

# **The General Synod**

## ***Formation for Ministry within a Learning Church – reviewing progress***

**June 2005**

This paper reviews the process of implementation both nationally and in the regions of *Formation for Ministry within a Learning Church* (often referred to as the Hind report) in the context of recent trends in ministry and training. It charts what has happened over the past two years and invites Synod to endorse a way forward which holds firm to the principles already agreed while allowing some greater flexibility within regions than was originally envisaged.

### **1 Current trends in the theology of mission and ministry**

- 1.1 The report *Formation for Ministry within a Learning Church* was amended and approved by the General Synod in July 2003. It outlines a remarkable vision of the Church in its calling to participate in God's mission in the world and set in motion an unprecedented series of changes designed to strengthen our provision of training. The report seeks to support the people of God in their discipleship and to equip clergy and Readers in their ministries. It asks groups of dioceses to work together in a new way and, with ecumenical partners and our training institutions, to create new patterns of training and to enable lifelong learning.
- 1.2 This vision and the movement to working collaboratively within regions represent a major cultural change which seeks to value and integrate the strengths of a range of diverse parties. Such a major programme of development will take some time to bring about and it is perhaps not surprising that the rate of implementation has been different across the regions. However, real progress on this work is being made and is summarised in this report.
- 1.3 The report of 2003 starts from some key theological convictions. In keeping with the Biblical witness, it affirms the Church as:
  - part of God's purposes of creation and redemption;
  - the common royal priesthood of the people of God which is called to participate in Christ's ministry, serving God's purposes in the world; and within which there is an ordained ministry which has a distinctive role to play;
  - a 'school of theology': knowledge of God and of the things of God come through being incorporated into the body of Christ. Consequently the Church is a 'learning Church'. Learning and development are an integral part of the Christian life for lay and ordained;

- both valuing patterns of ministry that currently exist and complementing these with new patterns which are responsive to the mission of God in the world. (*Formation for Ministry within a Learning Church*, pp. 28-35)
- 1.4 Building on this last point, it is important to flag up important developments within ordained and lay ministry. As a Church we need to reaffirm the three-fold order of ministry, while developing the diversity of expressions of that ministry which are required to be properly responsive to God's call in today's world. The last few years have seen an increased diversification of forms of ministry. Traditional stipendiary ministry, chaplaincy ministries and well-established patterns of non-stipendiary ministry continue to be vital. In addition, we have seen the growth of local ministry of various sorts (lay teams; OLM), part-time stipendiary, house for duty and various forms of youth ministry.
  - 1.5 Building on the impetus behind *Mission Shaped Church* (2004), further thought has been given to 'pioneer ministers', those who will minister in new church networks and contexts. The challenge for the next couple of years is to encourage these new ministries and in a way that will enhance the three fold order of ministry. Work needs to be done on the ground to foster the vocations of individual candidates in new settings and at national level for guidelines on this new ministry to be completed and presented to the House of Bishops for review and approval.
  - 1.6 The House of Bishops has now approved the work done by the Ministry Division on new categories for selection. Following criticisms in the General Synod of the current categories of sponsorship which refer to stipend (stipendiary, non-stipendiary), new categories are being introduced in September 2005 which at the category level distinguish only between ordained ministry and accredited lay ministry.
  - 1.7 At the time of sponsorship a projected 'focus' of ministry will indicate the type of ministry intended for the title post. The focus of ministry could be OLM, pioneer ministry, or of course for a stipendiary or non-stipendiary title post. This welcome development underpins our commitment to the three fold ministry to be exercised in a variety of ways, in line with the needs of the mission of the Church.

## **2 Developments in ministerial training**

- 2.1 As we turn to ministerial training, it is helpful also to take a longer view. The last thirty years have seen rapid changes in the development of ministerial training. The most important factors have been the changes in the age profile of ordinands and in numbers of men and women. Three main points need to be noted:
  - i) **The overall numbers of those being recommended for training have increased.**
  - ii) **The age profile of those recommended has changed markedly.** In 1975 63% of candidates were in the 20-29 year old group while today 13% of those recommended are under 30 (2004 figures). The largest group of ordinands is now the 40-49 year olds (30%), with the next largest the 50-59 year olds (28%).

- iii) **Equally important is the growth in the number of women candidates.** Thirty years ago there were 43 women recommended for the ministry then open to them (9% of the total of recommended candidates). By 2004 this had risen to 279 (50%).

The thirty year picture of vocations to ordained ministry by age is given in Appendix 1 and the last fifteen years by gender in Appendix 2.

2.2 These changes in the age profile of ordinands and in the numbers of men and women coming forward have been accompanied by a number of other important changes.

- i) **The numbers of candidates training on courses in a part-time mode has risen** and for the last quarter of a century this has included candidates for stipendiary ministry; candidates in their 40s and 50s, and women candidates, have been in general more likely to train in a part-time mode;
- ii) **There has been a decline in the numbers in colleges;** with currently 501 ordinands spread between 12 theological colleges (or 682 total full-time students, including candidates for ministry in other churches and independent students). This drop has left some colleges with low numbers. In the current year, four English colleges have 40 or less full-time students, though in some of these institutions important groups of ordinands training in a part-time mode need to be taken into account.
- iii) **The number of OLM candidates rose steadily through the last decade** to around 200 and has dropped back in the last four years to 170. The thirty year picture and the current numbers of ordinands in colleges, courses and OLM schemes are given in Appendices 3 and 4.

2.3 In the same period there have also been important developments in other areas of training:

- **Growth of diocesan lay ministry training and continuing work in Christian adult education;**
- **The growth of provision of diocesan CME both in the immediate post-ordination years and for later stages of ministry.** In the last few years a few dioceses have begun to offer CME that is accredited by an institute of higher education.

Many of these are good developments. At the same time they have led to the situation which formed a key theme of *Formation for Ministry within a Learning Church: we find ourselves in a situation with too many, small training institutions/diocesan training departments and, in most cases, with little substantial coordination between them. This is not simply or even primarily a cost issue. The proliferation of institutions raises important issues about quality. There is also a separate concern about the danger of losing theological resource as a result of the rapid shrinking of the theological college sector on which we comment further below. These factors have led to an urgent need for change to make the best use of our human and institutional resources and to reshape them so that they best serve the Church's mission.*

### 3 Main themes of *Formation for Ministry within a Learning Church*

- 3.1 As a Church our overall aim is to reshape our resources in order to make a stronger, more creative contribution to the mission and ministry entrusted to us in the coming decades. We seek to do this by improving training for lay discipleship, lay ministry including Reader ministry and for ordained ministry. Specifically we seek to pick up the key principles in *Formation for Ministry within a Learning Church* and its implementation in *The Final Report on Regions*<sup>1</sup>:

**A learning Church:** as a 'school of theology', learning and formation for a variety of types of service should extend to all the people of God, as well as to those called to specific ministries.

**Education for Discipleship:** high quality theological education should be offered across the church to at least Higher Education Level 1 (year 1 of a degree course) both to lay Christians and to those considering a call to ministry of various sorts. With regard to potential ordinands, this learning should be available, but would not be a mandatory requirement as it is recognised that candidates vary in their needs and availability for learning.

**Lifelong learning:** training for any form of service or ministry cannot be limited to initial training but must continue on a lifelong basis. In order to model this and to raise the level of achievement in initial training, there is to be a new form of Initial Ministerial Education which encompasses a pre-ordination and a post-ordination phase until the end of the fourth year of ministry, to then be followed by regular CME.

**Greater flexibility in pathways through training in order to equip candidates for ministry:** the Church has asked to move away from a 'regulations' approach to one that looks at the best pathway for the training of the candidate for his/her ministry. There are also plans to open up new opportunities for mixed-mode training (for example combining part-time training with a period in college).

**Working ecumenically:** the original report calls for a sharing of resources with other churches. The Methodist Church and the United Reformed Church were members of the original working party and have worked together with the Church of England on defining the training regions and on the task group reports (see below). The national Steering Group also has representatives of the Roman Catholic church and the Baptist Union. We are seeking to implement the report in the regions with our ecumenical partners wherever possible.

**Partnership on a regional basis:** the report calls for partnership between dioceses with their training departments, partner churches, colleges and courses and appropriate institutions of higher education (universities and church colleges of HE). These new partnerships are needed to bring together valuable but overstretched training resources and to enable IME and CME practitioners, Reader trainers and Adult Educators to work together on new patterns of training to equip the Church for its mission. The number of

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<sup>1</sup> *Formation for Ministry within a Learning Church* set out the general principles including the principle of a regional approach but did not define the regions themselves. These were the subject of Sir Philip Mawer's report and of follow up work in the Northern province. The Mawer report was approved by the House of Bishops' Standing Committee on behalf of the House in April 2004.

regions has now been agreed in the light of the *Final Report on the Regions* and follow up work in the North, resulting in eleven partnerships which give country-wide coverage. The implementation of the report is also bringing about helpful institutional change. Examples include the coming together of colleges and courses to make for a stronger institutions and also working toward the aim of one provider of part-time ordination training per region. (We often use the language of 'course', though the provider could be part of a college-course partnership.). These helpful developments have begun to happen, with details being set out in section 7 below. These changes are being negotiated properly with the affected institutions on a case-by-case basis.

**Research as a contribution to the mission of the Church:** the report sees the potential to improve the quality of teaching by enabling staff to undertake research and further to inform the Church's own thinking in important areas of theology, mission and ministry.

**Good quality training within proper financial boundaries:** our overall aim is to seek the most appropriate forms of training for the candidates coming forward within the budgetary constraints agreed by Synod. As a result we are primarily seeking a strengthening of training for the Church, not a saving of money, and therefore a better structure with proper financial boundaries. At the same time there continues to be scope for savings as institutions enter into partnerships and share educational, administrative and financial services. The original goal was for 7.5% savings in the academic and administrative staff costs and while this continues to be a goal, it is clear that savings will take longer to achieve than first intended as more time is needed to form regional partnerships. In the event this has been balanced by the reduction in the overall Vote 1 budget as candidates have increasingly followed less expensive non-residential patterns of training. As usual the costs will be brought to Synod on an annual basis in the Vote 1 budget. In this connection the Ministry Division Finance Panel is concerned to see that proper synergies and economies of scale produce value for money and quality training within the resources that are available.

#### **4 Progress in implementation**

- 4.1 As indicated to the Synod in July 2003, our aim in implementing the recommendations of the report is to seek to work towards a nationally and regionally appropriate structure, not a straightjacket. As time has gone on the need for genuine flexibility to take account of circumstances in each locality has become more apparent. In implementation we need to be guided by the principles in *Formation for Ministry within a Learning Church* and the follow up reports while taking into account the woof and warp of local situations. The original report and its implementation has been negotiated in detail with the wider Church and with the affected parties. While this has taken time, this has been a positive feature in itself, reflecting both our commitment to devolved patterns of authority and the need to engage with a large number of stakeholders. It is not therefore a surprise that there has been adaption and change as we have worked hard to implement the original report in a responsive way, both at a national level and in the regions.

- 4.2 Principled implementation taking into account the stakeholders was also re-emphasised in the House of Bishops' debate on implementation in October 2004, with guidance being given to the Ministry Division in its implementation work. The main themes of that debate were:
- the key principle of partnership;
  - a light touch for emerging regional structures - partnerships with a small 'p';
  - the need to grow sufficient organisation for effective change;
  - to allow for development of partnerships which will take some time.

These themes will continue to guide the process of implementation.

- 4.3 We would wish both to acknowledge the hard work that has been done to get implementation underway and the difficulties of the task. The report of 2003 identified the two major current fault lines between: (a) provision for lay training and for the ordained and (b) between pre-ordination training and CME. Moving towards regional working to address these problems calls for new ways of thinking and the forming of new relationships. Preparatory work among Church leaders and trainers has taken time and energy, and has added a substantial piece of business to already heavy workloads.
- 4.4 The 2003 report intended that any changes that arose as a result of the report should be broadly cost neutral in relation to the number of candidates being trained. Looking back and notwithstanding the need to maintain a strict financial framework, it may be that insufficient support has been available for this initial phase to complement funds raised within the region. For example some regions are looking to commission a survey of the training resources in a region or of potential growth points for collaboration in training.
- 4.5 In response to this point, the Ministry Division has now included this type of work as a category for which regions can make a claim from the funds set aside in the Vote 1 provision to meet the formation costs of new partnerships. It is hoped that the sums provided from the Vote 1 budget will act as seed corn money leading to a pooling of resources by the Ministry Division, the dioceses and other regional stakeholders to help with the formation of regional partnerships and to bring about the enhanced training opportunities.

## 5 Small theological colleges

- 5.1 Implementing *Formation for Ministry within a Learning Church* challenges all theological institutions to enter partnerships, in other words to share theological resources, teaching expertise and buildings and to look to teach students together where this is advantageous. There is a particular urgency in this for the small theological colleges since there has been a reduction from around 600 to 500 ordinands in the colleges in the two years since 2003, a decrease of 17% in two years. Indeed the estimates used to formulate the 2006 budget are based on a further predicted fall in the number in residential colleges. Against this background, **inevitably the implementation of the report has become entwined with the issue of the future of the smaller theological colleges.**
- 5.2 The key factors affecting the colleges are the long term trend towards part-time routes of training, as set out in 2.2 above, the desire to create more

flexible routes through training (for example, combining part-time training with a period in college) and the theme of partnership. As a result the colleges, like other providers, will need to move from being 'stand alone institutions' to institutes in partnership with others. (Some but by no means all already share staff or teaching with other colleges or courses in a substantial way.) From both an educational and financial point of view it is now clear that the older model of the entirely 'stand alone' college is no longer sustainable or desirable.

- 5.3 Without further change and development, the House of Bishops is likely to be faced with deciding whether some colleges still have sufficient critical mass to provide training to the necessary standard, with all the consequent pain and the possible loss of theological and material resources to the Church. However, the move to partnership is a real opportunity for the colleges to continue to make their unique gifts available to the Church and to serve the Church both nationally (including recruiting students from across the Church of England) and regionally.
- 5.4 Over these two years the Ministry Division has been conducting detailed conversations with the smaller theological colleges to this end. Options include college-course type mergers and merger or partnership with other theological institutions. Examples are given in section 7 below. This work needs to continue with urgency, as it will be vital for the Church to save theological resource and to develop a pattern of training institutions that serves current and future needs of the Church at reasonable cost.
- 5.5 The House of Bishops is scheduled to return to the issue of small theological colleges in January 2006. By then, a further year's intake of students will be known and time allowed for the regional partnerships to emerge. In October 2004, the House indicated that it wished the issue to be handled within the context of these emerging regional structures and not in isolation from them. In the meantime, an allowance of £150,000 is being made available within the 2006 training budget for one-off support for colleges in order for orderly changes to be made.

## **6 Developing the framework for implementation**

- 6.1. *Formation for Ministry within a Learning Church* sought to give a vision for the future and to set up out key principles to guide the Church's life in theological education for lay and ordained. The last two years have seen the development of this vision and these principles through the more detailed work of the implementation task groups. This work has been done in a creative spirit of ecumenical partnership with the Methodist Church and the United Reformed Church and is scheduled to be published later in the year. Draft versions of this work were widely circulated for consultation in December 2004 with helpful comments being made and with a general approval for the educational/ formational reports. (Copies of these draft reports are available to members of Synod on request to the Ministry Division.)
- i) The framework for **Education for Discipleship** has been developed in consultation with the Adult Education network and has sought to emphasise the goal of the learning of all the people of God, while at the same time ensuring that prospective ordinands or Reader candidates can benefit from this initiative:

- ii) **Reader training:** the task group has drawn up a common vision of good practice for Reader training within the Church of England and for Lay Preacher training within the Methodist Church and the United Reformed Church.
- iii) **Learning Outcomes for the ordination curriculum** have been developed for the new style pre- and post-ordination IME (initial ministerial education) and these have been approved by the House of Bishops. As a result we now have clear Church-wide goals in learning and formation for ordinands and for the recently ordained. The Learning Outcomes for this new approach to training are reproduced in Appendix 5.
- iv) Detailed work has been done on the implications of **the new IME for the post-ordination phase of training**. It seeks to bring together the vital training within the title parish, continued formal theological learning to enrich ministry and ministerial formation in these early years.
- v) The report of 2003 sought to bring about significant changes to the provision of training which taken together, and for equivalent numbers in training, would be **broadly cost neutral**. Since then, independently of the process of review and implementation, there has been a downturn in the numbers of candidates going to colleges and an increase of candidates training on the courses. The overall net effect has been a reduction in the size of Vote 1 in the order of £1.4m per year.
- vi) It is often asked whether the review of theological education is finance driven. The changes which are being brought about, for example the move to regional partnerships, result from the implementation of the **educational, formational and organisational principles** of the report of 2003, and have not been finance driven. At the same time, we are seeking to achieve value for money and the best outcomes for the Church's investment in training.

The Ministry Division Finance Panel is looking to establish a structure that will allow for the **individual institutions to continue to receive funding directly**, whilst at the same time building in a strategic capacity regionally. To this end, from the 2006 fee negotiation round, the Finance Panel is proposing to draw together the participating institutions within each emerging region so that discussions about the allocation of Vote 1 resources can take account of the regional as well as the national context. Another key point identified in the task group report on financial implementation was the need to establish a system of management accounting. This will bring together the figures from the legally separate institutions to provide comparable figures within the region.

- 6.2 The draft Governance report was also circulated for consultation in December 2004. While the paper contains much valuable material, the response to it indicated that elements of it are too prescriptive, particularly the implication of linear movement towards a unitary form of RTP. As a result it is to be revisited with a view to significant revision in line with the points made by the House of Bishops in October 2004 (para. 4.2 above). We wish to affirm that there is a proper variety and flexibility in the way that regions secure the necessary collaboration between dioceses, partner churches and training



institutions and so meet the fundamental vision and aims of *Formation for Ministry within a Learning Church*.

## **7 The regional picture**

- 7.1 In general progress is now being made in the regions, though this initial phase has in most instances taken longer than was anticipated

Tribute is to be paid to all those who have led this work in the regions described below. Leading this task has in all cases been an additional priority in already busy lives but also a rare opportunity to build mission-oriented and collaborative patterns of training for the future. Those who are leading enabling groups are mentioned below but it is just as important to flag up the substantial Methodist and United Reformed participation in the regional work generally, with Baptist and Roman Catholic co-working in some regions. **The following accounts have been provided by one of the lead players in each of the regions.**

### **7.2 South East**

The bishops and ecumenical church leaders of the region have asked a working group of representatives from each diocese/church to take forward the proposals. This working group has met together six times and has had three meetings with bishops and ecumenical church leaders. Much of this has been exploratory work discovering what is already happening in dioceses/churches. There are a number of different 'positions' vis-à-vis the RTP in the four dioceses and churches, some of which the group has begun to resolve. Because the dioceses and other churches have differing needs it is likely that they will adopt a portfolio approach to the initial stages of developing the RTP, a variety of options being available for each strand of training and formation. The bishops/church leaders have asked that the structure of the RTP should be kept as lightweight as possible.

In February 2005 the bishops/church leaders accepted from the working group proposals for three areas of work to be carried out by the working group:

- i) To research and offer detailed plans for the governance of the South East RTP as a strategic alliance;
- ii) To begin detailed conversations with colleges in the region towards identifying a primary provider to take forward detailed curriculum requirements, validation and accreditation collaboratively and with a good spread of geographical centres of learning.
- iii) To work out financial implications for the dioceses/churches.

The working group and others have had discussions with institutions of higher education (both Church and secular), and other colleges and courses in the region and others on the general principles for the RTP. These meetings have indicated a level of commitment to the concept of the RTP and a willingness to work together to develop it. Those responsible for Reader training in the four dioceses have met together and provided a single response from the region to the Reader Training proposals, again indicating a willingness to work together on these issues. The council of the South East

Institute for Theological Education, the part-time course which serves the region, has now broadly welcomed the concept of a 'South East Regional School of Divinity' as a development of the institute.

At its meeting in June the Working Group will be addressing details of governance and finance, and, in the light of progress so far, some precise routes forward for presentation to the bishops/church leaders at a meeting in July.

#### **7.4 South Central**

The church leaders of the dioceses, the Methodist Church and the URC appointed a delegated group led by the Bishop of Basingstoke. The delegated group reported initially in February 2005. The church leaders wish to devote particular attention to lay education – 'the formation of the whole people of God'. The principal issue for the church leaders has been whether the region in reality falls into one region or two. In the north there is Oxford, with its universities, theological colleges and diocesan training provision. In the south the dioceses of Winchester, Guildford, Portsmouth and Salisbury have all contributed to and invested in the well-developed network that is the Southern Theological Education and Training Scheme, the regional provider of part-time ordination training, which has a residential centre in Sarum College, Salisbury. One possibility is working one region with two centres.

The church leaders have agreed an outline 'vision' for training and formation and have also agreed that the following tasks are necessary to secure its attainment:

- the clear articulation of the formational and training needs of the region;
- the creation of a map of the formational and training resources available to the region;
- the establishment of forums for the evaluation of the needs and the resources of the region and for agreement on means of delivering the vision;
- the drafting of proposals to the church leaders for the delivery of the vision in its educational/formational, legal/structural and financial aspects;
- all necessary liaison with the Ministry Division and the equivalent ecumenical bodies.

The church leaders remain convinced that these are significant tasks requiring considerable time and energy. Each diocese and church in the region has agreed to contribute £2,000 to a common fund to finance the necessary work. Efforts are currently being made to appoint a consultant to do some initial mapping of resources and to identify areas for collaborative working in the near future.

In the north of the region, a considerable amount of work is being done with regard to the provision of ordination training in a part-time mode. The St Albans and Oxford Ministry Course has been serving an area which will now fall in two regions, South Central and Eastern. As a result it is now in the process of dividing its resources between these two regions. The Oxford end of the course is in the process of merging with Ripon College Cuddesdon. This will create a new training institution on the Cuddesdon site which will train both full-time and part-time ordination candidates. There is also the

prospect of closer working with the Diocese of Oxford and its OLM and lay training schemes. This is an important development which will strengthen the provision of both college-type and course-type training.

### **7.5 Thames North**

Senior staff of the two dioceses agreed in April 2005 to work together on this agenda with the chief ministry officers being to work up proposals. Further work is in hand to relate to the ecumenical partners and to Oak Hill Theological College. The idea of using the council of the North Thames Ministry Training Course as the start of an enabling group, on which the dioceses and the ecumenical partners are represented, is the likely way ahead.

The North Thames Ministry Training Course, which until now has served the Diocese of London and the urban part of Chelmsford is extending its work to cover the whole region by starting a Chelmsford teaching centre from autumn 2005. (Previously candidates from the Essex end of the diocese went to the East Anglia Ministerial Training Course.) Again, this institutional change will strengthen provision and is an important contribution to beginning to realise the goals of the report of 2003 in the region.

### **7.6 South West**

The South West region is adopting a light touch approach to forming the Regional Training Partnership. The dioceses in the region currently use three courses for part-time ordination training (South West Ministry Training Course, Southern Theological Education and Training Scheme, West of England Ministerial Training Course) and also have links with the universities in the region. Discussions continue with the Bristol Federation (the grouping of ministerial training providers who operate in the Bristol area) as they do with the ecumenical partners. The regional church leaders are seeking to appoint an adviser to help with the formation of the region's RTP.

### **7.7 West Midlands**

There is a well established enabling group, led by the Archdeacon of Worcester, the regional facilitator, with subsidiary task groups in the two areas of education and governance.

The group is representative of the wide range of theological education delivered in the region and of the Anglican dioceses and other denominations currently involved – Methodist, URC and Baptist. The church leaders, under whose direct auspices the group is operating, are strongly supportive of the group's work, providing an ongoing critical sounding board. A common fund has been set up by the dioceses and churches in order to enable the group to take forward its agenda. At present, the group is urging the establishment of a covenant relationship for the evolving RTP.

Work is underway on the following broad agenda:

- ministerial strategy including the shape of ministry for the West Midlands and the place of the Local Ministry and OLM schemes;
- mapping out an overall curriculum for the region for ordained and lay ministries for both initial and continuing education;

- integration of pre- and post-ordination training;
- routes through ordination training and working with the national Learning Outcomes statement;
- the commitment of diocesan and church staff to a regional process;
- the sharing of resources, both personnel and material

The model of a federation is now beginning to be considered as a possible way forward in implementing an RTP covenant. Plans are also in hand for the holding of a wider consultative forum for church leaders and trainers in the region. It would develop the key themes of shaping the vision, curriculum development, progress on cooperative working and the covenant model of cooperation.

## **7.8 East Midlands**

The training institutions and a wide range of trainers within the region, including Adult Education and CME officers have been meeting for some years in the East Midlands Consortium. In the last couple of years an informal group has been established to prepare for regional working. These relationships should prove to be one good base for the work of forming the regional partnership. Preliminary work at the church leader level been was led by Bishop of Repton. In February 2005 the church leaders appointed the Revd Wes Blakey, Chair of the Nottingham and Derby Methodist District, to chair the RTP Enabling Group with the Revd Mike Silley (the Bishop of Lincoln's PA) acting as regional facilitator in an administrative capacity. In another development, the Diocese of Lincoln has set up a School of Ministry with the University of Lincoln. The Ministry Division has raised questions about how this will fit with regional development and the Diocese have now agreed to work towards a regional church validation of the OLM scheme, along with East Midlands Ministry Training Course and St John's Nottingham. The next concrete step, scheduled for June 2005, is for there to be a hand over and briefing meeting from those who have been leading the informal regional group to those who will lead the formal RTP enabling group.

## **7.9 East of England**

The region has enjoyed excellent relationships for some years, both ecumenically and between the training institutions, and this has created the conditions for good co-working. The informal grouping of educators and trainers, Network East Anglia, has offered a forum for open exchange of views and for consensus-building. The stakeholders are concerned that any moves towards a more formalised structure should not hamper or threaten what has already been established. There is a balance to be sought between structures which absorb energy which is better used delivering training, and the effective management and sharing of resources across the region. The region wishes to ensure that the full range of voices are heard (eg from the dioceses/churches and the well-established training institutions), and to develop a corporate picture and a coherent regional strategy. There has been Methodist, URC, Baptist, RC and Salvation Army participation in the initial consultations and in the consideration of the two draft papers, and a strong desire has been expressed to continue an active involvement. The Cambridge Federation is an ecumenical structure in any case.

Having considered two earlier options, the region is now seeking to establish an Enabling Group of about 25 members who would be representatives of the stakeholder groups, training institutions, dioceses and other denominations. The Anglican dioceses of the region have pledged some funds for this way forward but the key will lie in finding someone to act as facilitator as well as there being some appropriate administrative back up.

Parallel to the organisational work, the training institutions/dioceses/churches have been working with the Ministry Division over the revalidation of the Cambridge Theological Federation. An important development here is the Certificate/Diploma/BA award with Anglia Polytechnic University which complements the existing MA in Pastoral Theology with that university. It is expected that the new BA will be used regionally by the colleges, the regional course and the two diocesan ministry schemes. It also has potential for use by Reader and lay training. The degree creates new opportunities for co-working, shared teaching between the dioceses/churches, colleges and courses of the region.

A new Eastern Region Ministry Course is being created and will be inaugurated in August 2005. This will serve the new region including the diocese of St Albans and is being created out of the East Anglia Ministry Training Course and the St Albans part of the St Albans and Oxford Ministry Course. The first and second year St Albans students will join the Eastern Region Ministry Course from this summer. As a result of this development, the course will serve the new region as a whole and is well placed, with other, to contribute to the broad range of training goals set out in the report of 2003.

## **7.10 North of England**

In December 2004 the outgoing Archbishop appointed the Bishop of Bolton (for the North West) and the Bishop of Jarrow (for the North East) to complete the work on the shape of the regions in the North. The North West church leaders have agreed the Bolton report (March 2005) proposing two RTPs in the North West:

**Northern NW:** Carlisle and Blackburn dioceses and Methodist/URC equivalents

**Southern NW:** Manchester, Liverpool and Chester dioceses and ecumenical equivalents. The Diocese of Sodor and Man could relate to either of these regions.

Similarly, the Jarrow report (April 2005) recommends the subdivision of the North East into two RTPs:

**Northern NE:** Newcastle, Durham, part of York dioceses and ecumenical equivalents

**Southern NE:** part of York, Bradford, Ripon and Leeds, Wakefield and Sheffield dioceses and ecumenical equivalents.

In due course, these regions will no doubt wish to give themselves names which reflect their own regional identities.

Subject to final agreement on the Jarrow report, the most likely outcome is that the resources of the Northern Ordination Course will divide and two new providers of part-time training will be created, drawing also on the resources of Mirfield in the east and on the Partnership for Theological Education Manchester, and church colleges of Chester and Liverpool Hope in the west.

### **7.11 South North West**

The Enabling Group in this recently established region has begun its work with a view to establishing the RTP in the autumn of 2006. The Bishop of Bolton is the chair and the vice-chair is the Revd Dr Keith Davies (Methodist). The Anglicans, Methodists and URC have been joined by the Baptists as enthusiastic partners in the process. The Enabling Group has appointed the Revd Dr Frankie Ward to the post of regional facilitator-consultant. The overall aim for this region is to create a single structure which integrates the successor to the Northern Ordination Course and the Free Church full-time and part-time training in the Manchester Partnership for Theological Education. This should also provide a framework for the OLM schemes in Manchester and Liverpool. The aim is for new provision of part-time ordination training to be available from September 2007. Work on adult education and Reader training is also planned. The Enabling Group plans to hold an open forum for all stake holders in January 2006.

### **7.12 North North West**

In this recently established region, the Enabling Group has been formed with representation from the three churches, which is being chaired by the Bishop of Burnley. It is setting up a programme of meetings with the church leaders, the Carlisle and Blackburn Diocesan Training Institute, St Martin's Lancaster and other training resources in the area. A facilitator is being identified and the Enabling Group being drawn together.

### **7.13 North East**

Good preparatory work has been done in both the **Northern North East** and in the **Southern North East** areas and further meetings are scheduled to take the agenda forward in a constructive way.

## **8 The next steps in the work**

8.1 The final national implementation task groups have either started work or are planned to start work in the autumn. The task groups are:

i) **Research**

This ecumenical group, which has had its first meeting, will look at ways of identifying the Church's needs in research and at ways of supporting the quality of teaching within our training institutions by enabling staff to undertake research. The group is being chaired by Bishop John Saxbee.

ii) **Quality and accountability in training**

This ecumenical group will review our systems of inspection, validation and moderation. Its brief is to develop an effective system of quality

and accountability within the new context of the agreed Learning Outcomes and of regional partnerships, to investigate whether an approach based on institutional audit would provide a good model and to bring together our current systems for ordination and for Reader training. It will be chaired by Dean Michael Sadgrove, Chair of the Inspections Working Party.

iii) **Promoting and regulating choice of ordination training pathways**

The report of 2003 called for choice and length of training (ie college or course or OLM scheme, or some combination of them) no longer to be tied to the age of the candidate or the selection category. Rather, choices should be made in order best to equip the candidate for the intended ministry. This task group will make proposals in this area for the consideration of the House of Bishops. The group is to be chaired by Bishop John Went, Chair of the Vocations, Recruitment and Selection Committee.

With the completion of these three task groups, the national framework should be fully in place by October 2006.

8.2 In the coming year within the regions, the main tasks will include **the creative work of devising new training pathways for ordinands**, integrating what is currently IME and CME 1-4, and **seeking regional cooperation in Reader and lay education**. The former will be aided by nationally organised seminars for IME and CME practitioners to work together on working with the Learning Outcomes and on constructing the new pre- and post-ordination curriculum . At this point practical plans can be made for the training of individual candidates and learners in the light of the vision of the report of 2003. Here the key themes will be:

- more flexible pathways through training, for example combining full-time and part-time modes;
- planning for pathways that take seriously the Church's priorities for the candidate;
- equipping the candidate or learner for discipleship, mission and ministry;
- taking full account of prior learning.

Thus, the work will begin to move from organisational issues to education, formation and the equipping of the people of God.

## 9 **CME and Research costs**

9.1 There was not time to conclude this matter in February 2005 and so the issue has been held over and now needs to be dealt with at this Synod. As set out in GS 1569, which was endorsed by the Archbishops' Council and the House of Bishops, we continue to recommend:

- i) that the additional CME costs are met by the dioceses at a pace to be set by them;
- ii) a graduated start on research expenditure, with a figure of £100,000 (originally £240,000).

The context for the CME costs is that the House of Bishops has now agreed the overall policy for ministerial training, which includes the learning outcomes for the post-ordination phase. Within this broad set of goals, and the reluctance of dioceses to have a general increase in apportionment, we are asking dioceses to work on this funding within the constraints of their budgets. We believe that this proposal strikes the right balance between the respective responsibilities of the dioceses and the national Church.

## 10 Conclusion

*Formation for Ministry within a Learning Church* is an ambitious and far reaching report. With the modifications agreed by Synod in 2003 and the greater flexibility now guiding implementation, it offers:

- a creative framework to bring coherence to our provision of education and formation;
- a sufficiently dynamic structure to bring about necessary changes in the institutional provision of training;
- above all, an approach which can respond in the coming years to the changing demands of the Church's mission.

In sum, we seek to achieve these changes to open up a greater range of opportunities for learning and formation which will support and energise the Church's ministry and witness in an ever changing world.

The Rt Revd John Gladwin  
Ministry Division

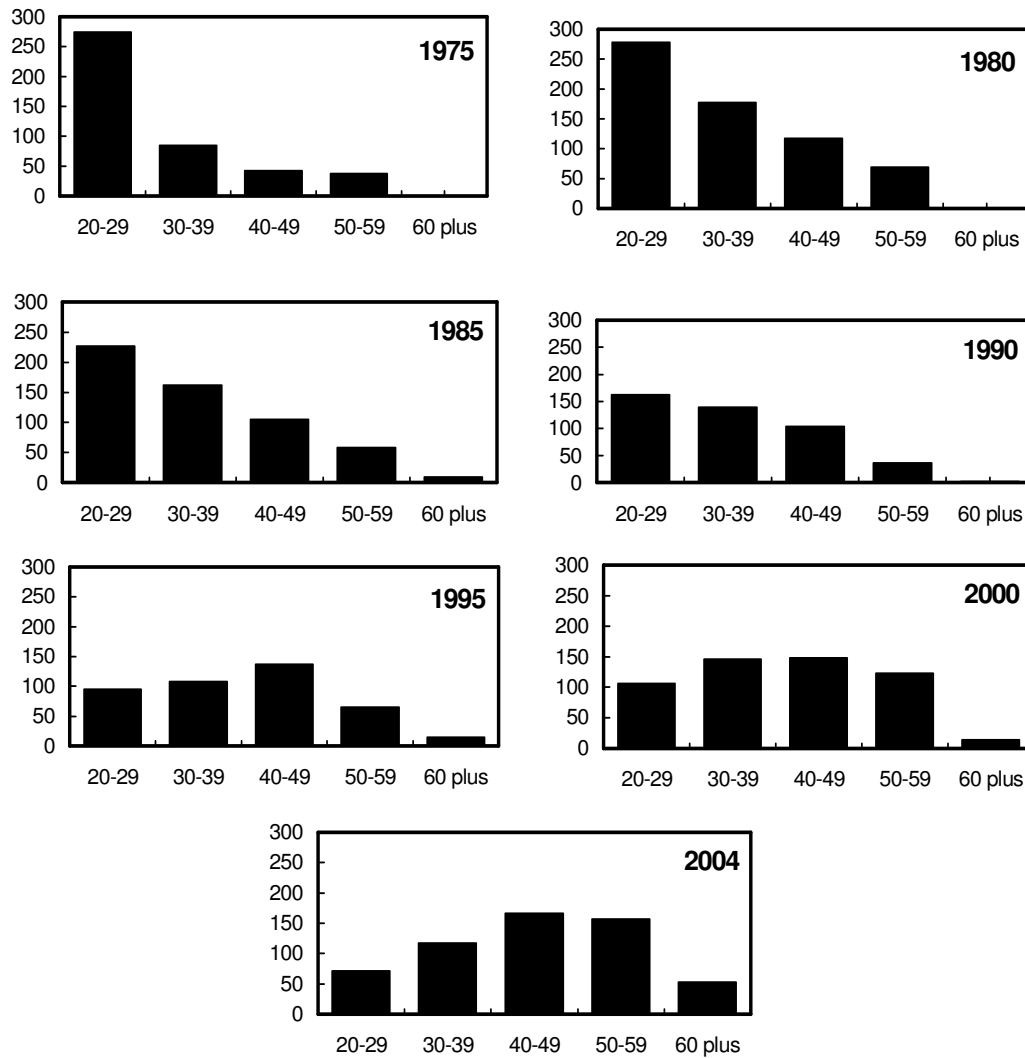
### Appendices:

1. Recommended candidates by age 1975 - 2004
2. Men and women in training 1990 - 2004
3. Sponsored candidates in training 1975 - 2004
4. Numbers in training 2004 - 05
5. Learning outcome statements for ordained ministry within the Church of England



## Appendix 1

### Recommended candidates by age 1975-2004



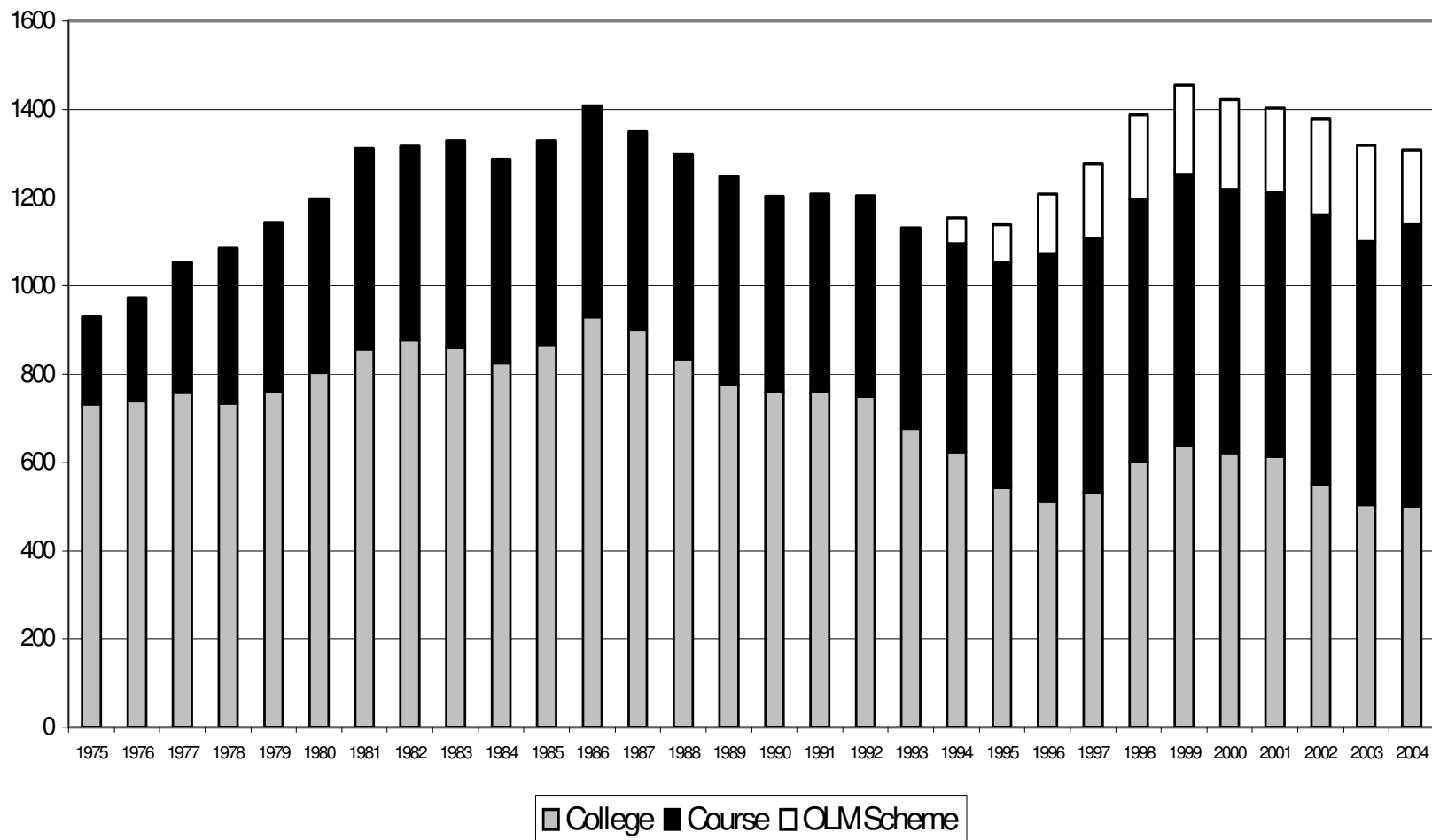
AGE	1975	1980	1985	1990	1995	2000	2004
20-29	274	278	227	162	95	106	71
30-39	85	177	162	139	108	146	117
40-49	42	117	105	104	137	148	166
50-59	37	69	58	36	65	123	157
60 plus			9	2	15	14	53
<b>Total</b>	<b>438</b>	<b>641</b>	<b>561</b>	<b>443</b>	<b>420</b>	<b>537</b>	<b>564</b>

## Appendix 2



Appendix 3

### Sponsored Candidates in Training 1975-2004



## Appendix 4

Table A

### Numbers in Training at Colleges and Courses 2004/2005

	1	2	3	4	5	6	7	Other Full-Time Students 2004/05	Total Full-Time Students 2004/05
	Sponsored Candidates: 2004/2005								
	Men		Women		Lay	2003/04			
Stip/NSM	Perm NSM	Stip/NSM	Perm NSM	Stip/NSM	TOTAL:	TOTAL:	2004/05	2004/05	
<b>Theological Colleges.</b>									
Cranmer Hall	21	0	17	3	0	41	50	31	72
Mirfield	14	1	0	0	0	15	16	9	24
Oak Hill	60	0	0	0	0	60	54	57	117
Queens Coll, Birmingham	7	1	9	4	0	21	19	19	40
Ridley Hall	44	0	17	0	0	61	63	5	66
Ripon College, Cuddesdon	17	2	15	2	0	36	34	1	37
St. John's Nottingham	37	1	27	3	0	68	62	8	76
St. Stephen's Oxford	22	0	5	1	0	28	26	8	36
Trinity College	27	0	8	0	0	35	45	35	70
Westcott House	33	0	30	1	0	64	61	1	65
Wycliffe Hall	48	1	19	1	0	69	70	7	76
Llandaff	2	0	1	0	0	3	5		3
<b>TOTAL COLLEGES</b>	<b>332</b>	<b>6</b>	<b>148</b>	<b>15</b>	<b>0</b>	<b>501</b>	<b>505</b>	<b>181</b>	<b>682</b>
<b>Regional Courses</b>									
Carlisle & Blackburn	2	6	4	6	0	18	18	9	27
East Anglian	10	11	19	16	0	56	56	6	62
East Midlands	5	6	6	16	0	33	27	41	74
North East	6	16	14	13	0	49	46	7	56
Northern	20	12	37	21	0	90	77	2	92
North Thames	14	12	19	10	0	55	47	9	64
St. Albans/Oxford	17	16	20	12	1	66	63	1	67
STETS	21	18	20	36	0	95	86	22	117
SEITE	12	19	21	17	0	69	72	20	89
South West	5	4	12	12	0	33	28	13	46
West Midlands	3	6	13	10	0	32	29	9	41
West of England	7	8	10	13	0	38	43	7	45
Other Training Establishment	0	0	1	1	0	2	4	0	2
<b>TOTAL COURSES</b>	<b>122</b>	<b>134</b>	<b>196</b>	<b>183</b>	<b>1</b>	<b>636</b>	<b>596</b>	<b>146</b>	<b>782</b>
<b>TOTAL COLLS &amp; CRSES</b>	<b>454</b>	<b>140</b>	<b>344</b>	<b>198</b>	<b>1</b>	<b>1137</b>	<b>1101</b>	<b>327</b>	<b>1464</b>
OLM Schemes (see Table B)	0	77	0	92	0	169	217	0	169
<b>TOTAL in training</b>	<b>454</b>	<b>217</b>	<b>344</b>	<b>290</b>	<b>1</b>	<b>1306</b>	<b>1318</b>	<b>327</b>	<b>1633</b>

Table B

**SPONSORED OLM CANDIDATES IN TRAINING 2004/05**

Diocese	Men	Women	Total	<i>2003/04</i>
Blackburn	5	2	7	7
Canterbury	6	6	12	15
Carlisle	0	0	0	5
Coventry	2	3	5	5
Durham	1	0	1	
Gloucester	2	2	4	3
Guildford	6	7	13	18
Hereford	0	1	1	1
Lichfield	1	1	2	11
Lincoln	6	8	14	9
Liverpool	1	3	4	8
Manchester	7	9	16	14
Newcastle	5	0	5	4
Norwich	6	8	14	16
Oxford	8	6	14	14
St Eds and Ips	5	11	16	21
Salisbury	5	7	12	12
Southwark	6	16	22	26
Wakefield	5	2	7	14
<b>TOTAL</b>	<b>77</b>	<b>92</b>	<b>169</b>	<b>203</b>

## Appendix 5

<b>Learning outcome statements for ordained ministry within the Church of England</b>			
<b>At selection candidates should</b>	<b>At the point of ordination candidates should</b>	<b>At completion of IME candidates should</b>	<b>In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should</b>
<p><b>Vocation</b> Be able to speak to their sense of vocation to ministry and mission, referring both to their own conviction and to the extent to which others have confirmed it. Their sense of vocation should be obedient, realistic and informed.</p> <p><b>Ministry within the Church of England.</b> Be familiar with the tradition and practice of the Church of England and be ready to work within them.</p>	Be able to give an account of their vocation to ministry and mission and their readiness to receive and exercise ordained ministry as a deacon within the Church of God.	Be able to give an account of their vocation to ministry and mission and their readiness to receive and exercise ordained ministry as a priest within the Church of God.	Demonstrate capacity to bear a public and representative role in ministry and mission, and a readiness to exercise oversight and leadership in their ordained ministry.
	Demonstrate proficiency in a range of skills and abilities needed to exercise public ministry under supervision by being able to show basic skills as a reflective practitioner.	Demonstrate proficiency in a broad range of skills and abilities needed to exercise public ministry and leadership of a local church, and the ability to do this in relatively unsupervised settings. Show developed skills as an effective reflective practitioner.	Demonstrate proficiency in the skills needed to exercise leadership and supervision of others in a position of responsibility by being able to show sophisticated skills as an effective reflective practitioner and the capacity to develop these further.
	Demonstrate familiarity with the legal (including the Act of Synod), canonical and administrative responsibilities appropriate to the newly ordained and those working under supervision.	Demonstrate working understanding of and good practice in the legal, canonical and administrative responsibilities of those in public ministry with supervised responsibilities.	Demonstrate working understanding of and good practice in the legal, canonical and administrative responsibilities of those having oversight and responsibility.
	Be rooted in corporate worship in the traditions and practices of the Church of England, showing gifts and ability in leading public worship and preaching in ways that show understanding of and good practice in liturgy and worship.	Demonstrate gifts for and proficiency in leading public worship and preaching, showing understanding of and good practice in liturgy and worship in a wide range of settings.	Demonstrate skill in presiding in public worship in the congregation(s) in ways that foster rich corporate worship.
	Demonstrate awareness of the church's roles and opportunities in public life and institutions, and in relation to secular agencies and other faith communities.	Demonstrate working understanding of the practices of Christian ministry in a range of public settings, agencies and faith communities.	Demonstrate ability to take a leading role in working with other partners, representing the church in public life and other institutions, and working with other faith leaders where possible.
	Show understanding of the insights and practices of other churches and traditions in worship, especially of ecumenical partners.	Demonstrate engagement with ecumenical working relationships, especially with covenanting partners.	Demonstrate the ability to work ecumenically and to encourage ecumenical co-operation.

At selection candidates should	At the point of ordination candidates should	At completion of IME candidates should	In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should
<p><b>Spirituality</b> Show evidence of a commitment to a spiritual discipline, involving individual and corporate prayer and worship. Their spiritual practice should be such as to sustain and energise them in their daily lives.</p>	<p>Demonstrate commitment to loving service in the Church rooted in a sustained and growing love of God, discipleship of Christ, and pilgrimage in faith in the Holy Spirit.</p>	<p>Demonstrate loving service in the Church, expressed in effective and collaborative leadership, discipleship of Christ, and continued pilgrimage in faith in the Holy Spirit.</p>	<p>Demonstrate loving service in the Church, in personal discipleship, in diaconal and priestly ministry, in collaborative leadership and oversight of others, and in faithful response to the leading of the Holy Spirit.</p>
	<p>Show evidence of a life increasingly formed and sustained by trust in and dependence on the gifting and grace of God.</p>	<p>Show evidence of a life and ministry formed, sustained and energised by trust in and dependence on the gifting and grace of God.</p>	
	<p>Be rooted and growing in a life of prayer shaped faithfully within the demands and disciplines of initial training and the expectations of public ministry.</p>	<p>Be rooted and growing in a life of prayer shaped faithfully within the expectations of public ministry, corporate and personal worship and devotion.</p>	<p>Form and sustain a life of prayer that provides sustenance for the strains and joys of leadership.</p>
<p><b>Personality and character</b> Candidates should be sufficiently mature and stable to show that they are able to sustain the demanding role of a minister and to face change and pressure in a flexible and balanced way. They should be seen to be people of integrity.</p>	<p>Show insight, openness, maturity, integrity and stability in the face of pressure and changing circumstances.</p>	<p>Show insight, openness, maturity, integrity and stability in the pressure and change entailed in public ministry.</p>	<p>Be able to facilitate and enable change.</p>
	<p>Reflect with insight on personal strengths and weaknesses, the gifts brought and vulnerability; and demonstrate appropriate development.</p>	<p>Reflect with insight on personal strengths and weaknesses, the gifts brought and vulnerability in response to a new context of public ministry.</p>	<p>Engage with others to reflect with insight on a personal style of leadership, its strengths and weaknesses in context, and demonstrate appropriate development.</p>
	<p>Exercise appropriate care of self, using the support provided in initial training.</p>	<p>Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks in the context of public ministry.</p>	<p>Exercise appropriate care of self, through developing sustainable patterns of life and work, and effective support networks and facilitate the appropriate care of colleagues.</p>

At selection candidates should	At the point of ordination candidates should	At completion of IME candidates should	In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should
<p><b>Relationships</b> Candidates should demonstrate self-awareness and self-acceptance as a basis for developing open and healthy professional, personal and pastoral relationships as ministers. They should respect the will of the Church on matters of sexual morality.</p>	Form and sustain relationships, both with those who are like-minded and those who differ, marked by integrity, empathy, respect, honesty and insight.	Form and sustain relationships across a wide range of people, including in situations of conflict and disagreement, marked by integrity, empathy, respect, honesty and insight.	Show skill and sensitivity in resolving issues of conflict within the church community and the formation of a corporate life in the presence of diversity within that community.
	Demonstrate good practice in a limited range of pastoral relationships, and learn from these experiences.	Demonstrate good practice in a wide range of pastoral and professional relationships.	Demonstrate the ability to supervise others in the conduct of pastoral relationships.
<p><b>Leadership and collaboration</b> Candidates should show ability to offer leadership in the Church community and to some extent in the wider community. This ability includes the capacity to offer an example of faith and discipleships, to collaborate effectively with others, as well as to guide and shape the life of the church community in its mission to the world</p>	Demonstrate openness toward and ability to gain from experiences and practices of being supervised.	Demonstrate ability to supervise others in a limited range of roles and responsibilities.	Demonstrate ability to supervise and manage others, both lay and ordained in formal settings of training and practice.
	Demonstrate effective collaborative leadership and an ability to work in teams in a limited range of settings, and learn from these experiences.	Exercise effective collaborative leadership, working effectively as a member of team, as an ordained person.	Demonstrate effective collaborative leadership and the ability to exercise this in a position of responsibility;
	Demonstrate understanding of group dynamics especially in the settings of training, including the use and abuse of power.	Demonstrate ability to use understanding of group dynamics to participate in and lead groups and to reflect with insight on the use and abuse of power.	Show an integration and integrity of authority and obedience, leadership and service that enables the exercise of collaborative leadership.
	Exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others in the context of training.	Exercise appropriate accountability and responsibility in a new ministerial context.	Exercise appropriate accountability and responsibility in faithfully and loyally receiving the authority of others, consistent with a position of responsibility.
	Exercise authority within the settings of the early years of formation and education that enables and empowers others in both personal and corporate lives.	Demonstrate appropriate use of authority in ways which enable and empower others in their mission and ministry, including colleagues.	Show an integration and integrity of authority and obedience, leadership and service that empowers and enables others in their leadership and service.



At selection candidates should	At the point of ordination candidates should	At completion of IME candidates should	In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should
<p><b>Mission and evangelism</b></p> <p>Demonstrate a passion for mission that is reflected in thought, prayer and action. Understand the strategic issues and opportunities within the contemporary culture. Enable others to develop their vocations as witnesses and advocates of the good news.</p>	<p>Participate in and reflect on the mission of God in a selected range of social, ethical, cultural, religious and intellectual contexts in which Christian witness is to be lived out in acts of mercy, service and justice.</p>	<p>Participate in and reflect on the mission of God, identifying and engaging in issues of mission and social justice in the context of ministry.</p>	<p>Demonstrate understanding of the imperatives of the gospel and the nature of contemporary society and skills in articulating and engaging in appropriate forms of mission in response to them.</p>
	<p>Engage in and reflect upon practices of mission and evangelism, changing forms of church, and their relation to contexts, cultures, religions and contemporary spiritualities.</p>	<p>Demonstrate engagement in mission and evangelism in a range of contexts, particularly in the local community and in relation to the local church.</p>	<p>Demonstrate an ability to lead and enable others in faithful witness and to foster mission shaped churches.</p>
	<p>Show understanding of how children and adults learn, and how this is contributing to an ability to nurture others in their faith development.</p>	<p>Demonstrate an ability to nurture others in their faith development.</p>	
	<p>Communicate the gospel in a variety of media demonstrating sensitivity to audience and context.</p>	<p>Demonstrate ability to communicate gospel truth effectively in the context of ministry with different groups in church and community.</p>	<p>Enable others to articulate gospel truths and participate in their proclamation.</p>

At selection candidates should	At the point of ordination candidates should	At completion of IME candidates should	In addition, in order to be licensed to a post of incumbent status or equivalent responsibility candidates should
<p><b>Faith</b> Candidates should show an understanding of the Christian faith and a desire to deepen their understanding. They should demonstrate personal commitment to Christ and a capacity to communicate the Gospel.</p>	<p>Demonstrate a growing critical engagement with scripture and the traditions of Christian thought, characterised by faithful obedience and openness to new insights.</p>	<p>Be able to engage confidently with the Bible as text and as holy scripture, as skilled interpreters and communicators in relation to fundamental traditions of Christian thought.</p>	<p>Demonstrate a readiness and openness for a ministry of oversight and vision, expressed in continued study, reflection, openness to new insights, maturity and physical self care.</p>
<p><b>Quality of mind</b> Candidates should have the necessary intellectual capacity and quality of mind to undertake satisfactorily a course of theological study and ministerial preparation and to cope with the intellectual demands of ministry.</p>	<p>Form a life of study and reflection within the demands and disciplines of initial training and the expectations shaped by public ministry.</p>	<p>Form and sustain a life of disciplined study and reflection that sustains in public ministry.</p>	<p>Form and sustain a life of disciplined study and reflection that sustains in leadership.</p>
	<p>Show how personal commitment to Christ and discipleship is changing in the process of study and formation for ordained ministry.</p>	<p>Give an account of how personal commitment to Christ and discipleship is being shaped within the roles and expectations of ordained and public ministry.</p>	<p>Give an account of how personal commitment to Christ is being shaped within the roles and expectations of leadership and oversight of others.</p>
	<p>Interpret and use scripture within limited contexts, showing a secure grasp of exegetical and hermeneutic skills, communicating this in various settings clearly, accurately, critically and openly.</p>	<p>Interpret and use scripture across a wide range of settings, showing developed exegetical and hermeneutical skills, communicating an understanding and engagement with scripture in ways that enable others to learn and explore.</p>	
	<p>Demonstrate understanding of the ways in which Christian beliefs and practices have developed in varying historical and cultural contexts.</p>	<p>Demonstrate continued and disciplined engagement with Christian beliefs and practices.</p>	
	<p>Demonstrate skill as reflective practitioners, able to engage thoughtfully and critically across the spectrum of Christian tradition, in ways that deeply inform personal practices, and which enable others to learn and explore.</p>	<p>Be skilled reflective practitioners, able to exercise wise and discerning judgment.</p>	<p>As skilled reflective practitioners demonstrate ability to energise and enable creative theologically-informed practice.</p>
	<p>Demonstrate growing awareness of and reflective engagement with beliefs, practices and spiritualities of other faith traditions.</p>		<p>Demonstrate ability to develop and sustain dialogue with representatives of other religious traditions.</p>