

Scottish Episcopal Church
TISEC Review Working Party Report
Part 1: Introduction
Remit and Composition

Remit

In the light of the content and recommendations contained in the Inspection Report of the Quality in Formation Panel of the Ministry Council of the Church of England on the Theological Institute of the Scottish Episcopal Church (September to December 2012) the Mission and Ministry Board agreed to establish a TISEC Review Working Party, operating in consultation with an Advisory Group, for the purpose of addressing issues of governance and formation, with the following remit:-

- 1.(a) To review the current overall governance structure of TISEC including but not limited to any perceived systemic weaknesses in the management structure of dispersed TISEC which impede effective quality assurance and evenness in the quality of the student experience in all aspects of dispersed TISEC. This will include consideration of whether the current dispersed structure remains appropriate for the future as well as exploring whether the principal role of TISEC should be as “provider” of training or as “broker” and whether there should be a single governing body for TISEC.
- (b) To define, having regard to good practice elsewhere, “ministerial formation” and the components of such formation which should be requisite for those training for ordained or lay reader ministry in the Scottish Episcopal Church. This will include an overview of how respective aspects of formation should be addressed at the various stages on the continuum of recruitment and selection, IME, CMD1-3 and CMD4+ but will give particular focus to formational requirements to be undertaken during IME.
2. It being recognised that there is an inter-relation between how TISEC is structured and how formation requirements are actually delivered, the Working Party was asked to provide a preliminary report on its findings in relation to formation by not later than 30th September 2013 for discussion and consultation with the Mission and Ministry Board and the College of Bishops.
3. Following agreement by the College of Bishops and Mission and Ministry Board regarding an appropriate definition of “ministerial formation” and of the requirements therefor, the Working Party shall proceed to:-

- to finalise specific recommendations as to an appropriate set of requirements with respect to formation to be met by candidates for ordained and lay reader ministry at the respective stages of recruitment and selection, IME, CMD1-3 and CMD4+;

- in relation to formation within IME, to review current TISEC practices against the requirements identified above, and against the recommendations of the Inspection Report, and propose actions to be taken in pursuit of those recommendations;

- to make specific recommendations as to governance structures and lines of accountability for TISEC;

- to make specific recommendations as to the appropriate future staffing requirements of TISEC, including job descriptions, and the nature and spread of skills required by those involved in the governance of TISEC.

4. Whilst it is recognised that this remit is broader than the specific recommendations of the Inspection Report, it is equally recognised that it is important that the work of the Working Party should be such as to enable appropriate responses to be made to specific recommendations contained in the Inspection Report. Accordingly, the Working Party shall specifically address and formulate responses:-

- to recommendations 47 to 56 contained in the Inspection Report (broadly concerning matters of governance)

- to recommendations 5, 6, 7, 8, 27 and 41 (broadly concerning matters of formation)

- to recommendations 14, 15, 17, 19, 20-22, 34 and 35 (broadly concerning aspects relevant to the role of diocesan advisers)

and make specific recommendations regarding their adoption and, if thought fit, implementation. This may include identifying individuals or groups to be tasked with the execution of specific actions, including time lines for adoption and/or further actions.

In the event of the Working Party recommending that action should not be taken to implement an Inspection Report recommendation, either in whole or in part, it shall give a clear account of the rationale for such a recommendation.

5. It being recognised that this remit for the Working Party involves consideration of a number of inter-relating issues, the Working Party is specifically authorised:-
 - to make such interim reports to, and take such soundings of, the Mission and Ministry Board and the College of Bishops as it considers appropriate;
 - to address some aspects of this remit more quickly than others where that is considered necessary or desirable and where that is possible without pre-empting the outcome of fundamental aspects of the remit;
 - to devolve consideration of certain aspects of its remit to appropriate sectors of its membership, having regard to their respective skills and experience;
 - to take advice from external parties as considered necessary or desirable;
 - to be mindful of the interrelation of:-
 - o the need to respond to the Quality in Formation Panel on the Inspection Report within a reasonable timescale;
 - o the fact that implementation of changes arising from the Working Party's recommendations will require to be effected in the context of TISEC's ongoing work in delivering IME and the pre-existing timetable of academic sessions/residential weekends/summer school etc and that implementation of alterations will require appropriate lead-in times.
6. To report on a regular basis to the Mission and Ministry Board on its progress and submit a final report by not later than 31st December 2013 to the Mission and Ministry Board and College of Bishops for final adoption with a summary of proposed courses of action, individuals responsible, etc.
7. The Working Party shall during the course of its work consult from time to time as it considers appropriate with an Advisory Group but shall in any event undertake such consultation prior to the submission of its preliminary and final reports.

Composition

The Working Party shall comprise:-

- a Convener with experience in the delivery of theological education and formation
- a member of the College of Bishops
- a further member with experience in governance and provincial funding structures
- the Provincial Director of Ordinands

To the extent not already included in the membership of the Working Party, the Advisory Group shall comprise:-

- a member of the Board of Studies
- a member of the Ministry Development Committee
- a Warden of Lay Readers
- two members drawn from within the following groupings: staff members at IME Residential Weekends; Module Co-ordinators; TISEC diocesan Co-ordinators
- a member drawn from within TISEC's ecumenical partners (but in the event that such a member cannot be identified, the Working Party shall consult ecumenically)
- an external moderator appointed for their knowledge of and participation in formational issues in the Church of England or other parts of the Anglican Communion

The Working Party should also seek opinion from the Provincial Ministry Development Officer.

Membership

The following were appointed to serve on the Working Party:

- The Rev Canon Anne Dyer, Rector, Holy Trinity, Haddington (Convener)
- The Rev Terry Joyce, Diocese of York
- Mr David Palmer, Convener, Standing Committee
- The Right Rev Kevin Pearson, Bishop of Argyll and the Isles
- The Rev Canon Dr Alison Peden, Rector, Holy Trinity, Stirling and Provincial Director of Ordinands

Part 2: Formation

Formation for Discipleship and Ministry

What is 'Formation'?

Christian formation shapes the whole person to be like Christ. This formation takes place in the context of Christian communities engaged in worship and mission.

All Christian people are called through their baptism to be Christ-like. Collectively and individually they are the dwelling place of the Holy Spirit, who, especially through the grace of the Sacraments, is the agent of formation. Together they are Christ's body, revealing the fullness of his love to the world. Individually, they are called to maturity of Christian living, so that they can be faithful to Christ in the variety of contexts and challenges of life.

Formation implies that every Christian person has to learn habits of holiness, no one comes to Christ fully formed. Every Christian has to learn to love God and their neighbour, learn to be a witness to Christ and God's Kingdom in the world. Formation, first of all, is about Christian discipleship. Those who have come to Christ have to learn to be his. They must learn to love God: understanding the importance of regular worship and prayer, reading Scripture and desiring holy living. They must learn to love their neighbours: practising hospitality, forgiveness, alms giving and intercession. They must learn how to make the love of Christ known through word and deed. They must learn to seek the Kingdom first of all, recognising both its presence and absence.

Many people are involved in the formational process: parents and godparents, teachers, role models and Christian friends, as well as authorised and ordained ministers of various kinds. In the life of the church Christ gives gifts of ministry to those who are called to particular roles in supporting the formation of others so that all might come to 'the measure of the full stature of Christ'.

Formation – Transformation, not conformation

Christ calls his disciples to live in the world but to not be of it. Christians are called to life in all its fullness, living lives enriched by all that is good, knowing that the source of that life is God. Each Christian is called to resist that which would act to conform them to the world's values seen in patterns of thinking and acting. Instead Christians are to be transformed through the renewing work of the Holy Spirit. This activity of God should lead to the formation of people who live lives that are a challenge to the society and contexts in which they live. God's people are a sign of something different, God's own Kingdom in the world.

This formational challenge is not a static thing, but changes from place to place. It is both historical and contextual, requiring that what it means to be a disciple has to be reflected upon and reinterpreted by each generation in each new context.

This task is demanding, and the people of God have to be led in this activity by those who have significant gifts in theological reflection and interpretation. The task requires that those leading the people of God know and inhabit the Christian tradition of which they are a part, knowing what must be valued and protected and what can be reinterpreted.

The task of the church

The challenge for the Scottish Episcopal Church as it supports its members in their Christian formation is three fold:

- To foster the formation of Christian Disciples
- To enable these Disciples to understand and interpret the times and contexts in which they live, so that they are enabled to live faithfully to Christ
- To grow denominational identity, so that SEC members understand the tradition of which they are a part, confident of the roles that congregations and individuals can make in establishing the Kingdom of God and in the life in Scotland generally.

The role of TISEC

The role of TISEC is to understand this three-fold task, and through its activities support the formation of Christian Disciples in the SEC. TISEC should oversee the formation of all specific ministries, approved authorised or ordained, understanding the diversity of these ministries and their purposes with regard to the formation of the people of God and the mission of the church in the world. This will involve the fostering of vocations, supporting rigorous processes of selection, providing a variety of pathways for formation and training, and developing best-practice with regard to the on-going support and formation of ministers with a diversity of roles and responsibilities.

Formation for Ministry

*it is important to devise and ensure a suitable formation,
one which will provide persons able to step into the night
without being overcome by the darkness and losing their bearings;
able to listen to people's dreams without being seduced and to share their
disappointments without losing hope and becoming bitter;
able to sympathize with the brokenness of others without losing their own strength and
identity.*

(Pope Francis, 2013, to the Bishops of Brazil)

1. Introduction

Formation for ministry is concerned with shaping the person for ministerial functions (roles and responsibilities). It is concerned with ensuring that the person's being has sufficient maturity in Christ to carry the prescribed functions for any ministry.

In the consultations undertaken by the TISEC Working Party across the province, considerable concern was expressed concerning the formation of ministers for the roles and responsibilities as they are now, and as they are becoming in a changing church.

Much of this concern focuses at present on ordained ministers, but also relates to the ministry of Readers and other ministries recognised by the church.

2. Personal formation of ordained ministers

The three aspects of personal formation most commonly mentioned in consultations across the Scottish Episcopal Church are these.

- **Prayerful** – established deep and habitual patterns of prayer which sustain the person in life and ministry
- **Integrated** – high levels of personal integration established through attention to experience and theological and personal reflection.
- **Resilient** – essential for those ordained. Able to withstand the pressures of ministry that come from leadership roles, engagement with mission and through the sustained leadership of change. Able to manage the volume and diversity of roles and tasks.

To form people in the above requires time. This formational experience begins in the period of initial vocation and continues through ministry.

Formation of the people of God

The primary formational task of the church is to form disciples. This is a whole church activity, expressed through provincial, diocesan and congregational involvement. For the majority of church members formational activities will be congregation based. However, where congregations are small, where the age profile makes activities with specific age groups difficult, and where the dispersed nature of the church is a challenge, then many of the most routine formational activities can be a challenge.

- where the numbers of children and young people are very small, and there are insufficient appropriately gifted people to lead them, then offering church based formational activities for younger Christians is a great challenge.

-where congregation members are older or immobile, and travel in inclement weather or in the evening difficult, then sustaining any pattern of meeting for prayer, Bible reading or study in house groups can be difficult.

Activities which are easy to sustain in well attended and resourced city churches become much more difficult as the SEC becomes more dispersed. Good practice would include looking at what might be done by churches working together to share resources, and how dioceses and the province might offer special day events, conferences and residentials that encourage the whole people of God. Good practice in formation for mission will include shared projects which are possible for churches to take on when working together, for example, food banks and credit unions as well as sharing opportunities for those enquiring about the Christian faith to come together.

The most important time of formational input for the majority of Christians is Sunday worship. Excellent liturgy, beautiful music and high quality preaching are profoundly formational. These things require well formed and theologically literate ministers to lead them, as well as congregational resources that can sustain worship which both honours God and lifts the hearts of minds of worshippers.

Sunday (or mid-week) worship, properly prepared and resourced and embedded in the liturgical year is another challenge for smaller and dispersed congregations. These things become a greater challenge still for congregations that do not have consistent ordained leadership.

Priorities in the area of whole church formation:

- taking time and care in the preparation of services: liturgy, music and preaching
- supporting the discipleship of all Christians through age specific activities
- looking for opportunities for congregations to work together and share resources for formational activities and for mission.
- diocesan and provincial resources invested in people and events to support the formation of all disciples.

3. Vocational exploration

As Christian disciples grow in Christ it is a common experience to begin to ask vocational questions. These can take the form of wondering how to better serve Christ in family life, in work or in the neighbourhood. They can also be the beginnings of stirrings in a more complex vocational journey which might lead to a specific and focussed ministry of some kind – authorised, licensed or ordained. However, the majority will be those asking questions about how to live faithfully to Christ in their own contexts. A minority will be concerned with exploring specific ministries of some kind.

Good practice would see vocational advisors working intentionally to support the formation of the majority of those asking general vocational questions. Theological reflection, properly resourced through the reading of Scripture, a developing life of prayer and a deepening understanding of Christian theology are aspects of vocational support.

For those wondering about a vocation to a specific ministry, be this an authorised minister (for example, a youth worker, communion assistant) a licensed minister (Reader) or ordained minister, it is essential that across the province those assisting those with vocational questions are working with provincially developed definitions of these ministries. Those considering Reader ministry should know what this is and what it is not. Those considering ordained ministry need to be well informed from their earliest explorations of how ordained ministry in the Anglican tradition is understood. In addition vocation is assisted by a clear description of the shapes of ordained ministry, particularly the varied roles and responsibilities carried in the local congregation and in the diocese by stipendiary ordained ministers. If ministries are not described clearly then it is easy for a fantasy ministry to be carried within a person's imagination that bears little relationship to what the church requires.

Priorities in the area of vocational support:

- vocational support for the majority as they explore the call of God in their own contexts
- provincial descriptions of specific ministries, especially those of readers and ordained ministers
- the development of life sustaining patterns of prayer and theological reflection a priority

4. Good practice for Directors of Ordinands

Individuals who might be sensing a call to a specific ministry that requires careful selection and training will be directed to a Director of Ordinands. The call might have arisen within the person themselves, or commonly be seen in them by others, especially the priest to their congregation.

Whatever the outcome of the time with a Director of Ordinands, priorities will be:

- taking time to get to know a person through listening to their story
- encouraging and deepening a sustaining life of prayer
- further developing skills in theological reflection
- exploring and forming denominational identity
- ensuring the person is working with provincial definitions of ministry roles and responsibilities

A good DDO (Diocesan Director of Ordinands) will ensure that sustainable patterns of prayer are part of a person's life prior to selection. Directed reading, which uses a focussed reading list (which has been read by the DDO) and requires follow-up reflection through conversation and writing, establishes theological reflection during the vocational discernment period. Similarly, a well planned series of visits to a variety of churches, including meetings with a variety of clergy operating in different styles, helps candidates to reflect on the models of ministry that they implicitly carry within them. The routine practice of theological reflection has to be established during this period of vocational discernment.

For many people, the denomination in which God calls them to ordained ministry is accidental. Some will have been well formed as Christians, but in their life of prayer and habits relating to church might be a long way from Episcopalian. This does not mean that they are not called to the SEC, but means that the task of formation will be more demanding, possibly requiring a good number of habits to be reshaped and assumptions to be reflected upon with care.

Young candidates might not have much formal ecclesial experience. For many the primary experience of conversion and discipleship is in peer groups (at university and elsewhere). These candidates come with passion and energy, and are a challenge for those responsible for their formation. Such candidates, once selected, will require carefully chosen training pathways, with excellent placements and placement supervisors.

It would be good practice for the Province to invest further in the role of the Provincial Director of Ordinands, with this person seeing every candidate at the start of their formal exploration, and the same PDO seeing a candidate before they go to a selection panel as well as preparing their selection papers. The more candidates a PDO works with, the more the expertise can be built up, and the wide variety of candidates and their needs understood.

The dispersed nature of the Province, and the number of candidates, would mean that after a first extensive interview, the PDO responsibility is delegated to someone local, but always with a clear brief for progression. These associate DDOs also need to be sufficiently informed and engaged to be growing in their understanding and expertise.

The PDO role does not end at selection, but should involve working with associate DDOs and the Principal of TISEC to identify the preferred training pathway. The PDO and associate DDOs should monitor, through meetings and other aspects of an on-going relationship, the progression of an ordinand through IME 1-3, and advise at the time of identification of an appropriate curacy. The role of PDO and associate DDOs ends at ordination.

Through ongoing contact with and oversight of a variety of ordinands through differing training pathways the PDO and associate DDOs can learn a great deal about how candidates grow and change through training. They will see patterns in formation, and this will inform the judgements they make in their dealings with others beginning the vocational process.

Priorities relating to Directors of Ordinands:

- the Provincial Director of Ordinands has sufficient time resource to see all candidates and establish wide ranging expertise
- Diocesan Directors of Ordinands work to agree processes to develop expertise in all areas related to working with candidates, particularly related to developing skills in theological reflection and deepening denominational identity
- specific needs of a wide range of candidates, especially those that are young, are understood and responded to with wisdom and enthusiasm

Diversity in ordained ministry

Across the Anglican Communion a diversity of ordained ministries is recognised – stipendiary with responsibility, stipendiaries who are assistants, non-stipendiaries, priests in secular employment, self-supporting priests, and so on. In the SEC the pragmatic need for priests has led to the licensing of some who are ill-equipped because of experience or giftings for the roles that they are required to carry. This might suggest that all priests should therefore be universally deployable and so more uniform in ministry ability and formation. However, this is unrealistic and at the very least restricts those in whom a call can be discerned.

Good practice recognises a variety of calls, a variety of forms of priestly ministry, and makes the move from pragmatism towards some principles about deployability. No priest should change category to be redeployed without a formal assessment followed by appropriate approvals. Approval of re-categorisation for deployment might require further training or formation, and set out criteria that need to be satisfied.

It is good practice for all ordained ministers considering a change of category to be approved for such changes, with ongoing training needs assessed and resourced. This requires a dedicated candidates' committee, chaired by a bishop with the PDO as executive secretary. Each category of ordained ministry requires a clear description of typical roles and responsibilities, with the necessary formational outcomes required in order to exercise the particular ministry.

Every ordained minister changing post or taking on new roles and responsibilities has training needs. These can be met through ministerial accompaniment (for example an advisor), through mentoring or supervision, or through specific training events. It should be routine that these are described and resourced for every ordained minister, and related wherever possible to an annual ministerial review process.

Priorities related to ordained ministers in different categories:

- a variety of categories of ordained ministers encouraged, with clear descriptions of roles, responsibilities and formational outcomes related to each
- a provincial candidates committee to scrutinise every ordained minister being considered for a change of category.

Theological learning – training pathways

God calls a variety of people to ordained ministry, whose gifts and skills, experience of life and church, differ considerably. Ordinands have very different learning styles (activist, pragmatist, reflectors, theorists), so that the relationship between theological learning and ministerial practice is not consistent from person to person. What helps one person to thrive can dampen the vocation of another. In addition, careful consideration has to be given to the responsibilities that an ordinand carries in life, especially relating to family and employment.

Ministerial formation takes time. There must be sufficient time and space in an ordinand's life to develop a life of prayer and to be engaging in theological reflection. When people are over tasked and too much demanded of them then it is common for prayer to be squeezed out and very little integration taking place because of a lack of theological reflection. Personal relationships can suffer or individuals under perform at their place of work. One serious outcome can be a lack of confidence in the institution of the SEC itself. Responding to God's call is costly, but the cost asked of individuals cannot be more than they can bear.

Describing a training pathway for each potential ordinand before training begins is essential. One size does not fit all, so each ordinand requires a training plan. Each plan would include the following elements:

- a clear description of whether the individual is training full or part time
- for full time ordinands, clear description of how this will be resourced financially
- details of the theological programme (which degree, where)
- an outline of how the ordinand is to be supported in deepening a life of prayer, especially through use of the Anglican offices

- description of the types of placements that would be suitable for the ordinand, including where appropriate time in another part of the Anglican Communion.
- description of the dedicated formational activities such as residential weekends

The training of ordinands needs to involve the commitment to ensuring that each ordinand engage in the highest level of theological education that they can sustain. However, ordinands learn differently, some leading with their theological acquisitiveness others with their vocation to practical ministry. Having a variety of options for training pathways enables a wider spectrum of ordinands to thrive.

Good practice would include:

- theology department degrees (BA, MA, PhD) for those who are able to study in this way. This would normally be a full time route through training.
- a part time course offered by TISEC, delivering ordinands at level 2 by the point of ordination
- mixed-mode training (two days study, four days as interns) in partnership with TISEC
- very occasional use of distance learning programmes

Mixed-mode training is a pathway through training emerging in other parts of the Anglican Communion. Large churches are able to offer their resources to become centres for theological learning for one or two days each week. Those training in this way are full time ordinands, As well as two days of study each week each ordinand serves as an intern in a church. This mode of training is very attractive to young ordinands and to those who learn best when there is a close connection between theological learning and ministerial practice.

The quality of provision of the TISEC (and future mixed mode) course would be raised by having specialisms taught by experts, that is those who are actively researching and teaching at faculty level. There needs to be a clear commitment to progression through academic levels that is not just measured in assessment, but experienced in teaching and discourse.

This would reverse the present pattern by having the more difficult to resource subjects taught by experts when a cohort is together, and teaching the more easily resourced subjects in dispersed or local mode.

The introduction of Common Awards in England, the theological programme for all Church of England ordinands and the candidates of many ecumenical partners, provides an opportunity to raise the standard of the provision in Scotland. Quality assurance for Common Awards is provided by Durham University. In addition, using the standard module sets for ordinands of different kinds as well as Reader candidates will be beneficial in standardising the shape of training and increasing ministerial distinctiveness.

Priorities related to theological learning and training pathways:

- enabling a number of pathways gives the best support to a diverse group of ordinands
- the TISEC provision should move to be part of Common Awards
- teaching on TISEC should utilise high level expertise as much as possible, especially for the most difficult to resource subjects which should be taught centrally.

SEC identity

There are a number of matters relating to SEC identity that should be part of ministerial formation of ordinands as a matter of routine:

- engagement with and reflection on the ordinal on a regular basis
- careful reflection on the outcomes required at the point of ordination
- a variety of placements that encourage exploration of diverse contexts and challenges
- regular contact with bishops who are articulating vision and direction for the church
- long and deep experience of the daily offices as a pattern of prayer

Good practice would suggest that a regular, say annual, conference for all ordinands and curates with the bishops would deepen relationships, build denominational identity, and encourage the development of a shared leadership vision.

Priorities related to SEC identity for ordinands:

- formational provision should be engaging with the ordinal and prescribed outcomes throughout training
- the bishops should look for creative opportunities to spend time with ordinands for formational purposes

Personal support of candidates through training

For a number of reasons the support of candidates through training has become fragmented. Any one candidate can at various times be working with a vocational advisor, the PDO, a DDO, placement supervisors, differing Diocesan Advisors in IME 1-3 and 4-6, training incumbents and so on. All of these are in addition to sending incumbents, Christian friends and spiritual directors. All of these relationships take time, and few at present experience consistent care and deep knowledge and understanding of their persons through the process.

The three most essential relationships for ordinands & curates during training are:

- with a DDO (or the PDO). This relationship should begin at the time of initial vocation and continue with regular meetings through to the point of ordination. In this relationship the candidate is known (person and story) as well as the DDO having a good sense of the person's capacities, pressures in life and relationships, and personal resilience.
- with a personal tutor during theological study who enables theological reflection and personal integration related to vocation and future ministry.
- with a training incumbent. This is a relationship established through a shared pattern of prayer, supervision of work and theological reflection together.

For a Reader candidate, the Warden of Readers will take up a role equivalent to that of the DDO for ordinands.

If the roles above have been filled with people with appropriate skills, who are open to continuing learning and training themselves, then the role of Diocesan Advisor might not be required at all.

Priorities related to personal support of candidates through training:

- provincial attention given to the selection and training of those who are DDOs and training incumbents to provide consistently high quality support through the process of selection and training.

Curacies and IME 4-6

The six years of training, currently IME 1-3 and CMD 1-3 are best understood as one six year unit. Renaming this as IME 1-6 makes this implicit (IME 1-3 is training, IME 4-6 curacy or the first three years of licensing).

Some considerable attention should be given to the content of IME 4-6 (currently CMD 1-3). It is good practice for curates to be required to read and write during their first years of ordained ministry. Ceasing to study suggests that learning was for the period before ordination only, and not a life long pattern of ministry.

Planning the IME 4-6 years carefully can take some of the formational pressure off IME 1-3 when the whole six years are seen as one unit.

Those who are ordained without degrees can use the three years of their curacy to complete their award. This is now routine practice in the Church of England, but requires commitment and some resourcing to achieve.

Priorities related to IME 4-6:

- theological study, including reading and writing should continue through this period

Formation of Readers

There is currently a lack of clarity with regards to a number of aspects of Reader ministry. It would be a great help if the following were in place across the Province:

- a clear description of the content of Reader ministry
- clear criteria relating to selection and licensing
- a robust process for selection
- a described training pathway, allowing for a variety of placements and ministry experiences
- commitment to three years as the norm for Reader training
- the requirement that Reader candidates achieve a level 2 (diploma) qualification preferably before licensing, but certainly by the end of IME 4-6.

Where Readers exercise other ministerial responsibilities, for example the taking of funerals or leading a service using reserved sacrament, then authorisation to exercise this ministry should be preceded by appropriate training.

A number of Readers come to the Scottish Episcopal Church from other provinces, most commonly the Church of England. There is some good practice around concerning these transitions. There should be clear guidelines concerning induction into the SEC and assessment regarding further training that might be necessary.

Priorities related to Reader ministry:

- clear provincial descriptions of the content of ministry and selection processes are required, together with the normal training pathway for candidates
- Readers moving into the province should be routinely assessed in a systematic way to identify training needs

Clergy and Readers – training and formation

It is good practice to form candidates for specific ministries in single ministry groups. Ordinands should be given attention to formation in ordinand groups, Reader candidates in Reader groups. The long standing commitment to doing everything together has led to wide spread confusion about the shape and boundaries of various ministries, and has disabled the exploration of what is distinct and specific to each type of ministry. Doing some things separately does not signify lesser importance, but rather allows the specific vocations of candidates to be worked with in theological and formational activities.

Theological learning, which of course has a strong formational element, can be done in mixed groups, although the overall pathways (modules required) might differ between the two groups.

In IME 4-6, some activities can be done together, but much formational work is best done separately to enable curates in particular to engage with their differing roles and responsibilities. This is of particular importance for those who are preparing to be responsible for a Charge.

Priorities related to training together:

-good ministerial formation requires some elements of training pathways to take place in single ministry groups.

-some elements of IME 1-3, IME 4-6 and CMD generally should include both those called to ordained ministry as well as Readers, but the content of these should be considered carefully to ensure relevance to all.

Recommendations regarding Formation

A TISEC – ethos, values, overview

- TISEC should be consciously shaped around ‘Formation’, rather than education.
- The Principal of TISEC should be a person who understands, and inhabits for themselves, a deep understanding of Christian formation, which extends from the formation around catechesis and baptism and the development of Christian disciples, to a formational approach to the description of, and selection and training for, authorised and ordained ministry. *This is a full –time post of significant seniority.*
- TISEC should develop and retain a high level understanding of Christian and ministerial formation, shared among all core staff (paid and voluntary).
- TISEC should be concerned with identifying and fostering good practice in all areas of Christian and ministerial formation. This involves understanding what it means for the whole church, congregations and individuals to be learning through the experience of prayer and theological reflection.
- TISEC should be committed to the provision of the highest possible quality of theological education. This applies to programmes delivered through TISEC and those used by ministerial students for a variety of training pathways. Where possible specialisms (e.g. Biblical studies, Christian Doctrine, etc.) should be taught by specialists, with attention given to good progression through learning levels.
- That TISEC have a ‘Director of Studies’ to oversee the programme offered in the Province to support the training of Readers and Ordained Ministers. *This is a full-time post.*

- That TISEC would identify a variety of training pathways for Readers and Ordained Ministers, that include: (i) degrees taken in University Theological Departments (ii) mixed-mode training (iii) Distance learning (iv) a TISEC part-time programme
- That the TISEC programme should be part of Common Awards offered in the Church of England out of Durham University (as should Mixed-mode and Distance Learning).
- That the routes through Common Awards identified for the training of Readers and Priests in the Church of England be adopted by the SEC through TISEC.
- A mixed-mode training pathway should be developed on the model of the St Barnabas Scheme in Yorkshire, which is run out of three large churches in partnership with the Yorkshire Ministry Course (e.g. Ps&Gs in partnership with TISEC)

B Scottish Episcopal Church: Ministry

- That the SEC work to common ministry descriptors for the ministries of Reader, Assistant Priest and Priest, benchmarked through selection, authorisation or ordination, and the end of IME 4-6. Revised versions of those used in the Church of England (already used in the SEC for selection) would be a good place to start. These ministry descriptors should take priority in programme planning.
- That the training period from selection to the completion at the end of what is currently CMD 1-3 is seen as a whole, and so re-labelled IME 1-6.
- That for each ministry there is a clear description concerning what formation and training should take place in IME 1-3, and what belongs to IME 4-6.
- That there is a radical rationalisation of the processes and people involved in supporting the development of ministers to allow consistency in care, and for those involved to grow in experience and expertise.

C Director of Ordinands and vocational support

- The Provincial Director of Ordinands should be a full-time post, to allow the office holder to grow sufficient experience and expertise to manage a diverse cohort of

candidates and ordinands. It would be good to achieve this in the next three/five years.

- Attention should be given to the selection, training and resourcing of assistant (diocesan) DDOs, so that they can together develop good practice focussed on formational and theological reflection.
- The role of DDOs should extend from first interviews with those expressing vocation through to the point of ordination. They should be committed to learning from the oversight of candidates and ordinands through the whole period.
- Vocational advisors should be concerned primarily with supporting the Christian vocations of the laity in their various contexts, but should have a good knowledge and understanding of the provincial descriptors for specific ministries, lay and ordained.
- There should be a training pathways committee to which the PDO is executive secretary, attended by the Principal of TISEC which gives attention to the design and resourcing of the training pathway for each ordinand.
- Careful attention, again possibly through a committee chaired by a bishop, should be given to all matters relating to curacies, for example matching curates to curacies, training of training incumbents, preparing charges to receive curates, the resourcing of curacies across the province (including matters relating to housing and stipends).

D Bishops

- The bishops should consider carefully using the opportunities they have, individually and collectively, to describe the tasks of the church in worship and mission, and to describe the ministries that are required to lead the church at this time. This should be done with clarity.
- The bishops should be actively involved with vocational activities, at day events, conferences and the like. They should be actively calling forth a variety of ministries.
- The bishops should identify the key points in the vocational and training processes where Episcopal oversight and decision making are required. This might include the

following: meeting sponsored candidates as they progress through the selection process, chairing a committee concerned with training pathways, chairing a committee related to the details of curacy planning.

- The bishops should give time and attention to ordinands and curates, taking time to speak about ordained ministry, what it is and what it is becoming. They should look for opportunities to form vision and direct the energies of those training and newly ordained for the good of the church.

- The bishops should consider how they might develop a Provincial wide culture among the clergy of prayer, theological reflection, and a commitment to portfolio working for the sake of mission.

- The bishops should expect the above to generate more vocations, with knock on costs for training, and the demand for more curacies. Resourcing the development of the next generation of clergy will need to be a priority.

Part 3: Governance

Introduction

After taking account of the recommendations in Part 2, the TISEC Review Working Party recommends the following changes to improve governance and to meet the recommendations in the Inspection Report .

Governing Council

- A Governing Council (suitably named, possibly the Ministry Council) should be established, with responsibility and oversight of all formation and training of clergy and laity .
 - The Council should be responsible for strategic vision, Provincial training programmes, standards and accountability for all resources, including finance and staff.
 - This Council should have the same status as other SEC Boards and also be responsible to the Standing Committee.
 - The Convener of this Council will be a member of the Standing Committee.
 - All Provincial training funding should be the responsibility of the new Governing Council
 - All existing Committees dealing with ministerial training should be abolished or, if this is not possible, their remits amended to exclude formation and training
 - Apart from the Governing Council, no other permanent committees are envisaged. Ad hoc groups can be temporarily set up to consider specific issues as needed.

TISEC name

- The existing title - TISEC- should be changed to a more appropriate one, possibly the Scottish Episcopal Institute for Ministry (SEIM).

Governing Body Membership

- The membership of the Governing Council should comprise between 10 to 12 members, with the three key staff (the Principal, Director of Studies and PDO) in attendance at meetings.
- Appointments to the Governing Council shall be made by the Standing Committee, in consultation with the College of Bishops.
- Membership should comprise the following or have the relevant skills:
 - 2 Bishops (one to be the Convener, elected by General Synod)
 - Senior Cleric (with experience of formation)
 - Educationalist
 - Outsider perspective: Church of England or Ecumenical representative
 - Finance expert
 - Management/strategic development and implementation expertise
 - Lay person (with significant experience of the SEC and its practices)
 - Student

Lines of Responsibility/Duties

- The Principal will be responsible to the Convener of the Governing Council for the Council's programme and responsibilities and to the Secretary General for GSO management issues. Other lines of responsibility are shown in the table shown at the end of the Report
- The Director of Studies, in consultation as appropriate, will determine who carries out training and where.
- The responsibilities of the 3 key staff cover the following:
 - **Principal:**
 - General running of the training function/body
 - Training programmes
 - Formation of ordinands and lay readers
 - Personal and spiritual development of students

- Curacies
 - **Director of Studies:**
 - Training pathways
 - Academic programme and standards
 - Academic monitoring of candidates
 - Lay learning
 - Curacies (complete degrees, etc)
 - **PDO:**
 - Development of vocation strategy
 - Formation in discernment.
 - Theological reflection
 - Panels
 - Continuing support of candidates
 - Curacies
- The College of Bishops share responsibility, with the above staff, for Ordinands.

Timing

- The planning towards implementing the new arrangements shall start in January 2014, with implementation phased in from mid 2014.
- The members of the TISEC Review Working Party should, if practical, be fully involved in planning the implementation of the Working Party's recommendations.

Conclusion

Finally the members of the Working Party would like to thank the members of the College of Bishops and the Mission and Ministry Board and all those who were consulted and gave their views during the preparation of this Report, including the students. The input of all those involved was most important in helping the Working Party to formulate its views.

The Working Party commends the recommendations in this Report to the College of Bishops and the Mission and Ministry Board.

30 December 2013

