



Never Alone

Creating & promoting support, encouragement & collaboration

A proposal to create and promote a culture of mutual support,
encouragement and collaboration among clergy.

CREATED ON: May 2016

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DIOCESE OF TRURO

DISCOVERING GOD'S KINGDOM
GROWING THE CHURCH

Report on Never Alone

A. ISSUE

That experience and research suggest that a model of strong working relationships between clergy promote a healthier church and model creative and positive ways of working. That the failure of positive mutual relationships can contribute to isolation and clergy breakdown.

B. RECOMMENDATION

We recommend that current good practice be acknowledged, actively supported and extended. Our vision includes the extension of one to one support for clergy where appropriate, and the creation of a range of group based support alongside the implementation of structural and professional working requirements to establish and maintain an obligation to open and accountable working practice amongst clergy.

C. BACKGROUND

Current Professional Guidelines for the Clergy state:

14.6 - "The clergy should be encouraged to develop opportunities for mutual support and pastoral care within Chapters, cell groups, or other peer -groupings. All clergy should also be encouraged to have a spiritual director, soul friend or confessor to support their spiritual life and help to develop growth in understanding. If necessary help should be given in finding such a person."

We acknowledge that participating in and modelling for others, wholesome and rich working relationships is a core activity within the vocation to ordained ministry. Current research clearly shows that neglect and failure in this area is a cause of personal and institutional dysfunction and distress. (Appendix C: Research and Articles) St Luke's Health Care for the Clergy support this awareness when they observe on their website:

'Although some degree of stress is motivational and helpful, clergy are particularly vulnerable to accumulating excessive stress levels because of the nature of their job which includes multiple roles and responsibilities. The unrealistic expectations of others, the lack of boundaries associated with the role and often little collegial or line managerial support are also contributory factors.'

Exploring further the implications of clergy working practices and issues of boundaries and support, Researchers Madsen Gubi and Korris, as part of their enquiry into the role of Reflective Practice Groups note:

‘The complexity of establishing boundaries is also present in the tension of forming close social relationships while holding a public role. Even with their fellow clergy, competitiveness can detract from supportive colleague relationships. This can lead to profound loneliness and isolation.’ (‘Thresholds’. Winter 2015. Research.)

Their research aims to assess the efficacy of group support in relation to the stresses of ministry.

‘The group was experienced as an antidote to the loneliness of ministry: “Ministry can be very lonely and there are very few people we can compare notes with. Most of the meetings we go to have agendas attached to them. The group experience is very important. It allows us to have others to identify with, helps us to feel less alone and to recognize that our problems are not unique.” ’

Within the Diocese of Truro our own research, the ‘Never Alone - Priest Survey’, indicates that up to one third of clergy who responded experience a significant degree of isolation within ministry, with 6.9% feeling extremely isolated. One third reported no sense of isolation, with the remaining third potentially experiencing a less significant degree of isolation. The survey was distributed to 128 clergy, of whom 87 responded. (Appendix A. Never Alone - Priest Survey. Summary Report. March 2016.) Feedback responses from the diocesan ‘Accompanied Ministerial Development’ programme and the University of York, St John’s, ongoing research into AMD, with particular reference to the role of Action Learning Groups, supports the perception that group interaction builds collegiality and addresses issues of isolation. (See **Appendix D** for supporting Articles and research.)

It is this background of reported experience which compels us to believe that the integration of ‘Never Alone’ working practices into diocesan life is an imperative.

D. THEOLOGY

The ‘Never Alone’ principle and protocol has a fundamental Christian starting point in ‘the Great Commandment’ (Matthew 22:35-40. Mark 12:28-34). Working together is an extension of the injunction to love our neighbour as ourselves. We are always human and Christian in relationship. In the parables of ‘The Good Samaritan’ (Luke 10:25 - 37) and ‘The Return of the Prodigal’ (Luke 15:11 - 32), we see the worked out dynamics of engaged relationship and commitment, even as they embrace difference, rejection, violence, vulnerability and suffering. The activity of being a ‘follower’ of Christ was always one of the coming together and the purposeful activity of companions. In Luke 10:1 the seventy disciples were sent out in pairs. The elders of the church in 1 Peter 5, are encouraged to be “clothed

with humility in your dealings with one another". Paul in the Letter to the Galatians asks that we "bear one another's burdens" and it is in our variety and uniqueness that we form 'the body of Christ'. We are called to a pattern of human relationships modelled on that of Christ and his example of self-giving love.

In this we see also the embodiment of the nature of a Trinitarian God, where mutual indwelling, the deepest of loving interconnections, shapes our understanding of the dynamic nature of God and models for us the fullness of human identity. The Ordinal, on which rests our understanding of ordained ministry, speaks always of 'us', 'our' and 'we'. We are asked to "work with your fellow servants in the Gospel for the sake of the kingdom of God." We are immersed in the language of deep relationality, but often struggle to make this into a working reality. It is imperative for the flourishing of the Church and the wider community, that we model healthy ways of working, inspired by our Christian identity and that this is at the heart of any Diocesan self-concept. We may also tend to neglect that it is in the open creativity of relationship that we engage with personal and vocational accountability. It is in engaged communal and collegial relationships that concepts of stewardship, integrity, proclamation and responsibility are worked out.

E. STRATEGIC CONTEXT

'Never Alone' is complementary to and integral to the implementation of the Diocese's Development Plan, 2016 - 2018, 'Confidence in the Gospel'.

Specifically it seeks to fulfil the aims stated in the plan in relation to:

Safeguarding and responsible caring: by working to ameliorate clergy isolation and potential lack of accountability and oversight, which can contribute to a lack of appropriate pastoral care and consequent issues in safeguarding, or victimisation of clergy and others.

Leadership and 'oversight' and 'pioneer' ministry: by providing individual and group resources for demanding and innovative models of ministry.

Transition and Appointments: by providing criteria and person specifications for selection of clergy. These will intentionally prioritise the capacity and willingness in individuals, to work collegially and undertake personal and professional development.

Collaboration: by providing opportunities which allow clergy to model for others interpersonal and collaborative skills and so assist in the formation and maintenance, of Ministry Development Teams, Incumbent Teams and foster mutual support.

Vocation: by articulating within the diocese a clear priority in relation to the discernment, selection and formation of those who seek to minister within the Church of England. In this, 'Never Alone' is in clear accord with the current Ministry Division selection criteria in relation to Personality and Character; Relationships; Leadership and Collaboration.

F. PROPOSALS

We propose that 'Never Alone' be implemented in the following ways:

i) The DISCERNMENT and FORMATION PROCESS:

- We maintain our current pattern of 'Fellowship of Vocation' days with a stress on group working and clear focus on capacity for collaboration and interpersonal communication and that this is supported by the use of psycho-social interviews and Examining Chaplain's reports.
- The diocese actively works with theological training providers, to clarify mutual expectations for ministry.
- Ensures in training, the use of personal development groups, the extension of training in facilitation skills and an assessed focus on collegial working.
- Formation includes the expectation of continuing development and accountability through the use of Ministerial Development Reviews and other mentoring and supportive relationships.

ii) CURACIES:

- We maintain and build on current good practice in relation to peer learning groups within IME Phase 2.
- We recommend that the Diocese seek to embed working practices and expectations which develop and support collegial working and reflective theological practice and are in alignment with good practice in other professional groups and as currently recommended by Theological Education Institutions.
- This includes the provision of Work Based Learning Groups for Curates and an encouragement to seek supervisory or mentoring relationships.
- The opportunity for training in group dynamics and facilitation.

iii) **APPOINTMENTS:**

- Person specifications and parochial statements of need should reflect the concerns of 'Never Alone'.
- Appointment processes should actively assess for contra-indications in relation to the capacity for collegial working and prayerfully assess issues of vocational development and parochial need.

iv) **NEW to the DIOCESE:**

- The diocese offers to those who are new a mentor or 'buddy'. That we create a resource of existing clergy who would fulfil this role.

v) **FIRST INCUMBENCIES:**

- The Diocese of Truro introduces a training programme for first incumbents. This may take the form of a residential event, attendance at a programme provided by an external agency, eg: CPAS, 'The Buck Stops Here Conference'.
- We investigate the possibility of joining with the Diocese of Exeter in this provision.
- They are offered a 'mentor' with relevant skills and experience.

vi) **TRAINING INCUMBENTS:**

- We build on existing provision and require new and potential training incumbents to attend training events designed to equip and prepare them for their role and which will support them in their role as a key model for collegiality and good practice.

vii) **EPISCOPAL COLLEGE:**

- We acknowledge and support that the EC is seeking to evolve and actively model within the life of the Diocese, a collegial way of working, which is rooted in an understanding of the humanity of Christ and which promotes individual human flourishing.

viii) **RURAL DEANS:**

- Rural Deans be offered the opportunity to have training in group facilitation and that they are also given specific opportunities for mutual support and encouragement.

ix) **WORK BASED LEARNING GROUPS:**

- The diocese provides the opportunity for participation in ongoing groups focused on mutual support and exploration of the experience of ministry.
- We recommend that these groups are initially facilitated and are offered as a formal extension of the current Action Learning Groups within the AMD programme, as well as being available for all other clergy and potentially non-ordained church leaders.

x) **FACILITATION TRAINING:**

- That the diocese seeks to provide training in group facilitation skills, which is open to all clergy and laity with responsibility for leadership within the church.

xi) **MINISTERIAL DEVELOPMENT REVIEWS:**

- The diocese ensures that a robust and regular pattern of ministerial review and appraisal is in place.
- This process contains direct inquiry around the individual needs for support and the extent of collegial working they are experiencing.
- Expressed training and other appropriate needs, identified at an MDR, may be addressed in the Continuing Ministerial Education programme and are held within an MDR structure which allows them to be revisited at subsequent review meetings.

xii) **BISHOP'S ADVISER in PASTORAL CARE and COUNSELLING and CLERGY COUNSELLING PROVISION:**

- This role and provision is maintained and funded.
- That it includes counselling or other support for clergy, their families and Diocesan staff and that this is maintained and actively publicised.

- That the role of Adviser is continued and integrated into the national network of Advisers and others engaged in the care of the clergy. Thus enabling a focus on clergy well-being to be securely held within the Diocese and for national initiatives and debates to be integrated into the life of the Diocese.

G) CONCLUSION

'Never Alone' as a working protocol seeks to embed within our Diocesan structures a series of opportunities which we believe enhance both the care and efficacy of those ministering within the Diocese. It is informed by both local knowledge, experience, research and a careful understanding of the realities of the national church. We acknowledge the cost to clergy, congregations and the wider community, of neglecting to support ordained ministry in this way. It seeks to evolve the good practice and high standards of working which already exist. It does so prayerfully and thoughtfully and we wholeheartedly commend this paper to you.

H) APPENDICES

- A. 'Never Alone' - Priest Survey' Summary and Analysis.
- B. Sample Costs
- C. A Church Warden's Perspective: costs to community life.
- D. Research and Articles Digest.
- E. Support Mechanisms Defined.



Never Alone

Priest Survey

Summary Report

Results of the survey sent to all priests in February 2016.

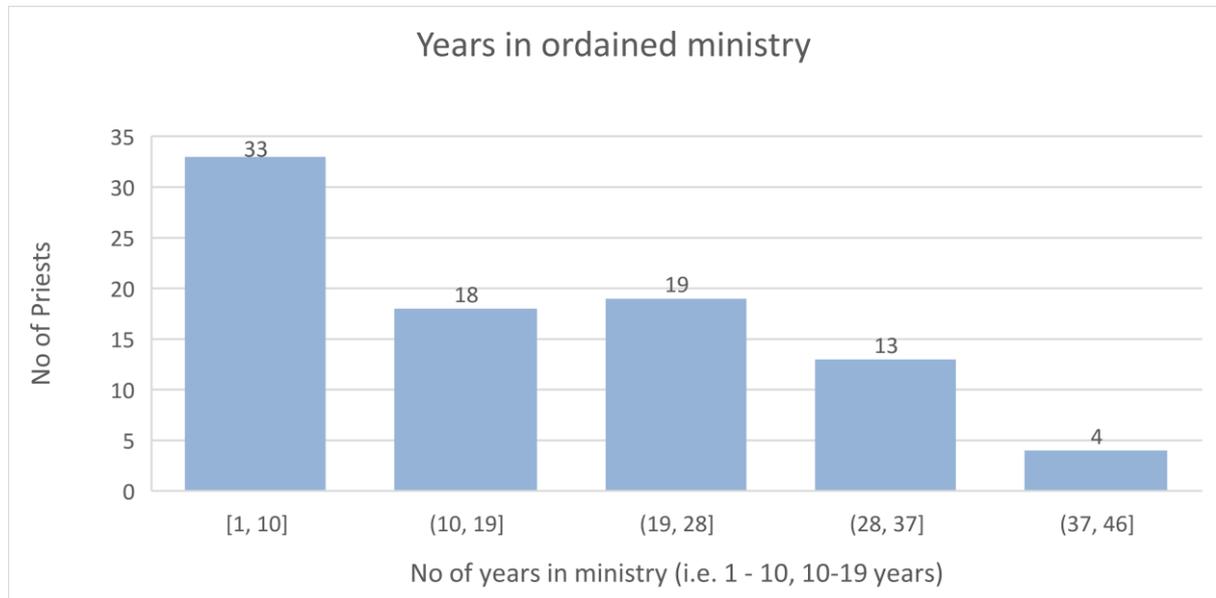
No of responses: 87

Version: 2
CREATED ON: 2nd March 2016
AUTHOR: Bill Stuart-White



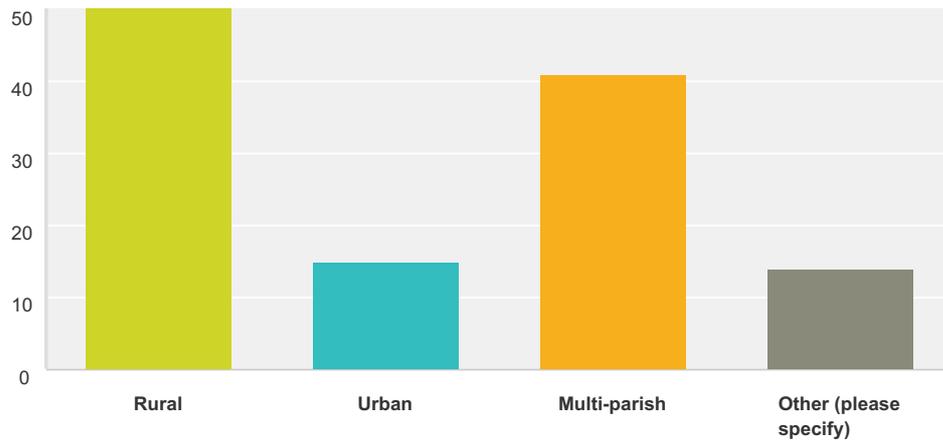
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Q1. How many years have you been in ordained ministry?



Q2 In what context do you minister?

Answered: 87 Skipped: 0

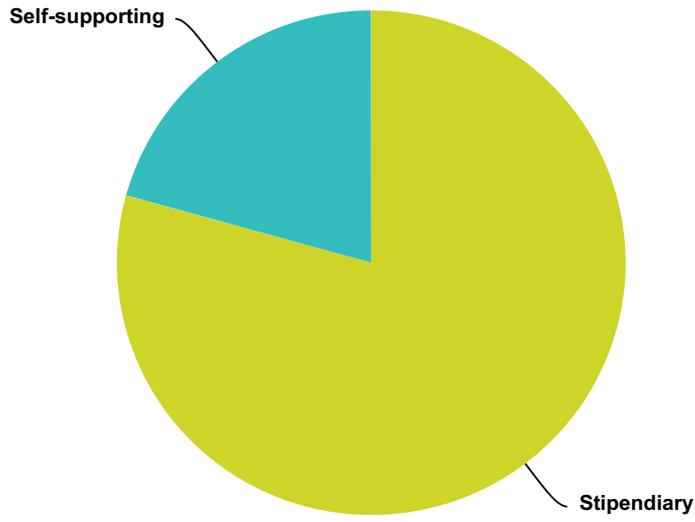


Answer Choices	Responses
Rural	57.47% 50
Urban	17.24% 15
Multi-parish	47.13% 41
Other (please specify)	16.09% 14
Total Respondents: 87	

#	Other (please specify)	Date
1	Team	3/1/2016 12:27 PM
2	Diocesan Appointment	2/29/2016 4:01 PM
3	Cathedral	2/22/2016 1:09 PM
4	diocesan role	2/21/2016 11:37 AM
5	Now retired for two years but will reflect upon pre-retirement so that 'Are you' should reflect 'were you'	2/19/2016 6:59 PM
6	Mainly urban with a large rural area attached	2/19/2016 5:25 PM
7	diocesan	2/19/2016 3:01 PM
8	rural dean	2/19/2016 11:28 AM
9	Theological Education	2/19/2016 9:18 AM
10	Chaplain with Deaf People	2/19/2016 9:13 AM
11	Chaplaincy	2/19/2016 8:51 AM
12	Episcopal College	2/19/2016 8:48 AM
13	Town/seaside	2/18/2016 4:21 PM
14	Suburban/ rural	2/18/2016 4:18 PM

Q3 I am

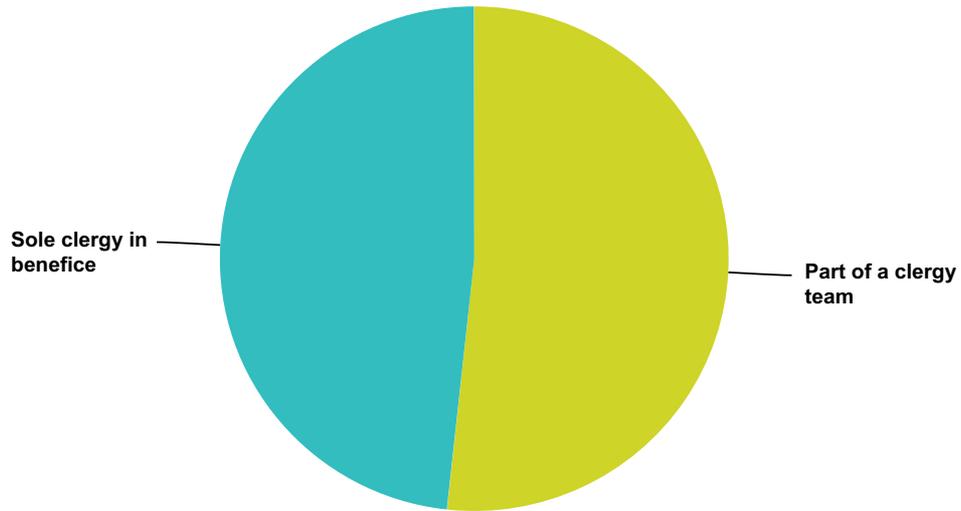
Answered: 87 Skipped: 0



Answer Choices	Responses	
Stipendiary	79.31%	69
Self-supporting	20.69%	18
Total		87

Q4 I am

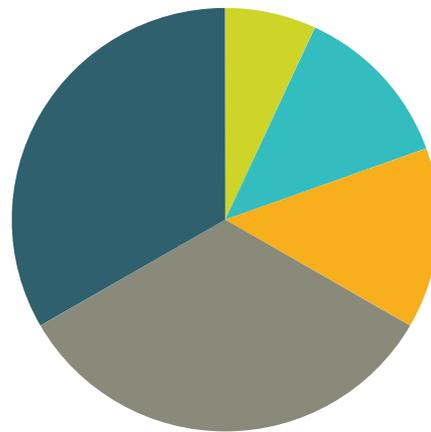
Answered: 87 Skipped: 0



Answer Choices	Responses	
Part of a clergy team	51.72%	45
Sole clergy in benefice	48.28%	42
Total		87

Q5 How isolated do you feel you are in your ministry?

Answered: 87 Skipped: 0

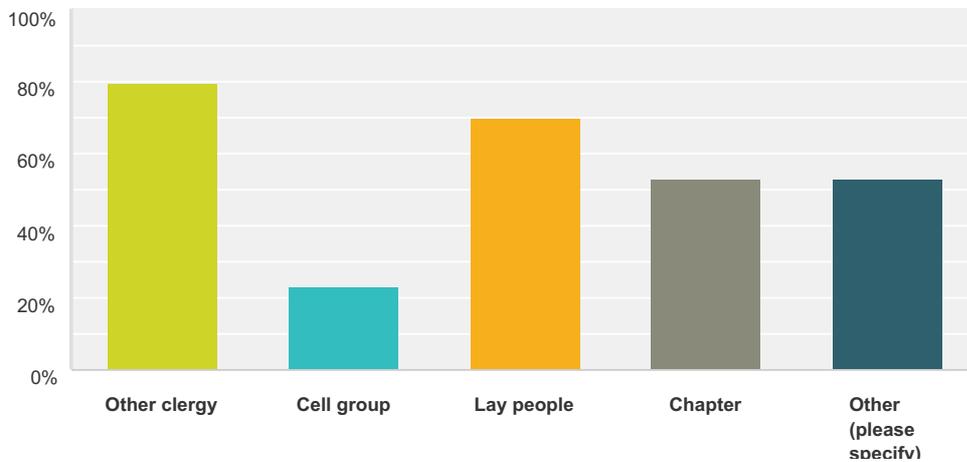


■ 1 Extremely isolated
 ■ 2
 ■ 3
 ■ 4
 ■ 5 Not isolated at all

	1 Extremely isolated	2	3	4	5 Not isolated at all	Total	Weighted Average
(no label)	6.90% 6	12.64% 11	13.79% 12	33.33% 29	33.33% 29	87	3.74

Q6 What support structures do you already have in place (locally or further afield) to help you in ministry?

Answered: 87 Skipped: 0



Answer Choices	Responses
Other clergy	79.31% 69
Cell group	22.99% 20
Lay people	70.11% 61
Chapter	52.87% 46
Other (please specify)	52.87% 46
Total Respondents: 87	

#	Other (please specify)	Date
1	spiritual director; small prayer group; family and friends, locally and wider; Deanery Cahpter	3/1/2016 12:27 PM
2	National & regional networks	2/29/2016 4:01 PM
3	Retired colleague	2/26/2016 11:32 AM
4	Mentor, HTB, Chemin Neuf	2/25/2016 10:15 AM
5	Family	2/22/2016 10:37 PM
6	I meet once a month with four others for what we call Journey Group. This began after the work base learning group pilot took place several years ago at Epiphany House. At the end of that group the five of us decided to continue meeting. we meet for two hours and share our experience of ministry, life and faith. There is no agenda, no-one has to 'lead' and we don't try to sort each other out! It is a safe , confidential space that has resulted in a deep level of sharing our faith and ministry journey together.	2/22/2016 3:50 PM
7	Our Cluster team which comprises both lay and ordained members	2/22/2016 3:03 PM
8	Spiritual Director	2/22/2016 11:36 AM
9	Spiritual Director & AMD Advisor	2/22/2016 11:28 AM
10	Curate	2/22/2016 9:19 AM
11	Spiritual director	2/21/2016 1:28 PM
12	supervision	2/21/2016 11:37 AM
13	Weekly study groups, Regular meeting of pastoral and worship teams, monthly meetings of United Benefice Council, Weekly meetings of 'chapter', weekly meeting with 'team' of curates (1-3)	2/19/2016 6:59 PM
14	Spiritual Director and work 'supervisor'	2/19/2016 5:25 PM
15	Seeking mentor	2/19/2016 5:03 PM

16	Spiritual Director	2/19/2016 4:42 PM
17	episcopal college, spiritual director	2/19/2016 3:01 PM
18	.Support through friendship	2/19/2016 2:20 PM
19	Cell group. Wife. Diocesan personnel.	2/19/2016 12:45 PM
20	family and friends	2/19/2016 11:28 AM
21	Other Chaplains in the SW	2/19/2016 9:13 AM
22	Spiritual Director	2/19/2016 8:51 AM
23	Episcopal College and CH staff. SW and National ADs	2/19/2016 8:48 AM
24	spouse	2/19/2016 8:17 AM
25	senior staff team	2/19/2016 8:15 AM
26	Working in series of teams	2/18/2016 11:18 PM
27	Spiritual director and confessor	2/18/2016 9:47 PM
28	spiritual director	2/18/2016 7:02 PM
29	Spiritual director	2/18/2016 5:51 PM
30	friends, ordained and not ordained, some not churchgoers	2/18/2016 5:23 PM
31	regular prayer breakfast with neighbouring clergy	2/18/2016 5:00 PM
32	Local group of clergy regularly meeting for prayer, mutual support and fellowship.	2/18/2016 4:48 PM
33	regular retreats and quiet days	2/18/2016 4:46 PM
34	Spiritual director	2/18/2016 4:23 PM
35	Friends from theology college but only via phone as in other parts of the country.	2/18/2016 4:15 PM
36	mentor and support network via AMD	2/18/2016 3:52 PM
37	Church leaders who are not part of CofE	2/18/2016 3:40 PM
38	AMD Group	2/18/2016 2:38 PM
39	spiritual director	2/18/2016 2:30 PM
40	Friends ordained and lay outside the diocese who encourage me. Attending conference with other clergy nationally to discuss ministry matters.	2/18/2016 2:19 PM
41	K	2/18/2016 2:03 PM
42	Part of staff team, work consultant	2/18/2016 1:57 PM
43	partner	2/18/2016 1:55 PM
44	Spouse, close Christian friends from across the Deanery	2/18/2016 1:53 PM
45	part of a religious community	2/18/2016 1:49 PM
46	Spiritual Director	2/18/2016 1:47 PM

Q7 Do you have any ideas as to how you may create new opportunities for mutual support in your current context?

Answered: 61 Skipped: 26

#	Responses	Date
1	pulpit swops	3/1/2016 9:07 PM
2	Small clusters help	3/1/2016 3:52 PM
3	personal invitation; via Deanery Chapter; hearing what others do	3/1/2016 12:27 PM
4	Encourage regular meeting of colleagues -chapter, social and shared ministry	2/26/2016 11:32 AM
5	Develop Cluster ecumenically with Lay involvement too	2/25/2016 10:15 AM
6	Not enough people around to be choosy	2/23/2016 2:04 PM
7	for myself - I do not feel the need as I have the support of my family and a few people who I know I could speak to in confidence.	2/22/2016 10:37 PM
8	If anything, less opportunities!	2/22/2016 9:51 PM
9	We have a weekly staff meeting so this covers the bases in terms of general communication and sharing plans. we recently had a vision day away together as a team and this was really useful in understanding our different priorities and hopes for our work together.Would be good for this to be in the diary for every quarter.	2/22/2016 3:50 PM
10	No	2/22/2016 3:03 PM
11	The value of supportive team-work is essential in any context	2/22/2016 1:09 PM
12	Development of Truro Cluster of Churches, and greater emphasis on Clergy Chapter.	2/22/2016 11:28 AM
13	Finding like-minded friends whom I can be myself with is proving a challenge. I probably need to find ways to build trust with some of the local clergy	2/22/2016 10:58 AM
14	As now someone to phone is the most important thing.	2/22/2016 9:19 AM
15	no	2/22/2016 8:21 AM
16	work based reflective practice with Bishop's officers?	2/21/2016 11:37 AM
17	I have many friends and don't feel isolated at all.I have not been looking for new opportunities.	2/20/2016 8:03 AM
18	Lots	2/19/2016 11:58 PM
19	Encourage very regular meeting of 'chapter', encourage involvement of layity in regular informal discussions/meetings about their/your ministry,	2/19/2016 6:59 PM
20	no	2/19/2016 6:24 PM
21	We are in the process of forming a 'staff team' of ordained, licensed and lay and a leadership team to work across the parishes. It would be helpful to encourage ordained/lay/licensed to work across larger areas especially in parishes that are close together. It might be good to look at function rather than geography for specific tasks. EG a pastoral lead could work with a pastoral team - pastoral ministers who serve in numerous parishes	2/19/2016 5:25 PM
22	Mandating clergy have mentors/support networks & giving clergy spiritual health checks	2/19/2016 5:03 PM
23	Cell Group	2/19/2016 4:42 PM
24	attend Chemin Neuf events, undergo AMD	2/19/2016 3:01 PM
25	None clergy support on a 1-1	2/19/2016 2:20 PM
26	As a newcomer, I am not sure what the level of the perceived problem/need is? Clergy may have informal systems to help generate mutual support and I guess this questionnaire may help those ideas to be shared. The building up of clergy chapter meetings in a way that allows for more opportunity for informal relationships to be built, rather than just formal meetings might help, i.e. combining business with a meal; innovative deanery clergy retreat - with a programme that does more than create an opportunity for navel gazing; a budget to the Area Dean for hospitality (against invoice). Most of us have time constraints, so maybe there are some untapped ideas and resources that are internet based that we could mimic/adopt. The Diocese of Bath and Wells have been working on this for sometime I think? They may have some useful knowledge and experience to share - I guess other diocese have addressed this too?	2/19/2016 12:45 PM
27	Being told about chapter meetings would help	2/19/2016 12:09 PM

28	supporting other clergy and lay people formally ("mentoring"?) and informally	2/19/2016 11:28 AM
29	Unnecessary	2/19/2016 11:18 AM
30	I am well supported	2/19/2016 9:18 AM
31	We organise Church events and training across the SW together . We are looking into having meetings on Skype	2/19/2016 9:13 AM
32	I am seeking to form an ADs Cell group	2/19/2016 8:48 AM
33	no	2/19/2016 8:17 AM
34	no	2/19/2016 8:15 AM
35	No	2/18/2016 9:47 PM
36	I don't feel I need to	2/18/2016 9:40 PM
37	Perhaps create social events such as ten pin bowling etc, which would encourage conversations in the bar afterwards	2/18/2016 7:53 PM
38	buddy system especially for new clergy	2/18/2016 7:23 PM
39 see how other Diocese create new mutual support opportunities	2/18/2016 5:00 PM
40	I feel I have plenty of support and I am not looking for further opportunities.	2/18/2016 4:48 PM
41	Making Chapter a more exciting and life giving event (!!)	2/18/2016 4:46 PM
42	Ministry development team functions in this way	2/18/2016 4:18 PM
43	Best support I found was over lunch, with those clergy who I got on with.	2/18/2016 3:52 PM
44	I already have good support within the Cluster - church people are great!	2/18/2016 3:40 PM
45	No	2/18/2016 3:35 PM
46	Develop friendship and support with other SSM in similar situation	2/18/2016 3:27 PM
47	cell group	2/18/2016 3:26 PM
48	More effective team working (experienced under a previous incumbent); this involved a greater commitment to daily prayer together; frequent unstructured meetings for discussion and planning; and simple socialising.	2/18/2016 3:03 PM
49	No	2/18/2016 2:38 PM
50	working as close team with lay members	2/18/2016 2:27 PM
51	I work as part of a staff team in our church and this is invaluable.	2/18/2016 2:19 PM
52	No	2/18/2016 2:08 PM
53	closer clergy working team	2/18/2016 2:00 PM
54	we have already created a staff team of lay and ordained people working together	2/18/2016 1:57 PM
55	we are looking at a more collegial approach at deanery level	2/18/2016 1:55 PM
56	active learning group from AMD	2/18/2016 1:54 PM
57	Make full use of the support of a group of lay people.	2/18/2016 1:53 PM
58	form a cell with the other stipendiary clergy in the deanery when they are appointed	2/18/2016 1:49 PM
59	No	2/18/2016 1:47 PM
60	Weekly Chapter meetings are really supportive	2/18/2016 1:46 PM
61	the parish system must be readapted so we can use our skills and benefit from other's skills across parish boundaries. this is what +T expected but colleagues have resisted it	2/18/2016 1:44 PM

Q8 Do you have any ideas as to how the Diocese might help to enable such mutual support?

Answered: 62 Skipped: 25

#	Responses	Date
1	through rural deans	3/1/2016 9:07 PM
2	information about what is available locally and wider through the Diocese; raise the profile and encouragement through Deanery Cahpters	3/1/2016 12:27 PM
3	Recognise need for some clergy only events to support each other through these times of transition. Most clergy recognise and want to support mutual ministry with others but also need affirmation of their ministry particularly in parishes where there is not always appropriate lay support.	2/26/2016 11:32 AM
4	Be sensitive to the right balance to avoid the busyness of too many meetings!	2/25/2016 10:15 AM
5	More house for duty priests perhaps	2/23/2016 2:04 PM
6	A mamoth task as each persons needs will vary - Just need to rememer that one size doesn't fit all	2/22/2016 10:37 PM
7	I think most successful support is to be found 'bottom up' not proscribed 'top down'	2/22/2016 9:51 PM
8	To encourage the WBLG/ journey group model but it needs to be self selecting rather than prescribed. It will just feel like another pressure on the diary unless people choose themselves to make it a commitment of time.	2/22/2016 3:50 PM
9	Build geographically based small groups of lay and ordained members - Chapter is of no use at all.	2/22/2016 3:03 PM
10	Encourage more clergy and parish co-operation. The clergy colleges of AMD seem to have done much to engender greater fellowship	2/22/2016 1:09 PM
11	To help neighbouring parishes to work together on matters of mission, and social engagement.	2/22/2016 11:28 AM
12	It is not easy for the Diocese. I do understand that. The reality is we clergy are largely left to work on our own and covering vast areas. This Diocese is certainly proactive in supplying potential help when we need it.	2/22/2016 10:58 AM
13	I think there should be some stucture to engage spouses and partners and families for those wishing to be involved	2/22/2016 9:19 AM
14	no	2/22/2016 8:21 AM
15	inclusion in job decription - encouragement, possibly paid facilitation	2/21/2016 11:37 AM
16	No	2/20/2016 8:03 AM
17	Yes	2/19/2016 11:58 PM
18	Encourage Rural Deans to arrange regular chapter meetings, offer guided study courses on ministry for ordained/lay ministers to share views, regular contact from Lis Escop or Church House offering opportunities for confidential discussion	2/19/2016 6:59 PM
19	no	2/19/2016 6:24 PM
20	Link people with mentors for work and spiritual 'supervision'. Provide support/training for RDs who would arrange clergy colleges in Deaneries	2/19/2016 5:25 PM
21	Releasing bishops/senior staff from much redtape to have a more pastoral role	2/19/2016 5:03 PM
22	Advice on available resources in the local area.	2/19/2016 4:42 PM
23	no	2/19/2016 3:01 PM
24	This could be a position for those who have retired from a secular post and have experience in dealing with various issues. That a clergy person may not have.	2/19/2016 2:20 PM
25	not be prescriptive. I think, as a newcomer, that the Diocese provides good opportunity for meeting and professional education. Part of the difficulty may be that those who are feeling particularly isolated are not feeling 'good enough' to meet. That may need more careful thought/listening.	2/19/2016 12:45 PM
26	No. If I wanted more support I would find it.	2/19/2016 12:09 PM
27	continued emphasis on taking part in chapter and synod and CME	2/19/2016 11:28 AM
28	In moving into a post of responsibility I have been offered a Mentor - great- perhaps everyone should have one.	2/19/2016 11:21 AM
29	No	2/19/2016 11:18 AM

30	I feel that we have set up our own support	2/19/2016 9:13 AM
31	Be more positive about the desirability of having a Spiritual Director	2/19/2016 8:51 AM
32	Recognise that increasing the numbers of parishes covered by clergy is not helpful and therefore do something about it!	2/19/2016 8:18 AM
33	stop the initiatives and give support for what we are doing already;	2/19/2016 8:17 AM
34	no	2/19/2016 8:15 AM
35	Encourage more collaborative ministry at local level of lay and clergy teams.	2/18/2016 11:18 PM
36	More teams rather than sole appointments	2/18/2016 9:47 PM
37	Pay for it??	2/18/2016 7:53 PM
38	more opportunities to meet with other clergy informally	2/18/2016 7:23 PM
39 mutual friendship/advice in times of personal and parish crisis	2/18/2016 5:00 PM
40	Mission Communities like in the Diocese of Exeter.	2/18/2016 4:48 PM
41	Archdeaconsy day planning and support. Material for use in book groups for clergy. Encouraging Senior Staff in pastoral ministry to the clergy at all times not just crisis times. Engaging with ministerial reviews to spot where folk are struggling	2/18/2016 4:46 PM
42	Small groups for LGBT clergy to meet on a regular basis. This happened informally back in middle 90s	2/18/2016 4:21 PM
43	This has already happened.	2/18/2016 4:18 PM
44	The questions in this survey do not allow me to explain how isolated I do feel in certain circumstances, yes I am part of a deanery chapter, but do not feel I see this as a 'support structure! Perhaps VIP visits may give a flavour of how we are feeling, but it is so tempting to just smile and say everything is fine, rather than admitting isolation, which could be perceived as weakness rather than a vulnerability in certain circumstances. Support may come possibly from AMD, but we are a mixed group from different parts of the county, only time will tell if small cell groups or contact outside AMD will form. Perhaps giving more opportunities to networking when clergy are together, for example at CME training events etc might be a possibility.	2/18/2016 4:15 PM
45	Offering mentors for new clergy, in their area, who they can talk to about issues and context.	2/18/2016 3:52 PM
46	Get discipleship working - disciples look out for one another, respect roles, and top it with love.	2/18/2016 3:40 PM
47	N/a	2/18/2016 3:35 PM
48	Possibly some form of clergy support days?	2/18/2016 3:27 PM
49	Chapter is too large, infrequent and formal for effective mutual support. In the Bodmin & Trigg minor deanery we experimented with a division into two Colleges for practical purposes, which created more effective meetings, not least because interests were more local. Reduced numbers has made this impracticable. A way forward seems to me the creation of super-clusters of parishes within which there might be a more effective sharing of personnel and experience as well as a forum for prayer and support. There should be more involvement of the laity in such groups. Liaison between such super-cluster groups and the deanery might be led by involved laity (lay worship leaders and the like).	2/18/2016 3:03 PM
50	I'm afraid not	2/18/2016 2:38 PM
51	help team development training for clergy / lay teams	2/18/2016 2:27 PM
52	Encourage parishes to give clergy a certain amount of time each month/year which should be used for meeting with others for support, care and sharing ministry concerns.	2/18/2016 2:19 PM
53	No	2/18/2016 2:08 PM
54	Beter and more regular chapter meetings.	2/18/2016 2:00 PM
55	this could be done without diocesan input!	2/18/2016 2:00 PM
56	prompt and informed responses to e mails/	2/18/2016 1:57 PM
57	definitely no more 'initiatives'n	2/18/2016 1:55 PM
58	Frame this as one of the suggested strategies for support.	2/18/2016 1:53 PM
59	you cannot impose mutuality	2/18/2016 1:49 PM
60	Help people to form cell groups	2/18/2016 1:47 PM
61	Encourage Deaneries to meet weekly, or at least monthly	2/18/2016 1:46 PM
62	license clergy to chapters not parishes	2/18/2016 1:44 PM



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APPENDIX B

SAMPLE COSTS and FINANCIAL IMPLICATIONS

Potential key areas of financial cost are:

- Costs incurred when individual clergy experience distress and parochial life is disrupted, are not simple to quantify. However, costs of intervention and mediation may be as given below:
 - Face to face interaction (within parish) - 62 hours at £30ph = £1,860.00
 - Counselling for Priest - 20 hours at £35ph = £700
 - Total: £2,560.
- These figures do not include payment for preparation time, various relevant conversations, mileage, phone calls and any other additional costs. An intervention of this kind would easily exceed 150 hours of an individual's time. The figures in this example are also being charged at a discounted rate from the professional norm' and there is no figure for hours of lost work on the part of clergy involved in situations of absence as a result of emotional disturbance, parochial breakdown or illness.
- The provision of professional facilitation for Work Based Learning Groups, where existing diocesan staff cannot be used. Within other diocese (eg: Salisbury) group participants pay a very small fee as both a signifier of their commitment to the process and as a contribution to facilitation costs. There may also be costs in relation to room hire.
 - **EXAMPLE**
 - A Work Based Learning Group of six to eight people:
 - Eight 2 hour Sessions, facilitated at £35ph = £560.
 - Room Hire per Session £45 = £360.
 - TOTAL = £920
 - (Total if six individuals contributed £5 per' session = £680)
- Training Provision - specifically in relation to group facilitation training.



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APPENDIX C

A CHURCH WARDEN'S PERSPECTIVE

As lay people we expect a lot from our clergy. The culture which says that our priests should be all singing, all dancing is still one that can be heard amongst congregations everywhere. Some people only want to have communion at home if a priest takes it, others expect the incumbent to be on call at the drop of a hat whilst others complain bitterly if s/he fails to attend every social function on offer even if, parish wide, there happen to be four events on the same day!

When one reaches the dizzying heights of Churchwarden those expectations increase exponentially. We expect excellent communication skills so that we know what is happening, we hope we can share in the leadership of our church, we want our priest to feel a part of a supportive team and not apart from their parishioners. And, of course, we want someone to lead us in growth both for ourselves and also for our local community.

Add to this the facts of less ministers to go round, a priest's own personal and family issues which may arise and a continuing culture among some clergy that they can and should do everything by themselves and we have a recipe for possible disaster.

The problem is that no priest can fulfil all these demands by themselves. When our clergy try to live up to the various expectations imposed upon them - whether real, imagined or self-imposed - and try to do this alone, then things can go seriously wrong and when they do the cost to the parish is enormous.

Being "priestless" in these circumstances has high emotional and spiritual impact. People feel abandoned, frustrated, adrift. The longer that an absence continues - or if there are a series of protracted absences - the more people feel let down, the more trust is diminished, the more the frustration turns to anger and the more good will and empathy for the absentee is lost.

In spiritual terms there is no consistent priestly pastoral care or oversight, plans for growth and community work have to go on hold, the future spiritual life of the church becomes unclear and in the worst scenario people will actually leave and go somewhere else to have their spiritual needs met.

For those trying to pick up the pieces and hold the church together, to keep services running, to arrange cover, to field questions and to contain a congregation's negative emotions can be a very stressful and difficult time.

We all, both clergy and laity alike, need a culture change. As laity we need to realise that priests cannot do it all, that we can and must change our expectations and that we have a responsibility to recognise when our clergy are becoming overstretched or retreating into themselves and to give extra support at these times.

The clergy also need to realise that they cannot - and need not - do it all alone, that they have friends, family, colleagues and very willing lay people with whom they can share and talk over issues. That is their responsibility - both for themselves and for their congregations.

As someone once said "Good leaders build teams." The important thing is to recognise that the leader needs to be a part of, and not apart from, their team.



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Appendix D

Research papers & published articles relevant to 'Never Alone'

- Brewster, C. E., Francis, L. J., & Robbins, M. (2011). Maintaining a public ministry in rural England: Work-related psychological health and psychological type among Anglican clergy serving in multi-church benefices, in H-G. Ziebertz, & L. J. Francis (Eds.) (pp. 241-265), *The public significance of religion*. Leiden: Brill.
- Coate, M. A. (1989). *Clergy stress: The hidden conflicts in ministry*. London: SPCK.
- Doolittle, B. R. (2007). Burnout and coping among parish-based clergy. *Mental Health, Religion and Culture*, 10, 31-38.
- Fletcher, B. (1990). *Clergy under stress: A study of homosexual and heterosexual clergy*. London: Mowbray.
- Francis, L. J., Kaldor, P., Robbins, M., & Castle, K. (2005). Happy but exhausted? Work-related psychological health among clergy. *Pastoral Sciences*, 24, 101-120.
- Francis, L. J., Robbins, M., Louden, S. H., & Haley, J. M. (2001). A revised psychoticism scale for the Revised Eysenck Personality Questionnaire: A study among clergy. *Psychological Report*, 88, 1131-1134.
- Francis, L. J., & Rutledge, C. J. F. (2000). Are rural clergy in the Church of England under greater stress? A study in empirical theology. *Research in the Social Scientific Study of Religion*, 11, 173-191.
- Francis, L. J., & Turton, D. W. (2004a). Reflective ministry and empirical theology: Antidote to clergy stress? In C. A. M. Hermans, & M. E. Moore (Eds.) *Hermeneutics and empirical research in practical theology: The contribution of empirical theology by Johannes A van der Ven*. (pp. 245-265). Leiden: Brill.
- Francis, L. J., & Turton, D. W. (2004b). Recognising and understanding burnout among the clergy: A perspective from empirical theology. In D. Herl & M. L. Berman (Eds.), *Building bridges over troubled waters: Enhancing pastoral care and guidance* (pp 307-331). Lima, Ohio: Wyndham Hall Press,.
- Gubi, Peter Madson & Korris, Jan (2016) Supporting Church of England clergy through the provision of reflective practice Groups/ Thresholds, BACP, Rugby
- Hills, P., Francis, L. J., & Rutledge, C. J. F. (2004). The factor structure of a measure of burnout specific to clergy, and its trial application with respect to some individual difference. *Review of Religious Research*, 46, 27-42.
- Irvine, A. R. (1997). *Between two worlds: Understanding and managing clergy stress*. London: Mowbray.
- Miner, M. H. (2007a). Changes in burnout over the first 12 months in ministry: Links with stress and orientation to ministry. *Mental Health, Religion and Culture*, 10, 9-16.
- Miner, M. H. (2007b). Burnout in the first year of ministry: Personality and belief style as important predictors. *Mental Health, Religion and Culture*, 10, 17-29.
- Randall, K. (2004). Burnout as a predictor of leaving Anglican parish ministry. *Review of Religious Research*, 46, 20-26.
- Randall, K. (2007). Examining the relationship between burnout and age among Anglican clergy in England and Wales. *Mental Health, Religion and Culture*, 10, 39-46.
- Robbins, M., & Francis, L. J. (2010). Work-related psychological health among Church of England clergywomen: Individual differences and psychological type. *Review of Religious Research*, 52, 57-71.

Rutledge, C. J. F. (2006). Burnout and the practice of ministry among rural clergy: Looking for the hidden signs. *Rural Theology*, 4(1), 57-65.

Rutledge, C. J. F., & Francis, L. J. (2004). Burnout among male Anglican parochial clergy in England: Testing a modified form of the Maslach Burnout Inventory. *Research in the Social Scientific Study of Religion*, 15, 71-93.

Salisbury Diocese Pilot 2006-07; The History, Philosophy and Rationale of Clergy working together in Groups

Sanford, J. A. (1982). *Ministry burnout*. London: Arthur James.

St. Luke's Healthcare for the Clergy - see 'Psychological Well being'; [www.http://stlukeshealthcare.org.uk/](http://stlukeshealthcare.org.uk/)

Travis, Mary (2008) *Supporting Clergy in Postmodern Ministry*; *Practical Theology* 1.1

Turton, D. W., & Francis, L. J. (2007). The relationship between attitude toward prayer and professional burnout among Anglican parochial clergy in England: Are praying clergy healthier clergy? *Mental Health, Religion and Culture*, 10, 61-74.

Warren, Y. (2002). *The cracked pot: The state of today's Anglican parish clergy*. Stowmarket. Kevin Mayhew Ltd.



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Appendix E

Mentor

1. an experienced and trusted adviser:
 - an experienced person in a company or educational institution who trains and counsels new employees or students.
2. advise or train (someone, especially a younger colleague).

Work Consultant

Experienced professional who provides expert knowledge (often packaged under a catchy name) for a fee. He or she works in an advisory capacity only and is usually not accountable for the outcome of a consulting exercise.

Spiritual Director

Most people would agree that spiritual direction means companionship with another person or group through which the Holy One shines with wisdom, encouragement and discernment. Some, however, expect this companionship to be of a professional nature, with a trained, supervised, and perhaps even certified spiritual director. Others see it as spontaneous and gifted, strongly resisting signs of professionalization.

Colleague

A person with whom one works in a profession or business.

Soul Friend

In the Celtic tradition, there is a beautiful understanding of love and friendship. One of the fascinating ideas here is the idea of soul-love; the old Gaelic term for this is *anam cara*. *Anam* is the Gaelic word for soul and *cara* is the word for friend. So *anam cara* in the Celtic world was the "soul friend." In the early Celtic church, a person who acted as a teacher, companion, or spiritual guide was called an *anam cara*. It originally referred to someone to whom you confessed, revealing the hidden intimacies of your life. With the *anam cara* you could share your inner-most self, your mind and your heart. This friendship was an act of recognition and belonging. When you had an *anam cara*, your friendship cut across all convention, morality, and category. You were joined in an ancient and eternal way with the "friend of your soul." The Celtic understanding did not set limitations of space or time on the soul. There is no cage for the soul. The soul is a divine light that flows into you and into your Other. This art of belonging awakened and fostered a deep and special companionship. By John Donohue

Alternative Definitions

Mentoring Definitions collected by Andrew Gibbons

1. "Mentoring is a long term relationship that meets a development need, helps develop full potential, and benefits all partners, mentor, mentee and the organisation". - Suzanne Faure
2. "Mentoring is a protected relationship in which learning and experimentation can occur, potential skills can be developed, and in which results can be measured in terms of competencies gained". - Audrey Collin
3. Mentoring is "A mutual relationship with an intentional agenda designed to convey specific content along with life wisdom from one individual to another. Mentoring does not happen by accident, nor do its benefits come quickly. It is relationally based, but it is more than a good friendship...mentoring is not two people who just spend time together sharing". - Thomas Addington and Stephen Graves
4. "Mentoring is a supportive learning relationship between a caring individual who shares knowledge, experience and wisdom with another individual who is ready and willing to benefit from this exchange, to enrich their professional journey". - Suzanne Faure
5. "Mentoring is an important adult relationship since it creates a legitimate and special space where people can take chances by trying to be authentic about, and find meaning within their real-life professional experience". - D Doyon
6. "The purpose of mentoring is always to help the mentee to change something - to improve their performance, to develop their leadership qualities, to develop their partnership skills, to realise their vision, or whatever. This movement from where they are, ('here'), to where they want to be ('there'). - Mike Turner
7. "Mentoring involves primarily listening with empathy, sharing experience (usually mutually), professional friendship, developing insight through reflection, being a sounding board, encouraging" - David Clutterbuck
8. "Mentoring is an intense work relationship between senior and junior organisational members. The mentor has experience and power in the organisation, and personally advises, counsels, coaches and promotes the career development of the protégé" - Anne Stockdale

Spiritual Director

Informal spiritual companionship is characterized by a lack of structure and role definition. These relationships are not considered exclusive, and most people have several such companionships. Meetings tend to be irregular and spontaneous. There is nearly always some atmosphere of mutuality, and each person retains his or her own locus of discernment. There is no notion of providing a service, and fees are out of the question." *Gerald May, MD. Excerpted from Shalem News, Volume xxii, No. 1, Winter, 1998, "Varieties Of Spiritual Companionship"*

"Spiritual direction is, in reality, nothing more than a way of leading us to see and obey the real Director — the Holy Spirit hidden in the depths of our soul." *Thomas Merton, Trappist monk, USA*

"We define Christian spiritual direction as help given by one Christian to another which enables that person to pay attention to God's personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship." *William A. Barry, SJ and William J. Connolly, SJ, Center for Religious Development, Cambridge, Massachusetts, USA*

"Spiritual direction can mean different things to different people. Some people understand it to be the art of listening carried out in the context of a trusting relationship. It is when one person is trained to be a competent guide who then "companions" another person, listening to that person's life story with an ear for the movement of the Holy, of the Divine." *Rev. Jeffrey S. Gaines, Presbyterian, USA*

"Spiritual direction is essentially companionship in his or her spiritual life. Other ways of describing spiritual direction include holy listening, spiritual friendship, sacred journeying." *Janna Larson, Roman Catholic, USA*

Colleague

Fellow worker, partner, ally, associate, assistant, team-mate, companion, aider, comrade, helper, collaborator, confederate, auxiliary, workmate.