.

8.3 BURNOUT

Christina Maslach formulated the MBI (Maslach Burnout Inventory), publishing a manual in 1996 (Maslach, Jackson, & Leiter); and since then it has been widely used in empirical burnout study. She identified three elements that contributed to burnout: emotional exhaustion; negative, cynical attitudes; and a reduced sense of personal accomplishment. More recently, Leslie Francis has developed the Francis Burnout Inventory that employs a balanced affect model. Francis construes burnout as the excessive presence of negative affect and the absence of counter-balancing positive affect (Francis, Robbins, Kaldor and Castle, 2005).

This current survey did not investigate the physical or emotional health of respondents; and therefore cannot contribute to the data others have gathered on the emotional health of clergy. However, previous research can inform how the results reported above should be weighed. A succession of surveys with clergy of different denominations in a variety of countries report high levels of stress and potential for burnout. These include Francis, Robbins, Kaldor & Castle (2005) who surveyed 6,680 clergy in Australia, England and New Zealand. They found that 32% of respondents could no longer affirm that they always feel enthusiastic about their work; 31% were frustrated in their attempts to accomplish tasks important to them; 29% felt drained in fulfilling their functions; 27% that fatigue and irritation were part of their daily experience; 16% considered themselves less patient than they used to be; and 7% reported being invaded by a sadness they could not explain. Francis, Wulff & Robbins (2008) surveyed 748 Presbyterian clergy in the United States and arrived at similar results: 39% were drained in fulfilling their functions; 13% were invaded by sadness; 33% reported fatigue and irritation; 44% no enthusiasm for their work; 39% were frustrated in their attempts to accomplish tasks important to them; and 20% had less patience than previously. Similarly, Francis and Robbins (2004) report on a survey conducted through the Evangelical Alliance, with 1093 responses from affiliated pastors, which identify that more than half of the sample had considered leaving ordained ministry at some point, while 38% were overwhelmed by pastoral care demands. Kelvin Randall (2005) conducted a longitudinal survey with a sample of 340 curates, running from 1994 through to 2001, using the Maslach Burnout Inventory as adapted by Rutledge and Francis (2004). Randall discovered that only 35% of curates felt very energetic; 21% were emotionally drained; 27% felt that they were working too hard; 44% felt used up at the end of the day; and 29% felt frustrated by the ministry.

The aforementioned research provides a framework for interpreting the results of the current survey, as does the professional experience of Lamdin and Tilley (2007: 30) “CME officers never cease to be surprised at how many working clergy claim to have time off and work reasonable hours, but in reality don’t” and Ward (2005: 178) who quotes one curate complaining of working “stupidly long hours.” A third interpretative clue is the work of Francis, Kaldor, Robbins & Castle (2005) and Francis, Wulff & Robbins (2008) who investigated the possible connection between psychological type and clergy burnout and thereby identified introversion as a significant predictor in the likelihood of burnout. They were able to confirm Reid’s (1999) review of four unpublished doctoral dissertations and one published study which found that extraverts among college counselors and nursing personnel were less prone to burnout than introverts.

Clergy life is stressful, but for the newly ordained there are additional stresses. Curates have not yet had the opportunity to establish healthy working patterns, in part because they are ignorant of what *is* healthy for them, and in part because they are not entirely masters or mistresses of their own working patterns, having to respond to the direction given by their training incumbents, who at the same time are their line managers. In this light, the finding that many, indeed most, curates work long hours may be considered troubling. More troubling still is the apparent ignorance of training incumbents who significantly misjudge the volume of work undertaken by their colleagues. There is reason to be especially concerned for curates with a preference for introversion (55%), since they are more likely, according to the research, to be prone to burnout. An exacerbating factor is that they will also be more difficult to get to know. Training incumbents may find it hard to properly estimate the hours worked by their curates and to

assess the deleterious effects on them. Under such circumstances, supervision may become of paramount importance.

8.4 SUPERVISION

8.4.1 Definition of Supervision

Supervision has become widely accepted in many professions as an essential factor in flourishing working relationships. The fields in which supervision features as a professional tool include health, social work, education and law. Since 1998, the Church of England has expressed its expectation that training incumbents should be trained in the skills of supervision (Advisory Board for Ministry, 1998), although then as now failed to produce a definition.

Many generic definitions, transferred from other fields, are helpful. Hawkins & Shoet (2000: 5) cite Loganbill *et al.* (1982) as providing a commonly accepted definition of supervision as: ‘an intensive, interpersonally focused, one-to-one relationship in which one person is designated to facilitate the development of therapeutic competence in the other person’. This and other definitions properly focus on the development of the worker as a professional, with an eye to the quality of her/his work and the impact s/he has on the ‘client’. However, this does not quite suffice when ministerial formation is in view, as it always must be in the training incumbent/curate relationship. Indeed, this deficit may go some way to explain some of the resistance encountered institutionally to supervision.

Simpson (2011:21), citing the Association of Pastoral Supervisors and Educators (APSE) is to be preferred: "...a relationship characterized by trust, confidentiality, support and openness that gives the supervisee freedom and safety to explore the issues arising in their work." Although this still fails to explicitly name the importance of the development of character, leave alone spiritual character, the description of the quality of the necessary relationship is most helpful in that it recognizes that what is required for individual ministerial formation is different from merely professional development; while it also paves the way for a degree of mutuality in the relationship in which both parties are affected.

8.3.2 The role of the Supervisor

The role of the supervisor is multi-faceted. Hawkins & Shoheit (2000) and Lamdin & Tilley (2007) identify three distinct roles for the supervisor. These are educator, provider of support and managerial overseer. The skilled supervisor is able to integrate these three distinct aspects of supervision, while also holding in tension a very close working relationship (and often friendship) that prevails outside of the formal supervision sessions. David Tilley (2006:69) has helpfully offered some biblical models for understanding the training incumbent's responsibilities, namely: watchmen, stewards, servants and shepherds. The model of watchmen is perhaps most useful in understanding the quality of attentiveness necessary to ensure the success of the other modes of interrelating. Meanwhile, stewardship is a reminder to the training incumbent that the curate is a gift (from God as well as the diocese) and that the training incumbent is accountable to the wider church for the work that s/he is doing. The servant's role is to supply the needs of the curate, whether that is for information; a timely rebuke or a listening ear. The servant

remembers that her/his master's needs are primary in the relationship and that the exercise of power is to be eschewed as much as practicable. The shepherd is a provider both of guidance and pastoral care. While the training incumbent must regularly review whether these differing functions are being adequately fulfilled, there is questionable value in artificially dividing supervision into three parts. A structured agenda may help to ensure that the right questions are asked, but the discerning training incumbent will come to know instinctively which role is required of him/her at any given moment.

8.3.3 Supervision practicalities

There are a number of practical issues for the supervisor to consider including frequency, venue, structure, agendas and record keeping. Opinions vary as to frequency. Simpson (2011) argues for weekly initially, progressing to less frequently as the curate becomes more experienced, while Lamdin & Tilley (2007) suggest every three to four weeks. Much depends on whether the curate is full-time or part-time and if part-time how many hours s/he is able to commit. It is interesting that there is an overwhelming consensus that supervision may safely be decreased in frequency over time. This may rest on some faulty logic. The coaching dimension of the training incumbent's role should indeed diminish as the curate gains in experience. However, if supervision concerns the offering of space for theological reflection and formation (Ward, 2005:88), it is a mistake to model a progression from reflective practitioner and lifelong learner to that of consummate professional who has acquired all necessary skills and knowledge for his role. The reality of the Church of England and the Church in Wales is that the provision of supervision, mentors or work consultants to all ordained ministers is beyond the resources of both institutions; and while the training incumbent may be tempted to prepare the curate for

the real world, there is a strong argument that the best practice should be modelled even if the ideal may not in fact be perpetuated beyond the curacy.

The venue needs to be mutually agreed. Lamdin & Tilley (2007) insightfully identify the dilemma, that in some relationships, always meeting in the training incumbent's study may unhelpfully underline the training incumbent's power, resulting in the curate always meeting on 'away ground'; while meeting in the curate's home may feel like an unwanted intrusion/invasion. A neutral, but professional, venue may be ideal, provided interruptions can be kept to a minimum. The ringfencing of the time, ideally an hour and a half in length, is essential. Emergencies inevitably arise in pastoral ministry, but both training incumbent and curate need to signal to each other that supervision takes very high priority and will only be rescheduled in exigency. In a similar way, supervision should be clearly distinguished from a staff meeting (ABM, 1998:8) as a discrete activity.

Simpson (2011), Lamdin & Tilley (2007) and Ward (2005) suggest a structure to supervision. In some training relationships, this will work well. In others, a private checklist may be more efficacious, whereby the training incumbent ensures that over a period of time all modes of supervision are being adequately addressed. More importantly, the curate must have the freedom to place on the agenda issues significant to him/her and to have those issues dealt with fully.

8.3.4 Research findings: Supervision

Table 8.6

Frequency of Supervision

N=419	Weekly %	Fortnightly %	Monthly %	Less frequently %
Frequency of Supervision according to TIs	27	23	41	9

Table 8.7

Satisfaction with Supervision

N=419	Yes %	Not sure %	No %
I receive regular supervision according to curates	77	6	17

More than three-quarters (77%) of curates, report receiving regular supervision (table 8.7). This is one of the clearest ways in which training practice has advanced over the last 20-30 years. Comparing this finding with table 8.5 suggests that some curates in some working situations consider monthly supervision to be regular, while others do not. Given that 58% of curates in this sample are working 50 hours or more a week, this means that at least 8% are only meeting with their training incumbent for formal

supervision on a monthly basis. It may be inferred that this is the same 8% who report not receiving regular supervision and meet monthly with their supervisor.

Table 8.8

Regularity of supervision and hours worked

	N	Yes %	Not sure %	No %
Missing = 15				
0-19 hours	66	88	3	9
20-39 hours	110	76	5	18
40-59 hours	182	75	7	18
60+ hours	46	59	13	28

Table 8.8 suggests that there is a correlation between the number of hours worked by the curate and their satisfaction with the regularity of supervision. Curates who work less than 20 hours a week are the most satisfied with the regularity of supervision, possibly concluding that any supervision is to be welcomed in view of their relatively small contribution to the life of the parish. Curates working more than 60 hours a week are less satisfied with the regularity of their supervision than their peers. They are working too hard. Is this in part because they are receiving inadequate supervision; or do the long number of hours worked engender feelings of isolation and loneliness? Or is it that the more hours curates work, the more supervision they consider they need?

8.4 HANDLING CONFLICT

Table 8.9

Issues where conflict arises in training relationship according to TIs

	Yes %	Not sure %	No %
Gender	4	12	84
Race	2	12	86
Sexual Orientation	6	17	78
Church Tradition	8	15	77
Personality Type	14	18	68

Table 8.10

Training Incumbents who have difficulty with conflict according to curates

	Yes %	Not sure %	No %
	38	15	47

Tables 8.9 and 8.10 again appear to describe a relationship which is often experienced very differently by the two parties. Admittedly, training incumbents and curates were asked different questions. It is conceivable that training incumbents might aver that they

have conflictual relationships with their curates, but over different issues than those offered to select from. However, 'personality type' in the non-technical sense should be considered open ended enough for most training incumbents to register agreement if in their view conflict existed. The fact remains that more than two-thirds of training incumbents do not report any difficulty in dealing with conflict, while less than half (47%) of curates are confident that their supervisor is adequately equipped to deal effectively with conflict.

This is especially important because Neil Burgess (1998:84-86) cites personal remoteness or hostility as being one of five pathologies of training that emerge from his research, although Tilley (2007) did not find supportive evidence of hostility or conflict in the training relationships. Nonetheless, Tilley's insights may be of some utility in illuminating some of the discrepancies unearthed by this project. Tilley cites a number of examples of 'personal remoteness' (p. 12) including:

My training incumbent is a good man, but I have found him inscrutable and liable to sudden mood swings. I believe we have both worked hard to maintain a solid relationship, (Tilley, 2007:12)

And another

My training incumbent didn't want to get to know me, neither did he want me to know him...I frequently felt isolated, unsupported, taken advantage of and discouraged (Tilley, 2007:12)

Table 8.11**Relationship between curates' unhappiness with their training incumbents' ability to deal with conflict and their own personality type**

Does your Training Incumbent have difficulty with conflict?	N	Yes %	Not sure %	No %
Extraversion	185	40	16	44
Introversion	229	36	14	49
Sensing	242	41	15	44
Intuition	172	34	15	51
Thinking	164	45	17	38
Feeling	250	33	14	52
Judging	344	38	16	46
Perceiving	70	37	10	53

The dichotomy where greatest discrepancy seems to occur concerns the judging process. 45% of thinkers consider that their training incumbent has difficulty dealing with conflict while only 33% of those who prefer feeling to make their decisions arrive at the same judgement. One possible explanation for this is that the latter group may have greater skill and experience of articulating negative feelings and discontent in supervision, thereby ensuring potentially conflictive issues are aired and addressed at an early stage, preventing serious conflict resulting later. Alternatively, it might be argued that those who prefer thinking to make their judgements are more likely to be alarmed by an outpouring of feeling on the part of their training incumbent and assume that a display of emotion is a hallmark of an inability to deal with conflict.

CHAPTER 9

WHAT MAKES BEING A TRAINING INCUMBENT A REWARDING EXPERIENCE

9.1 INTRODUCTION

This chapter will identify the high degree of job satisfaction experienced by training incumbents in their ministry as the key individual in the formation of curates, new ministers in the Church of England and the Church in Wales. This will be compared and contrasted with the lower levels of finding the experience rewarding expressed by curates in this survey. This chapter will also note the very low incidence of unacceptable conflict experienced by those same training incumbents in what are often very intense relationships between training incumbents and curates. Having noted the degree to which training incumbents thrive in their role, there will follow an exploration of those factors that further improve the likelihood of training incumbents feeling rewarded alongside those factors that make that rewarding experience less likely.

9.2 FEELING REWARDED

Table 9.1

Affirming being rewarded by training incumbents/curates

	N	Missing	%	χ^2	$p <$
Curates	588	4	76		
Training Incumbents	455	2	86	14.26	0.001

Both training incumbents and curates were invited to rank the same statement: “training has been very rewarding for me personally”. The results shown in table 9.1 demonstrate how much more readily the training incumbent will affirm this statement compared to the curate ($p < 0.001$). The only note of qualification to be issued here is the possibility that training incumbents disillusioned with the process/relationship may have been unlikely to cooperate with surveys, seeing the questionnaire as one further unwanted demand in an already over bureaucratic form of ministry; whereas curates may have taken the contrary view: that the questionnaire provided them with an opportunity to voice a protest.

Table 9.2**Affirming being rewarded by training incumbents/curates (where both responses received)**

	N	%	χ^2	$p <$
Curates	415	79		
Training Incumbents	415	88	11.83	0.001

Table 9.2 isolates those training incumbents and curates where both partners have returned questionnaires. While the Pearson Chi-Square score is lower (11.83) than when all training incumbents and curates are included (14.26), there remains very high confidence ($p < 0.001$) that training incumbents enjoy a more positive experience than their curate counterparts. Section 9.9 reveals how the high levels of satisfaction experienced by training incumbents are matched by their experiencing only very low levels of conflict in the relationship.

This significant discrepancy between levels of satisfaction reported by training incumbents compared to their curates is likely to be a reflection of the power dynamic at work in the relationship. Given that Adams (2002) reports abuse, Tilley (2007) dysfunctional relationships and Burgess (1998) an unwillingness to share tasks and recognize the curate's abilities, it may disappoint that nearly a quarter of curates do not feel their training has been rewarded, but it should not surprise.

When relationships deteriorate seriously, it is likely that both parties will be scarred by the process. However, the data suggest that in 10% of cases, one half of the partnership (the individual with the power) is feeling rewarded while her/his counterpart may be quietly seething at the unsatisfactory nature of the relationship. The disjunction of communication, reflected upon in chapter eight, implies that training incumbents may be blissfully unaware of this; and indeed may have been less inclined to rate the experience as being rewarding had they been aware of the dissatisfaction of their curates. Chapter seven explored in considerable detail the models of ministerial relationship preferred by training incumbents. It was noted that 42% of training incumbents expect their curates to follow their instructions; while 21% report the need to remind their curates that they are 'in charge'. Training incumbents are in a much stronger position to determine when, where and how often they will meet with curates. They have greater freedom to remove themselves temporarily from the relationship, postpone or avoid difficult discussions, a freedom that is denied to curates in that their trainer is also their line manager.

While more research and urgent consideration ought to be given as to how relationships between training partners can be improved, there is still cause for celebration and optimism in the church that such a high percentage of the key practitioners in delivering training find their task so rewarding.

9.3 BACKGROUND

This section explores whether sex, age, ethnicity or marital status affect the likelihood of training incumbents in their role as curate trainers feeling rewarded. Tables 9.3, 9.4, 9.5 and 9.6 refer. Wherever χ^2 is not utilized in the tables that follow, it is because cell size is too small.

Table 9.3

Sex

	N	Feel Rewarded %	χ^2	$p <$
Missing = 5				
Male	361	87		
Female	89	79	4.28	NS

Table 9.4

Age

	N	Feel Rewarded %	χ^2	$p <$
Missing = 7				
30-49	119	87		
50+	329	85	0.37	NS

Table 9.5**Ethnicity**

	N	Feel Rewarded %
Missing = 10		
Black	2	50
Asian	1	100
White British	432	86
White other	10	80

Table 9.6**Family situation**

	N	Feeling Rewarded %	χ^2	$p <$
Missing = 7				
Partnered	392	86		
Single	56	82	0.67	NS

Gender, age, ethnicity and family situation do not appear to be significant statistical predictors for the likelihood of a training incumbent finding the training experience rewarding. It should be noted that the numbers of non-white British training incumbents and training incumbents under the age of 40 are too small to attach any statistical significance to these findings, an issue in itself for the churches. Moreover, although the finding that 79% of female training incumbents can affirm that they find the experience

rewarding compared with 87% of the male training incumbents is not statistically significant, this should be qualified with the recognition that there are still relatively few women being invited to take on this role. If the difference in satisfaction levels is maintained when women constitute half the trainers, there will be cause for concern. This should be a matter for further monitoring and research.

9.4 CHURCH TRADITION

Respondents were offered three 7-point church tradition scales on which to locate themselves (The Randall Churchmanship Measure: Randall, 2005:61). The first of these scales invites clergy to identify how catholic or evangelical they judge themselves, including a middle point which allows them to neither identify with one wing nor the other. The second scale offers a similar opportunity with regard to the liberal/conservative spectrum. Thirdly, respondents are invited to identify whether they have been positively or negatively influenced by the charismatic movement. The central position in tables 9.7, 9.8 and 9.9 includes only those who consciously identify themselves with a middle position rather than those who reject the extreme wings i.e. the middle score of 4.

Table 9.7**Catholic/evangelical training incumbents**

	N	Feeling Rewarded %
Missing = 12		
Catholic	186	88
Central	34	71
Evangelical	223	86

Table 9.7a:**Catholic/central training incumbents**

	N	Feeling Rewarded %	χ^2	$p <$
Catholic	186	88		
Central	34	71	7.15	0.01

Table 9.7b**Evangelical/central training incumbents**

	N	Feeling Rewarded %	χ^2	$p <$
Central	34	71		
Evangelical	221	86	5.29	0.05

Table 9.8**Liberal/conservative training incumbents**

	N	Feeling Rewarded %
Missing = 16		
Liberal	216	87
Central	50	82
Conservative	173	86

Table 9.8a**Liberal/central training incumbents**

	N	Feeling Rewarded %	χ^2	$p <$
Liberal	216	87		
Central	50	82	0.86	NS

Table 9.8b**Conservative/central training incumbents**

	N	Feeling Rewarded %	χ^2	$p <$
Conservative	173	86		
Central	50	82	0.38	NS

Table 9.9

Training incumbents positively/negatively influenced by the charismatic movement

	N	Feeling Rewarded %
Missing = 12		
Positive	279	86
Central	96	87
Negative	70	86

It would appear that training incumbents' position on the liberal/conservative scale and their attitude to the charismatic movement does not in any way affect the likelihood of them finding fulfilment in the training relationship with their curate. However, while the data show no significant difference between those training incumbents who are clearly catholic or clearly evangelical, there is hard evidence that those who are neither one nor the other are less likely to enjoy satisfying, harmonious relationships. Given how hard diocesan officers work to find a church tradition match between training incumbents and curates, this is important.

Table 9.10**Central training incumbents on the catholic/evangelical scale**

Missing = 8	N	Feeling Rewarded %	χ^2	$p <$
Central	34	71		
Not central	415	87	7.21	0.01

It is possible that the church tradition of some training incumbents has been wrongly identified by diocesan officers, resulting in some unhappiness in the placement; or that there has been an erroneous assumption that a central position inevitably means an ability to relate well to colleagues on both wings. Whatever the reason for this finding, it is very important that careful attention is paid to it. There is a clear indication ($p < 0.01$) that training incumbents who occupy a central position on the catholic/evangelical scale do not find the experience of training a curate as rewarding as their colleagues whose position is on either wing.

We recall from chapter five that a higher percentage of curates identify themselves as occupying a central position compared with training incumbents (14% as opposed to 8%).

Table 9.11:

Church Tradition of curates with middle training incumbents on catholic/evangelical scale

	Curates with middle TIs (n = 33) %	All curates (n = 585) %
Missing = 1		
Catholic	39	39
Central	27	14
Evangelical	33	48

Table 9.11 strongly supports the argument that the Church of England and the Church in Wales often does not know what to do with training incumbents whose position on the catholic/evangelical scale is central. There are 33 self-identified central training incumbents in this study whose curate's church tradition is known. In contrast, there are 55 central curates for dioceses to assign to these central training incumbents. It might therefore be expected that each of the 33 central training incumbents would be matched with a central curate, leaving diocesan officers the challenge of how to assign the remaining 22. However, the stark fact is that central training incumbents are more likely (from table 9.11) to find themselves working with a Catholic (39%) or even Evangelical (33%) curate than they are a central (27%) curate. One might conclude that the working assumption of those responsible for pairing training incumbents and curates is that less attention (or indeed care) needs to be applied where one or the other is identified as having a central position, perhaps on the basis that centrality equates to (the much to be desired) flexibility that appears in the selection criteria for training incumbents (Archbishop's Council, 2005). What this study suggests (see table 9.7) is that this may be

an erroneous assumption. Central training incumbents are less likely ($p < 0.01$) to find fulfilment in the training task than their colleagues. While it is recognized that correlation does not necessarily equate to causation, there is need for careful attention to the considerations raised by the data.

9.5 CURATES

The tables below profile those curates who have training incumbents who feel rewarded

Table 9.12

Sex of curate and reward for training incumbent

	N	Feel Rewarded %	χ^2	$p <$
Missing = 3				
Male curate	202	91		
Female curate	210	86	2.34	NS

There is no evidence that the sex of the curate affects the proportion of training incumbents who are fulfilled in the training relationship.

Table 9.13**Age of curate and reward for training incumbent**

	N	Feel Rewarded %	χ^2	$p <$
Missing = 2				
60 and under	338	90		
Over 60	75	80	5.80	0.05

Table 9.13 suggests that the age of a curate is a significant predictor of whether a training incumbent will find the training task rewarding. It can only be hypothesized, without further research, as to why this might be. Questions that might be investigated include: do older curates feel they have less to learn and are therefore less pliable; does working with an older curate seem less of an investment in the future of the church; and is the status of the training incumbent undermined by the age of the curate? The answer may lie in a combination of these factors and more besides.

Table 9.14**Category of ministry of curate and reward for training incumbent**

	N	Feel Rewarded %	χ^2	$p <$
Missing = 2				
Self-supporting	204	86		
Stipendiary	209	90	2.13	NS

Table 9.15**Type of ministry of curate and reward for training incumbent**

	N	Feel Rewarded %	χ^2	$p <$
Missing = 2				
Full-time	236	90		
Part-time	177	86	1.51	NS

The category of ministry to which a curate belongs is not a predictor of whether the training incumbent will find the challenge rewarding. This requires some comment, since it is not intuitively obvious. Training incumbents whose curates are available full-time to them and their parish do not appear to enjoy greater reward than those training incumbents who may see rather less of their curates and have to share the curate with a secular job or the curate's commitment to a family. This is also important in light of table 9.13 since most curates over the age of 60 will be self-supporting: it is their age not the category of their ministry which appears to give rise to difficulties.

Table 9.16**Ethnicity of curates and reward of training incumbents**

	N	Feel Rewarded %
Missing = 6		
Black	5	100
Asian	2	50
White British	386	88
White other	16	81

There are simply too few curates of non-white British ethnic origin to draw any conclusions about how the ethnicity of curates affect the likelihood of their training incumbents finding the training experience rewarding.

Table 9.17

Family situation of curate and reward for Training Incumbent

	N	Feel Rewarded %	χ^2	$p <$
Missing = 12				
Partnered	314	89		
Single	89	85	0.64	NS

There is no evidence to suggest that whether a curate has a partner affects the likelihood of the training incumbent finding the training experience rewarding. These findings undermine any hypothesis that training incumbents have difficulties when faced with curates who have competing loyalties.

Table 9.18**Hours worked by curates and reward for training incumbents**

	N	Feel Rewarded %
Missing = 11		
0-9 hours	11	91
10-19	55	93
20-29	52	83
30-39	58	81
40-49	85	91
50-59	97	93
60-69	40	93
70-79	4	75
80+	2	0

Table 9.19**Part-time hours worked by curates and reward for training incumbents**

	N	Feel Rewarded %	χ^2	$p <$
Missing = 11				
20-39 hours	110	82		
All other	294	91	6.92	0.01

Tables 9.18 and 9.19 understood together are very instructive. The number of hours worked by a curate does affect how rewarding an experience being a trainer of that curate is. However, there is no lower limit for this and insufficient data to be clear that there is an upper limit. Nevertheless, it would appear that those curates who work more than 20 hours a week but less than 40 hours produce significantly fewer (in percentage terms) rewarded training incumbents than their peers. Given that this tranche accounts for more than a quarter of all curates, this is an important finding.

One should be clear that these curates are not contracted to work more hours (indeed are likely to be working more hours than their contract/working agreement indicates) than the 20-39 hours they are actually working. We have noted above that part-time curates produce slightly fewer, but not significantly fewer rewarded training incumbents, but this new data allows us to press the results further, allowing a hypothesis to emerge.

It is quite possible that training incumbents who have curates who are contracted to work less than 20 hours a week ($n = 66$) have no unrealistic expectations of their capacity and are therefore not unduly disappointed in them. However, curates who work 20-39 hours a week may be subject to greater expectations. We have noted (in chapter 5) that while 89% of curates whose ministry category is part-time actually work less than 40 hours a week, only 40% of part-time training incumbents in practice work less than 40 hours a week (what might be termed part-time hours). Hence, it is possible to imagine dissatisfaction and disappointment with those curates who adhere more carefully to the hours stated in working agreements.

It should also be noted that while very few curates (n=6) report working more than 70 hours a week, there is no evidence to suggest that training incumbents feel rewarded at working with such committed colleagues, indeed if anything the reverse.

Table 9.20

Catholic/evangelical curates and rewarded training incumbents

	N	TI feeling Rewarded %
Missing = 4		
Catholic	160	86
Central	55	82
Evangelical	196	92

Table 9.21

Liberal/conservative curates and rewarded training incumbents

	N	Feeling Rewarded %
Missing = 4		
Liberal	199	87
Central	72	89
Conservative	140	90

Table 9.22

Curates positively/negatively influenced by the charismatic movement and rewarded TIs

	N	Feeling Rewarded %
Missing = 4		
Positive	220	90
Central	90	83
Negative	101	90

Tables 9.20 through 9.22 demonstrate that the church tradition of the curate has no effect on the likelihood of a training incumbent finding the training experience rewarding. It should be remembered that considerable care is generally taken to match training incumbents and curates so that they share a similar church tradition. That this policy is demonstrably successful is both a cause for celebration and a stimulus to enquire whether the church tradition of training incumbents is subject to quite so rigorous an analysis.

Table 9.23**Curates' Psychological Type and rewarded training incumbents**

N=416	%	Feeling rewarded %	χ^2	$p <$
Orientation				
Extraversion	45	88		
Introversion	55	89	0.09	NS
Perceiving Process				
Sensing	59	89		
Intuition	41	87	0.29	NS
Judging Process				
Thinking	39	87		
Feeling	61	89	0.70	NS
Attitude to outer world				
Judging	83	89		
Perceiving	17	88	1.25	NS

The psychological type of curates in no way affects the likelihood of their training incumbents finding working with them rewarding or no. This may indicate one of two rather contradictory conclusions. It is possible that 74% of training incumbents and 75% of curates (see table 5.22) who regard personality fit as an important factor in choosing a training partner are so sedulous in achieving their aim that they are successful in

eliminating personality as a variable in the levels of reward experienced by training incumbents. In contrast, it is also conceivable that they are wrong to consider personality fit an important factor in the success of a training relationship. Finally, and perhaps most persuasively, the concept of personality fit being employed by respondents is entirely different from that envisaged by the psychologist when speaking of psychological type. Notwithstanding, the happy conclusion is that there is no 'type' of curate who should be avoided, since all types offer a nearly 90% likelihood of their trainer finding the training experience rewarding.

In summary, the only identified factors that militate against finding working with curates a rewarding experience are those of age and numbers of hours worked. Given that 52% of curates aged over 60 work between 20 and 39 hours a week compared to the global curate average of 26% who work similar hours, it would appear that the two factors are connected. It is possible to imagine a profile of such curates. They have completed a prior career (with a degree of success); they have less need to please or impress than most; they have no career progression ambitions; they have a broad prior knowledge of church life (possibly more extensive than that of their training incumbent); and they have arrived at a firm and realistic understanding of what time commitment they are being called to give. The maturity and stability of such curates might be highly prized, but might also prove something of a disappointment to those training incumbents who sought energy, almost unlimited time commitment and ambition in their curates.

9.6 PSYCHOLOGICAL TYPE OF TRAINING INCUMBENTS

Table 9.24

Psychological Type of rewarded training incumbents

N=439	%	Feeling rewarded %	χ^2	$p <$
Orientation				
Extraversion	49	89		
Introversion	51	82	3.95	0.05
Perceiving Process				
Sensing	44	82		
Intuition	56	88	3.20	NS
Judging Process				
Thinking	36	80		
Feeling	64	88	5.24	0.05
Attitude to outer world				
Judging	72	85		
Perceiving	28	88	0.78	NS

Table 9.24 suggests that neither the training incumbents' perceiving process nor their attitude to the outer world have influence on whether they are likely to find training a curate rewarding. However, their orientation and judging process are, it appears, predictors of this.

Introverts seem to enjoy the demands of training less than extraverts. It is worth referencing Tilley's conclusions in this regard (2006:144) that training incumbents with a psychological type preference for extraversion over introversion are more likely to conform to the criteria iterated by the Advisory Board for Ministry. Other findings include:

Incumbents with a preference for extraversion were more likely ($p < .05$) to trust the curate to manage tasks responsibly, to give a lot of support to the curate in public ($p < .01$) to address differences in private ($p < .05$), and to take account of the curate's personal circumstances ($p < .01$) (2006:144).

This leads to his making the wider conclusion that those ministers with a preference for extraversion may be more suitable to undertake the role of training incumbent. This will be explored further in the following chapter. The concern here is that introverts find the role of trainer less rewarding ($p < 0.05$) than their extravert colleagues. This is likely to be related to the demands of being the prime source of support for a junior practitioner. The dedicated professional will seek to meet whatever training need arises, often at the expense of their own wellbeing or peace of mind. While those needs may ordinarily be contained within supervision meetings, demands will also present themselves outside supervision. This will occur when a curate identifies a need, e.g. a lack of knowledge with regard to a practical aspect of church ministry or a difficult pastoral encounter having unexpectedly unfolded. At other times, the training incumbent may be the one to identify a need, to intervene when mistakes have been made, or when additional words of encouragement are required. All of this is costly for the trainer whose preference means that s/he is energized by the inner world and drained by too much time in the outer world. For some, the findings suggest, the cost is too great.

Meanwhile, those who have a preference for using feeling as their judging function as opposed to thinking are significantly ($p < 0.05$) more likely to find the role of training incumbent more rewarding (88% v 80%). Again, this is not difficult to explain. In a profession, where contrary to the dominical model of pairing ministers (Luke 10:1), the lone practitioner is the norm, it is unsurprising that so many incumbents seek a colleague with whom to share the joys and sorrows of their ministry. Because those with a dichotomous preference for the feeling function over the thinking function set store in their decision making by people, assigning value to them, it is perhaps to be expected that having a single close colleague will be especially prized and provide its rewards.

9.7 THE TRAINING INCUMBENTS' MOTIVATION

Table 9.25

Motivation of Training Incumbents and their reward

N = 444	Affirm feeling rewarded %	Not affirm feeling rewarded %	χ^2	<i>p</i> <
A calling to be a trainer	89	76	9.49	0.01
The need for extra pair of hands	87	86	0.14	NS
Expectation from diocese	86	86	0.00	NS
Pressure from the diocese	78	87	2.12	NS
Expectation from the congregation	85	87	0.17	NS
Pressure from the congregation	81	87	0.52	NS
Having been a trainer previously	89	84	2.95	NS
Inherited from previous TI	84	87	0.18	NS
Home grown OLM	82	87	1.69	NS
Being able to make time	91	78	13.38	0.001
Having a curate is a sign of success	82	87	1.42	NS

Many factors that might be expected to influence training incumbents' attitude to the training experience can be discounted according to the findings reported in table 9.25. Neither pressure nor expectation from the diocese is significant nor is pressure or expectation from the congregation. Working with a home grown Ordained Local Minister (OLM) seems to be slightly less rewarding than working with an imported curate,

but not significantly so. Those seduced by a curate signalling their success to others are also no more and no less likely to feel rewarded than those indifferent to such worldly things.

However, there is a distinct difference between those training incumbents who believe they have a vocation to fulfil the role of trainer and those who are unable or unwilling to affirm such a vocation. It remains a cause of celebration that more than three-quarters (76%) of training incumbents who failed to affirm a calling to be a trainer still had found the challenges of training incumbency rewarding, but this is still significantly fewer than those with a clear sense of calling (89%). The finding, that those who feel as though they were meant to undertake this role report being rewarded by it are greater in number than those who have entered into the role for other reasons, must not surprise us.

By contrast, there is some cause for alarm that the making of time for the role should be the clearest predictor of a positive experience for the training incumbent. The data suggest that 91% of training incumbents who are able to make time for their role find the experience rewarding, contrasting with the 78% who are unable to do this. This raises important questions. It is entirely understandable that those who discover that they are unable to devote sufficient time to the training task should be disabled by the competing demands and rather than gain reward from a job well done are frustrated by a job not done to the best of their abilities.

A number of possible explanations may be posited. While many mature curates need less guidance and instruction than historically may have been necessary, the administrative burden related to the role of training incumbent has increased exponentially. A decade ago, a training incumbent was required to write an annual report for the Bishop and little more by way of administration. Today, with the advent of Learning Outcomes and the concomitant professionalization of the training task, supporting administration requires a much greater time commitment. Some dioceses may undersell this, while some training incumbents with prior experience may have failed to understand the extent to which the task has changed. Other training incumbents may have recognized the likely dangers but decided that the benefits of having a talented colleague would outweigh those dangers; and in some cases got that calculation wrong. For others, their situation may have changed since agreeing to take on the commitment (often 12 months in advance of the curate's arrival); whether that might be domestically or ministerially.

The implication for the diocesan hierarchy is to note the importance of ensuring there has been an adequate counting of the cost on the part of the would-be training incumbent. Briefing meetings (prior to commitments being made) should make clear the administrative demand, while training incumbents might be required to account for how time will be safeguarded; what will be surrendered or sacrificed to make time for the demands of the role of a trainer. It should be understood that taking on a curate is almost invariably a new demand. As a matter of policy, and with some good reason, dioceses very rarely replace one curate with another immediately. Even when a trainer is considered excellent, there is generally a gap of 12-18 months minimum, too long for a makeshift plan to keep the previous curate's work simmering until a replacement arrives. Usually, the training incumbent, who may well have had adequate time for a previous

curate, has to start all over again with the task of carving out time for his/her new responsibility.

9.8 MODELS OF MINISTRY AFFIRMED

Table 9.26

Model of Ministry affirmed and feeling rewarded

N = 437	Affirm feeling rewarded %	Not affirm feeling rewarded %	χ^2	<i>p</i> <
Master/Apprentice	81	88	3.55	NS
Spiritual Director/Novice	92	85	1.78	NS
Coach/Trainee	85	87	0.19	NS
Supervisor/Supervisee	85	87	0.23	NS
Parent/Child	20	87	17.99	0.001
Mentor/Mentee	87	83	1.09	NS
Mutual Learners	87	55	26.29	0.001
Mutual Friends	92	77	20.24	0.001

Table 9.26 delineates graphically the extent to which the model of ministry, employed by training incumbents, affects the likelihood of their feeling rewarded by that ministry. Some models appear to have neither beneficial nor detrimental effect on the training relationship; and remain a matter for personal choice, possibly making marginal, but not significantly measurable difference. These models include master/apprentice; spiritual

director/novice; coach/trainee; supervisor/supervisee and mentor/mentee. Such models may be used and may be helpful to some; but failing to use them or consider them appropriate will not, it appears, significantly impinge on the reward a training incumbent will experience.

However, there are other models that may not be discarded so lightly. It should be noted that the numbers affirming a parent/child relationship as an appropriate way of describing what transpires between training incumbent and curate is small ($n = 5$). It is plain that in most cases this description is short-hand for a dysfunctional and unsatisfactory relationship. One should not imagine a relationship in which the training incumbent has embarked on a programme of instruction, fondly expecting that if s/he treats the curate as a child all will be well, only to be dismayed and unrewarded when the relationship goes awry. Rather, it is more likely that training incumbents experience some sort of transference in which they consider the curate to be behaving like a child and find themselves cast in the role of parent against their will. Nevertheless, as might be expected and however it is initiated, a parent/child relationship is an unrewarding way for training to be conducted.

In contrast, a relationship of mutual learning is clearly conducive to a good experience for the training incumbent. The distinction is sharp: 87% of those training incumbents who affirm mutual learners as their preferred model find being a trainer rewarding, while only 55% of those who cannot or do not affirm this model enjoy the same reward. Despite the fact that these findings are very striking, it should come as no surprise that those who feel that they are not learning anything from their colleague should at the same time not feel

especially rewarded in working with him/her. It is not possible to interrogate the data to discover how or why the mutuality breaks down. Some training incumbents may consider themselves to have nothing to learn or more particularly nothing to learn from their current curate; while others may be longing to learn but to their dismay find themselves in a relationship where the curate has no desire or no capacity to give back.

Finally, and remarkably, those unable to affirm friendship also report a comparative lack of reward in their relationships. This is a significant finding, for there is considerable conventional wisdom that suggests that friendship between training incumbent and curate is neither desirable nor possible (Tilley, 2006:51). This is underlined by the emphasis placed on professionalism in church documents (Archbishops' Council, 2003, 2005) and other literature (Hawkins & Shoheit, 2000; & Lambdin & Tilley, 2007) which present a wide range of models for the training and/or supervisory relationship, but neglect friendship. This emphasis misses a number of factors that are especially pertinent for training incumbents. First of all, there are those factors that militate against the possibility of friendship elsewhere (Burgess, 1996:108-110): the number of hours worked by most clergy and the need for strict professional boundaries with parishioners (the very people with whom they spend most time). Secondly, there is the isolated nature of parish ministry, which results in clergy not seeing peers with whom a mutual bond might form for weeks on end. Thirdly, in most cases, the training incumbent and curate will spend an inordinate amount of time together: they will plan together, eat together, pray together and socialise together. Finally, they share a vision (or at least will hope to do so) of what their church/ministry is becoming. That which is dearest to one is likely to be dearest to the other. They will be comrades in arms in a spiritual battle. Friendship cannot be

guaranteed, but so many of the ingredients are present that it is likely to happen where embraced far more often than not.

The data here reveal that where friendship is pursued by the training incumbent it is significantly more likely to result in a rewarding experience. As with the mutuality of learning, it is not possible to ascribe responsibility for friendship not being present in a relationship. In some cases, the training incumbent may not seek it; in others, friendship may be sought and not found in a curate who simply does not want or need it.

9.9 AREAS OF CONFLICT

Table 9.27

Causes of conflict for Training Incumbents

	N	Yes %	Uncertain %	No %
Issues relating to gender	451	4	12	83
Issues relating to race	451	2	12	86
Issues relating to sexual orientation	451	7	16	78
Issues relating to church tradition	451	8	14	77
Issues relating to personality type	449	15	19	67

Burgess (1996:85) had reported how conflict invades the training relationship; and this became a focus for the research of David Tilley (2006). It therefore emerged as a priority for this study to determine the extent to which conflict is present in the training relationships that currently exist in the Church in Wales and the Church of England, so far as training incumbents are concerned. Tilley (2006:52) found qualitative evidence for conflict in the curate/training incumbent relationship, but also much evidence of very positive working relationships.

The results from this study show (in table 9.27) low levels of conflict with regard to gender and race, the latter explained in part by the small numbers of curates of non-white British ethnicity. Training incumbents are somewhat less ready to refute the absence of conflict in regard to sexual orientation, which reflects to some extent the life of the wider church for whom it has been a sore point of vexation and conflict over the period of this research project. Church tradition produces a similar result, with nearly a quarter (23%) unable to be confident there is no conflict on this issue in their relationship. Church tradition may be considered to cover anything that relates to the way in which things are done in worship rather than necessarily disagreements over doctrinal matters.

Personality type is evidently the major cause of whatever conflict arises. As above, it should be noted that there is no reason to assume respondents have understood this term in a technical sense as a psychologist might. It is best to understand the data as revealing a degree (15%) of inter-personal friction that might even prove healthy. Certainly, conflict is an inevitable facet of human existence and is not necessarily to be understood as an unwelcome factor in the training relationship.

Table 9.28**Causes of conflict for training incumbents and feeling rewarded**

N = 443	N	Affirm conflict	Not affirm conflict	χ^2	<i>p</i> <
		feeling rewarded %	feeling rewarded %		
Gender	20	80	86	0.63	NS
Race	8	88	86	0.02	NS
Sexual orientation	30	80	86	0.96	NS
Church tradition	40	73	87	6.66	0.01
Personality type	67	72	89	13.53	0.001

It is evident from table 9.28 that whatever conflict arises in training relationships caused by gender, race and/or sexual orientation, it does not significantly affect the reward experienced by training incumbents in their ministry. In part, it must be admitted, this finding can be accounted for by the rarity with which such conflict arises. All this is to be celebrated.

However, where conflict arises over church tradition, there is greater reason for caution. Such conflict significantly ($p < 0.01$) affects the likelihood of a training incumbent finding her/his ministry rewarding. Church tradition is often very deeply rooted for both training incumbent and curate; it relates to the way in which they worship (itself an intensely precious occupation) and to the manner in which they have been formed. The very word 'tradition' is a reminder that what is being referenced here is not some lightly held preference or transitory fashion of doing things, but something that is rooted in history, theological understanding and loyalty to key formational figures from the past.

This will be as true for training incumbents as for curates. Conflict is likely to arise in the tension between one person's personal preference and the other's deeply held conviction. A training incumbent may assume that the curate will be prepared to do things his/her or indeed the parish's way and surrender their own traditional practice. In other analogous professions, this would be assumed and uncontroversial; however, in ordained ministry, it is not unusual for both parties in conflict to claim a higher authority demanding conformity.

While diocesan officers must take care to explore with potential training incumbents what aspects of their tradition are inviolable, the responsibility would best be carried by the training incumbents themselves. They should be slow to assume, at interview without explicitly pressing the question, that curates will simply fit in with local tradition. In fairness to curates, there should be a clear detailing of what is expected and what might not be permitted in the leading of worship.

Personality type is reported to be a source of conflict that damages working relationships most and most often. The argument here may be circular. Assigning the cause of conflict to 'issues of personality type' is arguably to state that 'we don't get along' or 'we are in conflict'. It is to suggest that there are a range of episodes in which unwelcome conflict is present; and that the common factor is the behaviour of the curate, behaviour that is then attributed to their personality type. This is to say that it is the way in which conflict unfolds or is resolved (or unresolved) that is the issue rather than the original trigger for the conflict.

This finding may be of interest to the researcher, but offers little of use to the practitioner. Psychological type profiling enables us to investigate more scientifically whether there is any means of predicting where disabling conflicts may arise. Otherwise, the only contribution to be made is to suggest to training incumbent and curate alike: let the buyer beware!

9.10 SUPPORT AND SUPERVISION

Table 9.29

Support, training and supervision received by training incumbent

	N	Yes %	Uncertain %	No %
I received adequate training	454	58	16	25
I received adequate training in supervision skills	454	60	16	24
I have adequate ongoing support	453	63	18	19
I receive supervision	452	31	18	52
I have sufficient ongoing training	452	49	19	32
I receive appropriate ongoing training	453	48	24	28
I use learning outcomes	451	47	22	32
I find learning outcomes helpful	451	39	31	30
I find it easy to signal problems to the diocese	451	63	25	12
I receive feedback/appraisal	453	23	12	65

Training, support, supervision and feedback for training incumbents is rather inadequate, according to this survey. Some dioceses may prove exceptions if further research in this area is pursued, but most would admit the lack and attribute the inadequacy to impoverished budgets and a dearth of resources. To equip training incumbents for this vital task by way of prior training and ongoing support, supervision and training, investment is necessary. Given the large investment in curates' training at colleges and on courses and the resources targeted at recruiting and assessing curates prior to their arriving in a parish, it may seem short-sighted to invest so little comparatively speaking in the training of their trainers.

Nearly six in ten training incumbents (58%) consider that they received adequate training prior to taking on the role in relation to their current curate; while slightly more (60%) report receiving adequate training specifically in supervision skills. The converse is that 40% of training incumbents do not consider that they have been adequately prepared for the role for which they have been selected. Those curates who have a miserable time in their curacy may consider this shocking and reprehensible. It should surely at the very least be cause for major concern at the highest level.

Ongoing support and training appears no better. Less than one in five (19%) training incumbents complain of inadequate ongoing support, but less than half consider that they receive sufficient (49%) or adequate (48%) ongoing training. Meanwhile, less than one-third (31%) affirm receiving supervision. Simpson (2011:26) is entirely right when speaking of training incumbents in maintaining "It is universally recognized good practice for supervisors to be supervised, but this provision is lacking in most dioceses."

The uncomfortable news continues to emerge. Without supervision it becomes of even greater importance that training incumbents feel able to call for help when difficulties arise. However, this study shows that less than two-thirds (63%) report finding this easy to do. And most mystifying of all for anyone unconnected to the Church of England and the Church in Wales, less than a quarter of training incumbents (23%) receive feedback or appraisal from those who engaged them in the first instance to take on a role of such paramount importance. The reality is that most training incumbents only discover that they are considered to have performed satisfactorily in their training role when invited to take responsibility for a further curate. This may be affirmation of a kind, but feedback should target the ongoing learning and development of training incumbents, 93% of whom consider themselves to be mutual learners.

Finally, there is the vexed question of Learning Outcomes, whose use is now compulsory for all training incumbents and curates as part of their formal assessment. Only 47% of training incumbents report using the new system. It is conceivable that some dioceses were slow to introduce the new regime; more likely that training incumbents have not yet become familiar with the new vocabulary; and possible that curates have attempted to protect training incumbents by taking on the burden themselves. The latter explanation should not be a cause for concern since the competencies or Learning Outcomes are designed to be learner driven. Of greater concern is an even lower figure of 39% of training incumbents who find Learning Outcomes helpful.

We have noted above that time is a critical factor for training incumbents in fulfilling their role to their own satisfaction. Learning Outcomes are densely written competencies,

attempting to describe the role of a minister, covering knowledge, performance criteria, performance evidence and range; a hugely labour intensive undertaking. While nearly four in ten training incumbents find some merit in this level of detail, more are yet to be convinced.

Table 9.30

Support, Training and Supervision received and feeling rewarded

N = 454	Affirm support feeling rewarded %	Not affirm support feeling rewarded %	χ^2	<i>p</i> <
I received adequate training	90	79	12.00	0.001
I received adequate training in supervision skills	89	81	6.09	0.05
I have adequate ongoing support	88	82	3.17	NS
I receive supervision	90	84	3.60	NS
I have sufficient ongoing training	88	83	2.38	NS
I receive appropriate ongoing training	89	82	4.18	0.05
I use learning outcomes	88	84	1.62	NS
I find learning outcomes helpful	91	82	7.58	0.01
I find it easy to signal problems to the diocese	87	83	1.70	NS
I receive feedback/appraisal	90	84	2.16	NS

Table 9.30 begins to demonstrate both the severity of the problem as well as the way forward. Given that few dioceses are adequately resourced to do all that they might wish

to do to equip their clergy, it is helpful to know which of the identified gaps makes a significant difference to the way that training incumbents feel about the task they have been assigned. The greatest impact can be made by providing sufficient good training in advance of taking on the responsibility of a curate. It should be remembered that 50% of the trainers in this sample have had prior experience as a training incumbent. If a significant proportion of them feel inadequately prepared, how much more difficult must be the challenge faced by training incumbents undertaking the role for the first time? There can be very high confidence ($p < 0.001$) that improving training before curate placement will increase the degree to which training incumbents will feel rewarded in their role. In the matter of ongoing training, it would appear more useful to review the content of that training rather than seek to increase the volume of it. A good place to start that review would be to survey the training incumbents themselves.

It is also evident that assisting training incumbents to value Learning Outcomes will affect the level of reward experienced ($p < 0.01$). Happily, this is a task that could adequately be covered at the same time as initial preparatory training.

9.11 BEING ENERGIZED AND DRAINED

Table 9.31

Training a curate and being energized and drained in ministry

Missing = 2	N	Yes %	Uncertain %	No %
Training a curate has energized me	455	83	13	5
Training a curate has drained me	455	15	14	72

The survey results are emphatic. Despite the additional responsibilities entailed in being a training incumbent and the extra work supervising a junior colleague necessitates, the overwhelming majority of training incumbents are energized by the training relationship and relatively few feel excessively drained by the experience. It may reasonably be concluded, therefore, that having a colleague with whom s/he may co-minister is very often a fillip to an otherwise lone minister. This is true to the extent that whatever difficulties arise, those difficulties are rarely so pronounced as to dilute the beneficial impact of having a curate.

Table 9.32**Being energized or drained by a curate according to sex**

N = 450	Male %	Female %	χ^2	<i>p</i> <
Training a curate has energized me	84	76	3.04	NS
Training a curate has drained me	14	16	0.21	NS

Table 9.33**Being energized or drained by a curate according to age**

N = 450	30-39 %	40-49 %	50-59 %	60+ %
Training a curate has energized me	100	83	80	86
Training a curate has drained me	31	15	13	13

Table 9.34**Being energized or drained by a curate according to orientation**

N = 444	Extraversion %	Introversion %	χ^2	<i>p</i> <
Training a curate has energized me	87	78	7.22	0.01
Training a curate has drained me	9	21	11.97	0.001

Table 9.35**Being energized or drained by a curate according to perceiving process**

N = 444	Sensing %	Intuition %	χ^2	<i>p</i> <
Training a curate has energized me	77	87	6.34	0.05
Training a curate has drained me	17	13	1.41	NS

Table 9.36**Being energized or drained by a curate according to judging process**

N = 444	Thinking %	Feeling %	χ^2	<i>p</i> <
Training a curate has energized me	79	85	2.65	NS
Training a curate has drained me	15	15	0.02	NS

Table 9.37**Being energized or drained by a curate according to attitude to outer world**

N = 444	Judging %	Perceiving %	χ^2	<i>p</i> <
Training a curate has energized me	79	91	8.99	0.01
Training a curate has drained me	15	15	0.03	NS

Interrogating the data further reveals that neither sex nor age effect the likelihood of training incumbents being drained or energized by the curate for whom they have responsibility. However, the psychological type of the training incumbent is shown to be significant. By definition, the extraverts are more likely to be energized by having a colleague than introverts, while introverts are more likely to be drained by their curates. This is what type theory anticipates and is confirmed with p values of < 0.01 and < 0.001 respectively.

Less obvious, but perhaps not entirely unpredictable, the findings also suggest that intuitive training incumbents are more likely ($p < 0.05$) to be energized by a colleague than sensing training incumbents. The theory again is helpful in identifying what might be happening. A fresh injection of ideas and creative energy provided by a new curate, coupled with the opportunity to share existing ideas with a colleague, provide significant energy for intuitive training incumbents. It is important to note that the reverse is not true: that sensing training incumbents are not more likely to be drained by having a colleague.

The judging function preferred by training incumbents has no operational significance in determining the likelihood of their being energized or drained by a curate.

Most interestingly, perceiving training incumbents are found to be more likely ($p < 0.01$) to be energized by a colleague than judging training incumbents. A convincing explanation for this is less easily identified and might be an avenue for further research. Is it possible that training incumbents who prefer to leave things to the last minute find a willing or unwilling ally in a junior colleague; someone to help ensure the task in hand

(leading worship or producing agendas for meetings) is performed in a timely manner?

The finding that 83% of curates are judging types supports this hypothesis.

9.12 CONCLUSIONS

The evidence strongly suggests that being a training incumbent is a rewarding task for nearly all training incumbents, significantly more so than their curate colleagues. This remains true irrespective of sex, age or church tradition, with the exception of training incumbents occupying a central position on the catholic/evangelical scale.

The sex, ethnicity, family situation, church tradition and the psychological type of the curate do not affect the high reward enjoyed by training incumbents. However, in some cases, the age and number of hours worked by the curate are significant. Older curates working part-time hours appear to provide fewer rewards for the training incumbent.

The psychological type of training incumbents also affects the likelihood of their having a rewarding experience, with extraverts and feeling persons most likely to enjoy those rewards.

The motivation of the training incumbent is also influential. Those who feel called to the role have reported greater rewards, while those who have struggled to find the necessary time report fewer rewards.

The model of ministry affirmed by the training incumbent is also a significant predictor of a rewarding experience. Those reporting a parent/child relationship are less likely to enjoy the rewards while those reporting either mutual learning or mutual friendship are more likely to enjoy the rewards.

Both church tradition and 'personality' are significant causes of conflict for training incumbents, affecting the likelihood of their experiencing the rewards of their role.

It is striking how inadequate the support, training and supervision provided to training incumbents is. This is not a reflection of a lack of will on the part of diocesan training and ministry departments but a lack of resources. It seems likely that happy training incumbents are indisposed to making vociferous, bitter complaints about their lot, perhaps allowing directors of training to be cosseted from the grim reality of a system that is not considered fit for purpose by those primarily charged with implementing it. Should serious attempts be made to address this shortcoming, it would be best to target preparatory training for training incumbents.

The findings which relate to training incumbents being energized and drained by a curate confirm the importance of psychological type as a predictor, introducing both expected discoveries: that extravert and intuitive training incumbents are more likely to be energized by having a curate colleague than their introvert and sensing colleagues; as well as an unexpected discovery: that perceiving training incumbents are more likely to be energized than their judging colleagues.

CHAPTER 10

WHAT MAKES A GOOD TRAINING INCUMBENT?

10.1 INTRODUCTION

Although 457 Training Incumbents in total returned completed surveys, only 418 of these individuals were working with curates who also returned a survey. These 418 pairs of clergy working in close relationship provide a rich source of data that facilitate considerable insight into how colleagues see each other and how they impact on each other's wellbeing and ministry.

This chapter focuses on the question of whether a training incumbent has been assessed by his/her curate colleague as someone that s/he would recommend as training incumbent to others. The curates who are the recipients of the training are arguably the best placed to assess the gifts and suitability of their trainers; and indeed will almost certainly have provided formal or informal feedback to their IME officer, potentially affecting the likelihood of a training incumbent being invited to undertake the role on a future occasion. In what follows, it is important to attempt to identify any common factors shared by training incumbents who have been recommended by their colleagues; as well as the common factors shared by those who have failed to be recommended.

10.2 HOW WELL ARE TRAINING INCUMBENTS DOING?

Table 10.1

Curates' satisfaction with their training incumbents

	N	Agree %	Uncertain %	Disagree %
I would recommend my TI	587	69	13	18
My TI offers high quality training	589	68	13	18
My training has been highly satisfactory	588	67	14	17

The headline finding is that just over two-thirds (69%) of training incumbents are considered by their curates to be performing sufficiently well to be recommended to future curates. Table 10.1 reveals a consistent response to similar questions. My training incumbent offers high quality training elicited a 68% positive response, while the statement, 'my training has been highly satisfactory' is responded to positively by 67% of curates in the survey. Less than one in five (18% and 17%) are clear that they cannot recommend their training incumbents to others or have found their training highly satisfactory.

Observers dismayed that nearly a third of training incumbents do not have curates who would recommend them to others might call for immediate and drastic action. Others will point to the Burgess survey (1998) and respond by pointing to a dissatisfaction rate of

over 50% less than two decades ago; and contend that great strides have been made. They will also point to table 10.2 below.

Table 10.2

Curates' satisfaction with their training

	N	Agree %	Uncertain %	Disagree %
I have been happy in my training	588	82	8	11
I have learnt a lot in my first year	589	92	5	3

It is evident that it is entirely possible for a curate not to be content with his/her training incumbent and yet still regard the training in an overall positive light. Curates learn from experience, from their own private theological reflection, from reading, Initial Ministerial Education arranged through the diocese and from lay members of the congregation. IME officers are likely to be delighted with the finding that only 3% of curates deny having learnt a lot in their first year and consider that barely more than one in ten (11%) reporting themselves to be an unhappy is a significant success.

Nonetheless, acknowledging that a good training incumbent is not the only ingredient in a successful training placement, is not to say that the training incumbent is not the most important ingredient nor to deny that the selection and the training of training incumbents

could not be done rather better. The remainder of this chapter seeks to help in identifying what might need to be done.

10.3 PROFILE OF RECOMMENDED AND UNRECOMMENDED TRAINING INCUMBENTS

In light of the very similar results for the three statements listed in table 10.1, focus is now given to the first of those statements: I would recommend my training incumbent to others.

For the purposes of clearer contrast, those training incumbents whose curates were undecided as to how to respond to this statement have been eliminated from the data. This leaves 299 training incumbents who have been recommended by their curates and 66 training incumbents who have not been recommended (thereafter to be referred to as recommended TIs and unrecommended TIs); a total of 365 training incumbents in all.

In the ensuing tables, where N is < 365 for the total number of training incumbents, < 299 for recommended TIs and < 66 for unrecommended TIs, this is because respondents have declined or neglected to answer a particular question; and therefore the data is missing.

Table 10.3**Sex of recommended and unrecommended TIs**

Missing = 5	N	Recommended %	Unrecommended %	χ^2	$p <$
Male	294	83	17		
Female	66	77	23	1.19	NS

Men have a slightly higher approval rating than women, but this is not statistically significant.

Table 10.4**Age of recommended and unrecommended TIs**

Missing = 5	N	Recommended %	Unrecommended %	χ^2	$p <$
Under 60	284	81	19		
60+	76	69	31	4.44	0.05

Younger training incumbents (under 60) fare better than older training incumbents. This is statistically significant ($p < 0.05$). It is possible to explain the better performance of relatively younger training incumbents by positing greater energy levels, perhaps a greater ability to adapt to new systems of assessment and by imagining that they are less likely to be carrying wider diocesan or deanery responsibilities that might be a distraction to them.

The numbers of training incumbents of non-white origin (3% see table 5.5) are too small to infer any statistical significance about their approval rating.

Table 10.5

Family Situation of recommended and unrecommended TIs

	N	Recommended %	Unrecommended %	χ^2	$p <$
Missing =6					
Single	40	85	15		
Partnered	319	82	18	0.29	NS

The evidence suggests that partnered clergy and single clergy are rated equally highly by their curates.

Table 10.6a**Category of Ministry: self-supporting/stipendiary**

Missing = 3	N	Recommended %	Unrecommended %	χ^2	$p <$
Self-supporting	17	65	35		
Stipendiary	345	83	17	3.48	NS

Table 10.6b**Category of Ministry: part-time/full-time**

Missing = 3	N	Recommended %	Unrecommended %	χ^2	$p <$
Part-time	30	73	27		
Full-time	332	83	17	1.56	NS

There is no evidence to suggest that the training incumbent's category of ministry, whether s/he is full-time or part-time, stipendiary or self-supporting, affects his/her ability to do the job of training incumbent. The numbers of self-supporting and/or part-time ministers entrusted with this responsibility are small (n=17). Therefore, while the data suggest a cautious endorsement of training ministers being selected from non-traditional ministries, there is a need for further research into this question, with a larger sample.

10.4 THE EFFECT OF PRIOR EXPERIENCE ON PERFORMANCE

Table 10.7a

Length of time in ordained ministry

	N	Recommended %	Unrecommended %	χ^2	$p <$
Missing =6					
Less than 20 years	183	84	16		
20 years +	176	80	20	0.74	NS

Table 10.7b

Length of time in ordained ministry

	N	Recommended %	Unrecommended %	χ^2	$p <$
Missing =6					
Less than 30 years	310	88	12		
30 years +	49	77	23	5.99	0.05

Table 10.8

Length of time in present appointment

	N	Recommended %	Unrecommended %	χ^2	$p <$
Missing =6					
Less than 10 years	118	81	19		
10 years +	241	83	17	0.23	NS

Table 10.9**Previous experience as training incumbent**

Missing = 6	N	Recommended %	Unrecommended %	χ^2	<i>p</i> <
Previous experience	228	80	20		
No previous experience	131	86	14	1.81	NS

Table 10.10**Hours worked**

Missing = 6	N	Recommended %	Unrecommended %	χ^2	<i>p</i> <
Less than 70 hours	312	81	19		
70 hours +	43	86	14	0.70	NS

The length of time a training incumbent has spent in post is not statistically significant in predicting approval ratings from curates.

The number of hours worked by a training incumbent in their ministry is not found to be statistically significant in predicting approval ratings from curates.

Training incumbents who have more than twenty years experience as an ordained minister fare no better or worse statistically than each other. However, if those training incumbents who have more than 30 years experience are isolated, they do not appear to

be as effective trainers as their less experienced counterparts. Although numbers are relatively small ($n=65$), this is demonstrated to be significant ($p < 0.05$).

This finding is consistent with the earlier reported finding (Table 10.2) that older training incumbents, those over fifty, are assessed as performing less well by their curates than their younger counterparts. Since all training incumbents who have more than thirty years experience will be over fifty years of age, but not all training incumbents over fifty have thirty years experience as an ordained minister; and since $p < 0.01$ for age as a predictor, it is reasonable to assume that it is increased age that is the primary predictor of unsatisfactory training relationships, with the experience of the training incumbent a potentially exacerbating factor.

While it is possible to be sanguine about an older training incumbent performing less well because of declining powers and energy, there are two important points to note. The time that elapses after training incumbents have first been identified as suitable trainers for a curate and the curate moving on to her/his first post of responsibility may be anything up to five years. The findings of this study suggest it may be wise for diocesan officers and bishops to assure themselves that training incumbents will have the capacity to work with a curate for the whole duration of the curacy and not just the initial stages.

Secondly, while it might seem encouraging that more experienced training incumbents are not performing less well than their junior colleagues, the question arises as to why they are not performing better? In parallel professions, one might expect experienced practitioners to achieve better results than less experienced colleagues. In a profession where theological reflection is encouraged so strenuously, one might have hoped to see

even greater evidence of this. Two possible explanations suggest themselves. Chapter nine highlights the poverty of training provided and perhaps more significantly the absence of feedback (only 23% of training incumbents receiving any). The pattern the Church has developed is of most training incumbents performing well and most therefore being invited to train a further curate. However, training incumbents appear to be largely left in ignorance as to what aspects of their performance were particularly strong and might provide the foundation for a future training ministry; and which aspects are weaker and require further attention. In this environment, it should not surprise if training incumbents fail to improve. Another factor that potentially may skew the results is the placement of more challenging curates. Inevitably, there are highly talented curates whose training might provide a significant challenge for a training incumbent. On these occasions, it is easy to imagine bishops making targeted use of experienced training incumbents. In contrast, training incumbents new to the role may be offered curates who seem much more straightforward.

10.5 CHURCH TRADITION

Table 10.11

Church Tradition: catholic/evangelical

	N	Recommended %	Unrecommended %
Missing =5			
Catholic	151	84	16
Central	24	75	25
Evangelical	185	82	18

Table 10.11a

Church Tradition: catholic/central

	N	Recommended %	Unrecommended %	χ^2	<i>p</i> <
Evangelical	185	82	18		
Central	24	75	25	1.21	NS

Table 10.11b

Church Tradition: evangelical/central

	N	Recommended %	Unrecommended %	χ^2	<i>p</i> <
Catholic	151	84	16		
Central	24	75	25	0.60	NS

In light of the suggestion that those who occupy a central position on the catholic/evangelical axis are slightly less likely to be recommended than those who affirm a clear commitment to either wing, further statistical testing was undertaken to measure the significance of this. As can be seen from tables 10.11a and 10.11b, the differences were not found to be statistically significant.

Table 10.12

Church Tradition: liberal/conservative

Missing = 7	N	Recommended %	Unrecommended %
Liberal	175	83	17
Central	41	81	19
Conservative	142	82	18

There is no evidence to suggest that a training incumbent's place on the liberal/conservative spectrum is related to his/her ability as a trainer.

Table 10.13

Church Tradition: Influenced by the charismatic movement

Missing = 6	N	Recommended %	Unrecommended %
Negative	51	80	20
Uncertain	82	83	17
Positive	226	82	18

There seems no significant difference in approval ratings when it comes to the influence of the charismatic movement.

10.6 SUPERVISION

Table 10.14a

Provision of regular supervision according to curates

	N	Recommended %	Unrecommended %	χ^2	$p <$
Missing = 18					
Regular supervision	288	93	7		
No regular supervision	59	29	71	134.54	0.001

Table 10.14b

Provision of fortnightly supervision according to training incumbents

	N	Yes %	No %	χ^2	$p <$
Missing = 2					
Fortnightly supervision	147	82	18		
No fortnightly supervision	150	82	18	0.01	NS

Table 10.14c**Provision of monthly supervision according to training incumbents**

	N	Yes	No		
Missing = 2		%	%	χ^2	$p <$
Monthly supervision	333	93	7		
No monthly supervision	30	85	15	5.05	0.05

Table 10.14a demonstrates very starkly that when a curate considers that s/he is not receiving sufficiently regular supervision, there is an overwhelming likelihood that s/he will not be prepared to recommend that training incumbent to others. Since curates were not asked what frequency of supervision they considered adequate, any insight must be inferred from the response of training incumbents. Tables 10.14b and 10.14c demonstrate that supervision held as infrequently as monthly may be regarded by curates as perfectly adequate, but should supervision be provided less frequently than monthly then there is a statistically significant likelihood ($p < 0.05$) that they will not recommend their training incumbent to others. The varying p levels suggest that while a lack of regular supervision (as determined by the curate) is devastating to the success of the training relationship, curates will vary in their requirements and understanding of what is sufficiently adequate supervision.

Chapter eight provides a full discussion of the importance of supervision in the training relationship. The results here underline the previous argument. However, two further facets require comment. National church policy, as expressed in *Formation for Ministry*

within a Learning Church (Archbishops' Council, 2003) and *Shaping the Future* (Archbishops' Council, 2005) stipulates categorically that training incumbents should provide supervision to their curates. Diocesan handbooks underline this. Therefore, it ought to be stated clearly that some training incumbents (17% according to curates in this survey) are not co-operating with a central plank of church policy on training. It may be noted that this percentage figure is the equivalent of those curates who were unwilling to recommend their training incumbents to others. The important corollary to this is that the lack of supervision is having a statistically demonstrable adverse effect on the quality of training. It may be helpful here to be reminded of chapter nine's findings about the importance of time being available to training incumbents. It seems plausible that those training incumbents who complain at the lack of time for the training task consider themselves forced to sacrifice supervision. The inference of church policy is that potential training incumbents who do not have time for supervision of curates do not have time to be training incumbents.

It was also noted in chapter nine that 40% of training incumbents failed to affirm that they received adequate training in supervision skills. Given the adverse effect on the likelihood of the training being deemed satisfactory by the curate, this is more than remiss. Good training will impart confidence to the supervisors so that those who are avoiding offering supervision because they do not feel sufficiently skilled to provide it are empowered to do so. Good training will also emphasize the vital nature of supervision so that no training incumbent is under the illusion that supervision is an optional luxury for the training relationship.

10.7 HOLIDAY ENTITLEMENT AND WORKING HOURS

Table 10.15

Do curates take their full holiday entitlement?

	N	Recommended %	Unrecommended %	χ^2	$p <$
Missing =48					
Full holiday entitlement	259	83	17		
Part holiday entitlement	58	80	20	0.38	NS

There is no statistical correlation between curates taking their full holiday entitlement and their being satisfied with their training incumbent.

Table 10.16

Number of hours worked by curates

	N	Recommended %	Unrecommended %	χ^2	$p <$
Missing =15					
Less than 70 hours	350	82	18		
70 hours +	6	50	50	4.00	.05

The number of hours worked by curates in a week only becomes a predictor for their approval of their training incumbents if those hours exceed 70. This happens rarely (only six instances in the entire sample). Nevertheless, there may be further lessons to be learnt from this finding. There may be other curates working less than 70 hours a week, but still more than with which they feel comfortable. This may also lead to dissatisfaction with their training incumbent. It should also be recalled (from chapter eight) that training incumbents almost invariably appear to underestimate the number of hours worked by their curates. It is conceivable, therefore, that if a curate is perceived to be working an acceptable number of hours a week, s/he may in fact be working an unacceptable number unbeknown to the training incumbent. The tension lies in the tendency (in some cases) to hold the training incumbent responsible for excessive hours worked and the difficulty many training incumbents have in accurately accessing how many hours are actually being worked. Even if the training incumbents' estimates are in fact more reliable than the curates, it is important to know that curates feel as though they are working longer hours.

Table 10.17**Do curates have a contract for the number of hours worked?**

	N	Recommended %	Unrecommended %	χ^2	$p <$
Missing =9					
Contract	242	86	14		
No contract	114	73	27	8.32	0.01

Knowing whether curates have a contract, governing the number of hours worked, is an excellent predictor of their willingness to recommend their training incumbent to others. The p value is 0.01. The data do not clarify what form the contract takes. The type of contract will vary from a diocesan imposed and agreed expectation to a private working agreement between training incumbent and curate. Since curates, generally, are content to work long hours, often many more than contracted and more than recognized by their training incumbents, it may be concluded that what curates are looking for and some training incumbents failing to provide is security and clarity rather than fewer working hours.

It is worth recognizing that the question about contracted hours may in fact shed light on a wider issue. The contract that governs how many hours are to be worked is likely, in most cases, to be synonymous with the working agreement, which covers many more aspects of the training relationship. The lack of a working agreement may result in no understanding about supervision; duties and responsibilities; how expenses are claimed

and personal boundaries. The absence of any of these and more may influence whether a curate is willing to recommend her/his training incumbent.

10.8 PSYCHOLOGICAL TYPE

Table 10.18

Training incumbents and orientation

Missing = 8	N	Recommended %	Unrecommended %	χ^2	<i>p</i> <
Introvert TIs	184	81	19		
Extravert TIs	173	82	18	0.07	NS

Table 10.19

Training incumbents and the perceiving process

Missing = 8	N	Recommended %	Unrecommended %	χ^2	<i>p</i> <
Sensing TIs	154	75	25		
Intuitive TIs	203	87	13	8.40	.01

Table 10.20**Training incumbents and the judging process**

Missing = 8	N	Recommended %	Unrecommended %	χ^2	$p <$
Feeling TIs	233	82	18		
Thinking TIs	124	82	18	0.00	NS

Table 10.21**Training incumbents and attitude to the outer world**

Missing = 8	N	Recommended %	Unrecommended %	χ^2	$p <$
Judging TIs	262	82	18		
Perceiving TIs	95	79	21	0.57	NS

There is no statistical evidence to suggest that orientation, the judging process or attitude to the outer world affect the likelihood of curates recommending their training incumbents. However, the perceiving process, in contrast, is a very powerful predictor of the performance of the training incumbent.

Training incumbents who prefer sensing over intuition are far less likely to be recommended by their curates than their intuitive colleagues ($p < 0.01$). This is important both for the selection of training incumbents and also for their preparatory training.

While there are more than 100 (n=115) sensing training incumbents in this sample who have been endorsed by their curates, which suggests that sensing people are not preordained to be poor trainers, there is reason to take note. The temptation for the training incumbent with a preference for sensing as their perceiving function is to imagine that the training task is primarily about the detail, the mechanics of how to lead worship or conduct a school assembly; to set about the training task by showing and asking the curate to observe. There is of course much detail with which a new curate will be unfamiliar, but the challenge does not end here. For ministers to be effectively prepared to run a parish of their own requires answers to the why questions as much as the how or what questions. A good trainer will do rather more than hand over a baptism policy and request that the curate read, learn, mark and inwardly digest. Effective trainers will assist their students in understanding the thinking behind each facet of the policy so that they are equipped to write policies of their own that may differ from those of their training incumbent.

10.9 SAME SEX AND MIXED COUPLES

Table 10.22

Recommended TIs with male/female curates

	N	Recommended %	Unrecommended %	χ^2	$p <$
Missing =9					
Male curates	180	82	18		
Female curates	176	83	17	0.10	NS

Table 10.23

Recommended male TIs with male/female curates

	N	Recommended %	Unrecommended %	χ^2	$p <$
Male TIs with male curates	238	83	17		
Male TIs with female curates	48	84	16	0.01	NS

Table 10.24**Recommended female TIs with male/female curates**

	N	Recommended %	Unrecommended %	χ^2	<i>p</i> <
Female TIs with male curates	40	73	27		
Female TIs with female curates	26	80	20	0.43	NS

There is no evidence to suggest that male and female training incumbents work better with same sex colleagues, although dioceses prefer to pair female training incumbents with female curate colleagues (64%) while male training incumbents enjoy a relatively even split (52% male curate colleagues). The sample of female training incumbents working with male curate colleagues is perhaps too small (n=26) to be categorical about the likely success of working relationships, but women will not be able to demonstrate their ability to work with male colleagues without the opportunity to do so.

10.10 MODELS OF MINISTRY

Table 10.25

Model of ministry affirmed and being recommended

N = 365	Affirm model	Not affirm model	χ^2	<i>p</i> <
	being recommended %	being recommended %		
Master/Apprentice	81	82	0.04	NS
Spiritual Director/Novice	91	80	2.89	NS
Coach/Trainee	80	86	1.92	NS
Supervisor/Supervisee	80	86	2.36	NS
Parent/Child	67	82	0.46	NS
Mentor/Mentee	82	82	0.02	NS
Mutual Learners	83	70	2.54	NS
Mutual Friends	84	79	1.13	NS

Table 10.25 suggests that the model of ministry employed by training incumbents does not affect the likelihood of curates recommending them to others. Since training incumbents are each using several models, often holding competing models in tension, it is difficult to draw conclusions from this. Rather than to suggest that all models are equally valid, better to think in terms of different models being appropriate in different situations. It should be noted that only 3 training incumbents in this sample affirmed the parent/child model; hence it would be unwise to draw any conclusions from the data in this respect.

10.11 MOTIVATION OF TRAINING INCUMBENTS

Table 10.26

Motivation of training incumbents and being recommended

N = 360	Affirm motivation	Not affirm motivation	χ^2	<i>p</i> <
	being recommended %	being recommended %		
A calling to be a trainer	84	73	5.29	0.05
The need for extra pair of hands	81	83	0.25	NS
Expectation from diocese	79	85	2.22	NS
Pressure from the diocese	79	82	0.14	NS
Expectation from the congregation	78	83	1.37	NS
Pressure from the congregation	75	82	0.54	NS
Having been a trainer previously	80	84	0.91	NS
Inherited from previous TI	67	84	7.56	0.01
Home grown OLM	84	82	0.20	NS
Being able to make time	84	78	2.40	NS
Having a curate is a sign of success	81	82	0.03	NS

Table 10.26 provides considerable material worthy of comment. First, we should take account of the importance of vocation. There may be a range of reasons why training incumbents find themselves in the role, many of which are listed above, but the data suggest that those who feel (over and above any other explanation) that they are called to this vital ministry are reckoned by their curates to do a better job. One immediate objection may be raised: that vocation is a very subjective phenomenon. Training

incumbents may very strongly and very clearly sense a calling, but that calling may only be evident to others after a period of trial. The system does not allow for a trial period for curates and training incumbents. Hence, for the curate at least the trial can be very costly. Moreover, it is evident that for some training incumbents at least, it is only the actual experience of training a curate that confirms their vocation (see section 5.12).

Next, there is the question of external pressures and expectations. Diocesan officers will be encouraged to learn that where pressure is applied, perceived or real, there is no measurable fall off in the quality with which training incumbents perform. In other words, dioceses are no less (and no more) able to identify appropriate training incumbents than the training incumbents themselves.

As has been recorded above, there is no evidence to suggest that having previously undertaken the role of training incumbent improves performance at all, so far as curates are concerned. The implications of this have already been rehearsed. However, it is also worth being reminded that bishops and others responsible for placing curates have begun to understand far better the importance of the training incumbent having the right skills as opposed to the right parish. They may, therefore, rejoice in evidence that suggests that largely the new breed of training incumbents are performing well from the outset.

Perhaps the most concerning finding is that those training incumbents who inherit a curate are rated significantly lower by those curates than their peers who were still working with their original training incumbent when surveys were completed. Clergy inherit a curate when they take up a new post in a parish where a curate already resides. Because curates

are generally attached to parishes or benefices, their supervisor and training incumbent is almost invariably the clergyperson with responsibility for that parish or benefice. This betrays the historical mindset of the Church of England and the Church in Wales by which it was reckoned that if someone was fit to be the Vicar of a parish that itself was suitable for a curate, that vicar would necessarily have the skills to undertake the role of training the curate; those who perform well in a job will be able to train others how to do the job well. The logic of this has long been recognized as faulty, but there is evidence here to refute it. It is important to remember that curates 15-18 months into their curacy (as were those who completed this survey) may not be best pleased at having lost the training incumbent they had specifically and deliberately chosen, and may therefore not be predisposed to welcome a stranger as their new training incumbent. A new vicar may indeed possess the requisite skills to be an excellent training incumbent, and yet still not perform well at a time when s/he is orientating her/himself in a new parish, with many new people, exacerbating by a training relationship in which neither party have chosen the other with whom to work.

It is likely that diocesan officers will nod sagely at the findings of this study. Chapter two identifies how *Beginning Public Ministry* (Advisory Board for Ministry, 1998) details as its very first criterion the need for training incumbents to ‘commit’ to their curates and express a willingness to remain in their current post for the majority of the training period. The same chapter also highlights how some dioceses have attempted to extend this commitment to the entire training period. This study reveals that in 12% of cases, that commitment to the first year is ignored (table 5.33). Given that training incumbents were invited to respond to this survey 15 months after curacy commenced, and given that most interregna (the gap between one vicar departing and her/his successor arriving) last 9-12

months, it is likely that in most cases this commitment was broken very early on into the curate's training.

These findings raise the question: what are dioceses to do when a curate is left orphaned? It should be recognized that it is almost entirely impractical for a curate to work in one parish and be trained by someone who does not have management responsibility for that parish. In some ways, it is easier for a diocese to manage curates whose parishes are vacant, thereby ensuring there is no conflict in the line management of the parish. Best practice may be to ensure curates who have lost their training incumbent are ably mentored throughout the interregnum and beyond by a skilled trainer and that channels of communication are kept clear to enable curates to register their concerns at the earliest opportunity. Meanwhile, bishops may want to continue to stress to potential training incumbents the importance of commitment to their curates; and also resist the temptation to persuade training incumbents that they are right for a new challenge only 12 months after having persuaded them to take responsibility for training a curate.

Finally, table 10.26 demonstrates that while the challenges of not having sufficient time may frustrate training incumbents to the extent of reducing their sense of reward and fulfilment in their training role, their struggles with time do not appear significantly to affect their ability to perform their role to a satisfactory standard. In other words, they are largely successful in hiding those struggles from their curates or at least have ensured that it is not the curates who suffer.

Table 10.27**Choosing a curate and being recommended**

	Affirm reason for choice being recommended		Not affirm reason for choice being recommended		χ^2	<i>p</i> <
	N	%	%			
Personality Fit	358	86	71		9.75	0.01
Church Tradition	356	84	80		1.27	NS
Pressure from diocese	358	73	84		4.00	0.05
Parish was right	358	84	68		6.89	0.01
Theological college	356	83	81		0.12	NS
OLM curate	353	83	82		0.07	NS

Again, table 10.27 provides fascinating data to help future training incumbents in selecting curates with whom to work. Once more, an understanding of the system is instructive. When it is suggested to a curate and training incumbent that they might work together by the diocese, while it is generally made clear to them that it is perfectly acceptable to decline, what happens should they do so is rarely so clear in advance. The curate will probably be offered another training incumbent in the same diocese (if this is her/his first refusal). The training incumbent may well not be offered someone else for at least another year. It is evident therefore how tempting training incumbents (and curates) find it to see the very best in their potential partner while turning a blind eye to their possible shortcomings. It is a system infused with much prayer, but fraught with much danger.

The first finding, as might be expected, is that personality fit is a reliable predictor for a successful working relationship. Assuming an accurate assessment on the part of the training incumbent is to ensure a reciprocal fit for the curate (one piece of jigsaw cannot fit with another without the reverse also being true). There is some ambiguity in the data. Those training incumbents who have not endorsed personality fit as a factor may be indicating that they did not consider it important, and therefore in some cases are reaping the consequences of this short-sightedness. Others however may be responding to the question retrospectively, recognizing with hindsight 15-18 months later that the personality fit they had hoped for had not materialised. Importantly, where there is insufficient personality fit in the training relationship, there is high confidence ($p < 0.01$) that it will be a factor in producing unhappy and poorly trained curates. Both parties must heed this warning, perhaps commandeering the insights offered by psychological type theory to ascertain the probability of a good working relationship.

This should be weighed against the second finding that those training incumbents who select curates according to their church tradition do not perform any better than those who do not. Given how much attention and weight dioceses, training incumbents and curates afford this criterion, this is a salutary finding. We must not be blind to what may be subsumed in an understanding of personality fit. Some training incumbents and indeed curates may consider that church tradition and personality belong under the same umbrella, and that it is a feature of a dysfunctional personality that someone should choose to conduct worship in their own peculiar way. Nonetheless, the first two findings taken together persuasively argue for a switching of priorities when training incumbents are selecting their curates.

It is also salutary to find that the impact of the diocese in this instance is negative. It emerged (from table 10.26) that pressure from the diocese to become a training incumbent had no discernible effect. However, it appears that the same is not true when a diocese is applying pressure to a potential training incumbent in respect of a particular curate. There are curates who for a host of reasons have a very narrow range of parishes that are suitable for them. Under these circumstances, pressure may be brought to bear. Similarly, there will be a few curates who are refused two or three times by other training incumbents, leaving the diocese with one last option. Nevertheless, dioceses will continue to have curates who are difficult to place and will continue to reserve the right to apply gentle pressure as necessary. This study suggests care must be taken for the good of all concerned.

Another significant predictor for arriving at a successful partnership ($p < 0.01$) is weighing the suitability of the parish for the individual curate. Training incumbents who fail to pay adequate attention to this are deemed by their curates to be less likely to perform their training role satisfactorily. This finding acts as a healthy counterpoint to the earlier emphasis on the one-to-one relationship between training incumbent and curate. One might expect curates to take responsibility for ascertaining whether a parish is suitable for their needs. However, it is perhaps easier for curates to articulate those needs than it is for training incumbents to describe all that a parish has to offer. It is extremely helpful to discover this endorsement of the training incumbents' first instinct that the parish must be the right setting before taking on a curate.

10.12 PRIORITIES FOR TRAINING INCUMBENTS

In attempting to identify current best practice, it was considered important in this research project to ask training incumbents to identify what aspects of their training they considered to be a priority. Suggested priorities were identified through a variety of means. These included appendix 4 of *Shaping the Future* (Archbishops' Council, 2005:115) which details national expectations of training incumbents; a desire to explore further the models of ministry being employed by training incumbents; and other church policy statements indicating the direction of travel for theological training (Archbishops' Council, 2003; General Synod, 2007).

However, the working assumption of this project has been that the greatest and yet untapped pool of wisdom on what the best practitioners are doing resides with training incumbents themselves. Their collective knowledge of where curates start from and where they need to get to and what is the best mode of travel is the greatest resource the Church has for equipping its training programme.

Table 10.28**Priorities for training incumbents**

	N	Agree %	Uncertain %	Disagree %
Ensure curate has sufficient time off	455	96	3	1
Ensure curate attends training events	455	88	8	4
Encourage curate to learn new skills	455	97	2	1
Help curate understand parish/church	454	97	3	1
Equip curate to deal with stress	454	84	13	3
Being a pastor to curate	453	69	23	8
Oversee ministerial formation	454	91	8	1
Mobilising outside resources	455	61	32	7
Starting from where curate is	455	85	13	2
Helping to understand mission context	454	90	8	2
Helping curate with Christian formation	455	75	19	6
Assisting curate to witness for Gospel	454	82	14	4
Encouraging academic qualifications	444	29	30	41

The findings relating to training incumbents' priorities are helpful. Their very highest priorities are obvious ones: to encourage curates to learn new skills and to understand the way in which both the parish and church work. These equate to induction, mentoring and training in almost any organization when a new employee arrives. The third highest priority is perhaps more surprising. Training incumbents almost invariably (96%) make it a priority to ensure that the curate for whom they are responsible has sufficient time off. The results and discussion in chapter eight are perhaps more surprising still in this light.

There is clearly some slippage between training incumbents stating that ‘ensuring’ curates have time off and curates stating that they actually take time off. How much this discrepancy is unwitting blindness on the part of the training incumbents and how much a lack of cooperation on the part of curates is a matter for conjecture.

There is a little less enthusiasm when the language of the statements is explicitly Christian. ‘Witness for the gospel’ elicits 82% endorsement while Christian formation only 75% agreement. The former phrase may have been rejected by some suspicious of its evangelical flavour, while the latter phrase may have been rejected by those who regard Christian formation as a private affair, an attitude that is again more prevalent in some church traditions than others.

The second lowest priority would appear to involve being a pastor to the curate, with only 69% of training incumbents affirming this as priority. Nearly a quarter (23%) were unsure as to whether this ought to be a priority, with less than one in ten (8%) rejecting it altogether. There is little doubt that this hesitancy relates to the nature of the relationship. Is it primarily professional or spiritual? Is it a relationship of two co-equals occupying different roles or is it master and apprentice? Chapter eight has identified how training incumbents are inclined to answer ‘yes’ to all these questions and hold the inevitable consonant tensions. Lamdin & Tilley (2007:8) argue for the pastoral dimension to the supervisory relationship, while Simpson (2011:16) maintains the value of professional boundaries in the relationship between training incumbent and curate. These findings suggest that most training incumbents are clear regarding on which side of that debate they stand, while a significant tranche remain perplexed about the matter.

The lowest priority (indeed not a priority for 41% of training incumbents) is identified as encouraging curates to obtain further academic qualifications, with less than a third (29%) endorsing this as important for them. *Formation for Ministry within a Learning Church* (Archbishop's Council, 2003) is the central plank of current Church of England thinking on the training and formation of new ministers. It proposes (p. 66) that newly ordained ministers be encouraged to continue to pursue academic qualifications to the highest level of which they are capable. Clearly, training incumbents with responsibility for curates are not in the main persuaded by this, although there are nearly as many uncertain (30%) as are against. Two observations might be made. First, the fact that training incumbents do not regard their curates gaining further academic qualifications a priority does not mean they are opposed in principle to it happening. It is conceivable that many believe it is the preserve of the diocese to encourage this where necessary. Second, there is the question of timing. It may well be good and right for a newly ordained minister to pursue further academic qualifications, but the curacy (especially the initial period) may not be the best time to do it. Curates newly arrived in the parish are not just having to learn a new job with its range of new skills, but they are also having to cope with meeting many new people; living in an unfamiliar community and support a family making similar adjustments. Many training incumbents may take the view that it is the curate's prerogative to decide on timing.

Having identified training incumbents' priorities, it is now important to examine the extent to which their choice of priorities affects the likelihood of their curates being willing to recommend that they should continue in the role.

Table 10.29**Priorities for training incumbents and being recommended**

	Affirm reason for choice being recommended		Not affirm reason for choice being recommended		χ^2	<i>p</i> <
	N	%	%			
Ensure curate has sufficient time off	363	82	92	0.96	NS	
Ensure curate attends training events	363	81	91	2.46	NS	
Encourage curate to learn new skills	363	82	78	0.12	NS	
Help curate understand parish/church	363	82	93	1.35	NS	
Equip curate to deal with stress	362	84	72	2.16	0.05	
Being a pastor to curate	361	83	79	1.13	NS	
Oversee ministerial formation	362	82	84	0.13	NS	
Mobilising outside resources	363	83	81	0.13	NS	
Starting from where curate is	363	82	83	0.02	NS	
Helping to understand mission context	363	83	76	0.95	NS	
Helping curate with Christian formation	363	83	80	0.43	NS	
Assisting curate to witness for Gospel	362	82	81	0.08	NS	
Encouraging academic qualifications	353	79	83	0.56	NS	

Table 10.29 suggests that for the most part the priorities articulated by training incumbents make little difference to curates' evaluation of their performance. It ought to be recognized that a number of the suggested priorities received such whole-hearted endorsement (90% + in five cases) that the sample of those not endorsing these priorities is so small as to make statistical analysis problematic. It is encouraging to discover that the apparent ambivalence over whether training incumbents should double as pastors does not appear to jeopardize the curates' willingness to recommend them. In a similar way, a

training incumbent's willingness to encourage a curate to pursue further academic qualification or not fails to affect the final verdict.

Indeed, the only priority that is operationally significant is training incumbents' willingness to attempt to equip their curates to deal with stress. The first thing that this suggests is how significant stress is in the life of a curate. The unacceptable levels of stress are borne out by numerous studies. Francis, Wulff & Robbins (2008) surveyed 748 Presbyterian clergy in the USA and found 39% reported feeling drained; Francis, Robbins, Kaldor & Castle (2005) sampled over 6,000 clergy in Australia, New Zealand and England and found that 29% felt drained by having to fulfil their functions and noted that England was markedly the worst of the three countries; Francis & Robbins (2004) found that in a sample of over 1,000 evangelical clergy 38% felt overwhelmed by pastoral care demands; and Randall (2005) found that 44% of the 275 curates he surveyed felt 'used up' by the end of the day.

Those clergy who cope well with stress may be predisposed to do so. However, evidence is provided here that equipping curates to cope makes a difference to them and to their appreciation of their training incumbents. What cannot be identified is what advice or techniques training incumbents use to equip curates nor the extent to which curates are explicitly aware that they are being equipped. It is possible that training incumbents prioritize helping with stress by keeping a weather eye on the work load of their curates; by ensuring they take adequate time off and are able to attend significant family events; or by extending time available for supervision following an especially demanding pastoral encounter. However, it is also possible that those training incumbents who have

identified the importance of coping with stress are those who consciously or unconsciously are able to model well how to cope; not so much equipping by telling but by demonstrating a healthy approach to ministry. However these training incumbents manage to do it, they are rewarded by their curates readiness to recommend them to their successors.

10.13 TRAINING INCUMBENTS' PRACTICE

As suggested in the previous section, training incumbents have an enormous reservoir of experience that is almost entirely untapped. *Shaping the Future* (Archbishops' Council, 2005) attempted to delineate what good practice for them should look like. Seventeen statements drawn from this document were offered explicitly to this sample of training incumbents who were invited to indicate whether these were part of their current practice. The results are noted in table 10.30.

Table 10.30**The practice of training incumbents**

	N	Agree %	Uncertain %	Disagree %
I take time for reading and reflection	454	83	10	7
I engage regularly in in-service training	455	84	9	7
I model strategic, reflective, theological thinking in parish leadership	455	78	18	4
I take time for prayer and reflection	456	92	6	3
I take time for regular retreats	455	62	17	21
I have demonstrated a collaborative approach	455	96	3	1
I have been able to let go of responsibility to others	454	94	5	1
I have shared difficulties and disappointments with colleagues	455	94	5	2
I have a theological position which is creative and flexible	454	83	13	4
I have a record of allowing colleagues to develop in ways different from my own	455	86	13	1
I have an ability to interpret the social dynamics of the parish	455	83	16	1
I have an ability to develop a strategy mission and implementation of change	454	83	14	3
I have a genuine desire to be part of a training team	454	90	8	2
I have the ability to help integrate theological study and ministerial experience	456	89	10	2
I am willing to receive supervision	454	95	3	1
I will invest effort in mobilizing resources outside the parish	455	89	10	1
I give curate training programme high priority	454	91	7	2

Table 10.30 offers considerable encouragement to those responsible for establishing the criteria by which training incumbents are selected. All but two of those criteria are present in the training ministry of more than 80% of the training incumbents who responded to the survey. The highest score (96%) concerns collaborative ministry, underlining that those who desire a colleague do so as a co-minister rather than as an underling to take instructions. The second highest score (95%) enables training incumbents to indicate their willingness to receive supervision; a ringing endorsement that perhaps signals more than willingness but rather a desire for supervision; again cause to lament that only 23% of training incumbents receive it.

The second lowest score (78%) concerns modelling strategic leadership. It should be noted that the comparatively low score endorsing this criterion is a result of the numbers expressing their lack of certainty (18%) rather than those rejecting it altogether. This uncertainty is possibly a reflection of the environment in which the current cohort of training incumbents were themselves trained. The majority of training incumbents are in their fifties, and would therefore for the most part have been trained at a time when the language of strategic leadership was not widely employed; hence some of the hesitation appearing in this study. Conceivably, a number of training incumbents who reported uncertainty do indeed model strategic leadership, but do not necessarily have the vocabulary to describe what they are doing in classical management terms.

The lowest score concerns the training incumbents' failure to take regular retreats (62%). This criterion did not feature in previous lists that governed the selection of training incumbents; and appears to have challenged training incumbents. The high score for

taking time for prayer and reflection suggests that training incumbents do not have a principled objection to retreats. It is easy to imagine that the barrier for those who do not take regular retreats is time. Finding sufficient time for their ministry as training incumbents is already a great challenge for many; making additional time for a retreat which may take as much as a week out of a busy schedule may seem an unrealistic ideal for some.

Table 10.31**The practice of training incumbents and being recommended**

	N	Affirm practice being recommended %	Not affirm practice being recommended %	χ^2	<i>p</i> <
I take time for reading and reflection	364	84	71	6.39	0.05
I engage regularly in in-service training	364	83	78	0.85	NS
I model strategic, reflective, theological thinking in parish leadership	364	82	81	0.10	NS
I take time for prayer and reflection	364	82	83	0.02	NS
I take time for regular retreats	364	82	81	0.11	NS
I have demonstrated a collaborative approach	364	82	73	0.79	NS
I have been able to let go of responsibility to others	363	82	81	0.01	NS
I have shared difficulties and disappointments with colleagues	364	82	87	0.43	NS
I have a theological position which is creative and flexible	364	83	76	1.68	NS
I have a record of allowing colleagues to develop in ways different from my own	364	81	87	1.05	NS
I have an ability to interpret the social dynamics of the parish	363	81	86	0.78	NS
I have an ability to develop a strategy mission and implementation of change	363	81	88	1.69	NS
I have a genuine desire to be part of a training team	364	83	75	1.27	NS
I have the ability to help integrate theological study and ministerial experience	364	84	62	10.21	0.001
I am willing to receive supervision	363	82	85	0.14	NS
I will invest effort in mobilizing resources outside the parish	364	81	88	1.10	NS
I give curate training programme high priority	362	82	86	0.37	NS

It would seem at first sight that the vast majority of criteria laid down by the Advisory Board for Ministry (ABM) for training incumbents make little difference to their effectiveness as trainers of new ministers. However, table 10.30 reveals such a high endorsement rate of all but one of those criteria that we are forced to recognize that there remains a very small sample from which statistical significance may be distilled. Undoubtedly, the clearest signal that Ministry Division has largely got it right is the evidence from that table that training incumbents are predominantly striving to do as expected of them. Table 10.31 allows us to draw three further tentative conclusions.

First, there is no evidence that failure to take regular retreats negatively impinges on the performance of the training incumbent. There are those, therefore, for whom it will continue to be a luxury that they can rarely afford.

Second, those training incumbents who do not take time for reading and reflection (17% unable to affirm this) are found to be less enthusiastically endorsed ($p < 0.05$) than their peers. ABM may well feel vindicated in making this the very first criterion for selection. Hypothesizing, it is possible that the essence of this criterion is its focus on self-awareness and self-development. If this is so, we may dismiss the apparently similar in-service training criterion as proving little, since it will be compulsory for training incumbents to undertake some in-service training and attendance at such events allows training incumbents to endorse the statement without necessarily learning from them. If any of this is true, then it allows us tentatively to suggest there is a connection between being open to developing oneself and the ability to help others develop. *Beginning Public Ministry* (Archbishops' Council, 1998) was interestingly much stronger on self-awareness

and the importance of being a reflective practitioner than the document that succeeded it and now governs selection policy.

Third, there is further evidence that having the skills of a reflective practitioner are vital to the success of the training enterprise. With a confidence level $p < 0.001$, those who are able to assist their curates in integrating theological study with ministerial experience fare much better than training incumbents who do not have the skill or training to do this. Dioceses may take this up with some confidence, for training a supervisor how to assist someone to reflect theologically and begin to integrate theory and practice is a skill that may be learnt. It is also reasonably straightforward to explore with potential training incumbents the extent to which they are already reflective practitioners before assigning a curate to them.

10.14 CONCLUSIONS

Two-thirds of training incumbents working in the Church of England and the Church in Wales today are doing a good job, according to those who ought to know best: their curates. This signifies good progress in light of Adams' (2002) report of widespread incompetence and poor training practice less than a decade previously. Nevertheless, the 18% of training incumbents who are failing to provide high quality training and cannot therefore be recommended to others must not be neglected.

Particular concern must be expressed about training incumbents' failure to add insight and new skills to their hard won experience. The new breed of training incumbents who

have perhaps been better equipped in their own training to teach strategic management and theological reflection; and who perhaps are closer to curates in terms of age and life experience, remembering with greater clarity their own curacies are a welcome addition to the life of the church. However, training incumbents who lose energy as their years increase do not seem to be compensating for that loss with new learning. There is evidence to suggest that too many are stuck in their ways; methods that were either never right or no longer right for the new church and world order.

There is no evidence in this study that women, clergy from ethnic minority backgrounds, self-supporting ministers or single ministers perform any less ably than their colleagues. In light of this, it is to be hoped that the predominance of male, married, white stipendiary training incumbents will soon become a thing of the past.

Supervision and clear boundaries are also demonstrated to be vital factors in excellent training incumbent practice. There needs to be more rigorous quality control in a system in which training incumbents rarely have to account to anyone, with zero tolerance for a lack of regular supervision or the failure to draw up or adhere to working agreements.

There is increased scope for psychological type awareness to feature in the selection and training of training incumbents. The evidence of this study suggests that too many sensing training incumbents are struggling to provide satisfactory training. Since many do, it must be possible to provide the kind of training that would facilitate type

development, enabling struggling training incumbents to identify how a sensing approach to training is not wholly adequate.

The church needs trainers who have a vocation for training rather than a record of being excellent parish ministers or happening to minister in a context that is suitable for a hard to place curate. In the selection process, even greater attention may need to be paid to the value of training incumbents taking their commitment to the curate seriously and undertaking to remain in post for at least the first 18 months of curacy. Where curates are inadvertently inherited by a new incumbent, extra care should be taken to ensure external monitoring of their progress.

The selection process also would benefit from further work to ensure there is a proper balance between recognizing how important the interpersonal dynamics of the training relationship are, alongside the significance of the parish setting. Both need to work well for an entirely prosperous training experience.

Two final skills need to feature in the very best training incumbents' tool kit: the ability and willingness to assist curates in handling stress; and the ability to assist curates in undertaking theological reflection and integrating theory and practice. These are skills that are imparted by effective training incumbents, and complimented by being clearly modelled in the life and ministry of the training practitioner.

CHAPTER 11

CONCLUSION

In this conclusion, I want to stand back from the detail of this research project and offer an overview of what has emerged from this study. The conclusions that follow will attempt to fulfil the project's aim: to provide a well researched tool of practical value for training incumbents, relevant to their needs. These conclusions essay objective partiality, but also are a reflection of a practitioner who is passionate about trainee clergy receiving the very best training that the Church is able to provide.

One of the most remarkable things about this study has been the response of training incumbents and curates. In recent years, since the outset of this research project, there is evidence that the Church of England is beginning to appreciate the value of good research and to utilize it in its planning and development. Examples of this include *The Experiences of Ministry* survey (2011, 2013) conducted by Kings College London on clergy well-being and *The Church Growth Research Programme*, whose report, *From Anecdote to Evidence* (2013) focuses on growing churches across the nation. The need for churches to grow is perhaps focusing minds on the value of high quality research in shaping policy and practice. An outsider might be forgiven for imagining that part of the rationale for eschewing quantitative research in the past is an uncooperative clergy body, unwilling to participate in time consuming surveys, cynical about the likely difference

sharing their views will have on wider practice; fundamentalists whose ministerial practice is influenced by their reading of the bible and little else.

In contrast, the results of this study have revealed a very different picture. Training incumbents are amongst the busiest and most committed clergy the Church has (40% it has been shown working more than 60 hours a week). Curates, only priested three months or so earlier have so many new things to accommodate. It is hard to imagine two groups of people with less time on their hands to give concerted attention to a 25 minute survey that could only possibly benefit them tangentially at some considerable distance further down the line. And yet, as has been reported, nearly 60% of the latter and over 45% of the former (over one thousand individuals in total) were willing to undertake this exercise (in many cases sending a note conveying best wishes with their returned questionnaire). What can be learnt from this?

There are three lessons perhaps. First, that clergy are much less research averse than might be suspected. They would appear to understand that high quality data resulting from good research can only be a good thing for the Church as a whole to have access to. Second, the response betokens enormous commitment on the part of both partners in the training enterprise to get it right. Curates have an obvious stake in good quality training and a particular reason for making their voices heard when that training falls short of their ideal. Training incumbents are hard pressed volunteers; their commitment is already evidenced by the fact of their taking on the training mantle in the first instance, a commitment that is seriously maintained through the entire training period in most cases. Third, there would appear to be a loud desire to be heard.

If one-third of curates are unable to affirm their training incumbent as someone that they would recommend to others, this is not ideal. Given the scale of the survey, it can be asserted with some confidence that this is not an isolated phenomenon. There are a lot of unhappy curates and this study suggests that many of them feel that their concerns are not being addressed at diocesan level. Hence, a robust response to a questionnaire that provides the opportunity to vent. In a similar way, training incumbents have a legitimate grievance, it appears. Not even one-quarter receive satisfactory feedback or appraisal. No-one has enquired how it's going or has gone. Again, a survey that asks both that question but also implicitly recognizes there is experience and expertise that might be shared and benefit others is embraced warmly by large numbers. It may be concluded that additional research, rather than further irritate busy ministers, may be welcomed, especially if some signal can be provided that there is an intention to use the research to shape future practice.

If it is accepted that training incumbents are a valid and important focus for research, granted that they play a vital role in the equipping of the church's future leaders, the very positive response obtained by this research project should be noted, alongside the serious obstacles that had to be overcome. That neither the Church of England nor the Church in Wales finds it necessary to maintain a central list of its trainers may be benignly interpreted as signalling the importance placed on localised administration. But information need not be understood as being synonymous with the desire to control. A centralized list, updated annually would not be too onerous to compile; would facilitate future research with this group enormously and would provide a significant resource in understanding the make-up of this important group of ministers.

This research would provide an extremely helpful starting place. It is now known with some authority and confidence that women are very significantly underrepresented among training incumbents (only 20% of the 457 respondents being female). The history of the last twenty years of the two churches provides us with a ready explanation for this phenomenon. However, at a time when legislation is being enacted to ensure that women diocesan Bishops as they are appointed will take their place in the House of Lords, ahead of their more senior male colleagues, in recognition that an historic inequality needs to be remedied, it is perturbing that similar action has not been taken to address the unequal numbers of male/female training incumbents. Without such action, the potential consequences are likely to be felt for a further two to three decades. The results of this study suggest that female curates being ordained in today's church (in slightly greater numbers than their male colleagues) are far less likely to have access to a training incumbent of the same sex. While this study has not produced any evidence that the failure to provide curates with a training incumbent of the same sex negatively impacts on their training, it is a matter of equality and justice that this should be available to those who want or need it. Returning briefly to the issue of women in the episcopacy, much of the debate has concerned the need for adequate role models for women, either inside or outside the church. This must be equally true in relation to training incumbents.

This research also highlights the dearth of non-white British curates and training incumbents; a challenge outside the scope of this project. Nevertheless, the statistics hint at the nature of the challenge and suggest one possible way forward. Again, few as the non-white curates are in number, the total of non-white training incumbents is even fewer. There is surely scope to be proactive about this and ensure wherever deemed necessary any newly ordained minister from an ethnic minority background is afforded a training

incumbent of similar origin. Recognizing this may not always be practical, it may be at least an ideal to be pursued.

Curates are less likely than they once were to be arriving with a young family, but it remains encouraging that this research has found no evidence that having a partner impacts on either the way a training incumbent performs or the way a curate is treated. Meanwhile, the study makes it clear that curates are older than they once were: only 4% under the age of thirty and nearly 20% over the age of sixty. The church's drive to recruit younger ordinands is evidently very necessary. Until the fruit of this is harvested, the phenomenon of training incumbents in their fifties or older will continue. There is perhaps some merit in this kind of profile, but in light of the fact the same group is overwhelming white and male, there is a serious prospect that the training incumbent body will look extremely homogenous if action is not taken. The data reveal that where younger curates do emerge, they are much more likely to be male. This project makes it clear that while the church has ordained a long back log of female clergy, it has failed to make it the first career choice for young women in the way that it still does to an extent for young men. This is further evidenced by the fact that 61% of female curates have to support themselves compared to only 37% of the newly ordained males. There is also evidence, as self-supporting ministers have long suspected, of training incumbents who support themselves financially being under-valued and under-used. Their experience and skills as practitioners is an ever growing resource that the church might do well to prize more obviously.

Clergy work some very long hours, including self-styled part-time training incumbents who work more than 70 hours a week (4% of them). Curates on average appear to work

approximately 10 hours a week less than their supervisors, but in 21% of cases more than 60 hours a week. This is a worrying pattern to have established so early in ministry and hard to break. It suggests forcefully that there should be far greater dialogue between diocesan ministry officers and potential training incumbents about how time is to be made available for curate training in the busy minister's schedule, with an arguable need for additional resources to ensure this is a reality.

The evidence suggests dioceses have worked hard and have largely been successful in matching curates with training incumbents of a similar church tradition. Catholic, evangelical, conservative and liberal curates appear in very much the same proportions as their training incumbents. One significant difference was noted: that a larger proportion of curates refuse to identify with either wing of the two scales than their training incumbent colleagues. Further research is needed to ascertain to what extent this represents a new breed of curates ministering in the church and to what extent training incumbents of avowed central tradition are neglected by the selection process. Curates are also significantly less positive about the influence of the charismatic movement than their respective training incumbents.

This study proceeds to demonstrate that getting the parish right is the preeminent consideration of both training incumbents and curates (85%) and that an appropriate personality fit is ranked second by both. In contrast, church tradition is rated as important by only just over half of training incumbents. Given how few of them have labelled themselves as of central tradition, we have clear evidence of a valuable tranche of ministers who are willing as envisaged by the wider church to work positively and creatively with those from another tradition. Meanwhile, it is also clear that the reverse is

not equally true. Two-thirds of curates do consider that the church tradition of their training incumbents is important. This distinction is easily understood when one is apprised of the power dynamic. Training incumbents may find themselves working with someone from another tradition, but not *in* another tradition. For curates, there is the potential of having to do both.

All of the above should be helpful to those powers and authorities responsible for placing curates; as should the recognition that women significantly more often cite pressure from the diocese as a factor in making their decision. Only two factors gain more than a 50% endorsement rate from training incumbents in their decision to take on the role. Encouragingly, the overwhelmingly greatest of these is a vocation to be a trainer, as expressed by 80% of those undertaking the task. As encouraging as this may be, the 7% who resolutely affirm that they have no calling to be a trainer may be considered too high. The second highest rated factor is the ability to make time for the curate. The significance of this should not be ignored. When taking prior experience into account, we note a sharp increase in the sense of vocation amongst respondents. That vocation increases with experience suggests there may be great value in dioceses establishing trial training/supervision placements to test call before a five year relationship is entered into.

Psychological type is increasingly being used to profile clergy to learn about how they thrive or flounder and under what circumstances. Just as psychological typing can be used to inform our understanding of church tradition, responses to stress and likelihood of burnout, so this study shows it can be used to understand the training relationship and make predictions about likely outcomes.

This study reveals that the profile of training incumbents and curates is different, significantly so. Curates are rather more likely to prefer sensing over intuition and judging over perceiving than the training incumbents who are supervising them. A good understanding of psychological type, which might greatly assist all those responsible for pairing training incumbents and curates, immediately identifies potential for conflict in the training needs of the latter and the preferred approach of the former. Such differences cannot be entirely eliminated through the selection process, nor is it desirable that they should be. However, there necessarily arises the argument for focused psychological type training that enables all parties to recognize their respective strengths and weaknesses, the areas of tension and the scope for mutual learning from each other.

This research confirms previous findings about the psychological profile of established clergy. Training incumbents are found to have a marginal preference for introversion and intuition, a much stronger preference for feeling and very strong preference for judging. In short, as far as psychological type is concerned, the training incumbents in this study appear 'typical' clergy. However, the curates in this study hint at a changing landscape. Curates, as highlighted above, are much more sensing and even more judging than their longer standing colleagues. It is impossible to assert, without further research, whether this is a phenomenon that is here to stay and why it emerges here. There may be celebration that the curates are more representative of the wider congregation and the population as a whole as far as their preference for sensing is concerned. However, it is surely a cause for considerable concern if those with a preference for perceiving (who make up half the population) only survive the selection process for new clergy in such small numbers (17%).

This study also prompts a call for more research to discover the impact on the pastoral ministry and the evangelistic capability of the church, following on from women's ordination, noting that while male curates still have a slight preference for feeling over thinking (against the population norm where men have a significant preference for thinking), women have a much greater preference for feeling (70%). This potentially means that the church is an ever more caring place in a bruising world, but it is also a church that may feel increasingly feminine to the large numbers of men who consider church has nothing to offer them.

The research also produces some evidence to suggest that orientation and attitude to the outer world are factors (unconsciously or not) when decisions are made regarding the pairings of training incumbents and curates. Extraverts are paired together as are introverts in a way that is statistically significant. Further research is needed to ascertain whether this is a good thing; and to what extent it is conscious: training incumbents and curates choosing partners who are like them. Of equal moment is the propensity for perceiving curates to be paired with judging training incumbents. The question arises as to whether this is the work of bishops and their officers, although again further work is needed to clarify this. Careful evaluation needs to be undertaken (especially in light of how few perceiving curates have survived the system to this point) to assess the effectiveness of this. The overriding impression is of an organization that considers the only good clergyman to be one with a preference for judging over perceiving; and that the best thing to be done with those without this preference is to attempt to train it out of them.

The training incumbent/curate relationship is unique. It is hard to imagine anything else quite like it. Even in a reconstituted Church that properly values its lay ministers, with its critique of clericalism, the fact remains that in many church settings, the training incumbent and curate stand apart and stand together. They share a common task (and one hopes a common vision); it may seem at times, whatever their ecclesiology, that they are the only workers and they likely spend considerable amounts of time together. It is therefore a very close relationship and yet it is decidedly unequal. The training incumbent is granted all the power (to pass or fail the curate) and is as permanently in post as s/he chooses, while the curate, with the exception of the Ordained Local Minister, is temporary, just passing through.

Historically, the church has been clear how best to understand this relationship: one of master/apprentice. This study has found that this model still has some purchase on the imaginations of some training incumbents and yet does not suffice for most to describe how they interact. The very fact that the vast majority of clergy wanted to affirm multiple models of relationship highlights the complex nature of what passes between them.

Training incumbents are adamant (93% endorsement) that their approach is one of mutual learning: that they are in the business of learning together and learning from each other. This is a happy conclusion: a Church in which experienced practitioners are open, indeed expect to go on learning from less experienced colleagues who arrive in the parish with fresh energy and fresh ideas. This is consonant with best practice, although only hinted at by the Church of England (Archbishops' Council, 2005) and yet there abides a problem. This project starts to suggest, and further research is required to confirm and clarify, that training incumbents have embraced a mantra celebrating the mutuality of learning without

necessarily in all cases having adopted the practice. The study confirms this in a number of ways, but most graphically by the finding that only 68% of curates, a massively lower proportion, endorse the mutual learner model as a description of the training relationship. A benign explanation may account for some of this discrepancy: a humble, self-effacing curate may find it difficult to credit that their omni-competent training incumbent could possibly have learnt anything from them when in fact mutual learning has genuinely occurred. However, the fact remains that a third of training incumbents are not perceived to be learning by those closest to them. This betrays both a deficit in attitude as well as a missed opportunity. How much do curates have to teach their seniors, bringing with them as they do the latest insights from theological training and their own unique experience gleaned along the way?

Some significance may be attached to the curate's declaration that the model they consider to be in operation most often is that of supervisor/supervisee. This ranks above any model where the learning is paramount and above the model of spiritual director/novice where Christian formation is chiefly in view. It is true that curates are employed (although not always paid) to do a job. Whatever their learning requirements and learning plans, sometimes they will find themselves conducting a funeral for no other reason than it needs to be done. It may well be argued that it is impossible to learn properly without undertaking ministry that matters. To use an analogy, no amount of training ground practice for a sportsperson is a substitute for match practice. It is nigh on impossible for a training incumbent, especially in a moderate sized parish, to carve out exclusively elective ministry opportunities. Like many new employees, the goal for the curate is to be kept on after the probationary period has expired. That probationary period lasts much longer than in most professions; and being kept on refers to the Church as a

whole rather than the parish, but this is how the majority of curates understand what is happening to them.

One interpretation of this is that it requires no apology on the part of the training incumbent or Church (indeed training incumbents endorse this model in the same numbers as the curates). What might be celebrated is the incredibly skilled way in which many training incumbents are able to combine the supervisory model with other models, holding them in tension, a skill less evident when previous studies were conducted. Further research may help training incumbents develop these skills. The finding that half the training incumbents affirm their curates as equals, while half do not demonstrates the breadth of understanding and the complexity of the power dynamics that need to be resolved before a greater and healthier degree of mutuality abounds in the training relationships.

Anyone who has watched or played a version of Mr and Mrs in which married couples are asked questions about each other will be familiar with the ignorance that abounds in the closest of relationships. That a similar phenomenon exists in the relationship between training incumbents and curates need not therefore come as a surprise. Nonetheless, one of the headlines of the research results is the blithe ignorance that appears to reign among training incumbents, convinced all is well. This chapter has already recorded one instance of training incumbents and curates describing the relationship in very different terms, while the power dynamic has also been rehearsed helping us to understand why curates might reveal things in a confidential survey that they have kept hidden from their training incumbents.

Nevertheless, it may be contended that training incumbents *should* know. As supervisors, as practitioners whose ultimate responsibility it is to assess whether their curate is a fit person to be an authorized minister carrying final responsibility for a church, they might be expected to have sufficient insight into the life of their charges to report accurately upon it. This study reveals a multi-faceted tendency to assume the best in apparent ignorance of a more painful reality. This finding should be qualified by those two perennials of human nature: the desire to avoid conflict that will have persuaded some curates to protect their training incumbents from uncomfortable truths; and the propensity to indulge in benign exaggeration leading some curates to inflate numbers of hours worked.

There remain some perturbing results. A quarter of curates are categorical that they do not take their full holiday entitlement, while 90% of training incumbents insist that their curates do. Only a fifth of training incumbents have noticed that their curates are working more than 50 hours a week, while nearly 60% of curates report doing so. Despite this demanding workload, nearly one-quarter of curates fail to affirm that they are in receipt of regular supervision. One stark conclusion of this report is that long hours, neglected holidays and a lack of provision of regular supervision are an unhealthy recipe for the continuation of the worrying flourishing of clergy burnout. The widespread existence of this seems not to have been noted by the Church, in part because clergy by attempting to protect themselves from accusations of failure shield the wider organization from the reality. Researchers in this area may argue that a serious unaddressed problem will almost inevitably continue; yet it remains cause for considerable further consternation to discover such a potent cocktail for increased burnout in these initial stages of clergy formation.

Another headline conclusion is that training incumbents derive greater reward from the relationship than curates. This conclusion, of course, can be framed both positively and negatively. That 86% of training incumbents affirm that they find the experience of training a curate rewarding is affirmation of a system that cedes so much responsibility to one person without offering them any material reward. It is a great headline for those seeking to recruit more training incumbents to share the load. This result underlines the loneliness that many ministers endure, deprived of a colleague while carrying a very large workload and heavy responsibilities and burdens. A colleague is therefore to be very warmly welcomed; with the additional benefit that it is a colleague who is obliged to follow instructions. The wisdom of the biblical model of sending disciples into the mission field in pairs is once more affirmed. The good news needs to be tempered by two realisations. First, this is exceptional and the lone minister continues to be the norm, a reality curates will all too soon discover. And second, curates do not appreciate their partners in quite the same number.

Just in excess of three-quarters of curates affirm feeling rewarded by the experience of working with their training incumbent. This is satisfactory, not least in light of previous studies which suggest a much lower proportion of contented curates. Nevertheless, the pairs of training incumbents and curates who are miserable together must not be neglected; moreover nor should those curates who do not feel rewarded while their training incumbents remain blissfully happy. Curates generally survive. Training is for a limited period and human beings learn (the data in this study support this) even when they are unhappy and sometimes *in spite of* those supposedly responsible for teaching them. Many who have had unhappy curacies go on to thrive and make excellent ministers

themselves. The findings here, it is hoped, give pause for thought. However, what is needed is serious longitudinal research to investigate the long term effects on health, happiness and performance of ministers of unsatisfactory curacies. There are lessons waiting to be learnt.

This study provides some evidence of a church that is more comfortable handling individuals and situations where there is clarity about church tradition along party lines. There is pride in the Anglican Communion, and rightly so, that it is able to hold together the polarities of catholic and evangelical polities. Understandably, these parties support and nurture each other and provide a reference point for the church leadership seeking to make sense and to organise. Within this framework, it is not clear where those occupying a central position belong. There is a danger that they find themselves defined primarily in terms of what they are not. This is confusing and distorting. This research suggests that this lack of clarity infects the training incumbent/curate relationship. Central training incumbents are significantly less likely to feel rewarded than their catholic and evangelical colleagues. Further research needs to be undertaken to establish to what extent this is consistently happening in today's church polity; and more importantly why? Are central training incumbents being incorrectly identified by bishops, incorrectly understood to be evangelicals or catholics? Are incorrect assumptions being made about their ability to be flexible and work with anybody? Are incorrect assumptions being made about the very nature of central church tradition? Is it as distinct and different from the catholic and evangelical traditions as they are from each other? In the mean time, it seems important that diocesan officers should be assiduous in asking potential training incumbents about their church tradition and what this means in practice, as training incumbents should be assiduous in making their views known.

Training incumbents might also conclude that they need to be clear about what hours part-time curates are committing themselves to and adjust their expectations accordingly to ensure avoiding disillusion further down the line.

Introverted training incumbents also need to recognize, this study has confirmed, that having a colleague can be draining. Opportunities to be reenergized may diminish with a colleague constantly making demands on their time. Suddenly, Morning Prayer may no longer be a solitary exercise. Meanwhile, training incumbents who have a preference for feeling can look forward to even greater rewards of having a colleague with whom to share the difficult decisions, possibly even make those decisions for them.

Training incumbents would do well, this research suggests, to understand the training of a colleague as a vocation rather than a job that somebody needs to undertake. That sense of vocation enhances the likelihood of satisfaction in undertaking the task. More important than that even, however, is the significance of time. Although curates are arriving more fully formed, with greater life experience and ministry skills at their disposal than ever before, the training challenge remains as great as before. In part, the more experienced and the more talented curates are, the more likely they are to be entrusted with significant areas of responsibility, requiring in turn close supervision; while the administrative burden placed upon the trainer by the diocese grows ever greater. Those training incumbents who have not counted the cost of where time is to be found, what else might be sacrificed, may find that the whole challenge is wearily burdensome.

A further conclusion is that mutuality in the relationship is as healthy and life-giving for the training incumbent as it is for the curate. Those training incumbents, relatively few as they are, who cannot affirm that they are in a relationship of mutual learning, are rather less likely to enjoy it. This suggests that for the very best relationships a readiness to learn by both parties may be a *sine qua non* of a successful experience. More than this, friendship is important. It may not always be possible, but where it flourishes training incumbents find the experience that much more rewarding, and as a consequence, it may be inferred, perform better in the task.

The natural corollary to this is that where animosity instead of friendship abides, training incumbents are far more likely to derive less reward from the training experience. The term ‘personality type’ covers a multitude of sins when employed loosely. It may be understood, in the context of this research project, as connoting a breakdown of relationship. Thankfully, it happens relatively rarely, but it does happen and when it occurs it may poison everything. A more qualitative study, with a focus particularly on what is happening when personality type is cited as being the cause of conflict, may provide further valuable illumination.

Perhaps the headline that ought to appear in boldest type, emerging from this research, is the woeful lack of training and support offered to these key practitioners. National Church policy has required them (quite properly) to undergo further in-service training and to be willing to receive supervision in their role as supervisors. No provision, however, has been made to fulfil this. Over 40% of training incumbents are unable to affirm that they received adequate training prior to the arrival of their curate; more than two-thirds cannot affirm receiving the promised supervision; and over three-quarters

cannot confirm that they receive feedback or appraisal from the diocese. If actions speak louder than words, then it appears that the church continues to believe that the necessary skills required of a good trainer are already necessarily present in the best practitioners. Curates are trained for three years for the partnership. In many cases, training incumbents are trained for no more than three days. It is a remarkable tribute to these training incumbents that so few relationships break down.

Church authorities may wish to confirm these findings, but an essential and urgent task going forward is surely to ascertain what training the trainers reckon they require.

The final headline is that more than two-thirds (69%) of training incumbents are performing so well in their role that their curates would be prepared to recommend them to others. This marks a significant step forward when compared to the levels of endorsement expressed in previous studies not many years before. It suggests that training incumbents are being chosen with rather more care than in the past and the necessary skills are uppermost in the minds of bishops' officers when making decisions about curates' placements. It is a matter of judgement as to whether this is the more significant finding or whether it is that nearly one-fifth of training incumbents are not up to the mark, at least according to the curates, who ought to know best.

It is helpful to find evidence for what has long been understood that curates still learn (often a lot) even when their training incumbents are inadequate. However, while there is evidence that points to ways in which the system can yet be improved, there seems little merit in being complacent about this. It emerges that (some) training incumbents run out of the requisite energy in their latter years. An incumbent at the age of 58 agreeing in

good faith to take responsibility for a curate in 12 months time may find that by the time the training has concluded, when they have reached the age of 63, they have been unable to cope as well with the demands as they might have anticipated.

Supervision, inevitably, makes a very significant difference to the quality of the training experience. By and large, the systems are in place to ensure that supervision happens as it ought; hence these research findings suggest the need for a more rigorous enforcement of the system to ensure that what is happening in theory actually takes place in practice. This study highlights lack of clarity about what is an acceptable frequency of supervision both for full-time and part-time curacies. Of course, providing supervision skills training in the first instance, which 40% of training incumbents consider they lack, might be considered to be a good start. In much the same way, far too many training incumbents appear unfamiliar with the content of or indeed, in some cases, the existence of their curates' working agreements. This study suggests that an awareness of the working agreement makes a difference to the quality of the training incumbent's performance. It emerges that one of the most useful aspects of supervision is the opportunity it provides training incumbents to assist curates in dealing with stress. It appears that those who are committed to doing this make a significant impact on their curates when compared to those curates whose training incumbents do not make this a priority. Perhaps it follows from this that all clergy would benefit from further assistance as to how best to cope with stress in the face of the many demands of ordained ministry.

The means by which a training incumbent prefers to acquire information affects the likelihood of their being recommended to others by their curate. The sensing training incumbent is likely to be concerned with the nuts and bolts of the task of the ordained

minister, which may be valuable in the early days. But, the evidence here suggests that more than 12 months into that ministry, curates want training incumbents who can help them to understand the bigger picture and help them think through the ‘why we do it this way’ questions. This finding is emphasized by the similar discovery that curates especially value training incumbents who are able to help them integrate their theology and ministerial practice. The most important thing to be said about these connected aspects of good training is these are skills and insights that can be developed through training, training which most dioceses are well placed to provide if they apprehend the need.

The study also highlights the rather unsatisfactory practice of training incumbents leaving post soon after taking on the responsibility of a curate, resulting in that curate being trained and supervised by someone other than the person with whom they originally elected to work. The results confirm that not all incumbents who inherit a curate as a result of this occurrence are equipped to provide adequate training.

In summary, the Church of England and the Church in Wales would be well served by implementing a system to identify their training incumbents, producing a simple profile of them; by researching with training incumbents their training and support needs and by providing this coupled with adequate feedback; by learning from this research as to where the pitfalls lie in marrying training incumbents and curates together; and by trumpeting the excellent work being done by training incumbents while not neglecting to disseminate the outstanding practice that this study has identified.

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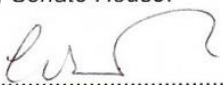
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