

This is a retyped version of:

Tustin, David, the Revd. (1971), *The Training and Pastoral Care of Junior Clergy within the Parish*, Mid-Service Clergy Course III, St. Georges House, Windsor Castle, January 1971, unpublished research project.

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The original manuscript is given on 8R paper (8 × 10 inches or 203 × 254 centimetres at ratio 1.25) over 31 typed paper pages on one side each. In addition there is a soft card title unnumbered page and soft card back piece. There is partial referencing and no bibliography.

This re-presentation comes from using speech recognition, typing and optical character recognition, text editing and word processing.

Original page numbers are given in square brackets at the point of division. The references are changed to the Harvard system and other minor changes are made for consistency. A recovered bibliography is provided using the Harvard system. Errors are corrected. Style is updated and made consistent without change to substantive content (quotations are separated out, indented and single spaced) and the main text is now double spaced and all argument text fully justified.

Adrian Worsfold

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ST. GEORGE'S HOUSE WINDSOR CASTLE

MID-SERVICE CLERGY COURSE III

JANUARY 1971

RESEARCH PROJECT

THE TRAINING AND PASTORAL CARE OF JUNIOR CLERGY
WITHIN THE PARISH (C OF E)

submitted by

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1. INTRODUCTION

a) Aim & Scope

This project sets out to study certain aspects of the training and pastoral care of 'junior clergy' in the Church of England, i.e. those in their first three years in the ordained ministry. From the outset we must distinguish Post Ordination Training (POT) between 'diocesan POT,' and 'parochial POT'. The former, which does not concern us directly here, is organised by a diocesan POT director, often assisted by tutors, and is generally carried out by means of training days, residential conferences and tutorial groups. Guidelines for such training programmes are available in the *Handbook of Post-Ordination Training* (last published by CACTM, 1965b) and through the annual conference of POT directors. By contrast, a parochial POT is that element of Post Ordination Training which occurs within the parish once a curate serves his title on leaving theological college. Indeed, by far the greatest part of a curate's time is spent in the parish, and there it is supposed that his first vicar (or rector) trains him.

Many Anglican clergy can testify to the lasting value of what they learnt from a wise and friendly incumbent during their first curacy, but equally there are others who tell a different story. An immense fund of experience and skill in this field undoubtedly exists, but few guidelines have been worked out for the Church as a whole. It is

stated in the *Handbook of Post-Ordination Training* (1965b, 6) that the part played by a man's first vicar remains central in POT but surprisingly little is said about what is expected of him.

Some bishops write a letter to incumbents, setting out the main responsibilities of a vicar in training a deacon (1965b, 14)

But this masterly understatement conceals the fact that the whole matter is often left vague and to to chance, sometimes with disastrous results. For example, during the preparation of this project I came across the following instances:

- i. A curate who was only ever invited to take baptisms or funerals when his vicar was on holiday
- ii. A vicar and curate who argued as they entered church in procession as to which of them should preach at that service (two cases of this)
- iii. A vicar who did not know his curate's wife's name after two years in the same parish
- iv. A curate who had never been invited into the vicarage, let alone partake of a meal there
- v. A vicar and curate who never had a staff meeting together in two and a half years

- vi. A curate who assured his vicar that he had visited a sick communicant when in fact he had not

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Such breakdowns of relationship are fortunately not widespread, but frustrations of lesser magnitude easily arise and need dealing with before they become unmanageable.

b) Importance

A study of parochial POT is important for two general reasons:

- i. The early years of ordained ministry are formative:

The deacon and young priest normally acquire their lifelong outlook and habits of prayer through the incumbent under whom they first serve (CACTM, 1965b, 9-10)

There are elements of a curate's training which only a vicar is in the position to give, and if this training is not properly given, the consequences for a man's future ministry may be serious. (Church of England, 1969a, 25)

- ii. Most men begin their ordained ministry in a parish, and this fact is unlikely to change greatly in the foreseeable future whatever may be true about the inadequacies of the parochial system or about the growth of specialist ministries.

There are also five further reasons which make this matter particularly important at the present time:

- iv. *The Pastoral Measure 1968* (Church of England, 1969b) has made possible new patterns of cooperation among the clergy, but these will only flourish if human relationships between the clergy are good. Trust and cooperation need to be learnt and practised from the earliest stage.
- v. Specialist ministries are increasing, and those entering them are expected to be good all round priests, balanced and mature. The need for good initial training is all the greater if a man will not have further parochial experience in the traditional second curacy of first incumbency.
- vi. The rediscovery of the ministry of the laity demands from the clergy a greater understanding than ever of the meaning of partnership in the ministry.
- vii. The increasing shortage of clergy is leading to greater pressure of work, and sometimes to heavy responsibility at an early stage in a man's ministry. These pressures make training less easy, yet all the more important.
- viii. There has been talk of greater direction as to where deacons take their title, for example: the *Paul Report* (CACTM, 1964, 210-211) - **Recommendations 7), 19) and 20)**. In this case the criteria of a good training vicar and a good training parish need to be established, and

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clear principles laid down. The report *Doing Theology Today* (Church of England, 1969a) points out that:

it is essential to find some way of preparing incumbents for this responsibility (of training curates) and even, if necessary, of directing deacons to vicars who have proved that they take this responsibility seriously (Church of England, 1969a, 26)

This project, therefore, attempts to contribute to the understanding of curate training, but further study is undoubtedly required. See **Recommendation A**).

2 NATURE AND PURPOSE OF TRAINING

a) What is Training?

It is one thing to be thrown in at the deep end, and quite another to receive training. In either case experience is gained, but this is not the only thing that counts. What result is produced? Oliver Sheldon points out that:

Experience quickly atrophies unless it is constantly subjected to analysis and to the challenge of what is new. A little experience is apt to act as a bolt on the door of knowledge. ... Experience and learning travel together, helping each other. (Sheldon, 1965, 251)

How then is the process of learning to be assisted? Theorists of education and management have long addressed themselves to this question. Professor Einstein (1879-1955) said:

I never teach my pupils; I only attempt to provide the conditions in which they can learn. [General dictum; no reference]

This approach is expanded into a useful definition of training by Professor David King:

Training amounts to providing the conditions in which people can learn effectively. What then is learning? ...a process occurring within the human being which enables him to adapt to the changing demands of his environment. (King, 1964, 109)

This is as true of a deacon finding his feet in a parish as it is of a workman, foreman or manager taking up new duties in a factory, whatever theoretical training may have gone before. The *Handbook of Post-Ordination Training* rightly stresses that:

the distinction between training for the ministry and training in the ministry does not mean that a purely theoretical training is followed by a purely practical training. In both states, there should be a sensitive acceptance of the best educational theories about the creative interplay of theory and practice (CACTM, 1965b, 5).

b) The Learner's Role

Professor King suggests that from the learner's viewpoint the performance of any task can be divided into three basic phases:

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- i. Perception: perceiving the significance of information received through all the senses regarding the task.
- ii. Judgement: judging what response will be appropriate... on the basis of an internal 'picture' or 'model' of the situation.
- iii. Action: effecting the appropriate action

(King, 1964, 113).

According to this view, the first necessity is to perceive, that is to relate what is seen or experienced to a framework of inner knowledge. For example:

...an accountant will quickly perceive the significance of a company's annual balance sheet, Yet to an untutored shareholder the same information may present a meaningless mass of figures. ...Skilled action is often greatly dependent on the degree of perception which takes place. (King, 1964, 116).

Much the same could be said of a doctor forming his diagnosis on the basis of a patient's symptoms. The trainee, in whatever field, has to be helped to discriminate between what is essential and what are irrelevant details. This is where, for a deacon

or junior priest, his practical experience needs relating to the framework of reference already provided by his theological training. By this means his perception of people, situations and theological issues can be sharpened, his judgement or pastoral sense developed, and his ability and effectiveness increased.

What qualities make a 'good' curate? The main requirement is his own willingness to learn. Two interviews conducted during this project underline this point.

A Diocesan Bishop:

"The curate should be teachable... be willing to receive counsel... mustn't think he knows all the answers... be loyal."

An Urban Training Vicar:

"I expect a curate to be open and loyal in his relationships, not underhand... willing to accept a certain measure of direction in his work... conscientious and reliable... sensitive to other people's needs."

A somewhat fuller description of the ideal curate was offered by *A POT Director*, himself *A Former Training Vicar*, who said:

"Positively the ideal curate should be:

- Loyal: to Our Lord, to the Church as a whole, to the parish church he serves, and to his vicar (this entails mutual obligations)
- Interested in people
- Theologically equipped and alive, full of ideas and enthusiastic despite his own mistakes

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- Willing, to learn gently and take friendly advice;
- With a sense of humour and proportion;
- Concerned for the church's mission among non-church people.

Negatively, he should not be:

- Too lacking in self-confidence (often manifested as abruptness or unattractive fierceness)
- Self-willed and unteachable
- Lazy;
- Immature: e.g., 'Nobody over 30 matters', 'Everything now is nearer the truth', etc."

Several interviews touched on the process of training, and illustrated the sort of relationship which needs to exist between the curate and his vicar.

A Diocesan Bishop:

"Vicar and curate begin in a master/ pupil relationship, which must grow towards allowing the curate to have a junior partnership. A fair comparison is a junior doctor coming into a group practice, or a headteacher who wants to get the best out of his staff for the good of the school. Furthermore, there is not just one jump when the new priest says his first Mass. There are many stages in developing a personal and pastoral ministry."

A Theological College Principal:

"The key issue is the authority pattern, or the way learning is expected to take place. There are various possibilities, but the extent of freedom and responsibility must be made clear from the outset. Should the curate be a colleague or an apprentice? I would say that, since the structures do not permit any clear change over, he should be a colleague from the word go. This means Christian name terms and mutual responsibility. Both report back to one another. All are obedient to the same standard."

An Urban Training Vicar:

"Training consists of bringing down to earth things already taught. It assumes

that certain ideas are already present. I have to help him in the essentially practical task of finding out for himself. How? Well, I try to share (as openly as I can) my own ministry, ideas, policies misgivings, etc., but without trying to impose my own conclusions. I try to let him in slowly. Gradually he can adjust to the routine of ministering to a congregation and parish. I space out his preaching; the frequency is by mutual arrangement. I start him off with straight-forward visits, about ten per week, and gradually bring in different categories. We do not do any visits actually together, but always report back to one another. By the end of the year I expect him to be visiting off his own bat. Above all, we must each try not to spoil a good relationship.”

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c) The Trainer's Role

Primarily, the trainer acts to assist the interaction between practice and theory, but this process varies from one person to another and a flexible approach is essential. A close relationship between vicar and curate in the training situation is bound to be a two sided affair involving mutual obligations. However, the vicar carries the major responsibility for providing conditions in which difficulties can be shared, tensions resolved. and effective communication facilitated. A. W. Hopkinson puts this well when he says:

It is the truest form of teaching to talk over all problems, plans and difficulties (Hopkinson, 1958, 156).

Unless this prior condition is met the curate may fail to find satisfaction in his work and relationships, and will not exert himself to the full extent of his capacity or intelligence. If, however, the vicar can help him to delight in his work and be happy in his relationships both at home and in the parish, the curate will find it easier to blossom out. This is why simple things like knowing the curate's wife's name or

having the occasional meal together are so important, since they are all part of a happy and creative training situation.

The training vicar also needs to take a genuine and sustained interest in his curate, not simply regarding him as another pair of hands for getting work done. Training involves spelling out aims and assessing methods continually, so that policy becomes clear. A training vicar must be prepared to look at any question afresh, for example: baptismal policy, the routine of the daily offices, the aim of a sick visit, etc., however much he may be tempted to feel that he settled the matter to his own satisfaction years ago. He must also be willing to tolerate his curate's mistakes, since without making mistakes the curate has little chance to experience for himself what is appropriate and what is not. Moreover, the vicar cannot expect to be right all the time, as Prof. King warns:

The authoritarian "I'm always right" trainer substitutes his own word for the pupil's experience. He therefore inhibits the process of learning. Instead, he develops in his pupils a response to imitate him and to be dependent on his authority, rather than to perceive and act for themselves. (King, 1964, 126).

A training vicar must also be prepared to see his curate advance beyond his own abilities in particular directions. He needs to recognise his own limitations and cope with any tendency to be defensive or to be jealous of his curate's success. From an early stage the curate will begin making a contribution of his own to the life of the parish, and partnership can begin to develop. Indeed, the vicar may find that he is being retrained by his curate! The simplest, but often most costly contribution the vicar can make is to give freely of his time.

"What do you expect of a 'good' training vicar?" This question received the following replies in interviews:

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A Diocesan Bishop:

"He should be a mature priest, sure of his own ministry, with generally at least ten year's experience... able to provide a pattern of devotion to carry on where theological college leaves off... not insensitive to current trends... able to enlist is curate's goodwill in what he aims to communicate... approachable, both in personality and in his pattern of life, so that the curate does not feel he is intruding... with the capacity to delegate... able to learn from his own mistakes... happy in his own home."

A POT Director:

"He should have certain positive qualities and avoid certain negative ones. He should be:

- i. friendly, accessible and able to listen to new ideas; i.e. not one with who is unbending in his attitudes, or who stifles initiative;
- ii. a man with of spiritual worth; i.e. not worldly;
- iii. professionally competent, but not paternalistic, dictatorial or wanting to do everything himself;
- iv. mature enough to recognize his curate's needs, and willing to see to the provision of reasonable working conditions; i.e. not immature, e.g. jealous of his curate's success;
- v. blessed with a sense of humour."

An Urban Training Vicar:

"I think that, in the person of his training vicar, a curate can reasonably expect to look for someone who is: a good basic priest, who is conscientious; has

sound and balanced views (i.e. doesn't fly kites); is able to recognize his own defensive reactions; is accessible and willing to spare time; patient with the faults of the trainee; organized and not haphazard, thus inspiring confidence and a sense of security. He probably needs to be at least ten years ahead in orders, preferably in his second incumbency, unless he has had some other suitable experience."

A *Theological College Principal* after making many similar points to the above, added:

"Not over burdened with extra parochial commitments... concerned about the curate's wife... prepared to do anything himself... a colleague from the word go."

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Interviews have also revealed cases of vicars who alone fell drastically short of these ideals. *A Curate* and *Another Curate* made the following comments about their respective training vicars:

"We never had a staff meeting. After daily Evensong (for which the vicar was invariably late) he looked at the next day's engagements. I never knew from one day to the next when I could get any time off. Whatever I said in my sermon on a Sunday morning, he would somehow manage to say the opposite at Evensong."

"The Vicar decided we ought to meditate at 9:30 am in church every day, but he only ever turned up once."

The question needs to be asked when any incumbent is looking for staff: "Why does he want a curate?" It must be clear which comes first - the vicar's need of an assistant or the curate's need for training. It is laid down clearly in the *Code of Procedure* published by CACTM (1965a) that:

... in placing deacons, the over-ruling consideration should be the ordinand's need for training, not the parish's need for staff... In placing priests in a second curacy the major consideration should be the needs of the church, and not the curate's need for experience. (CACTM, 1965a, 1, 3)

This excellent principle needs to be more widely known and heeded. It should be impossible for an incumbent to approach a theological college for a deacon unless there is some assurance, backed up by the bishop, that proper training will be given. Where this assurance cannot be given but where the vicar still needs an assistant, it follows that it should be a man at least in his second curacy, not a deacon. See **Recommendation B**). The *Paul Report* (CACTM, 1964) suggests that:

...if in every diocese lists of teaching or training priests and parishes were compiled... training possibilities would be better known and understood... (181).

Training vicars, present and future, could do with help in measuring up to the requirements of their job, Provision could be made, perhaps by national or regional conferences, for incumbents who have a curate for the first time to take part in a training seminar. Some dioceses already arrange training days when the bishop and POT director meet all incumbents who have curates, and discuss points such as those mentioned above. It would be good if such training days became more usual. Norms and guidelines could be compiled by the Advisory Council for the Church's Ministry (ACCM), drawing on a wide range of existing knowledge in this field. The logical first step towards improving the situation is to train the trainers. A lot is bound to depend on the personality and the calibre of training vicars, but their natural abilities and God given charismata cannot but benefit from training. See **Recommendation C**).

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d) Causes of Frustration

It is well known that these ideal qualities and relationships are by no means always fulfilled, and even where they are, tension is bound to arise from time to time. In interviews people were asked to state the most frequent cause of frustration, and the following answers were among those received:

A Diocesan Bishop:

"The vicar doesn't tell the curate enough, or else he tells him too often!"

A Theological College Principal:

"The main causes of frustrations are:

- A difference of ideals as between men of different generations;
- Conflict between the demands of parish life and family life;
- Lack of opportunity to talk to the vicar at real depth;
- Expectations not fulfilled, e.g., "I thought I should spend five mornings per week studying;"
- Poor working conditions, e.g. housing, pay, expenses, etc."

An Urban Training Vicar:

"Age need not make much difference necessarily, but an age gap can exacerbate other difficult factors. The most frequent causes of frustration are entrenched attitudes and the tension between the older man's experience and the younger man's keenness. In other words, the curate's idealism is not matched by experience."

Several interviews produced the comment that relationships were harder in a one curate - one vicar set up. Much will depend on the curate's age, outlook and previous experience, and his vicar will need to be sensitive to his stages of development. Too much work or responsibility at the beginning can be overwhelming; too little later on can be intensely frustrating. Sensible advice on the relations between vicars and curates is set out by Charles Forder in *The Parish Priest at Work* (1964, 50-51).

Unnecessary frustrations can be avoided from the start if care is taken to put the man in the right parish with the right vicar. Here is the advice of *A Rural Training Vicar* to any curate choosing a title:

“Ask yourself six questions:

- i. Can I get on with the vicar? (70% important)
- ii. Can I get on with the parish (30% important)
- iii. Is the vicar available?
- iv. Will the vicar teach me and give me responsibility?
- v. Can I envisage happy relationships with the vicar's wife and with the other parishioners?
- vi. Am I assured of reasonable housing, pay and holidays?”

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Until he gets there the curate will not have a full answer to those questions, but a weekend in the parish will at least give him some idea. The understanding of God's will and call in the matter can be clarified by sober consideration of these factors.

e) The Training Parish

This leads us to review another important factor: what makes a 'good' training parish? Broadly speaking, it is desirable that the parish should offer the trainee a fair cross-section of work. It should ideally be the kind of Christian community where the curate's own understanding of the Gospel and of Christian commitment will be deepened. Good laity can greatly help a deacon if they offer him friendship, enable him to discover himself as a natural person, and make it easy for his wife and family to settle down. The CACTM *Code of Procedure* (1965a) lays down one simple but important criterion:

Parishes (i.e. for deacons) should be such as will provide plenty of hard work; but they should not be parishes where the deacon will be over-burdened as he starts out on his ministry (CACTM, 1965a, 1)

Here are two of the answers received to the question, "What makes a 'good' training parish?"

A Diocesan Bishop:

"A reasonably lively Christian community... the man must be matched to the area (it's no good sending him to Knightsbridge if he drops his aitches!)... a one church parish is an advantage or at least one where the deacon and vicar can be together for most Sunday services."

A Theological College Principal:

"The parish matters little; the vicar is the main factor. However, it is helpful if the parish has had a long history of curate training. Good laity can be a compensation if the vicar/ curate relationship fails."

A. C. Smith's book, *Group and Team Ministry* (1965), contains a memorandum listing the advantages of a large training parish of the 'Rugby type', the main points being:

- Fellowship of team
- Vitality of ideas
- Contact with brethren
- Gain from specialist knowledge and particular talents of other members
- Good holidays
- Regular days off
- Attend meetings and courses outside the parish
- In sickness no anxiety for the care of people
- Broad expertise
- Fits them for wide range later

(Smith, 1965, 28-31)

In the same book canon P. A. C. Carnegies gives the following illuminating account of staff meetings at Rugby, showing the advantages of such a parish as a training ground:

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Without question, the secret of our confidence and fellowship with each other was to be found in our weekly staff meetings... We met for Holy Communion... Purposely I left the discussion part of the meeting as informal as possible. We spoke without fear or favour. We learnt each other's minds and argued our points of view, sometimes with heat but always with a respect for each other and a consciousness of our common aims. I tried to interfere as little as possible. Most of the advice needed was given at staff meetings, and often by the curates themselves. I consulted the staff on any major act of policy. I found their advice immensely who helpful and sometimes wisely restraining... We really did learn why it was that Our Lord sent His disciples 'two by two' before his face (Smith, 1965, 25)

f) Warning on Need for Reality

However, in all this we must beware of producing abstract and theoretical definitions

of a 'good' vicar, curate or parish only to find that perfection does not exist, or that several different types are equally good. The qualities of a good manager or leader have been listed *ad infinitum* and *ad nauseum* (see for example: Stewart, 1967, 107, or Adair, 1968, Appendix A, 141). Unfortunately such vague lists are almost meaningless, since the terms used have no generally agreed meaning. Furthermore, S. H. Mayor's survey [no reference recoverable] on the understanding of the ordained ministry has demonstrated how differently various sections of the Church assess such qualities as the following in an ordained minister:

- Leadership
- Self-discipline
- Health and intelligence
- Good mixer and command of language
- Faith in God
- Awareness of the contemporary world
- Sense of humour
- Enthusiasm and reliability
- Sympathy for other people
- Efficiency and Organisational ability

Mayor's findings [also no reference] show enormous variety, especially as between different denominations and levels of churchmanship, in the scale of values awarded to such qualities.

Professor C. Argyris (1970) warns that there is no one single type of leader's job, and that a great diversity exists among successful managers. He says:

Effective leadership depends on a multitude of conditions. There is no one predetermined correct way to behave as a leader. The choice of leadership pattern should be based on an accurate diagnosis of the reality of the situation in which the leader is embedded (Argyris, 1970, 207).

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The same is undoubtedly true of vicars and curates in relation to parishes, and room must be left for many different and complimentary types. We must keep our feet on the ground.

3. CONTENT OF TRAINING

We have looked at training as a learning process, and at three three main elements affecting the parochial training situation, namely: the curate, the vicar and the parish. Now we must see what job a deacon or priest is being trained to do. We cannot pursue at length the contemporary debate about the tasks of ordained ministry. For convenience, some simple framework of thinking must be adopted, and I choose that on page 10 of *Ordained Ministry Today* (CIO, 1969b), the most recent Anglican report on that topic. It states:

His [the ordained minister's] characteristic ministerial acts and function fall into three groups:

- i. to preach, teach, communicate and interpret the Gospel
- ii. to exercise some degree of pastoral care and oversight
- iii. to celebrate and administer the sacraments, and to take responsibility for ordering worship.

Using this framework, let us consider some of the detailed tasks in which a training vicar must enable his junior colleague to become competent.

a) Ministry of the Word

The ministry of the Word, since it involves communicating the things of God, presupposes a life of prayer. Where converse with God is lacking, there is bound to be loss of reality in what is preached or conveyed. Here the training vicar's example in personal prayer matters greatly.

In fulfilling the role of prophet and teacher the curate must be helped to see the task of communication in its broadest terms. He will be concerned not only with preaching sermons, but also with such activities as teaching in a classroom setting; leading Bible study and discussion in informal groups; writing teaching articles for the parish magazine; preparing individuals for confirmation, marriage or death; training lay Christians to understand their own proper ministry and responsibility: acting as a spokesman or representative of the Church's views (for example: on *Brains Trust* panels); dealing with individual people's queries or difficulties about Christian faith and practice; and so on. All this belongs to the Ministry of the Word, and the training vicar needs to allow his junior colleague to gain experience and assess

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his own progress in as many fields as the local situation offers.

In its widest sense the Ministry of the Word is the use of words, words of questioning and proclamation, reflection and experience, to make God and the Gospel real and relevant to men (CACTM, 1969, 36)

To fulfill this aspect of ministry the trainee himself needs to be in touch with God, to think theologically, to be sensitive to people and to the issues of real life inside and outside the Church, and to be concerned about the basic task of communicating the Gospel. One vital strand in all theological education, at whatever level, has been defined thus:

the pursuit of truth with an enquiring mind and the honest facing of honest questions... Theology is... a process of exploration of exploration and rediscovery. (WCC, 1967, 166)

This highlights the need for continued theological study in the parochial setting. Whilst a certain programme of reading and essay work is provided by diocesan POT, the training vicar equally has a responsibility to give continued intellectual stimulus. Serious theological discussion should have a place at staff meetings, but this can only happen if a generous allocation of time is freed from the pressure of regular business. Relevant topics need to be chosen and prepared in advance. The interchange of ideas between clerical colleagues also needs to occur informally, for example: after daily Evensong or over a cup of coffee. This process requires mutual tolerance and understanding, especially since a deacon is often more conversant with contemporary theology than his vicar who left college many years ago. A difference in age, outlook and education need not, in itself, be a bar to close association and creative dialogue between vicar and curate. Where there is more than one curate a lively process of interaction is more likely to occur. All this takes time, but it will not be time wasted if such discussion spills over into a lively Ministry of the Word.

Interviews have borne out several of these points:

Urban Training Vicar:

"I expect a curate to be basically a human person who is genuine, friendly and articulate. I expect him to be sensitive to other people, i.e. not thick skinned, to have a real interest in theological issues and be willing to discuss them. I expect him to spend about 10/ 12 hours per week on study. My biggest disappointment with my last curate was that he did not seem interested to discuss fundamental theological issues arising from real life."

A Theological College Principal:

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"Curates need to work through loads of doubt. Theological issues are by no means clarified by the time they leave college. Above all they need time to talk to their vicars at depth on theological questions."

Another Urban Training Vicar:

"An extra strain is often imposed on the curate by youth and enquiring laity who will ask him things they hesitate to take up with the vicar. Here the vicar must support the curate and encourage him to exercise real responsibility."

The most noteworthy remark here is about the need to 'work through loads of doubt'.

Only by contact with real life situations can a deacon or young priest discover which part of the total resources of his Christian faith applies to which situation. He has to find out by experience *what* and *how* to communicate, rejecting or holding in abeyance what does not ring true or prove relevant. His ability as a preacher will go hand in hand with his pastoral sense. Preaching arises from visiting, as much as from study and prayer. He will also learn (positively and negatively) from hearing his vicar and fellow curates teach and preach. In the early days of his diaconate his training vicar may go through sermons with him, either before or after they are preached. Some have experimented with group sermon preparation, and not all find this method helpful.

Since the Ministry of the Word is no monopoly of the clergy, the curate will also need

experience in cooperating with lay Christians in church and community, such as youth leaders, teachers, lay readers disciples, study group leaders, and so on. Their abilities must be respected and encouraged. Often they defend and commend the Christian faith from more exposed positions on the front line than does the priest, and here the junior clergyman must learn to play a supportive role:

The Word is given within the exchanges of all Christians who seek to interpret life in terms of the Gospel and to stand for their faith... It can be proclaimed... by the mouth of lay men and lay women who speak with their own particular experience of work, pleasure, illness or struggle. As the world overhears them, it overhears the Word of God. (CACTM, 1969, 34)

b) Ministry of Pastoral Care

For convenience, we shall treat separately the element disciples of pastoral care which is expressed through oversight and leadership in relation to the community or congregation as a whole. For the moment our concern is the pastoral ministry towards individuals and families, i.e. training in pastoral casework of the *care of souls*.

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This is commonly exercised in a variety of ways, formal and informal; home visits disciples, visits to hospitals, prisons, old people's homes, etc.; interviews, counselling sessions and hearing confessions; informal contact with people in the street or at social functions, etc..

Sometimes the priest is dealing with specific problems such as marriage breakdown, bereavement or mental stress. At this point his role is comparable to who that of the doctor (who normally only concerns himself with the patient when a known medical need is presented), or to that of the probation officer (who normally only takes a person on to his case load when a crime or difficult situation has attack). At other times, however, the priest is maintaining an on-going relationship with no specific problem in view. Here the comparison is more with community workers, such as teachers, youth leaders, police and community relations officers or possibly with medical and social workers in the preventive field.

All this work involves skill and expertise, and the insights of case work need fostering as much by the clergy as by all the other caring professions. The training vicar has the task of supervising case work, and the importance of reporting back at staff meetings cannot be over emphasised. An illustration of this is given by A. C. Smith in a report on work in an East Devon group.

The most valuable thing ... is to discuss pastoral problems... The man who uncovers the problem is ordinarily expected to see it through, but might raise it repeatedly, asking for guidance at every step. This has been especially useful where an unmarried curate has tried to unravel matrimonial problems. (Smith, 1965, 79-80)

Whilst personal confidences must be respected, it is no help to a new curate if his vicar remains all mysterious about his pastoral work with individuals. Training implies that the rationale and techniques of such work should be under regular discussion. It implies systematic coverage of different fields, phased experience, and careful analysis and comparison of cases. There are obligations upon the training vicar,

although the Bishop of Durham's Working Party (*BCC Working Party on Theological Training*, 1968) has drawn attention to the need of extra and more specialised training in case work.

The main requirements of the trainee are a genuine concern for people coupled with personal maturity:

His effectiveness as a priest must in very great measure depend on his effectiveness as a person. Personal short-comings cannot be hidden behind priestly authority... In fulfilling his role the ordained minister has precisely the same responsibility and opportunity to allow his personality to become integrated with and changed by his Christian status as any other member of the Church. (CACTM, 1969, 32)

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What must also be learnt is the meaning of cooperation, partnership and dialogue with those in other caring professions. The priest is not a psychiatrist or a social worker (unless qualified in these fields), but he can be a colleague of both. In some places this is facilitated by informal gatherings of clergy, police, doctors and social workers. In any case, the training vicar and the curate can make a point of consulting their colleagues in other professions wherever possible.

Interviews have provided one or two illustrations here:

Senior Child Care Officer:

"During case work supervision some students respond better than others to

an 'open door' policy. I try to make myself available for them to consult me on tricky cases at any time, and this is easy when we are all in and out of the same office. However, a closed door or separate office can help students learn greater self-reliance, and make them attempt their own solution of difficulties before they come running to me.

"I observe my own superior using what I call the fishing line technique. He casts out his line to the subordinate by saying, 'You take full responsibility.' When some difficulty occurs he draws in the line, takes control himself and after we have looked at the issue again he casts out the line afresh."

RAF Doctor:

"As a trainee GP I began by sitting on several clinical interviews. When I was first working on my own, it made a big difference to know that I could refer any difficult cases to a more senior man without loss of professional prestige."

An important part of the supervisor's role in case work consists in enabling his subordinate to bear the strain and load of his work. Here the training vicar, will need to help the curate, especially in the early months of the diaconate, cope with the shock of discovery (for example) how much sickness there is amongst the community, or what depths human misery and stupidity can be encountered. His vicar should try to help him find new dimensions in intercessory prayer. It may also be necessary to guard him against disillusionment at the lack of commitment or unChristian behaviour of some church members. Conversely, the curate can be helped to recognise that many parishioners he meets are better and maturer than Christians than he. At first the training vicar may need to regulate the curate's workload, but the curate must eventually learn to do this for himself. The assignment of territorial responsibility within the parish can help, as long as interdependence and flexibility of staffing are not spoiled.

c) Ministry of Oversight and Leadership

The concept of pastoral care also involves the element of leadership or rule, as shown by its original reference to a shepherd in relation to a flock of sheep.

However, this notion is not without its difficulties.

The image of a pastor has a dark side. It suffers from the suggestion that the sheep are merely animals for which the shepherd alone must make responsible decisions... It leaves no room for a growth to maturity and participation by the sheep. It is counterbalanced in the Gospel material by the image of Christ as the servant or slave, an image which insists upon the freedom and responsibility of others. (CACTM, 1969, 37)

It is well known that the leadership which a priest exercised can be distorted by an authoritarian or paternalistic approach, often exaggerated by the false and immature expectations of his parishioners. A training vicar has the chance of versing his colleagues in the skills of consultation and participation from the beginning of their ministry.

The main functions of leadership may be defined thus:

- i. to promote insight into the common aims of the group
- ii. to identify and harness the resources of the group, and coordinate effort
- iii. to help decisions to be made and carried out
- iv. to maintain cohesion and harmony
- v. to represent a group to the outside world

For a fuller definition see *Ordained Ministry Today* (CACTM, 1969, 37).

In brief, the leader is:

a link man, the coherence man, the identity man (CACTM, 1969, 38)

The most obvious parallel to this function is that of the manager. Here we can see the truth of Sir Charles Reynold's dictum:

Management is the process of getting things done through the agency of a community. [no reference found]

The trainee curate will require graded experience of leading various groups, for example: youth work, men's society, church committees. He will not be long in any parish before discovering the need to coordinate other people's efforts harmoniously or to reconcile sectional interests, albeit over some trivial matter such as the altar flower rota! He must be helped to acquire insight into the human behaviour of groups, and into the value and pitfalls of different kinds of meetings. He must be equally conversant with chairing a formal meeting or leading an informal discussion. Excellent advice on meetings his contained in A. C. Layton's book, *The Art of Communication* (1968),

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chapter 6, and it would be useful if the clergy as a whole were better acquainted with the management literature on points which are central to their work.

Another convenient framework for thinking about the functions of a manager is given in Appendix A.

A *Manager* told me recently that management studies were "for the most part codified common sense". The key word here is codified. Everything learnt *the hard way* (as the saying goes) needs to be related to a body of knowledge so as to produce constructive results. Certainly it is necessary for a priest to learn at the outset of his ministry that a big part of his job is:

- i. Deciding what should be done
- ii. Getting other people to do it

(Stewart, 1967, no page given)

In this connection the need for a parochial policy must be recognised. In an interview A *Theological College Principal* stated that the *first* requirement for a good training vicar was:

that he should have a parish policy and and know where he is going.

Conversely, the lack of policy can be a source of real frustration to a curate, but here again David King has wise words to say:

For policy to resolve conflicts, opportunity must be given for *all* parties to review and revise their needs. In other words, *agreement* on policy is essential for the resolution of conflict... Policy also enables persons to solve day to day difficulties by relating short-term situations to long term aims and effects. (King, 1964, 141)

The process of consultation is bound to be time consuming; there are no short cuts to mutual understanding.

The parallel between the functions of a priest and manager may at points be very close. However, in a Christian setting we must always leave room for the Holy Spirit, who may, on occasions, overturn our human plans. The training vicar needs to encourage his junior colleagues from the start of their ministry, to wait upon God and depend on his help. In tackling management problems any Christian (ordained or lay) should seek the guidance of the Holy Spirit, though this never excuses him from utilising to the full all the illumination which human reasoning and skill in this field can afford.

Forder states categorically that:

a deacon should not be put in charge if a mission church (Forder, 1964, 54)

Canon Carnegie had this comment to make on the situation in Rugby:

Theoretically it was all wrong that almost always the newly ordained priest had to be sent to take charge of a daughter church, but in practice it worked well because of the excellence of the local church officials and because the young priest was able to draw upon the experience of the other priests-in-charge. (in Smith, 1965, 25)

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d) Ministry of the Sacraments

This might appear to be the simplest and most mechanical of a junior clergyman's training, but skill is required in introducing a trainee curate to his various functions gradually. He may need help in overcoming nervousness and in learning pose and control in the conduct of public worship. His previous experience at college or as a server or lay reader will give him a start, but he will need to adapt to local usage and become confident in the exercise of all his liturgical and sacramental tasks.

As a deacon he will need to know how to administer the chalice and give Holy Communion to the sick, and how to conduct baptisms, churchings, burials, cremations and regular Sunday services. At an early stage he will need introducing to the arrangements concerning vestries, vestments and other adjuncts in relation to local use and churchmanship. He will also need phased experience of ministering in different settings, for example: House Communions, school assembly, scout prayers, harvest in the pub, etc.. He will also need to be ready to fit in with usage at other churches, as for example, when he is doing locum duties during the holiday season.

Forder points out:

A curate should be trained in his own churchmanship, and also with an understanding of the moderate versions of other sections of the church, so that the young Evangelical knows how to wear vestments with ease, and the young Anglo-Catholic can take the North End in all humility (1964, 53)

With all these things, only practice makes perfect, and how to lead worship effectively can generally only be picked up by experience, observation and example. Much can be learnt unconsciously from clerical colleagues. The training vicar will

also need to give guidance over the planning of services and the preparation of worship, for example: in the choice of hymns and prayers, as with the art of co-operating with such diverse helpers in worship as organists, choristers, servers and funeral directors. They have a ministry to perform no less than the priest.

Two interviews threw light on what can be expected of a curate as he embarks on this sphere of his ministry:

A POT Director who was A Training Vicar:

"I expect a curate to have some liturgical sense and an elementary knowledge of church services when he arrives from college. He should be willing to adapt himself to local use."

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An Urban Training Vicar:

"He should be willing to fit in with the tradition of the parish, even if his own preference does not entirely accord with it."

Conversely, the curate has expectations of the help that his training vicar will give. Sometimes these expectations are fulfilled, sometimes not, as the following examples show:

A Curate:

"First I watched the vicar take a funeral. It was only the second funeral I had ever been to in my life, and I stayed in the congregation. Next time I robed

and walked with him. He took most of the service, but let me say a few of the prayers. It was a bit of a squash with both of us sitting in the front of the hearse, but at least it helped me get the 'feel'. After that I said I felt ready to take the whole thing by myself. I visited the family (of the war deceased), and saw the whole thing through from start to finish. It wasn't as difficult as I expected. I found I was thinking more about the family than about myself."

Another Curate:

"I asked my vicar to show me how to celebrate Holy Communion. He seemed surprised and said, 'Haven't you seen me do it enough times? Eventually I asked if I could borrow the church to practice on my own.'"

The sacramental and liturgical aspects of ministerial work, no less than those mentioned above, presuppose a life rooted in prayer. Without a spirit of devotion the sacramental ministry can degenerate into an empty formalism. Where, however, a priest comes to his task with an attitude of preparedness and prayerfulness, the laity quickly perceive that he is but the steward of the divine mysteries. Here the training vicar must set a high standard by his own personal example, and help the curate to find for himself patterns of devotion which will stand up to the pressures of parochial life as well as to the test of time.

e) Other Things

Other things which do not come under the previous categories also need to be learnt and it falls largely to the training vicar to teach them. The junior clergy require some knowledge of:

- Civil and Canon Law (especially relating to marriage)
- The operation of synodical government (at all levels)
- Committee procedure

- Filing, indexing and group office administration
- Finance, income tax and insurance
- Magazine production and visual aid techniques
- Care of buildings, heating systems, churchyards etc.
- School management

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The training vicar must try to see that opportunities occur for dealing with all of these.

He can lend or recommend useful books, as occasion arises, for example:

- Dale W. (1957), *The Law of the Parish Church*, London: Butterworth and Co. (Publishers) Ltd.
- Church of England, *The Church of England Year Book* (1970), London: Church House Publishing, Church of England - and other years
- *The Diocesan Handbook and/ or Bishop's Regulations*, for example: Diocese of Chichester (1957)
- Welsby, P. A. (1960), *How the Church of England Works: Its Structure and Procedure*, London: SPCK.
- Mayfield, G. (1958), *The Church of England, its Members and its Business*, Oxford: Oxford University Press.
- *Church Acts and Measures*, as Great Britain (1926-1971) Publications of the Central Council for the Care of Churches (for example: CCCC, 1937)

Points of etiquette, dress and personal behaviour are generally best dealt with as occasion arises, but the training vicar must not shirk his responsibility in this direction.

f) Priorities and Use of Time

For a deacon one of the biggest problems is: 'How do I plan the use of my time?'

How do I sort out the priorities? The training vicar will need to share with him his own suggested lines of approach to these questions. To a certain extent the problem is

bound to persist throughout a man's ministry, but methods of planning and scales of priority can alleviate the difficulty. Forder (1964), for example, speaks of a daily and weekly timetable incorporating five main elements:

- i. Prayer
- ii. Administration
- iii. Study
- iv. Parochial activity
- v. Parochial organisations

(Forder, 1964, 22)

Kenneth Child (1970, 22) suggests a scale of priorities in visiting. Valuable hints on the use of time are contained in P. Drucker's book *The Effective Executive* (1970), especially chapter 2. In the end, each individual must find his own solution, which needs above all to be adaptable to different situations and unexpected demands. The greatest attention usually needs giving to provision for personal prayer, adequate time off (especially for married men), and study. The training vicar needs to see that a proper balance is evident in his own life and those of his colleagues, as between prayer and activity, administration and pastoral work, work with organisations and individuals, maintenance and mission, and so on. Self-discipline, reliability, punctuality and forethought are virtues which enhance any ministry, and can be encouraged from the start.

g) Syllabus

All these items together make a formidable syllabus of subjects for a training vicar and his curate/s to work through together. The deacon or junior priest learn much

informally both from his vicar and his fellow curates (if any), but as David King points out:

The great weakness of the primary learning process is that it is haphazard (King, 1964, 127)

It is therefore of crucial importance to have some outline syllabus of training so that no vital aspect is neglected.

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The elementary Syllabus of study is suggested in the *Handbook of Post Ordination Training*:

- i. Conduct of public worship
- ii. Ministry of the Word
- iii. Teaching
- iv. Pastoralia and Hearing of Confessions
- v. Statutory and Voluntary Social Services
- vi. Ecclesiastical Law
- vii. Specialisation in ministerial work

This is a start, but more detail is required.

Two secular parallels are also given in Appendix B for purposes of comparison.

A more fully worked out handbook or programme of parochial POT would be useful.

This was attempted by Forder in the first edition (1947) of his book, *The Parish Priest at Work*, but dropped from the second edition (1959) for no stated reason. See 392-393 of the last edition (1964).

General guidelines and principles could be formulated by ACCM and made available to any training vicars seeking help in the exercise of their responsibilities.

See **Recommendations D) and E)**.

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4 PASTORAL CARE

(a) Whose concern?

This project sets out to consider not only the training of the junior clergy in the parish, but also their pastoral care. The laity are cared for by the priest, but who cares for the priest himself? The short answer is that the training vicar has immediate responsibility for the curate, and the diocesan bishop ultimate responsibility. But this is too simple to do justice to the realities of the situation.

First, it is of course true that the training vicar should show a concern for his curate and wife and family, and take an interest in them as persons in their own right. But because the training vicar is also the employer (in the immediate sense) a conflict of roles can easily occur. Here are some suggested answers:

A Bishop:

"A confessor or spiritual director can be very helpful, but this is a self-chosen association. Under the diocesan POT director there are often pastoral tutors. Suffragan bishops could perhaps visit curates in their own homes more than is normally done. Theoretically rural deans and archdeacons also have some responsibility."

An Urban Training Vicar:

"Who has special interest in curates? If I were a rural dean, I should consider it part of my job to make friends with the unbeneficed clergy in particular. It doesn't seem to work out in practice, but it could do. The curate needs some intermediary before belly aching to the bishop. Sometimes it just helps to blow off steam."

A POT Director:

“I try to have friendly contact with all the curates informally at POT conferences. As for visiting them individually, I feel that I should do this more, but time is the problem.”

A POT Director and Another Pot Director who were interviewed both said that it was regular and normal custom to suggest names of spiritual directors to junior clergy who sought such advice. *The Handbook of Post-Ordination Training* (1965b) has this to say:

Personal Life: in the new and changing circumstances of parochial life the deacon and junior priest must review and modify his earlier rules and methods. The advice and help given to him will vary widely according to the individual needs. The vital things are:

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- i. that someone shall be definitely responsible for giving such advice and help:
- ii. that whatever is said and done shall enlarge and not diminish the mutual loyalties or the vicar/ curate relationship.

An annual retreat is most valuable. This may be made privately, but there are special values in a diocesan retreat for all the junior clergy where this is practicable.

(CACTM, 1965b, 9)

Calls of former associates at the theological colleges can serve a useful purpose, especially for comparing notes and blowing off steam. For help with the life of prayer an older and experienced spiritual director can be invaluable. Bishops can seem very remote to a junior curate, and a visit or interview at least once annually could help

the notion of a Father in God to become more of a reality. See **Recommendation F**).

b) Working Conditions

The main responsibility for seeing that a curate has reasonable working conditions falls on the incumbent. This was the comment of *A Theological College Principal*:

"Vicars sometimes fail to realise that small things at any early stage matter greatly. Many vicars are too vague about the salary, insurance stamps, etc... Every prospective deacon ought to know clearly about the following items before he arrives in the parish: annual salary, Whit offering, allowances, expenses of office, who pays insurance stamps, fees, housing (especially important for the married), time-off and holidays."

The question of housing matters greatly to the curate's wife. It needs to be a house with an adequate study.

The recent establishment of a national pay scale for curates has removed one glaring anomaly. On other points the diocese can help in establishing minimum standards. For example, in January 1971 one diocese issued the following instruction [no reference recoverable]:

Accommodation & Working Expenses. It will be a condition of the licensing of a curate to a parish, and a condition of the payment by the Board of Finance of a grant towards the stipend, that suitable accommodation is provided by the parish, free of all charges in respect of rent, rates and repairs, or that an adequate allowance is paid instead. The parish will also be required to undertake that either an adequate fixed annual expense allowance is paid or that all reasonable working and out of pocket expenses are refunded. Some guidance on the matter of reckonable expenses will be published shortly by the Board of Finance.

It is mainly up to the incumbent to see that these factors are implemented.

Many interviews bore out the point that working conditions in themselves were rarely a major cause of discontent but that, where relationships were poor, inadequate working conditions aggravated the situation. Complaints on this score were often symptomatic of deeper malaise.

This is similar to experience in other fields. Robert L. Kahn points out that:

The superiors consistently overrated the importance of economic factors to their subordinates, and underestimated the importance of social satisfactions such as 'getting along well with the people I work with' and 'a good chance to do interesting work' (Kahn, 1958, 49-51).

Kahn concludes from his survey that factors rated higher than good wages are:

comfortable working conditions, a friendly and reasonable boss, and pleasant social relations with fellow workers. [no further page reference]

Several similar illustrations are given by J. A. C Brown in *The Social Psychology of Industry* (1970).

However, the fact that a curate is happy in his work and even willing to show a degree of self-sacrifice is no excuse for letting his working conditions remain below standard.

Holidays and weekly time off are an important feature of working conditions, and it is

vital for the curate to know what he is entitled to (for example: four weeks' holiday in summer with three Sundays), and to know far enough in advance when he can be free. It is helpful if days off, where not always taken or the same day of the week, are blocked off well in advance, otherwise engagements mount up and no day remains completely free.

c) Assessment

What check is kept of a man's work and progress? Apparently very little. Although the POT director or tutor has some knowledge of the curate through diocesan POT, the training vicar is usually the only man with first hand knowledge of the curate's work in the parish. The following comments were made on this point during interviews:

An Urban Training Vicar:

"Some inspection should be statutory."

A Bishop:

"Each man should be seen after his second year by the bishop or suffragan"

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A Curate:

"The bishop saw me for a quarter of an hour during the ordination retreat

before I was priested, but then not again for two years. During our first curacy the bishop ought to see us individually at least once a year."

A Theological College Principal:

"There should be a system of continuous assessment and reporting back."

A Former Teacher, now a Priest:

"A newly qualified teacher is inspected on the job by an HMI. The junior clergy should also have some kind of outside supervision."

In the armed forces, banking and many spheres of industry and commerce some regular system of assessment operates, in each case adapted to the nature of the job. This could well be done for the junior clergy by means of the training vicar, rural dean and POT director all reporting to the bishop at agreed intervals. However, Wilfred Brown, speaking of industry, gave this warning:

The assumption is often made that a subordinate can be assessed on quantitative figures alone which indicate his performance. This assumption is, I think, motivated by the desire to escape from the personal business of passing judgement on another. (Brown, 1969, 76)

The same danger needs to be avoided where the clergy are concerned. Where decisions are to be made about a curate's next job, sooner or later personal judgements have to be made. This should be recognised fully and frankly, and procedures set up which will ensure that a fully informed and balanced judgement of a man is available when required. See **Recommendation G**).

d) Training for the Future

Too little thought is given to the future jobs for which a curate is being trained:

The feeling in the church is very strong that to become an incumbent and 'run your own show' is for a priest the proper sign of having arrived. (CACTM, 1969, 22)

The traditional pattern of clerical education equipped men for a (typically solo) incumbent ministry in a stereotyped parochial structure. We need an orientation from the start towards a shared ministry, towards teamwork between priests and active laity, teamwork among priests themselves. (CACTM, 1969, 42)

Gradually new patterns of ministry are emerging, especially following the *Paul Report* (CACTM, 1964 - see especially 174/ 177) and the *Pastoral Measure 1968* (Church of England, 1969b). Team, group and specialist ministries are increasing, and this factor has a bearing on parochial POT.

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The fundamental principles at stake here are familiar enough in the field of management as two brief quotations show:

It is vital that training should be devoted to preparing individuals for the positions which they will actually be called upon to fulfil, not the positions which the illogical groupings of today have brought about. (Sheldon, 1965, 252).

Peter Drucker argues that :

All training should be for development to meet tomorrow's demands and that the concept of an elite with high potential is a fallacy. We cannot predict man's

development more than a short time ahead, and we have no right to dispose of people's careers on probability (Drucker, 1968 [1970], 160).

This means that a training vicar should be on the lookout for any special aptitudes or interests which his curate may show, and encourage him to undertake any specialised study which could benefit him (see CACTM, 1965b, 9-11). An openness to new thinking is important as this will enable the curate to adapt to new demands in the future. This cardinal point is stressed in *Ordained Ministry Today*:

We need an orientation towards adaptability of the ordained role to a wide variety of situations, not all of them foreseen by any means when the initial training takes place (CACTM, 1969, 42).

The training vicar POT director and bishop together should be trying to see where a particular man's talents are likely to be of greatest use in the future, and helping him to develop to full potential.

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5. RECOMMENDATIONS

- A) Further study should be conducted into this subject, for example: by ACCM, the British Council of Churches, St. George's House Windsor, and any other interested bodies.**

- B) Diocesan bishops and theological college principals should together see that deacons go only to approved training vicars, and that each diocese keeps an up to date list of training vicars and parishes.**

- C) Each diocese (or convenient geographical unit) should run seminars for training vicars, present and prospective.**

- D) ACCM should produce a supplement to the Handbook of Post-Ordination Training, to include guiding principles for parochial POT and notes on syllabus and method, This should clarify the responsibilities of training vicars.**

- E) SPCK should invite an eminent curate trainer to contribute a book on this subject to the Library of Pastoral Care.**

- F) Bishops should make a special effort to see their junior clergy individually at least once a year, occasionally visiting them in their own**

homes; and should remind rural deans of a special responsibility for junior clergy.

G) Regular appraisal of junior clergy should be carried out by the staff of each diocese, involving the co-operation of the diocesan bishop, suffragans, POT director, rural deans and training vicars concerned.

APPENDIX A

The Functions of a Manager

A convenient framework for thinking about the function of a manager is offered by Rosemary Stewart in *The Reality of Management* (1967) of which the following is a summary:

[Page 30]

a) PLAN

Set objectives

Forecast

Analyse problems

Make decisions

Formulate policy

b) ORGANISE

Select what activities are necessary to fulfil basic aims.

Clarify work

Divide and assign work to groups and individuals

c) MOTIVATE

Inspire people to work well

Build up loyalty

Build up team spirit

d) CONTROL

Measure results

Guide developments

Establish standards

e) EDUCATE

Develop people and their abilities

Give vision

Bring out people's qualities

APPENDIX B

Secular Training Syllabuses

A brochure, *About Articles*, of the Birmingham Law Society (1969) states as follows:

The aims should be to ensure that every clerk by the end of his Articles has

had practical experience in straightforward cases covering as many as possible of the following:

- i. House purchase and sales transactions (involving both registered and unregistered titles)
- ii. Landlord and tenant transactions
- iii. County Court and High Court procedure and practice
- iv. Instructing Council

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- v. Drafting wills and obtaining probate or letters of administration
- vi. Private Company formation

and has become conversant with office procedure

(Birmingham Law Society, 1969)

Similarly a rudimentary syllabus for managers is proposed by Oliver Sheldon (1965),

who says:

The manager must apply himself to the study of management itself - the technique of his profession. He must study the theory and practice of:

- Organisation
- Commercial and Industrial Law
- Banking, Finance and Insurance
- Costing, Research and Statistics
- Standards and their application
- Planning Systems
- Factory Layout and Location
- Sales Promotion and Advertising
- Office routine
- Traffic Management
- Applied Psychology
- Personnel Management

(Sheldon, 1965, 262)

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