



Anglican Diocese of  
**BENDIGO**

# Ministry Wellbeing and Professional Development

**A Guide & Policy**

April 2023

## Developing as Ministers of Christ

When talking with the Samaritan woman Jesus identified the great and abiding resource for a fruitful and flourishing life – Him!

*<sup>13</sup>Jesus answered, “Everyone who drinks this water will be thirsty again, <sup>14</sup>but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.” (John 4:13-14, NIV)*

If filled with the water that Jesus brings, a person will become an agent of life to others as the spring of life bubbles up through them.

The idea of having a spring of living water bubbling through us is helpful when thinking about our development as Ministers of Christ. It helps to address the public and personal, the inner and outer dimensions of pastoral ministry. Bubbling water is also an attractive image when we remember the transformation that it can bring to parched and barren ground. New life can flourish even in hostile situations when watered.

As we seek to minister in a Diocese where the love of Jesus transforms individuals and their communities, we ourselves need to be continually transformed by him. This will be an enduring task as we juggle the need to be transformed into Jesus’ likeness and master the skills needed to help others in their own journey of transformation. We have an imperative to keep developing, both our selves and our skills, as we minister so that we can be flourishing disciples of Jesus who are equipped to be effective agents of Jesus’ transformation in a changing world.



## Fields & Facets

In order to help give a focused, but flexible, way of assessing and planning for development it may be helpful to think of the practice of ministry comprising of facets and fields.

### Fields

Fields are the various practical aspects of pastoral ministry. While each particular ministry context may have distinctive tasks, there are three core fields to all pastoral ministry. Each field and task require certain skills to be developed.

#### Liturgical skills

- Preaching
- Worship
- Music

#### Discipling skills

- Pastoral care
- Formation of others (including small group ministry)
- Evangelism

#### Executive skills

- Leadership, change & conflict
- Stewardship & finance
- Managing volunteers

### Facets

If fields relate to the skills that a pastor must hone, then facets have to do with the person of the pastor. They describe the various parts of our whole person that need to be engaged if holistic development is to occur. Each facet is linked and feeds the others.

#### Heart

Growing a spirituality healthy relationship with Christ and with others.



#### Head

Growing in understanding of God, of ourselves and of our ministry.



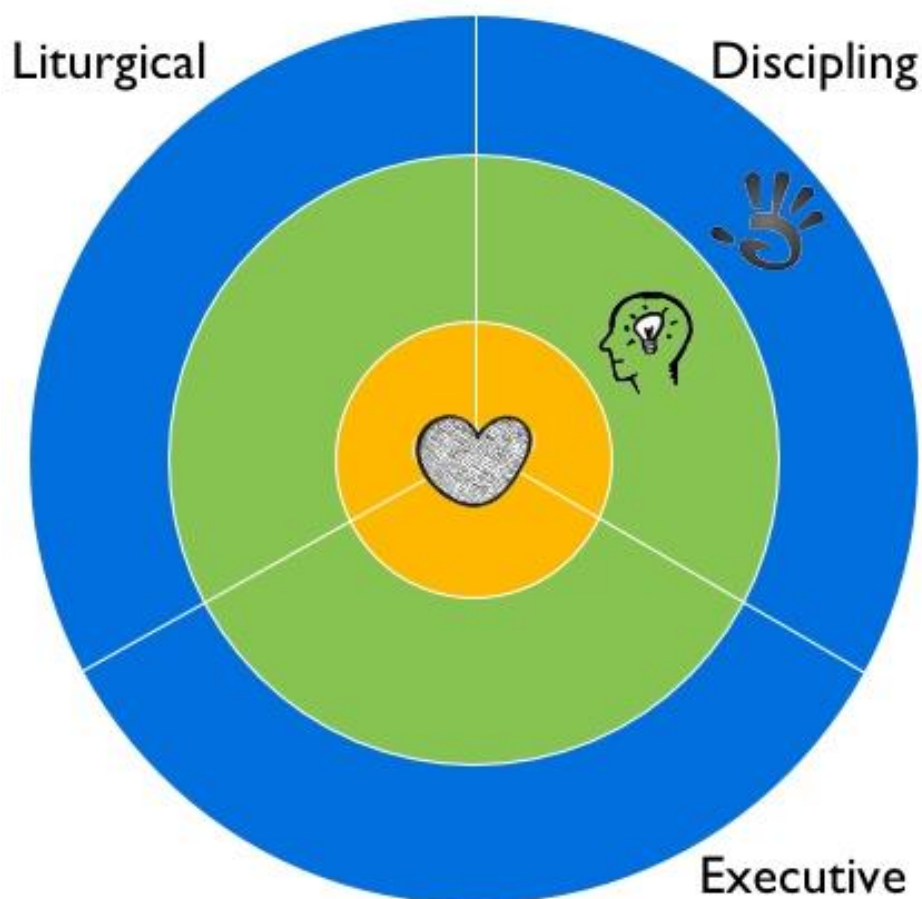
#### Hands

Growing in the skills needed to minister in a transitional age.



## Interplay of Fields and Facets

The fields and facets of ministry overlap and combine. Each field of ministry, and each task within that field, requires engagement of each facet of the pastor. Each facet of the pastor is engaged and expressed as they carry out the particular tasks of ministry.



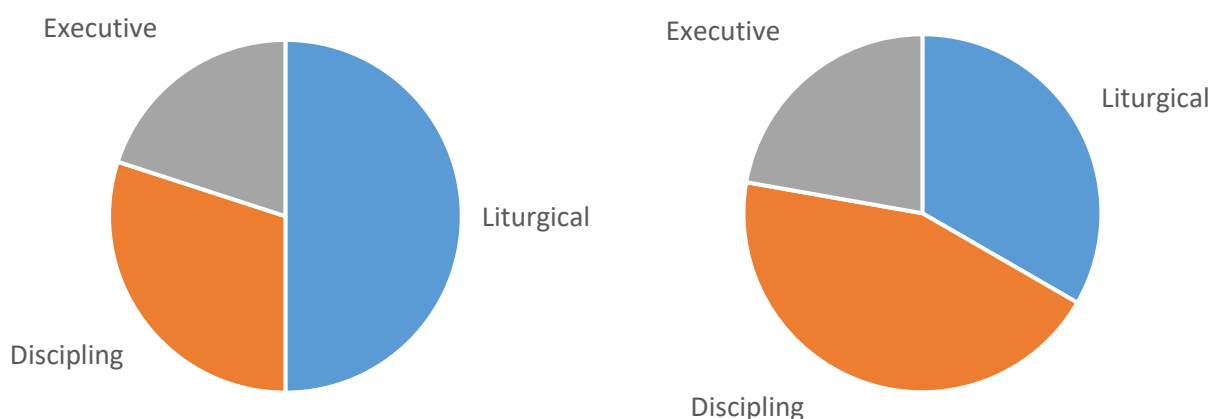
### Interplay in Action

Preaching that is both effective and affective, starts with a love for God and for the people we are preaching to. It requires a knowledge of the biblical text, the whole of scripture and contours of theology, along with an understanding of the culture and context of ministry. It also requires particular skills, not just in preparing a text, but in delivery, in speech and drama.

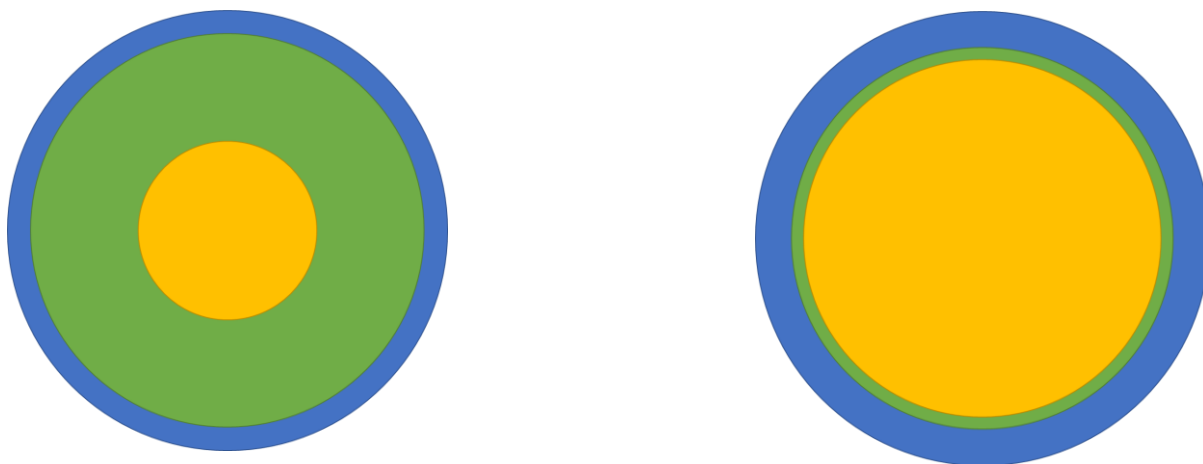
Preparing a parish budget requires a basic level of financial skills such as the ability to read a spreadsheet, calculate income and expenses and growth and decline. But preparing a budget does not just reside in the domain of the hands. It requires the pastor to have a clear understanding of the ministry God has called them and the church to. It also engages the heart, for without a healthy relationship with God, budgets and finances can lead us to view ministry as a business, parishioners as customers or clients and outreach as a product (or by-product!)

### Fields and Facets in Flux

The makeup of each individual, their particular circumstances and the ministry context, mean that the interplay between the fields of ministry and the facets of the minister are in a constant state of flux. Each minister, by virtue of their gifts, skills, personality and preference, will favour one field. This does not mean that this is the only area in which they can, or do, operate in! Similarly, every placement and ministry context will, naturally, require a different proportion of each field. These might arise from the expectations of the congregation or community, the nature of the particular parish or ministry expression. Both the minister's preference and that of the ministry context can also fluctuate over time in response to particular circumstances. Advent and Christmas might require more liturgical leadership, whereas the Annual Meeting season demands more of the executive field.



In the same way, each minister will have facets of themselves which they lean into, either across their whole ministry or in particular fields (or even tasks within those fields). Again, this can vary across time and in response to particular circumstances.



Paying attention to the interplay of fields and facets, and their fluctuations, is vital when it comes to wellbeing and professional development. The impact of tension, tiredness or triumph in one field of ministry or facet of our being may very well be felt in another. At certain times the facet of ourselves that we might normally employ for a particular task may be drained or disordered, requiring us to draw on another.



### Fields and Facets in Wellbeing and Development

The facets and fields of ministry coincide to provide an insight into how our various learning experiences can combine to promote deep and broad development. While it is unlikely that any one of us will feel on top of every field of ministry, and be engaging each facet of ourselves in learning, it is also unlikely that we are not able to say that we have engaged some parts in some things. The challenge is to identify where we have been going well and where we need to pay attention so that continued growth can occur.

#### Examples



Rev. Amanda has been leading services for what feels like forever. She knows all the parts by heart and rarely needs to refer to her prayerbook when presiding. As she sits down to prepare for Advent this year, she realised though that not only was she fresh out of ideas, but she'd also never really understood the meaning of the season. After raising the topic at a Deanery meeting, Amanda borrowed a few books from one of her clergy colleagues.

Rev. Barry knew Domestic Violence was prevalent in his community and possibly in his church. While he had a heart for those who had been affected and could quote scripture that decried this evil, he felt helpless to know what to practically do. He decided to join members of the Mother's Union group in attending a short-course that the local council was hosting.



Chuck had always prided himself on his leadership of meetings. The papers for Parish Council were always clear, agendas always aligned to the Parish and Diocesan vision, and meetings never ran overtime. However, after a few stray comments after meetings, he became concerned that he might be overbearing. With the help of his supervisor, Chuck embarked on seeking to engage his love for Christ and the church in how he led meetings.

## Watching Wellbeing

Our cars need servicing annually. But we cannot leave it to others to keep the car running or expect that this yearly service is all that they need to stay on the road. We need to constantly care for our cars if they are to keep getting us to where we need to be. We must pay attention to obvious signs, like the lights and gauges on the dashboard, along with more subtle signs like the sounds the car makes when we turn it on. We need to regularly check things like the oil and tyre pressure, to say nothing of keeping them filled with fuel!

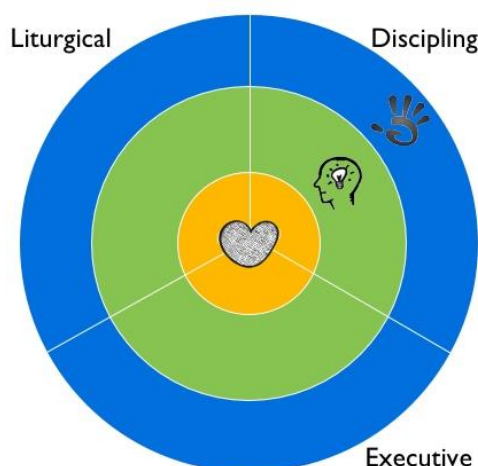
The same is true of our bodies. An annual physical is a good idea. But we cannot expect that a single visit to the doctor will be all that's required to keep us going! We need to pay attention to the creaks and groans our bodies make, signs of what is or isn't working. We also need to be careful about the fuel we put in our bodies.

In the same way, we need to be mindful of our spiritual wellbeing, particularly as it relates to the undertaking of ministry. The model of fields and facets can be a useful grid for doing this, particularly as it gives insights to the interplay of the tasks of ministry with our personality and makeup. Thus, there may be times when there is no outwardly observable change in our ministry because we are overtaxing a different facet of ourselves to undertake a particular task. Some of the work of watching our wellbeing is aided by the input and insights of others. Professional Supervision is a key relationship which enables this. So too are regular check ins with colleagues (such as at Deanery), your Archdeacon and Bishop. But we need to also take responsibility for regularly reviewing ourselves. A little work, regularly, adds up. Five minutes a day may not seem like much, but quickly adds up to a significant investment in our wellbeing.

### Weekly

Consider the diagram of fields and facets,

- Where have you felt energised?
- Where have you felt exhausted?
- Where have you noticed a need to be extended?





### Monthly

A more detailed dive into the fields and facets, looking at where there has been joy or success, or friction tension in each particular task of ministry.

#### Liturgical

##### Preaching

Head			
Heart			
Hands			

##### Worship

Head			
Heart			
Hands			

##### Music

Head			
Heart			
Hands			

#### Discipling

##### Pastoral Care

Head			
Heart			
Hands			

##### Formation










Head			
Heart			
Hands			

##### Evangelism










Head			
Heart			
Hands			












**Executive Leadership**

Head			
Heart			
Hands			

**Stewardship**

Head			
Heart			
Hands			

**Managing Others**

Head			
Heart			
Hands			

Having done this review, spend some time reflecting on the following questions:

- What themes do you see emerging from the above review?
- What facets of yourself are being taxed?
- What facets of yourself are being underutilised?
- What steps might you take in the next month to manage your wellbeing?
- What fields of ministry are you finding joyful?
- What fields of ministry are you finding frustrating?
- What steps might you take in the next month to develop your skills?



### Annual

Setting aside time each year to reflect on our ministry, wellbeing and development is essential. Set aside at least two hours, if not a half or whole day to work through the questions below. Consider asking trusted leaders in your parish, or colleagues in the Diocese, to be praying for you and this reflection process. Before beginning, spend some time reading a passage from the Bible and praying. Read and reflect on the Ordinal and the promises and prayers made at your ordination.

#### Overall

Reflecting on the last twelve months what have you enjoyed most about your ministry?

What have been areas of blessing:

- For you?
- For your family?
- For your Parish / Ministry area?

Spend time giving thanks to God for these!

Reflecting on the last 12 months, what ministry goals have you personally achieved and what remains to be accomplished?

Make a list of your ministry goals for the coming 12 months.

#### Fields

##### Liturgical

What are the key activities you have undertaken in this field over the past twelve months?

- In which have you seen signs of growth, in yourself or others?
- Have there been areas of tension, tiredness or friction or frustration in this field?
- What opportunities are there for further growth in the year ahead?
- What goals will you set in this area?
- What skills might you need to develop in order to achieve them?

##### Discipling

What are the key activities you have undertaken in this field over the past twelve months?

- In which have you seen signs of growth, in yourself or others?
- Have there been areas of tension, tiredness or friction or frustration in this field?
- What opportunities are there for further growth in the year ahead?
- What goals will you set in this area?
- What skills might you need to develop in order to achieve them?

##### Executive

What are the key activities you have undertaken in this field over the past twelve months?

- In which have you seen signs of growth, in yourself or others?
- Have there been areas of tension, tiredness or friction or frustration in this field?
- What opportunities are there for further growth in the year ahead?
- What goals will you set in this area?
- What skills might you need to develop in order to achieve them?

#### Balance

Reflect on how you have been dividing your time between the various fields of ministry over the past year.

- What has been the balance of activity in each field?
- What patterns have emerged?
- Are there any changes you need to make so that the balance and pattern for the year ahead is appropriate?



### Facets

#### Head

Reflect on what you have learnt over the past twelve months. What have been key insights that you have gained in:

- Who God is?
- Who you are?
- Your parish / ministry context?
- The wider community?

List some things that you may do to grow in your understanding of these areas.

#### Heart

Reflect on the way you relate to the following groups of people/individuals.

Which relationships are going well? Do any need improvement or have problems? List some things you can do that may improve any relationships that need it over the coming year.

- People you work with, supervise or report to.
- People on parish council or another governance group you are involved in.
- Broader colleague networks (deanery, chaplaincy groups).
- Parishioners.
- Your family.

How has your love for Christ grown over the past year? How will it grow next year?

#### Hands

What skills development do you think you need to undertake for your ministry role in the coming twelve months?

Can you identify any particular upskilling or training you need to engage in?

Are there other goals you have for your ongoing personal formation as a minister?

#### Wellbeing

Looking back over the last 12 months, how well have you looked after your own self-care and ministry/life balance?

List some plans for your well-being for the coming 12 months.

Consider your spiritual wellbeing. What personal practises of prayer and Scripture reading have you undertaken in the past twelve months? What has been fruitful? What might you continue or adopt in the year to come?

Conducting an annual reflection helps us monitor and maintain our wellbeing, fitness for ministry and fruitfulness. It is best done in conjunction with preparing a professional development plan for the coming year / season. (More on this in a moment!)

Having completed the annual reflection you may consider sharing insights with your professional supervisor, a ministry colleague, the MDO, your Archdeacon or the Bishop. Any of these would be happy to reflect and pray with you!

## Professional Supervision

The Anglican Church of Australia expects that church workers serve with responsibility and that they will embody integrity, trust and compassion in ministry relationships. Professional (Pastoral) Supervision offers persons offering ministry a time and space to reflect on their ministry with a trained and accredited practitioner.

As such, Professional Supervision is one of four key relationships a clergy person must have:

1. With their Bishop and those who have responsibility to see that their ministry is conducted according to the requirements of the role and in accord with relevant regulation
2. With their peers to find mutual encouragement, care and support
3. With a Spiritual Director who will guide them in discovering the expression of God's gifts so richly working within them.
4. With a Professional Supervisor who can assist them to grow into the fullness of their calling.

Pastoral Supervision offers an additional reflection space, where individuals can talk about whatever is happening in their ministry with a trusted and skilled practitioner. The time to do this is planned, intentional and regular. It offers an opportunity to reflect on practice and to learn throughout the process and experience of reflection. Effective Pastoral Supervision will also support, challenge and encourage learning, self-knowledge and personal and ministry development.

At General Synod in 2017 all Diocese were recommended to take seriously the requirement for pastoral supervision of clergy and lay ministers.

In response to General Synod and to the increasing challenges of ministry, all Licensed Clergy and stipendiary Lay Ministers in the Diocese of Bendigo are required to engage in pastoral supervision, with an approved supervisor. They must also annually advise the Bishop, through the Ministry Development Officer, of their fulfilment of these requirements.

It is also expected that suitably trained and authorised clergy make themselves available to supervise their peers.

The Diocesan Supervision policy is set out below. The MDO is available to answer any questions or to assist clergy in finding a suitable supervisor.

## Supervision Policy

*Adopted by Bishop-in-Council, November 2020.*

### Supervision Agreement

All Licensed clergy and stipendiary lay ministers agree to be in a Pastoral Supervision relationship and to meet with their Supervisor on a regular basis. For clergy in full-time ministry this means a minimum of 8 sessions per year. For those in part-time ministry a pro rata basis applies.

### Supervisors

1. A list of available Supervisors will be in place in the Diocese. The list of available supervisors will be maintained in the MDO office and checked for current accreditation annually by the MDO or their delegate. Categories A, B and C will be indicated and defined within the list as follows:
  - a. Supervisors accredited by professional supervision body
  - b. Currently undergoing supervision training to receive accreditation
  - c. Supervisors without accreditation but who have demonstrated capacity and experience
2. Accredited supervisors who are also clergy in full time ministry within the Diocese will supervise no more than three supervisees. Clergy Supervisors in part time ministry will be able to supervise more supervisees, with agreement of the Bishop.
3. Supervisors within the Diocese will negotiate a written agreement with each supervisee and maintain a log of all supervisory sessions. See Appendix B for a Supervision Agreement template.
4. Supervisors must themselves receive regular supervision from an accredited Supervisor and are expected to seek and maintain accreditation with their professional body.
5. Supervisors do not report to any person within the Diocese. As such a person with responsibility to oversee the activity of another may not also act as their Supervisor.

### Payment of Supervisors

1. All those in Supervision will pay the supervisor the negotiated payment. The supervisor will issue an invoice for taxation purposes.
2. It may be possible to claim supervision costs as a tax-deductible expense.

Diocesan assistance is provided in three ways:

1. Through assistance in the training and development of a cohort of Supervisors able to supervise their peers,
2. Through the provision of a Mentor/Supervisor in the first three years of their Stipendiary ordained placement through Training in Ministry,
3. Through provision of insurance coverage for Diocesan Supervisors in their provision of Supervision for Diocesan clergy and Licensed Lay Ministers

## Professional Development – Recommended and Required

All those involved in ministry should be devoted to studying the scriptures, not just to prepare sermons, but in order that their own lives, and those to whom they minister, follow the pattern of Christ and all are equipped to live out God's truth in the world. While this almost goes without saying it is nonetheless so essential that it is part of the exhortation and examination at ordination. In addition, prospective deacons and priests are asked;

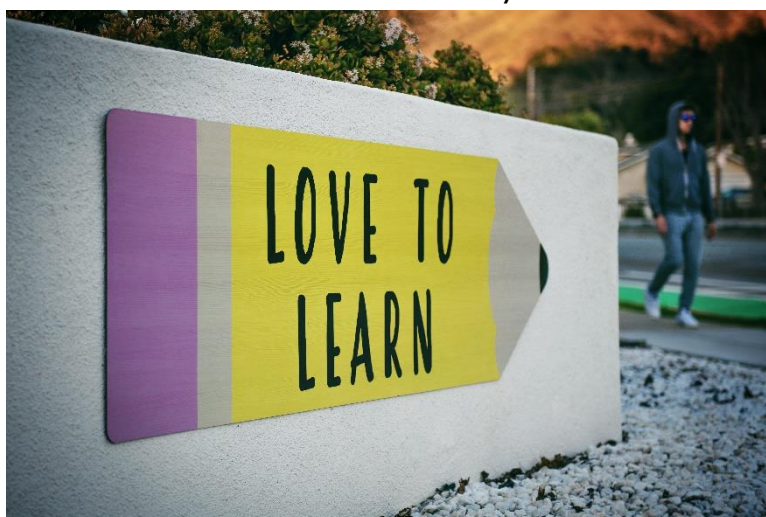
*Will you undertake such other studies as will help you in your ministry?*

This recognises that no amount of formation or study that takes place prior to ordination is sufficient to sustain and sharpen us for the rest of our ministry lives. Even those who benefited from rigorous degree could easily create a long list of things they did not learn at theological college! Many practical aspects of ministry are not part of undergraduate theological degrees, many aspects can only be learnt 'on the job' in the parish or chaplaincy or diocese, or in an 'action learning' environment. Changes to legislative and compliance requirements, along with fast-paced changes in society necessitate an ongoing approach to learning about ministry and mission.

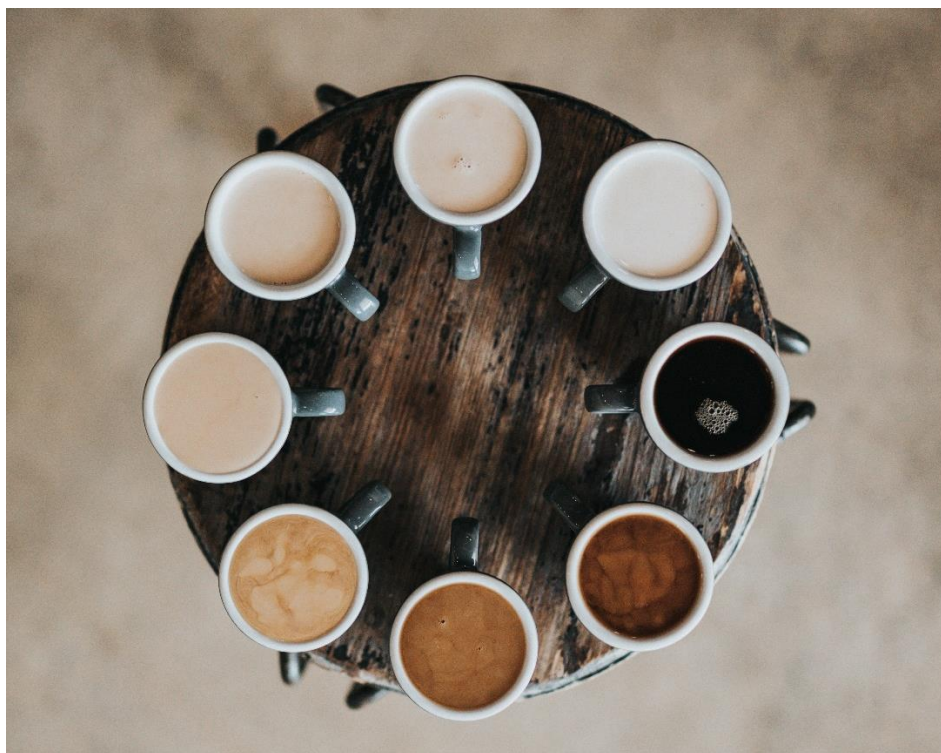
But if we rely on informal, unfocussed, and solely self-directed means to make an investment in ourselves as ministers of Christ we will tend to focus on the areas in which we feel most interest or comfort. Planned learning activities will raise our awareness of how our learning is informing our being and practice in a challenging environment. They will also raise the likelihood that the various facets and fields we need to grow in will be covered.

As such all clergy and lay ministers in the Diocese of Bendigo are expected to undertake a program of professional development each year. The pages that follow outline available avenues and options, as well as a template for planning and measuring our growth and development.

For some, 'professional' may not be the term of choice for clergy and lay ministers, but it is a commonly used term to refer to the competent and skilful practices of one who holds a licence, qualification or recognition for a particular profession or occupation. 'Professional development' is the broadly accepted phrase for the development of workers in many fields and industries. It is the term which was applied to ministers in the recommendations of the Royal Commission.



## Professional Development – Avenues and Options



### Diocesan Directed Development

The Diocese is committed to ensuring clergy are equipped and empowered to thrive in their ministry and provides a range of training and development options throughout the year.

### Clergy Conference & Clergy Retreat

These are key events in the Diocesan calendar and attendance is both expected and required as a condition of the Bishop's licence to minister within the Diocese. Clergy conference provides an opportunity for focused input on the fields of ministry. Clergy retreat offers an opportunity with withdraw from the regular patterns and pressures of ministry, in order to draw closer to God.

### Training in Ministry (TIM 1-2)

For those who have been newly ordained, TIM 1-2, provides an opportunity for focused input on the issues faced in pastoral ministry. It combines theoretical, theological, pastoral and practical training with a space to share and support colleagues. TIM 1-2 meets between 6-8 times per year, and as with Clergy Conference and Retreat is a requirement for all new clergy in the Diocese.

### Training in Ministry (TIM 3+)

As lifelong learners there will always be facets of ministry that we need to keep growing into. As such Training in Ministry 3+ exists for all clergy. It includes workshops, seminars and papers aimed at specific fields of ministry practice, which are of benefit to all, and which benefit from the input of all. For some clergy, attendance at these events and learning huddles will be not just recommended, but required.

### Self-Directed Development

We should not rely solely on the Diocesan provided and mandated training. This simply cannot cater to every field and facet. There are various opportunities for clergy to take responsibility for their own learning.

### Self-Directed Learning

Harnessing the time that we have available to ourselves and our particular contexts will allow low hanging fruit to be harvested to our great benefit.

Investing even 1 hour per week, 1 day per month and 1 week per year on a disciplined program of reading, learning and reflection will free us to cover an amazing breadth of topics if done in a planned manner. The key to making the most of self-directed study is in establishing the desired outcomes of the learning activities, the period over which a particular theme or facet of ministry will be investigated and a conclusion that determines how that which has been learned will be applied.

Set a self-directed reading plan:

- Pick a facet of ministry life you need to grow in.
- Find 3-6 books.
- Plan to read one book a month writing a short chapter summary as you go.
- Conclude by writing a list of 'to dos' that you have discovered along the way.

Further ideas for self-directed learning targeting low hanging fruit include:

- Access a free short course at a University or TAFE or a certificate subject or seminar through a college such as Ridley or Trinity.
- Volunteer to help lead a unit of Australis. Teaching and training others is a great way for us to learn ourselves.
- 'Tail' a practitioner you admire for a day/week and then write up what they did, why they did it and how they did it.
- Conclude your daily prayers and bible reading with the question 'How does God's view of the world inform my identified facet of practice?'
- Volunteer for a new ministry or service opportunity that will give you opportunity to work alongside others who have developed skills in the chosen area (e.g. join a local ag show working party to discover how the leader manages their volunteer team).



### Peer Networks

Our peers in ministry provide a rich resource as we seek to grow. The experiences that they have had and the ways that they have developed may provide stimuli for our own development. Moreover, as they share our unique calling they can be great learning partners; asking the right questions, sharing in salient conversations and challenging us to examine blind spots or try new activities. Just as iron sharpens iron, so we can be sharpened by our peers.

Within the Diocese all clergy are expected to be part of their local Deanery. This provides a regular gathering of peers to share, support and pray for one-another. Deaneries may choose to embark on a more focused pattern of learning and development as a cohort, for example by choosing to read and reflect on a book, article or ministry practice as part of their time together.

Alongside Deanery, clergy may form learning huddles. The Ministry Development Office can assist with helping find and form such groups. Learning huddles are focussed, time-limited, goal directed groups that form to explore a particular aspect of or skill needed in ministry. In other words, we engage with a group of peers to 'huddle' around the task of learning a skill or developing in a particular facet of ministry. One of the particular strengths of a learning huddle is the capacity that the group which is collaborating to learn together has to set the patterns of meeting, the homework assumed as part of the learning experience and the time to be committed to the group. This allows peers who are not necessarily part of the same pastoral or friendship groups to share a particular learning experience. It also allows for commitment to be given to the experience as the exact parameters of the demands and the time one is setting aside is known.



### Formal Study

There are many options and opportunities for clergy to engage in formal study. This may be a certificate or diploma in a particular aspect or area of ministry (such as an Advanced Diploma in Pastoral Counselling). It may be a more generalised program, such as a Master of Theological Studies. There are also growing avenues for research-based doctorates such as a PhD, ThD or D.Min. Those who are considering engaging formal study, particularly at the post-graduate level should speak to the Bishop first to discuss how the demands will be balanced with pastoral duties.



### Study Leave – Please note the requirement to apply for this leave

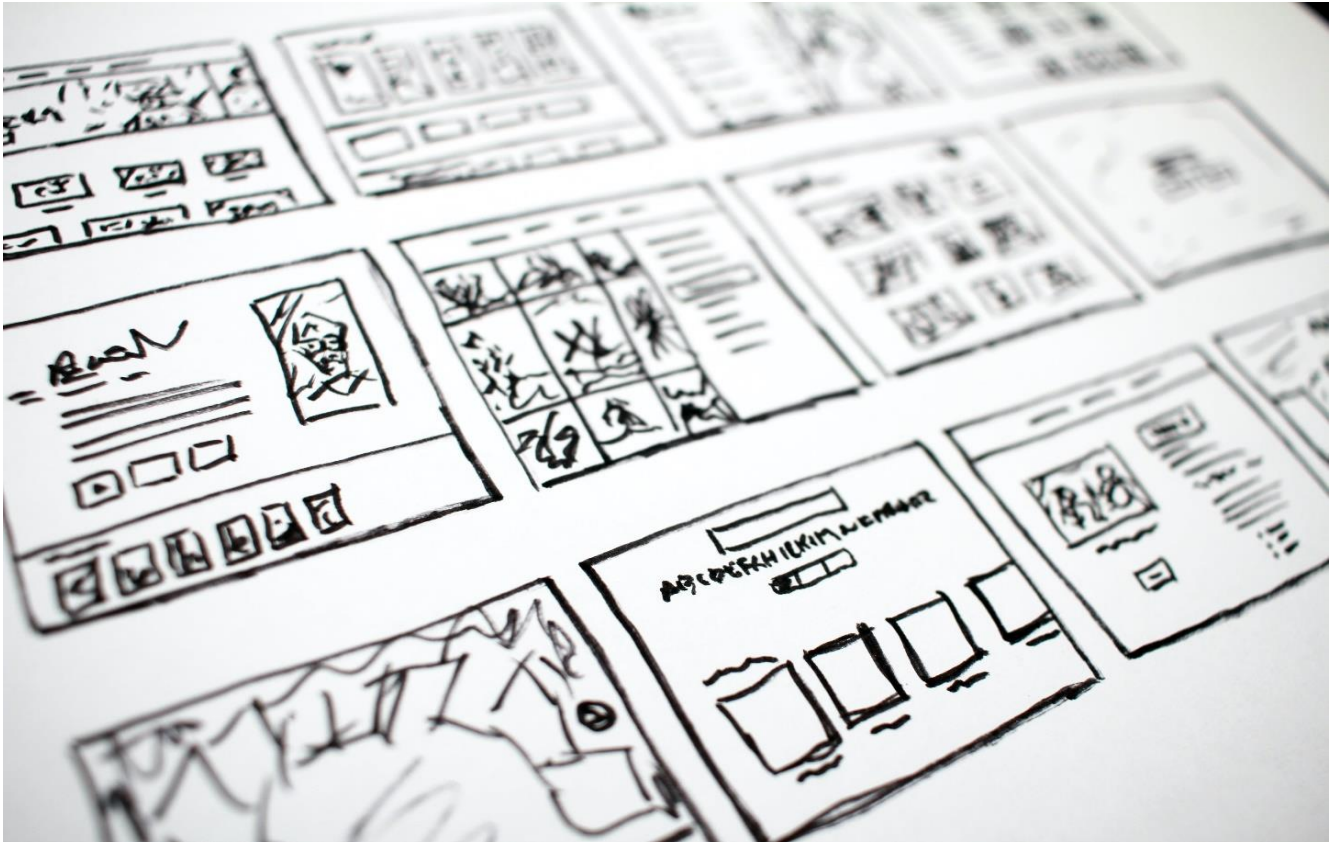
The importance of 'Life of Ministry Learning' has been recognised by providing up to ten days for Professional Development, otherwise known as study leave, or its pro-rata equivalent, as part of the clergy conditions of service. Study leave allows clergy to engage in professional development in a focused manner apart from the day-to-day ministry associated with the life of a parish or other ministry unit. It takes seriously the 'examination' in the Ordinal: "Will you undertake such other studies as will help you in your ministry?" (The Ordinal p. 786 & p. 795 APBA).

It allows, and allocates time, for focused study that will develop the ability to minister, study which in many circumstances will then be passed on in the equipping of '...the saints for the work of ministry, for building up the body of Christ' (Ephesians 4:12 NRSV). This does not in any way detract from the day to day "...study of Holy Scripture" (The Ordinal p. 786 & p. 794 APBA) and associated learning to which those who are ordained are committed.

Study Leave is to be taken so as to develop a clergy's ability to exercise their ministry. It may be directed at developing, enhancing and updating skills and areas of knowledge. It may be practical or academic in nature (recognising that these are not mutually exclusive). Consideration could be given to a parish/ministry units vision/mission statement and strategic plan, i.e. How does this area of study enable/forward the vision/mission statement or strategic plan of the parish/ministry unit? Equally, consideration could be given to an individual's own development, i.e. How does this study enable me to be a better 'minister' – deacon/priest/bishop? How does this continue my own personal development in the faith?

Any days for professional development are to be approved in advance by the Bishop. Permission for Professional Development Leave is to be applied for using the online leave application form, with details of the professional development/study being provided. A record of all professional development and study leave granted will be kept by the Registry.

## Professional Development – Plans



If we are to approach our development as ministers with diligence we will need to spend time planning and preparing. Monitoring our wellbeing and the pattern of self-reflection outlined above will alert us to areas we might need to particularly focus on. Our development plans should seek to address each of the three fields of ministry (liturgical, discipleship and executive) in a proportion that aligns with our current role. It should also provide opportunities to grow in the three facets of our being (head, heart and hands). Other areas of growth and means for achieving this might be required by the Diocese or recommended by others.

The following template can be used to prepare an annual plan for professional development. It can include both those items set and mandated by the Diocese as well as our own initiatives.

Clergy might like to share these plans with a trusted colleague or their deanery. The MDO and Bishop are also able to assist in preparing such plans and may even have helpful suggestions about further activities or avenues for such development. Sharing our plans with others not only helps keep us accountable, it also ensures we are not deprived of valuable sources of encouragement and prayer!



Fields and Tasks	Development	Capability to be developed	SMART Activity	Outcome/Measure
<p>Liturgical</p> <p>Discipleship</p> <p>Executive</p>	<p>Area for Development</p> <p>Area for Enhancement</p>	<p>Capability to be developed</p> <p>Capability to be developed</p> <p>Capability to be developed</p>	<p>SMART Activity</p> <p>SMART Activity</p> <p>SMART Activity</p>	<p>Outcome/Measure</p> <p>Outcome/Measure</p> <p>Outcome/Measure</p>