

What factors do Diocesan Directors of Ordinands in the South Central Regional Training Programme perceive promote flourishing in curacy?

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ABSTRACT

After Initial Ministerial Education, ordinands in the Church of England are ordained as deacons and enter a period of three to four years curacy working with a Training Incumbent in a Title Post, usually in a parish in a particular diocese. Many curates and Training Incumbents report a fulfilling, if often challenging, time in curacy. Others report more complex situations and sadly a significant number of curates are moved to a different post in their curacy due to problems arising where flourishing has been compromised. This can have a negative impact not just on the curates and Training Incumbent concerned, but on their families, friends and the parish and church more widely.

This research has focussed on the question: *What factors do Diocesan Directors of Ordinands in the South Central Regional Training Programme perceive promote flourishing in curacy?* Using semi-structured interviews and thematic analysis a core category of *building wisely* was identified. The emergent axial coding themes of context, spirituality, systems, character and relationship were easily subsumed and integrated within this core category demonstrating five aspects of wise building: *building context; good foundations; good design and planning; appropriate materials and effective masonry.*

Recommendations arising from the research include that the Church of England collects, analyses and publishes quality prospective data tracking the movement of candidates from selection through to curacy and incumbency or other substantive posts. It should also collect, analyse and, where protection of anonymity allows, publish reasons for change or non-completion of curacy posts. It is also recommended that The Church of England funds further research to explore in more depth the findings of this and other relevant studies and uses the emerging evidence base to guide, implement and evaluate changes aimed to promote flourishing in curacy.

Suggestions are made of how, in the meantime, the dioceses of the South Central Regional Training Partnership (SCRTP) might use the results of this study to help prevent compromised flourishing and to detect compromised flourishing early. Any resultant interventions should be fully evaluated. Two draft tools aiming to promote flourishing have been developed and informally piloted for consideration by the SCRTP.

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CHAPTER 1: INTRODUCTION

COMPROMISED FLOURISHING

It is widely accepted that church ministry is demanding¹ and costly (Mk 6:7-30; Lk 14:25-27; Mt 16:24-26; Lk 9:23; 2 Cor 13:16-33), requiring both sacrifice² and resilience³ for flourishing. Prior to becoming an ordinand, my vocation as a GP academic and educator had been focussed on enabling human flourishing, including the flourishing of care givers, particularly doctors, in often very complex and toxic environments. I also encountered a significant number of clergy with health issues related to work demands, some of whom had as a result left ordained ministry and turned to other careers.

During ordination training I heard first-hand stories from curates from different dioceses and from different church backgrounds whose curacies had 'gone wrong'. One curacy ended pre-emptively due to different working styles where an organised and proactive curate was placed with a less organised and less proactive Training Incumbent (TI). Another curacy, in which the curate reported bullying by the TI, resulted in mental health issues and relocation. One Training Incumbent-curate (TIC) relationship required the intervention of a mediator. Another curate narrated that it was only the TI's long term sick leave that had enabled them to continue with their curacy. One curate decided to remain in a difficult working relationship with their TI and then had their post terminated by that TI. Another curacy was threatened by the sickness of the TI and the difficult nature of the parish. I was also told of TIs struggling with their curates for various reasons.

These troubling stories talked of resulting anxiety, depression, counselling, time off work and impact on families and distressed congregations. They disturbed me. While suffering can be seen as an intrinsic part of human formation and transformation (Job 42:1-6),⁴ broken relationships neither reflect nor model the love of God (Romans 12:18). This was exemplified by the words of one congregation member

¹ Watts, *Psychology for Christian Ministry*, p.232; The Church of England, 'Ministry in the Church of England', p.1.

² Bonhoeffer, *The Cost of Discipleship*.

³ Smith, *Steel Angels*, pp.1-9.

⁴ Allain-Chapman, *Resilient Pastors*, pp.36-81.

reflecting on their sibling's troubled curacy experience: 'the church needs to get its act together! Where is the pastoral care?'⁵ Yet from my work in doctors' health,⁶ which acknowledged the importance of the work environment, I was aware that many other things, for example personality and personal health in its broadest sense, can also undermine flourishing.

This begged the question: what was happening to compromise curate flourishing and how might the stories I had born witness to, adversely impacting not only on TI and curate but on families, friends and the wider church, be avoided? Furthermore, rather than just seeking to avoid troubled curacies, how might flourishing in curacy be encouraged?

RESOURCES AND EFFECTIVENESS

Ministerial training in the Church of England is divided into two phases: Initial Ministerial Education (IME) phases 1 and 2. IME 1 takes place in residential colleges or within a diocesan or regional setting. Ordination as deacon occurs at the end of IME 1. IME 2 training programmes are generally within dioceses. Although efforts are being made through the Common Awards⁷ programme to standardise IME 1 training, IME 2 training is very varied.⁸ Curacies themselves are diverse, for example some curates receive stipends, others are self-supporting; some curates are full-time, others part-time.

The Ministry Division document *Formation and Assessment Curacy*⁹ in arguing that 'at the end of training a curate needs to be able to demonstrate that they have met agreed standards', brought with it a focus on outcomes. The Formation Criteria for Ordained Ministry in the Church of England¹⁰ identify requirements in the *disposition*, *understanding* and *skills* of those completing IME 1 and 2 and entering a role as an incumbent or equivalent at the end of training. It maps formation criteria against the

⁵ Conversation with "Sukie", 24/1/16.

⁶ Knight, 'The Doctor, the Patient and Compassion', pp.50-53; Knight, 'Health for Health Professionals'.

⁷ Durham University, 'Common Awards'.

⁸ The Church of England Archbishops' Council, 'Curacy training pattern and cost per diocese'.

⁹ The Church of England Ministry Division, 'Formation and Assessment in Curacy'.

¹⁰ The Church of England, 'Formation Criteria with Mapped Selection Criteria for Ordained Ministry in the Church of England'.

criteria used for selection of candidates for ministry training in the Church of England,¹¹ and includes the concept of flourishing. It identifies this within three sets of expectations.

At the end of IME 1, candidates are expected to:

- Understand personality in relation to human flourishing, relating and team work (D10).
- Understand issues regarding human flourishing in relationships and Christian pastoral care (E1).

At the end of IME 2, candidates are expected to:

- Understand human flourishing in relationships and Christian pastoral care in a range of life circumstances and contexts (E1).

Incumbents are expected to:

- Show skill and sensitivity in enabling the formation and flourishing of corporate life in the presence of diversity.

Effective use of resources in ministerial training is also deemed to be important. In 2014 the Church of England set up a task group looking at Resourcing Ministerial Education. The remit was to: ensure effective use of resources and align these with vision; move from the focus on cost to that of evidence-based investment and effectiveness and, having ascertained that ministry needed to serve mission, to provide leadership to encourage mission and growth.¹² Thus cost effectiveness and flourishing are explicitly on the agenda.

No prospective data has been kept on the progress of those selected for training for ordained ministry in the Church of England through IME 1 and 2 and on to incumbency or an equivalent job.¹³ Secondary data from Crockford's Clerical

¹¹ The Ministry Division of the Archbishops' Council, 'Criteria for Selection for the Ordained Ministry in the Church of England'.

¹² The Archbishops' Council Ministry Council, 'Resourcing Ministerial Education (RME) Task Group: Terms of Reference'; The Archbishops' Council, 'Resourcing Ministerial Education in the Church of England: A Report from the Task Group'.

¹³ From a helpful visit to see Liz Graveling and Dr Ruth Perrin at Ministry Division on 30/10/15 as part of research groundwork to identify what unpublished data was available. No prospective research as described had or was being done. Email contact 25/5/16 with LG indicated that this was still the case

Directory has been mined in an endeavour to find some patterns.¹⁴ Limited data is kept on those leaving ministry and the reasons for leaving.¹⁵ No national data is kept on the number of, or reasons for, curates moving to different curacies during IME 2. The diverse nature of ordained ministry complicates meaningful data collection.

PROMOTING FLOURISHING

Training people for ordination is expensive,¹⁶ yet according to an American course on clergy stress, 'most statistics say that 60% to 80% of those who enter the ministry will not still be in it 10 years later, and only a fraction will stay in it as a lifetime career'.¹⁷ Both anecdote and evidence¹⁸ would seem to indicate a different picture in the Church of England. Concern, however, is voiced of compromised flourishing of ordained ministers trapped in a 'golden cage' of stipend and tied housing.¹⁹ As Andrew Irvine states: 'Clergy are their [the denominations] most costly and essential investment'.²⁰ As the parable of the talents illustrates (Mt 25:14-30) the Church of England, with its competing demands,²¹ needs to use financial resources wisely. It also needs to demonstrate love (Mt 22:36-40), working with God to enable people to live life in its fullness (Jn 10:10), which is human flourishing. This should be modelled in the Church's care of its ministers and ministers-in-training.

In hearing the pain in the stories of 'failed' curacies which had 'gone wrong', and of compromised flourishing and fruitfulness, and in being aware from my work with doctors' health that small interventions can have a disproportionate impact, I realised that I had the opportunity, background and skill to research this area. I found the area of research I wished to look at slowly emerged, much as a needle oscillates

but indicated that a study was being designed. Telephone call with Dr Tim Ling on 16/8/16 identified that a prospective panel study was commencing this academic year.

¹⁴ Liberto, 'Resourcing Ministerial Education High Cost Pathways'.

¹⁵ The Church of England, 'Research and Statistics: Ministry Statistics'.

¹⁶ The Ministry Division of the Archbishops' Council, 'Training for Ordained Ministry: Current Funding Commitments'.

¹⁷ Gauger, 'Clergy Stress and Depression', p.1.

¹⁸ The Church of England, 'Research and Statistics: Ministry Statistics'.

¹⁹ The golden cage analogy is mine. It arose from a conversation in August 2016 with an individual who, amongst other things, is employed to promote flourishing in ordained ministry.

²⁰ In Edmondson, *Minister – Love Thyself!*, p.4.

²¹ The Church of England, 'Financial Overview 2004-13: A Summary of the Finances of the Church of England'.

around North on a compass before it finally settles. I wished to look at the area of how flourishing in curacy might be promoted. The needle finally settled on the research question: *What factors do Diocesan Directors of Ordinands in the South Central Regional Training Programme perceive promote flourishing in curacy?*

CONTEXT

In the film *White Christmas*, the character played by Bing Crosby articulates that everyone has an angle.²² I entered this research with the perspective of a final year ordinand on my own journey into curacy accompanied by other final year ordinands. I had a vested interest in the answer to the question I would ultimately pose. I was aware that the knowledge I would gain, as well as adding to the evidence base in the area, would likely change me, my expectations and my own experience of curacy. I was also aware that my character and worldview would impact on the research itself in quantifiable and unquantifiable ways.

While the question ultimately posed necessitated the use of a qualitative research method, the research was to be rooted within the discipline of theology and was therefore theologically framed and reflected upon. Because of my own formational journey, four possible framing metaphors were initially considered: the clay on the potter's wheel (Jer 18:6); the life cycle of the silk worm and the writings of Teresa of Avila;²³ bread in the hands of the baker and the pruned vine (Jn 15:2).

Jesus' encounter with the fruitless fig tree (Lk 13:6-9) emphasises that flourishing is also about fruitfulness. John's gospel relates that vines are pruned to increase the harvest (Jn 15:2). The metaphor of the vine, pruned and suffering hardship, yet flourishing and fruitful, enthused and motivated me to engage with the work, and this became the metaphor that carried me through the long and drawn out initial process of ethical research approval. It provided vision and encouragement through the intense process of interviewing, transcribing and coding, and the sheer hard work of writing up the dissertation.

²² *White Christmas*, dir. Michael Curtiz.

²³ Avila, *Interior Castle*, chapter 11.

THEOLOGICAL REFLECTION

In hearing the stories of troubled curacies, the process of theological reflection on this issue had begun, and was being woven into the strands of my past and current life and experience. While my natural reflective style likes to keep things open, appreciating the dynamic nature of Green's reflective spiral²⁴ and Killen and De Beers' movement towards insight,²⁵ I considered that the complexity of the subject area and the chosen research methodology would be best reflected upon using one of the more simple reflective models. I considered the most apt model to be the pastoral cycle, which, although having similarities to the Kolb Learning Cycle,²⁶ is significantly different in its positioning of analysis and reflection in the process.

The four cycle stages of experience; exploration including information gathering and analysis; reflection and action best mapped against the progression of the research project. The experience of troubled curacies was the trigger for research. The literature review and research equated to exploration. Finally consideration of the findings and resulting recommendations mapped well with the final reflection and action stages of the pastoral cycle. As images have been a key part of my own personal journey as researcher, I have also borrowed from Killen and de Beer the use of image leading to insight.

The structure of this thesis, modelling the pastoral cycle, will therefore move through the following stages. In Chapter 2 relevant literature will be reviewed. In Chapter 3 the research methodology will be outlined and in Chapter 4 the results will be identified and analysed. Chapter 5 will outline conclusions and recommendations arising from the findings.

As well as keeping detailed journal notes I routinely use image as a reflective tool. This thesis will therefore include a selection of journal and learning log images kept throughout the research journey. Explanations are found in Appendix 1. This thesis has also sought intentionally to link past and current vocation, parallels with medical practice, education and ethics being embedded throughout.

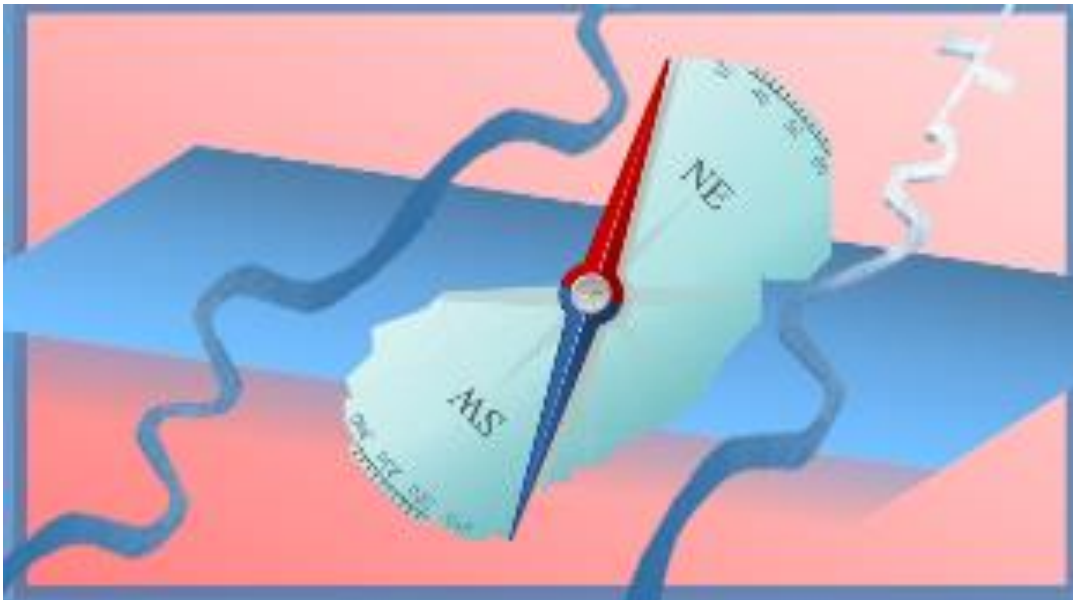
²⁴ Green, *Let's Do Theology*.

²⁵ Killen and de Beer, *The Art of Theological Reflection*.

²⁶ Kolb and Kolb, *The Kolb Learning Style Inventory*.



LOST IN TRANSITION



IF YOU DON'T KNOW WHERE YOU ARE GOING...



TRANSFORMATION



FLOURISHING FOR
FRUITFULNESS



MOVEMENT TOWARDS INSIGHT

CHAPTER 2: LITERATURE REVIEW

In this chapter relevant literature is considered, highlighting the apparent tension between the demanding nature of ministry and flourishing. It suggests the need for personal and environmental factors conducive to flourishing and formation, both in and through adversity and in the everyday demands of ministry in the Church of England.

FLOURISHING

Aristotle, in his *Ethics*,²⁷ explores the concept of *eudaemonia*, the kind of life we should look to live. This is often translated by the word happiness, a concept made popular by Seligman,²⁸ and in Abbot Christopher Jamison's exploration of Cassian's eight vices compromising happiness.²⁹ It is an alternative word used to capture the concept of blessedness in the beatitudes (Mt 5:3-12). Happiness has been considered a slippery and somewhat hedonistic term in need of clarification,³⁰ particularly if seen within the teleological context of the Christian life. C.S Lewis, in the play *Shadowlands*, linking love, pain and suffering says 'God doesn't want us to be happy'.³¹ Into this vacuum has stepped the term flourishing, now used by Seligman instead of happiness. Cameron *et al.* successfully argue that 'pastoral practice and public theology belong to each other and can refresh each other in the search for human flourishing'.³²

Toon effectively considers that flourishing, 'a dynamic, botanical metaphor, which incorporates the idea of fulfilment of a purpose but also the shape and narrative of a lifelong purpose' is perhaps today's best translation for *eudaemonia*.³³

In the USA there is a wealth of informative literature on flourishing³⁴ and wellbeing in ministry. Kaufman identifies eleven factors that can compromise flourishing and

²⁷ Aristotle, *The Ethics of Aristotle*, Book I, Part i.

²⁸ Seligman, *Flourish*, pp.9-11.

²⁹ Jamison, *Finding Happiness*, pp.11-27.

³⁰ Toon, *A Flourishing Practice?*, p.40.

³¹ *Shadowlands*, dir. by Alastair Whatley.

³² Cameron, *Theological Reflection for Human Flourishing* p.125.

³³ Toon, *A Flourishing Practice?*, p.40.

derail ministers from ministry.³⁵ At Duke University, a survey is conducted every other year on the mental, physical and spiritual health of all North Carolina United Methodist clergy.³⁶ In the UK, however, research is more limited, although in the United Reformed Church some work on clergy health has been done.³⁷ The Society of Mary and Martha, who offer clergy retreats and support,³⁸ brought out a publication in 2002, with practical suggestions for preventing clergy stress, sickness and ill health retirement.³⁹ The Church of England Ministry Development team is encouragingly now publishing more on clergy health and wellbeing,⁴⁰ and the St Luke's Hospital for the Clergy provides excellent resources online and face-to-face to promote clergy flourishing.⁴¹

THE NATURE OF MINISTRY

'The chief responsibility of the ordained ministry is to assemble and build up the body of Christ'.⁴² While flourishing in ministry is seen by most to be desirable, the place of adversity in the undermining or promotion of flourishing is perhaps less certain. In the New Testament being a Christian, whether in a formal church leadership role or as a member of the priesthood of believers and the community of saints, is not portrayed to be a bed of roses. While the apostle Paul encourages readers to be content in all circumstances (Phil 4:11-12), the experience of the grace of Christ and the indwelling of the Holy Spirit is often lived in lives of suffering, oppression and persecution, as exemplified by the suffering of Paul, the early church martyrs and persecuted Christians today. The New Testament talks of suffering as being a calling (1 Pet 2:19-23) and part of God's will (1 Thess 3:3). James talks of the blessings on those who persevere through trial (Jam 1:12). Bonhoeffer writes of *The Cost of Discipleship*.⁴³ If the call of God into ministry in the Church of England stays true to its roots, it is unlikely to be devoid of personal or family hardship, yet as Coleman

³⁴ For example, Bloom, 'Well-Lived Pastoral Life' and 'Special Issue: Clergy Health: Ministering to the Minister'.

³⁵ Kaufman, *Flourishing in the Ministry*, p.20.

³⁶ Duke Divinity School, 'Clergy Health Initiative'.

³⁷ Rolph, 'Women Ministers of Word and Sacrament within the United Reformed Church'.

³⁸ The Society of Mary and Martha at Sheldon, 'Sheldon: Heart and Soul for Ministry'.

³⁹ The Society of Mary and Martha, *Affirmation and Accountability*.

⁴⁰ The Church of England Archbishops' Council, 'Ministry Development for Developing Ministries'.

⁴¹ St Luke's Healthcare, 'St Luke's Healthcare for the Clergy'.

⁴² The Faith and Order Advisory Group of the Church of England, 'The Mission and Ministry of the Whole Church'.

⁴³ Bonhoeffer, *The Cost of Discipleship*.

attests, ordained ministers are not endowed with 'some quality or power that is totally lacking to the non-ordained'⁴⁴ that might make flourishing in adversity easier.

CURACY

Ongoing Initial Ministerial Education is a common theme in most protestant UK denominations. However, the three to four year period of Church of England curacy is significantly different to the probationary years in the Methodist Church⁴⁵ and the supported position of responsibility taken up in the United Reformed Church.⁴⁶ Paul Butler identifies that the most important things he learned in curacy were about relationships: with God; with the parish and with fellow church leaders, and about learning from his mistakes.⁴⁷

Recently, several UK published books on curacy give readers a more in depth idea of the challenges to expect, guiding curates on how to prevent, manage and work with the inevitable problems that arise.⁴⁸ Sonia Barron, in the 2014 book *Being a Curate*, affirms the self-sacrificial aspect of ministry. She draws on the expertise of the book's other contributors. Using the popular narrative of journey she encourages would-be curates to seriously consider whether their chosen curacy is the best preparation for their calling.⁴⁹ Bespoke and more general literature to help identify, guide and support TIs through the process is also increasing.⁵⁰

Two strands of the of Church of England's Ministry Development Team's growing research and consultation literature base, Resourcing Ministerial Education and the Experiences of Ministry Project, identify and collate useful data. These include: curates' experience of ministry and how Continuing Ministerial Education can help promote flourishing;⁵¹ perceived growth, wellbeing and engagement indicators;⁵²

⁴⁴ Coleman, *A Theology of Ministry*, p.14.

⁴⁵ The Conference Office, 'Handbook for Ministerial Probation'.

⁴⁶ The United Reformed Church, 'Education for Ministry'.

⁴⁷ In Ross-McNairn, *Being a Curate*, p.82.

⁴⁸ Caminer, *Curacies and How to Survive Them* and Ross-McNairn, *Being a Curate: Stories of What It's Really Like*.

⁴⁹ Barron, 'Some Practical Advice', p.147.

⁵⁰ For example: Diocese of London, 'Curates in Training'; Diocese of Rochester, 'Handbook for Training Incumbents and Assistant Curates 2015/16'; Leach, 'Pastoral Supervision: A Review of the Literature'; and Leach, *Pastoral Supervision: A Handbook*; Simpson, *Supervising a Curate*.

⁵¹ Clinton, 'Experiences of Ministry 2013 Sub-Report: Curates'.

variability of IME 2 training programmes and cost of curate training.⁵³ There is a short document on Challenging Curacies⁵⁴ where the perceived locus of the problem leading to breakdown is attributed to curate and/or incumbent. PhD studies have explored the question of whether the current model of curacy is the most productive way of post-ordination training⁵⁵ and have mapped journeys, including through curacy, to priesthood in the Church of England.⁵⁶

FLOURISHING, STRESS AND RESILIENCE

The links between stress and burnout compromising wellbeing and flourishing are well established. Many books have been written on clergy stress. Mary Anne Coate, echoing Toon's description of flourishing not being about an easy life but a life of growth and fulfilled purpose,⁵⁷ acknowledges that 'ministry *is* stressful, and the management of potential stress is properly part of growth and development'.⁵⁸ Justine Allain-Chapman identifies the *necessity* of struggle for growth, exploring this theme from the desert fathers through to Rowan Williams, indicating that for Williams 'The struggle is not with God. The struggle is with oneself in order to become self-aware and to grow, to deepen and to love'.⁵⁹ Magdalen Smith, likewise emphasising the need for resilience, includes a narrative of hope, referring to Jamison's⁶⁰ identified need to avoid *acedia*, 'a loss of enthusiasm for the spiritual life itself'.⁶¹

While the importance of appropriate support is accepted,⁶² risks of overprotection are also identified. Aveyard acknowledges that overprotection of a learner can stunt growth⁶³ and Jerry Bridges,⁶⁴ with echoes of the experiences of the monastic

⁵² Ibid.

⁵³ Hanson, 'Pattern and Cost of Dioceses' Curacy Training (IME Phase 2)'.
⁵⁴ South Central Regional Training Partnership, 'IME 4 – 7 Group "Challenging Curacies"'.
⁵⁵ Longden, 'Mission-shaped Curacy?'.
⁵⁶ Bloor, 'Route Planning: Mapping Journeys to Priesthood in the Church of England'.
⁵⁷ Toon, *A Flourishing Practice?*
⁵⁸ Coate, *Clergy Stress*, p.192.
⁵⁹ Allain-Chapman, *Resilient Pastors*, p.84.
⁶⁰ Jamison, *Finding Happiness*.
⁶¹ Smith, *Steel Angels*, p.33. She continues: 'The word enthusiasm is derived from *en theos*, meaning "filled with God"'.
⁶² Lamdin, *Supporting New Ministers in the Local Church*.
⁶³ Aveyard, 'The Trajectory of Vocation from Bishops' Advisory Panel to First Incumbency', p.10. While all the quotes used come from the online report, Revd Aveyard did email me a full copy of the report which is not available online.
⁶⁴ Bridges, *Respectable Sins*.

novice,⁶⁵ somewhat successfully justifies the rigorous discipline of air-force cadets on the good habit-forming transformational journey to become military officers.

As with flourishing, guidance on resilience in ministry abounds, particularly from the US. Burns *et al.*, for example, helpfully note five key themes of resilient ministry: spiritual formation; self-care; emotional and cultural intelligence; marriage and family; leadership and management.⁶⁶ Jacqueline Stober guides curates on how to survive difficult times.⁶⁷

The overall impression is that just as a vine being pruned and living through the stresses of different seasons can promote flourishing and fruitfulness, so stresses can develop good habits of learning to cope with adversity and resilience.

FLOURISHING IN CURACY

While the Church of England collects and uses quantitative data in the area of church growth,⁶⁸ in the specific area of clergy flourishing, literature based on quantitative evidence rather than anecdote is notably scarce. The Five Guiding Principles⁶⁹ and the 'Hind Report'⁷⁰ include the concept of flourishing. Resourcing Ministerial Education aimed to inform Archbishops' Council on how best to inform flourishing ministries.⁷¹ However, as Ian Paul lamented,⁷² the question of how effectiveness in ministry was to be ascertained was inadequate, being based on perception rather than quantifiable data. Flourishing is not mentioned in the 2010 outcome-focussed document on formation and assessment in curacy.⁷³

While the Ministry Statistics department of the Church of England does look at demographical data of those in ministry,⁷⁴ it does not currently keep data on the

⁶⁵ The Order of Saint Benedict, 'Readings for April 11-20, August 11-20, and December 11-20 (Chapters 58 - 64.1)'.
⁶⁶ Burns, *Resilient Ministry*, pp.18-29.

⁶⁷ In Ross-McNairn, *Being a Curate*, p.63.

⁶⁸ Church Growth Research Programme, 'From Anecdote to Evidence'.

⁶⁹ Ferns, 'The Five Guiding Principles'.

⁷⁰ Hind, 'Formation for Ministry within a Learning Church'.

⁷¹ Reiss, 'Resourcing Ministerial Education Part I: Main Findings'.

⁷² Paul, 'Resourcing Ministerial Education: A Tasty Curate's Egg'.

⁷³ The Ministry Division of the Archbishops' Council, 'Formation and Assessment in Curacy'.

⁷⁴ The Church of England, 'Research and Statistics: Ministry Statistics'.

cohorts of ordinands moving from IME 1 into curacy and beyond. Even the current intervention attempting to increase the numbers of younger ordinands does not appear to be based on evidence nor associated with detailed evaluation. While young ordinands *might* be different, in the light of ‘job hopping’ as a new normal for ‘millennials’, ‘more concerned with finding happiness and fulfilment in their work’,⁷⁵ it still raises questions about effective use of resources.

Sadly, the most recent comprehensive published research on curacy experience was over eighteen years ago. *Into Deep Water*⁷⁶ is based on data gathered in interviews of 20 full-time Church of England curates who trained at Lincoln Theological College. Rosemary Latham, who considered that greater mutuality improves training, emphasised the importance of the quality of the TI-Curate (TIC) relationship in her exploration of the post-ordination experience of mature stipendiary clergy.⁷⁷ Burgess reported that the majority reported no effective relationship with their TIs. Tilley’s later unpublished research paints a more hopeful picture with only 25% of curates unhappy with their TI.⁷⁸

Burgess also noted the perception of little attention being paid to curate training. Selection of the curacy post (on occasions in the same location where there had been previous problems, even ‘disasters’) was deemed to leave a lot to be desired. It was noted that processes for selection and training of possible and established incumbents was inadequate and lack of proper interviewing and monitoring was seen at all levels.⁷⁹

Burgess summarised the reactions to the data, which included a minimising of the worries of curates when compared to difficulties faced by other non-ordained people,⁸⁰ with justifications like ‘it’s only for a few years’.⁸¹ Some felt that better training programmes and selection of incumbents would address the issues. While Burgess, identified elements of truths in all these reactions, he also perceived in

⁷⁵ Meister, ‘Job Hopping Is the “New Normal” for Millennials’.

⁷⁶ Burgess, *Into Deep Water*.

⁷⁷ Latham, ‘The Making of Priests’.

⁷⁸ In Lamdin, *Supporting New Ministers in the Local Church*, p.11.

⁷⁹ Burgess, *Into Deep Water*, p.131.

⁸⁰ *Ibid.*, p.134.

⁸¹ *Ibid.*, p.134.

them obstacles to needed change.⁸² He saw 'pressing need for a radical reform of this process, not only because it would benefit curates but also because it would help to recast the church's assumptions on how ministry is undertaken.'⁸³

Some of Burgess's seven recommendations have been partially acted upon,⁸⁴ for example his recommendation that 'it is essential that dioceses be clear about what is expected of all involved in training, including the nature and level of skills required for TIs, the time to be given to training and the frequency of training elements and the processes of monitoring and evaluation.'⁸⁵ Evidence of this can be seen on the current websites of several dioceses.⁸⁶ Burgess also advocated transparency in the initial appointments process, including job descriptions, post applications and selection by competitive interview. Past evaluations were to be considered in new appointments.⁸⁷ These recommendations appear to have been either ignored or dismissed, or at best less widely and incompletely addressed.

FULFILLED POTENTIAL OF CURACY

The rationale for the 2011 Ministry Council commissioned report by Ian Aveyard on *The Trajectory of Vocation from Bishops' Advisory Panel to first Incumbency* was an 'indication to Ministry Division that the training processes were not producing the incumbents that bishops were seeking'.⁸⁸ While Aveyard acknowledged that, due to time pressures, the academically rigorous investigation of vocation requiring a ten year longitudinal survey was replaced by a mixed method approach using sampling at four points, the first being just after Bishops' Advisory Panel (BAP)⁸⁹ and the last being two or three years into incumbency, he does identify some key issues relevant to the area of study.

⁸² Ibid., p.136.

⁸³ Ibid., p.137.

⁸⁴ See evidence cited below, but also cited in a conversation with Neil Burgess in Lincoln in July 2016. Consent to footnote obtained.

⁸⁵ Burgess, *Into Deep Water*, p.151.

⁸⁶ Lamdin, *Supporting New Ministers in the Local Church*, p.11.

⁸⁷ Burgess, *Into Deep Water*, p.152.

⁸⁸ Aveyard, 'The Trajectory of Vocation from Bishops' Advisory Panel to First Incumbency'.

⁸⁹ BAPs are used to aid Bishop's in their selection of candidates for ordination.

He notes that 'too many curacies fail to achieve their potential',⁹⁰ observing how placement decisions can be distorted by available housing, the concept of 'successful' parishes⁹¹ and the fact that a good incumbent is not necessarily a good TI. While 'ordinands are told to seek good "chemistry" between themselves and their incumbent',⁹² other factors, like children's education, care of elderly parents and spouses' occupations can limit curate placement. The research encountered a narrowing of understanding and practice through BAP to incumbency, with complex forces at work. He notes the focus in BAP on 'calling' rather than on motivation to incumbency.⁹³ Avoiding the almost 'terminal' impact on curate vocation, the 'morale-sapping' and 'trust breaking' impacts on TI and watchers respectively requires: 'not only the identification of appropriate parishes and incumbents, but also engineering good matches'.⁹⁴

Ruth Perrin's up-to-date research, *Vocational Pathways: perspectives from curacy*, looked at the experiences of IME 2, how IME 1 prepares people for curacy and the training provision for TIs. Like Aveyard, she notes that the limited remit of the project prevented a representative sample being studied. However, the findings, although limited by methodology, did identify some useful themes. Different modes of training produced curates 'not all equal in terms of theological depth, ministerial formation, or pastoral experience acquired', posing training challenges for IME 2.⁹⁵ In looking at IME 2, participants voiced the need for communication at every level; for integration of training of IME 1 and 2 and Continuing Ministerial Development (CMD) and for an individually tailored approach to training which, as Aveyard identified,⁹⁶ bears in mind their 'experience, skills and potential for future ministry'.⁹⁷ In her overall conclusions on curacy and IME 2, Perrin too notes the centrality of positive relationship for effective ministry training. Career long supervision, mentoring and peer support were also important. 'Clear communication, reasonable expectation and proactivity in

⁹⁰ Aveyard, 'The Trajectory of Vocation from Bishops' Advisory Panel to First Incumbency', p.4.

⁹¹ *Ibid.*, p.12.

⁹² *Ibid.*, p.3.

⁹³ *Ibid.*, p.9.

⁹⁴ *Ibid.*, p.12.

⁹⁵ Perrin, 'Vocational Pathways: Perspectives from Curacy: Executive Summary', p.13.

⁹⁶ Aveyard, 'The Trajectory of Vocation from Bishops' Advisory Panel to First Incumbency', p.11.

⁹⁷ *Ibid.*, p.34.

maintaining healthy, respectful relationships at all levels' were vital for individual wellbeing.⁹⁸

TI character is also seen to impact on curacy. Desired TI characteristics in the context of supervision have been identified as: Humility, tenacity, good time management, self-knowledge and self-confidence.⁹⁹ The 2014 *Report on Good Practice in the Appointment and Training of Training Incumbents* looks for people with a 'continued spiritual life, reading, understanding of supervision and experience in enabling the ministry of others.' It does not explicitly discuss character attributes, although a 'successful training incumbent is one who will have already nurtured and supervised ministries in the parish and who has a collaborative approach to vision setting'.¹⁰⁰

FIT FOR PURPOSE?

Elkington, in 2013, attesting the necessity of adversity for growth and transformation, posed the following challenging question for those in church leadership roles:¹⁰¹ 'Why does adversity seem to shape business and "secular" leaders with seemingly positive outcomes whilst within the ranks (of) pastors it seems to cause career termination and loss?' Aveyard noted 'the desire of students to serve as curates in parishes that will seem comfortable'.¹⁰² Catherine Fox in her novel *Angels and Men*, described curacies turned down because a church is too charismatic, a partner doesn't like the kitchen, because an ordinand want to live in the south rather than the north of England, or because a post is too far from family.¹⁰³ Taken together, questions are raised about the character, resilience, expectations and suitability of curates entering training for the current demands of ordained ministry. Are there some ordinands who, due to their context, character or expectations will not be able to flourish in ordained ministry and if so, how should or could this be identified and addressed?

⁹⁸ Ibid., pp.12, 41.

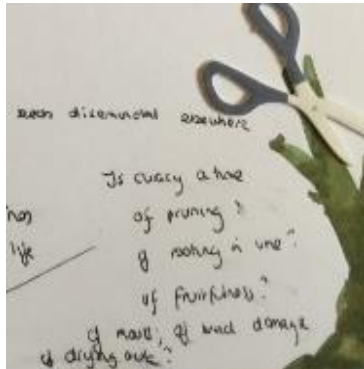
⁹⁹ Lamdin, *Supporting New Ministers in the Local Church*, pp.11-18.

¹⁰⁰ The Ministry Division of the Archbishops' Council, *Report on Good Practice in the Appointment and Training of Training Incumbents*, p.2.

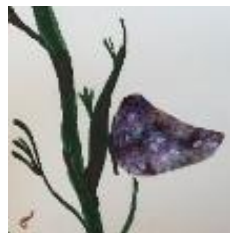
¹⁰¹ Elkington, 'Adversity in Pastoral Leadership'.

¹⁰² Aveyard, 'The Trajectory of Vocation from Bishops' Advisory Panel to First Incumbency', pp.9, 12.

¹⁰³ Fox, *Angels and Men*, p.44.



BEFORE THE WINTER STORMS



HE WHO WISHES TO KEEP HIS GARDEN TIDY DOESN'T RESERVE A PLOT FOR WEEDS



CHAPTER 3: METHODOLOGY

In this chapter the chosen methodology of the research is justified and the research process described and reflected upon. Preparatory ground work is summarised. Ethical issues and how they were mitigated and other problem areas are identified.

NATURE OF THE PROJECT

Rather than investigating why curacies fail, I wished to explore factors promoting flourishing. Being an MA dissertation, this necessitated the choice of a narrow research question and method. These two factors were considered in tandem with identifying a study group. Views of incumbents, curates, IME officers and parishioners were possible candidates. In each of these groups finding a representative sample would have been beyond the project's remit. After consideration I felt most drawn to study Diocesan Directors of Ordinands (DDOs), who are largely responsible for curate placement and typically have journeyed with curates from discernment to ordination. I considered that they would be likely to have considered factors promoting flourishing in curacy and have a breadth and depth of experience to draw upon. While they would also have experience of their own curacy, I did not wish to explore their private biographies.

I considered the possibility of contacting a number of DDOs countrywide as a pragmatic rather than representative sample. My supervisor recommended I approach the South Central Regional Training Partnership (SCRTP), covering the dioceses of Guildford, Winchester, Oxford, Bath and Wells, Portsmouth and Salisbury, as a possible ideal study group. The SCRTP¹⁰⁴ is one of many Regional Training Partnerships created after the publication of the Hind Report.¹⁰⁵ A visit to the DDO in Bath and Wells in the summer of 2015 confirmed an interest in what was seen as an important area and enabled access to this study group, all of whom agreed to be interviewed, overcoming the problems of sampling. The findings of the research, while hopefully useful more widely, would be specifically relevant to the SCRTP.

¹⁰⁴ South Central Regional Training Partnership, 'Development of the Regional Training Partnerships'.

¹⁰⁵ Hind, 'Formation for Ministry within a Learning Church'.

The research question was then finalised and ethics approval obtained. The question to be studied was: *What factors do Diocesan Directors of Ordinands in the South Central Regional Training Programme perceive promote flourishing in curacy?*

ETHICAL ISSUES

Written informed consent was obtained at interview (Appendix 2), following the dissemination of a detailed participant information sheet (Appendix 3) with the participant-recruiting email. Data protection was enabled through storage of interview recordings and transcripts on a password protected computer. Participants were advised to ensure third party confidentiality. As participant quotes might be identifiable they were given the opportunity to refuse the use of particular quotes. All quotes are attributed to the study group as a whole and not to individuals. There was a remote possibility that interviews might raise participant issues needing further action. Participants agreed to referral by the researcher to the appropriate diocesan officer if needed. Ethics approval and proposal forms are found in Appendices 4 and 5. The gatekeeper used was the DDO of Bath and Wells. Copies of the recruitment email and letters are found in Appendix 6.

RESEARCH METHOD

The research method chosen was semi-structured interviews in which the research participants were seen as experts. In contrast to biographical interviews, 'the interviewee is of less of interest as a (whole) person than in his or her capacity of being an expert for a certain field of activity'.¹⁰⁶ The research was not about the participant's personal experience about curacy, but about their expertise as a result of their role.

One of the difficulties in choosing this approach is the need for the interview guide to ensure that the interview stays focussed on relevant areas, avoiding unproductive topics. Summarising the work of Meusner and Nagel, Flick identifies ways in which the interviewer can fail to 'determine and restrict' the interview,¹⁰⁷ namely:

- The expert is not in fact an expert in the subject area;

¹⁰⁶ Flick, *An Introduction to Qualitative Research*, p.92.

¹⁰⁷ Ibid.

- The expert endeavours to involve the interviewer in conflicts in the field rather than the topic;
- The expert changes between expert and private roles;
- The expert defaults to lecture mode rather than engaging with the 'question-answer game' of the interview.

Flick identifies the need for the interview guide to be fit for purpose, and the need for the interviewer to be seen to be familiar with the topic. This necessitated that in recruiting for the study, I needed to demonstrate my credentials in the subject area and in conducting prior research (Appendix 6). I also needed to ensure that I had done appropriate groundwork and had a good knowledge base. This ground work fed into the construction of the interview guide.

This ground work included:

- Conversations with curates who had been in failed and successful curacies;
- Conversations with priests and TIs with experience in the Church of England;
- A comprehensive literature search;
- Reading widely on curacy and training in the Church of England;
- Exploring how these issues are addressed in other denominations;
- Discussions with tutors in college involved in supporting students through the process of finding a curacy;
- A visit to Dr Liz Graveling and Dr Ruth Perrin¹⁰⁸ and follow up email.

An interview guide was created and adapted following feedback from tutors. This was piloted with the staff member of my college leading on curacy and following further adaptation (Appendix 7) re-piloted in a recorded interview with a local incumbent. Ordained for ten years and an educator who had previously done research, they had 'had a good curacy'. At the end of this interview, I intuitively added in one further question: Having discussed everything so far, what are the top three things you think promote flourishing in curacy? Reflecting on why this question

¹⁰⁸ R.P. and L.G. were researchers at the time in Ministry Projects at Ministry Division in the Church of England. The meeting was to ascertain past, current and planned research relevant to this project.

emerged, I considered that it gave time for the participant, who in answering questions was perhaps naming things that had not been expressed before, to give a more considered opinion.

In this interview the metaphors of matchmaking and of marriage were used for curate placement and the TIC relationship (TICR). I therefore decided to add in further questions to the topic guide to ascertain:

- What does a good TICR look like?
- How could a good TICR be facilitated?
- What (other) metaphors describe the TICR?

The final interview guide is found in Appendix 8.

INTERVIEWS

Interviews were arranged by telephone and email and took place between 17th February and 10th March 2016. The participants were informed that the interviews would be about an hour. All interviews were completed in less than 62 minutes, the shortest interview being 51 minutes. The participants were given a choice of where they wished to meet. Two interviews took place in the vicarage and four in the diocesan offices. Only one interview was interrupted, for a short period.

Interviews were recorded on a password protected computer and a Dictaphone in case of technology failure. Prior to commencing each interview a connection was made with the participant over coffee or tea. The recording devices were then placed out of direct view. The interview commenced with clarification of the purpose of the research, opportunity for asking questions and signing of the consent form. After the two demographic questions on the interview guide participants were asked: what factors do you think promote flourishing in curacy? Answers were encouraged with minimal encouragers.¹⁰⁹ While other main question headings on the interview guide needed to be covered, the order varied depending on the initial and subsequent responses from the participant. The main area in which I had problems in limiting and restricting the interviews, as related by Flick (p.26) above, was when the participant related their own private experience of curacy. However, in the cases

¹⁰⁹ Spillers, 'Minimal Encouragers'.

where this happened, it was generally to reinforce or illustrate a point. At the time, and on listening again afterwards, the transitions back to the guide seemed smooth.

Literature searching and other groundwork had identified a number of factors which might impact on curacy flourishing. Grouped into curate, incumbent, parish and diocesan factors on the interview guide, these were not seen as questions to be asked but as interviewer reminders. Towards the end of the interview each grouping was presented separately on A4 laminated sheets to see if they triggered any other thoughts on the subject area. From listening to the recordings, this did occasionally add in a few minor additional comments, but did not contribute anything significantly new or substantive, and in retrospect probably was not needed.

After each interview I listened back to ensure quality of recording and wrote down an outline of the interview and emerging areas. I noted the question style, the balance of speaking and the speech content. Had I failed to properly play the 'question-answer game'?¹¹⁰ One significant issue I noted was in the third interview when I was asked about my knowledge of a particular area. I responded in six words and then redirected the discussion to the question area under consideration.

I noted in the second interview that I let the participant explore in detail their philosophy of one emerging area and how this was dealt with in their diocese. I noted that I felt refreshingly alive as the participant spoke, and experienced their experience of freedom and the joy of doing a job well. On listening again, I think perhaps I could have been more directive earlier. This was the longest interview. However, retrospectively I became aware how engaging with the participant in this area of the interview crystallised my own underpinning philosophy of a particular area of the question being considered.

TRANSCRIPTION AND CODING

The next stage was transcription. While labour-intensive, transcribing myself seemed the optimum way to get to grips with and embed myself in the data. The word counts of the interviews were different, the shortest being 6,422 words and the longest

¹¹⁰ Flick, *An Introduction to Qualitative Research*, p.92.

10,853 words, largely related to the speed of the participants' speech. Following transcription, Student NVivo11¹¹¹ was used to code the data, the resultant time saving when compared to manual coding contributing to my own flourishing.

'The interpretation of data is at the core of qualitative research'.¹¹² This research project was based on some of the principles of grounded theory. The aim of data coding was to categorise the findings and develop theory using the process of theoretical coding.¹¹³ Coding is 'the central process by which theories are built from data'.¹¹⁴ Data cannot be viewed independently from its collection. Initial open coding enabled the development of a list of codes and broader categories arising from detailed reading of the transcripts (Appendix 9).

Subsequent axial coding enabled categorisation by the 'process of relating codes to each other, via a combination of inductive and deductive thinking'.¹¹⁵ Categories most relevant to the question in hand were identified (Appendix 10). The final step of selective coding, which assumes the presence of an overarching core category or a central concept around which the rest of the story can be narrated, proved more challenging, requiring a period of a week's retreat and reflection, and use of Killen and de Beer's reflective approach.

PROBLEM AREAS

As the MA was a new programme, ethics processes were emerging. Thus the main problem I encountered was the time lag in getting ethics approval, requiring rescheduling work for the year, and encroachment of the research into my own curacy. The complexity of integrating past experience of medical education research with the requirements of theological empirical research within the restricted word count was a further challenge.

¹¹¹ QSR International, 'NVivo 11 for Windows'.

¹¹² Flick, *An Introduction to Qualitative Research*, p.178.

¹¹³ *Ibid.*, p.179.

¹¹⁴ *Ibid.*

¹¹⁵ Borgatti, 'Introduction to Grounded Theory'.

The choice of any research project, the collection of data and data interpretation are never value free. The research itself also has an impact on the researcher. There is a dynamic interplay between researcher and research. This is both a particular strength and particular weakness of qualitative approaches. I noted in my desire to see flourishing promoted an initial tendency to acknowledge the sacrificial nature of ministry. In turn, my own expectations of relationships in curacy was challenged and changed by the research, while at the same time my choice of TI was confirmed.

CHAPTER 4: RESULTS

This chapter explores the core category of *building wisely*, considering how it emerged from the results and its relationship to the subcategories identified from axial coding. The core category integrates the sub-categories of *building context*; *good foundations*; *good design and planning*; *appropriate materials* and *effective masonry*. Participant quotes are used illustratively and are given distinguished by italics. A more comprehensive list of relevant quotes is included in Appendix 11. For information Table 1 summarises the length of time in diocesan DDO post, and associated training roles of each participant.

Participant	Length of time DDO role	Associated IME 2 roles
1	12 years	IME 2 role for first 8 years
2	3 years	Current IME 2 role
3	1 month	
4	12½ years	Current IME 2 role
5	1 year	Current IME 2 role
6	1½ years (first year acting up in role)	

Table 1: Time of participants in DDO role

BUILDING WISELY: THE CORE CATEGORY

Axial coding revealed five main categories relating to the context of ministry: spirituality of the TI and curate; systems in place; TI and curate character and TICR. How might these be integrated within one core category?

Killen and de Beer's five part model of reflection, 'movement towards insight',¹¹⁶ proved helpful. They emphasise narrative descriptions intensifying experience.¹¹⁷ Emergent feelings¹¹⁸ become 'clues to the meaning of our experience' and 'incarnate questions, values and wisdom that we are living, but which we cannot yet articulate and of which we may be unaware'.¹¹⁹ From these feelings arise images. 'The image provides a felt connection with our experience and directs our reflective attention to it

¹¹⁶ Killen and de Beer, *The Art of Theological Reflection*, p.22.

¹¹⁷ Ibid., p.24.

¹¹⁸ Ibid., p.27.

¹¹⁹ Ibid., p.28.

in new ways... By providing this slightly altered relationship to our experience an image allows a different angle of vision on the situation to emerge.¹²⁰ Feelings and varied perspectives create a climate for insight of which images are a part. Echoing the concept of a core category 'in the movement towards insight, an image that captures the central feeling of an experience is the clue to its meaning.'¹²¹

My journal notes functioned as a thick narrative description of the interviews, revisited and enhanced in the dynamic processes of re-listening to the audio recordings, transcribing and coding the data, and in reviewing coding notes. As I mused on the different thoughts and feelings aroused by the research, I was struck by an inner determination that useful findings needed to be heard. Acknowledging that the image of a flourishing and fruitful vine, while motivating me, might not appeal other personality types or learning styles,¹²² I considered again the coded data. The image of a pair of compasses and building designs came to mind. This rapidly linked with the Lukan passage about the wise tower builder (Lk 14:28).¹²³ As I contemplated this image, other images I had been working with through the research and through ordination training, including those of Christ the Cornerstone and the nature of what it means to be built into a Eucharistic community, took on new relevance. However, none of the images encapsulated all the research findings, failing to shed light on the nature of the core category.

'Sometimes when we muse on a situation an image emerges that at once captures the essence of our conundrum and frees us from it ... at other times in our ponderings, an image emerges that surprises us.'¹²⁴ It was sitting in the chapel while on retreat at Ffald-y-Brenin in Wales that the final piece of the puzzle fell into place. An image emerged that at once captured the essence of my conundrum and freed me from it.¹²⁵ I was sitting in it. The core category had declared itself – *building wisely*. The chapel, with walls and flooring built of local brick and stone, fitted

¹²⁰ Ibid., p.38.

¹²¹ Ibid., p.39.

¹²² Examples of the possible impact of personality and learning style include: The Myers & Briggs Foundation, *The Myers & Briggs Foundation; Insights, Insights*; Pearson Education, 'Honey & Mumford: Learning Style Questionnaire'.

¹²³ Killen and de Beer, *The Art of Theological Reflection*, p.28.

¹²⁴ Ibid., pp.40-41.

¹²⁵ Ibid., p.40.

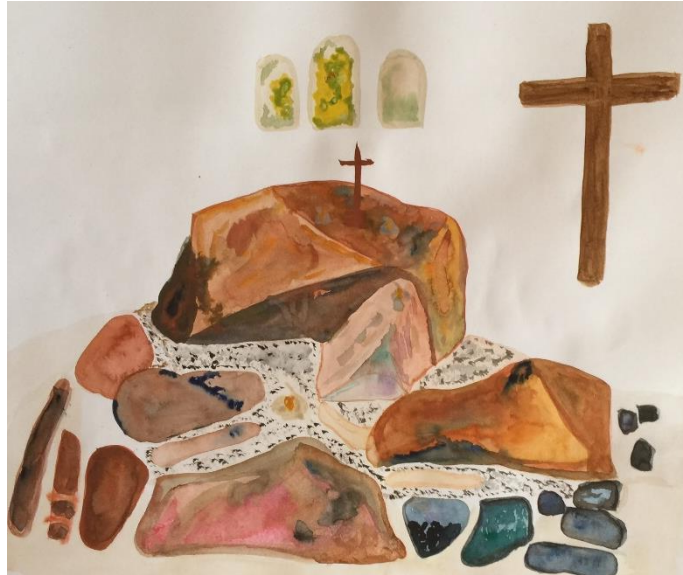
together in the light of the different individual shapes, was built wisely. Factors that contributed to this wise building (Lk 14:28) included an awareness of the environment in which the chapel was being built and good design and planning of how to build. The chapel was built on good foundations, a rock that could not be hewn away (Lk 14:28; Eph 2:20; Heb 3:4). Effective masonry enabled the bricks and stones of varied shapes and sizes to be chosen, positioned correctly and held together in relation to each other. The axial coding themes of context, spirituality, systems, character and relationship were easily subsumed and integrated within this core category demonstrating five aspects of wise building: *building context; good foundations; good design and planning; appropriate materials and effective masonry.*



BEGINNING CONSTRUCTION

A PIECE OF THE CONTINENT





UNLESS THE LORD BUILD THE HOUSE

BUILDING WISELY: THE ROCK CHAPEL

SUBCATEGORIES

1. BUILDING WISELY: UNDERSTANDING THE CONTEXT

A wise builder understands the building context. Three key contextual areas emerged. The first related to the **demanding nature** of ministry in the Church of England. Reflecting current literature, ministry was seen as challenging to those entering it, ‘the *shock of 24/7 ministry you cannot convey it till you are in it*’. This shock was not just felt by the curate but also by their family, and could be compounded by, for example, the need to work over traditional holiday periods: ‘*suddenly you lose the weekends and you lose the holidays and that is a really big shock*’. Overprotection of learners (p.18) was seen to exacerbate this.

The second area related to the **nature of the role of a DDO** and the longevity of the relationship between a DDO and curate, often commencing at the beginning of the discernment process and in some dioceses represented in the study group lasting until the end of IME 2. This insight into diocese, parish and curate was seen as being beneficial in knowing where a curate might flourish and in considering preparation for roles they might take on post curacy. Some participants called this the vocation within the vocation: ‘*We probably have a longer term perspective [...] What are they going to be doing afterwards and how are they going to get there?*’

The third contextual factor related to the **perception of hierarchy and mutuality**. While TI and DDO have diocesan training responsibilities, participants spoke of a mutual ministry of equals. ‘*You are an equal colleague. You are not coming up at the bottom rung of a ladder. You are not having to be all quiet, submissive – you know – we are equal colleagues, we have different responsibilities to each other.*’ While living this biblical philosophy of equal but different (1 Cor 12; Gal 3:28) appealed, I wondered in the light of the stories of failed curacy that I had heard, how widespread this value was. I also wondered what attributes of TI and curate would enable negotiation of the tension of being both assessed and directed by an ‘equal’

colleague. Negotiating this complex tension is explored in literature on pastoral supervision.¹²⁶

2. BUILDING WISELY: GOOD FOUNDATIONS

Wise building requires good foundations. Echoing the words both of Jacqueline Stober (p.19), for whom two out of the three things needed to sustain a curate through adversity relate to spiritual practices and prayer,¹²⁷ and of Burns (p.19) for whom spirituality was a key theme in resilient ministry,¹²⁸ **personal and public spirituality** arose as an important factor. There was a deep sense that for a curate to flourish their own *personal spirituality* and relationship with God was both necessary and foundational for them and for ministry. *'If the routines and spiritual disciplines aren't in place, what happens when you get to the tough moments and the stress? You don't have the framework to fall back on.'* There was an expectation that this should be embedded prior to curacy, but a perception that theological colleges varied in enabling this area. *'Theological colleges ought to be [...] encouraging people to form their spiritual routines and disciplines [...] How much it is emphasised will depend on institution to institution'*. There was a concern that spirituality should be broadening, with curacy enabling spiritual growth *'(so) that [curates] will be able to discern where God is at work and work with him on a wider basis than they might have thought.'*

The spirituality of the TI was also seen to be important as was a pattern of shared prayer with mutual respect for the spirituality of the other. *'They need to have a pattern of prayer that will fit with each other [...] They have got to respect each other's spirituality. They have both got to have some spirituality as well.'* However, there was also an acknowledgment that, if a curate had been placed in a parish of a very different tradition, the structures needed to enable them also to worship regularly in their own tradition: *'because that is important and you need that because that is part of your spirituality'*.

¹²⁶ Leach, 'Pastoral Supervision: A Review of the Literature' and Leach and Paterson, *Pastoral Supervision: A Handbook*.

¹²⁷ In Ross-McNairn, *Being a Curate*, p.62.

¹²⁸ Burns, *Resilient Ministry*, pp.32-59.

One participant, noting the 'traumatic' nature of ministry from which, as remarked by Aveyard (p.18) a curate is often protected, indicated that *'If people aren't resilient they are not going to get anywhere in ministry [...] resilience is key to all ministry, to all levels of ministry but it has got to be a spiritual resilience'*. This echoes the question (p.23): are there some ordinands whose character and spiritual resilience will preclude flourishing in current ordained ministry in the Church of England?

3. BUILDING WISELY: GOOD DESIGN AND PLANNING

Wise building needs good planning. While it was noted that the 'best' set up curacy can be compromised by life events, *'Flourishing curacies are also to do with [...] proper structures being in place'*. This requires considered and careful design and planning. Three main areas of wise planning emerged: enabling of **clear and agreed expectations; effective matching processes** and **good training and support systems**.

CLARITY OF EXPECTATIONS

Like doctors,¹²⁹ traditionally seen to be a vocational profession, ordained clergy in the Church of England have professional conduct guidelines.¹³⁰ These are rooted in the ordination service itself.¹³¹ *Resourcing Ministerial Education*¹³² and *Formation Criteria for Ordained Ministry*¹³³ (pp.7-8) are two examples of centrally driven ways to build systems to promote effectiveness in training. Diocesan online, up-to-date handbooks (p.17) guide curates and TIs through the processes of IME, although this is not universal.¹³⁴ Yet what is apparent from investigation of different diocesan processes is the diversity rather than unity of systems and processes. Burgess, noting the adverse impact of assumptions, unrealistic expectations and resistance to change in the curate,¹³⁵ emphasises the importance of clarity and common understanding of expectations. Ministry Division indicates that 'It is essential that

¹²⁹ General Medical Council, 'Good Medical Practice (2013)'.

¹³⁰ The Church of England, 'Mission and Pastoral Measure 2011 Code of Practice' and The Church of England, 'Guidelines for the Professional Conduct of the Clergy (Revised Edition) 2015'.

¹³¹ The Church of England, 'Ordination Services'.

¹³² Reiss, 'Resourcing Ministerial Education Part I: Main Findings'.

¹³³ The Church of England, 'Formation Criteria with Mapped Selection Criteria for Ordained Ministry in the Church of England'.

¹³⁴ Diocese of Lincoln, 'Bishop's Notes for Training Incumbents and Curates'.

¹³⁵ Burgess, *Into Deep Water*, pp.44-70.

potential training incumbents understand and own the expectations of the diocese upon them for this role before accepting it.¹³⁶

Clarity of expectations, process and time frames from selection through to the end of curacy was deemed by participants to promote flourishing. *'People are a bit hazy about the entire process of training and what happens before during and after – I think we need to give greater clarity.'* Where parish, incumbent, curate and diocesan expectations were at odds flourishing could be compromised. This was especially an issue where curates are seen as a spare pair of hands, rather than present in a training capacity. *'We want to get away from [...] the curate being an extra pair of hands to being someone who needs our input and time and commitment to help them grow and flourish.'* Differing expectations between dioceses, parishes and TIs were also identified as an issue, for example in the role of IME 2. *'The diocese needs to communicate why we are asking so much of our curates in IME because otherwise the curate is caught in the tension of the struggle between the parish and the diocese.'*

There was a perceived requirement for parishes to be aware of the need to be open to curates being different and bringing change: *'this curate may have very different gifts and enthusiasm and will have a different family probably and way of doing things.'* Parish expectations on the families of curates were also noted as a source of compromised flourishing. *'Expectations that some have about having the curate and his family or her family – often her family – in the parish that they will be magnet for others and that's a pressure.'*

MOVEMENT TOWARDS AGREEMENT

Several participants identified ways and structures of improving common understanding of expectations and thereby, they considered, flourishing. These included training, guidelines and clear, ideally written, processes. *'The diocese itself needs to give clear guidelines to training incumbents about what is expected of them and how they are to fulfil that.'* *'We want to produce a flow chart people can follow.'*

¹³⁶ The Ministry Division of the Archbishops' Council, *Report on Good Practice in the Appointment and Training of Training Incumbents*.

Incumbents were deemed to need clarity of role and expectations of the curate. *'They need to know about what is expected of them [...] They need to understand the commitment they are making to supervision and support'* and they *'need to understand that the [...] stipendiary curate should have a day for reading and reflection and that is not sermon preparation that is their study time and their reflection time, their spiritual director time and their writing up a journal time, but it is not parish preparation time.'*

Two participants identified a piece of written material sent to incumbents to present to their churches on the nature and expectations of curacy prior to accepting a new curate. Visits to the parish by the DDO or IME officer before the arrival of the curate to clarify expectations, were seen to be beneficial.

The learning agreement was seen to be an effective yet dynamic tool for clarifying expectations. *'The learning agreement doesn't have to be done and dusted until Christmas [...] you need a draft at the beginning and you live with it [...] so it allows for kind of initial expectations to be communicated and moderated very early on and for a much more realistic perspective to shape the rest of the curacy.'* The learning agreement also became a tool for enabling discussions and settling guidelines about work-life balance. *'Boundaries, guidelines which include making sure the curate is getting proper time off and helping them with their work-life balance and getting that right.'* There was a feeling that *'some things just need to be timetabled [...] we are very clear the IME 4-7 programme has to be a priority.'*

THE MATCHING PROCESS

A well-designed and effective matching process was seen to enable flourishing curacies. The central role of the DDO in this process became evident. The nature of the matching processes varied. All dioceses used the expertise of others, for example archdeacons and deputy DDOs, in gaining insights into the nature of possible training parishes and incumbents and all participants indicated the importance of the motivation and skills of the TI. TCR breakdown raised concerns. *'I think that if we thought there was a bad relationship once, that is a misfortune [...] but a bad relationship twice we would probably not give the incumbent another curate.'*

Participants indicated the importance of their knowledge of the potential curate pre-BAP through to completing the matching process. Constraining lack of such knowledge might occur when curates moved from another diocese or where the DDO was new in post. Several participants emphasised the importance of understanding the candidate's growth through training, and of handover conversations with college tutors. *'Training is about continuity [...] there needs to be a seamless whole between college and curacy – a really good handover for that so things don't get lost [...] particularly in terms of people's passions.'*

Here, unlike the metaphors used describing the TICR, the marriage-making metaphor was used by all participants, including concepts like *'ecclesiastical speed dating'*. Participants noted the move away from *'shoehorning'* curates into preselected parishes and instead being curate-led. This was seen positively: *'Dioceses would discern what their training parishes or benefices were going to be and try and shoehorn their curates into them [...] so we have turned the process on its head and have a complete curate-led process.'* The ability of a curate to say no to a possible match was felt to be important, as was the ability of curates to move dioceses. *'What we don't do is force people into curacies because there is no point [...] I would say run an introduction bureau; don't do forced marriages.'*

The varied diocesan matching approaches of curates married to curates was raised as a concern: *'There is a particular issue around couples who are training together and want to be ordained [...]. .that can sometimes mean a couple moving out of one diocese to another for purely material reasons.'* The importance of national guidelines¹³⁷ and implementation of these was identified.

The overarching feeling was that a good matching process, which needed to be curate-led and curate specific, depended on discerning how effective the TICR would be. The desirability of removing housing from the matching process and concentrating instead on the TIs was emphasised by four participants. Where factors other than the TICR determined the final placement, for example family circumstance, travel, income, housing, fear of not being placed and needing to wait

¹³⁷ The Archbishops' Council, 'Clergy Couples Guidance'.

another year and 'churchmanship', the likelihood of a breakdown in placement was considered to be more likely.

THE ROLE OF THE DDO

Three members of the study group were involved in IME 2 as well as in the DDO role, with a vested interest in ensuring curacies flourish. *'DDOs are very keen to get the curacy match sorted because we are going to have to deal with it during curacy. [...] So it's as you might say in our own interests to get it right all the way along.'*

The important role of the DDO in the matching process, and arguably thereby in flourishing, became evident in listening, transcribing and coding the interviews. DDOs appear to be the central cog keeping the motor running in the matching process. In gathering both hard and soft knowledge from the wider diocese and theological college and in their knowledge of the candidates, ordinands and their families and situations, the DDO becomes a key tacit and explicit knowledge depository: *'We spend a lot of time with people, with potential curates, whilst they are at college getting to know some of those slightly more subtle details. Getting to know tutors and finding out what they see in them – and we do an individual handover meeting with the training incumbent before the curate arrives.'*

The DDO work was seen to be mainly relational, and without this the job was seen to be very difficult. The time commitment investing in relationships was acknowledged but was judged to save time and pain in the long run. *'It is the same time commitment but I am investing it at the beginning and I am just rejoicing with people as we go through.'*

Adequate staffing was seen as being important. Several participants identified the matching process as intuitive. Wisdom accumulates over time. When a DDO leaves or if a DDO is unwell a wisdom and communication gap is created. *'The relational is a massive part of what we do'* and without it *'I don't think you could do it. You are guessing too much rather than discerning. Discernment requires wisdom of the people you are dealing with.'*

Thus the DDO holds a lot of power and, it appears, depending on the diocese, has

different degrees of freedom and accountability. The need to avoid ‘manipulation’ in matching was expressed *‘not to put people under pressure to say oh I have found the perfect curacy for you – you will really flourish there. But say go and see what it’s like see how you get on.’*

TRAINING AND SUPPORT

Training and support were deemed essential in supporting curate flourishing. The *Report on Good Practice in the Appointment and Training of Training incumbents* outlines the areas of training for TIs, but also notes the lack of processes for TIs receiving formative or summative feedback,¹³⁸ a feature well established in GP training.¹³⁹

TRAINING

Incumbents were seen to require appropriate training, for some this being a pre-requisite or even part of the selection process. Ongoing training for TIs, access to the DDO for advice and support and being part of a peer group of other TIs were also deemed important. *‘It is key to how we identify people we think are good trainers and we would like to get to the point where all incumbents are good trainers but also we do put a lot of time into training the training incumbents.’*

Timely training for new DDOs in post was considered desirable, and the benefits of the peer support of SCRTP acknowledged. Training of theological colleges on the needs of ordinands entering curacy, particularly in the areas of self-awareness, expectations and spiritual formation was expressed. Appropriate training in IME 1 and 2, tailored to the needs of the curate and context, and the curate’s longer term vocational calling were likewise seen to promote flourishing. Creating opportunities for linking biblical study and praxis was seen as enriching: *‘In depth biblical study that links scripture, spirituality and practical things [...] would be really enriching for people’*. The need for and constraints on flexibility was also identified. *‘I think everybody being open to flexibility [...]. though some of the restrictions and rules that exist make it much more difficult at diocesan level.’*

¹³⁸ The Ministry Division of the Bishops’ Council, *Report on Good Practice in the Appointment and Training of Training Incumbents*.

¹³⁹ Health Education England, ‘GP Educators’.

Learning based on learning needs was deemed appropriate. Enforcing a curate with many years' experience of youth work to attend a basic youth work course may not be necessary or prudent. *'Well there are certain givens in IME training [...] apart from that I think anything that is going to enable curates to engage lifelong in something [...] a way into continual refreshing study [...].that continue to stretch them and open new vistas for them.'* Also, there was a perceived need for more tailor made assessment methods. *'The evidence based is terribly very easy to mean written [...] we have got to recognise that actually written work for some people is not the way for them to flourish or to show of their best.'*

Induction programmes and familiarisation with the diocesan programmes were seen as flourishing promoters. *'There is the familiarisation process for curates which we do so they have induction days into the diocesan office [...] and into the structure of the diocese.'*

CURATE SUPPORT

Curacy was seen as a time when problems from the past could emerge, *'I think that any difficulties that they have already with themselves as a person will come out [...] so it is how you come to terms with yourself, so there is a maturity needed.'* Life events like bereavement, can impact adversely on curate flourishing and the need for access to confidential counselling for curates and their families was highlighted. *'The process of going through BAP training and curacy can throw up all sorts of stuff from all sorts of parts of your life and actually curacy is not a bad time to have a look at that, because you have got a bit more flexibility in time [...] people who are very concerned about taking funerals and it brings back deaths they have experienced.'*

Where flourishing was being compromised, curates needed to be aware of and able to access support. In one diocese everybody is visited by the *'wellbeing team who will come out and introduce themselves and explain about the service and say that it is there for them and their family so clergy, kids or spouses can also access the service.'* Peer group support was seen to be essential. Examples included the IME 2 cohort seen as beginning its life at the ordination retreat: *'So there is a sense of having a camaraderie that has built up from the ordination retreat onwards. The*

ordination retreat is quite a key part of this building up, this common sense of being together.' The need to support family was seen as important by all, and Petertide¹⁴⁰ ordinations were identified as a problem for many, '*Petertide would be much more convenient if it were the end of July in terms of families [...] who have children in school.'*

Support within the diocese, for example confidential facilitated pastoral tutor groups, counselling and spiritual directors were also seen to enable flourishing. '*We have pastoral tutors so all the curates have groups of about four people [...] they can moan about whatever they like and no-body ever hears [...] we find that the reflective practice groups really help so they come together about once a month [...] it gives them time to bring their issues that are on their hearts and minds at the time.'* There was a requirement for this support to be appropriately confidential. '*We have a confidential provision as a diocese so anyone can access, say, the counsellors in the diocese [...] they can access all that provision too as a couple or as a family.'*

Support outside the diocese was considered to promote flourishing, '*we think everybody needs support from outside – the sort of support of having you know people who you can pray with outside, people to reflect with [...] colleagues you can share with and sound off to, that not immediate colleagues – peers if you like [...] So I think that is important for flourishing in curacy.'* This was usually curate initiated. Exceptions included where the diocese were looking for a particular perspective or skill for example a clergy couple to help guide married curates about selection of post-curacy posts.

Bespoke permission-giving and practical support in timetabling was judged to promote flourishing. '*Allow people to be permission giving. You know if you have got a single curate who is miles away from family and friends [...] one day a week is not going to be very helpful [...] sometimes giving permission for people to be creative so you can enable people to flourish.'*

¹⁴⁰ The Church of England Feast of St Peter is celebrated around the period of 29 June.

4. BUILDING WISELY: APPROPRIATE MATERIALS

Stone, breeze blocks, and air bricks are used in building a house, but the characteristics of each make them suited for different purposes. In a similar way human character can make people more suited for some roles than others. Personality and character, terms often used interchangeably in common parlance, in academic and professional language come with associations, for example the Myers Briggs Personality Inventory.¹⁴¹ To be able to authentically represent the research participants' words, I will use the term character to cover personality and character in its broadest sense.

It is well established in doctors' health that certain character traits promote professional wellbeing. Eley *et al.*,¹⁴² building succinctly on the work of others,¹⁴³ seek to enable doctors to be more self-aware and understand factors promoting resilience and thereby flourishing. Self-directedness, co-operativeness, low harm avoidance (harm avoidance being associated with anxiety and pessimism) and persistence are the traits they indicate promote resilience. They recommend promoting self-awareness through reflective practice. Less is known about the impact of curate character.

The participants in this study identified the importance of character in promoting or undermining flourishing. *'The curacies where I have to do more work with people in terms of making sure people do flourish – it's actually been around personality and character – anything else is formative.'*

In transcribing, what became apparent, with resonances of the fruit of the spirit (Gal 5:22-23), was the sheer overwhelming number of curate and TI character attributes identified as contributing to curate flourishing. While TI and curate will be analysed separately, overlaps can be seen in the desirable character attributes of both. These are summarised in table form (Table 2).

¹⁴¹ The Myers & Briggs Foundation, *The Myers & Briggs Foundation*.

¹⁴² Eley, 'Physician Understand Thyself, and Develop Your Resilience'.

¹⁴³ For example Howe, 'Towards an Understanding of Resilience and its Relevance to Medical Training'.

Desirable characteristics	
Curate	TI
Willing to learn	Willing to learn
Flexible	Flexible
Secure	Secure
Realistic	Realistic
Engaged	Engaged
Confident	
Relational	
Self-motivated	
Responsible	
Resilient	
Self-aware	
Balanced	
	Emotionally intelligent
	Appropriate use of power
	Encouraging growth
	Self-disciplined
	Reflective
	Generous
	Affirming
	Mature
	Permission-giving
	Not jealous
	Not controlling

Table 2: Desirable characteristics in curate and TI.

CURATE CHARACTER

Curates who were engaged, *‘who inevitably who have a love for the church’*, were seen to flourish. Finding spiritual life and theology stimulating were seen to *‘enable not just the curate to flourish but the ministry to flourish’*. Curates who demonstrate a *‘willingness to learn and embrace new experiences’* and *‘who are still interested in learning’* were more likely to flourish and *‘curates who think that they don’t need to learn have a problem.’* It *‘helps if they don’t come with a closed mind’* and *‘if they don’t start off thinking that they know all the answers.’*

As well as relational flexibility, the character attribute of flexibility as opposed to rigidity was deemed to promote flourishing. *'A curate who goes into a parish with a mind-set that the only way to be in ministry is to preach the gospel and whatever [...] are heading for heartache and disappointment.'* Openness and acceptance of different ways of doing things was also deemed useful: *'you can do this differently to me and that is OK but also mine is ok.'*

There was also an acknowledgment that previous career and workstyle might militate against the flexibility needed for flourishing ministry. *'The person who comes from a job where everything is very tightly boundaried, there is a clear structure [...] into ministry which is nothing like that [...] that can be a difficulty for a person who has been used to [...] this style of working and then has to be able to work with structures that are much more free flowing.[...]*

Linking with a rooted spirituality, curates secure in their identity in relation to themselves, others and God were more likely to flourish. *'They just need to know they are loved [...] who they are, by God and by others, around them [...] it is generally about security isn't it in themselves.'* This was seen also to relate to *'a spiritual maturity, flexibility, a spiritual and personal maturity that means you don't expect everyone else to be like you. A spiritual security.'*

A recurrent theme before and throughout the research, has been of realistic expectations and appropriate idealism. *'I think there is an appropriate idealism for ministry so there needs to be a pragmatic realism about the drudgery sometimes.'* This was seen to help proactively to prepare for the shock and nature of ordained ministry. *'Curates who have got [...] a grasp of the reality of ministry [...] you do get the occasional curate even now who will be astonished [...] that they are expected to work Sundays or Christmas and Easter.'*

In areas of security and flexibility participants also highlighted the need for self-awareness. *'There of course can be a gap between what you say you expect and the attitude you bring.'* Lack of that self-awareness could be a problem, for example: *'Curates who have [...] a misinterpretation of their own gifts – you know they think they are good at something and they are not [...] they are actually better at*

something else.' This includes *'curates who think they are more flexible than they are'*. What was needed was *'a sense of self that is not overblown, a realistic sense of self.'*

Curates who *'have the confidence to contribute as an equal member of that ministry team wherever'*, who were self-starters *'able to discern where God is at work and work with him on a wider basis'*, who were able to make relationships with a wide range of people and who showed a *'willingness to contribute and take responsibility for "their" part of mission and ministry in that place'* were seen to be more likely to flourish. In the perceived need for resilience, there was also a warning, echoing again (p.23) the possibility that for some people flourishing in ordained ministry might not be possible, *'If you are easily traumatised don't start [...] if people aren't resilient they are not going to get anywhere in ministry.'*

Flourishing curates were seen to be balanced curates. *'We want people to have a life – so that's really important bringing all this into dialogue'*. This included *'balance between independence and mutuality'* with the incumbent and the wider ministry team and a balanced life. *'People who don't read books, read novels or read the paper or do something outside they are just going to wither. I mean that is part of human flourishing, isn't it?'* Particularly important was a curate able to take *'Care for structuring of work time/family time, getting that balance.'* The concept of sixth day ministry, an interest beyond the immediate parish was mentioned as a possible aid to flourishing.¹⁴⁴

Reflecting on these findings, it does seem unrealistic to expect a curate to have all the desired characteristics. It is also possible that some characteristics deemed beneficial for curacy may be undermining of flourishing in a substantive post. It does however, seem reasonable to suggest that a curate who is rigid, closed to new learning, insecure, unrealistic and disengaged (Table 2) will struggle to flourish in curacy. It therefore seems wise to identify these character traits early and identify how they can best be addressed. It may be that certain character traits might preclude flourishing in curacy. In doctors' health and wellbeing, good quality

¹⁴⁴ Diocese of Oxford, 'Appendix B: Role Description (Template)'.

research has identified character traits likely to undermine wellbeing and devised ways of enabling doctors with these traits to flourish. Further research into character and flourishing ordained ministry, including curacy, appears prudent.

TRAINING INCUMBENT CHARACTER

TI character is considered to impact on curate flourishing (p.23). Participants perceived sixteen TI character attributes promoting flourishing (Table 2), with some identifiable parallels with the Diocese of London's guidance on selecting training clergy.¹⁴⁵ Like curates, TIs need to be engaged. *'Their heart is for the gospel and for evangelism and for church growth and for enabling their congregations to grow and love the Lord Jesus.'* They needed to be *'genuinely engaged and engaging with theological issues'* and *'interested in training (with an) interest in seeing people flourish [...] and be up for preparing people for ministry that we do not yet know what it is'*. TIs needed to be willing to learn, seeing training *'as a learning opportunity as well as a responsibility'* while *'being aware of people having different giftings and different ways and different forms of leadership.'*

TIs were deemed to need *'emotional breadth and intelligence'*, and like curates need to be secure in themselves, but for different reasons. *'The training incumbents have got to be comfortable in their own skin so that they are not going to be threatened if the curate they have is actually outstanding.'* TI security could also be challenged by older ordinands with successful previous careers. *'Training incumbents might find it hard again unconsciously to work with candidates that are older and bring more life experience – he might have had a very successful career before ministry and they might feel quite threatened by that and they don't realise they are threatened.'* Self-awareness too was desirable. TIs needed not to be prone to jealousy, envy at the wealth of some curates being mentioned as a possible source of *'a kind of degree of resentment'*. Generosity of spirit, however, was desirable: *'You have got to be able to let your ministry go to train someone else.'*

To manage the dynamic nature of *'a relationship that can change and develop [which] requires grace and skill from both but possibly particularly the training*

¹⁴⁵ Diocese of London, 'Curates in Training'.

incumbent. There was a feeling that *'really skilled incumbents would move from one (role) to the other easily.'* TIs also needed to be realistic, it being noted that often *'the training incumbent has forgotten just how much a shock it [the entry into ordained ministry] is.'*

The abuse of power, perceived to be an issue in several of the 'failed' curacies triggering this research (p.6), was raised as an issue. *'I get worried when I see incumbents with very authoritarian approaches by training incumbents towards curacies.'* It was therefore unsurprising that an appropriate use of power was identified as a desirable TI characteristic. TIs should be able to encourage growth. *'It involves nurturing and helping release that person into their own ministry and to really encourage their own giftings [...] it is about really helping that the other person to grow and to become more and more strongly the person they are in Christ and the leader they are in Christ.'* They should not be over controlling. It was identified that some TIs might exert control in less obvious and more manipulative ways. They might be *'very easy to get on with at one level [...] using that sort of pleasantness as a way of controlling others.'*

TIs therefore were perceived to need to be mature and affirming: *'able to affirm people for who they are and for what they offer and that requires maturity'*; to be *'self-disciplined, giving clear boundaries and guidelines'*; to be permission giving and *'not mind if the curate makes mistakes [...] curacy should be a place where you can experiment a bit and you need an incumbent who is gracious enough to allow that to happen.'* TIs also need to be reflective practitioners. Incumbents *'who are able to reflect on why they are good at this and not good on that and can do the same with the curate and help the curate to reflect on that.'*

The question emerges: are there desirable/undesirable TI character attributes, and if so should their presence be determined and acted upon?

5. BUILDING WISELY: EFFECTIVE MASONRY

A wise builder is an effective stonemason. He sees the character and nature of each stone and brick. He knows how to place bricks effectively in relation to each other. He knows the relationship needs to be effective.

Aveyard pointed out the need for ordinands to seek out a good ‘chemistry’ in the TICR (p.22). Burgess found such relationships notable in their widespread absence (p.20). All study participants recognised a good TICR as a priority in promoting flourishing: *‘The key factor is always the nature of the relationship between the training incumbent and the curate.’* While it was acknowledged that good relationships would vary there was no necessity for the TI and curate to be best friends. *‘We shouldn’t expect to be friends, if we become friends it is a bonus.’* TIC relationships would be different, but trust and respect were foundational. *‘They won’t all look the same [...] but it has to be about trust and respect.’*

Categorised aspects of the TICR deemed to be important in promoting flourishing include: its *nature*; *attributes* and *demonstrable indicators* (Table 3).

Nature of the TIC relationship	Fellow Pilgrim Mentor Apprentice/master Supervisor/supervisee Trainer/trainee Role model Colleague
Attributes of a good TIC relationship	Loyalty Honesty Openness Genuine concern Tolerance Respect Kindness Robustness Flexibility Empowering Mutuality
Observable/Measurable/Demonstrable indicators of a good TIC relationship	Good communication Can laugh and cry together Time investment Down time together <ul style="list-style-type: none"> • Supervision time • Prayer, worship and bible study together • Informal conversation Appropriate boundaries Ability to manage conflict

Table 3: Aspects of the TICR deemed to promote flourishing

THE NATURE OF THE TIC RELATIONSHIP

In the pilot interview, the metaphor of the TICR being like a marriage was used. This was conspicuously absent in the study group. Varied other metaphors were used, for example *‘Fellow pilgrims on the way of faith’*. Mentor and apprentice/master were

also cited and related to both disposition and skills. *'Mentoring [...] it is like an apprenticeship [...] the mentoring is key on a sort of personal spiritual level and the apprenticeship aspect I guess is a practical outworking, a practical dimension of curacy.'* Role modelling was seen as important particularly in the area of work life balance: *'What they expect in the curate they need to model themselves.'* Supervisor/supervisee and trainer/trainee metaphors were also identified. The overall feeling was of the perceived need of relational flexibility.

'Ministry is [...] about changing roles constantly and therefore a learning relationship has to keep changing roles.' This relational flexibility was needed on a daily basis, but was also needed as the TICR changed and developed over time. *'In the first year there is going to be more of an apprentice-master relationship but by the end of the first year I would hope that they saw each other as [...] a senior and junior colleague because the training incumbent is always the incumbent of the patch.'* This was perhaps most aptly summarised: *'In terms of sailing [...] crew [...] because people know exactly what they have got to do and they do it but they work together trust each other and respect each other.'*

ATTRIBUTES OF A GOOD TIC RELATIONSHIP

As well as relational flexibility ten other key attributes of a good relationship were identified (Table 3).

A robust relationship was considered to facilitate flourishing. A *'relationship can weather a multitude of storms but if it's not robust then [...] a curacy may not flourish or even survive.'* There *'needs to be loyalty, honesty and a genuine concern for each other from both sides'*. Mutual respect and kindness were also required: *'it's about being kind to each other, not gooey, kind but properly kind'*.

Tolerance of difference and openness to new ways of doing things were also deemed important: *'there has got to be an openness [...]. that is why the relationship is so key, so people feel they can be honest with each other'*. The relationship needed to empower taking *'care not to disempower the curate or vice versa,'* and should be mutual: *'It's mutual in the sense that they are both giving and receiving [...] it's very rewarding to work with a curate in many, many respects.'*

DEMONSTRABLE INDICATORS OF A GOOD TIC RELATIONSHIP

Six observable factors were seen to demonstrate a good TIC relationship (Table 3).

Good communication was seen to be key: *'An ability to communicate effectively with your incumbent – it comes down to relationship, communication.'* This included emotional openness, and *'a relationship [...] where they can both cry and laugh together.'* It is a relationship into which time is invested. This included having *'regular times to meet'*, and ensuring that supervisions and other essential meetings were timetabled: *'Some things just need to be timetabled, so ask people to timetable supervision time.'*

Time investment was *'not just the meeting to discuss the work as it were but the meeting together as leaders and as colleagues to pray and to become closer in that relationship.'* Time to grow spiritually together was also deemed key: *'it has to be about praying together and worship together and study scriptures together.'* A good TIC relationship also *'does involve having a bit of down time together as well as up time so being in a team that can have fun together and celebrate.'*

There was an acknowledgement that the TIC relationship would also have to negotiate more difficult times and the need to manage conflict well was considered fundamental. *'Be able to negotiate around disagreement because if curates feel they cannot disagree [...] you get into a downward spiral of not communicating.'* There was a feeling that *'rules for conflict'* needed to be clear: It *'needs to be clear about how you go about resolving any conflict with each other.'*

This *'availability to each other'* needed to be *'within proper boundaries.'* The issue of the wife of an incumbent feeling threatened by the intimacy of the male TI-female curate relationship was mentioned by two participants. This resonated with my deep seated value that a flourishing TICR should not be at the expense of the TI's or curate's marriage relationship, and the need to always see the TICR within the bigger picture.

Participants identified the desire to detect relationship problems early through monitoring visits. *'Yes there is a lot of visits, a whole schedule of visits in the first*

year individually to curates, individually to incumbents [...] it is just as much about support for training incumbents as well.' Also joint visits are seen to have value. *'We visit the curate and the incumbent together and see them together. We do a day's training with incumbent and curate together and almost force them to sit and talk about certain things.'*



FLOURISHING IN CURACY

CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

CONCLUSIONS

EVIDENCE BASED PRACTICAL THEOLOGY

While documents on ministerial education increase in number, there is a paucity of reliable national data on which to base decisions about training. New interventions in Ministerial Education rarely appear to be fully evaluated. In medical ethics, the ethical cycle,¹⁴⁶ which mirrors the pastoral cycle, understands that good ethics begin with good facts. Medical Education likewise seeks to be evidence based.¹⁴⁷ *Moving from Anecdote to Evidence*¹⁴⁸ demonstrated the effective use of evidence by the Church of England. A better evidence base for Ministerial Education seems essential.

The current research covered a particular group, all of whom participated in the study. No sampling was therefore necessary, so the results should be of relevance to the study group and to the role they perform. The main limitations of the study for the SCRTP include those arising from the research method (pp.26-28) and the absence of the views of other stakeholders, for example curates, TIs and parishioners. As the study was of members of a particular region, the results, while likely to be more widely applicable, cannot be assumed to be relevant to other DDOs in the UK, without further research being done to validate the findings. Here I do note the debate within qualitative research about the concept of validity and the role of researcher as a reflexive rigorous and self-scrutinising research instrument.¹⁴⁹ It should also be observed that the SCRTP presents as an exceptionally well-functioning Regional Training Partnership.

In the meantime, this research has identified one core category and five subcategories deemed by the study group to promote flourishing in curacy. These do not appear to be significantly at odds with any of the literature described above,

¹⁴⁶ Knight, 'How do GP Registrars Perceive they Tackle Ethical Dilemmas?'

¹⁴⁷ For example, the monthly journal *Medical Education*, published by John Wiley and Sons and The Association for the Study of Medical Education.

¹⁴⁸ Church Growth Research Programme, 'From Anecdote to Evidence'.

¹⁴⁹ Pyett, 'Validation of Qualitative Research in the "Real World"'.

apart from Burgess's suggestion that rather than having a matching process, ordinands should apply for a post and be selected by competitive interview.¹⁵⁰ The core category of *building wisely* resonates with scripture: unless the Lord builds the house the labourers labour in vain (Ps 127). The subcategories illustrate the perception that flourishing curacies requires *consideration of the building context; good foundations; good design and planning; appropriate materials and effective masonry*.

Throughout the Bible are scattered stories of building, be it Noah's Ark, Nehemiah rebuilding the walls of Jerusalem, workmen bearing weapons in one hand and materials in the other because of the toxic context (Neh 4:17-18) or Haggai rebuilding the temple. 1 Peter talks of living stones being built into a spiritual house. The concept of Wisdom is found particularly in the Wisdom literature. Proverbs encourages readers to turn their ears to wisdom and hearts to understanding (Prov 2:2). Many curates will know the words about wise building in the children's song based upon Mt 7:24-27.

PREVENTION IS BETTER THAN CURE

In considering recommendations arising from the core and subcategories I have explicitly drawn on my GP background. In medicine there is a useful concept for promoting patient wellbeing and flourishing that transfers well into curate flourishing: that of illness and disease prevention. In illness and disease, three types of prevention are considered: primary, secondary and tertiary.¹⁵¹ Primary prevention aims to prevent development of disease by addressing risk factors; secondary prevention aims to detect and address the disease early, usually by screening processes;¹⁵² tertiary prevention aims to intervene in established disease to prevent complications. Using the journey metaphor, Sonia Barron's list of practical advice based on her experience and that of the book's contributors begins to model this approach.¹⁵³ The results of this SCRTP study broaden Barron's picture and identify other factors to be considered.

¹⁵⁰ Burgess, *Into Deep Water*, p.152.

¹⁵¹ Gordon, 'An Operational Classification of Disease Prevention'.

¹⁵² University of Ottawa Faculty of Medicine, 'Screening for Disease'.

¹⁵³ Ross-McNair, *Being a Curate*, p.146.

If a poor TICR is the dis-ease and TICR breakdown one complication, *primary prevention* would aim to reduce the risk factors for a poor TICR, for example in ensuring an optimum TI-curate match and clarity of expectations. It might also benefit from increasing ordinands' and potential TIs' awareness of factors promoting flourishing before the matching process itself, for example using the tools like those in Appendices 13 and 14. *Secondary prevention* would seek to identify a poor TICR early. Screening by TI, Curate and DDO all seeking to promote a good TICR would seem the best approach, possibly with the aid of a reflection promoting tool like that in Appendix 15. Depending on the cause of the poor relationship, early intervention, for example through learning agreement, timetabling or counselling, could be accessed to prevent further deterioration, and possibly even cure the dis-ease. *Tertiary prevention* would look to address an established poor TICR in which breakdown is likely, and intervene to prevent this happening, for example through mediation.

I would therefore like to make the recommendations below, informed by the concept of dis-ease prevention, in each of the five subcategories. These have, of necessity, been prioritised over other possible recommendations arising from the extremely rich data.

RECOMMENDATIONS

BUILDING WISELY: UNDERSTANDING THE CONTEXT

Building on the recent work of Ruth Perrin (p.22),¹⁵⁴ consideration should be given by all those involved with IME about how ordinands from different training pathways can be better prepared for the 'shock' of ordained ministry.

BUILDING WISELY: GOOD FOUNDATIONS

Spiritualities of the TI and curate were seen as foundational to a good curacy. IME programmes need to provide an environment enabling ordinands and curates to continue to develop a deep-rooted and resilient spirituality that will sustain them in

¹⁵⁴ Perrin, 'Vocational Pathways: Perspectives from Curacy: Executive Summary'.

future ministry. These programmes need to convey the importance placed on spiritual development in the amount of allocated curriculum time and how it is delivered. The hidden curriculum must be remembered and what is caught rather than taught in the area of spiritual formation should be seriously considered and areas of incongruence with the explicit curriculum addressed. Dioceses and parishes should be required to provide an environment, including time, where the TI is enabled to continue to develop a deep-rooted, resilient and sustaining spirituality. The matching process should ensure that potential TIs demonstrate a good, balanced, holistic lifestyle likely to enable and model flourishing.

BUILDING WISELY: GOOD DESIGN AND PLANNING

DATA GATHERING

As indicated (p.19) the lack of current evidence on flourishing highlights the need for the Church of England to collect, analyse and publish quality data to justify and evidence future interventions in training for the ordained ministry. This should include gathering prospective data tracking the movement of BAP candidates from selection through to curacy and incumbency or other substantive post. Dioceses should be asked by Ministry Division for an annual report on the movements of ordinands, curates and post-IME clergy into and out of the diocese. This should include data, with due respect to confidentiality, on the reasons for change or non-completion of curacy posts. Dioceses should also conduct exit interviews of those leaving ministry to ascertain reasons for leaving and to identify patterns and inform decisions on promoting flourishing and retention. This data, also with due attention to confidentiality, should be submitted to Ministry Division to enable wider analysis.

Ministry Division should also consider funding further research to validate¹⁵⁵ this current study. A cost effective way might be to support a Delphi Technique¹⁵⁶ process in the SCRTP or UK wide. Ideally this would include other key stakeholders including IME 1 and 2 leads; curates; PCCs; curate families; TIs and those having recently completed IME 2. It would need to be recognised that the inclusion of all

¹⁵⁵ Noting again the debate about the place of validation in qualitative research, discussed previously on page 61.

¹⁵⁶ Hsu, 'The Delphi Technique: Making Sense Of Consensus'.

these parties in research may in itself result in cultural change, for example, in beginning to clarify expectations and work towards common understandings.

It would also be possible for SCRTP to consider independently validating the findings through further research within the Training Partnership, for example by interviewing a representative sample of the different stakeholder groups using a similar method to that used in this study.

CLARITY OF PROCESS

Clarity of process and expectations were deemed essential by DDOs. SCRTP should ensure transparency and clarity of systems, preferably in written format, from BAP to incumbency, including the TIC matching process. SCRTP should consider piloting a single document where the expectations of the diocese, parish and TI are made explicit and are sent to ordinands with the parish profile prior to their first parish visit. This could be augmented by asking ordinands to include a statement of their expectations of curacy to be included with their paperwork sent to the DDO, TI and parish prior to this visit. Encouraging TI and curate to reflect on their understanding of processes and systems and identify learning needs (Appendices 12 and 13) might also help.

It would be wise, in the light of the findings of this research and the demands on time, for the SCRTP to pool expertise and resources and identify and prioritise what other systems need to be in place and how they can be developed, initiated, communicated and evaluated.

TRAINING INCUMBENT SELECTION AND TRAINING

While the SCRTP demonstrates the benefits of co-working, TI training and selection processes nationally are very diverse. Ministry Division in conjunction with dioceses should identify best practice in TI selection and training, enabling sharing of expertise, seriously considering what can be learned from the close parallels with GP and other professional training in the UK. Nationally, GP training has moved from an apprenticeship model to a more strategic supervisor-supervisee model in which selection, training, monitoring and feedback of trainers has been well established.

DDO SUPPORT AND STAFFING

The central role of the DDO in the matching process, evident from the research, requires adequate staffing and appropriate induction for those new into the role. Processes should be defined and ensured whereby the accumulated tacit and explicit knowledge held by the DDO, which was identified as being key in the matching process, can be passed on when a new DDO is appointed.

BUILDING WISELY: GOOD MATERIALS

Character of TI and Curate were seen as key elements in enabling flourishing. This research does not justify the recommendation of formal personality assessment prior to ordination training or becoming a TI. More quality research is needed in this area, learning from what has been done in other vocational professions.

For now, SCRTP should consider creating, piloting and evaluating documents similar to those in Appendices 12 and 13 to determine whether it helps ordinands and TIs reflect and prayerfully consider key issues, including TI and curate character, identified as promoting flourishing in curacy. Example evaluative questions for the use of Appendix 13 are in Appendix 14.

Bearing in mind the possibility that there are some people for whom flourishing in ordained ministry might be challenging, if not precluded, some of the contents of Appendix 13 could be adapted and piloted by SCRTP with candidates in the discernment processes leading to BAP, as an additional aid to candidate reflection on self-awareness and character attributes.

BUILDING WISELY: EFFECTIVE MASONRY

A good TICR was seen to promote flourishing.

To help enable optimum TICR relationships, SCRTP should ensure that TIs and ordinands are aware of the importance of the TICR relationship in flourishing and the perceived increased likelihood of compromised flourishing when other factors constrain the matching process. Use of documents similar to Appendices 12 and 13 in highlighting the importance of the TICR might help in this process. Constraining

factors on the matching process should be made explicit by DDO and ordinand. TI and TICR, rather than housing availability, should determine placement.

To try to enable early identification of problems in the TICR, SCRTP could consider the creation, use of, piloting and evaluation of a document similar to that in Appendix 16. This could be used by individuals, as part of IME 2, as part of a TIC supervision or prior to a meeting with the DDO in the first few months of curacy. A question asking how honestly the form has been completed may help address the issue of curates and TIs subverting the process, for example a curate fearing delayed priesting. This process would need to be wisely and sensitively introduced and managed, and would benefit from using the Delphi Technique¹⁵⁷ including all main stakeholders prior to introduction.

CONCLUDING REMARKS

*'A fundamental understating of the minister being a servant. To have a ministry is actually about servanthood [...] a very significant key factor in flourishing curacy or a flourishing ministry.'*¹⁵⁸

Ordained ministry in the Church of England, like the experience of many Christian leaders over the centuries, is seen as being demanding. This is held in tension with the idea that Jesus came to bring life in abundance. The tension is partly addressed by the formative nature of adversity. However broken relationships and failed curacies do not reflect Biblical values of being community and loving neighbour. This research project has sought to identify factors that promote flourishing in curacy. It has identified the need for flourishing curacies to be wisely built. While only a small study in a large area in need of much more research, five areas contributing to wise building have emerged: *building context; good foundations; good design and planning; appropriate materials* and *effective masonry*. In each of these areas possible interventions to promote flourishing have been suggested.

¹⁵⁷ Hsu, 'The Delphi Technique: Making Sense Of Consensus'.

¹⁵⁸ From a study participant.

The collective wisdom and expertise of DDOs in the SCRTP who contributed to this research have added to the current knowledge base on flourishing in curacy. I am hopeful that some of the recommendations might have prevented the troubled curacies I encountered (p.6). While I cannot be certain of this, I am certain that more can be done to enable flourishing in curacy, the results of this research possibly playing a small part.

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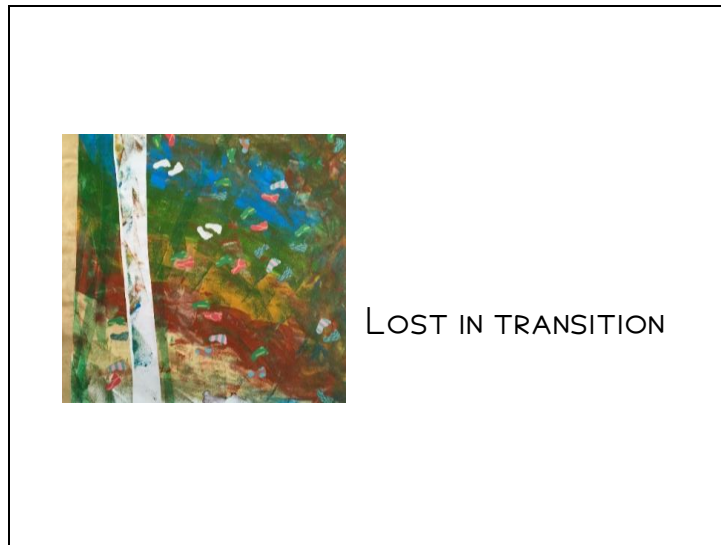
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<http://www.ministrydevelopment.org.uk/UserFiles/File/RME/SCRTP_Challenging_curacies.pdf> [accessed 16 August 2016]

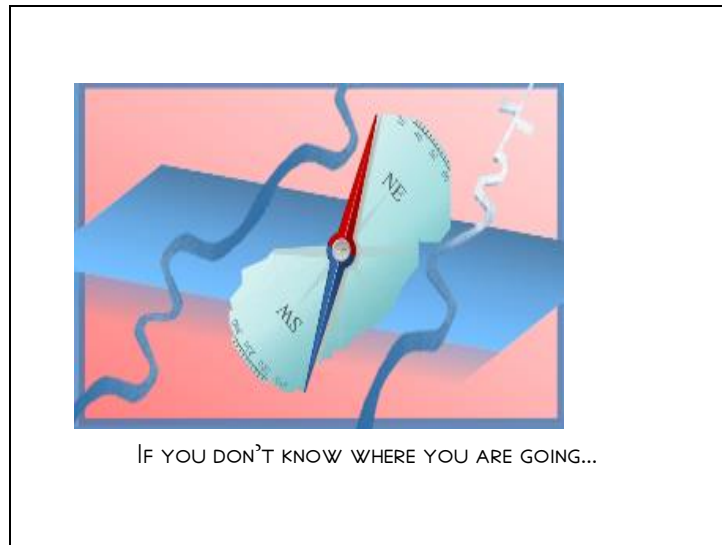
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[accessed 16 August 2016]

APPENDIX 1: EXCERPTS FROM ART JOURNAL

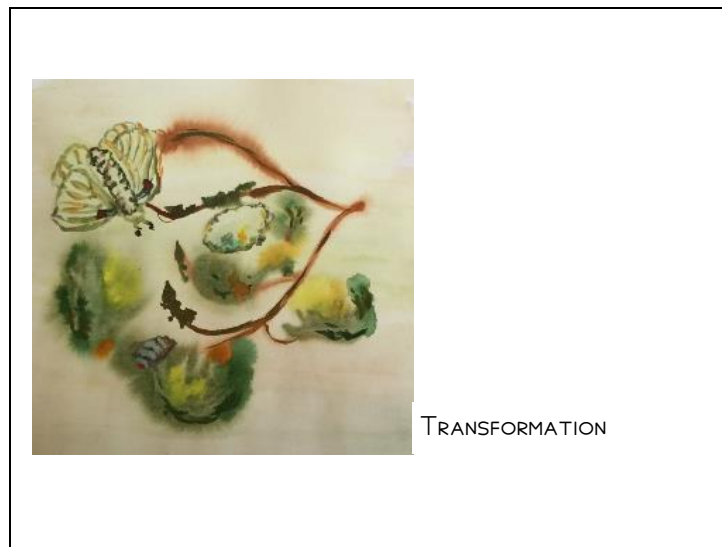


At the beginning of the research project I became aware of the loss of people at different stages of training for ordained ministry in the Church of England- some in IME 1 some in IME 2 and some later on. I also became aware following a visit to Ministry Division that the journey of each person being recommended by BAP was not followed.

In this picture are two thresholds: BAP and ordination. Scattered over the rest of the picture are foot prints that are difficult to follow, some of which disappear off the edge of the picture and do not return. They are Lost in Transition.



This was my first attempt at computer art, using an image of the sculpture *The Way of Life* by Jonathan Clarke at Ely Cathedral which I had encountered at my own BAP and whose development I had subsequently studied in a MA module. This was brought together with the metaphor of the oscillating North seeking needle as I honed down my research question for this dissertation.



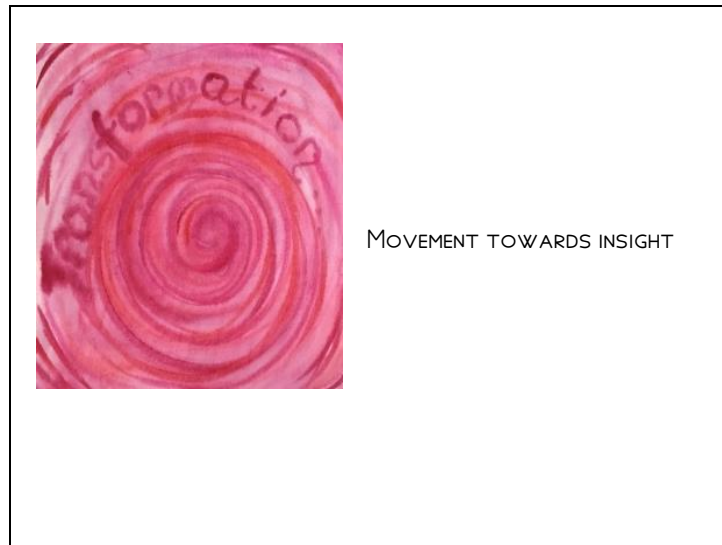
While undergoing the research for this project I was asked to prepare a reflective centrepiece to go with studying the work and life of Theresa of Avila. Theresa talks of the life cycle of the silk worm. This to me very much spoke of the journey of the ordinand in the Church of England moving from egg, to moulting caterpillar, to chrysalis and finally to butterfly.

This journey is not without suffering. The moulting of the silk worm is reminiscent of the painful moulting of dragon Eustace, aided by Aslan, in CS Lewis's voyage of the Dawn Treader.



'I am the true vine says the Lord- as one with me fruitfulness is assured.
My Father the gardener tends the vine, barren twigs he prunes, you are safe you are mine.'

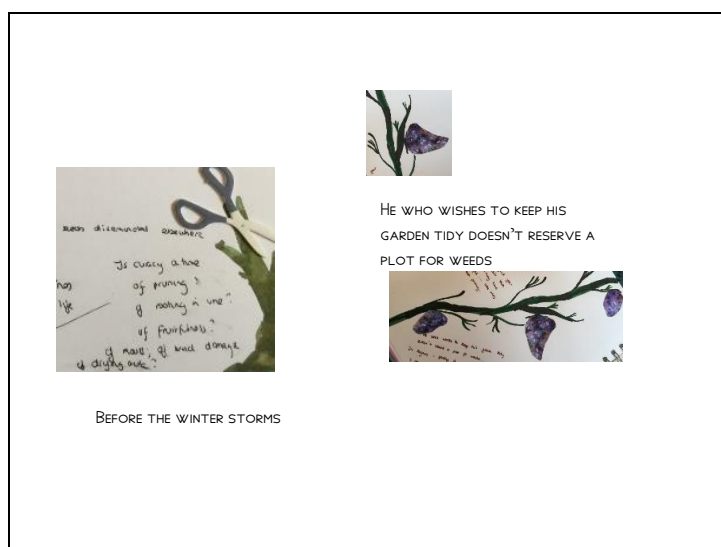
Words penned by a childhood friend many years ago for a folk group called Tarragon that I used to be part of. The metaphor of ordination training being a time of pruning and focus has been part of my own personal journey, so much so that it has made its way onto my ordination stole. Seeing pruning as being painful as well as for fruitfulness, has encouraged, comforted and inspired me for many years. In the words of a sports coach: No pain, No gain. It has also been an apt metaphor for the process of researching, writing and completing this dissertation.



Learning is dynamic, has movement and involves transformation- be that a paradigm shift (Kuhn) or an expansion of a web of belief (Quine) or the single/double/triple helix of learning revisited or a movement towards insight (Killen and De Beer).

As Christians we are often told to consider the question: What Would Jesus Do –WWJD, which really emphasises a deontological approach to ethical action. Maybe a better question is Who is Jesus and What is He Like (WJWHL)? How can I be transformed into his likeness?

Dallas Willard talks of how transformation comes from the inside out. Pulling the carpet under any nascent or established pride at a call to ordination, in the journey of this research project someone quietly said, God calls us to ordination as that is how he can deal with us best.

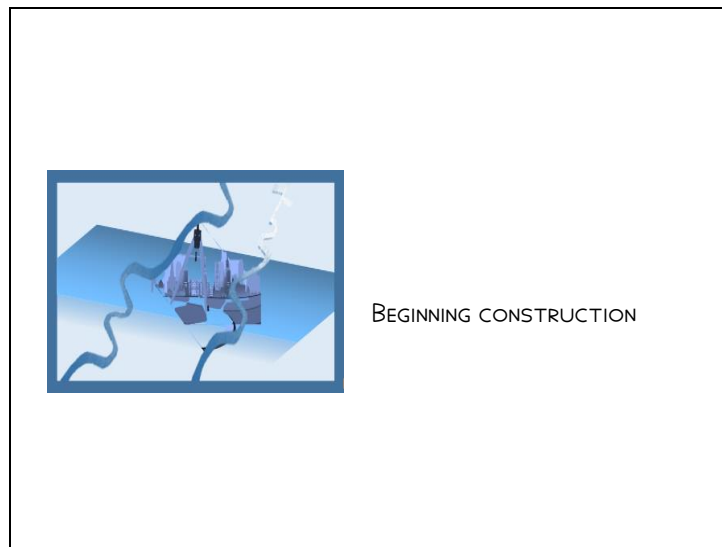


Vines left unpruned run wild and become less fruitful – and are more prone to damage when the storms hit. There is a time for pruning and a time for fruitfulness.

My own experience was that IME 1 was a time for pruning with little apparent fruit. The pruning was timely in that when the difficulties of life hit while I was training, there was space and time for processing that would not have been there in the full time plus 'fruitful' working life of the previous 10 years.

Curacy likewise might be a time for further pruning of different non-functioning branches in preparation for the next stage of life.

This illustration shows part of a collage reflecting on the pain and impact of pruning.



A second attempt at computer art- based on 'If you don't know where you are going'. Having been challenged in a supervision about the possible 'fluffiness' (my words) of the vine flourishing metaphor, and how it might be perceived by those of a Myers Briggs STJ bent (or indeed people whose natural strengths on the Insights tool are Blue or Red), and how this might affect the impact of the research I had done, I was aware of an inner determination to ensure what was useful was heard.

It was in this musing on the image of wise building plans that and the biblical story of the wise tower builder emerged. For me the centrality of Christ and the guidance of the Spirit in all of this had also to be encapsulated, hence the incorporation of the use of the image of the Ely Cathedral sculpture, The Way.

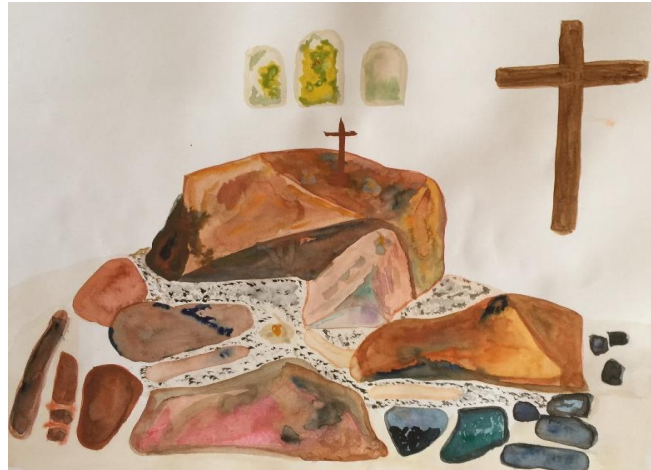


As part of my own journey through the research I had been considering what it meant to be church. The words of the Kari Jobe song, We are the Church, still resonate when I think of this.

The right image is a mosaic, based on 1 Peter 2: 4 - come to him as living stones. As the church we are part of a Eucharistic community. The mosaic on the left emphasises the community of love in which each person is seen for who they are in the love of God. Of inherent dignity and equal value. We are the church, each person playing his unique and mutual part. And like the John Donne poem, 'No Man is an Island'. If a clod is washed away we are the less for it....one piece missing is noticed and makes a difference.

In the research I talked of letting one participant talk more on one area. This included their concept of the mutuality of the TICS relationship. The core values of this participant echoed with my own- someone for many years who had cared intensely about social justice, for example in medical ethics and the care of the vulnerable or discriminated against. We each have our vocation- the role into which God calls us- which comes with responsibility. But we are equal.

In this interview, I realised the assumptions of mutuality I was bringing to my own curacy, and realised that in many of the curacies in which I had heard of breakdown, this did not seem to have been a lived experience. Power had been seen to be abused. It also shed light on my own recent personal experience of abuse of power - why it had happened, what I had learned from it, and how it had affected my own choice of curacy.



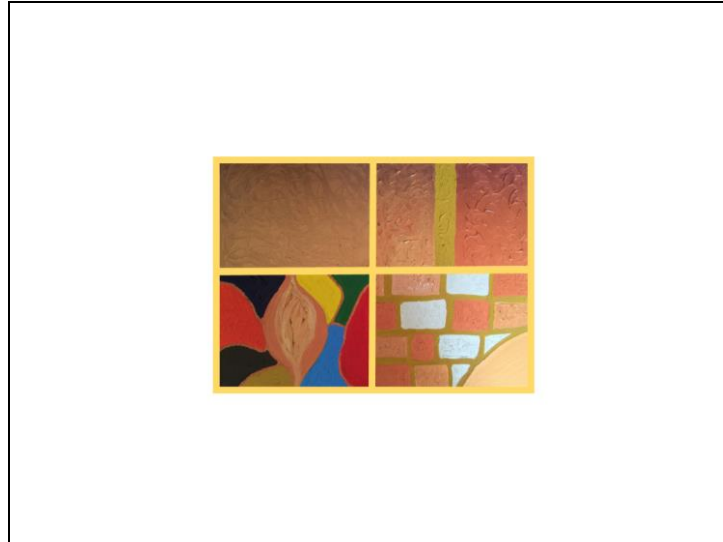
BUILDING WISELY: THE ROCK CHAPEL

UNLESS THE LORD BUILD THE HOUSE

When the designers at Ffald-Y -Brenin initially looked at building the chapel, they had planned to blast away the underlying rock. The rock proved its resistance and stood as a sure foundation. The chapel, echoing the children's song: the wise man built his house upon the rock, stood firm. Comprised of stones and rocks of different shapes and sizes it had been put together beautifully providing a safe and secure and prayerful place for all retreatants.

- In building the context had been considered;
- Designs and plans had been wisely made and followed;
- It had been built on sure foundations;
- Appropriate materials had been chosen;
- Each stone had been wisely and carefully placed next to its neighbour.

It had been wisely built.



This final image is comprised of four canvasses worked on in an effort to work with the axial coding and its relationship to the core category.

The top left image is of Christ the cornerstone. The top right is of good relationships. The bottom right is of being built into a temple, with Christ as the cornerstone. The bottom left is of the fruits of the spirit, and of the transformative Spirit of Christ within and without, making us more like Jesus – able to go about our Father’s business.

APPENDIX 2: CONSENT FORM



CAMBRIDGE
THEOLOGICAL
FEDERATION

Research Participant Consent Form

This is a pro-forma consent form. Please add the relevant information, and ensure that a copy is submitted with your Ethics Approval Form.

Researcher details:	
Name of investigator:	****
Contact Details:	Tel: **** Email: ****
Project details:	
Project title:	What factors do Diocesan Directors of Ordinands in the South Central Regional Training Programme (SCRTP) perceive promote flourishing in curacy?
Data collection start date:	1/11/15
Expected project completion date:	30/5/16

1. I agree to take part in the above research. I have read the Participant Information Sheet for the study. I understand what my role will be in this research, and all my questions have been answered to my satisfaction.
2. I understand that my name will not be used.
3. I understand that I am free to withdraw from the research at any time, for any reason and without prejudice, until submission of the dissertation. I may also withdraw my permission for use of the data I provide prior to the submission of a final version of any eventual publication.
4. I have been informed that the confidentiality of the information I provide will be respected. I am aware that while every effort will be made to ensure anonymity, as the study is being done using participants who know each other and work together there is a small theoretical risk that participants might be distinguished by each other through use of language in direct quotes in the dissertation and in the presentation of the findings to the SCRTP. I will be asked to consent to the use of any quotes in the dissertation and presentation.
5. I am free to ask any questions at any time before and during the study.
6. I have been provided with a copy of this form and the Participant Information Sheet.
7. The results of the study will be presented back to the DDO team in the SCRTP, and will be written up for publication

as a MA dissertation thesis. If the findings prove to be useful, they may also be written up for a journal article, for Ministry Division and/or for an article in Church Times.

Data Protection: I agree to the Cambridge Theological Federation processing personal data which I have supplied. I agree to the processing of such data for any purposes connected with the Research Project as outlined to me.

Name of participant (CAPITALS)

Signed Date:

YOU WILL BE GIVEN A COPY OF THIS FORM TO KEEP

WITHDRAWAL OF CONSENT

If you wish to withdraw from the research, please complete the form below and return to the investigator named above.

I WISH TO WITHDRAW FROM THIS STUDY

Signed: Date:

APPENDIX 3: PARTICIPANT INFORMATION SHEET



CAMBRIDGE
THEOLOGICAL
FEDERATION

Research Participant Information Sheet

This project is entitled:

What factors do Diocesan Directors of Ordinands (DDO) in the South Central Regional Training Programme (SCRTP) perceive promote flourishing in curacy?

- The hope is that the information gathered will:
 - inform the SCRTP about factors perceived to promote flourishing in curacy
 - guide the dioceses involved to consider how to better meet the training needs of curates
 - guide further research
 It also hopes thereby to indirectly contribute to increasing the retention of trained ordained ministers and help prevent clergy burnout.
- The research will involve an interview with the researcher, Dr *****. ***** has 25 years' experience as a GP and led on the Department of Health funded RCGP Health for Health Care Professionals programme, working with the corresponding leads in the Royal College of Psychiatrists and the Faculty of Occupational Medicine. She is currently a second year ordinand at Ridley Hall in Cambridge.
- The research is being carried out as part of a Durham MA in Theology and Ministry.
- The researcher is funding the research personally, with no external funding.
- The results of the study will be presented back to the DDO team in the SCRTP, and will be written up for publication as a MA dissertation thesis. If the findings prove to be useful, they may also be written up for a journal article, for Ministry Division and/or for an article in Church Times

Participation in the Research Project

- You are therefore being invited as a DDO in your diocese, which is part of the SCRTP, to take part in this research.
- Your involvement in this research is entirely voluntary.
- If you agree to take part you will be asked to meet with and be interviewed by the researcher for about an hour at a place and time to your convenience.
- The interview will be recorded and transcribed.
- You can terminate the interview at any time.
- The information gathered will be anonymised, and all information collected will be kept anonymised on a password protected computer.
- Your name will not be used.
- Any quotes from what you say will only be used in the dissertation with your approval and will be anonymised.
- You will be asked about your duration in post and your perception of the remit of your DDO role. This information will be collated with that of other participants and included in the dissertation in a general non identifiable rather than specific way.
- The main risk is that of breaking confidentiality. The researcher will be asking questions about your views on general themes that promote flourishing in curacy rather than specific stories. If you do wish

to include illustrations the expectation is that these will be used in a way that protects anonymity and maintains confidentiality.

- As the research participants know each other well, there is a small theoretical risk that participants might be distinguished by each other through use of language in direct quotes in the dissertation and in the presentation of the findings to the SCRTP. You will be asked to consent to the use of any quotes in the dissertation and presentation
- While you will not be named in the study, the interviews will be identified as being with the DDOs from the SCRTP.
- If the interview identifies any issues that you feel need further diocesan support, you will be directed to the appropriate diocesan officer.

Further information can be obtained by contacting Dr ***** , or contacting Dr *****
***** who is supervising the project at *****.

APPENDIX 4: ETHICAL APPROVAL FORM

CAMBRIDGE
THEOLOGICAL
FEDERATION

Ethics Approval Form for the Common Awards

All research carried out by students registered for the Common Awards must comply with the Cambridge Theological Federation's **Research Ethics Policy**.

Section 1: RESEARCHER AND PROJECT DETAILS

Researcher details:			
Name(s):	*****		
Federation Institution:	*****		
Email address:	*****		
Status:			
Undergraduate		Taught Postgraduate	*
Student Number:	000647602		
Module Code and Title:	Level 7 TMM42360 Dissertation in Theology, Ministry & Mission Proposal Form		
Supervisor/tutor name	***** and *****		
Project details:			
Project title (<i>not</i> module title):	What factors do Diocesan Directors of Ordinands (DDO) in the South Central Regional Training Programme (SCRTP) perceive promote flourishing in curacy?		
Data collection start date:	1/11/15		
Expected project completion date:	30/4/16		
Project summary (maximum 500 words):			
<i>Please outline rationale for the research, the project aim, the research questions, research procedure and details of the participant population and how they will be recruited.</i>			
<p><i>Rationale:</i></p> <p>After ordination as a deacon in the Church of England, new ordinands serve a period of time as a curate. Just as parishes in the Church of England are varied, so are curacies. Anecdotally some curates flourish in their curacy, yet others identify problems that they perceive have compromised their training time.</p> <p>This research seeks to identify what factors DDOs in the SCRTP perceive promote flourishing in curacy.</p> <p><i>Aims:</i></p>			

The aim of the research is to initially build a solid understanding of the current literature on the flourishing of curates in the Church of England, supplementing this with a selective exploration of research that has been in done in other denominations and in the US. As a result of this a topic guide will be developed and piloted which aims to identify what diocesan directors of ordinands in the SCRTP perceive promotes flourishing in curacy. Possible areas that this might include are outlined below.

The research will use a quasi-grounded theory methodology, and the topic guide will be adapted in the light of previous interviews. Interviews will be transcribed. A thematic analysis will be done manually or through the use of nVivo. Conclusions and recommendations will be drawn in the light of the data, along with recommendations for further areas of possible research.

Access to the DDOs in the SCRTP has been enabled through Rev ***** , based in Wells, Somerset.

The research process:

Stage 1

1. Allocation of supervisor
2. Ethical approval for research study.
3. Literature search on flourishing, curacy and flourishing in curacy : see initial bibliography in the application
4. Identify current available data on curacy completion, reallocation and extension.
5. Exploration of experience of other denominations nationally and in the US.

Stage 2

1. Development of topic guide and pilot with two or three DDO's who are not a part of the SCRTP
2. Final development of a topic guide for semi-structured interviews.
3. Interview the DDOs attached to the SCRTP. Permission to access this group has been granted and a gatekeeper identified
4. Interviews will be recorded and transcribed.
5. A thematic analysis will be carried out.

Stage 3

1. Write up the literature review and the research findings making recommendations for further research. Reflection on the research project as a whole.

Section 2: RESEARCH ETHICS CHECKLIST

Please indicate 'Yes' or 'No' to confirm you understand these requirements		
1. Have you made arrangements to obtain appropriate informed consent from participants.	Yes *	No
2. Have you made arrangements to ensure that personal data collected from participants will be held in compliance with the requirements of the Data Protection Act?	Yes *	No
3. If your research involves any use of personal data obtained from a third party , have you checked to ensure that the third party has arrangements in place to permit disclosure?	N/A	No
4. Does the research involve as participants people whose ability to give free and informed consent is in question? (Note: Participants aged under 16 are generally considered to require consent of a parent or guardian).	Yes	No *

Section 3: RISK ASSESSMENT

Please indicate 'Yes' or 'No' to confirm you understand these requirements		
1. Does the research involve any external organisation for which separate research ethics clearance is required (e.g. NHS, Social Services, Ministry of Justice)?	Yes	No *
2. Does the research involve working with participants who come under the terms of the Mental Capacity Act?	Yes	No *
3. Does the research involve any alteration of participants' normal patterns of sleeping, eating, or drinking?	Yes	No *
4. Is there a significant risk that the research will expose participants to visual, auditory, or other environmental stimuli of a level or type that could have short- or long-term harmful physical effects?	Yes	No *
5. Is there a significant risk that the research will induce anxiety, stress or other harmful psychological states in participants that might persist beyond the duration of the test/interview?	Yes	No *
6. Does the research present a risk of compromising the anonymity or confidentiality of personal, sensitive or confidential information provided by human participants and/or organisations?	Yes *	No
7. Will the research elicit information from participants that might render them liable to criminal proceedings (e.g. information on drug abuse or child abuse)?	Yes	No *
8. Will the research potentially reveal incidental findings related to human participant health status?	Yes *	No
9. Does the research with respect to human participants or stakeholders, involve any deliberate deception, covert data collection or data collection without informed consent?	Yes	No *
10. Will the research require a participant to spend more than 2 hours in any single session on activities designed by the researcher (NB this time restriction does not refer to situations where participants are observed going about activities not devised by the researchers e.g. observation of lessons in schools)?	Yes	No *
11. Will the research involve offering financial or other incentives to human participants?	Yes	No *
12. Will access to the participants require permission from a recognised gatekeeper (e.g. Incumbent, Chaplain, etc.)?	Yes*	No
13. Will the research involve a significant risk of any harm of any kind to any participant not covered above?	Yes	No *
14. Will the data collection take place outside of the U.K., in full or in part?	Yes	No *
Risk Assessment		
<i>If you have answered 'Yes' to any of the questions above, please indicate how you propose to address the ethical issues which arise (maximum 500 words):</i>		
Confidentiality		
<ol style="list-style-type: none"> The researcher will be asking questions about participants' views on general themes that promote flourishing in curacy rather than specific stories. If they wish to include illustrations the expectation is that these will be used in a way that protects anonymity and maintains confidentiality. As the research participants know each other well, there is a small theoretical risk that participants might be distinguished by each other through their use of language in direct quotes in the dissertation and in the presentation of the findings to the SCRTP. Participants will be asked to consent to the use of any quotes in the dissertation and presentation Data will be kept on a password protected computer 		
Health Status		
<ol style="list-style-type: none"> It is unlikely that a participant will reveal something about their health status or be adversely impacted by any of the questions. If something is disclosed by the participant that needs further action, the researcher will refer on to the relevant officer in the diocese. This officer will be identified and contact details obtained 		

prior to interview.

Gatekeeper

The gatekeeper has been identified and permission to access the study group granted. The gatekeeper will be responsible for the initial email to the group of possible participants. The gatekeeper is ***** **, DDO Bath and Wells diocese.

Section 4: RESEARCH METHODS

Method used: <i>(Please mark 'X' against as many methods as apply: this information will help the Panel understand the nature of your research and may be used for audit.)</i>	Please mark 'X'
1. Unstructured interview	
2. Semi-structured interview.	*
3. Structured interview.	
4. Questionnaire (in person)	
5. Questionnaire (online)	
6. Use of social media	
7. Analysis of existing records.	
8. Audio recording of participant	*
9. Video recording or photography of participant.	
10. Systematic observation	
11. Observation of specific organisational practices	
12. Other (please specify):	

Section 5: DECLARATION

***Student Declaration**

By signing this form I confirm that I will undertake this project as detailed above. I understand that I must abide by the terms of this approval and that I may not substantially amend the project without further approval.

Signed: _____ ******* **** _____ **Date:** 4/11/15

You must submit this form along with the relevant **Independent Learning Module Proposal** form or **Dissertation Proposal Form**. Along with the form, any of the following that are relevant to the research must be submitted for approval:

- A participant information sheet that clearly explains the study such that they are in a position to give informed consent.
- A consent form for use by participants which will also specifically include permission to record any interview or observations if relevant.
- Any questionnaires that will be used.

- In the case of a structured, or semi-structured interview, an account of the questions and/or areas that are to be discussed.

Ethics approval forms are reviewed by the **Research Ethics Panel**, which reports to the Common Awards Management Committee. The research project should not begin until the student has received a communication from the Programme Manager to confirm that the project has been approved.

FINAL ETHICAL APPROVAL

Subject:Ethics approval for your MA dissertation

Date:Tue, 10 Nov 2015 12:07:06 +0000

Dear ***

I am writing on behalf of *** as Director of Taught Programmes to approve the ethics application for your dissertation which forms the final part of your MA in Theology, Ministry and Mission.

Please note that your project is authorised on the understanding that you have considered and responded to the recommendations received by you from members of the Ethics Review Panel as part of the ethics approval submission process.

Please confirm that you have received this notification.

With best wishes for your research.

APPENDIX 5: RESEARCH PROPOSAL

Please read the TMM42360 Dissertation Module Guide and then complete this form in full. Your Director of Studies will need to check your proposal against the Learning Outcomes before signing this document.

A – PROPOSAL (800-1000 words) please include a short bibliography

What factors do Diocesan Directors of Ordinands (DDO) in the South Central Regional Training Programme (SCRTP) perceive promote flourishing in curacy?

Rationale:

After ordination as a deacon in the Church of England, new ordinands serve a period of time as a curate. Just as parishes in the Church of England are varied, so are curacies. Anecdotally some curates flourish in their curacy, yet others identify problems that they perceive have compromised their training time. This research seeks to identify what factors DDOs in the SCRTP perceive promote flourishing in curacy. Due to space constraints more detail is provided on the ethics application

The research:

Stage 1

1. Allocation of supervisor
2. Ethical approval for research study.
3. Literature search on flourishing, curacy and flourishing in curacy : see initial bibliography in the application
4. Identify current available data on curacy completion, reallocation and extension.
5. A selective exploration of experience of other denominations nationally and in the US.

Stage 2

1. Development of topic guide and pilot with two or three DDO's who are not a part of the SCRTP.
2. Final development of a topic guide for semi-structured interviews.
3. Interview the DDOs attached to the SCRTP. Permission to access this group has been granted and a gatekeeper identified. Presentation of the results of the study has been requested by the host scheme.
4. Interviews will be recorded and transcribed.
5. A thematic analysis will be carried out.

Stage 3

1. Write up the literature review and the research findings making recommendations for further research. Theological reflection on the research project and my role in it.

Initial bibliography

1. Davies, Gaus (1988) *Stress: the challenge to Christian Caring*, Gaus Davies (Eastbourne: Kingsway)
2. Dulles, Avery (1976), *Models of the Church: A Critical Assessment of the Church in All Its Aspects* (Dublin: Gill and Macmillan).
3. Burgess, Neil (1998) *Into deep water* (Suffolk, Kevin Mayhew)
4. Caminer, M. Percy, M. Stevenson, B (2015) *Curacies and how to survive them*, (London, SPCK)
5. Smith, M., (2014) *Steel Angels*, (London, SPCK)
6. Church of England Ministry Division (2014) *Good practice in the appointment and training of training incumbents* , (London, Church House Publishing)
7. (Church of England Ministry Division 013) *Moving on in ministry: Discernment for Times of Transition and Change*, (London, Church House Publishing)
8. Church of England Ministry Division (2014) *Criteria for selection for the ordained ministry in the Church of England*, (London, Church House Publishing)
9. Journal of Prevention & Intervention in the Community [Volume 40, Issue 3](#), 2012 [Special Issue: Clergy Health: Ministering to the Minister](#)
10. Maintaining personal resiliency: lessons learned from evangelical protestant clergy, Rhoads et al, Journal of psychology and theology Vol 31: 4, 339-347
11. God and Human Flourishing <http://faith.yale.edu/god-human-flourishing/god-human-flourishing> Clergy Stress, Mary Anne Coate and Clergy Under Stress, Ben Fletcher
12. Also: Being a Curate, Ed by Jonathon Ross-McNairn and Sonia Barron; Stages of Faith: The Psychology of Human Development, James Fowler ; Games People Play, Eric Berne ;Resilient Pastors, Justine Allain-Chapman

B – ETHICS

Please check this box if your proposed research will involve human participants. If your proposed research does involve human participants, you will need to fill out an **ethics form** and attach it to your proposal. Please note that your proposal will not be approved unless this form is submitted.

C – PROPOSED SUPERVISOR

Supervisor _____ Dr ***** and Dr ***** _____ *To be completed by the Director of Studies*

D – MAPPING OF LEARNING OUTCOMES

Please explain how your project will meet the set of Learning Outcomes listed below. Your project must demonstrate these. It will be helpful to discuss this with your supervisor in your first supervision.

On successful completion of the module, students will be able to:	Project Element
<p>Subject Specific Knowledge 1 (SSK1): Demonstrate a systematic understanding and depth of knowledge of an area of study or of professional practice in theology, ministry and mission that is informed by the methodologies and findings of research and original thinking at current boundaries of the subject.</p>	<p>Literature review based on bibliography above and further searches relevant to the topic area.</p>
<p>Subject Specific Knowledge 2 (SSK2): Understand, assimilate and evaluate critically advanced scholarship and research methodologies and findings in the chosen area(s) of theology, ministry and mission.</p>	<p>Evaluation of literature; construction of topic guide; reflection on the research process and findings.</p>
<p>Subject Specific Knowledge 3 (SSK3): Demonstrate an understanding of a range of methods of analysis and inquiry in theology, ministry and mission, and an in depth engagement with methods applicable to their chosen field of research or enquiry.</p>	<p>Consideration of the literature and of qualitative research methods and justification for method chosen, identifying strengths and weaknesses.</p>

<p>Subject Specific Knowledge 4 (SSK4): Give a critical and comprehensive account of a range of methods for relating their chosen field of study to aspects of faith, church and society.</p>	<p>Developed rationale for the research and applications and recommendations arising from study.</p>
<p>Subject Specific Skills 1 (SSS1): Apply their knowledge to undertake independent investigation of an area of study or of professional practice, reaching valid conclusions, some of which may be original, and report these findings effectively within the conventions of the relevant academic or professional community.</p>	<p>The project as a whole will meet this requirement, particularly I hope in the identification and synthesis of themes and recommendation for further research.</p>
<p>Subject Specific Skills 2 (SSS2): Contribute to the debate at the forefront of their chosen area(s) of study or practice.</p>	<p>Writing up the findings of the research for the training scheme hosting the research; possibly an article for <i>Church Times</i>.</p>
<p>Subject Specific Skills 3 (SSS3): Evaluate and apply methodologies, develop critiques of them and, where appropriate, propose new hypotheses.</p>	<p>Reflection on the research process and recommendations arising from the study.</p>
<p>Subject Specific Skills 4 (SSS4): Reflect theologically in a sophisticated and rigorous manner, exercising sound judgement when engaging systematically and creatively with complex, unpredictable and ambiguous realities in the church and the world today.</p>	<p>Theological reflection on the literature, rationale for research, the research process and the findings and my involvement in it.</p>
<p>Key Skills 1 (KS1): Carry out systematic and creative research into complex issues and communicate their findings with clarity, sensitivity, fairness and imagination to specialist and non-specialist audiences.</p>	<p>The research process and the dissertation, along with any further outputs, for example the presentation to the hosting scheme and article for <i>Church Times</i> or other popular publication.</p>
<p>Key Skills 2 (KS2): Demonstrate initiative, self-direction and independence in tackling and solving problems, and in planning and implementing tasks.</p>	<p>The conducting of the research, arranging interviews. Have already arranged access to the research group.</p>
<p>Key Skills 3 (KS3): Exercise their independent learning skills to pursue further professional development or academic study.</p>	<p>The project as a whole.</p>

E – SIGNATURES

Student _____*****_____	Date ___13/10/15_____
Director of Studies _____ <i>P. L. Jensen</i> _____	Date ___14/10/15___

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APPENDIX 6: INVITATION LETTER AND EMAILS

LETTER TO POSSIBLE PARTICIPANTS:

Ridley Hall
Sidgwick Avenue
Cambridge

Mob: ****

Email: ****

To the Diocesan Directors of Ordinands in the South Central Regional Training Programme,

My name is Dr *****. I am a second (and final) year ordinand at Ridley Hall on the MA stream, researching factors that promote flourishing in curacy. The area I am particularly looking at in my research is the thoughts of DDOs on what factors promote flourishing in curacy.

My supervisor, Dr ***** , suggested that the nature of the SCRTP lent itself to this type of research and I talked this possibility through with Reverend ***** in the summer. The agreed research topic title approved by the Durham Common Awards ethics committee is: What factors do Diocesan Directors of Ordinands (DDOs) in the South Central Regional Training Programme (SCRTP) perceive promote flourishing in curacy?

What I hope to do is interview as many of you as are willing to take part in the research. This will involve a one hour recorded interview with each DDO willing to take part. I will then analyse the interviews and anonymously draw together key themes which I hope to present back to you at one of your team meetings. I hope that the key findings will be useful to you all in your different dioceses.

I hope to email you individually to see if you are willing to take part in the research and to arrange a time to come and meet with you individually. I will be asking for an hour of your time to come down to meet you and interview you, and get your thoughts and understandings on this relevant issue. All the findings will be anonymised. I am hoping to complete the interviews by 12th March, when I go on my 4 week Easter placement.

Although I hope to hear views from as many of you as possible, participation is entirely voluntary.

I attach an information sheet on the project and a consent form to give you more details about what your involvement would include.

So that you are aware, I am an older ordinand, having been a GP for 25 years and a GP and medical educator with an interest in doctors' health, leading on the Royal College of General Practitioners' work on doctors' health from 2010-2014.

I do hope that you will feel able to participate,

Many thanks *****

EMAIL SENT OUT BY GATEKEEPER

Hi SCRTP DDO's

I have been in conversation with ***** who is completing her studies this year at Ridley and is setting up her research for that. It has taken some time to get university approval etc but now all is ready to go. ***** wants to look at what enables curacies to flourish particularly from the perspective of DDO's. Her supervisor, our friend *** ***, suggested the RTP as a good place to make connections so I am asking you to look at the accompanying papers that ***** has put together.

If you agree to be part of this ***** will travel round to meet you and gather your thoughts for her project. As time is short I have copied*****into this email so she has your contact details. If you are NOT the appropriate person in your diocese (***and ***) please can you pass this onto the correct person and let ***** know who that is.

Thank you in anticipation,

EXAMPLE OF FOLLOW UP EMAIL SENT OUT BY ME

Dear Reverend

I am writing to you following the email you received from Reverend *** today to see if you would be happy to take part in my research looking at flourishing in curacy. I am interested in the perspective of DDOs on this issue and am hoping to access the expertise and experience of the DDOs in the SC RTP.

What I am asking you for is an hour of your time to interview you on your thoughts on this area. I will be using a semi-structured interview. The interview will be recorded and transcribed so that I can identify relevant themes, and I hope to present the findings to the RTP on completion of the research. What you say will be kept anonymous.

I would plan to come to visit you at your place of work.

If you would be happy to take part in the research, please let me know what days are generally better for you. If you could also let me have a contact phone number I can arrange a date and time that would fit easily into your schedule. I was hoping to get all the interviews done before the 12th March.

If you have any questions I would happily answer them either by email or by telephone.

I attach the documents sent to you by *** this morning for ease. They describe the project in more detail, and include a copy of the consent form you would be asked to sign.

I do hope you are able to take part,

With very best wishes

Dr *****

MRCGP FRCGP MA (Med Ed)

APPENDIX 7: DRAFT INTERVIEW GUIDE

Title of the project: What factors do Diocesan Directors of Ordinands (DDO) in the South West Ministry Training Course (SWMT) perceive promote flourishing in curacy?

1. Duration in post as DDO
2. Remit of post and other roles
3. What factors do you think promote flourishing in curacy?
4. Curate factors promoting flourishing
 - a. Demographics
 - b. Training
 - c. Family
 - d. Previous career
 - e. Placements and attachments
 - f. Personality
 - g. Spirituality
 - h. Income
 - i. Peer support networks
 - j. Outside interests
 - k. Theological depth and interest
 - l. Other
5. Incumbent factors promoting flourishing
 - a. Training for role
 - b. Experience of training
 - c. Demographics
 - d. Training
 - e. Family
 - f. Previous career
 - g. Placements and attachments
 - h. Personality
 - i. Spirituality
 - j. Income
 - k. Peer support networks
 - l. Outside interests
 - m. Theological depth and interest
6. Parish factors promoting flourishing
 - a. Location
 - b. Population
 - c. 'Churchmanship'
 - d. Size
 - e. Other staffing
 - f. Accommodation
 - g. Transport and travel
 - h. Administrative support
 - i. Funding for ministry
 - j. Life stage of church
7. Diocesan factors promoting flourishing
 - a. Matching process
 - b. Time scales

- c. IME 2 training
 - d. Mentoring/coaching/spiritual direction/educational supervision
 - e. Geography
 - f. Possibilities for wider service
8. Any other factors identifiable by research participant

APPENDIX 8: FINAL INTERVIEW GUIDE

Title of the project: What factors do Diocesan Directors of Ordinands (DDO) in the South West Ministry Training Course (SWMT) perceive promote flourishing in curacy?

1. Duration in post as DDO
2. Remit of post and other roles
3. What factors do you think promote flourishing in curacy?
4. What does a good TIC relationship look like?
5. What factors contribute to a good TIC relationship?
6. How can a good TIC relationship be facilitated?
 - a. By whom?
7. Is there a metaphor you would use to describe the nature of the TIC relationship?
8. Curate factors promoting flourishing
 - a. Demographics
 - b. Training
 - c. Family / home
 - d. Previous career
 - e. Placements and attachments
 - f. Personality
 - g. Spirituality
 - h. Income
 - i. Peer support networks
 - j. Outside interests
 - k. Theological depth and interest
 - l. Other
9. Incumbent factors promoting flourishing
 - a. Training for role
 - b. Experience of training
 - c. Demographics
 - d. Training
 - e. Family
 - f. Previous career
 - g. Placements and attachments
 - h. Personality
 - i. Spirituality
 - j. Income
 - k. Peer support networks
 - l. Outside interests
 - m. Theological depth and interest
10. Parish factors promoting flourishing
 - a. Location
 - b. Population
 - c. 'Churchmanship'
 - d. Size
 - e. Other staffing
 - f. Accommodation
 - g. Transport and travel

- h. Administrative support
- i. Funding for ministry
- j. Life stage of church
- 11. Diocesan factors promoting flourishing
 - a. Matching process
 - b. Time scales
 - c. IME 2 training
 - d. Mentoring/coaching/spiritual direction/educational supervision
 - e. Geography
 - f. Possibilities for wider service
- 12. Any other factors identifiable by research participant

APPENDIX 9: OPEN CODING

Name	Sources	References
Boundaries	3	4
Clarity	4	6
of expectations	5	30
Communication	5	14
Conflict	3	5
Constraining factors	4	17
Curate factors	0	0
awareness of context	2	2
money	6	9
balance	3	3
spirituality	5	7
self starters	1	1
motivated	2	2
baggage	0	0
baggage	1	1
to feel loved secure etc	2	2
security	1	1
identity	1	1
personality	2	4
sense of humour	1	2
maturity	2	2
willing to take responsibility	2	4
grace	1	1
humility	2	3
open mind	3	7
willing to learn	3	3
love for church	1	1
passion for ministry	1	1
love for learning	3	3
realistic	3	4
broad experience	3	6
nature of curacy	2	3
previous experience	4	7
peer support	3	5
support	4	6
flexibility	3	7
assertive	2	3
SSM SM LOM	1	2
work life balance	3	4

in comfort zone	2	2	2
expectations	1	1	1
self awareness	0	0	0
transition	1	1	1
time management	1	1	1
respectful	1	1	1
relationship difficulties	1	1	1
openness to new things	1	1	1
resilience	1	1	1
Dating process	4	8	8
DDO role	1	1	1
long term nature	4	8	8
time saving	2	4	4
support	5	7	7
permission given	2	5	5
staffing	1	2	2
working with others	3	6	6
discernment	2	5	5
length of time in post	1	2	2
workload	1	1	1
relational	1	1	1
mutuality	1	1	1
personality	1	1	1
Diocesan factors	0	0	0
seeks curates opinions	3	3	3
induction	1	2	2
clarity of process	3	4	4
early intervention	2	2	2
timings	1	2	2
flexibility	2	4	4
size	2	4	4
staffing	1	2	2
number of candidates	1	1	1
import export	4	4	4
mutuality	1	6	6
role modellin	1	2	2
positive approach to curacy	1	1	1
geo	0	0	0
Diocesan variations	1	2	2
Distance	3	4	4
Families	5	18	18

care of families	3	7
friends	1	1
Function of the job	0	0
challenge	1	1
Future ministry	4	8
Groundrules	4	9
Historical processes	1	1
Housing	6	11
Identity	0	0
IME	6	13
IME1	4	4
flexibility of IME2	3	9
Incumbent selection	5	7
subjectivity	1	1
previous curacies	1	2
work life balance	1	1
role modelling	1	1
want to encourage roots and wings	1	2
want to enable curate find own way	1	1
Incumbent support	2	5
Introductory phase	4	9
induction	1	1
Learning agreement	2	4
Match	1	2
Matching process	6	16
Turn down	3	5
chemistry	2	2
intuition	2	4
knowing incumbents	5	8
knowing curates	5	9
growth through college	1	1
knowing parishes	4	8
broadening	1	1
connection with tradition	1	1
curate incumbent lead	3	7
knowledge of sending T1	2	2
degree of difference	1	2
not optimum	2	3
good match	2	3
think about matching possibility early	2	3
churchmanship	2	3

creativity	1	2
bespoke	1	3
shared conversations	1	2
right relationship	1	1
Metaphor	6	14
Monitoring	4	6
Nature of ministry	2	2
Ongoing training	1	2
Parish factors	1	1
Going well	2	2
No conflict	2	2
Stretching	2	4
Mistakes	2	2
Spirituality	1	1
context	1	2
meetings	1	1
demography	2	4
teamworking	3	5
geography	1	2
expectations of curate	2	3
spare pair of hands	2	2
tradition	1	1
over staffing	1	2
openness to change	1	1
churchmanship	2	3
preparation	1	1
Past experience career	2	2
Process	0	0
clarity of	1	1
Reflective space	2	2
Relationship	4	5
honesty	2	2
loyalty	1	2
concern	1	1
Praying together	5	6
incumbent selection	0	0
supervision	2	4
Pastoral care	1	1
tolerance	1	1
mutual respect	4	6
not necessarily a friendship	2	2

Kindness	1	1	1
Availability	1	1	1
Good communication	2	4	4
power	5	5	5
changes with time	1	1	1
flexibility	3	5	5
being taught meeting together diocesan	1	1	1
robust	1	1	1
disagreement	1	1	1
mutuality	4	9	9
cry together and laugh together	2	2	2
at ease with each other	1	1	1
protected time	1	2	2
investing in	1	1	1
ask for help early	1	1	1
trust	1	1	1
study scriptures together	0	0	0
fun together	1	1	1
Resilience	3	3	3
Security	0	0	0
Spirituality	2	3	3
Structures	3	6	6
Support	5	16	16
peer support	3	5	5
outside parish	3	4	4
Confidentiality	3	8	8
intentional conversations	1	1	1
Teamworking	1	4	4
Theological colleges	3	4	4
good hand over	1	1	1
Theological reflection	2	2	2
Things go wrong	5	5	5
awareness	1	1	1
strategies in place	1	1	1
looking to identify	2	3	3
Timetabling	3	5	5
clarity	1	3	3
Time off	1	2	2
Work life balance	1	2	2
Meetings regular TIC	1	2	2
introductory phase	1	1	1

role model	4	8
work life balance	3	4
encourage growth	3	3
encourage finding own way of being curate	1	1
not threatened	2	3
comfortable in own skin	3	3
interested in training	2	2
learner themselves	2	2
willing to take responsibility	2	3
flexibility	3	5
grace	2	2
not clone	2	2
peer support	3	3
past experience of training	2	3
family	2	2
sex	2	2
diocesan engagement	1	1
heart for gospel	1	1
mistakes	1	1
open to new initiatives	1	1
jealousy	1	1
mentor	1	3
affirming	1	2
supportive	1	2
open to different leadership styles	1	2
discernment	1	1
reflective practitioner	1	1
own curacy	1	1
not controlling	1	1
sets free	1	2
EQ	1	2
good at relationships	1	1
gives space	1	1
age etc	1	2
churchmanship	1	1
Trust	2	3
Underpinning philosophy of role	3	6
Wider input and perspectives	4	13
moderation	1	2
DIDO support	1	2
Wider service	5	12
Workload	2	2

APPENDIX 10: AXIAL CODING

Name	Sources	References
Character theme	0	0
Curate factors	0	0
awareness of context	2	2
money	6	9
balance	3	3
spirituality	5	7
self starters	1	1
motivated	2	2
baggage	0	0
baggage	1	1
to feel loved secure etc	2	2
security	1	1
identity	1	1
personality	2	4
sense of humour	1	2
maturity	2	2
willing to take responsibility	2	4
grace	1	1
humility	2	3
open mind	3	7
willing to learn	3	3
love for church	1	1
passion for ministry	1	1
love for learning	3	3
realistic	3	4
broad experience	3	6
nature of curacy	2	3
previous experience	4	7
peer support	3	5
support	4	6
flexibility	3	7
assertive	2	3
SSM SM LOM	1	2
work life balance	3	4
in comfort zone	2	2
expectations	1	1
self awareness	0	0
transition	1	1
time management	1	1

respectful	1	1	1
relationship difficulties	1	1	1
openness to new things	1	1	1
resilience	1	1	1
Future ministry	4	8	8
Identity	0	0	0
Ongoing training	1	2	2
Parish factors	1	1	1
Going well	2	2	2
No conflict	2	2	2
Stretching	2	4	4
Mistakes	2	2	2
Spirituality	1	1	1
context	1	2	2
meetings	1	1	1
demography	2	4	4
teamworking	3	5	5
geography	1	2	2
expectations of curate	2	3	3
spare pair of hands	2	2	2
tradition	1	1	1
over staffing	1	2	2
openness to change	1	1	1
churchmanship	2	3	3
preparation	1	1	1
Past experience career	2	2	2
Resilience	3	3	3
Training incumbent	0	0	0
Style	2	2	2
Personality	2	2	2
able to reflect	2	2	2
collaborative leader	1	1	1
generosity	1	1	1
good self discipline	1	1	1
realistic sense of self	1	1	1
sense of humour	1	1	1
Spirituality	3	4	4
Training	6	15	15
incumbent family	1	1	1
Incumbent support	2	2	2
Incumbent factors	1	1	1

Supervision themselves	2	2	2
Personal discipline	2	2	3
sense of humour	2	2	2
skills	1	1	4
maturity	2	2	3
role model	4	4	8
work life balance	3	3	4
encourage growth	3	3	3
encourage finding own way of being	1	1	1
curate			
not threatened	2	2	3
comfortable in own skin	3	3	3
interested in training	2	2	2
learner themselves	2	2	2
willing to take responsibility	2	2	3
flexibility	3	3	5
grace	2	2	2
not clone	2	2	2
peer support	3	3	3
past experience of training	2	2	3
family	2	2	2
sex	2	2	2
diocesan engagement	1	1	1
heart for gospel	1	1	1
mistakes	1	1	1
open to new initiatives	1	1	1
jealousy	1	1	1
mentor	1	1	3
affirming	1	1	2
supportive	1	1	2
open to different leadership styles	1	1	2
discernment	1	1	1
reflective practitioner	1	1	1
own curacy	1	1	1
not controlling	1	1	1
sets free	1	1	2
EQ	1	1	2
good at relationships	1	1	1
gives space	1	1	1
age etc	1	1	2
churchmanship	1	1	1

incumbent selection	5	7
previous curacies	1	2
role modelling	1	1
subjectivity	1	1
want to enbale curate find own way	1	1
want to encourage roots and wings	1	2
work life balance	1	1
Nature of ministry	2	2
function of the job	0	0
challenge	1	1
Relationship theme	0	0
Conflict	3	5
Constraining factors	4	17
Metaphor	6	14
Relationship	4	5
honesty	2	2
loyalty	1	2
concern	1	1
Praying together	5	6
incumbent selection	0	0
supervision	2	4
Pastoral care	1	1
tolerance	1	1
mutual respect	4	6
not necessarily a friendship	2	2
Kindness	1	1
Availability	1	1
Good communication	2	4
power	5	5
changes with time	1	1
flexibility	3	5
being taught meeting together diocesean	1	1
robust	1	1
disagreement	1	1
mutuality	4	9
cry together and laugh togetehr	2	2
at ease with each other	1	1
protected time	1	2
investing in	1	1
ask for help early	1	1
trust	1	1

study scriptures together	0	0	0
fun together	1	1	1
Teamworking	1	4	4
Trust	2	3	3
Spirituality theme	0	0	0
spirituality	4	6	6
Spirituality	1	1	1
Systems	0	0	0
clarity of expectation	0	0	0
Boundaries	3	4	4
clarity	4	6	6
of expectations	5	30	30
Communication	5	14	14
diocesan variations	1	2	2
reflective space	2	2	2
Groundrules	4	9	9
historical processes	1	1	1
theological colleges	3	4	4
good hand over	1	1	1
theological reflection	2	2	2
clarity of	1	1	1
Timetabling	3	5	5
clarity	1	3	3
introductory phase	1	1	1
Meetings regular TIC	1	2	2
Time off	1	2	2
Work life balance	1	2	2
workload	2	2	2
underpinning philosophy of role	3	6	6
learning agreement	2	4	4
structures	3	6	6
distance	3	4	4
security	0	0	0
matching	0	0	0
dating process	4	8	8
Match	1	2	2
bespoke	1	3	3
chemistry	2	2	2
churchmanship	2	3	3
creativity	1	2	2
curate incumbent lead	3	7	7

degree of difference	1	2
good match	2	3
intuition	2	4
knowing curates	5	9
growth through college	1	1
knowing incumbents	5	8
knowing parishes	4	8
broadening	1	1
connection with tradition	1	1
knowledge of sending TI	2	2
Matching process	6	16
not optimum	2	3
right relationship	1	1
shared conversations	1	2
think about matching possibility early	2	3
Turn down	3	5
housing	6	11
DDO role	1	1
discernment	2	5
length of time in post	1	2
long term nature	4	8
mutuality	1	1
permission given	2	5
personality	1	1
relational	1	1
staffing	1	2
time saving	2	4
working with others	3	6
workload	1	1
wider input and perspectives	4	13
DDO support	1	2
moderation	1	2
support	5	16
peer support	3	5
outside parish	3	4
Confidentiality	3	8
intentional conversations	1	1
Monitoring	4	6
Introductory phase	4	9
induction	1	1
Diocesan factors	0	0

clarity of process	3	4
early intervention	2	2
flexibility	2	4
geo	0	0
import export	4	4
induction	1	2
mutuality	1	6
number of candidates	1	1
positive approach to curacy	1	1
role modellin	1	2
seeks curates opinions	3	3
size	2	4
staffing	1	2
timings	1	2
Families	5	18
care of families	3	7
friends	1	1
IME	6	13
flexibility of IME2	3	9
IME1	4	4
things go wrong	5	5
awareness	1	1
looking to identify	2	3
strategies in place	1	1
incumbent support	2	5
training	6	7
wider service	5	12
support	5	7
top three	0	0
communication	1	1
deep relationship forming	1	1
good eln with diocese	2	2
good rein with god	1	1
good rein with TI	2	2
IME	1	1
matching process	4	5
maturity	0	0
mutuality	2	2
openness	1	1
personality and character	1	1
TI	1	1

C	1	1
prayer	1	1
resilience	2	2
spiritual soecurity	1	1
spirituality	1	1
c	0	0
ti	0	0
work life structure	1	1

APPENDIX 11: QUOTES IN SUBJECT AREAS FROM TRANSCRIBED INTERVIEWS PARTICIPANTS AGREED COULD BE USED

BUILDING WISELY: CONTEXT OF MINISTRY

- Participant: *'the shock of 24/7 ministry you cannot convey it till you are in it'.*
- Participant: *'going from college into curacy is a really big shock because at college rather curiously you get the Christmas holidays you get the Easter holidays largely you get weekends suddenly you lose the weekends and you lose the holidays and that is a really big shock'.*
- Participant: *'we probably have a longer term perspective...What are they going to be doing afterwards and how are they going to get there?'*
- Participant: *'You are an equal colleague. You are not coming up as the bottom rung of a ladder. You are not having to be all quiet submissive- you know- we are equal colleagues we have different responsibilities to each other.'*

SPIRITUALITY

- Participant: *'if the routines and spiritual disciplines aren't in place what happens when you get to the tough moments and the stress you don't have the framework to fall back on '.*
- Participant: *'that theological colleges ought to be ... encouraging people to form their spiritual routines and disciplines... I think how much it is emphasised will depend on institution to institution.'*
- Participant: *'(so) that they will be able to discern where God is at work and work with him on a wider basis than they might have thought'.*
- Participant: *'They need to have a pattern of prayer that will fit with each other... They have got to respect each other's spirituality. They have both got to have some spirituality as well'.*
- Participant: *'Because that is important and you need that because that is part of your spirituality'.*
- Participant: *'if people aren't resilient they are not going to get anywhere in ministry ...resilience is key to all ministry to all levels of ministry but it has got to be a spiritual resilience'.*

SYSTEMS

- Participant: *'flourishing curacies are also to do with how to do with proper structures being in place'.*

CLARITY OF PROCESS EXPECTATIONS

- Participant: *'time scales and ordination dates – the diocese could be clearer. Participant: people are a bit hazy about the entire process of training and what happens before during and after – I think we need to give greater clarity Participant: 'We want to get away from ... the curate being an extra pair of hands to being someone who needs our input and time and commitment to help them grow and flourish'.*
- Participant: *'Parishes still think that they get a curate because they going to do all the work and isn't it nice for the vicar that they have got someone nice to help them.'*

- Participant: *'yes we understand this is for training' but the reality is many want just another pair of hands'*
- Participant: *'the diocese needs to communicate why we are asking so much of our curates in IME because otherwise the curate is caught in the tension of the struggle between the parish and the diocese.'*
- Participant: *'expectations that some have about having the curate and his family or her family -- often her family--- in the parish that they will be magnet for others and that's a pressure.'*

MOVEMENT TOWARDS AGREEMENT

- Participant: *'Well I think firstly the diocese itself needs to give clear guidelines to training incumbents about what is expected of them and how they are to fulfil that.'*
- Participant: *'I think they (incumbents) need to know about what is expected of them... They need to understand the commitment they are making to supervision and support'*
- Participant: *'They (incumbents) need to understand that the ...stipendiary curate should have a day for reading and reflection and that is not sermon preparation that is their study time and their reflection time their spiritual director time and their writing up a journal time but it is not parish preparation time'*
- Participant: *'candidates have been unsure about process and timing of things and time frames and I want to address that with some clear and concise literature'*
- Participant: *'We want to produce a flow chart people can follow that step by step through'*
- Participant: *'as part of training you talk to other people - and I think it is a way of shaping expectations and managing expectations'*
- Participant: *'The introductory phase is so important the understanding that you are not always going to agree and being able to see where responsibility lies and where it does not lie. The process that needs to be clear about how you go about resolving any conflict with each other'*
- Participant: *'the learning agreement doesn't have to be done and dusted until Christmas ... you need a draft at the beginning and you live with it... so it allows for kind of initial expectations to be communicated and moderated very early on and for a much more realistic perspective to shape the rest of the curacy'*
- Participant: *'Some things just need to be timetabled...we are very clear the IME 4-7 programme has to be a priority'*
- Participant: *'boundaries, guidelines which includes making sure the curate is getting proper time off and helping them with their work life balance and getting that right'*
- Participant: *'I think parishes that are open to change are important because having a curate is a change - they might have had a curate before -this curate is not that curate and this curate may have very different gifts and enthusiasm and will have a different family probably and way of doing things and I think it needs to be a parish that manage change'*

THE MATCHING PROCESS

- Participant: *'I think that if we thought there was a bad relationship once that is a misfortune but a bad relationship twice we would probably not give the incumbent another curate'*

- Participant: *'training is about continuity ... there needs to be a seamless whole between college and curacy a really good handover for that so things don't get lost...particularly in terms of peoples passions'*.
- Participant: *'dioceses would discern what their training parishes or benefices were going to be and try and shoehorn their curates into them ...so we have turned the process on its head and have a complete curate led process'*
- Participant: *'what we don't do is force people into curacies and because there is no point... I would say run an introduction bureau don't do forced marriages...'*
- Participant: *'we make it clear that people are free to turn down and that if I always say to them if they are going to turn down they need to turn down for a reason you know a good reason'*
- Participant: *'there is a particular issue around couples who are training together and want to be ordained- what happens and how does it work financially so different diocese have different ways of dealing with this.... .that can sometime mean a couple moving out of one diocese to another for purely material reasons.'*
- Participant: *Housing is 'not taken out the picture in the budget but it is taken out the equation in training incumbents.'*

THE ROLE OF THE DDO

- Participant: *'DDOS are very keen to get the curacy match sorted because we are going to have to deal with it during curacy ... So it's as you might say in our own interests to get it right all the way along'*.
- Participant: *'it is the same time commitment but I am investing it at the beginning and I am just rejoicing with people as we go through.* Participant 2: *'we spend a lot of time with people with potential curates whilst they are at college getting to know some of those slightly more subtle details. Getting to know tutors and finding out what they see in them- and we do an individual handover meeting with the training incumbent before the curate arrives. Which is not about how does a curacy work - this is just about this individual and telling a bit about their journey what we have seen and what we wonder what they cannot see in themselves yet'*
- Participant: *'the relational is a massive part of what we do' and without it 'I don't think you could do it. You are guessing too much rather than discerning. Discernment requires wisdom of the people you are dealing with which is why... if we are importing someone we'll get to know them before you even start talking about curacies'*
- Participant: *'what has fed into my intuition is knowing the candidates quite well, is I hope I quite a lot of prayer for them, is um X years of ministry'*
- Participant: *'not to put people under pressure to say oh I have found the perfect curacy for you -you will really flourish there but say go and see what it's like see how you get on'*.

TRAINING AND SUPPORT

TRAINING

- Participant: *'think it is key to both we identify people we think are good trainers and we would like to get to the point where all incumbents are good trainers but also we do put a lot of time in to training the training incumbents'*
- Participant: *'I think that sort of more in depth biblical study that links scripture spirituality and practical things not divorced from those would be really enriching for people going out into ministry and to curates'*
- Participant: *'I think everybody being open to flexibility and just occasionally it does feel as though some of the restrictions and rules that exist make it much more difficult at diocesan level'*
- Participant: *'you have got somebody who for some reason or another needs a little bit longer ...so the more the national church can also be a bit flexible the better'*
- Participant: *'well there are certain givens in IME training ... apart from that I think anything that is going to enable curates to engage lifelong in something ... a way into continual refreshing studythat continue to stretch them and open new vistas for them'*
- Participant: *'the evidence based is terribly very easy to mean written - if we want to diversity...we have got to recognise that actually written work for some people is not the way for them to flourish or to show of their best'*

CURATE SUPPORT

- Participant: *'I think that any difficulties that they have already with themselves as a person will come out ...so it is how you come to terms with yourself so there is a maturity needed'*
- Participant: *'The process of going through BAP training and curacy can throw up all sorts of stuff from all sorts of parts of your life and actually curacy is not a bad time to have a look at that um because you have got a bit more flexibility in time ... people who are very concerned about taking funerals and it brings back deaths they have experienced'*

ACCESS AND AWARENESS OF SUPPORT:

- Participant: *'everybody in the diocese gets a visit by the ...wellbeing team who will come out and introduce themselves and explain about the service and say that it is there for them and their family so clergy kids or spouses can also access the service'*
- Participant: *'So there is a sense of having a camaraderie that has built up from the ordination retreat onwards. The ordination retreat is quite a key part of this building up this common sense of being together'*
- Participant: *'we have pastoral tutors so all the curates have groups of about four people... they can moan about whatever the like and no-body ever hears...we find that the reflective practice groups really help so they come together about once a month ...it gives them time to bring their issues that are on their hearts and minds at the time'*
- Participant: *'they are his (senior clergy) group - he is not facilitating the training but is holding them as in being a group and I think that is quite important particularly as they get anxious around year three about where they are going to move on to so there is a whole raft of stuff there'*

- Participant: *'we have a confidential provision as a diocese so anyone can access say the counsellors in the diocese ... they can access all that provision too as a couple or as a family'*
- Participant: *'I think if people feel they are unsupported from outside which can be you know that they themselves have not gone looking for the right support from outside because we think everybody need support from outside the sort of support of having you know people who you can pray with outside people to reflect with...-just sort of colleagues you can share with and sound off to um that not immediate colleagues - peers if you like ... So I think that is important for flourishing in curacy'*
- Participant: *'allow people to be permission giving. You know if you have got a single curate who is mile away from family and friends ... one day a week is not going to be very helpful ... sometimes giving permission for people to be creative so you can enable people to flourish'*
- Participant: *'there is the familiarisation process for curates which we do so they have induction days into the diocesan office and its office and into the structure of the diocese '*
- Participant: *'yes there is a lot of visits an whole schedule of visits in the first year individually to curates individually to incumbents ...it is just as much about support for training incumbents as well'*
- Participant: *'we also particularly in the first year go out and actually visit the curate and the incumbent together and see them together. We do a day's training with incumbent and curate together and almost force them to sit and talk about certain things'*
- Participant: *'Petertide would be much more convenient if it were the end of July in terms of families... who have children in school '*
- Participant: *'I think if someone's family is unhappy where they are that can be a problem and that can apply both to people who have a stipendiary curacy and not'*
- Participant: *'other times you know one or two have broken down due to you know personal situations but they are normally rescuable'*

RELATIONSHIP

- Participant: *'the key factor is always the nature of the relationship between the training incumbent and the curate'*
- Participant: *'the first major thing is a good relationship between themselves and the incumbent'*
- Participant: *'the most important thing is the relationship with the training incumbent'*
- Participant: *'the relationship with training incumbent that would be way ahead of all the other things'*
- Participant: *'they won't all look the same ... there doesn't have to be a hugely matey but it has to be about trust and respect'*
- Participant: *'we shouldn't expect to be friends if we become friends it is a bonus'*

THE NATURE OF THE TIC RELATIONSHIP

- Participant: *'fellow pilgrims on the way of faith'*
- Participant: *'mentoring and role modelling...it is like an apprenticeship ...the mentoring is key on a sort of personal spiritual level and the apprenticeship aspect I guess is a practical outworking a practical dimension of curacy'*
- Participant: *'in terms of sailing ... crew ... because people know exactly what they have got to do and they do it but they work together trust each other and respect each other'*
- Participant: *'what they expect in the curate they need to model themselves'*
- Participant: *'they are being a mature adult as a colleague'*

ATTRIBUTES OF A GOOD TIC RELATIONSHIP

LOYALTY

- Participant: *'loyalty is important and the incumbent has got to be someone who can give loyalty and receive it as well as the curate ...that loyalty has obviously got to be within the bounds of proper safeguarding and care'*

HONESTY

- Participant: *'I think a there has got to be an openness.... that is why the relationship is so key so people feel they can be honest with each other'*
- Participant: *'there needs to be loyalty honesty and a genuine concern for each other from both sides'*

GENUINE CONCERN

- Participant: *'there needs to be loyalty honesty and a genuine concern for each other from both sides'*

TOLERANCE, KINDNESS AND MUTUAL RESPECT

- Participant: *'tolerance and mutual respect.... it's about being kind to each other not gooey kind but properly kind'*

ROBUST

- Participant: *'relationship can weather a multitude of storms but if it's not robust then ...a curacy may not flourish or even survive'*

FLEXIBLE

- Participant: *'ministry is about that it is about changing roles constantly and therefore a learning relationship has to keep changing roles'*
- Participant: *'in the first year there is going to be more of an apprentice master relationship but by the end of the first year I would hope that they saw each other as ... a senior and junior colleague because the training incumbent is always the incumbent of the patch ... I am looking for a relationship that can change and develop'*
- Participant: *'a developer and a trainer and not to be someone who does it all ... Supervisor supervisee. It's not always going to like that that happens for an*

hour a week but at other times it may be....I think really skilled incumbents would move from one to the other easily'

EMPOWERING AND MUTUAL

- Participant: *'people who can respect each other's authority knowledge and experience and encourage each other'*
- Participant: *'care not to disempower the curate or vice versa'*
- Participant: *'think this is a relationship where - this is really unscientific ... almost at ease with each other mutually so it's not all one way'*
- Participant: *'it's mutual in the sense that they are both giving and receiving ... its very rewarding to work with a curate in many many respects so I do think it is mutual'*

DEMONSTRABLE INDICATORS OF A GOOD TIC RELATIONSHIP

GOOD COMMUNICATION

- Participant: *'an ability to communicate effectively with your incumbent - it comes down to relationship- communication'*

THE ABILITY TO LAUGH AND CRY TOGETHER

- Participant: *'I think this is a relationship where ... where they can both cry and laugh together'*
- Participant: *'it probably does look like people who can have a laugh together at times'*

TIME INVESTMENT

- Participant: *'it probably does involve having a bit of down time together as well as up time so being in a team that can have fun together and celebrate'*
- Participant: *'it has to be about praying together and worship together and study scriptures together'*
- Participant: *'regular times to meet'*
- Participant: *'not just the meeting to discuss the work as it were but the meeting together as leaders and as colleagues to pray and to become closer in that relationship'*
- Participant: *'some things just need to be timetabled so ask people to timetable supervision time'*.

APPROPRIATE BOUNDARIES

- Participant: *'availability to each other within proper boundaries'*

THE ABILITY TO MANAGE CONFLICT:

- Participant: *'needs to be clear about how you go about resolving any conflict with each other'*.
- Participant: *'be able to negotiate around disagreement because if curates feel they cannot disagree...you get into a downward spiral of not communicating'*

CHARACTER

- Participant: *'the curacies where I have to do more work with people in terms of making sure people do flourish its actually been around personality and character - anything else is formative'*.

CURATE CHARACTER

ENGAGED

- Participant: *'Curates who inevitably who have a love for the church'*
- Participant: *'enable not just the curate to flourish but the ministry to flourish'*

WILLING TO LEARN

- Participant: *'curates who think that they don't need to learn have a problem'*
- Participant: *'it helps if they don't come with a closed mind'*
- Participant: *'I think it is quite helpful if they don't start off thinking that they know all the answers'*
- Participant: *'I think the obvious one would be a willingness to learn and embrace new experiences'*
- Participant: *'Curates who are still interested in learning'*

FLEXIBLE

- Participant: *'a curate who goes into a parish with a mind-set that the only way to be a ministry is to preach the gospel and whatever ... are heading for heartache and disappointment'*.
- Participant: *'the person who comes from a job where everything is very tightly boundaried there is a clear structure ... into ministry which is nothing like that ... that can be a difficulty for a person who has been used to ... this style of working and then has to be able to work with structures that are much more free flowing...'*
- Participant: *'people who are very set in a certain view of things and haven't quite made the journey to saying -you can do this differently to me and that is OK but also mine is ok'*.

SECURE

- Participant: *'they just need to know they are loved... who they are, by God and by others, around them... it is generally about security isn't it in themselves'*
- Participant: *'something to do with a spiritual maturity flexibility a spiritual and personal maturity that means you don't expect everyone else to be like you. A spiritual security'*.

REALISTIC

- Participant: *'think there is an appropriate idealism for ministry so there needs to be a pragmatic realism about the drudgery sometimes'*.
- Participant: *'Curates who have got you know a grasp of the reality of ministry which you know most of them have but you know you do get the occasional curate even now who will be astonished that they are having to work that they are expected to work Sundays or Christmas and Easter'*.

- Participant: *'People who may think it's good to move somewhere very different to X but have not necessarily come to terms with what it's going to be like'*

SELF-AWARENESS

- Participant: *'because they are people who naturally feels a bit insecure and gets a bit defensive or because they are somebody who is quite prickly character and therefore doesn't quite realise that they are putting people off them a little bit and forming difficult relationships in the parish'*
- Participant: *'there of course can be a gap between what you say you expect and the attitude you bring'*
- Participant: *'Curates who have ... a misinterpretation of their own gifts - you know they think they are good at something and they are not- ...they are actually better at something else they think they are - that can be an issue',*
- Participant: *'there can be an issue and we have had this a few times with curates who think they are more flexible than they ar'e*
- Participant: *'a sense of self that is not overblown, a realistic sense of self'*

BALANCED

- Participant: *'you want as an incumbent your curate to be independent as much as possible but also relating to and working with you ... that kind of balance between independence and mutuality needs to be maintained'*
- Participant: *'can you work well with someone in that and learn from someone who has been in there for a fair while.... can you never the less learn the wisdom from that... can you on the other hand have the confidence to contribute as an equal member of that ministry team wherever that is you need to contribute to that place and that can be a difficult balance for people to hold'*
- Participant: *'people who don't read books read novels or read the paper or do something outside they are just going to wither. I mean that is part of human flourishing isn't it'*
- Participant: *'we want people to have a life - so that's really important bringing all this into dialogue and we encourage that and we challenge people that are not doing that'*
- Participant: *'care for structuring of work time / family time getting that balance'*

CONFIDENT

- Participant: *'have the confidence to contribute as an equal member of that ministry team wherever that is you need to contribute'*
- Participant: *'there are times when you know you just have to say look this particular thing is too much and not a priority ...I need time for myself and I cannot do it'*
- Participant: *'they are being a mature adult as a colleague and not patronising themselves being a curate if you know what I mean they are not saying I am only a curate they are an equal colleague'*

RELATIONAL

- Participant: *'someone who doesn't form relationships well or quickly...because some have good relationships with their peers quite easily*

and largely during training people are with their peers but they may find it more difficult to establish relationships with a range of people'

SELF -MOTIVATED

- Participant: *'to be self-starters really important – motivated -I don't mean apple motivated, I mean engaged really um and the breadth vision that they will be able to discern where God is at work and work with him on a wider basis than they might have thought '*

RESPONSIBLE

- Participant: *'a willingness to contribute and take responsibility for your part of mission and ministry in that place'*

RESILIENT

- Participant: *'If you are easily traumatised don't start... if people aren't resilient they are not going to get anywhere in ministry'*

INCUMBENT CHARACTER

ENGAGED

- Participant: *'their heart is for the gospel and for evangelism and for church grown and for enabling their congregations to grow and love the Lord Jesus'*
- Participant: *'somebody who is genuinely engaged and engaging with theological issues ...it does really matter the type of areas it is but I think that shows that the flame is still burning as it were um and the vision is still there'*
- Participant: *'They have got to be interested in training. They have got to be interest in seeing people flourish they have got to be aware of um the changes in the church and be up for preparing people for ministry that we do not yet know what it is'*

WILLING TO LEARN

- Participant: *'I think we are looking for somebody who is seeing this for themselves as a learning opportunity as well as a responsibility'.*
- Participant: *'it is something you can learn and particularly... being aware of people having different giftings and different ways and different forms of leadership ...there is room for training there and learning to be sensitive to different ways of leading'.*

SECURE

- Participant: *'an incumbent who is secure in themselves and open as well to try new things who is willing to learn from the curate is willing to think well we don't always have to do it this wa'*
- Participant: *'the training incumbents have got to be comfortable in their own skin so that they are not going to be threatened if the curate they have is actually outstanding'*
- Participant: *'any incumbent who is secure enough to laugh at themselves a little bit and not take themselves too seriously will probably be able to build a good relationship with a curate'*
- Participant: *'I think sometimes training incumbents might find it hard again unconsciously to work with candidates that are older and bring more life experience - in might have had a very successful career before ministry and*

thy might feel quite threatened by that and they don't realise they are threatened'

FLEXIBLE

- Participant: *'being comfortable with the fact that there are different styles of leadership there are different giftings'*
- Participant: *'I am looking for a relationship that can change and develop. I think that is quite important ... and that requires grace and skill from both but possibly particularly the training incumbent'*

REALISTIC

- Participant: *'the training incumbent has forgotten just how much a shock it is - so we ... try and get a bit more realism from the incumbents about it'*

APPROPRIATE USE OF POWER

- Participant: *'there is a line manager responsibility for a training incumbent but I get worried when I see incumbents with very authoritarian approaches by training incumbents towards curacies'*
- Participant: *'it is about an incumbent who both can you know not over force demands on the curate and not expect too much of them and equally also can identify what they are good at and set them free to do it and not be over controlling'*

ENCOURAGING GROWTH

- Participant: *'it is about enabling every person to inhabit the gifts and roles that benefit the wider church'*
- Participant: *'it involves nurturing and helping release that person into their own ministry and to really encourage their own giftings so I think that the mentor is not producing clones - not at all- and I think it is about really helping that the other person to grow and to become more and more strongly the person they are in Christ and the leader they are in Christ and to help them develop through that'*

SELF-DISCIPLINED

- Participant: *'proper sense of discipline in terms of meetings um and how they are conducted um giving clear boundaries and guidelines'*

REFLECTIVE

- Participant: *'incumbents who are able to say who are able to reflect on why they are good at this and not good on that and can do the same with the curate and help the curate to reflect on that'*
- Participant: *'someone who is genuinely a reflective practitioner I think that can be more useful, cos it is somebody who is processing what they are doing in ministry looking at it and coming at it fresh'*

GENEROSITY

- Participant: *'if the incumbent is isolated or angry or thinks they are in everything they are not going to share that ministry with another. You have got to be able to let your ministry go to train someone else. If you hold on to it it doesn't work'*
- Participant: *'generosity of spirit and openness -willing to reach out'*

EMOTIONALLY INTELLIGENT

- Participant: *'well the sort of the emotional breadth and intelligence'*

AFFIRMING

- Participant: *'they are there to learn the ropes and ...they need to be affirmed and supported in that'*

MATURE

- Participant: *'to be able to affirm people for who they are and for what they offer and that requires maturity in a leader'*

PERMISSION GIVING

- Participant: *'is willing to um not mind if the curate makes mistakes ... I think your curacy should be a place where you can experiment a bit and you need an incumbent who is gracious enough to allow that to happen in a way'*

NOT JEALOUS

- Participant: *'I think some incumbents are very threatened by older candidates who have had previous careers, and maybe a little bit of jealousy that actually they might have quite a bit of money ticked away from a previous career.... there is a kind of degree of resentment'*

NOT CONTROLLING

- Participant: *'who is quite controlling and may be very um easy to get on with at one level...but who is actually using that sort of pleasantness as a way of controlling others and whose theology can be just as controlling ... any one can be manipulative that is not do with your theology it is much more to do with personality'*

2. *Your character*

a. From the list below identify what you see as your major strengths. Put a circle around them.

b. From the list below identify the areas you think you need to work on.

c. What other areas might someone who knows you well point out in answer to a and b above?
Put a cross by these.

- **Willing to learn**
- **Flexible**
- **Secure in yourself**
- **Realistic**
- **Engaged**
- **Emotionally Intelligent**
- **Appropriate use of power**
- **Encouraging growth**
- **Self-disciplined**
- **Reflective**
- **Generous**
- **Affirming**
- **Mature**
- **Permission giving**
- **Not jealous**
- **Not controlling**

3. *Your potential curate's character*

a. From the list below identify what you see as their major strengths. Put a circle around them.

b. From the list below identify the areas you think they might need to work on.

- **Willing to learn**
- **Flexible**
- **Secure in yourself**
- **Realistic**
- **Engaged**
- **Confident**
- **Self-motivated**
- **Responsible**
- **Resilient**
- **Relational**
- **Self-aware**
- **Balanced**

4. *Relationship*

a. What attributes do you want to be part of your curate-incumbent relationship?

- **Loyalty**
- **Honesty**
- **Openness**
- **Genuine concern**
- **Tolerance**
- **Respect**
- **Kindness**
- **Robustness**
- **Flexibility**
- **Empowering**
- **Mutuality**

Are there any other factors you are looking for?

b. From your knowledge of your potential curate:

- How good would your communication with each other be?
- Could you laugh and cry together?
- Could you retain proper boundaries?
- Could you manage conflict well?

APPENDIX 13: PROMOTING FLOURISHING IN CURACY: CURATES

Reflection Triggers

An interview study with a regional group of Diocesan Directors of Ordinands identified five key elements that help promote flourishing in curacy:

- The context of ministry
- Spirituality of curate and incumbent
- Character of curate and incumbent
- Relationship between curate and incumbent
- Clear systems in place relating to expectations and process

These findings need further research. However, this will take time and funding. In the meantime it is hoped that by sharing the expertise of the study group, potential curates and training incumbents can be helped to consider factors that might impact on flourishing in curacy and what might be done to consolidate areas of strength and cultivate areas in need of development.

The short reflection triggering questionnaire has been designed for your own private use as an ordinand. It aims to get you to consider your own spirituality; your character and that of your Training Incumbent; the Training Incumbent-Curate relationship and your awareness of the systems surrounding the curacy process.

It has been reviewed by ordinands at Ridley Hall who were about to start curacy. It was considered a useful tool that could be used prior to the matching process.

Ordinand questions to consider

1. Spirituality

- a. How well established is your pattern of daily prayer? How would you describe it?

- b. How well established is your Rule of Life? How would you describe it?

- c. How will your spirituality fit with that of your potential incumbent and parish?

- d. What might need to be put in place to enable your relationship with God to flourish?

3. *Your potential incumbent's character*

- a. From the list below identify what you see as their major strengths. Put a circle around them.

- b. From the list below identify the areas you think they might need to work on.

- c. If you are unsure what any of the terms mean talk over with a colleague and consider how they might be relevant to curacy before you complete the form.
 - **Willing to learn**
 - **Flexible**
 - **Secure in themselves**
 - **Realistic**
 - **Engaged**
 - **Emotionally Intelligent**
 - **Appropriate use of power**
 - **Encouraging growth**
 - **Self-disciplined**
 - **Reflective**
 - **Generous**
 - **Affirming**
 - **Mature**
 - **Permission giving**
 - **Not jealous**
 - **Not controlling**

4. *Relationship*

- a. What attributes do you want to be part of your curate incumbent relationship?
 - **Loyalty**
 - **Honesty**
 - **Openness**
 - **Genuine concern**
 - **Tolerance**
 - **Respect**
 - **Kindness**
 - **Robustness**
 - **Flexibility**
 - **Empowering**
 - **Mutuality**

Are there any other factors you are looking for?

APPENDIX 14: POSSIBLE CRITERIA FOR EVALUATION OF THE USE BY ORDINANDS OF APPENDIX 13

Question number	Question
1	Does use of this document result in ordinands seriously considering their own character and spirituality and how this will impact on curacy?
2	How does the use of this document complement the use of the formation criteria?
3	How much does this document empower ordinands in considering how the character of their incumbent will work towards or militate against flourishing?
4	How much does it equip ordinands to consider the nature of the possible TIC relationship before agreeing to a Title Post?
5	How much does it equip ordinands to consider their and others' expectations of curacy?

APPENDIX 15: RELATIONSHIP

Reflection Triggers

An interview study with a regional group of Diocesan Directors of Ordinands identified five key elements that help promote flourishing in curacy:

- The context of ministry
- Spirituality of curate and incumbent
- Character of curate and incumbent
- Relationship between curate and incumbent
- Clear systems in place relating to expectations and process

These findings need further research. However, this will take time and funding. In the meantime it is hoped that by sharing the expertise of the study group, potential curates and training incumbents can be helped to consider factors that might impact on flourishing in curacy and what might be done to consolidate areas of strength and cultivate areas in need of development.

This reflection trigger list identified different aspects of the Training Incumbent-Curate (TIC) relationship that can be considered individually, in a supervision meeting, or in a joint curacy review meeting with the DDO.

1. How would you describe your TIC relationship?
How flexible is it around different modalities?

- Fellow pilgrim
- Mentor
- Apprentice/Master
- Supervisor/Supervisee
- Trainer/Trainee
- Role model
- Other description

2. How would you rank order these attributes of your TIC relationship?
How might your TI / curate rank order them?

- Loyalty
- Honesty
- Genuine concern
- Tolerance
- Respect
- Kindness
- Robust
- Flexible
- Empowering

- Mutuality

3. How would you illustrate good communication in your TIC relationship?
 - How would you illustrate bad communication?
4. Are you able to 'laugh and cry' together? Is this desirable?
5. How much down time is spent in
 - Supervision
 - Praying, worshipping and studying scripture together?
 - Down time?
 - Informal conversation?
6. What boundaries have been agreed?
7. When have you had to manage conflict and how has this been done?