

Vocation, Formation, and Transformation

Annual Report on Training for Ordained Ministry

2017/18





Julian Hubbard, Director of Ministry Division

As part of Renewal and Reform, we are working together with colleagues in dioceses and ministerial education to nurture vocations to ministry, lay and ordained, and enable the selection and training of ministers who are missional, adaptable and collaborative.

We are also working to ensure that ministerial education funding responds to the needs of mission and the requirements of dioceses.

Achieving these aspirations means partnership with dioceses and theological education institutions (TEIs). This includes conversation about the future of training. In 2018 we will invite participation in conversations on a shared vision for training and the ministerial education sector. These will shape the future direction and priorities of the Ministry Council and its work on behalf of the House of Bishops and in refining the funding arrangements introduced in September 2017. A confident, responsive and engaged ministerial education sector is crucial to the renewal of ministry.

The report shows the very welcome annual increase of 14% in the number of those entering training, especially younger ordinands and women. The Council recognises this increase as the fruit of faithful prayer and work across the dioceses.

We turn in 2018 to how we sustain this increase and continue developing in diversity and quality. There are challenges about forms of ministerial education, balance between local and national needs, the place of cooperation in the TEI sector, how dioceses and TEIs work together to improve training, and how the next stage of increase will be funded in the medium and long term.

I hope this report will help to celebrate what you have already achieved and guide our thinking and planning for the next stages of our work.



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Ian McIntosh, Head of Formation

Ministerial education is about formation, of which all talk must begin with God's loving relationship to creation. We are formed to enable the Church to participate in the mission of God in the world which is, amongst other images, a gracious invitation to discover and join in with God's work in creation.

It is a vision of life in all its fullness, with a particular focus in the life and community of the Church, which is both a sign and a sacrament of the kingdom of God, rooted in the world, and with a purpose to discover 'God's preferred and promised future.'

Formation for ordained ministry is fundamentally rooted in formation for discipleship in the body of Christ. The ordained are called as much as any disciple to identify with Christ and with those he identified with. The ordained share with all disciples the particular intimacy with Christ to which they are called to sustain through prayer, study of God's word, and the Eucharist. They share with all disciples the sacrificial identity from handing over one's life to Christ.

What marks out the ordained is the particular form of accountability and responsibility to the Church. There is a responsibility to nurture and enable the discipleship of the whole people of God through preaching and teaching. This is deeply rooted in the scriptures and the tradition of the Church. It connects to and reflects from the life of God in the world. There is a public identification in representing God's call to all humanity as the whole Church witnesses to the reconciling love of God in Christ.

The context the Church inhabits demands that formation give particular attention to the embrace of those who are different. It is a commitment to the love of neighbour seen in working for justice and the common good, and a missionary imagination that can watch for signs of what God is doing in the world. There is an identity of joy and an abundance of faith in the rich diversity of gifts Christ gives to his Church. Such joy and faith arise from the trust God places in disciples to be co-builders of God's kingdom on earth.

Formation for ordained ministry happens in community, where the tension between ministerial holiness and ministerial effectiveness is held together. It takes time to develop this formational character.

This summary is based on the ongoing discussions of the theological development working group, part of the resourcing ministerial education process set up by Ministry Council.

A number of interrelated questions arise from this theology of formation, including:

- What are the implications on **the role of community** within the formational process? The traditional priority has been the importance of formation through a residential community, which remains vital for the life of the Church.
- What is the place of **the wider world** in the formation of ordained ministers? Might there be a genuinely reciprocal relationship between theory and practice which allows genuinely situated learning?
- What kind of **curriculum** might arise from this? The vision of *paideia* is hopeful but also offers a challenge to the ways in which much theological education is still dependent on traditional modes of learning.
- What does it say about **institutional life**? The research the Church has done on pathways concludes it is good to affirm the three modes of training.

Growing Vocations



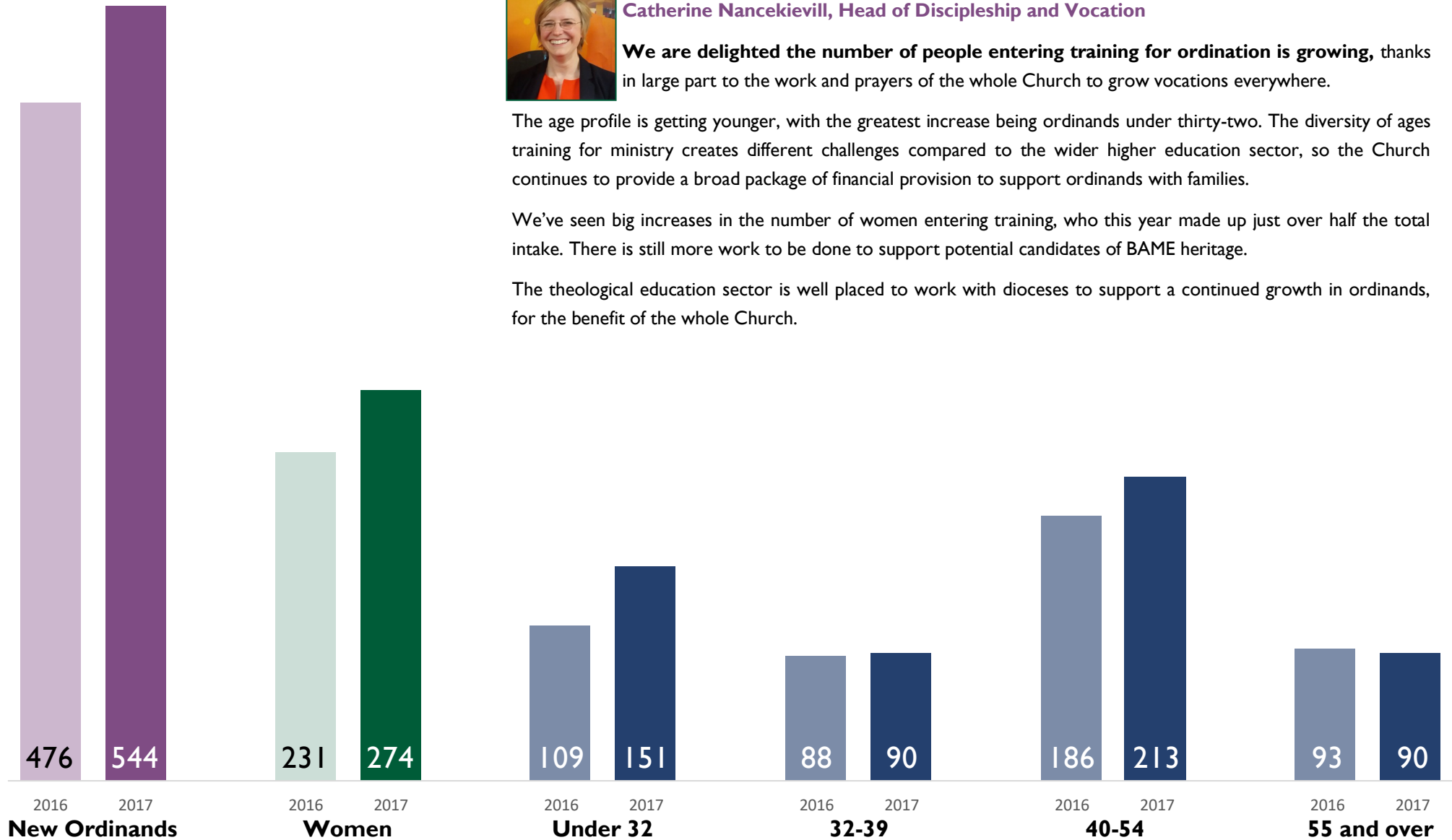
Catherine Nancekievill, Head of Discipleship and Vocation

We are delighted the number of people entering training for ordination is growing, thanks in large part to the work and prayers of the whole Church to grow vocations everywhere.

The age profile is getting younger, with the greatest increase being ordinands under thirty-two. The diversity of ages training for ministry creates different challenges compared to the wider higher education sector, so the Church continues to provide a broad package of financial provision to support ordinands with families.

We've seen big increases in the number of women entering training, who this year made up just over half the total intake. There is still more work to be done to support potential candidates of BAME heritage.

The theological education sector is well placed to work with dioceses to support a continued growth in ordinands, for the benefit of the whole Church.



The growth in ordinands is not evenly spread. The five dioceses of Liverpool, Oxford, Bath and Wells, Chichester and Gloucester account for over half the total increase. Looking at total numbers, the five dioceses of London, Oxford, Chelmsford, Southwark and Chester account for almost thirty percent of all starters.

However, many other dioceses have seen substantial relative growth, which should not be overlooked. The first steps towards a culture of vocation are not easy.

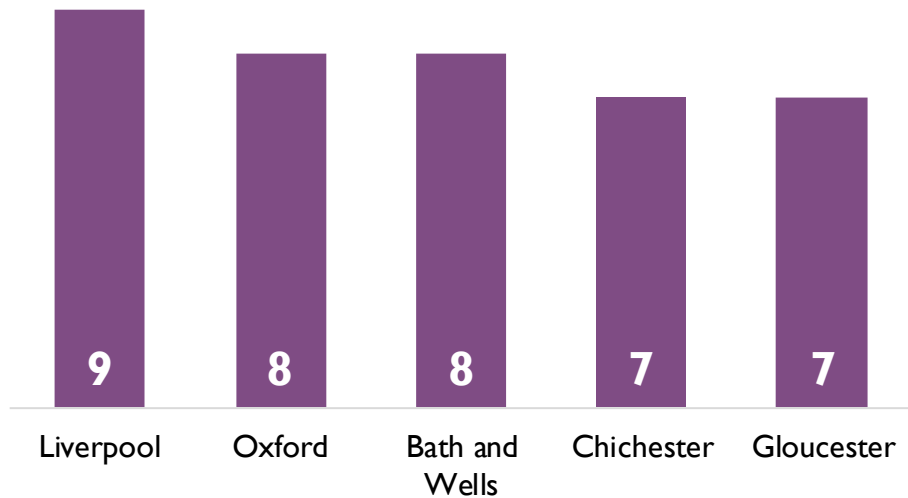
Some dioceses will have strong relations with particular Theological Education Institutions (TEIs), whilst others will send ordinands anywhere in the country.

Constructive relationships between TEIs and dioceses, particularly in vocations work, are crucial to the continued flourishing of the ministerial education sector.

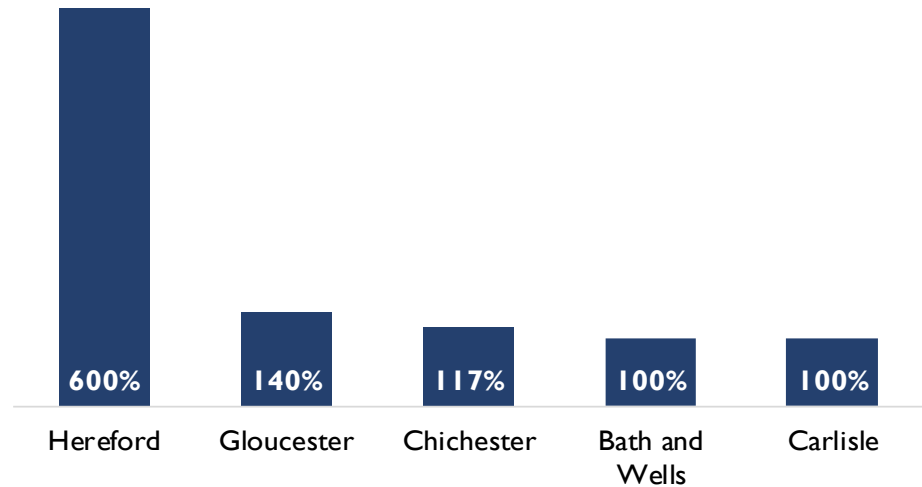
This could include hosting a day for people exploring vocations; arranging for ordinands to preach about vocation in parishes (especially on Vocations Sunday), or offering short courses for those exploring what God is calling them to.



Total ordinands



Numerical Growth



Percentage Growth

Growing Vocations



Mike Smith, Ministry Experience Development Officer

The Ministry Experience Scheme is quickly becoming a major pillar in our vocations work, helping young people discern what God is calling them to do, and giving them a basic foundation in practical theology.

Over ninety percent of participants report an increase in vocational clarity, with an average of forty percent going on to attend selection for ordained ministry, with many others pursuing lay ministry or other Christian vocations.

What's more, our selection team say those who have taken part in the Ministry Experience Scheme arrive better prepared, with a far greater understanding of what ministry will be like.

Eighty three young people are taking part this year (2017/18), up from sixty three last year, with a forecast to reach one hundred and twenty next year.

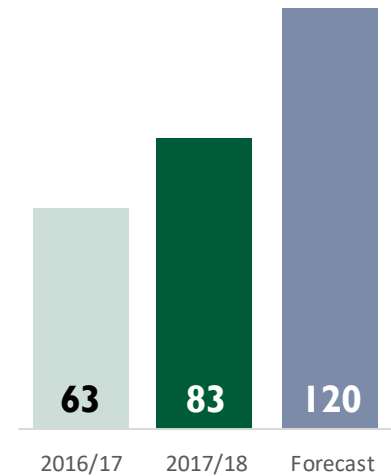
The number of dioceses involved continues to grow. Twenty one are now offering the Ministry Experience Scheme, an increase of fifty percent from last year. We aspire to have thirty two dioceses taking part next year, and we are encouraging active involvement from TEIs as well.

Getting involved: how the theological education sector can help

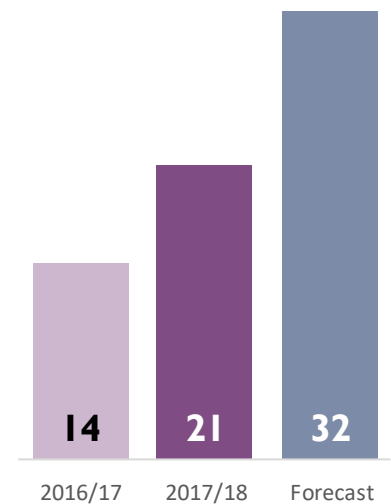
- Partnering with a diocesan led Ministry Experience Scheme: We want every participant to benefit from the education on offer at neighbouring TEIs.
- Running a Ministry Experience Scheme placement directly: Until now the Ministry Experience Scheme has always been diocesan led. We are piloting the project in a youth centre and a theological college, so we'd be keen to expand on this if successful.

The Ministry Experience Scheme offers a year placement in churches around the country for young adults (aged 18-30) to test God's call, whatever that may be.

Participants benefit from practical experience, theological learning, and an abundance of opportunities for personal reflection and growth.



Participants



Dioceses



Ian McIntosh, Head of Formation

Selection continues to be run nationally, to ensure the quality of candidates, and enable the whole Church to have confidence in those entering training.

We have planned to run forty eight selection panels (BAPs) throughout 2018, up from the forty five held in 2017, to allow for a further increase in candidates. We'll also be running multiple panels back to back during the busiest period to meet diocesan demand.

We run regular training events for BAP Advisers and Diocesan Directors of Ordinands on the selection criteria and paperwork, to ensure panels run smoothly and candidates come well prepared. Keep an eye on the Church of England website for information.

Extensive work is also taking place on the Future Clergy Review, in preparation for renewed selection criteria and processes to be introduced in 2019.



Vanessa Hadley-Spencer

I was apprehensive about selection, but excited as well. I was well prepared and just trusting God the whole time. I'd got used to living in the maybe, the sense of openness to it, and God steering it and how it would work, and letting God sort things out rather than trying to drive it myself. Trusting God had started to happen.

Selection is the strangest interview you'll ever have! There's no quota, and no sense of you being set against each other. You're just all there, all questioning, all seeking, all exploring and all of you trying to discern God's calling, so it's actually quite special. The other people were lovely and we all helped each other at different times. It was nerve-wracking but I relaxed towards the end of it and actually it was ok.

My advice to anyone exploring their vocation is to trust God. That's the biggest thing I learnt over my journey: learning to trust. Not being afraid. Not coming up with all the reasons why not, but opening yourself to it. If people are thinking about it or exploring it, I'd say go for it. You don't have to be ready now, you don't have to be perfect.

Vocation

Ministry within the Church of England

Spirituality

Personality and Character

Relationships

Leadership and collaboration

Faith

Mission and evangelism

Quality of mind

Richard Springer

I enjoyed my training. It was in my time there that I reflected at depth on more sacramental forms of worship.

On placement I was in an Anglo-Catholic parish, which for me made some important connections between my childhood Afro-Caribbean Pentecostal church, and this Anglo-Catholic worship. I admired that it did not chase culture, but actually felt different to what you do with the rest of your week, there is an other-worldliness that reflected some of the mystery of God.

I explored that much more, and by the time I left to become a curate I ended up in a church closer to the Anglo-Catholic tradition than the Open Evangelical church I was sent from.



Keith Beech-Gruneberg, Pathways Adviser

All ordinands train at accredited institutions, other than in the most exceptional circumstances.

Ordinands normally train on either a three-year part-time or full-time pathway, or a two-year full-time pathway, unless they already have significant prior learning. Three-year full-time pathways remain well used, particularly for younger ordinands.

For this year's intake, all but five Band One candidates will achieve a BA or higher by the end of their training, of whom three are training for assistant ministry. All but six candidates for incumbent ministry will have a diploma of higher education or above by the end of their training.

Seventy three ordinands starting this year are at a TEI with an agreed exemption from Common Awards, and eighty one approvals were given for individual pathways (nineteen by the full panel, and sixty two by Ministry Division staff on behalf of the panel).

No ordinand is doing less than one academic year of training. Four ordinands are doing just one year of full-time training and seventeen are doing a one-year part-time pathway, all of whom have prior qualifications in theology and/or substantial ministry experience.

Candidates for incumbent ministry almost always achieve a diploma of higher education, a bachelor's degree, or a higher award in theology/ministry. Candidates for assistant focus generally achieve a diploma of higher education.

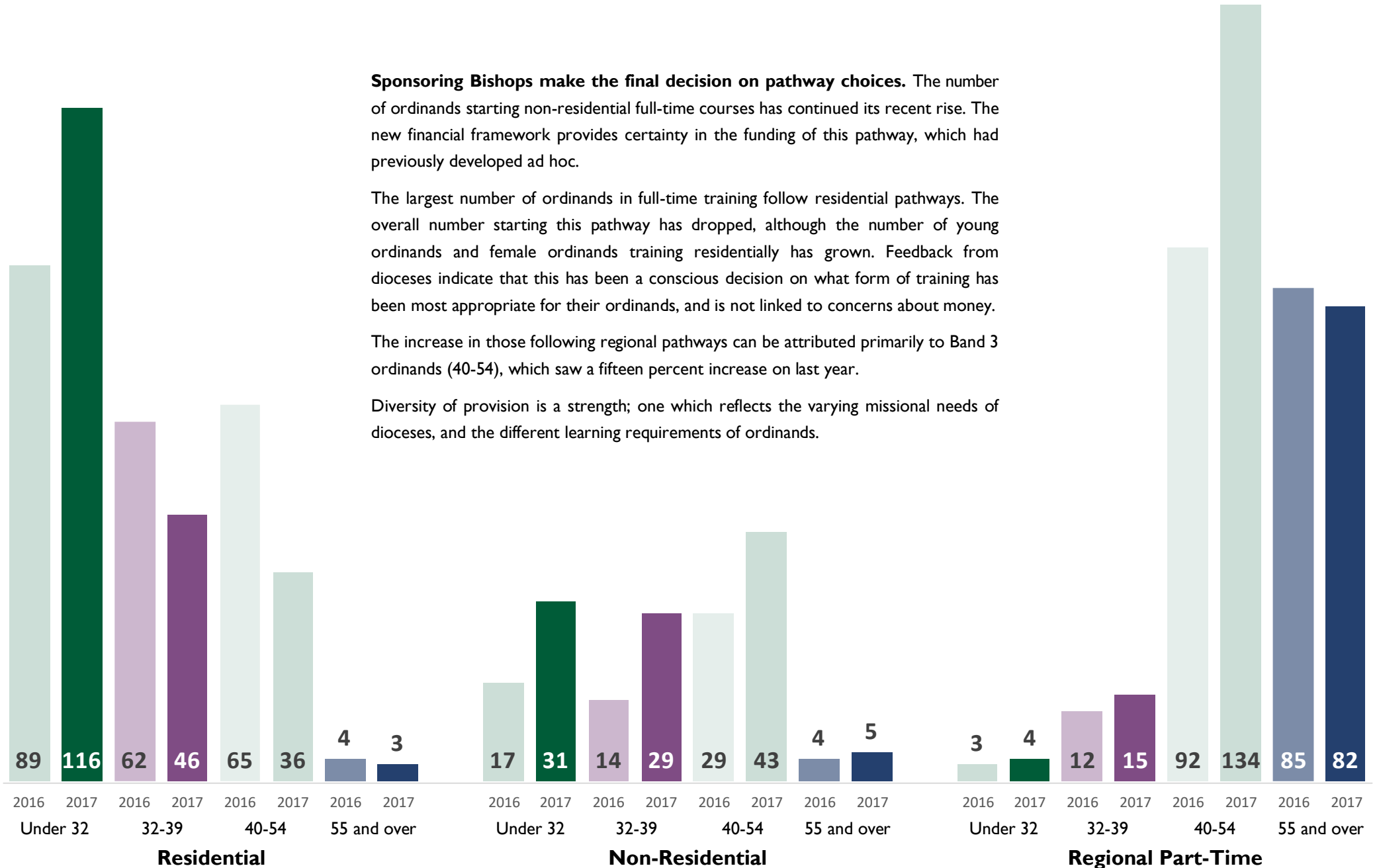
Pathway Choices

Sponsoring Bishops make the final decision on pathway choices. The number of ordinands starting non-residential full-time courses has continued its recent rise. The new financial framework provides certainty in the funding of this pathway, which had previously developed ad hoc.

The largest number of ordinands in full-time training follow residential pathways. The overall number starting this pathway has dropped, although the number of young ordinands and female ordinands training residentially has grown. Feedback from dioceses indicate that this has been a conscious decision on what form of training has been most appropriate for their ordinands, and is not linked to concerns about money.

The increase in those following regional pathways can be attributed primarily to Band 3 ordinands (40-54), which saw a fifteen percent increase on last year.

Diversity of provision is a strength; one which reflects the varying missional needs of dioceses, and the different learning requirements of ordinands.





Liz Graveling, Research Officer

Overall most ordinands tend to report positive levels of wellbeing, the initial results of our Living Ministry research project have found.

Building on our 2016 Initial Ministerial Education research, Living Ministry uses a range of measures to assess physical, mental, relational, and vocational wellbeing.

Family and friends were consistently reported as sources of support most beneficial to flourishing in ministry. However, the nature of ministry and ministerial training can create obstacles to developing and maintaining these relationships.

Overall two thirds of ordinands felt financially ok or comfortable, around one in ten reported financial difficulty. Living accommodation tied to one's post or training was reported as less adequate and more stressful than non-tied accommodation. Over one third of ordinands responding to the survey reported living in tied accommodation. Retirement provision emerged as a major concern, with many respondents envisaging being dependent on sources beyond those provided by the Church.

Looking ahead to the nature of their future ministry, the expectations of current ordinands are fairly close to the reported reality for those currently in their first post. Interestingly though, ordinands often expect the demands of ordained ministry to be higher than that reported by those currently serving in ordained ministry.

A noteworthy finding, though statistically inconclusive, was that higher numbers of ordinands expect to work in a church plant or fresh expression of church immediately after curacy than the number who currently do so as a first post. The increased anticipation of church plants appears to be related to the introduction of non-residential training (context based), but whether it reflects unrealistic expectations of future church contexts or a shifting church landscape remains to be seen.

We'd encourage to follow the results of this research, published through the Church of England website, and reflect on what it means for your work.

Launched in 2017, Living Ministry is a ten year longitudinal research project asking:

What enables ministers to flourish?

How do people develop throughout their ministry? And what does it mean to live out our vocation?

We're following a large sample of specific cohorts, tracking their experience of training and ministry.

Smaller focus groups and interviews will provide the detail, capturing the different perspectives of particular topics.

Living Ministry



Ian Barnetson, Head of Resources

Resourcing Ministerial Education (RME) represents a major change in the financing structure for ministerial education, which has been implemented relatively smoothly.

The aggregate cashflow surplus and the number of cashflow surplus dioceses is greater than anticipated, but there is no clear rationale for changing the arrangements at this stage. We believe this surplus has come from caution rather than from dioceses being constrained financially. We have not received any evidence that ordinands have been prevented through finance from following the appropriate pathway.

Older ordinands following two year residential courses have been supported by transition funding in cases where the diocese is in deficit.

We will continue to carefully monitor the implementation of RME and will likely be issuing guidance to encourage dioceses to spend the money allocated to them on initial ministerial training.

£5.7 million has been paid out in Block Grant funding, with almost all applications from dioceses received on time.

Block grant per ordinand

Age Range	Band	Block Grant for 2017/18 (£)	Tuition costs for 2017/2018 (£)	Average basic allowances for 2017/18 (£)	Payable for (Years)	% of band following typical pathway	Block Grant coverage % of band
<32	Band 1	15,396	8,575	6,821	3	65	99
32-39	Band 2	15,396	8,575	6,821	2	64	93
40-54	Band 3	6,582	5,950	632	3	47	66
55+	Band 4	6,582	5,950	632	2	45	63

Resourcing Ministerial Education offers dioceses greater flexibility and accountability in the way training money is spent.

The purpose of RME, as set out by Synod, is to increase the number of ordinands, especially younger ordinands, to provide greater transparency between training decisions and financial outcomes, to operate with simplicity and certainty whilst ensuring fairness to dioceses, ordinands and TEIs, to maintain mutual support across the dioceses, to avoid transitional turbulence during early years of implementation, and to support the mixed economy of TEIs.

Diocese are paid a Block Grant, based on the number and ages of their ordinands. The grant generated by an individual does not all have to be spent on that individual’s training. Rather, any surplus can be used to meet the needs of other ordinands, or carried over into subsequent years.

Across the three years of this cohort, the dioceses in aggregate are anticipated to be in surplus for £1.3million, which is nine percent of the total Block Grant funds provided.

Overall, thirty one dioceses are expected to be in surplus, with twelve in deficit. The scale of aggregate surplus has been greater than expected, possibly due to dioceses being cautious with the way money is spent. Dioceses sponsoring greater number of ordinands tend to have greater surpluses, but it is too soon to know if this is a causal relationship.

Block Grant funding is there to support ministerial education, so there is a need in future years to encourage dioceses to invest it in this way.



Julian Hubbard, Director of Ministry Division

2018 is an important year for the ministerial education sector, as we seek to capitalise on the growth we have seen. We will continue to monitor the implementation of the new financial arrangements, taking on board any feedback as we do so. We also look forward to continuing our wider conversation about the future of the sector, that we may faithfully respond to the challenges and opportunities presented to us.

February

The Ministry Council will review the outcomes of the new RME arrangements, to determine whether any adjustments might be needed for 2018-19. Ministry Council will also consider the wider issues around ministerial education raised through discussion with stakeholders, and how to take the conversation forward.

February to September

We're inviting participation in regional conversations on the future vision for ministerial education. These will include representatives from regional bishops' meetings, local TEIs, diocesan staff, Ministry Council members, and Ministry Division staff.

May

In light of the conversations held so far, the Ministry Council will focus on priorities and future directions for its work around ministerial education.

June to September

The outcomes of our conversations so far and the May Ministry Council will be communicated to partners.

November

The Ministry Council will review what has been learnt and consider the implications for policy and strategy in preparation for the next annual review of ministerial education. All TEIs will be invited to attend this review, along with representatives from regional bishops' meetings and diocesan staff.

The harvest is plentiful, but the workers are few.
Ask the Lord of the harvest, therefore, to send out his
workers into his harvest field

Luke 10:2

